alrighty

then hello and welcome to

episode1 of question and answer I am

your host as usual pel basa and we don't

have an extremely large number of

questions to answer this time so we're

probably not going to stretch anywhere

near to 3 and 1 half hours like we have

done recently because there was like a

merciless onslaught of questions

apparently what happened is the

Q&A 100 the previous Q&A which was live

streamed was so emotionally exhausting

for everybody that they just don't have

as many questions

now yeah it was it was slightly

traumatic doing that live stream it was

my first live stream ever and it it took

like two aborted first attempts because

I didn't realize that I was actually

live streaming and there's no indication

that I was live streaming other than

people in the in the chat saying hey

you're live streaming so it took me like

three tries to finally realize that it

was actually

working but that's all in the past now

so I got my

beverage got my emergency backup

beverage and so I'm ready

to start commencing answering these here

particular questions and the first one

is from Fred and Fred says in my opinion

spirit is the flow what's your idea is

cheeta

spirit and I mean the answer to that

question largely depends on what one's

definition of spirit is going to be I

mean Spirit can have lots of different

meanings um apparently he just means

like um if not this human Vitality it

would be like human mentality

um

so yeah I mean I would agree that Spirit

would I mean at at like the samsaric

level Spirit would be the flow of mental

states which is essentially Karma you

know it's like the the momentum of of

your mental States although if you want

to get into a higher like a higher definition you could say that spirit is consciousness so that the same Spirit pretty much pervades all sentient beings although that is heresy from a terraa point of view because according to Abid dama philosophy you've got an A different Consciousness every moment so in a way it would be a flow of Consciousness too but you can't have Consciousness without something to be conscious of which means mental States so like from a Terra Buddhist point of view I mean you couldn't just say that cheetah is spirit because cheetah um it can mean mind but also in a more technical sense in terava it just means

Consciousness or

wiana so it wouldn't just be that it

would have to be like the entire baggage

of mental States like feelings and

volitions and perceptions and so forth

that all of that together in a kind of

mental stream would be your spirit but

if you wanted to get really metaphysical

and absolutist you could say that the

human spirit is just like the formless

infinite Consciousness that neither

exists nor doesn't exist um and

Etc that you know it's like theists

would call it God dsts call it Dao

Hindus call it Brahman Etc that that

could just be like the the fundamental

underlying Spirit but terraa Orthodox

terraa doesn't work that way so

according to Orthodox Terra the human

Spirit would probably just be the IND

individual's flow of Consciousness and

mental

states which is what trans migrates from

One Life to the next you know it's just

the momentum of your mental

States so think I'm just going to move

on to the next question this is from

game

fap and game fap says do you and Brian

still have arguments about your boy

ah and I assume

by ah he is referring to the

furer and uh okay I'll just continue

I'll just continue I'll just start over again so what I'm going to do game game I'm having a block here game fap says do you and Brian still have arguments about your boy ah I remember seeing your videos on bitshoot a while back well I mean Brian just uh for matters of personal survival and just he's just gone into a different direction now he really doesn't talk about ah very much anymore I might even talk about ah a little more than he does now simply because I mean he's just kind of avoiding the issue for for easily understandable reasons because he's gotten into a lot

of hot water over that sort of

thing um so we don't have we don't have

any arguments I mean we've talked about

him in a few videos in the past I think

I was still a monk at that time and we

had a debate that got a little bit

heated um where you know he's saying

that Hitler didn't do anything wrong you

know he was a good guy and I saying well

I mean he may not have been any worse

than somebody like Stalin but I mean he

he was like largely just demonized so

that you know most people nowadays if

they had to pick who's the evilest human

being who ever lived Hitler might get

more votes than anybody else just mainly

largely because of

propaganda but so I'm saying Hitler I

mean he wasn't like some sort of inhuman

monster that he was sort of an

opportunistic um nationalistic

politician who wound up on the losing

side and so he just got dog piled and

demonized I mean if he was on The

Winning Side his picture might be on our

money right

now but anyways let's see

yeah we don't still have arguments we

had like one argument which was just

this debate that we had where you know I

was saying that you know Hitler did make

mistakes he wasn't all

good um you know he did lie sometime

broke promises that sort of thing but on the other hand I mean he wasn't I mean I consider Stalin probably to have been a worse human being than Hitler was but Stalin was on our side so you can't badmouth him too much furthermore he was a leftist so yeah I guess I could have just said nope and just moved on to the next question so I guess I should because Brian and I do not have I mean we haven't discussed Hitler in a long time although I will say that that one of my most popular YouTube videos ironically is on esoteric hitlerism which is a video I did with aotto couple years

ago so I'm just going to move on to the next question this is from covac and Cad zida and covac and CAD zida says can you please show us what your question list looks like I'm curious how or where they are written down when you answer them well my question list is oh I just hit the microphone my question list is is right is right there on the screen there so you just got to kind of turn your head very sharply and maybe you'll be able to see it but I I do have like a screen share option on this video um software that I'm using but I've never used it before and I'm not going to experiment for fear of just completely

ruining everything so I mean it's just a document and I just cut and paste questions onto this document it's like a scroll going down it's in uh Georgia font and the people's names who ask the questions are in bold type and then their questions are listed below that and it's generally in alphabetical order so I guess you can just imagine that in your mind just a a barebones document file that's just has you know the name of the person in bold type and then there are questions underneath and it's just a scroll that goes down so I'm just going to scroll up to uh C action c z next question or scroll down it's called scrolling down I think but

actually all the text is moving up so

it's uh kind of paradoxical if you

will anyways his next question is why

did you end up moving from Burma to

California

well I mainly just burned out on Burma

although last time I was in Burma um I

there was a I was staying at a monastery

Madan Monastery um in the the foothills

of the Shan

plateau and the Abbot there was getting

older he was looking for someone to

replace him as Abbott and I offered my

services I said I'll be permanent Abbott

here if you like but he had already

promised some scholar some Burmese

scholar monk that he could be Abbot and

so I I came like that close to just

committing myself to spending the rest

of my life as a monk in Burma although

how well that would have worked when the

military coup occurred and all that I

don't

know most of the people I know of who

were living in Burma who weren't Burmese

citizens just left after

that so how did why did I end up moving

from Burma to California mainly I was

just burned out on living in Burma um

you know just sweating all the time not

being able to speak English just getting

weird tropical diseases and so forth um

I felt like I would be of more use in

the west where I can speak the same language as people and I can sort of think sort of see more eye to eye with people as a general rule at least slightly more eye to eye and so I just burned out on Burma and decided to come back to America and the obvious choice at the time was a Burmese Monastery that is in the tong Pulu tradition which was the tradition in which I was ordained there was a monastery in Fremont California and a monastery in French Camp California just a few miles south of Stockton and um a a monk in the Tom Pulu tradition who was one of my teachers in the early days and

who participated in my ordination ceremony and all that he he was the Abbot at one of those monasteries so I I moved there and it it really didn't work because as a general rule Burmese monks in the west they don't follow vinia very well if if at all I mean they have to follow it at least enough so that they look like monks and so forth but um it was it was the sort of Monastery that I generally avoided like the plague when I could and then I W up just kind of being just sort of transplanted there and it just did not work but I mean the main reason why I moved from Burma to California was I was just burned out on

Burma I guess that's the short answer so I'm just going to move on to to uh coaction CAD Z's next question which is last week you said things aren't ultimately real despite them having causal consequences on other things because these causal relations are not ultimately real can you explain what you mean um yeah I mean I've explained this many times and I think there's a lot of people probably most people that aren't going to be able to really grasp what I'm saying partly because it's such a weird idea that I mean it just kind of you know it leaves ordinary Normy saric empirical reality

behind so it may be that if you've heard

me explain this several times and you

still don't get it you're probably just

not going to get it not that I'm trying

to be offensive in any way but there is

a good chance of that sort of like

discussing mysticism with an

intellectual that just doesn't get

mysticism like step Hawking or bertran

Russell you know they just did not get

mysticism they didn't appreciate it at

all they just kind of thought it was not

a very good idea

Etc so

anyways let's see I'll just I'll just

ask the question again last week you

said things aren't ultimately real

despite them having causal consequences
on other things because thosea causal
relations are not ultimately real can
you explain what you mean well it's like
I mean the easiest way that I can
explain this is just falling back on the
standard simile of the block of marble
all right you got the block of marble
that contains within it every single
possible
statue and reality according to the
hypothesis works that way you've got
this formless infinite energy or or
Consciousness or whatever you want to
call it and it contains within it all
possibilities in a kind of virtual form

the same way that the statues are

contained within the block of marble in

Virtual form every single molecule of

every statue is already there in the

exact correct position it's already

there all you got to do is just kind of

imaginatively separate out the the

excess

Rock and you've got the statue already

there every single Venus Leia Kanan and

his sons getting eaten by snakes The

discus thrower the dying

G Michelangelo's David Michelangelo's

Moses with horns it's all in there every

single molecule is already

there but what causes it to seem real is

dependent Co

arising things arise together in

dependence upon each other and they're

not ultimately real they're virtually

real but this web of conditions is sort

of mutually conditioning everything it's

sort of like a complex

ecosystem and it just

causes

this version of reality to seem to

exist so did I answer the question I

assume I did I kind of did anyway

although how many people will understand

the explanation is another question and

I'm not going to answer that one because

I don't know the answer so I'm just

going to move on to next question here

this is from

Raphael and Raphael's question is can

you react to this and in parenthesis

he's got your favorite topic and he

included this with a little video about

Protestant Buddhism apparently a

Mahayana Buddhist or sort of like a

a Buddhist eclectic who just like

accepts all of it all the different

schools you know he considers them to be

equally valid equally genuine equally

authentic and so he tries to debunk the

idea that the poly Canon is genuine

Buddhism and that Mahayana Buddhism just

got made up in his fake

Buddhism and he uses some good arguments

but also he uses some bad arguments

arents to make his

point um for example let's see I I've

got some notes here he claims that the

poly Canan being the oldest set of

scriptures is just plain wrong uh based

on the fact that the poly Canon wasn't

written down until around the same time

that Mahayana texts were written down

that's one of his arguments that you

know the the recorded existence of

terava and Mahayana is about equally old

mainly just

because text just started getting

written down around the same time

throughout India so even older texts

would be finally written down around the

same time as the newer texts are written down and then also he said uh um also one one bit of evidence he uses to debunk the idea that poly texer are genuine or original and Mahayana techs aren't is that Terra continued to Evol long after the the cannon was finalized he even says that Terra didn't even reach its its present State until about 200 years ago which is I mean it's always going to be evolving everything's going to be evolving but still it's it's like a simplistic argument and he apparently doesn't really understand things like I mean maybe he just doesn't want to look at the evidence or whatever

but the fact is that the poly Canon probably very probably contains more authentic teachings of the Buddha than the Mahayana trtica which is just this huge library of books so let's see also he said the strange thing that that I'm not sure if there's any factuality behind it he said that terava and Mahayana existed peacefully side by side in Sri l bka up until the Maha vihara which was like the it was a hot bed of radical fundamentalist Buddhism was supported by some King and then the Mahayana Buddhists were extrait through let's see extreme

violence and I mean maybe I mean it

wouldn't put it past me if if that sort

of thing happened some some Sri Lankan

King in ancient times converts to terraa

Buddhism and just starts

violently persecuting non- Terra vadens

or

something but um I mean the it's he

really doesn't have a very nuanced

approach to this that probably I mean

evidently based on the evidence that you

had early

teachings and the older schools all

pretty much accept these early teachings

and then they added some of their own

teachings to that and and then just

through Evolution things start evolving

but still after about 500 years of this
then Mahayana came along and it probably
evolved gradually didn't really become
like a a real movement up until people
are saying that it arose around 500
years after the time of the Buddha four
or 500
years and then all kinds of new new
ideas got added that the older Texs are
just oblivious to they don't don't even
respond
you know so it's like the Mahayana idea
is that the Buddha had all these
teachings including Mahayana teachings
and for some reason the the oldest text
or like the the teravan text and what

the Mahayana Buddhists call the agamas

which is very similar to the Terra a

polyan which is contained in the

Mahayana traida but is largely

ignored that see where was I

too many digressions in that

sentence let's see what was I

saying oh yeah so you got these older

texts that just are completely clueless

they've never heard of amitaba Buddha

they've never heard of all these bodh

satas they never heard of like just huge

retinues of Pacha Buddhas coming to

listen to the Buddhist talks and this

sort of thing it's like

this this development of Doctrine and

you can even see that within the polych

how there's a development of Doctrine so you start off with really like archaic text like the ataka waga the suun and then you know it just kind of gradually evolves and you can see I mean it I think my my um personal training in in biology helps me to see some of this stuff that you know it's an evolutionary process and you're not going to have like archaic and like relatively derived or Advanced doctrines arising at the same time um and just being completely divorced from each other separate from each other it's like the Buddha is teaching like this really Advanced but

still very simplistic like a kind of pure mysticism and then also like maybe to other other disciples where while the first disciples are like required to go away and not listen he's talking about all this pure land stuff for example I mean it's just not very likely at all that the standard consensus is more likely to be correct that you had the Buddha teaching a very simple archaic kind of pure Dharma and then almost as soon as he dies probably even before he dies to some degree it starts getting elaborated upon and ideas start evolving some ideas kind of Fall by the wayside other ideas are emphasized and then their meanings kind of like Branch out

different schools will interpret the
meanings of certain things differently
so and so forth and just this just keeps
happening and it's like a few centuries
later things are
so um like Divergent from the original
teachings that you start getting
teachings that really are just
contradictory to what the Buddha taught
and some Mahayana Texs teach stuff that
the his IAL Buddha Not only would not
have endorsed I think he probably would
have like outspokenly denounced
it
so yeah that's that's uh that's my
reaction to this little video that uh

Raphael posted in the Discord server

um yeah I think you could get a much

more nuanced and intelligent response to

that same issue from even a lot of

Mahayana

Scholars so I'll just move on to

Raphael's next question which is similar

it's can you respond to this video and

then as a kind of commentary he says

Richard is a vegan YouTuber who says a

mushroom trip cured his lifelong

depression he says the trip helped him

internalize nalism unfortunately he

thinks Buddhism has something to do with

nihilism perhaps you can clear up up

this widespread

misunderstanding and I think the only

real thing that he is at least in the short video that Raphael had me watch um you know his take on nihilism at least in that video is that everything is ultimately meaningless and I mean you could say the same thing with theard to early Buddhism also that samsara is perception that's G samsara is meaning that ultimately nibana is meaningless because meaning is a kind of symbolic interpretation where I mean you just separate out something and then you like slap a label onto it and you slap a description onto it and then that's the

meaning and that can't happen without a

kind of samsaric mentality going on

which does not really represent Ultimate

Reality so

um what he's calling

nihilism like 100 years ago would have

been called

existentialism that you know the world

is ultimately meaningless but I think

the main difference is that even an

existentialist would probably think that

the world really exists you know the

trees and the grass and the clouds and

the the rivers and houses and all that

Ian there is some reality

there whereas in very early Buddhism I

mean you're not supposed to to not

you're not supposed to even go that
far so um it's not so much nihilism or
skepticism though it's it's kind of very
Advanced mysticism where you are going
beyond the illusion going Beyond know
the Veil The Painted Veil or whatever
and getting into the undifferentiated
absolute which which is beyond that or
underlies
it so so I mean you could say that there
is a
similarity between like existentialism
or nihilism on the one hand and the
Buddhist idea that this is all an
illusion so that ultimately what you
think has meaning is an illusion so

there is the meaning itself is

illusory

but really it's like materialistic

Normie types who cannot see a

distinction between those two you know

they they really just do not grasp any

Ultimate Reality beyond the phenomenal

universe and so if you reject the

validity of the phenomenal Universe all

that's left for a materialistic Normy is

just

nothingness just void and Buddhists can

talk about void and nothingness too but

they're not really referring to a big

zero you know they're just referring to

something that's off the scale the mind

can't grasp and so there's no point in

even

trying

so let's

see I guess I responded to the video I

mean I don't fully recall everything

that he was saying though but

um I do think that what he's calling

nihilism is just the idea that this

world is ultimately meaningless and I

think the Buddha may have agreed with

that so

um yeah so I guess I better just move on

to the next question this is from skolin

or

skad and this question I do not fully

understand if a body is revived from a

cryo freezer then would it be a

candidate for

reincarnation so um oh then he's got

like a like a little commentary here

like all those eccentric millionaires

such as Walt Disney so is Walt Disney a

corpsicle is he Frozen somewhere right

now in liquid nitrogen or

something if so somebody should revive

him and point out the Abomination that

Disney has

become but uh I think scadden's question

here is if you are frozen cryogenically

and then you are revived would that be a

case of

reincarnation and if it's the same

karmic stream then I guess it it really

wouldn't be you just be like in a state of suspended animation it is kind of an interesting question what happens to your spirit when your body is essentially dead you know it's it's like when you're frozen solid I mean there's no metabolic processes going on ideally so you'd be dead and then you then when you get thaw out and revived you're alive again what happens in between you know it's sort of like little rers or tardigrades these little uh invertebrate animals that can completely dehydrate even like some frogs can do this or lungfish you know they just dry out and become brittle and

hard and there's no respiration going on

so they're dead you know they're not

alive I mean they're potentially alive

but there's no there's no respiration

going on you know the life processes you

know the biochemical reactions are

pretty much

stopped and so what happens to the

spirit of that rifer or tardigrade or

frog or lungfish it's uh it's kind of a

good question and I don't think that the

early Buddhists really considered that

sort of

thing um or for that matter just

somebody who's in a coma you know it's

like where is their Spirit what's their

Spirit doing is it in like some other

realm or is it just like

dormant so I mean with that it's it's

kind of a good good question I do think

um it's like your spirit would have to

be somewhere doing something I don't

think that your spirit just completely

just shuts down if you're cryogenically

frozen or in a in a coma or you're

estivating you're you're dehydrated

buried in the mud waiting for the rain

to fall

again so it's just it would be like

beyond the scope of this world what's

actually going on

you know it's it'd be something going on

at some level it's just not going on

here that would be my best

guess and so I'm going to move on to the

next question also from

scolin would you kindly explain parallel

worlds I've listened to a bunch of nerds

argue about this and they fully believe

they understand physics because they saw

a Marvel movie or something I guess I

don't know well you can learn stuff from

Marvel movies but

um I I don't think the parallel worlds

thing is really fully fleshed out in the

Marvel superhero movies mainly because

they got to deal with the action

sequences and special effects and all

that

so I mean my explanation of parallel

worlds goes right back to the block of marble again every single possible statue is contained in that block of marble which would contain an infinite number of different world scenarios it's all there I mean if you want to get into like some kind of einsteinian explanation of it then the world is more than four dimensionals let's say you got three dimensions of space according to Einstein one dimension of time which forms the four-dimensional SpaceTime Continuum but let's say there's more than one dimension of time let's say you can move sideways through time then I mean you move a little bit sideways

through time and you might be in a different version of reality it's like a different probability it's like uh whenever anybody has to make a decision any any kind of seemingly free choice or at at the very least any decision where Quantum Randomness at the neurological level is going to allow more than one possibility then the universe is just splitting every time that happens and so you've got just an infinite number of universes just by moving sideways through time so to speak but my theory of the block of marble accounts for that pretty pretty well and it's just the the interlocking web of causes and conditions that cause

one world to seem different from another

world even though they're all super

imposed upon each

other you're just tuned into this

frequency this is the radio station

you're tuned into so this is the world

you see

see but if you're tune into a different

frequency you'd see a different world if

it was a very different frequency it' be

a very different world slightly

different frequency it might just be a

slightly different

world but um yeah I definitely do agree

with the parallel worlds I mean even in

quantum physics now I I keep bringing up

the same things you know it's like when
a part A subatomic particle travels from
point A to point B it doesn't just take
one route it takes every possible route
it takes an infinite number of
routes and it's just like we focus in on
one of those routes but all of those
routes are are equally
real and so I mean that's like parallel
Worlds at a like a micro submicroscopic
level so I guess I answered that
question I'm just going to move on to
scadden's next question which is would
you rate Brian Alice's pros and then
he's got like the little commentary I
saw one of the last Works he published
was a book of poetry with a psychedelic

evil alien on the cover titled

prehistory of the

mind

so um Brian Aldis is Pros I mean he's no

tolto he's no

dovi um he's he's like a good science

fiction writer who is very imaginative

most science fiction writers their

imagination Peters out at about 1 or

hundred years in the future Brian Alis

would write stories literally billions

of years in the future and I mean his he

had a really good imagination and really

good ideas he was an intelligent man but

I mean his Pros was not classic Pros you

know it's it's it's one thing that I was

really into science fiction up until I got into college and started taking English Lit classes and starting having to read like DOI and Melville and that kind of stuff which then kind of spoiled science fiction because you go back to reading pulpy science fiction most of it and it's just sort of like childish you know attempts at at character development and just like the the pros of the sentences and that sort of thing it just it's just kind of sad when you go back to to reading the stuff that you used to like you become like a a snob essentially so Brian Alice's Pros I mean his writing style I think it would be above average

for science fiction writers or just like Mass Market fiction writers although it doesn't rise to the level of dovi but then again most writers don't rise to the level of dovi so yeah he was as like a science fiction author goes in my opinion he's one of the best but if you're going to start comparing him with like real like highbrow literature it's it's not going to compare very well and with regard to his poetry the only poetry I read from Brian Aldis was there's a novel that he wrote called Barefoot in the head which is about it's it's like post World War II but World War II is fought with um

like

hallucinogenic aerosol bombs you know

everyone's just tripping balls on acid

you got entire armies are just like

dropping their guns and rolling around

on the floor laughing and so

civilization is collapsing and um in

between chapters of the story he's got

um like it's it's like song

lyrics that's essentially poetry it's

like lyrical poetry and I mean I wasn't

extremely impressed I was still prefer

Yates or kerid to Brian Al's poetry I

mean just because you're good at one

thing doesn't mean you're necessarily

good at other things Michelangelo he

wanted to make it big as a poet he mayly

got famous as a painter and sculptor

Herman Melville wrote a lot of poetry

but he's mainly famous because of Moby

Dick and maybe Billy

bud

so yeah he did write poetry though I'll

Grant him that and so I'm just going to

move move on to the next question this

is from Outer Haven and outer Haven says

I saw something the other day that vexed

me a voice actor I follow got some

harassment from some fans because she

hired an artist that said Politically

Incorrect things in the past for me it

goes against my Essence when I see

people demand that because they do not

approve of someone therefore others

should not be allowed to like them

either I'm sure you can relate to this

as probably a lot of people have gotten

pissed at you for refusing to

disassociate yourself from Brian Rue I

feel this shows why forgiveness can be

an important virtue something lacking in

American culture what do you recommend

when you see or are in such situations

well first of all just don't apologize

and stand by your

conscience um I can I do this to some

degree I mean not so much with Brian Rue

I think I've actually received more

praise than blame for remaining friends

with Brian Rue and you know no amount of

of blame would cause me to stop being friends with Brian Rue because I know Brian Rue I know deep down he's a good guy he's a better Buddhist than most of the Buddhists who are like dissing him online or you let alone the the people spitting on him in the street um it's yeah I mean I'm better at sort of dissociating a person from like their personal life from what they produced like Woody Allen for example I still think Woody Allen's funny whether whether he had sexual relations with an adopted Korean stepdaughter or something I mean it has no effect at all on how funny some of his old movies were like

Love and Death it's one of my favorite movies because I've read a lot of Russian like Russian like 19th century Russian novels and so I get a lot of the jokes that he makes about that um or like Bill Cosby when I was a kid I had this Bill Cosby record and his you know he's just talking about you know his friends you know cryan Charlie and and a weird Harold and and this kind of stuff and it was funny I mean it was appropriate for kids there was nothing inappropriate in there but now apparently because for decades he was drugging women and having sexual relations with them when they were unconscious all of a sudden you know

every joke he ever told is no longer funny I mean you're just not allowed to laugh at anything Bill Cosby ever said so I mean that kind of thing I just can't really relate to it very well but I mean you follow your own conscience I mean when you start following the conscience of a hysterical mob I mean your ass may be saved but still I mean you're you're no better than they are at that point and you're just kind of a a coward essentially so you got to stand by your principles I mean you can do it diplomatically so that you're not just being rude at the people that are that are blaming you but you're just saying

you know I know the situation I know I'm doing what I consider to be the right thing and yeah I mean forgiving people I mean Jesus Jesus of Nazareth not that I'm trying to compare myself with Jesus of Nazareth necessarily but he caught a lot of hell for that sort of thing too he'd be hanging out with tax collectors and and women of ill repute and then would say you know it's like the doctor comes to heal the sick not the healthy that kind of thing so yeah I mean just don't apologize apologizing to like hysterical leftists just puts blood in the water and then it's like a sign of weakness and then they really start dog piling

it's not going to work so just stand

your ground do it politely you know

honestly but still you got to follow

your ownc conscience and not the

conscience of

Blockheads so I'm just going to move on

to the next question this is from Mr

Prav and Mr pronav says what is the

sound of one hand

clapping so I'll just move on to the

next question Mr proov says what are

your thoughts on engaged Buddhism that

were started by titn

Han and I really don't know that much

about Titan first of all he was like a

Mahayana Buddhist I have read a a few

things that he was saying in fact one of the things that that t tahan said that just has abided in my memory is he's saying how can anybody believe the first Noble Truth of Buddhism when they look into The Shining eyes of a child you know it's like how can everything be dooka when this child's eyes are shining so delightfully and that kind of thing I mean it's it's mahayan it's more feelings oriented I'm sure that it was sort of politically correct you know it's like the the lefties probably like tit at Han a lot um and with regard to the engaged Buddhism aspect of it I'm not exactly sure how engaged his Buddhism was

because frankly I just don't know that much about it I was never really interested in it um I've mainly been interested in terraa like the the Prem Mahayana schools and also some of the aspects of Mahayana like prna paramita or maamaa that were still like in the vein of what the early Buddhism was teaching in a way it was kind of a reform movement trying to even get back closer to what the Buddha originally taught that kind of thing but like the the the other stuff of Mahayana like pure land Buddhism or Titan denying the first Noble Truth and that sort of thing um or just denying

its universality

um I just I just was never really drawn

to that never really interested in that

so I really can't say that much about

his thoughts or his the the engaged

Buddhism that was started by tikn

Han so I'm just going to move on to the

next question here this is from Elias

saying can you buy a microphone to

improve the sound

well that's what this is it's a

microphone and I already bought it and

um I mean I bought it a long time ago

and it is true that there are have been

some issues with the sound on my videos

especially like in that the live stream

one I did last week I noticed the sound

would get wonky when I'd be like leaning forwards trying to read the tiny text of the of the chats but um this time I'm trying to fix it a little bit because I do have some uh like sound editing software that I stopped using because it wasn't recognizing the my new camera because it was video and audio so I'm just using it for audio just to see if it there's any Improvement but uh for the most part when I listen to my own videos it doesn't sound that bad other than the occasional the occasional slight glitch somewhere so I can buy a microphone but

probably I'm not going to unless there's just a hue and cry of protest against my sound quality in which case I might Fork out another hundred bucks for a different microphone which may not work any better than this one it may just be that I'm using it wrong I've got the settings set on it wrong or some such so I'm just going to move on to next question here this is from Romeo and Romeo says in your last Q&A number 100 you mention that generally your main meditation practices currently are walking meditation and General mindfulness throughout your day as opposed to when you were a monk and long sitting meditations were your main stay

I also try to incorporate mindfulness throughout my day however increasingly I am finding my smartphone a constant distraction and barrier from my intention to be mindful and live fully in the present moment despite my goal to use my smartphone as sparingly as possible my urge to resist glancing at and or using my phone throughout the day becoming more and more difficult is your smartphone an impediment to your being focused mindfully throughout the day as mine is do you have any practical tips on how I could be less distracted by my compulsion to use my smartphone throughout the day are mindfulness and

frequent smartphone use incompatible or

is it possible to blend these seemingly

Polar Opposites into today's

hyperconnected

age well well with regard to myself I

mean it is true that I have downloaded a

very useful app onto my phone which

allows me to kill zombies

remotely so I do spend a lot of time

killing zombies on my phone um and it is

time it is times you know when I'm

killing the zombies as a public service

on my phone when you know I could have

been like oming or something so yeah I

mean it can be a distra action

definitely but u i mean if you're trying

to use your phone list you might just

try not bringing it with you although it

may be that for your job or something

you have to have your phone on you all

the time but I mean if you don't have to

have your phone on you then you might

just try like leaving it behind

sometimes so I mean that's a

possibility um let's see there's there

was a number of question marks here so

let's see is your smartphone an

impediment to your being focused

mindfully throughout the day as mine is

well it certainly can be a

distraction and then he's got do you

have any practical tips on how I could

be less distracted by my compulsion to

use my smartphone throughout the day

well this reminds me of a book I read by

Charlie tart back when I was a monk and

he had his

phone set up so that at random it would

just send send messages to him saying

are you being mindful right now and that

would be a good way of using your phone

if You' got to carry your phone with you

to you know sort of help you to be

mindful rather than just be one-sidedly

oops one-sidedly just distracting you

from being

mindful so I mean if you can get like a

little alarm to just I assume there's

some way you can do it at random if you

can't do it at random you can have a

friend just program in times that you

don't know about when it's going to

happen what it's going to go off and ask

you if you're being mindful or just

remind you to be

mindful that can work

too um but yeah I mean just living in

this world in general is a distraction

from dama practice and cell phones

certainly are an aspect of that but not

the only aspect I mean just standing

around talking with a buddy it can be

the same

thing so let's see any more questions

here or mindfulness and frequent

smartphone use incompatible or is it

possible to blend these seemingly Polar Opposites um well it's it's a higher difficulty setting you know the more distractions you've got the harder it is to be mindful

so reduce distractions if you really want to be mindful throughout the day or just really try hard to be mindful then you're you know you're trying at a harder difficulty setting which will I mean if you succeed then it'll make your mindfulness even better

than if you're just practicing being mindful when you're in a quiet room all the time although I mean there's I'm not trying to badmouth being mindful in a quiet room I mean that's in a way it's

it's like the bunny slope or something

or and also because there's so few

distractions you can get into deeper

layers I mean it might be that in a

quiet room you can get into a deeper

level of mindfulness just picking up on

really subtle things than say if you're

being mindful while riding a roller

coaster at a carnival

so there is that

too

but yeah I mean aside

from using your phone as a as an aid to

help you be mindful through random

little alarms you know it's just

reminding you to be mindful and just

don't carry it with you everywhere you

go I mean if you have to carry it with

you for your job or something then

that's fine but otherwise

it's not necessary if somebody calls you

you don't have to just pick it up

immediately at least I don't somebody

texts me or something I might it might

be hours before I answer

them which might be considered rude or

something

but hey that's just the way it

is so I hope I answered that question I

think I've been answering questions a

little more succinctly after my baptism

by fire in the live stream last week

where I answered probably like 70

questions and so I had to like answer

them relatively

briefly anyways I'm just going to move

on to this one this is from

ruie and ruie says hello

poo how aware of the poly tradition was

nagar if at

all well nagar was not necessarily A

Mahayana Buddhist um it depends on what

text that he wrote that you're going to

acknowledge as authentic but for example

with regard to his main magnum opus you

know his most important philosophical

text the mul ma jamaka karaka he

mentions no Mahayana Buddhism at

all and all of the texts that he quotes

are texts that are also found in the poly Canon but they're in a kind of Buddhist hybrid Sanskrit I guess that it's it's from a different school it's one of the Prem Mahayana schools but it's a different school from from Terra so the texts aren't in poly but they're just translations from the same original text as the poly Canon so he was very aware of the texts that are found in the poly Canon especially like the core text like um some of the main texts that he cites in the mul majam karaka are from the Sam yukama which U in polywood would be the suu to n nikaya and I mean it's it's right there

in the text you can you can look at the poly equivalent of the texts that he is citing so how aware was he of the poly tradition I assume he was aware of terraa Buddhism I think he was a like a professor at Nanda University so he probably was speaking with terava Buddhists a lot he may have been fluent in ply wouldn't surprise me but he just was not ordained
in terava Tradition did not I mean like his texts were not in poly they were like in Buddhist
Sanskrit but it was mostly the same text that he was
reading at least with regard of the suas

and probably the V rules assuming that

he read viia

rules so yeah I mean how aware he was

specifically of the poly tradition it's

hard to say because I I'm not aware of

him mentioning terraa specifically or

the poly Canon specifically but I mean

he was just going with just a slightly

modified slightly different version of

the sutas that that are also found in

the poly

Canon and I assume having been a teacher

at Nanda he was fully aware of the

existence of terava probably was

acquainted with the differences

philosophical differences between his

school and the Terra school and so forth

so I think I'm just going to move on to the next question this is from pyramid and pyramid says do you have any views on Buddhist Christianity I have seen some here on YouTube try to promote this fusion and some of it makes sense I'm a Catholic Christian and always interested in terraa Buddhism I can't leave Lord Jesus as my savior but would also love to follow Buddha Dev in my daily life well I mean there are a few things I could say about Buddhist Christianity for one thing it is a it is a saying that pure land Buddhists might vehemently deny that pure land Buddhism

is Christianity for Buddhists I mean
there's a lot of similarities there but
if you can't leave Lord Jesus then I
don't think you're going to be
substituting Lord Jesus for amitaba
Buddha so I guess that's
out also there are it's a common belief
that the Buddha himself godma Buddha the
historical Buddha is a Catholic saint L
St
josephat but that also is not entirely
correct because St josephat was based on
a story in uh the jota tales of one of
the Buddha's previous
incarnations and so what happened was
this this jota story of I don't remember
the the the poly name of the jica story

but um it

was it was a common um like a literary

genre in in Northern ital Italy Northern

India and it just became like some of

the stories just became you know this

common knowledge so like asap's fables

were common knowledge in in the west

around the same time and so when I think

it was like Muslims invaded Northwestern

India even they like some of the stories

and so they it got translated into

Arabic some of the Jonica stories were

translated into Arabic where buddhis

satva got translated into Arabic as

buddhis saf and then it it started

moving

westwards across Caravan routes and so forth and by the time it got to Georgia or or Armenia or something it was his then it got translated as a lisof and then when it got as far as Greece it was translated as yoosaf and then when it got translated into Latin it became what uh yatus which is in English josephat and the story became well known even in Europe and it was just the the Assumption of the church that a man this wise and this virtuous would have to be a good Christian and so he got canonized but to say that it was the Buddha himself is is not entirely correct I mean if I was like Henry Ford in a previous existence which I probably

wasn't but if I was Henry Ford in in a previous existence it's different from saying that I am Henry Ford you know it's like people wouldn't like history books wouldn't be declaring me to be Henry Ford it's just it's just a different deal so um nevertheless I was told by a Catholic priest that he he had been to a a Catholic Monastery in Germany that had a shrine to all the saints you know each Saint had his own Shrine and St josephat just had a a a statue of the Buddha sitting in meditation but maybe maybe pyramid is

well pyramid is a Catholic so at least

you got St josephat sometimes I used to

call myself uh Frey poob baso deas trace

ratanas and I was a member of the order

of St josephat

discal so I mean there is that and of

course there's always a lot of

overlap in in religions I mean St John

of the Cross he would have made an

excellent

Buddhist there's a lot of overlap

between like Buddhist Dharma and

advanced Christianity like when you're

getting into mysticism like St John of

the Cross or

Master Meister eart then you know

there's a lot lot of overlap at at the

lower levels it can be very different

they're using completely different like

beginning assumptions you know different

vocabulary and so forth but the higher

up you go the more things

converge some religions just never get

to the top of the mountain but the

higher up you go the more things

converge so I mean you can be a Catholic

and uh be interested in Buddhism I mean

the the Catholic priest that was telling

me about um what was he telling me

about well the Catholic priesthood was

telling me about something I mean he was

ordained as a as a Buddhist novice when

I first met him he was a Catholic priest

and he was ordained I he's wearing

Monk's robes and so

forth so I

mean there's there's bound to be

certain contradictions you know they're

not entirely compatible you know

according to Christianity you've got God

Almighty according to Buddhism no God

Almighty according to Christianity

you've got an immortal Soul according to

Buddhism no Immortal soul and so there's

going to be differences but I mean do

you know tell the truth don't steal that

kind of stuff you know that's that's

basic and then when you start getting up

into like the really refined mysticism

stuff like St John of the cross again

it's converging so you're just going to have to work out for yourself to what degree you know what aspects of Buddhism you can fit in with your Christianity what aspects of Christianity you can fit in with your Buddhism cuz I mean sometimes you're just going to have to make a call you know it's like is there a god or is there not a God that might be kind of an important decision to make if you're a religious person so let's see get back to the question here do you have any views on Buddhist Christianity um yeah I mean you can't just completely mix them together like milk and water because as I say

they are contradictory to each other in

certain

respects

um but to the extent that they can be

mixed together I mean you can be

eclectic so like Zen Buddhism was kind

of an Eclectic mix of Daoism and and

like Mahayana Buddhism in

China I

mean Western Buddhism now is largely I

mean with the boomer generation

especially that that were instrumental

in importing terado Buddhism especially

um you know they're sort of combining

terraa with scientific realism you know

there's always going to be a certain

amount of eclecticism or just combining

views whenever you take one system and put it into a different culture it's just going to start absorbing aspects of that culture so it does happen all the time so I mean you're just going to have to work it out um exactly how much you can incorporate I mean the stuff that they're in agreement on that's that's a no-brainer you can just do that fairly easily it's just the parts where they don't agree you're going to have to make a call on you know which one you trust more so I think I'm just going to move on to the next question this is from Satori

enjoyer and Satori enjoyer says last

week you said the Buddhists lost ground Hindus and Muslims in India in part because unlike the Hindus they didn't fight the mugal Invaders back what are your thoughts on Buddhists and nonviolence should Buddhists be as radical in their Embrace of aimsa as those guys in India or be like the Burmese now or Japanese Zen Samurai of the past and embrace the warlike side of Buddhism well there's really not much warlike side to Buddhism other than what has been added over the centuries from outside of Buddhism there's you know some warlike imagery you know it's better to die in battle than to live in defeat that kind

of thing that you can find in the in the text the Buddha himself was traditionally a member of the warrior cast in India but Buddhism like Orthodox Buddhism is just uncompromising in its nonviolence it's just uncompromisingly radically pacifistic

IC so what you're going to have to do is I mean if you if you really want to be a saint your best bet is to become a monk and then you're not even going to slap mosquitoes you know you're you're not going to harm any living being if you can help

it um for a lay person it's just a

personal choice I mean to some degree

like if you have a family to protect you

may have duties that require you to do

things that are not dharmic

sometimes so I do think that uh any any

civilization if you got an entire

civilization that converts to Buddhism

then yeah I mean if they are

uncompromising pacifists that

Civilization is not going to last very

long you're going to have to have people

willing to commit acts of violence at

least with regard to maintaining Law and

Order and protecting the the boundaries

or the borders of the country you're

going to have to have a police force and

a military to some degree unless you're

just a tiny Rinky Dink little country

that you know like Luxembourg or

something that doesn't need an army just

because nobody wants to invade

Luxembourg so I think just being

realistic and pragmatic any civilization

is going to have to have a certain

amount of Marshal virtue if it's going

to prosper especially if it's a a large

country not just some satellite state of

some other country that's going to

protect

them so so the question here let's see

should Buddhists be as radical in their

Embrace of aimsa as those guys in India

or be like the Burmese now or Japanese

and Samurai of the past and embrace the warlike side of Buddhism that's going to be a personal choice for each Buddhist and I mean really we don't have to worry about that nowadays since most people in whatever country we happen to be are not Buddhists unless you're watching this from Thailand or Burma or some such so yeah I mean be as saintly as you can but this this whole question just reminds me please forgive me but it reminds me of The Walking Dead where you got this one character Morgan who then spun off onto Fear The Walking Dead who he considers all life to be sacred he

had some some guy who practiced like oh

what's the what's the the

harmless uh gosh I'm having mental

blocks the this the martial art where

you don't hurt anybody it's not Judo

it's

uh yeah

well some of you will know what I'm

talking about and and anyways his

teacher was this guy who I mean Morgan

was in a really bad place I mean he was

like sort of verging verging on like

psycho psychopathy you know he was just

killing he was killing lots of people

and just seeing all kinds of atrocities

and you know anybody in this POC

post-apocalyptic world of um The Walking Dead you know almost everybody's got PTSD to some degree so anyways he gets a he gets a new new lease on life from this guy teaching him all life is sacred and so from then on Morgan refuses to kill a human being he'll still kill the Zombies but he will not kill a human being and so there's these cases where the bad guys are trying to kill him and his friends he has the opportunity to kill them he won't do it he lets them go and then they come back and kill more of his friends so in a case like that I mean if you want to be a saint you're better off just being solitary cuz then you're not getting other people people

killed by your refusal to defend any any

I mean to to hurt

anybody to e to hurt even the bad

guys so yeah I mean I I've always

thought that Morgan would have been a

hell of a lot better off just adhering

to his resolution to just be a loner so

that he won't be getting other people

killed when he's refusing to kill the

bad guys that are trying to kill his

friends

so I mean that that applies in real life

I mean you don't need to have a zombie

apocalypse for that to have some

validity to it but if you really want to

be a saint I mean if you think that's

really important then I mean certainly

that is your perogative I mean that's if

you consider it to be your sacred duty

to follow Buddhism as strictly as you

can for the sake of

Liberation then that's what you should

do and if that means you'd rather be

killed than kill then so be it but if

you're that kind of a person you'd be

better off not having a wife and kids to

protect and I mean even just being a

functioning member of society um to some

degree it's going to be detrimental to

that

so I do think that you know like Samurai

Zen of Japan I

mean it's better than like Samurai

without Zen you know Bushido with with some Zen in it is superior to Bushido without Zen in it so it's like it's it kind of reduces the unskillful mental states of a soldier to at least have a little bit of Dharma inoculated into his mind so that you know he's going if he's going to kill he's not going to kill out of Rage or hatred he's not going to enjoy killing he's going to do it mindfully and calmly as his duty you know sort of like in the Bava Gita I mean you have to do your duty and I mean being a saint is preferable to that but being like an honorable samurai type soldier who acts

out of Duty with just calmly and

mindfully I mean that's better than just

having like the howling Berserkers that

are just enjoy

killing so

it's it's just sort of a personal choice

but if you ever wind up with a large

Buddhist civilization then there's going

to have to be people who are willing to

fight in in Burma a lot of the soldiers

a lot of the best most reliable soldiers

are recruited from the the non- Burmese

ethnic groups that live on the

boundaries that are largely

Christian strange that Christianity has

adopted violence much more readily than

Buddhism has I mean back in the back in

the day back in medieval times you had
Warrior Bishops like wielding like a
mace so they wouldn't stab people you
know they wouldn't cut off heads but
they just break
heads so I guess I answer that question
so I'm going to move on to sator enjoyer
next question here he says just read
something by or just read something by a
practicing Buddhist claiming Buddhism is
closer to charvaka or nihilist
philosophy than to vdic religion would
you
agree well it depends on what you mean
by vdic religion if you're referring to
like the rig Veda you know it's like the

religion of the invading Indo Arians you know 1500 BCE then yeah Buddhism might more closely resemble the charvaka philosophy than essentially a kind of polytheism with fire sacrifices a hereditary priest priest class and you know they're making offerings to the gods for the sake of sons cattle and victory in battle that kind of thing and I suppose I should uh explain what charvaka is the charvaka philosophers of India were sort of like the uh oh man epicurian philosophers of the classical West you know they had a bad reputation for being

like atheistic and just

materialists and that's kind of what the

chakas

were um you know they considered

pleasure to be the highest good and you

know when you're dead you're dead there

is no Karma there is no afterlife it's

all just materialism

essentially and Buddhism really you know

it's not a spiritually bankrupt system

like charvaka but like I was saying to

in an answer to a question above to a

worldly minded Normie who takes

materialism as truth he might not have

the insight to be able to tell the

difference you know he's seeing Buddhism

at a crude you know kind of the lower levels of it and then he's seeing this charvaka materialism or nihilism you know at crude lower levels and you know at crude lower levels there might be a lot of overlap but when you get up into the higher philosophy I mean the chakas really don't even have a higher philosophy and then the Buddhists you know it's it just goes up and up and up so I would say that in some respects Buddhism comes closer to charvaka than to the viic religion even if you get into like the aoic stuff I mean when you get it to the upanishads like vant Buddhism and vant are very similar partly because they were debating each

other and like borrowing ideas from each other you know they're interacting with other and there was a certain kind of convergent evolution between Buddhism and vant especially but certain similarities between Buddhism and the charvaka first of all no God so it's more or less of an atheistic system um also their Origins may be more similar just going going with Evolution that you know the shamana tradition of India you know you have the shamanas and the brahmanas you know the philosophers and Priests philosophers and holy men um Buddhism had more of a similar origin to sharaka which probably

arose uh as like an offshoot of the indis valley civilization religion in in prehistoric times so there's certain resemblances but especially when you get up into vant then Buddhism and vant much more closely resemble each other with regard to this Outlook and morality and so forth than Buddhism and charvaka like Buddhism has very finely tuned ethics charvaka really did not like I have read that U the Kamas Sutra of vayana is a charvaka text like the first introductory chapter of the Kamasutra is essentially explaining charvaka philosophy with regard to enjoying sensual Pleasures how they considered

that to be you know the best you can go

for in life they really didn't consider

didn't believe in an afterlife or

Liberation from some sorrow or anything

so it's you know just pretty much like

epicurian ISM in uh in the classical

West

so let's see here did I answer the

question that is the question I must ask

myself after talking about somebody

else's

question

so yeah I I would not not agree that's

the question is would you agree that

Buddhism is closer to charvaka

philosophy than vidic religion no I

would not agree although in certain

respects it's more close to it's closer

to sharaka like the atheism

stuff so I'm just going to move on to

the next question this is from

bodhisatta

969 and bodhisatta 969 says I will soon

be going to Mia Monastery the senior

Monk aan chatam

that's kind of a weird name chatam Malo

I don't think I've ever seen that before

chat maybe's maybe he's spelling it

wrong so I'm just going to have to start

the question over again because I

interrupt myself very

rudely and he says I will soon be going

to Mia Monastery the senior monk aan

chamalo was the vice Abbot of ajan

Brahma wumo in Australia for many years

would it be inappropriate to ask him

what he thinks of aan bram's excl usion

from the Thai Forest Monastery tradition

because it was

justified well um if you're there and I

mean you you'll get a feel for what aan

chamalo is like you know you get a feel

for the the situation and you'll just be

able to feel into whether it's

appropriate to ask him certain things

you know it's like there's

a uh like a dynamic spontaneous

interaction going on you know you'll

feel whether it's appropriate to ask I

just overall in general I don't think it would necessarily be inappropriate to ask him unless you you know like you ask him like a leading question like that was really [__] up huh that kind of thing but I don't think bodh 969 would would ask the question in like a really pointed leading way just you know how do you feel about ajan Bram getting kicked out of the Thai Forest tradition you know the or the aan cha tradition I should say and you know he might even say well he wasn't exactly kicked out or who knows I I I don't know what his what his feelings would be what his opinion would be but I do don't think that it would

necessarily be inappropriate so long as you're asking good faith and you know you're just asking an open question I don't think there'd be anything wrong with that so I'm just going to move on to the next question which is from Twin Wasabi excuse me and twin Wasabi says any thoughts on the push for female pastors priests or monks both in the east and west well a female monk would be a nun um with regard to an actual female monk that would be an impossibility from the point of view of terava Buddhism even if some trans male was ordained as a monk while being biologically a woman

still I mean the ordination would just be null and Vo it would be invalid and still the person would not be a monk so thoughts on the push for female pastors priest and mon well there's definitely more of a push for it in westernized countries in Burma I mean as of last time I was there which was like 2018 um yeah there was no push there were a few nuns who were relatively famous and well-liked um they weren't fully ordained bonis or claiming be fully ordained bikun they were just the standard burmes Thea Shin which is usually an eight precept nun or maybe a 10 precept none and they wear like pink

and sort of a salmon color maybe a

little bit of

orange

um with regard to the push for female

priests in the

west and maybe beunis in in a relatively

westernized country like Thailand

um yeah that's that's largely just

coming from Western

feminism and just the insistence that

that men and women should be equal if

not

identical and I don't think it's

necessarily helping anything especially

when you are literally deviating from

the teachings of a religion for the sake

of making it more modern or postmodern
or politically correct or whatever that
I mean they're just like
Christianity I I think I mentioned this
in the previous Q&A the New Testament
calls homosexuality Abomination the Old
Testament says homosexuals should simply
be taken out and killed and now you've
got Christian churches who supposedly
accept the Bible as the word of God or
at least inspired by God flying rainbow
Flags you know Methodist Church there's
like half the Methodist Church is like
the radical leftist variety fly rainbow
flags and so forth It's like we
celebrate Abomination you know it's like
we go against the Bible here and

Christians in general Western

Christianity has done that a lot like

the whole divorce thing in

Christianity now the Bible says once you

get married you can't get divorced and

remarried to somebody else that is

adultery even even like ministers are

getting divorced from remarried and the

Catholics get around it by just

annulling the marriage instead of having

a

divorce so I'm uh definitely digressing

here because the question wasn't about

divorce or

homosexuality the question is about the

push for female pastors priests or monks

which are

nuns both in the east and west and it is

true that with regard to leftism in the

west that the main

influence they have had like leftist

Politics the main influence they have

had on Terra Buddhism especially the

main

controversy that has arisen in terab

Buddhism as a result of leftist politics

in the west is the whole idea of beunis

that the the bikuni order died out it

went extinct hundreds of years ago in

terraa Buddhism and now you've got

people trying to revive the bikuni order

and they don't have the authority to do

it and it's it's not really valid but

they don't care because they want gender equality and the Very fact that these nuns are being called beunis they want to become beunis um it's mainly for the sake of official status you know it's more of a political Choice than a spiritual Choice it's for worldly status which really you should be renouncing you shouldn't become a monk or none because of a desire for worldly status some some like Burmese monks do that you know they want upward social Mobility or something by becoming a monk but it's it's really not daric in my opinion

so let's see he says any thoughts and I

guess I guess that's what I have been

sharing his thoughts verbalized ones

but yeah it's

like like leftist

politics because most western Buddhists

are leftists it's just flooding into to

Terra and to some degree that's seeping

as far as Southeast Asian Buddhist

countries and and Sri Lanka also South

Asian Southeast Asian Buddhist

countries although Burma is pretty

hard-headed

traditionalist and uh any last I heard I

don't know if it's still true but last I

heard any woman any nun declaring

herself to be a fully ordained bikuni is

going to be locked up she's going to be thrown in jail in Burma so let's see I guess I answered that question I shared many thoughts there they might have been semicoherent thoughts but they were thoughts and I'm going to move on to the next question this is from Mary J and Mary Jay says what early Buddhist School had real monks and real has a capital R what early Buddhist school had real monks and then in parenthesis he says I assume after schisms most of the monks was automatically excommunicated according to monastic rules well

actually doesn't work that way the only

way to e automatically excommunicate a

monk is if he commits one of the four

paragas or he gets

castrated because if you don't have

balls you can't be a

monk so

what happened in ancient times is you

had schisms happening you know the S

would split into two different

SAS and they didn't really commit any

paraja offenses you know they didn't

have sex they didn't murder anybody you

know they didn't uh they didn't steal

anything necessarily they weren't

falsely declaring to have attained

superhuman mental States so I mean they

they their balls still and so they weren't excommunicated I mean if if a monk is is insisting upon a heretical point of view then you can do a formal Act of suspension against that monk which means he's going to be ostracized he's not allowed to participate in any ceremonies you're not allowed to talk to him he's not supposed to like sleep under the same roof with any monk in good standing but that's as far as it goes nobody has the power to excommunicate a monk other than that monk himself so the Burmese government has gotten around that to some degree by

like having a monk raped by a prostitute

kind of a thing because having sex and

enjoying it even just a little bit just

for one Split

Second then you're out and it's very

difficult for a guy to have sex without

at least enjoying it a little

bit so all of the monks were real monks

they were just n samasa which means

living under different communion

iions so all of the early Buddhist

schools had real monks and I mean the

way you can have fake monks is I mean if

you got monks that that commit one of

the the paraja rules then they're not

really a monk anymore and but if they

continue um you know wearing the robes

you know they don't tell anybody that they did it you know they still are passing themselves off as monks even though technically they aren't anymore then I mean that that you have a fake monk or if those monks monks that are fake monks are performing ordinations you know you have to have at least five monks in real monks to perform an ordination if one or two of those is a fake monk then the monk who's being ordained isn't a real monk either and

so um like the the damay sect in Thailand you know they're saying that things like that happened so rampantly

that they're the only real monks left

they have an unbroken

lineage at least in

Thailand so there is there is that but

that's getting into silata parasa I mean

if you're going to be worrying about you

know five centuries ago was the lineage

broken so that I'm not really a monk

because you know 500 years ago

ordination ceremonies were conducted by

monks that weren't qualified or they did

the ordination ceremony wrong or

something which caused invalid

ordinations and then you know the the

descendants of that lineage have

ordained me then I'm not a monk either I

mean if you start worrying about that

much then that's too much I mean the

burden of proof should be on the the

accuser saying that that lineage is not

a real lineage

anymore

so so I guess I answered that question

what early Buddhists school had real

monks all of them all of them had real

monks I mean they were validly ordained

beus because the only way I keep hitting

things in my hand the only way to cause

a monk to be excommunicated again is if

the monk excommunicates himself by

breaking one of the paraja rules or

losing his

testicles so I'm just going to move on

to the next question this is from rakasa and racasa says I would have loved to read the Lions Roar interview I guess they didn't even send you a copy and that is true I was interviewed by lions Roar magazine back when I was a monk you know back around 2019 I guess and it was one of the editors of lions War who I assume was also a contributing writer and he he told me he was doing an article on right-wing Buddhism for Lions War magazine he asked if he could interview me and I said said fine and then I asked you know I said I'd like to have a copy of the interview and he said it was against the policy of lions it was against the policy to uh let me have

a copy or for me to have like the power of veto over what he was in what he was going to include you know cuz I know enough about like leftist Publishers and leftist writers that they will try to skew things a bit you know they might take things out of context or something so I at least wanted the right to look at it before it was published and say well this is not accurate he said no that's against our policy you can't do that so then we had a long interview it had to have lasted more than an hour where he's asking sort of these gotcha questions and one thing I was going to say in my recent video

with Brian Rue and then I got distracted because I get distracted easy or you know just sort of go off on a different tangent or something was that was sometimes he'd be trying to ask me gotcha questions you know sort of like someone interviewing Donald Trump or something you know they're trying to trying to get in these gacha questions like like my salute to Brian you know hail Brian and he's asking about why why I'm doing Nazi salutes I said no that's not Nazi salute that's Romulan it's on Star Trek the Nazis didn't thump their chest first even Captain Kirk did that and then another one of these gotcha questions was you know how can I justify

using offensive speech you know like

using harsh speech that offends people

and so forth and I I said what I what I

said to Brian in the interview it's like

it's the duty of any serious Buddhist

even if they hear offensive speech not

to be offended by it they should forgive

the speaker and then it was just like

crickets I mean he just went silent

after I said that part because of course

that just goes against the whole leftist

narrative another time he went silent

was trying to

uh a lot of like Neo marxists will deny

that neomarxism is even a thing you know

it's like he he was sort of trying to

call me out on using terms like cultural Marxist and so forth and at one point I asked him he was like you must have heard of the Frankfurt School and again he just went totally silent it was just this deafening silence so anyways um yeah they didn't send me a copy and they wound up not publishing the article partly I assume because things just weren't going their way I assume they wanted to show right-wing Buddhism like conservative Buddhism as something malignant and really I mean the right-wing Buddhist the conservative Buddhists are the ones who come closer

to genuine original dhama I mean the the tradition most most Buddhists most terraa Buddhists in the west are traditionalist conservative Buddhist because most of them are Asian coming from a traditional Buddhist culture but among the westerners most of the Buddhists are left-wing neo-marxists essentially Ultra liberals and I've discussed why that is you know it's like in the west if you're going to be a traditionalist conservative and you got some religious leanings then in all likelihood you're going to be Christian it's the people who reject the traditions and you know

just the the the standards of Western society that you know they become leftist and they go for some other religion other than Christianity as a general rule in my case I didn't become a Buddhist because I was a leftist I became a Buddhist because I was studying various different spiritual systems and Buddhism really was most compatible with me so yeah unfortunately I didn't get a copy of that interview otherwise I would have published it long ago and so the next question is from Stellar Supreme and Stellar Supreme formerly known as Liber Lam says do you consider Protestant Buddhists who do layers

practices to really be aspiring to

completed insight and spiritual power

considering there's a kind of

backsliding to afterdeath

Karma

um yeah the Protestant Buddhists who do

lay person practices

um

really yeah I do think that a lot of

them are aspiring to full Enlightenment

and they think well I mean it can just

happen to anybody it can just happen

accidentally so you know certainly the

door is not closed for these people and

they just a lot of them they they just

are almost resentful of the existence of

mon some of them are positively

resentful of the existence of monks

because it makes their own lukewarmness

seem not good enough

somehow and so I mean they think that

they're just as good as monks and

nuns so I assume those that even believe

in

Enlightenment um will say yeah I'm I'm

striving for enlightenment even even if

they really aren't or they're just kind

of striving a little bit in their spare

time or

something so let's see do I consider

Protestant Buddhist Protestant bu

who do lay person practices to really be

aspiring to completed insight and

spiritual power against yeah I mean you don't underestimate the arrogance of the western mind you know Americans I mean I can speak from experience on Americans because I'm an American I've lived in America you know they want the best of everything you know Enlightenment is the best they want that you know they also want the best car and the best cell phone they just want the best that they can get and they don't want to settle for less it's almost like it's to some degree it's it's like a consumerist mentality and so yeah they're not going to deny that they want Enlightenment but they just want Enlightenment and

everything else too you know they just want it all and you know that's not all Americans there are a lot of humble especially Goa practitioners a lot of them are very humble you know they're saying well it's not going to happen in this lifetime which in my opinion is going too far

because I mean it can happen to anybody Enlightenment can happen it may take some sort of catastrophe to just slam you out of your samsaric rut but still it can happen you shouldn't just close the door and lock it and say no I can't become enlightened in this life because it's better to have the door open even if you don't go through

it so I guess I answer that question

maybe not in ex precisely the way

Stellar Supreme was expecting

but I I'm pretty sure I answered it so

I'm going to be moving on to Stellar

Supreme also known as Liber Lambs next

question which is should we be basing a

belief in karma on a belief in Supreme

psychic powers extending from samadi

like in the stock phrase says quote when

their mind has become immersed in somat

like this purified bright Flawless rid

of Corruptions pliable workable steady

and imperturbable they project it and

extend it towards recollection of past

lives

unquote so they project it and extend it towards the knowledge of the death and Rebirth of sentient beings unquote such that we don't take it as hearsay or something

[Music]

well this whole question is kind of a strange one to me it's like should we be basing a belief in karma on a belief in Supreme psychic powers no because you're believing you're basing your belief on something you've never experienced you're basing your belief on hearsay because so long as you haven't had these psychic powers then you're just saying well according to the people with psychic powers then yeah I mean to some

degree you could say that you know people that have psychic powers that could look back on their past lives and can see beings going in accordance with their karma and so forth you know that would be some evidence anyway but I certainly wouldn't base my belief on Karma entirely on psychic powers that I do not have just it's it's all hypothetical you know it's essentially guessing so if you're going to if you're going to base your belief in karma on something I'd base it on something that you have some personal experience of like for example like a really obvious Elementary level of karma is just the

automatic pilot that drives us through

life when we're not fully conscious

which is pretty much all the

time so the automatic pilot just

habitual responses to things so that you

can be thinking about what you want for

dinner while driving your car and so

forth you know you're not just carefully

observing everything going on and in

traffic and so

forth It's just base brain just

automatic pilot stuff while you're

thinking of something else and that

really is is like a a very fundamental

Elementary example of karma it goes way

deeper than that it goes into a

metaphysical level where it's the same

kind of automatic pilot habitual

responses that are causing you to create

this the samsara this version of reality

that you happen to be

in but at least you're projecting you're

expanding out from something that you

have personal experience of instead of

basing it on something that you read in

a book that you don't have personal

experience

of

so I guess I guess I answer that

question so I'm just going to move on to

Stellar Supremes formerly known as Liber

Lamb's third question which is do you

consider it likely that Buddhism would

have prevailed over competing

philosophies if the Buddha had not

spoken from a place of super mundane

power and wisdom as a real historical

figure uh it's hard to say

you know it's it's sort of a logical

fallacy to say that if the situation was

different things would have turned out

in this other way because you can't

really know that based on personal

experience either because you only know

what happened and you don't know all the

factors that caused things to happen the

way they did I mean there are religions

like I mean Hinduism for example um

Hinduism prevailed over competing

philosophies um but I mean it wasn't by

one enlightened founder I mean probably

most of the founders of Hinduism were

not enlightened

beings uh some of them I assume

were um let

see has a real historical

figure yeah um yeah I don't think

necessarily that is the case I think

that the fact that Buddhism was taught

by an extremely wise presumable

enlightened being certainly strengthened

it over other systems that were just

started by some philosopher who hammered

out certain points of view or is just

like a like Judaism or is just kind of a

social thing that that's kind of evolved

over the

centuries was I mean it's hard to say

that that Judaism or or Hinduism for

that matter really had a Founder I mean

you could say kind of Moses was the

founder of Judaism

although whether I mean the historicity

of Moses himself is in question I mean

did Moses really exist or I mean even if

there was somebody upon whom the story

of Moses was based that the truth

probably deviates from the actual

biography of this historical

personage um there's a lot of people

arguing the same kind of stuff about

Christianity

so let's see here let's let's try and

answer the question

again do you consider it likely that Buddhism would have prevailed over competing philosophies if the Buddha had not spoken from a place of super mundane power and wisdom as a real historical figure it's really hard to say although I mean you could say that Buddhism wouldn't have Arisen at all because it was the teachings of this historical figure called goab Buddha at least originally

I think most of what passes for Buddhism now was not taught by the historical Buddha and a lot of it he would probably have

denounced

so and even by the time Buddhism became

like a a

major a major spiritual system like in

society it struck traction and set down

roots and everything already it may have

been less than 50% genuine teachings of

the Buddha and some of the stuff that

gets added is the stuff that makes it

more popular and that's just unavoidable

so it's a lot of times in a religious

system it's like the the silly madeup

stuff is the stuff that makes the the

tradition popular to the

normies and the normies constitute the

majority of any population really you

know it's just the simple villagers who

don't understand Advanced metaphysics or mysticism anything like that they just want stories and ceremonies and stuff that that they can see and and touch and feel and it makes them feel a little bit better in life and I mean then a lot of that stuff is like devotionalism and just kind of pointless ceremonies so it's really hard to answer that question I mean there's no way you could answer it with certainty you know how would it if there was something like Buddhism that arose spontaneously a coalescing of different philosophical ideas that you know the founder was maybe a mythological figure or something

then I mean some Hinduism is like

that um yeah it's hard it's hard to say

exactly whether it would have been more

popular or less popular or what would

have happened so I'm just going to move

on to the next question this is from

xenoid and xenoid says after I look to

see what okay gotta see see the time see

see the timer see how long I've been

talking and xenoid says I've recently

been introducing my brother who says who

is a scientific materialist to Buddhism

he says that while Buddhism is the

religion with the most wisdom to offer

he criticizes Buddhists for supposedly

clinging to Nirvana when they should

really accept their pointless death and

Annihilation how would you respond to this critique well I mean I don't know very many Buddhists who are clinging to Nirvana I mean literally you can't cling to Nirvana but I mean I I met very few Buddhists who are even clinging to the concept of Nirvana that Nirvana is just sort of like this you know this sort of this nebulous something off in the distance for most for most devout Buddhists I think and you know it's just something yeah this sooner or later I'll get there but I'm not not really going for it in this

life

so I mean one thing you can you can

point out to a scientific materialist

first of all I mean you can bring up

Emanuel Kant and his thing in itself and

the thing as it seems I mean Kant was no

idiot and I mean he pointed out very

very clearly that no amount of working

out the things it seems which would

include science no amount of scientism

no amount of scientific Endeavor

scientific method is going to get you

one iota closer to knowing the thing in

itself to knowing Ultimate Reality and

even most scientists most scientific

realists will will agree that this world

that we see is not reality that color

for example is it just it doesn't exist outside of a of a mind that is just a kind of symbolic interpretation of certain C wavelengths of electromagnetic radiation and what appears to be solid matter is more than 99.99% empty space and what matter actually is there is just these little sparkling specks of energy

so um no scientific materialist can know Ultimate Reality because they're clueless it's it's really not even on their radar they're dealing with Concepts and Mathematics and so forth and I mean that's all just stuff that's

conjured up in this gray blob of meat

according to them

especially you know how is how is this

little gray blob of meat going to

understand reality that's not what it's

designed

for so a scientific materialist is

really just basing his nihilism or

atheism or whatever on ignorance

literally I mean they they accuse

Christians or theists of of being

believing in God because of ignorance

but their denial of God is entirely

based on ignorance it's like we don't

see any God therefore there isn't

one we can't see God therefore there

isn't one of course uh that wouldn't

really apply to Buddhism very well

because Buddhism doesn't insist that

there's a God but it does insist that

there is an Ultimate Reality which is

beyond perception

and that I mean it just stands to reason

that there is an Ultimate Reality Beyond

these symbols conjured up in the gra

blob of

meat and so they just pretend that that

just doesn't exist it can't exist and

when you're dead you're dead etc

etc so I mean that might be a good

starting

point

see so he says criticizes Buddhist for

supposedly clinging to nurana which they

really don't most of them when they

should really accept their pointless

death and

Annihilation well I mean he doesn't

really know that either he's guessing

too but uh have I answered this question

well enough that I can uh move on to the

next

one yeah pointless death and

annihilation in a way Buddhism would

even agree that death is kind of

pointless but the annihilation part is

is one of the two extremes You' got

annihilationist view you've got

eternalist view when you're dead you're

dead that is one extreme you got an

eternal soul that lives forever that is

another extreme Buddhism takes the path

by the

middle and most people just cannot

understand that path by the middle they

just do not get it and you can explain

it to them till you're blue in the face

and they still won't get it

so I'm just going to move on to Xenith

void's next question here karma is Will

yet enlightened beings with no who no

longer create Karma still take actions

meaning they will things to occur this

could be seen as a contradiction but I

think this indicates that arh Hans are

the only people who truly have free will

because their mind if we can even still

call it that is no longer constricted by

the causal chains of samsara do you

consider this assessment accurate or is

there a better

explanation well um first of all an aans

they're not people I mean aans in

reality I mean an arant has realized

that he doesn't exist or she doesn't

exist that people don't

exist so that's one little niggle I

might uh I might

prefer spelled with an O o not an

e

profer let's see

um let's see I'm going to have to I'm

going to have to read this again see

karma is Will yet enlightened beings who no longer create Karma still take actions meaning they will things to occur no it doesn't necessarily mean that they will things to occur it can mean that there is just a semblance of willing things to occur like for example in Abid dama philosophy Orthodox Terra they have an arant has what's called the Kia the functional Consciousness which allows them to do things without creating Karma and I think that was caused by the Abid dama authors not really understanding how it works but they do have still a semblance of will even though they've just

transcended samsara they've transcended
the whole semblance of things you know
the semblance is still there they're
just not identified with it anymore just
nature taking its
course so I that's one way of looking at
it another way of looking at it that I
have considered many times is it a fully
enlightened being I mean he's not really
existing anymore he's not even believing
that he's existing anymore and
consequently it's the karma of the
people around that arant that make him
seem to exist and make him seem to make
decisions and have will and all that but
in Arun sitting alone in a forest you
know you know it's like the tree that

nobody can nobody hears it falling down

I mean if an Aran is alone then you

could say there's nobody

there and like ROM do used to say about

neim Koli Baba it's like the better you

got to know him the more you realize it

really wasn't anybody there it was just

like your own Karma being reflected back

at

you and another thing you could say

about free will it's kind of strange

that an arant might have no Free Will at

all just because um the arhan always

does the right thing you know it's like

if you always have to do the right thing

I mean you have no choice but to just do

the right

thing so that's something to consider

also although Free Will is logically

impossible I think but that doesn't mean

that it can't still exist just because

something is logically impossible but I

do think that the way Free Will might

possibly exist is that we have like a

self-referential mind and anything

that's self-referential can produce

Paradox and so we've got a

self-referential mind that can somehow

manifest the

Paradox of Free Will arising when it's

logically

impossible so it's like sort of like St

John of the Cross was saying that that a

Christian arahan someone who has reached the stage of perfection they no longer have self-will they're no longer making their own decisions it's like they've just become puppets of God they are motivated just by Divine will and God is just using them as an instrument so to speak which kind of is in accordance with my idea that it's the karma of other people that are moving the the aran's arms and legs or seem to be moving the arms and legs it's just a reflection of their own Karma because the enlightened being really isn't generating anymore although going with Orthodox tradition an enlightened being

still has like the latent Karma of past

lives and so forth that is still kind of

pushing it through some

sorum and I really don't this I'm really

not sure to what extent I'm actually

answering these

questions there's a certain amount of

subtlety in the Q&A

today so

yeah okay yeah I would point out that uh

what an Aran has attained is what the D

chin calls wooe or

non-action so I mean that would be no no

Karma you no action is a literal

translation of the word Karma or

Kama so it's like uh he who he who pra

he see he who follows learning increases

day by day he who follows da decreases

day by day he becomes less and less

until he arrives at

non-action with non-action there is

nothing he cannot achieve that's one of

the chapters of the Dow Ching that I've

took the trouble to

memorize so yeah trying to understand

aans intellectually uh it's pretty much

an exercise in futility anyhow so I'm

just going to move on to the next

question here and this is the last

question by golly it always takes me by

surprise or usually usually takes me by

surprise and this is from

power and power says I've been hearing

that Buddha never preached to his disciples to follow his teachings blindly in fact he was quite liberal and allowed his followers to pick and choose their beliefs is this accurate well it's partly accurate I think the first part of the question is accurate and that the Buddha never preached to his disciples to follow his teachings blindly yeah he discouraged people following his teachings blindly that you got to I mean you can take it as a hypothesis you can accept what he's saying as a hypothesis and then you've got to put it to the test yourself to see if it's true or not but the second part of the question is is like he was quite liberal and allowed

his followers to pick and choose their beliefs well no that's that's not accurate because if they got to pick and choose their beliefs there wouldn't be any Buddhism Buddhism would just be anything that people just decided to believe and it no it didn't work like like that like um you could believe or not believe what he was saying but if you went just asserted the exact opposite of some of the things he was saying then even in like very ancient texts like the the PTY mocha rules then you would be admonished and possibly punished you know like I was talking about how a monk could rep misrepresent

the Buddha by saying what the Buddha said were stumbling blocks to the holy life really aren't stumbling blocks to the holy life and mainly he was referring to Indulgence and sensuality um so I mean if you just flatly disbelieved in karma and insisting when when you're dead you're dead that kind of thing then yeah you could have gotten into trouble even in very ancient times in the S because I mean if you just want to be agnostic you want to be a skeptic in the classical sense and not believe anything in particular you know not not a not not a you know you just want to just be open-minded I mean that would work but

when you start believing things like you know it's like there's no Karma and you could like you could like kill a million sentient beings and and it would have no effect on your spirit that kind of thing no I mean the Buddha wouldn't go that far so he did not allow his followers to just pick and choose their beliefs although he did allow his followers to believe or remain agnostic with regard to a lot of what was saying and you just I mean the ideal situation is you remain agnostic until you get the confirmation that you require to see yeah he was right about that so I think somebody who just flatly

denied the four noble truths for example probably would not be considered a Buddhist and if they were ordained there's a good chance they'd get formal acts against them if anyone was foolish enough to ordain them in the first place and that's it I I just answered that question too by golly and so if you got any more questions you think I can answer about ancient India terab Buddhism ancient Buddhism in in general monasticism meditation Buddhist practice anything like that questions about me personally I'm generally pretty good at answering those feel free to ask them in the comments below or if you

have access to the Discord server you

can ask them there if you have access to

subscribe star you can ask them there

and like And subscribe if you haven't

done so already and be happy

okay hello and welcome to episode

102 of question and answer I am your

host P basa and I would just like to

point out that 102 is getting up into

kind of a high

number and I got my beverage right here

got the emergency backup beverage right

here got to the total apocalyptic

desperation beverage of pond water right

here and I'm ready to start

commencing so let's just Dive Right In

Here first question is from aelian who

is one of my favorite Roman emperors by

the way and aurelan says what have you

learned over the course of 100 Q&A

videos besides double-checking the

computer

cord well yeah it's plugged

in okay that's done but um I think

probably the main thing that has really

been driven home to me doing all of

these videos is something that I already

had pretty good inkling of um many years

ago when I was giving talks to

westerners uh during my attempts at

being a Freer range beu in

America and that is that practically all

Western Buddhists because they are

Western

adopt or just accept as

reality scientific realism that they

believe that there is this material

Universe out there that's going to

continue to exist even if there is no Minds perceiving it and that that is reality and that Buddhism is just a psychological thing that you sort of fit into that context and it can be frustrating at times Maybe some of you have picked up on a little twinge of frustration when I'm asked a question that just assumes the Ultimate Reality or at least the functional reality the empirical reality of scientific realism and then just kind of has Buddhism fit into that instead of sort of having your world view based on Dharma it's just Dharma is just kind of

fit in to

a different world

viiew so I mean that's that's the main

thing I have

really kind of been beaten over the head

with I guess that I mean I assumed when

I was first trying to teach

westerners that you know they were they

were like very casual meditators most of

them were like

Boomers and you know I just thought well

this group is pretty darn material

materialistic in a philosophical sense

not in the money grubbing sort of sense

although a few of them probably were in

the money grubbing sense as

well but now I just it's just realized

that virtually all Western

Buddhists just take scientific

scientific realism as their world viiew

and just try to fit Buddhism into that

as well as they can and it is somewhat

of a handicap for Western Buddhists I

would like to point out right here that

it really is sort of like a ball and

chain attached to your spiritual

leg so I guess I answered that question

so I'm going to move on to aelian second

question which is much more difficult to

answer and that is as follows if there

were more female based Buddhists would

it reduce the lifespan of Politically

Incorrect Dharma by half

and first of all I would point out that this is probably a reference to the famous prophecy made by the Buddha in I think it's in the the the vinia vinia ptica of the poly polya where the Buddha says that by ordaining nuns it's going to reduce the lifespan of the True dhama by half so aelion here is asking asking if they were more female-based Buddhists would it reduce the lifespan of Politically Incorrect Dharma by half and I do not have the prophetic Clairvoyance of the fully enlightened Buddha and so I can't really just see what the answer would be and for those

of us who are not omnicient which I assume is most of us that uh answering such a question is I mean the question itself is kind of I mean it's sort of a rhetorical question but also it's it's like a a logically invalid question because there's so many variables that it's just an invalid statement to say that if you know if the situation were otherwise the outcome would be this because you really don't know so I mean I mean the outcome could be go either way if there were more female-based Buddhists you know just like relatively conservative spiritually regardless of of like economic issues

and so forth that

uh you know it's sort of like saying if

there were more female Libertarians

would the libertarian party be more

successful or less successful it'd be

something along those lines because most

Libertarians are male and most based

Buddhists are male I mean just based on

The View viewership of my YouTube videos

is still something like 98% of my

viewers are

male and they're mostly in between like

24 and 45 or something like

that

so let's see I gota I gotta consider the

question again here oh yeah so I mean

possibly I mean they could mess up based

Buddhism because you know they're women are more agreeable that's using a Jordan Peterson term which he gets from standard psychology and so they're they're more worried about what other people's opinions of them are going to be they're more worried about maybe offending somebody and so they probably be more inclined to be diplomatic in their based Buddhism which would make it less based on the other hand the very fact that you got more women involved makes it less of a niche or Niche movement if you can even call it a movement so I mean it would just sort of be it become more of a a mass thing I

guess instead of just something that you know certain men find interesting or take seriously so yeah that that question is just up in the air and we'll just we'll just have to recruit more female-based Buddhists and find out what the answer is if we're willing to take the risk of of not destroying Politically Incorrect Dharma but like in a country like Burma I don't know if you can call Burmese Buddhist base but they are definitely conservative traditionalists with regard to Buddhism much more so than I am much more so than possibly any or I wouldn't say any but you know 98% of Western Buddhists they're more conservative and

traditionalists than at least 98% and

they're half

women so women don't necessarily Poison

the Well of dhama that even in bu the

Buddhist time or at least at the time

when rules of monastic discipline were

being formulated it was pretty obvious

that women were like the backbone of

Buddhism as just sort of a social

phenomenon like they're the ones who

mainly support the monks like for

example there's a rule

about or there is a number of rules

about how a monk is to properly walk for

MMS and so he's supposed to when he's

going through the village he stops in

front of a house for a few seconds but
if she stands up and starts wiping off a
bowl or wiping off a spoon or if she
calls out to say please wait venerable
sir then you can stand longer otherwise
you should just move on to the next
house so it just assumes that the people
who are going to be offering food to the
the monks are mainly going to be female
because the the feminine pronoun is used
with regard to she standing up and
starting to wipe off a bowl or a spoon
or
something so I mean women don't
necessarily poison conservative
traditionalist
dhama but in the west um I'd say there's

a higher likelihood of it and

um yeah we're just gonna have to find

out I mean

if it happens we'll find out and if it

doesn't happen we won't find out so I'm

just going to move on to the next

question this is from Cactus Ray and

these first questions I have to admit

were asked quite some time ago in an

unusual place and so I didn't see the

questions and so they're at the top of

the list because I finally found these

questions that were lurking around in

obscure

places so this is from Cactus Ray who is

a recent supporter on my subscribe star

so welcome aboard aoy

M and so Cactus Ray says you've

mentioned before in a past video that

you have gone as far as you could go

with meditation I was hoping you could

elaborate on what you mean by that also

would you comment on the importance of

meditation to spiritual growth and

insight any discussion of the janas

would be

appreciated thanks so this is kind of

would be

maybe even three questions maybe I

should separate

these grammar Nazi that I am I have to

have them separated

properly okay so the first

question oh wait a minute I didn't

separate it

properly okay there we go properly

separated so the first question is uh

You' mentioned before in a past video

that you have gone as far as you could

go with meditation I was hoping you

could elaborate on what you mean by that

well it's it's fairly simple I just

stopped making progress in fact the best

meditation of my life occurred between

around 1999 and like

2004 that that was the best meditation

I've ever had in my life and ever since

then I'd get a few glimmers you know a

few flashes like I went to a Meditation

Retreat at the Daga Meditation Center in San Jose for gosh how long did it last it was a relatively long retreat I think it was like a month or two or something like that and you know I was I was having some good meditation there but it really didn't reach the level of what I was experiencing especially a few times like around 1999 to to 2004 and so it's just frustrating to just keep grinding away and still just not breaking any new ground not making any improvements not making progress so that's that's essentially what I meant and that was one of the reasons probably the main reason why I stopped being a monk is I just stopped

making progress you know I was it was

sort of like the Red Queen in either

Alice and Wonderland or or Through the

Looking Glass I don't remember which who

had to run as fast as you could just to

stay in the same place it sort of like

Treading Water you know just effort is

is maintained just to to lose less

ground than if you didn't do

that so it's just it was just really

frustrating and I mean the purpose is to

make progress you know you're you're

progressing towards Enlightenment

ideally and I mean when you just stop

making progress you know when you've I

mean you've been essentially stagnating

or at least not making progress like I keep saying for several years you know it's like more than 10 years then obviously um you know if you if you keep doing something and it's not working then it's eventually time to try something else so I suppose I answered that question you and to some degree it was probably my subconscious mind just rebelling against the whole idea of just sort of ceasing to exist but uh I'll just move on to the next question so or the or the next part of the complex question so he says also would you comment on the importance of meditation to spiritual growth and

insight well meditation in general like formal sitting meditation especially is like the fine tuning knob on your Dharma practice the coar tuning knob which is really more important is basic morality renunciation austerity it's just how you live your life you know even when you're not sitting cross-legged with your eyes closed it's just how you go about living your life that's like the coarse adjust knob and then the fine adjust you know sort of like the Sandpaper after you've carved out the wooden statue that would be sitting meditation and you can get into much deeper meditative States through sitting meditation than just

being mindful of you know everyday

activities while you're at work or

something just because everything is so

simplified that there are much fewer

distractions that's the main advantage

of sitting meditation is you very much

reduce

distractions

so yeah I mean definitely I've got into

more profound mental States while

sitting crosss with my eyes closed than

I have while like working at a trim

break at a sheet metal shop something

like

that so it can be very important

especially if you're good at at

meditating but even if you you suck at

meditating just sitting there just not moving at least you're not running in circles or or doing dumb stuff at least it's keeping you out of trouble you know while you're sitting there you know it's reducing your rascality to some degree unless you're just sitting there with your eyes closed and your legs crossed just like fantasizing about pornography or something so yeah the main the main importance of meditation in general is it's more likely to um facilitate insight for one thing because you're getting into deeper

subtler more profound mental States than if you're just moving around making noise and it is really it's like the fine-tuning knob but really more important I mean if you're only going to do one or the other if you're only going to meditate sometimes and not keep CA and and not like try to simplify your life and be a good person and you know tell the truth and all that so if you're just going to meditate sometimes and then not keep you know not really live a dharmic life otherwise which a lot of people do then it's not going to be as helpful to you as if you try to live a dharmic life otherwise and don't sit in meditation but of course doing both

especially if you're making

progress then doing both is best of all

so I assume I answer that question I

really shouldn't take a very long time

to answer these questions we do have

quite a few questions not like an

outrageous merciless onslaught of

questions but still it's it's maybe a

little more than usual and I would like

not to be speaking continuously for

three hours straight so I'm going to

move on to Cactus Ray's third question

here which is not really question it's a

request any discussion of the janas

would be appreciated and those of you

who are familiar with what I've written

and what I've said in previous videos

and so forth know that according to me

anyways Janna is very controversial

issue and I mean it's almost a useless

word the word Janna is almost useless

just because it's so controversial and

people do not fully agree on what it

means so I mean according to Orthodox

tradition janas are a kind of deep

absorption state that are literally

superhuman mental States even the lowest

jna f jna is considered to be a

superhuman mental state and I just find

that hard to believe I do think that the

four janas were originally just the four

stages of meditation that Janna

originally just meant meditation I mean

literally means something like

illumination blazing something like

that but originally I don't think it was

a superhuman mental state especially

first jna where you're still thinking

actually I mean you can still be doing

like visualizations or mantras or

something at F at the level of first

jna so first jna is I mean you still

feel mental and physical Pleasure and

Pain and you're still thinking so then

second jna is you still feel mental and

physical Pleasure and Pain but you're

not thinking anymore so this would be

like the the boundary line to what the

Christian contemplatives call

contemplation as opposed to just

meditation once you're not thinking

anymore you're Wide Awake you're not

like in a coma or anything you're wide

awake in fact you're more awake than

usual because you've got to like watch

your mind carefully in order to not just

start thinking spontan ously just

through force of habit or force of karma

or

whatever so second Johna you're not

thinking anymore third jna you're not

feeling mental Pleasure and Pain anymore

but you're still still feeling physical

Pleasure and Pain so you're aware of

what your body is feeling but you're not

like reacting to it

anymore so you're not thinking and your mindfulness is very much improved at third JRE or no let's see yeah third J fourth jna you no longer feel mental or physical Pleasure and Pain and this is called purification of mindfulness or purity of mindfulness it is the highest mindfulness which is kind of ironic because the mindfulness people like the weasa people they consider themselves to be the mindfulness
School whereas the Janna people are more the somat or concentration school but really they come together at top and so for the Jan which is the highest level of meditation is or at least used to be

the highest level of meditation is um

it's also like the highest level of

mindfulness

too so one little bit of

uh evidence that the four Jas really

weren't necessarily superhuman mental

States from the beginning is that like

in the m sanasa which is like the Bible

of the weasa people write concentration

Sama samadi the eighth step of the

Eightfold Path is defined as the four

Jas so in order to follow the eight-fold

path and to practice sasam or right

concentration you've got to attain

superhuman mental states which I find

hard to

swallow so that's a mini discussion of

the Jas and like the Abid dama School of philosophy even added a fifth jna which is comes in between first and second where you've got applied and sustained thought they they they uh separate those so and then and then they added the like the formless Realms which became sort of annexes to Fourth J and then there's like neot sopy which is even higher than fourth J supposedly also a few sutas refer to the anima Cho samadi or the the um the signless concentration of mind which is way up above fourth J it's like supposedly the highest possible attainment you can

attain that is still within a samsaric context so but I do think originally the four Jas were four not five not eight but four and it was just the four stages of the progression of meditation that you start off still thinking and then gradually your mind gets more and more refined your mindfulness improves until finally I mean You' sort of transcended all positivity and negativity you know physical and mental and you have purity of mindfulness you're just your mind is just completely clear like glass or clear like like just pure water but you're not unconscious in fact you are

superconscious you're more conscious

than you are in the ordinary waking

State of

Consciousness so I guess I'm just going

to move on to the next question here

this is from bodhisatta

969 and bodhisatta 969 is uh apparently

been reading a book or maybe several

books by certain aan Meo who may be

German I think the book he's been

reading is uh is German or something but

anyways um he's been leaving a lot of

quotes of ajan Meo underneath videos

some of you may have noticed this and so

now he wants my opinion on the following

statements by aan Meo and the first

statement is as

follows dis

incitement I'm that might be a mistake I

I don't think dis incitement is is an

English word I don't think I've ever

come across that word before but anyways

dis incitement is the climax of the

practice that still takes place within

the structure of the conditioned by

formations after that the special

conditioning falls apart cessation is

the turning point to the unconditioned

nibbana cessation refers to being or

function that is some things disappear

such as the drives ignorance and desire

others cease to function as as

formations and I don't completely

understand this quote and I'm going to take a sip of my beverage well I have to confess I took TPS so first of all dis incitement maybe that's disenchantment or something is the climax well I mean that couldn't that wouldn't be true I mean based on Orthodox dhamma and from what I've read of these quotes about John Meo he's not entirely Orthodox so it's like he's come up with his own approach to dhama that is fairly intellectual and philosophical and I don't agree with all of it but uh let's see here the dis incitement I I don't really know what that means the clima is I mean it must

be important though if it's the climax

of the practice that still takes place

within the structure of the condition by

formation

after that the special conditioning

falls apart and I I don't fully

understand that sentence either cation

is the turning point to the

unconditioned or

nibana um yeah technically I mean you'd

say that neroda is that's the third

Noble Truth that's the cessation of

craving it leads to the cessation of

suffering so cessation is the turning

point to the unconditioned I mean

technically I mean that would be there

wouldn't be any turns being made I mean

it would just be cessation is the attainment of Enlightenment at least within the context of the for Noble Truths so cessation refers to being or function that is some things disappear such as the drives ignorance and desire others cease to function as formations well within the context of the the Four Noble Truth cessation would be cessation of of craving or T leading to sensation of suffering which is itself I mean the implication is that that is itself Enlightenment that you don't stop suffering until you are enlightened

so yeah it's it's kind of maybe it's

somewhat taken out of context and it's

it's difficult for me to understand

maybe uh it's translated from German or

something and uh yeah I don't fully

understand the question or don't fully

understand the the quote I should say so

my opinion on the following statements

by ajan

Meo

um yeah it's it just seems unnecessarily

philosophical like he's quibbling over

certain definitions that have like an

established meaning in Orthodox terraa

but he's sort of to some degree like um

aan tanero where you know he's sort of

like redef defining certain terms um

according to his own the way he sees

dham or something although I think aan Meo uh really goes farther than aan Tano in that regard because he's he's he thinks a lot it could be he's sort of like like venerable Nana Vera if any of you know who venerable Nana Vera is he was just this hyper intellectual existentialist philosopher who was ordained into the S back around 1950 and he still has a lot of followers especially like Western monks who take him very seriously so it may be that ajan Meo is somewhat along this these lines but I'm just going to move on to the next quote because the first quote I I have to

admit I don't fully understand what he's

what he's getting at and it could be

that it I just do not know the context

well enough to know what the what uh

what direction he is moving there so the

second quote

an objection normally translations

always say this is not mine this is not

me this is not myself what is this this

supposed to be it is correct it is

usually said like this but that does not

mean that it is correct linguistically

there is a difference between this

neuter um Adam and this masculine ASO

which is often overlooked not because of

a lack of linguistics understanding but

because of lack of substantive

understanding a special conditioning is also difficult for translators to see by owning something the owner makes himself the reason for the object or thing he owns but the noble student should see through this and see this thing is not mine this owner is not me this reason for the thing's existence is not myself grasping does not mean that we want to have something we want a substance that fills our assumed selfhood with content this substance is what we grasp and experience as my experience if one does not distinguish between this and that one might imagine that it is easy not to have a sense of ownership and the

perception of external things that is

not to have the feeling of owning the

song of a bird or that of the Moon

whether half full or completely full is

mine so my opinion on this first of I

just I just think that he thinks too

much that he's he's sort of hyper

intellectual and I mean you get up to

the I mean mainly he's criticizing the

way people interpret this is not mine

this is not me this is not myself and

he's trying to give like what exactly is

the this referring to and personally it

seems to me that it refers to anything

that's why it the pronoun for this Adam

is in the neutral sense not masculine or

feminine it's just

whatever it

is it's anything nothing is yours

nothing is you nothing is

yourself and nothing is means like not

anything it's not not like Emptiness is

you or yourself it's just there isn't

anything that is yours that is you or

that is

yourself and that's in accordance with

the the doctrine of anata in

Buddhism so I mean that's I mean when I

see that that's as far as I get you know

that this is not mine this is not me

this is not myself refers to absolutely

anything anything you can think

of and you just leave it at that I mean

that's that's sufficient it seems to me

that trying to nail down precisely what

this is referring to is kind of Overkill

in my

opinion so I'll just move on to the

third

quote I think

see desire for wishes for existence for

the possibility of existence kamat bat

and weat I got to make a space here okay

Kam and we because desire is one of the

most General and fundamental existential

categories comma must also be understood

in the most General sense wishes

everybody has everyone has kamat so

desire for sensuality or even sexual

desire is much too specific TNA also

means thirst in a figurative sense

whether you prefer that to desire is a

question of taste in the translation

definition the same applies to the word

of my choice desire because terms such

as greed desire

longing Etc are used as synonyms in

German

thirst in the sense of desire for

something to drink is

pipasa wewa does not mean non-being the

prefix we indicate separation distance

otherness apart different from parallel

to non-being would be abawa in in P the

word occurs very rarely and in a

completely different context

unquote so um aan Meo is referring to the three kinds of craving that are mentioned in the poly text you've got craving well I'll just use the poly first you've got craving for Kama which is the same as the word in the K Sutra you've got craving for Bawa and you've got craving for weea those are like the three kinds of craving that people can have it's not just three out of a bunch of other kinds it's just those are the three kinds and so I mean it doesn't take a whole lot of phys philosophical profundity to realize that kamat despite what aan Meo is saying really is it's desire for pleasure desire for sensual pleasure I

mean according to someone like Freud

like Western

psychologists I mean that is the driving

force of of the human race desire for

pleasure I mean you couldn't say it's

desire to reproduce the species because

really we reproduce the species because

it's Pleasant

at least we have a craving for it we

perceive it as pleasant I mean certainly

the conception part can be very pleasant

I mean once you have the babies and

they're screaming and keeping you up

late at night and they're getting sick

and having to be rushed to the doctor

and all that then I mean you're still

kind of doped up on Parenthood hormones

so there's still some pleasure in there

and there's just the Deep satisfaction

or at least the moderate satisfaction of

fulfilling your like

parental instincts you know it's like an

animal

Instinct

so yeah I don't think that he's correct

in his interpretation of Kama as wishes

that I do think it's just pleasure

sensuality so that's the first craving

is for sensuality the second craving is

just for existence

itself like you know if if your life is

threatened you your craving for

existence Bec comes very pronounced you

know you don't want to die and then weat which is the third I mean he he he tries to say that wheat the prefix wheat doesn't mean without but it's also one of the meanings of the the prefix wheat weat I mean can be I mean it can mean non-existence or just being without existence

so I mean where else is it going to fit there I mean in the Buddhist time especially a desire to cease to exist I mean there were a lot of philosophers who really had that kind of craving where they're just striving to just get out of samsara and just cease any kind of worldly existence they might

still have a desire for like like the

Janss had some some desire for a

Heavenly existence but there were some

that were more radical than that and

just thought that I mean just bail out

of some sort regardless of what's on the

other

side or maybe what's on the other side

wouldn't fit under the category of

existence so it makes perfect sense to

me logically I mean if they wanted to be

even more logical they would have some

like a craving for pain you know like

like some there are some people I mean

not not a whole lot of people maybe but

some people really do desire to suffer

but you could twist that around and that

you know really the reason why they desire to suffer is because it gives them satisfaction you know they get a certain pleasure from suffering in this perverse way you know it might be that they consider themselves to be a bad person they think that they deserve to be punished and then it makes them feel better when they do get punished because they felt like you know they deserved it and that was required to set things right so logically the the three desires of desire for pleasure desire for existence and desire for non-existence makes perfect sense and I'm really not inclined to argue against

that I do accept it I mean if something

can put forth a really good persuasive

argument against it that's fine but this

quote by aan Meo um really doesn't do

the trick in that regard and his his

trying to deny that the prefix we can

mean to be without something is it's not

necessarily the

case

so

see I mean the wheat is like being

separated it just means like you know

leaving it going away from it or

something

so I guess I responded to those three

quotes and I really do think that aan

Meo I hope he's a good Monk and all that

that he's practicing sincerely and keeps
the rules of vene and all that but I do
think that he thinks too much that he's
being too
philosophical and
maybe maybe he sees that other monks
aren't getting enlightened and so he
assumes well maybe they just don't
understand things correctly and he's
working out some better way of
understanding it maybe to improve his
his odds of becoming enlightened or some
such which I mean we got to do something
so he can do that and I got no problem
with
it and uh all respect to ajan

Meo hope I didn't bash him while giving my opinion so I'm just going to move on to the next question here this is from Gaz and Gaz has a very easy easy question for me to answer which I do appreciate sometimes he says have you read the aera Linda book are you familiar with it if so what is your opinion of it and then as a little commentary it says it tells of an alternative European history and a forgotten monotheistic Faith so I mean is that does that mean it's fiction I don't know but the easy answer to this is no I have never read the oera Linda book in fact I may have heard of it but I don't think I've ever

seen a copy of it even so I'm completely unfamiliar with it and I really don't have much to say on that subject so I'm just going to move on to the next next question which is from seac and sead zida and seac and sead zida says where did you come up with the block of marble analogy is it something you came to realize from your own experience heard it from someone and liked it came up with it on your own from thinking Etc well I must say that covac and CAD zida has not read all of my books because I gave like a detailed account of how I came up with that idea in one of my books I don't remember which one it

was but what happened

was I was living out in a forest I was

living on sort of the the edge of Alando

Copan National Park in Northwestern

Burma and I was living in a cave or just

a big overhanging rock ledge it was like

100 ft wide and like 30 feet high and it

went in like 30 feet and it was from

above it was shaped kind of like a

crescent

and right in front of that cave or Rock

Ledge was a pond which unfortunately

would dry out like two weeks before the

monsoon would start it didn't have quite

enough water to last an entire year and

so all the little shrimp dads and stuff

that lived in the pond would all die it

was

unfortunate but anyways I was down at

that pond um washing my

bowl and so I'm just down at the pond

washing my bull standing on the sand and

just unbidden into my mind occurred this

thought you know I wasn't thinking about

anything in particular but just this

sentence arose in my mind the entire

universe is contained within a single

point which has no

dimensions and so I was intrigued by the

thought I mean it was kind of intrigued

by the fact that this sentence just

appeared in my mind unbidden to begin

with and so later on I'm like well what

would be the implications of

that and it would be sort of like all of

libet's monads I mean if you're familiar

with early modern Western philosophy

there was a philosopher name libnet who

wrote a book called The monadology where

he's saying that the the entire universe

is made up of these little Atomic monads

and each monad is completely

self-contained like all the other monads

could go away but like your sole monad

wouldn't be even aware of that because

it's completely self-contained you know

it's it just has this projection of the

entire universe contained within it if

that makes any sense so anyways it just

seemed like all of levitz's monads would

be just superimposed one on top of the

other

one they' all occupy the same

point then I started thinking of a

better analogy would be like a totally

like a a piece of paper a page of paper

that is completely covered with ink so

that that page of paper completely

covered with ink would contain every

single printed page that has ever

existed except with just a little excess

ink covering in the spaces in between

the the letters and so

forth so that was a little too

dimensional a little too much two

dimensional for me and so then finally I

came up with the block of marble which contains within it every single possible statue and they're all in there at the same time superimposed upon each other and that was about the best analogy that I came up with before I stopped trying to find better analogies and um so that's that's how I came up with the idea just sitting in a cave or under a rock ledge in Burma back around the year 2000 um after that weird thought popped into my mind and I was just kind of working out the implic of it and it it makes sense and it's very explanatory in the sense that it explains why this universe bothers to exist in the first

place which was a question that Stephen Hawking very much wanted to know the answer to so it's really too bad that he didn't live to to see this video but I mean there could be some subconscious like crypto Amnesia I think that's what it's called where you've seen something before and then you forgot that you saw it and then it can arise in your mind and you think it's a new idea when actually is just you forgot ever having heard the idea before that the da Ching in some translations but not all I think in most translations it's not translated this way but sometimes the da in certain verses is

referred to as the nameless uncarved

block and so I mean

apparently the author or an author of

The D Jing had a similar IDE idea with

regard to how the 10,000 things you know

how the all the phenomena of the

universe emanate from essentially you

know unified

formlessness

so that's that's the story of how I came

up with the idea of the the block of

Marvel and it was I consider it to be an

elegant Theory and so I'm I'm

maintaining it as a working hypothesis

and until somebody can demonstrate to me

that it's [__] or can at least come

up with a better

hypothesis so I'm just going to move on to seov action cat Z's next question what are your thoughts on Master versus slave morality n said the masses are taught to be submissive peaceful cucks as a survival mechanism while the elites value power influence and domination thus while the slaves are busy coping by praying donating their wealth and trying to get God's favor or Good Karma the Masters go about getting what they want taking the wealth of others through various means and end up being seen as God's chosen ones due to their success and I would point out that sovak

and sead zida uh submitted this question

in the Discord server and another member

of the Discord server took him to task

for

misrepresenting Reverend teacher

friederick

Nicha

so this is uh sort of SE action CAD

Zena's take on on n and the master

versus slave morality and there is some

validity to this I mean this is

essentially when I read this it it seems

a lot like what the globalist elite are

trying to do with the rank and file of

of humanity you know it's like they

provide us with a kind of pseudo

democracy you know you it's like they

tell normies what to believe just pounding away with mainstream media propaganda until people just they're so saturated with this propaganda they just they just assume that it's real you know Trump really is a a fascist he really is an existential threat to our democracy that kind of thing and then they're allowed to vote and of course they've been so programmed that they vote to keep their masters in power and you know essentially they're shooting themselves in the foot and they don't know any better and really they're they're slaves without realizing it in a sense they're they're worse than a physical slave

because they're a mental they're a

mental

slave so I mean in that case it's not

even let's see he says that the slaves

are busy coping by praying donating

their wealth and trying to get God's

favor

well I mean nowadays they're not even

doing that I mean some of them pray some

of them donate their wealth some of them

try to get God's favor mostly they're

playing video games and watching Tik

Tock videos and you know just going to a

restaurant every now and then watching

movies just doing the stuff normies do

they watch football they drink beer you

know just that kind of stuff while the

Masters go about getting what they want to some degree although it's kind of kind of like a house built on sand at present and uh taking the wealth of others through various means end up being seen as God's chosen ones well the normies rarely see the the globalist elite as God's chosen ones how many people see Mark Zuckerberg as God's chosen other than maybe other Jewish people so I mean the Jews in general are considered to be God's chosen people even According to some Christians but I mean these corporate CEOs like Soros and who's that other uh what's his

name the the world economic Forum guy

you know I mean they're not seen as

God's chosen I mean they're seen as

lucky maybe but

um because they're at the top they get

to call the shots they don't get in

trouble with

law so let's see

what I I'm G to have to read the whole

question over I'm getting kind of worked

up here what are your thoughts on Master

versus slave morality question mark so I

guess that's really the question and the

rest is just

commentary so I mean there are Master

versus slave moralities there's

different master moralities and

different slave moralities you can have

a benevolent Master morality which is

not a bad morality you can have a

benevolent slave moral it which is not a

bad morality

um there's bad Master moralities too and

bad slave moralities so you don't want

those like a bad slave morality would be

sort of what the political left in the

west Hypes up which is based on

resentment and

N had a lot to say about

resentment that slave morality is is

largely based on resentment where you're

just trying to get equality because you

resent the people who are more

successful than you and so you want to bring them down to your own level if not push them lower than your own level so that would just be a bad slave morality but so long as you choose a good morality whichever is is like in harmony with your nature I mean some people are slaves by nature and some people are just like Alpha boss type people who prefer the master morality and just because I mean you might be on the Master's side of the equation doesn't mean that you have to like trample people under your hob nail Jack boots you can be a benevolent Master which is fine so long as you're benevolent and somewhat competent in

your benevolence then you're doing

okay so I would say the more important

dichotomy in Morality is whether it's a

good morality or a bad morality not

whether it is a Master morality like an

active morality or a passive

morality so long as it's good morality

you're doing

okay so I don't know how well I answered

that

question but I'm just going to move on

and answer another one or at least

pretend to answer another one at least

give a shot and answering another one

and this is also from covac and CAD zut

he says

you said you had an experience that made

you 20 years of striving in jungles and

caves worth it due to the clarity can

you go into a little more detail a

little but more detail he says there a

little bit more detail like what you

learned from while in it or looking back

at it what was the actual experience

like what were the conditions of the

mind right before that on that day hour

Etc well it happened more than once and

that was back like again back

especially in the Years between 1999

2004 when my meditation was at its

best and there were times when

especially if you're breaking new ground

you experience PT it's like your mind

isn't used to this the level of clarity and expansion and so forth and that's why if a person is experiencing P when they're meditating sometimes their muscles will just start spontaneously jerking and twitching because it's like when your mind is peaceful your body it becomes peaceful but if your mind is just suddenly all of a sudden more peaceful then you your body has this excess energy that has to be expanded and it expands through like muscle twitches and so forth but it's also very pleasant it's very exhilarating especially as I say say

when you're not used to it

yet and so I get into certain very deep

meditative States excuse me especially

like towards the beginning of just sort

of reaching a new stage and I mean it's

just the clarity and expansion I mean

it's from a a theological point of view

is like you're closer to God you feel

the presence of God from a theological

you know a deistic point of view you

it's

just um it's it's you really can't put

it into words you know it's like a

mystical experience but it's it's not

like some kind of dreamy like a drug

induced or feverish kind of feeling I

mean it's just Crystal Clarity and your

mind is is expanded you generally in

those times you're not thinking

anything you know you just your mind is

clear like glass and all of a sudden

boom there's just like

well it's there's not even a boom it's

just like new ground it's like you you

you've hit a higher level and it's it's

just so there's a feeling of joy and

gratitude where I mean sometimes it's

you can be practically weeping with joy

and gratitude that such a thing is even

possible is possible even to experience

something like

this and it really can't be put into

words what exactly is experienced

but

definitely you can I mean if you really

are serious about living a spiritual

life and you know striving for

enlightenment and all that you can you

can reach these states that I mean you

never knew they existed until you until

you you experienced it sort of like a

person who's been blind his entire life

all of a sudden is able to see I mean

it's it's kind of similar in in how you

would

feel so

let's see I mean mainly what I learned

from it is that that's even

possible um and it's it's not so much

what you're looking back at it it's like

you know while you're experiencing it

and it did happen more than

once so and the the conditions of the

mind I mean it was just I was settled

into some good meditation and was just

getting more and more refined and subtle

in my mental States until you get to

this level never been to before or

haven't don't have much experience with

and like I said there's sometimes

there's this Rush of exhilaration which

can actually derail your meditation I've

I've had that happen before where the

meditation is getting really good and

you're just getting these rushes of just

joyful exhilaration that then just kind

of drives your meditation off the track

you start getting agitated and then it

doesn't work anymore then you got to

settle back down again

so I hope I answered that question kind

of because I'm moving on to the next

question anyway and this is from xenoid

and xenoid says what is the Buddhist

explanation of

Dreams sometimes after a particularly

good or bad dream I wonder if I got a

glimpse into other Realms well it's I

mean I noticed this a lot as a monk

especially when I was in the mood to

bash Abid dama which according to the

Abid dama Scholars explain exps

everything it's like the The Theory of

Everything it's supposed to explain just literally

everything but it doesn't like it

doesn't mention dreams and there's not really a whole lot of mention of

Dreams in in the polyx in Orthodox

terraa Buddhist

literature really there's not a whole lot of mention of

Dreams um I mean sometimes there'll be like some prophetic dream added into a narrative or something but I mean the purpose of dreaming they didn't know I'm pretty sure and um

so yeah I mean it's it's sort of like a not exactly a blind spot in Orthodox

Terra but I mean it is um it's like an every it's An Occurrence that virtually everybody has experienced that really doesn't get explained in in a spiritual way and I think the the most spiritual explanation of dreams that I ever came across was in a ROM dos book where he's saying that if you have a dream that has an obvious meaning then I mean you should consider that but for the most part dreams are just work that you are doing at a different level at a different level of Consciousness that is you know it's not necessarily anything you need to take seriously or or consider all that much uh it could be that if you have a some kind of dream

you could be glimpsing into another realm I mean certainly it's another reality I mean ultimately your mind your karma your mental States cuz Karma as a mental state is conditioning this world that you are living in you are in this world instead of a different world because of your mental States and so you're creating like a smaller darker blurrier kind of world in your dreams and so it's you're making karma too I would imagine it seems to me that you would be making karma in your dreams but it would be much weaker because it's not as firmly established of a universe as this one is you know the rules change

you can be riding on a bus one minute

next thing you know you're in an

airplane you didn't get off the bus and

onto an airplane it's just the bus

turned into an airplane and I have read

this one book I don't remember the name

of the book it was about um the the

existence of an afterlife about like

spirits that are like communicating to

people and stuff there just all this

sort of Quasi

evidence and this person had a friend

who had died and um he he saw an

apparition of his dead friend shortly

after he died maybe a few weeks

afterwards and the friend the dead

friend had this confused look and he's

saying this where I am now it's it's very confusing because there's no Law and Order here here you know it's like being in a dream everything's changing there's there's not as much stability there's not as much Law and Order kind of regulating everything and keeping everything like predictable and stable and being in a dream is kind of the same sort of way it's it's a a lower level of reality sort of like being in a spirit realm or something and um it's not nearly as stable just because there's not as many like natural laws or whatever you know like holding everything together but um the Buddhist

explanation of

dreams have never really come across a

satisfying Buddhist explanation of

dreams so I gave you my best explanation

of dreams from a daric point of view but

um don't quote me if if you're trying to

talk Orthodox Buddhism because I really

don't think that would be Orthodox

Buddhism because Orthodox Buddhism

really does not have very much to say

about dreams there might be some sua or

something that I don't recall that talks

about dreams I mean famously I mean the

most famous dream in terval Buddhism is

the Buddha's mother dreaming of the

white elephant and all that before um

the Buddha was born in fact that was

apparently how he was conceived was

while she was dreaming about a white

elephant if I remember correctly if I

remember my mythology or Legends

correctly

so I guess I answered that question I I

answered it about as well as I can

considering that the that the data is

very limited with regard to the Buddhist

um explanation of dreams and I'm not

even sure that terot of Buddhism really

does have some official explanation for

dreams so I'll just move on to the

xenoid next

question which is how does one determine

where to draw the line between the

Middle path and self- torture I think it's pretty easy to make the distinction between the middle way and a life of luxury because the middle way according to Buddhism is inherently aesthetic even to the point where the average modern Westerner is likely to consider monkhood self- torture yeah I think especially if it was monkhood like in the Buddhist time not living in a a cushy comfortable Monastery but just wandering around homeless

but anyways I just rudely interrupted myself continue however the line between the middle way and self- torture seems much more subtle for example I've heard you mention things like monks never

sleeping lying down this seems like

self- torture because you're never

allowing your spine to decompress which

I doubt is good for one's Health

longterm it's hard for me to imagine the

Buddha endorsing something like this

post enlightenment

well I mean there's an easy way of

understanding the middle path between

self-indulgence and self- torture and

that is self-indulgence is you are

actively avoiding discomfort self-

torture is you are seeking out

discomfort so I mean this is going from

um like a standard that is very

premodern and

so people were more okay with being uncomfortable back then and uh so just wandering around homeless I mean it is kind of strange that the middle path between self-indulgence and self-torture involves just being dressed in rags having no money no real family just wandering around silently begging for food in the streets sleeping on the ground under trees and so forth that to a modern Buddhist not even just a western Buddhist just modern Buddhist in general that in itself would be so beyond even what is just conceivable really I mean a lot of people just crack up I mean you sit under a tree you live under a tree you're not allowed to swat

mosquitoes in the tropics you don't have like the the the clot the like the the mosquito net umbrella thing like a lot of th monks have you just got to sit there and get bitten you just sit there and a lot of people including a lot of famous meditation Masters would just probably crack up within a few days having to put up with that stuff so I mean it's it's not so much based on what a modern pampered more or less emasculated Wester would be willing to accept it's like really um I don't know how to say this like avoiding pain or seeking out pain that

would probably be better than just mere discomfort because some disc Comfort I mean it's just just part of Being Human you know just having a body you sit in the same position for too long you're going to get uncomfortable so it's more a matter of just accepting the amount of pain or discomfort that's coming to you from your past Karma without trying to influence
that so if you're seeking out pleasure and avoiding pain you're off the path if you're seeking out pain and avoiding pleasure you're off the path you should just accept whatever comes and that's fine that would be walking the middle path between self-indulgence and self-

torture although we're pampered

westerners pampered modern or postmodern

westerners and so even just not having a

cell phone might be unendurable torture

to some

people so yeah I mean we do have certain

disadvantages or certain

handicaps from being

modern

westerners that uh like an ancient

Indian they definitely had uh I mean

they had their own handicaps and

obstacles but we've got different ones

like scientific realism has just

accepted as just obvious reality is a

fairly serious handicap or obstacle for

for most modern westerners I think and
also this being pampered and soft and
kind of spirit ually flabby so that even
just I mean just being alone which is
neutral really they consider is just
it's just horrible torture or
something so yeah so long as you're not
chasing after pleasure and avoiding pain
or chasing after pain and avoiding
pleasure you're just accepting what your
own karma is heaping upon you so to
speak with some semblance of equanimity
and without aversion or attraction then
you are you are doing some relatively
advanced practice and you are on the
path so I'm just going to move on to the
next question this is from game fap and

I assume this is a joke question game

fap says just how venerable is the

venerable poo basa on a scale of 1 to 10

how would you rank his venerableness and

yeah I just don't rank my own

venerableness that's something for

somebody else to do I mean it's it would

be conceit or Mana from a Buddhist point

of view like in in the ATA waga there

are three kinds of conceit or Mana one

is to consider yourself Superior to

others one is to consider yourself to be

inferior to others and one is to

consider yourself to be equal to others

all of that is Mana or

conceit so you're just not supposed to

consider yourself I

mean no don't compare yourself with

others I mean the word Mona literally

means measuring so it's like you're

measuring yourself up compared with you

know whoever or

whatever so yeah that's game fap you can

decide for yourself how venerable I am

on a scale of 1 to 10 and I'm just going

to move on to the next question this is

from

creel I

think so creel says here is a question

about negative Karma if for example

person C steals from person B B then

person c will eventually have to repay

its karmic debt by having a person D

steal from him in the future or perform another type of bad deed at the same time person B could not have been a victim of that if he himself did not steal from a person a in the past or performed another type of bad deed using the same logic recursively this chain of bad Deeds AB b c d can be prolonged infinite in infinitely infinitely there we go can be prolonged infinitely in both the past and the future the conclusion seems that to make one bad deed possible an infinite chain of bad Deeds needs to be in place a long time which seems both absurd because it requires infinite time and unfair

because it requires an infinite amount of sentient beings to suffer Bad Karma I understand that I'm heavily simplifying how Karma works and even Buddha discourages to understand how it actually operates but I think I am still raising a valid point what do you think thanks PS you can pronounce my name as you
wish well that's good so I never really knew how to pronounce his name but since I've just been given Liberty to pronounce his name as I wish from now on I will pronounce your name as throat wor Mangrove so throw orer Mangrove is asking about like one one implication here is that he doesn't like an infinite

regress of bad

Deeds so let's see here it seems both

absurd because it requires an infinite

time and

unfair because it requires an infinite

amount of sentient beings to suffer Bad

Karma well there are an infinite number

of sentient beings suffering Bad Karma

literally an infinite number and there

will always be an infinite number

because they are contained in that block

of marble they are statues in that block

of marble and no statue can be

eliminated from that block of marble no

matter what you do you can become fully

enlightened the unenlightened you is

still in that block of

marble or if you want to if you prefer

modern science according to Einstein

time is the fourth dimension and so the

past is always going to exist in a sense

so the unenlightened suffering you is

always going to be

there even though conscious minds or

whatever have progressed beyond that

that past is just as real just as

something you passed in the car five

minutes ago is still back there it's

just you're not there

anymore so but on the bright side these

Sen beings don't really

exist and uh infinite time I mean yeah

there is infinite time I mean from the

buddist point of view there is no
beginning and there is no end it just
goes on forever and ever and ever so it
may seem absurd or unfair but that is
irrelevant it's just the way it
is
so I mean it doesn't really require like
if you have something bad happening to
you it doesn't require
that you did something bad to someone
else and then somebody else is going to
do something bad to you I mean what
really creates
karma is mental States so you could just
sit there just being a hateful person I
mean even being unhappy is is from a

Buddhist point of view unethical or

immoral you're making Bad Karma just

from being unhappy regardless what the

reason is so that's that's kind of a

sticky situation

so I mean we're always creating Bad

Karma and in a sense we are creating

this world we're creating the person

that's messing us up we're creating the

person that we are messing up in a sense

I mean none of it's ultimately

real so let's

see this is kind of a complicated

question because you got to consider a b

c and d because there's there's all

these people involved and ripping each

other

off

so let's see could not have been a

victim of theft if he himself did not

steal from a person in the past or

perform another type of bad deed really

it's just being delusional is the

problem ignorance is the cause of

samsar going with Orthodox Buddhism I

mean ignorance or aija that's that's

step number one in dependent core rising

at least in the the

Orthodox the the main standard stock

description of

it

so I mean it works the same way with

positive things too so you not only have

an infinite regress of people doing or

sentient beings doing shitty things to

each other but you also have an infinite

regress of people doing nice things to

each other benevolent

things and it's all there I mean

everything every single possible statue

is in that block of

marble

so I mean you shouldn't assume that it's

all real I mean that seems to be part of

the problem here is you're assuming that

these sentient beings really exist that

you've really got this infinite regress

of these real sentient beings and

they're going to continue progressing

into the future and just doing bad

things and good things and everything

but I mean it's just a Timeless Eternal

kind of a thing and it's infinite

it and it may seem absurd or unfair or

whatever but really there is certainly a

kind of cosmic

Justice I mean that's that's kind of how

it works it's this sort of a cosmic

Justice of the universe sort of seeking

equilibrium you don't have equilibrium

everything goes out of whack and then

everything breaks

down

so let's see I'm see through or Mangrove

says see uh let's see where is it I

think I scrolled too

far

darn let's see infinite amount of

sentient beings to suffer Bad Karma I

understand that I'm heavily simplifying

how Karma works and the even Buddha

discouraged to understand how it

actually operates that is that's true in

the text the Buddha says you can go

insane if you try to figure out how

Karma works exactly like all the

implications and ramifications

so oh yeah so thr War mro says I I think

I'm still raising a valid point see

what oh okay all right I just didn't

read it right the first time I thought

he was missing a valid point I thought

that's what he was saying and then I'm

trying to say think of you know what the
valid point would be that he was missing
but yeah I'm not exactly sure what the
point is um I mean the main points he
said it seems absurd or unfair
and I mean Samar is absurd in a
sense and it's not really unfair because
I mean it's not like you are forcing
somebody to mess you up just because you
punch somebody in the nose it's not like
you're compelling someone against his
will to punch you in the nose to
compensate for that I mean it may be
that you're just going to mess yourself
up in some other
way you know you just be clumsy and walk

into a door and break your nose that way

or something or if somebody does punch

you in the nose it's just the

dovetailing of your karma where that

person is just spoiling to mess himself

up even more that he's messing you up

because at least he's you're paying I

mean you get punched in the nose you're

kind of paying off a karmic debt whereas

he is making a new karmic debt and he

doesn't really have to do

it nobody is forced against their will

to do that kind of

stuff so yeah I'm I really don't see the

problem

yeah I mean it's I anything that

possibly can happen does happen in

infinite universe and so don't be surprised if [__] that seems absurd is happening I mean just look at politics in America the last few weeks so I guess I'll just move on to throw orer mro's next question here which is another question about negative Karma I heard that if one hurts a Buddha he is doomed to to a hellish rebirth but how can this make sense if a Buddha has no Karma it does not have the karma to be hurt in the first place am I missing something well Buddha still has Karma he's just not making any new Karma but according to Orthodox terava he still has lots and lots of residual karma from

past lives so that's why a fully

Enlighten being also isn't making any

new Karma but Maham Moana for example

still had the karma to be literally beat

to a

pulp he was murdered brutally so that

according to the text not a single bone

in his body was left unbroken and he was

a fully enlightened being who also does

not generate Karma according to Orthodox

tradition so it's not really that I

think the

idea

that um one of the four things you can

do that will is a guarantee of hell like

in in the text it says there are four

things you can do there are a guarantee

of hell sometimes a fifth one might be
added one is causing a Buddha to
bleed injuring a Buddha so that he
bleeds and you have to do it maliciously
so fortunately for like venerable Ananda
who's shaving the Buddha's head he Nicks
him a little bit you know he bleeds a
little bit Ananda is not going to hell
for that it has to be you're trying to
hurt him you're trying to mess him up
you're like shooting him in the ear or
something sorry I said that I don't want
to compare Donald Trump to the Buddha
but two
is killing an arant so the Buddha can't
be killed I mean he just cannot be

murdered an ordinary arant or even a relatively advanc or like you know a special kind of arant like mahamana a chief disciple he gets murdered but the people who murdered him are guaranteed of Hell another one is to kill one of your own parents and fourth is to cause a Schism in the S which has happened a number of times because we got lots of different kinds of Buddhism and even more that branched off and then became extinct and then sometimes there's a kind of a fifth one which is seducing or raping a nun so I think that this is just I I don't think there's necessarily empirical reality involved in this list

that they're bad things that you shouldn't do definitely but just saying it's a guarantee of Hell to kill your parents and this has come up in in previous q&as where it's like what happens your your parent is like being kept Alive by a machine are you guaranteed of hell just by signing the thing so that the the doctor can unplug the machine cuz your parent has been brain dead in a coma for two years already for example so I mean you you find a lot of this kind of stuff in the texts and it may be that anyone who H really has hatred for an enlightened being is

messing themselves up pretty

bad yeah it seems pretty likely which

makes me reluctant to call out

charlatans for example and makes Burmese

lay people extremely reluctant to call

out crooked monks because they don't

want to be badmouthing a holy

man just in case I mean they might seem

like a a crook but maybe they're not you

know so I do think that this is sort of

folklore rather than a statement of

empirical fact I guess that's what I'm

getting at

here because I mean sometimes like

there's the story of the Pacha Buddha

who is going for alms you know he's he's

better than an ordinary enlightened

being you know he's he's omniscient being he's a Pacha Buddha he's a Buddha but he's he's not like the the top rank of a Buddha you know he's sort of like a lieutenant Buddha or something and maybe I shouldn't be making Buddha jokes but I mean you know he's like you know I'm thinking of like the military where you got the colonel and the lieutenant colonel that kind of a thing and then there's this rich guy who has some food donated to this Pacha Buddha and then later regrets it and so he makes good karma for offering the food and then he makes very Bad Karma for having regretted it afterwards but

he didn't have a clue that this was even an enlightened being you know it's like how is that different from like just an ordinary monk or mendicant going by especially considering that I mean it's that he would have essentially the same mental States in either case so I've always been rather skeptical of these kind of claims and to some degree you've got Wise Guy monks that are coming up with these stories of you better not have bad thoughts about monks you better not do anything bad towards a monk and you're going to go to heaven or get a really good rebirth by offering lots and lots of stuff to

monks like what is it the uh the P watu

which is one of the the books of the titica it's just full of stories about um you know these ghosts who they were virtuous people and they they almost became small G gods they almost became Davis but they did this one bad thing often like being stingy towards s that caused them to have this defect that made them into a kind of ghost instead of a

Dava and it just seems I mean the stories are not very believable most of them I mean it's like essentially like fairy tales to an educated modern Westerner and so you can't help but think that there's been some Wise Guy

monks thinking that man we need to hammer away at the at the villagers that you know they're going to go to Heaven by being good to us and they're going to go to hell for being bad to us or even just neglecting us so I mean this could just be a more of a a matter of glorifying the Buddha which happened a lot I don't think that all of the the glorification of the Buddha in the text is necessarily factual like for example the the moment he was born he just takes off walking with a Lotus Blossom like just spontaneously appearing out of the ground and then he's like talking about how great is and this is his final birth

and then after that he kind of reverts

back to being a

baby a lot of people believe it but I am

rather skeptical of such stories

and I mean certainly I would not

recommend in any way causing harm to an

enlightened

being or killing one's parents or

causing a Schism in the S either but uh

I not so sure that it's your guaranteed

of of vich Hell the lowest pit of Hell

just for having done it because there

might be certain extenuating

circumstances and so forth that just I

mean it's not just you do this you do a

b will happen necessarily because it's

all these Shades of Gray are are

involved it's very complicated and so

yeah I I do think that uh the Buddha

himself did not necessarily come up with

this this list of things that are

guarantees of

hell

so but I mean getting back to throw orer

Mangrove

question um the the Buddha I mean even a

Buddha still has residual karma from I

mean according to Orthodox terraa he

still got just an unknowable amount I

mean he might know but just a lot lots

and lots of karma residual karma from

from past actions from before he was

enlightened that are eventually going to

cease and just become nullified when the enlightened being reaches Parana or in other words they die so but I mean in the previous Q&A to this one I was discussing sort of like um like Karma of enlightened beings and so forth so I mean I don't want to try and do that again especially since I've got more questions to answer so I hope I answer that question and so I'm moving on to the next question which is from Toronto and Toronto says I think this might kind of be a joke question too he says can we safely call Donald Trump a bodh satva at this point and one reason why I think it might be a joke question

is he had a laughing emoji at the end of

the question

whether Donald Trump is a bodh satva or

not I really don't know I mean I kind of

doubt it I think it's kind of unlikely

but who knows maybe in a previous

existence he took bodh satva vows and

just doesn't remember them who knows

maybe I was a Mahayana Mahayana Buddhist

in a previous life like in medieval

Japan or something and I took bhma vows

and now I'm just oblivious to that I

don't remember it at all so I mean

that's that's possible it could be that

Donald Trump was like Japanese back in

like the

1600s maybe he was a samurai or

something maybe he took bhis SVA

vals and now he just he's just kind of

left that behind and and is going

another route I mean he's he's not

nearly as

evil

as the the globalist media would want

you to

believe so I mean he's not really an

evil guy I don't think he's a

particularly spiritual guy but who knows

it may be not in this life but in some

previous life that he does not remember

he may have taken bodhan

vows so I'm just going to move on to the

next question this is from Indian guy

who sometimes goes by the Alias of

Trevor an Indian guy says I've been

watching this Monk and he says

mindfulness of breathing is

misunderstood he says we in Zen practice

just have it wrong a little by telling

you to focus on the breath or

abdomen he says that the sa patan sua is

saying that we need to understand and be

aware that I'm taking in a long or short

breath after hearing this my meditation

has been better and I'm able to breathe

without labor but I have to have

mindfulness of the here and now then

next I remember not to identify with the

thoughts and then I somehow end up

actually meditating I end up relaxed and

tranquil and everything is just

different what do you think of we posa

so I mean that last question is sort of

just all of a sudden going off on a

tangent because it seems that the this

whole thing has one question mark which

comes at the end of what do you think of

weasa well I would say that weasa is a

really bad name for people practicing SA

batana or min fulness meditation that

weasa means insight and it's something

that arises spontaneously it's not

something that you

do and weasa can arise even if you're

practicing Janna so it's really not a

good name for people who are meditating

with an emphasis on mindfulness instead of an emphasis on somodi or concentration so that's that's what I think of weasa but getting back to uh the main thing here he's see Indian guy has been watching this Monk and he says mindfulness of breathing is misunderstood yeah it might be misunderstood by this monk that he's watching because he says we POS not in Zen practice have it wrong by telling you to focus on the breath or abdomen I mean if you're doing mindfulness of breathing obviously you focus on the breath to say that if you're doing mindfulness of breathing it's a mistake to focus on the breath I mean that's a

mistake it's a mistake to assume that
focusing on the breath is a mistake if
you're doing mindfulness of
breathing so he says in the S panana
suda is saying that we need to
understand and be aware that I'm taking
a long or short breath that is sort of
an elementary practice in S batana I
mean if you're doing really good um ana
sad an p a just mindfulness of in andout
breath then I mean the more you're in
the present moment the more there is no
longer long or short because the only
way you know if it's a long or short
breath is by comparing the present
moment with the past

moment that's how you're aware of the passage of time you have to compare two different moments in time and the interval is the passage of time and so a long breath or a short breath you know it's a shorter interval shorter passage of time or longer passage time either way you are not totally in the present moment because you have to be paying attention to the past to some degree so yeah I mean being aware of a long or short breath it's it's like an elementary level of that kind of meditation but to say that you're not supposed to just be observing the breath while it's happening when you're doing mindfulness of breathing that's that's

just absurd like for example in the sutas it's talking about the proper way of doing anapana meditation and it says it's like a carpenter sawing a board so the carpenter he's not watching the saw go back and forth you know he's not following the saw as it goes back and forth he is watching right where the saw is cutting his his attention is focused right there where the saw is cutting which means for someone doing mindfulness of breathing the mindfulness is right there where the air is going in and out of the nostrils and so you can like at an elementary level of mindfulness of

breathing then I mean you can be say you can be like labeling it breathing in breathing out breathing in breathing out or long breath long breath you know short breath fast breath slow breath I mean the whole point with regard to sa patana it's not doesn't just say you should be aware of a long or short breath you have to be aware of all the the qualities of it I mean you have to look at it carefully and so you know if it's a smooth breath or a rough breath or a coarse breath or a subtle breath you're aware of the like the the the pauses in between the In-N-Out breaths you know it's just whatever discernable qualities you're focusing on

on that when you're trying to be as

mindful of the breath as possible but

the more mind you get I mean it's

eventually just going to um be like

condensed down to you are being aware of

the sensation of touch right here and

you are closer to reality going with

Terra Buddhism than long breath short

breaths for example in Orthodox terraa

long breath short breath are not

ultimate realities they are just

Concepts in the

mind but the sensation of touch or

wait is Ultimate Reality I mean going

with Abid dama at least that you're

getting closer to Ultimate Reality by

getting away from these Concepts in your mind and just observing as close as you can to just bare sensory data but it may be that if it works better for you to just be aware of long breath or short breath or you know you should also be aware of you know like the the pauses in between the out breaths in breast and just be aware to some degree of of like the the touch of air at the at the nostrils or if you're doing the mahasi method just the the movements of your your diaphragm your abdomen then I mean whatever works if it causes your mindfulness and concentration to be better your mind is wandering less then that's fine and then

as you get better at it as you progress

then you can simplify there'll be less

things less Concepts and you'll be just

be getting closer and closer just bare

sensation of of the air at the nostrils

or the bare sensation of the movements

of your abdomen as you

breathe so yeah I mean if you follow

this monks saying that you know you

shouldn't be mindful of the breath while

be doing mindfulness of

breathing s sort

of that's what he that's what he says

here then I mean just knowing whether

it's a long or short breath or a medium

one I suppose because I assume you take

medium breaths sometimes too fast breath

slow breath

whatever I mean that's one of the

qualities of the breath you can be

mindful of although as your meditation

gets deeper and deeper then that's

probably going to

change

so yeah I mean if your meditation is

improved because of it then that's fine

you you can go with it but uh as for

myself generally when I would do

mindfulness of breathing I would just

focus on the sensation of touch as the

wind is going in and out of the nostrils

and uh just not even label it if I could

if I could get away with it if my mind

was settled down enough that I didn't have to be thinking you know breathing in breathing out kind of stuff then I would just sit there and observe it silently so oh here's here's another question do you think they have it wrong in some ways so I think he's referring to not to the monk but to um Zen and terraa or the weasa movement um do you think they have it wrong I think they have it less wrong than the monk that you're you're listening to although as I say I mean if what he says is working for you so that your mind is wandering less then that certainly something you can continue

doing but I do think that as you get

better and better in your meditation

your emphasis or like your primary

object is going to

change

so see Indian guy then says I guess this

is the next question being in the moment

and looking at the world as if it were

empty brings me to a place where I'm

able to breathe and be aware of the

breath because I'm not forcing anything

yeah you shouldn't be forcing anything

no matter how you're doing breathing

meditation I mean you shouldn't be

breathing in a certain way you should

just be aware of what's

Happening anyways um Indian guy

continues I've never been able to focus on my breath and find anything there but when I focus on emptiness and nonself I am able to meditate following my breath is this wrong or should I continue well focusing on emptiness and not self and those are completely valid objects of meditation so I mean you want to focus on emptiness and non s while you're breathing then maybe use that as a transition into mindfulness and breathing that's fine too there's absolutely no problem I mean there's no just one correct way of practicing meditation I used to think that about some of the teachers of the mahasi

method like upand for example who would

give one method to every student and

then if they weren't doing well with

that method they'd get

scolded and it's like a doctor who gives

the same medicine to every patient and

if they don't get better they get chewed

out for not not knowing how to be sick

properly so there's lots of different

ways of doing meditation and if it works

for you I mean if it's causing your mind

to settle down become clear you're not

wandering all over the place you're able

to just stay with it with with minimal

wandering mind then you're doing

okay so the question is uh is this wrong

or should I continue yeah I mean

emphasizing emptiness and not self or nonself that's that's profound I mean this definitely if it I mean if it's resonating with you if it's working then certainly you can continue with it there's no problem with that at all so but but do bear in mind that if you're doing mindfulness of breathing you should just breathe naturally and generally the better your meditation gets the the more subtle and refined your breathing is going to be just because the whole system is calming down the Mind calms down the body calms down you don't need as much oxygen and so your breathing slows down sometimes it

can become so subtle that you can't even feel the the touch or you can't even feel your abdomen moving or or or anything like that it just it almost stops but if it works yeah I go for it so I'm just going to move on the next question this is from Outer Haven and outer Haven says any experiences with any poser Buddhist monks in Burma how common is it to come across charlan monks who are just trying to run scams or rip people off well I mean some of the more famous monks in Burma um are pretty much conmen that there's one really famous monk in Burma one of the most famous monks in Burma who will just charge through the nose for his his doat

talkx I mean he's he's like a a

corporate CEO wearing monks robes he

wears monks robes mainly just because he

makes more money that way and I won't

say who it is cuz I might offend

somebody but um I mean if you twist my

arm I might I might say

it but yeah there are charlott and monks

a plenty in Burma and probably in

Thailand also also Sri Lanka wherever

you find monks you're going to find

charlatan

monks I mean it's it's pretty uh pretty

common story about the monk who he's

collecting donations

for some meditation center or something

and then as soon as he gets enough he just drops out of the monkhood and takes off of the money that happens a lot but my I think the closest experience with any any monk like this in Burma was I was the senior monor the Abbot at WBO Wildlife Refuge Monastery WBO B do J in Northern upper Burma on the chindwin river and a Burmese Monk came and he wanted to stay at that Monastery and I was very skeptical wary of any Burmese monk wanting to come to that Monastery and live there because 98% of them handle money I mean 98% of them aren't even trying to follow the rules correctly especially in that particular area of Burma it was just depressing

sometimes so he came there and he asked
if he could he could stay in practice at
the monastery and I'm saying
I don't know I mean most monks just
don't follow the rules and they're
handling money and all this stuff and
this this young monk he was younger than
me maybe late 20s or something he he was
moved you know he seemed emotionally
moved and he's thinking that's why I
want to stay here I've stated other
monasteries the monks don't care about
the rules of discipline and you have a
good reputation for following the rules
I just want to practice correctly I want
to stay and just be a good monk because

it's so hard being a good monk at these other monasteries where nobody follows the rules so I felt sorry for him and I let him stay and he stayed for a few months I think I don't remember exactly how long he stayed it wasn't really a long time and then all of a sudden he just took off and left and then the villagers are telling me that he was supposedly collecting money for like his father had to have eye surgery or something collected this relatively large amount of money from these poor villagers and then uh just took off with the money and uh just pretty much forgot about his father needing eye surgery and I think in that case he was he was kind

of a charlatan obviously but I think he was just nutty I mean there's there's some people I me he was he seemed to have been a bit on the Nutty side in addition to being kind of a crook but yeah that was my main personal experience with opposer Buddhist m although there's lots of them i' I've met a lot of them casually you know you just come across them and then steer clear of them because it's pretty obvious what they are and as I say even a few of the most famous monks in Burma really are just essentially conning people so I mean there's one I I met one of this this one monk I was telling you

about I'm still not going to say his name but I went to Japan back in 1997 and this this famous monk also went to Japan around the same time and I was hearing about you know the the the B there's like a Burmese immigrant community in Japan and they were supporting that Monk and also supporting the monastery where I was at so I'm hearing a lot about how this other monk was was going about things and first he uh he sent a he sent some message to the supporters in Japan while he was still in Burma saying I need a first class airplane ticket to Japan and so they get him the first class ticket he gets there and then he he

scolds them because they didn't set him up in a nice enough Hotel because he wasn't didn't want to stay at any monasteries he wanted to stay in a nice hotel and I mean most of the Japanese or the the Burmese immigrants in Japan um they really can't make a very good living they're working as like waitresses and construction workers and so forth like even a doctor in Burma can't practice medicine in Japan because just I mean you'd have to have like a Japanese education in medicine you know just the the standards of acceptance and so forth are different so he scolds them for not getting them uh getting him a

fancy enough hotel and then somebody said that they offered him a set of robes and he says I don't I don't want robes I want money and so they give him they they go back and they come back with money and he says I need more money than this he he's like scolding them for not giving him enough money and then he says you know I need know $5,000 or $7,000 I think to to fly to America from Japan so they come up with a money for that and first class ticket and all that he gets to America and he he contacts him again saying he needs $7,000 more dollars what for I don't know but that's the and he was like one of the most famous monks in Burma and is

I mean he's

just Shameless

Ali as they say in

Burma or alaji in p no

shame so yeah it's it's very common

let's just go with that and I'm just

going to move on to Outer Haven next

question and I should point out that

monks are completely forbidden to handle

money or ask for it or demand it for

that matter so anyways outer Haven next

question also when you address the issue

of transgender Buddhist monks you seem

to focus on women to men transgenders

being forbidden so does that mean the

reverse a man posing as a woman would be

a possibility um no we were talking
about transgender monks and so that
would probably be like trans men which
are biologically women but it goes both
ways there's no way a trans man wait a
trans woman a biological male
identifying as a woman could be ordained
as a bikuni assuming that the bikuni
order even still
exists so yeah it goes both ways you
have to be a biological
male an intact biological male to be
ordained as a monk and you have to be a
biological female to be ordained as a as
a bikuni or a
nun so yeah that goes both ways that was
a relatively easy question to answer I

think I might have answered it in about
the same length of time at took me to
read it which is very rare for
me so I'm just going to move on to the
next question this is from Nomi although
really it's
TIG what's the weather in Burma this
time of
year yeah TIG asks questions like that
so I mean right now it's the middle of
summer which would make it the middle of
the monsoon season in Burma and what the
weather is like would depend on what
part of Burma you're in like in southern
Burma during the middle of the monsoon
season season it rains like two or three

times a day it's like warm and very

steamy like you can't hang up clothes

and have them dry you have to use an

iron if you don't have a like a a dry a

clothes dryer just hanging them up

they're just going to stay wet because

they just don't dry out it's very steamy

and wet and humid in southern Burma in

Upper Burma it's it's more humid than

usual but usually it's a drought in fact

it's it's horrible the the rainy season

in Upper Burma is worse than the hot

season partly because you haven't

already been worn down by three or four

months of hot season in order to hit

what is usually like a second hot season

because it doesn't rain very much in

like Central Burma so it's just first hot season second hot season with the second hot season being more humid a little bit more rain but I mean like at least one out of three years the crops fail for these subsistence farmers who don't have irrigation so and it's it's just bad I mean there there were times I mean I was really in a bad relationship with the god in charge of the weather Mr weather I called him just so I could personify the weather to hate it more you know there are times I'd be like Captain Ahab where I just would refuse to even look at the

sky just out of just resentment against
this bastard God who's in charge of the
weather and he he hated me apparently
I could go on and on about
that man it was awful there's a story
called at the end of the tunnel by
rogard Kipling that I could really
relate to about these British guys
living in India during the the time of
the British Raj you know the colonial
times and they they just crack up and go
insane because of the hot weather and it
really can happen there's another story
by uh uh Somerset mom called the
outstation which is similar about just
how the weather just The Chronic heat
and humidity just causes Western people

especially to just

snap and I came close to snapping a few

times mainly during the the rainy season

because the hot season you know it's

supposed to be hot you know you just and

it was the cold season before that so

you're not already worn down by months

of heat but the rainy season it's called

the rainy season so you you like if

you're naive anyway you expect it to

rain in central Burma during the

monsoon and so that was the main cause

of the suffering like there were times

when I was miserable but it wasn't just

being drenched in sweat and and no rain

I mean it was partly it was this

insistence that in the rainy season it's supposed to rain you know it's like not accepting the way things were was really causing more suffering than just the physical discomfort of just being sweltering hot and drenching and sweat all the time but yeah it's the middle of the monsoon season in Burma when it's the middle of summer in uh the Western temperate zone so I'm just going to move on next question this is from scolin or skaden and he's pretty much the only person who asks questions on bitshoot so that's good he gets special mention just because he's almost the only person there is one or two other people who do

every once in a while but skaden he's or skaden he's uh one of my main viewers on bitshoot

apparently and he says can snobbery bring you closer to Enlightenment and then as a kind of uh commentary he says hypothetically like if someone were to put maximum effort into becoming refined and cultivating disgust for samsara while also balancing this by showing changing realistic low standards of living to Mythic high standards Bal while also balancing this by slowly changing realistic low standards of living to Mythic high standards I assume cultivating compassion would also be

necessary lest you become emotionally

Dead with muscles on top well

cultivating comp passion really isn't

necessary to become enlightened I mean

it certainly doesn't hurt and for some

people it may be necessary but generally

if you're a head oriented person

just like transcending some Sor doesn't

necessarily involve compassion which I

mean technically seems to include a

little bit of delusion because who are

you going to feel compassion for unless

it's these other beings that don't

ultimately

exist but getting back up to the main

question can snobbery bring you closer

to Enlightenment I mean what he's

describing in the commentary to the question doesn't sound like snobbery to me I mean snobbery is sort of uh like pride in your social class that you consider yourself to be in a high social class you associate with high social class people you brag you know you do a lot of name dropping and bragging about these you know really upper class people that you hung out with like that some set mom story The out station that has this guy who's a total snob you know he brags about having played backarat with King Edward this kind of thing and uh just trying to keep up with the standard of living of these people upper class

people that he was trying to associate with bankrupted him and so he had to get a job in Southeast Asia in the colonial Administration as a way of running away from debt and uh making a living but I digress furiously so I mean snobbery I mean you can you can start practicing dhamma for bad reasons and then as you practice it the your reasons are going to get better because your wisdom is going to progress your wisdom is going to develop and then you you'll replace the bad reasons with good reasons so let's see hypothetically like if someone were to put maximum effort into becoming refined and cultivating disgust for some SAR maybe

that's what he means by snobbery is just despising the world and yeah I mean that's definitely would work I mean like in the the wiui Maga it talks about like the six different personality types and you know it's Loba DOA MOA and the opposite of Loba DOA Maha and Buddha Goa the author of the wisi manga says that people with the Dosa or aversion temperament actually have an advantage when it comes to becoming enlightened because they're more likely to have a version for samsara and it just helps them to renounce samsara and then it makes it easier for them to become

enlightened because they don't like

people for example so they it's easier

just to become solitary forest

dwellers so let's see

here yeah yeah I think what he saying

here yes what he's called snobbery I

think it's just sort of like cynicism

more more than snobbery just sort of

contempt for the world contempt for

normies maybe even um it's I mean it's

certainly not a wholesome mental state

but it has enough of like a more or less

wholesome like trajectory that it can

like separate you from the world you're

less attached to all the [__] in the

world and makes it easier for to

renounce it all and just go and live

alone because you don't like people and

then when you're alone you know

practicing then I mean you you're doing

good practice you're practicing

meditation you're following the rules

and all that keeping precepts and then

your wisdom improves and then gradually

you you stop despising the human race so

much I mean that happened with me I when

I was a young person I really didn't

have much use for the human race I much

preferred the company of trees or the

company of people as a general rule

there were some exception

but um I I have a lot more compassion

and sympathy for ordinary people

now in fact to some degree I'm kind of

like an ordinary

person so I guess I'm just going to move

on to scadden's second

question which is heredity versus

environment nature versus nurture

question mark so which is a question I

don't fully understand but he does have

have conveniently for us another little

commentary saying I don't know whether

it's still a relevant question or if

postmodernism has made it moot like

globalist policies such as social Credit

Karma so that commentary didn't help me

understand this question at all heredity

versus envir environment well the whole

notion of heredity and environment both

of them are conditioned by Karma so it's karma karma Trum both heredity and environment because your karma is going to land you into a womb a uterus if you will that has the the genetics that you deserve essentially from a karmic point of view and will land you in the environment you deserve also from a karmic point of view so the two are just two different manifestations of the fruition of your own Karma

um but like with regard to I mean from a more samsaric empirical point of view what is it that determines I mean it depends on with regard to what you know like for example

your your intelligence that is more

heredity than environment environment

does play a part but it's more

hereditary than environmental I mean

with regard to um lots of things really

like just like economic

success if you're a genius and you're

born in a ghetto you're more likely to

be successful than if you're an imbecile

and you're born in a mansion I mean a

lot of imbeciles wind up being rich just

because they got a rich Daddy and all

that but um still maybe you'd be more

likely to be successful born a genius in

a in a ghetto than born you know an in

the middle class let's just put it that

way CU then you don't have the rich

daddy who's just going to set you up
with everything you
need so it depends on how you look at it
but I mean the correct answer from the
Buddhist point of view and I think the
correct answer just in general is karma
determines both heredity and environment
so I mean they're both just subdivisions
of karmic
fruition and so I'm just going to move
on to scol adin's thirdd question which
is an interesting one to me and one that
nobody has ever asked me before which is
as follows was dovi a
Mystic and as it turns out he was at
least to some degree because dovi had I

think it's temporal lobe epilepsy he was an epileptic and he based his character Prince Michigan in the idiot on himself with regard to the epilepsy and so forth and according to well how do I how do I put this let's just let's just refer to dovi and forget Prince Michigan for for the moment but dovi apparently based on what he's putting into Prince Michigan's like inner monologue as he's walking through the streets of St Petersburg I think he's talking about how right before an epileptic seizure he has what is essentially a mystical experience everything just becomes Crystal Clear he feels the presence of God and I mean

this is sort of reminiscent of an earlier question about how I would feel like when it's all worth it he's he's saying that just those split seconds before it has a seizure when everything just becomes crystal clear and just like Sublime like he's in heaven and it's it's not just like this delusion I mean it's just like a mystical state of just absolute Crystal Clarity just seeing how everything fits together everything's placed you know it's just you know it's almost like an Angelic view of the world that he's he's reflecting that just those split seconds before he has a seizure makes having epilepsy worth

it because if he didn't have the

epileptic seizures he wouldn't have that

Split Second of of like Crystal Clarity

right

beforehand so I assume those eski was

speaking from his own

experience and uh so yeah he was having

mystical experiences as a as like a

symptom of

epilepsy but uh also he was a very

devout um Russian Orthodox Christian

which may have helped support

that but I kind of doubt that he'd be um

having mystical experiences if it wasn't

due to this this

epilepsy um so

I guess the answer is yes and he was a

profound thinker dovi really was a genius so I'm just going to move on to the next question and this is from power so power says any thoughts on Cults from a Buddhist perspective could Buddhism be described as a cult and I'm going to look and see if we're recording yeah after two hours I bother to look to see that we're really recording I think uh I interrupted myself so rudely just now that I'm just going to have to start over power says any thoughts on Cults from a Buddhist perspective could Buddhism be described as a cult in my opinion Islam is most definitely a cult due to the immense

unquestionable loyalty that is demanded of its followers for their profit it doesn't get more cultish than using violence and murder against offenders because you feel your leader was disrespected so with regard to Cults um sometimes times the best thing you can do if you're asked you know is such and such this or such and such that is to just look up this or that in the dictionary so you have a clear-cut definition of of what it is and then you can say whether this or that fits into that so according to my dictionary a cult first of all it's a noun and it is a system of religious veneration and devotion directed toward

a particular virt figure or object as in the cult of St Olaf so I mean with that definition of a cult a system of religious veneration and devotion directed toward a particular figure or object then to the extent that you've got Buddhists who are essentially just worshiping the Buddha or more likely a Buddha um because terana I mean it does have a lot of devotionalism and it just appeals to certain types of people but in Mahayana Buddhism there are like entire schools of Buddhism that are largely based on devotionalism so I think that some Mahayana sects or

schools that really are into just
venerating some Buddha or other um or or
like what is it nii Ren where they just
venerate the Lotus Sutra then yeah that
could qualify as a cult going with this
definition with regard to Islam um I
think it depends on the
Muslim because my understanding is I
mean they venerate the Quran you know
they try to follow the Quran and I mean
it all boils down to you know God is one
God and Muhammad is his
Prophet so yeah I think it would depend
on the individual in that
case but there are other definitions of
col for example here's another
definition

a relatively small group of

people having religious beliefs or

practices regarding by others as strange

or

Sinister and the example is a network of

Satan worshiping Cults so in that case

Islam certainly wouldn't be a cult

because it's not a relatively small

group of

people um yeah pretty much any

established religion starts off as a

cult in this sense Buddhism started off

as a cult Christianity started off as a

cult Islam started off as a cult when it

was still a relatively small group of

people having religious beliefs or

practices regarded by others as strange

or Sinister so just about any world

religion starts off as a cult in that

sense but then it stops being a cult

once it gets

big so then another definition is a

misplaced or excessive admiration for a

particular person or thing as in a cult

of

personality so yeah the people who just

totally venerate Muhammad and consider

him to be perfect and think about that a

lot or like a Shiite Muslim who's just

like obsessed with

Ali then yeah that could be a kind of

cult also I

suppose

so let's

see yeah there's one one last definition

of cult a person or thing that is

popular or fashionable especially among

a particular section of society as for

example a cult film so yeah we're I

don't think that would apply to the

question that was uh proposed by power

here so see any thoughts on Cults from a

Buddhist perspective I mean a cult going

with these definitions could be good or

bad I mean with regard to a cult of

personality that's not so good from a

Buddhist point of view because according

to Buddhism um there is no self and so

there really are no people I mean even

the Buddha himself ultimately didn't exist and then I mean even if you go from a like a samsaric worldly point of view where godma Buddha was a man who existed in the Ganges Valley of India you know 2500 years ago then even so he's dead now he is no longer in Sam sorrow he has transcended Sam sorrow and so it makes it even less sensible for a Buddhist to have like a cult of personality of God a Buddha or just a cult in like venerating the Buddha because the Buddha really doesn't have any salvific power you know he doesn't save you he doesn't judge you and decide whether you're going to heaven or hell anything like that you

know it's you yourself are doing it so certainly Buddhism or especially terraa Buddhism is less cultish in that sense although of course there are a lot of very devotional Buddhists terot Buddhists included who pray to the Buddha even though he's dead I once asked a doctor in Burma he was a village doctor in Burma he he told me he prayed to the Buddha every day I said I mean he's he's not here anymore I mean he he reached par nibana 25 centuries ago why why do you pray to him and he said the Buddha had Clairvoyance he could look into the future and see me praying to him back

then

so yeah I mean if you if you're devotion based you know like a bakti you like bakti yoga as your approach to uh spirituality then yeah it would be more cultish although I've never really been very devotionalism that I do have a new Guru now he's on YouTube he's called Father Fish he's got this this Innovative kind of approach to keeping an aquarium where he's he's talking about having a balanced ecosystem and so forth having a good microbiome and all that although I must admit I must admit to Father fish that I failed him because before I started watching his videos I already

put in the substrate Father Fish says you should have one in half an inch to an inch of mud underneath your sand and I just got sand in fact I even started putting gravel in there and then I saw a video from Father Fish saying gravel is the worst thing you can have at the bottom of your aquarium but uh I've totally digressed you know I just had to get in get in my uh my endorsement of Father Fish my new Guru and uh I guess I'll just move on to the next question here this is from ruie and ruie says I got to make sure I answered F father fish's question gosh see yeah it's just excessive

devotion to Father Fish on my part there

okay the next question is from

ruie and ruie says do you think Buddha

dhama which is the path to Awakening is

compatible with the American dream and

then he's got in parentheses the Deep

onic dive and for those of you who

aren't word Geeks onic means having to

do with dreams like an Ono not is

someone who lives in their dream

especially if they're Lucid Dreamer

so is

Buddhism like true the true Dharma

compatible with the American dream so

since I had just looked in the

dictionary to look up cult I looked in

the dictionary again to look up the

American dream because the American dream is interpreted differently by different different people I mean if the American dream is having your own house and the wife and the 2.4 children and the dog and the absolutely perfect lawn that kind of thing with the picket fence around it maybe an app tree then no the the path to Awakening would have you renounce all that but as it turns out I looked in the dictionary and their definition of the American dream is as follows the ideal by which equality of opportunity is available to any American allowing the highest aspirations and goals to be achieved so essentially the

American dream from the point of view of my dictionary is essentially equality of opportunity allowing people to pursue their highest aspirations and goals and that would certainly be compatible with um with dhamma with Buddhism so it's just it just turns out that most people's equality of opportunity and their highest aspirations and goals are along the lines of the house and the wife and the 2.4 kids maybe and the The Perfect Lawn and all that nice car that kind of thing so they're using the American dream to go in a rather different direction from the highest aspirations and goals of a serious Buddhist practitioner who wants

to become enlightened In This Very life

but the dream itself if it refers to

equality of opportunity then yeah that's

good because then you have an equal

opportunity to strive for

nibana so that's

good and so I'm just going to move on to

the next question here and this is from

Twin

Wasabi and twin Wasabi says isn't it

hypocritical that our culture finds it

creepy and condemns an older man having

a younger woman as a sexual partner even

if they are both consenting adults yet

if you disapprove of two men being

together or transsexualism you are seen

as a bigot this doesn't make much sense as it goes against the left's grand Narrative of Love Is Love why do you think this is so well I would even go farther before I answer the question I mean it's like it is true that an older man having a much younger woman like a a 50-year-old man with a 25y old woman can be called a pedophile even though the 25-year-old has been an adult for several years and and also I would point out that one group trying to get into the lb B gtq Rainbow Coalition are called Maps or which is just a euphemism it means minor attracted person which is pedophiles like real pedophiles not just

Hugh Hefner who married a 21-year-old woman when he was 70 I mean both of them were legally adults and acted consensually but I mean the the left is or at least some people on the left are actually approving of like real full-blown pedophilia you know saying that the age of consent should just be dropped drastically or abolished and so forth so yeah but but even so even probably some of these people who approve of like real pedophilia still will think it's creepy or what is it creepy and they condemn an older man having a younger woman as a sexual partner and I think that first of

all this was just the way it

was like not very long ago like in the

South I I have read that like around the

time of the Civil War like the 1800s in

the deep south of the USA the the proper

age for a man and his bride was the man

should be twice her age plus seven years

so a 47y old man and a 20-year-old woman

that would be about right according to

this tradition and it's it's been this

tradition for I mean throughout the

world older men and younger women partly

because older men they've already set

themselves up in life you know they're

established they've got the the money

the you know the necessary wealth the

house the social standing and everything

then they can afford to start having a family you know after they've taken care of just getting themselves established whereas women you know biologically anyway reproductively they reach their Prime when they're like I when they're young I mean when they're when they're very young as soon as they can start having children you know they have the younger you marry a woman the more children she's going to have time to have and so forth so in the past it was common it was just socially acceptable for older men and younger women to to get together but what I think happened is

feminism so all of a sudden you've got these bitter feminists who just resent the hell out of the fact that an older man can hook up with a younger woman and he doesn't want to hook up with the older women the older women are just screwed I mean nobody wants to hook up with them and so they just resent the hell out of that and have just try to like vilify it or in some cases like a lot of women especially the more attractive ones like when they were young they were getting hit on by older men all the time and they just considered it to be creepy they didn't like it could even be scary and dangerous sometimes and so they

that's sort of they've internalize that

and so anytime you've got older men with

with considerably younger women you know

it sort of evokes this this ickiness

that they they experienced themselves

when they were like teenagers getting

hit on by 40-year-old

men so that there could be some of that

too but also it's just like the

empowerment of women women becoming more

influential in politics and culture has

sort of brought that in so that even

though genuine pedophilia may be okay

for a lot of leftists still they're

they're going to think that it's icky

and contemptible

for like a 50-year-old man to marry as a

25y old

woman so that's my theory and it's a

theory I just came up with just today so

I'm just going to move on to the next

question and this is from

pyramid and pyramid says my comment

seems to be getting autod deleted I

don't know why but basically have you

checked out the Buddhist Reddit page it

seems they don't have a high opinion of

the venerable poasa but it is Reddit so

you can't really expect much

decency I I

generally let's see how do I how do I

address this first of all yeah the

comments on YouTube often get autod

deleted like the previous Q&A it was

right after the the uh failed

assassination attempt of Donald Trump so

there were people just you know like

making comments that they're sending

prayers for Trump and his family and

pretty much all of those got deleted

automatically by the by by YouTube

because of course they're like the elite

Master Class trying to control what we

are exposed to in order to guide our

beliefs so that we will freely vote for

our

masters in the globalist

elite so if if you send any comments you

submit any comments on YouTube and they

just disappear it's not me that's doing
it it's just happening possibly even by
some AI algorithm that's just flagging
certain words or something like like the
disuss thing like in the bright bark
comments this it's comment sections of a
lot of different websites use discuss
and there'll be certain words that get
flagged and you just it just you you
can't post certain certain
words so anyways having gotten that out
of the way what is the question have I
checked out the Buddhist Reddit page um
my my
woman was looking on Reddit on mentions
of me that were very um very critical
and unfriendly and also based on

essentially just wishful thinking on their part I mean it generally was not true accusations they were making even so yeah i' I've looked at it I mean I was actually involved in a certain Buddhist Reddit page years ago when I was still a monk but that was that was sort of like almost it was like fascistic stuff and I'm not a fascist personally but this guy contacted me he said he he he was a fascist I mean he He just flat out admitted he he believed in Fascism and he was going to start up a kind of fascist Buddhist group on Reddit and he asked me if I would be like a technical adviser just you know making

sure that they weren't like misrepresent

ing

Buddhism which I agreed to do but I mean

you have to misrepresent Buddhism in

order to make it fascistic you know like

militant Buddhism where that that's

where violence is okay that kind of

thing you know it it just didn't work

and so I I bowed out of that fairly

quickly

um because I mean they were favoring

like Samurai Zen and that kind of thing

but uh yeah I mean Reddit is kind of a

it's it's pretty much a leftist kind of

thing and and so there's going to be

leftist like Western quasi Buddhists who

because I mean because they're leftists

and kind of

narcissistic they just assume that true

dhama is going to be in accordance with

their leftist

ideology and anyone who deviates from

that I mean like the the Asian Buddhists

they just ignore like traditionalist

conservative Asian Buddhists they they

just ignore them and pretend they don't

exist in the west but someone like me

who I mean I'm more traditionalist than

than like Progressive in my

understanding of

Buddhism so I mean you know I'm I'm a

bad guy you know I'm a fascist they

might might not have even known about me

being a technical adviser for a fascist subreddit that I bowed out of I mean I was I was just there to sort of check to make sure they weren't misrepresenting dhama and uh yeah as I say I didn't last very long but I don't think they were't even aware of that I I saw some of the comments like my sweetie showed them to me and I don't even remember what they were but it was it was mainly just feels that I must be a bad person you know they're just kind of coming up whatever they think sounded plausible against me just because they have to bad mouth the opposition they have to badmouth people who don't agree with them and I'm I was seen as kind of a

threat I mean there have been certain

like far-left

like queer Buddhists like in Academia

and so forth that have written papers

mentioning me and you know I'm sort of

like the problem that has to be

addressed in progressif Ying Buddhism in

the west that kind of

thing so yeah I don't really care about

Reddit or what the people say about me

there I'm just going to move on the next

question so what I'm going to

do see I'm just scrolling down a little

bit see how much we still got a few

question this might this might go for

three hours I'm sorry you

guys let's see you can you can watch it in installments or something see the next question is from Romeo which is are you familiar with Herman Hessa have you ever read his book sidarta or any of his other works if so what is your impression yeah when I was in my 20s I went through a phase of liking Herman Hessa and I'm probably pronouncing the second name his second name more correctly than his first name I don't know the German pronunciation I do know that e at the end is is pronounced so yeah I've read sidarta and uh I've also read Steen Wolf the glass bead game and uh narcissist and Goldman and uh maybe one or two others

that don't come to mind right now

and I have to admit that I was more

impressed by steppen wolf than by any of

his other novels including sidarta I

also saw the movie of steephen wolf and

and sidarta I think Max V sidow played

uh Harry holler in uh steppen

wolf um and I mean one thing that I mean

my impression of Herman Hessa he was

certainly a spiritual guy all of his

novels are autobiographical I mean every

novel is about himself really some sort

of fictionalized and modified version of

himself you know like the protagonist in

Steen wolf Harry holler I mean HH same

as Herman

Hessa um with regard to one novel I wasn't much impressed with it it was uh narcissis and Goldman where it's about these two friends in the Middle Ages Medieval Europe and they're they're raised at like this Monastery school like an orphanage school or something and then when they get older enough that they finished their education one of them narcissist decides to stay and become a Catholic monk whereas Goldman wants to just go out and see the world where he immediately just starts having sex married women and so forth and uh it's pretty obvious that Hessa sort of sympathized more with Goldman who went out and was just doing the stuff than

narcissus who was just sort of emaciated
and with know like praying and fasting
all all the
time but uh yeah he was definitely a
very intelligent person um I think he
won the Noel prize in literature for uh
the glass bead game and uh yeah I mean
you you can pick up spirituality from
him he was a relatively wise man and so
I mean you're better off reading a novel
written by a wise person or even a book
on how to make jam by a wise person than
reading a book about the secrets of the
universe written by a
fool and you can generally figure out
whether the person is wise or not within

the first few pages if not the first few sentences

so with regard to sidarta which is the main question that Romeo was asking me about um yeah it was it was a good book um I'm I kind of can can sympathize with sidarta he he was a monk and then dropped out married a beautiful woman he had a kid that turned out to be problematic and then he became like suicidal at the end after he lost his woman and his kid became problematic but then he became enlightened at the end which is nice as a lay person so that's that's kind of good for me I guess um yeah that's that's like my very

brief take on Herman Hessel and I got to keep going because we're already well over two hours and uh I still got multiple questions to answer so the next question is from Mary J and Mary J says you often mention your father and sometimes mention your mother you never as far as I can tell mention your brother why is that are you two good um yeah my brother mostly lives in Thailand and works in Alaska so we haven't met each other in the flesh in many years I mean he first started going to Thailand because he was going to come to Burma and visit me and uh yeah he hated Burma he was uh he was kind of depressed most

of the time that he was in Burma I think

but um yeah I

mean um we just do not come from a close

family that uh you know we just kind of

live our own lives and contact each

other every several months pretty much

and uh you know there's there's never

there's not any kind of like anti an

agonism or or any anger or anything like

that that I'm aware of so yeah I guess

we're

good so I'm just going to move on to

Mary J's second question which is this

is probably the stupidest question I

came up so far have you ever made love

to your woman wearing that Fez and The

Fez is back there I think answer would

be no because I assume you don't want to

sleep on the couch for the rest of your

life well let's just say that this this

will be the first and only question that

I'm going to answer about my sex life

and the answer is in fact no I have

never never worn The Fez while being

intimate with my woman

although I have worn

this so you get it straight there so I

have worn this

one next

question see also from Mary J I have

watched some senatorial hearings for I

guess National Court why do you

Americans don't want for the president

guys like Ted Cruz or someone well Ted Cruz did run for president in 2016 and he got smoked by by Donald Trump because at the time Ted Cruz was pretty much of a neocon he was like a an establishment politician and people were rebelling against establishment politicians so that now Ted Cruz is reborn with a beard and he's on the the Trump train pretty much um I've well he did run for president I there's I heard a rumor that he was born in Canada so technically he wouldn't even be qualified to be a president because you have to be born in America to be an American president technically speaking um but yeah I mean he seems all

right if he were the the Republican

nominee the Republican C candidate then

uh yeah i' I'd vote for him then again I

mean just about anybody running against

Joe Biden would be better than Joe Biden

or kamla Harris for that

matter I mean Joe Biden is essentially a

potted

plant

so yeah I mean right now it's what has

happened is this it's like a large

segment segment of America is just

rebelling against the globalist elite

and so they need a leader who is a rebel

against the globalist elite and there

are so many people saying oh Trump's

just another establishment stooge but if that were the case they wouldn't be trying to bankrupt him trying to imprison him trying to keep him off the ballots and finally trying to kill him if he really were just another stooge of of the unip party establishment another globalist so yeah there's there's still a chance that Ted Cruz might be president someday but uh I mean he's he's liked a lot he's more popular now than he was when he ran against Trump in 2016 for the the Republican nomination or the candidacy so yeah I mean right now we're in a state of transition in America of you

know it's like the globalists are making

their move to just kind of lock

everything down and so that they are

going to remain in power and a lot of

Americans who have a little more spine a

little more testicular fortitude than

Europeans it seems especially Western

Europeans we're just not taking that

[__] and so the Democratic party who are

still globalist you know still I mean

the the elites are the ones who are

supporting them now um I mean they're

they're just in like in a a panic right

now which is

good and so I'm just going to move on

the next question which is Mary J

transgressive fourth

question and so unfortunately for him he

is going to be severely

punished but his fourth question is

biological depression caused by comma um

it's definitely conditioned by comma

from a scientific point of view you can

point out to like chemical imbalances in

the brain and so forth but you know the

body you land in is is going to be

conditioned by by your comma your comma

is going to determine what body you're

going to wind up getting when you get

when you take another

rebirth so yeah I mean from a scientific

medical point of view you can say it has

this cause and this cause this chemical

imbalance or whatever this deficiency of selenium or whatever but ultimately it's it's it's

comma so I'm just going to move on to the next question this is from cify and I'm still still scrolling down nervously to see how many more questions I got to answer not that I'm complaining necessarily I just have uh I don't know just don't want to keep talking for three and a half hours straight I guess so this next question from cify cify says have you heard about Tibetan Buddhist practices like POA loose translation conscious dying does

orthodox Buddhism have a similar practice um there's no special practice for dying consciously although the wiser you get the more consciously you're going to die so the Tibetan or the the terraa Buddhist approach you just cultivate wisdom and increases the likelihood that you're going to die as consciously as possible but I I'm unaware of any special practices the Tibetans are really into these kind of special practices like Tumo where they they can like be naked on the snow and and because they have this way of increasing their body heat and that kind of thing at least in their extremities

um yeah so terraa Buddhism it doesn't not that I'm aware of maybe certain schools of Terra will have come up with something but um it's not like in Tibetan Buddhism I think in Zen Buddhism also there are stories of Zen Masters who knew exactly when they were going to die they'd invite their friends and supporters and disciples to come they'd give one last talk and then they'd yell like quats and then they'd just ke over dead or whatever but I I haven't heard about that I I assume some really wise terraa monks have known when they were going to die I think weo seatt there's stories about weu kind of giving hints

that he was going to be dying at a

certain time that kind of

thing but it's something that just

arises spontaneously through wisdom it's

not some something that has to be

cultivated other than just cultivating

wisdom in general so I'm just going to

move on next question this is from

extremely rare bird and extremely rare

bird says have you read the Japanese

philosopher

kg

nishitani and then he says here's a

taste of what he writes about in case

you are interested quote all things that

are in the world are linked together one

way way or the other not a single thing

comes into being without some relationship to every other thing scientific intellect thinks here in terms of natural laws of necessary causality mythical poetic imagination perceives an organic living connection philosophic reason contemplates an absolute absolute one but on a more essential level a system of circum circum minis session has come to be seen here according to which on the field of sun shun all things are in a process of becoming master and servant to one another in this system each thing is itself in not being itself and is not itself in being itself its being is

illusion in its truth and truth in its illusion this may sound strange the first time one hears it but in fact it enables us for the first time to conceive of a force by virtue of which all things are gathered together and brought into a relationship with one another a force which since ancient times has gone by the name of nature or fisis and this is from religion and nothingness published in 1983 so getting up to the question here have you read the Japanese philosopher K nishitani the answer is no other than this quote that I just read but it seems like he's a Japanese Buddhist with uh some appreciation for

like maaka

so I'm just going to move on the next

question here this is from the Proto

sudo Monk and this is okay we got to the

end of the list but protos sudo monk has

three questions three shall be the

number of the count no more no less the

number of the count shall be three so

his first

question is uh can you elaborate why

Trump is a Force for good as a president

of the

USA um a Force for good

well I've been saying for years that the

main thing that Trump has done is he has

caused the Cockroaches to come out in

broad daylight it has become so obvious that the establishment just loathes the man so much that they're willing to just cook up crimes against him that I mean two year more than two years of the whole Russia collusion hoax that was hooked up by the Democratic party and it was just a fraud and they investigated him using that as a pretense for two years trying to come up with anything it was just a fishing Expedition they're trying to come up with any crimes they could find against him that they could get him for and destroy him and they didn't come up with anything not anything serious so then they impeach him twice and I mean just you watch the

mainstream media they're just I mean he is a exist poal threat he is going to destroy our democracy he's going to become a dictator just on and on and on he's going to be putting people in concentration camps he's Hitler just on and on and on and more and more people are realizing that these people are just professional Liars doing anything saying anything to remain in power and so Trump is a Force for good and that he is opening the eyes of millions of people partly because the establishment The globalist Establishment is just I mean they're hardly even trying to hide it anymore

they're hardly even trying to hide that

they are lying

Crooks and so I mean even like Joe Biden

our current potted plant in Chief I mean

he has been seile for years I mean when

he ran for president in 2020 he was

scile and they've just been covering it

up hiding it denying it you know just

just like a week or so before the

presidential debate where Joe Biden was

obviously

scile they're saying oh all these video

clips of Joe Biden like falling down and

and just not saying the right thing just

saying the opposite thing or just

reading like instructions off the

teleprompter like you know like stuff

that he's not supposed to say you know
he like end of quote this kind of
thing that all of that is just is cheap
fakes you know it's just propaganda and
finally it just became so painfully
obvious to everyone that they couldn't
even hide it anymore and so I mean
they're it's the ruling Elite are a
bunch of crooks and I mean that's pretty
much the way ruling Elites are you know
this like they make the laws they don't
have to follow the
laws but I guess sometimes when you have
a ruling Elite overthrown you have some
relative virtue until the the new regime
gets corrupted which is inevitable

because we're all

humans so I think the main reason why

Trump is a Force for good is he is just

a demonstration I mean he has been a

catalyst for these Crooks to hardly even

try to hide the fact that they are lying

Crooks

and I mean he does want what is best for

America whereas the globalists don't

want what is best for

America and with with like Equity

socialism and so forth they want to

bring America down because I mean you

can only lift up subsaharan Africa so

far you know they just want to kind of

level everything sort of like the the

Tyrant of

Syracuse back in ancient times who you know it's like he was demonstrating to a philosopher how he remains in power and he just went out and showed these these people like cutting off the The Tall heads of wheat so that the the entire field was level and that's that's kind of the way socialism works you know it's just sort of keeps everybody down except for the the ruling
Elite so yeah I think there would be certain more honesty even though Trump is Accused over and over and over again of lying I think it'd be interes interesting to compare the lies or the untruths told by Trump versus the

untruths told by Biden just at the the

notorious Infamous debate that occurred

recently because I think uh Biden would

have told

more

so let's see why is Trump a Force for

good well I mean he's good for America

because obviously the Democratic party

and the globalists and General are not

good for America they don't even want to

be good for

America cuz they're globalists you know

it's like to to be a nationalist is

almost the same as being a fascist to

these people might be exactly the same

far as they're

concerned so I think there would be more

Justice there'd be less corruption more honesty at least in the media and politics if I mean the media can finally admit defeat and just stop raging in hysteria against half the country so I guess I guess that's a little bit I mean I never really said that Trump is a Force for good as a president of the United States who he's definitely better than the opposition so I'm just going to move on to the protoo mon second question can you do a poll on how many people in the community understand the simile of the block of stone and request for a video with Brian Rue to speak on this topic um

I think it'd be hard to do a poll on how many people understand the simile of the block of stone because some people think they understand something when really they don't I mean long ago back before I even started my first blog you know I'd write articles and send them out to people sometimes and uh sometimes people would be saying yeah I really I really agree with that 100% I really like how you said and then they' say something something completely different from what I was saying you know it's like they think they understand it but they really they didn't understand it so it could be that if I did a poll do you understand

the simile of the block of stone some
people would think that they understand
it when still according to me anyway
they really they really didn't get
it so and some people might think they
don't get it and they do but uh I mean I
could do a a video with Brian Rue on the
topic I suppose I mean I've talked about
it a lot and I've written about it it is
two articles on that very topic are in
one of my books although unfortunately I
don't recall which books they are
in and so uh yeah it's it's possible I
mean um Brian contacted me recently just
discussing possible topics for the next
time we get together so yeah I mean

that's on the table I guess I'm not sure about the poll though and so I'm just going to move on to the the next question which is the last question this is also from the Proto sudo Monk and the protos sudo monk says what to do when an erection well if you're in Japan you would vote what to do when an erection and what to do when lust appears well if you have an erection I mean the I mean the main the the obvious answer is maybe a little too obvious to even mention what to do when an erection um well I mean it depends on the circumstances I

suppose it depends on your priorities it

depends on who you're with I

guess um what to do when you have an

erection I think this might be a

something you should ask your father

maybe he hasn't had that talk with you

yet but

um yeah I mean I mean if you're really

serious about practicing Dharma like say

you're a

monk then uh you might just uh leave it

alone let it go away I mean it won't

last

forever and uh I mean there's no worries

about um like exploding or anything

because I mean you just just have a wet

dream in your sleep eventually if the

the pressure gets too

much um I mean if it's you got like blue

balls so bad that you can hardly walk

then maybe a little uh therapeutic puppy

spanking might be in order but um I mean

seriously it just depend it depends on

on the situation and what your

priorities are and so forth I mean if

it's not against any rules then uh

you might be that if it's just really

something that has to has to happen then

just let it happen and what to do when

lust appears again it's the I mean the

obvious thing to do from a Buddhist

point of view be mindful of just observe

the lust which is damned hard to do it's

it's more difficult to be mindful of pleasure or pleasurable feelings than of painful feelings because painful feelings you want to detach from that kind of naturally anyway but it's like lust is I mean I can't remember it's like being uh enslaved to something that isn't Pleasant is sort of like being tied by a chain but being enslaved by being pleas something that's Pleasant and you're you're being tied to like a a silken silken cord you're still tied up I mean you're still pretty much a slave to it but it's harder to to even want to break the habit or you know break the the dependence or whatever

so if lust appears I mean the Orthodox

answer is be mindful of it observe it

the way an ichthyologist would observe a

dead fish you know just what is it like

what does it feel like you know what is

happening what's happening in my mind

what's happening in the body Etc and

just be be mindfully aware of it and

until it is not there

anymore but uh I mean to prevent l from

arising there are things you can do also

you know like eat less sleep

less uh you know avoid the the stimuli

that that result in the inflammation of

of lust and of the nether

organs but really the the obvious

Orthodox answer with regard to that kind

of thing is mindfulness mindfulness is

the Panacea mindfulness cures all ills

or at least neutralizes

them so I guess I answered that question

and so that's it we done we

done and so if You' got any questions

you think I may be able to answer

regarding Buddhism philosophy in general

meditation Dharma practice in general

Burma monasticism myself personally etc

etc maybe even to some degree Western

literature then uh feel free to ask them

in the comments and I will commence to

answering them next time and until then

be happy

okay then hello and welcome to episode

103 of question and answer I am your

host po

basa and before I commence to answering

questions well I'm just fixing to start

commencing I would like to share with

you that after being pestered by my

sweet darling beloved woman to get my

DNA tested I got my DNA tested so so

that I can have some understanding of my

ancestry or a better understanding of my

ancestry I should

say and it turns

out not really a big

surprise that I'm 64% English 16%

Scottish 6% Welsh 4% Irish and 10%

Continental Germanic

so yeah I'm pretty much 100%

Northwestern

European so I got the beverage right

here which is actually

coffee and I got the emergency backup

beverage and I still got the pond water

that I haven't drunk yet so if I really

get desperate I can drink that and so

I'm just going to start commencing well

I'm just going to start answering

questions forget the commence and we're

just going to Dive Right In and the

first question is from Buddhist folk

assembly

when and he changes his name every few

weeks I mean you probably know him by

other names but now his name is Buddhist

folk assembly

when and his first question is assuming

that Free Will is incompatible with

Buddhism how is it possible that karma

is intention or is driven by intention

in other words what is in intention if

not free will where does intention come

from well Free Will is incompatible with

logic in addition to being incompatible

with Buddhism I mean just going with

classical logic it is

impossible so if free will somehow

exists it's a kind of paradox or Miracle

or some such which may be the case

but also in order to have free will you

have to have a self you have to have some kind of like separated individuality that is making the decisions not like some web of causes and effects that are resulting in these decisions being made so anyways with that as a kind of unnecessary Preamble I'll uh get actually to the question here see assuming that Free Will is incompatible with Buddhism how is it possible that karma is intention or is driven by intention in other words what is intention if not free will where does intention arise from well I mean why does intention have to be free you know it's like the Buddha's second formal

discourse after his Enlightenment

according to tradition is the anat Lut

and he says we cannot say with any of

the five condas which includes will or

intention we cannot say let it be this

way let it not be that way and have it

reliably happen we do not have complete

control over any of our any of our

condas any of the Aggregates that

constitute a human being that includes

our body and all the aspects of our mind

we do not have complete control over

that not even a fully enlightened being

does and so I mean if it's not free will

it's just will it's conditioned

will and really I mean intention is not

a very good translation of

cheda which is what karma is identified

as in the text so it's better just to

call it will you know like in the

schopenhauerian sense or it's like the

the momentum of your mental

States

so you can uh do with that as you will

but I mean it's it certainly doesn't

have to be free I mean in order to have

will will doesn't have to be free in

order for it to be will it's just like

the motive force of your mental States

and that motive force is largely driven

by this past

momentum so you can

uh you can make decisions but these

decisions are always going to have causes so it's not strict determinism either though it's it's weird in in traditional terraa Buddhism both extremes I guess of free will on the one hand and just determinism on the other are both dismissed so it's like the middle path between Free Will and determinism is one of the many middle Paths of Buddhism so I hope I answered that question so I'm just going to move on to Buddhist folk assembly hen's next question which is who are your top three favorite Roman emperors or top five if you prefer a longer list well my top

three favorites first of all the most interesting the one that I wish had lasted longer and didn't die so soon was Julian or Julian the apostate he was he was only Emperor for like two years or something he was the last Pagan Emperor and he was trying to convert Rome away from Christianity which was kind of gaining momentum in his time and sort of set up uh like a state paganism that had like higher levels based on neoplatonism and it is too bad that he only lasted about two years as Emperor before he caught a spear while fighting the Persians

and there are many people who believe
that that spear was thrown by a
Christian Roman rather than a Persian
Soldier because one of the little bits
of evidence for that is that the Persian
king the king of Kings the
Sha had uh offered a a reward to anybody
who could uh take out the Roman Emperor
and nobody claimed the reward so I mean
it could still have been a Persian spear
that that got him so anyways he's one of
my favorites who the the emperor that I
consider to be the best like the
greatest emper Emperor who led Rome to
its peak of prosperity would be trun
Rome reached its maximum extent under

trun and he was one of the philosopher

Kings the philosopher Emperors who was

also a good

General so Julian trun and also one of

the more interesting Emperors who really

saved the Empire from

destruction way back in the middle of

the 3 century was

aelion so those I guess would be my

three favorite ran ROM Emperors will be

Julian Tran and

aurelian

so I don't think I'll extend it out to

five because then I'll have to think too

much trying to come up with two more so

those are my top three and I'm just

going to move on to the next question

which is from NPC 6 an NPC 6 says with regard to um some discussion on the previous Q&A it seems like the most Buddhist thing to do would be to make sure your parents and partners sign legal documents determining their own medical end of life or not wishes wouldn't this place you in a Karma neutral position and NPC 6 is referring to like uh do not resuscitate orders like in a person's will for example so in your will I I got my first will made a few months ago and one of the questions when that the lawyer asked is I mean what do you want to do when like if you're like terminally ill or in

a coma or you know you're just being kept Alive by machines do you want to be kept Alive by machines do you want to to have the doctors pull the plug or do you want somebody else to decide and so NPC 6 here is saying that probably the wisest thing to do would be encourage like your parents your aging parents to make their decision there whether they want the machine to stay plugged in or not if they are like brain dead or some such being kept Alive by a machine or in a like uh inevitably deteriorating terminal condition kind of a thing so yeah I mean it certainly would take the the burden off of the children

of these aging parents because in

according to

Buddhism that one of the things that

will guarant te hell after you die is to

kill one of your own

parents so I mean it's there's all these

subtleties brought about by modern

medicine and so forth that uh I mean

there's certainly mitigating factors I

mean there's a big difference between

somebody whose parent is brain dead and

they just say okay to unplugging the

machine that's keeping their parent

alive and like Lizzie Boron with her axe

there's there's a big difference there

and I don't think that the end result of

their actions is going to be the same

necessarily so yeah I mean I would be

very hesitant to uh help one of my

parents die I mean my mother was afraid

of death and she would have wanted to

stay alive no matter what I think my

father on the other hand was not afraid

of dying and uh in fact he made a PCT

with one of his best

friends that if they were really sick

and they weren't getting better they

weren't going to get better that if the

other person asked for a

pistol then he would provide it so they

made this pack that if you know the

person was just wiped out you know their

body was total in automotive terms that

if if one of them were to ask for a pis

a loaded pistol to take care of it

themselves then you know the friend

would provide this and my father's

friend was terminally ill in a hospital

room and my father admitted he was glad

that he did not take him up on the offer

or on the on the pack and did not ask

for the

pistol but with your parents it's even a

bigger deal especially according to

traditional

Buddhism

so yeah I guess that would be the best

thing to do is you know have your your

loved ones especially older loved ones

have a will and make their own decision
so that you do not have the burden of
making the decision yourself whether
you're going to keep them alive as a
vegetable or in misery or just have the
machine unplugged which might imperil
your karmic prospects for your next life
even though it might be done out of
compassion and love and so
forth so so I guess I'll just move on to
the next question this is from
jewels and jwes says would you rather be
electrocuted or eaten by a
shark and this is I think this comes
from a trump speech where he's sort of
joking about being on a boat and uh
there's sharks circling the boat and the

boat's starting to sink and he doesn't know if the electronics on the boat would electrocute somebody so he he's I think he much prefer to be electrocuted than eaten by shark and I have to admit I mean I think it might be kind of cool to be eaten by a tiger you know it's like if a tiger would to just jump out of the jungle at me when I was in Asia I mean there'd be alarm I assume but also it' be cool a tiger you know so I mean you'd be helping to feed an endangered animal and so forth but sharks I don't know just being eaten by sharks just it doesn't seem nearly as cool as being eaten by a tiger I mean a

tiger just kind of jumps on you and like

like crunches into the back of your neck

and it's all over you know they're not

they're not playing around sharks I

think would just be like taking chunks

out of you until you're not alive

anymore and then continue taking chunks

out of

you so yeah I think I'd rather be

electrocuted not that I'm making any

kind of requests

here so I'm just going to move on the

next question this is from rapael

and Raphael says in one of your live

streams in April you said that you

consider Faith to be delusion because

faith means you think that you know

something that you don't really know but how can you believe in rebirth and Enlightenment when you don't have a proof for both of it well there is a difference between believing something and just accepting something as a working hypothesis mean we have to have some kind of hypothesis IES or beliefs or theories that we base our our decisions on for example and so it's it's like a belief like firm faith is you're just gripping something firmly gripping this Swiss army knife firmly but if it's a working hypothesis you're just kind of holding

it in an open hand you know you're not

insisting upon it you're not obsessing

over it you know you're not getting

pissed off at people saying that you

know the this this other theory is more

correct or

something so it is good to have working

hypotheses but when it gets to the level

of like firm belief then you're kind of

in trouble because it is true I have

said that faith is a kind of delusion

because you think or just

belief is a delusion because you think

you know something that you don't really

know and that's delusional

so you're better off with a certain

amount of philosophical Detachment and

working with a

hypothesis and you know being

open-minded enough that if your

hypothesis gets shot down or that some

better hypothesis appears that you can

adjust your approach to things

accordingly so I think I'll just move on

to Rafael's next

question which is did the Buddha ever

say that certain people are like animals

or worse I have a colleague at work who

is always talking about sex and making

perverted jokes I'm starting to think

he's more like an animal driven by

Instinct than a human being well the

only passage in the poly toptica that I

can remember where the Buddha is saying that some people are worse than animals or more foolish than animals is it's in the canonical history of the second Council which is in the the Chula waga of the wiia ptica I think it's the last chapter of the viia or the yeah the wiia ptica and the Chula waga of the wiia ptica in particular and it's uh with regard to monks who handle money this monk who doesn't handle money it's kind of a long story I guess I'm into long stories anyhow so what caused the second Council according to traditional like Orthodox tervada Buddhism is you had a certain strict monk who is visiting a monastery that was further

east in like in the in the Ganges Valley and the monks there were I mean this was just like a hundred years after the the passing of the Buddha the Parana of the Buddha and they're already like asking for donations and like dividing up the money the monks are all handling money and he tells them they shouldn't do that in front of lay people he's saying no this isn't right you shouldn't be doing this and so they punish him you know the the the money handling monks punish the good monk for like abusing them in front of lay people it's it's some some kind of rule that they're bringing up against him and they force

him to apologize there's a formal Act of the SAA where they they did it against him sort of like lawfare those of you in America are familiar with that term I assume and so they make him go and apologize to these lay people that he was saying you know they shouldn't be offering money to monks and so he starts quoting the words of the Buddha and one of these quotes from the Buddha that he quotes to these lay people is that the Buddha said that monks who handle money are more foolish than animals they're enslaved to their own greed and they're surrounded by darkness and so of course he just made things worse and it caused I mean then

they started really getting pissed off

at him and wanting to really punish him

and then he just took off and it it

culminated in the second

Council um let's see so that's the only

time in the text that I can think of but

I've often thought that it's sort of

like it's not like human beings are

higher than animals like especially from

an ethical point of view that I mean the

most primitive life that has any kind of

mind you know it's not down at the

bottom it's kind of right in the center

and then you've got like concentric

Rings going you know out spreading

outwards and so like you've got like

some bug or worm or something that's
like this dot of Consciousness and then
you know more advanced animals have a
bigger Circle you know like a a dog will
have this size of a circle a human will
have a bigger Circle maybe some sort of
deity will have a really big circle but
it's like good and bad I mean the best
human is going to be better than the
best dog and the worst human is going to
be worse than the worst dog you know
they're they're sort of at a higher
level of Consciousness you know they can
think better they have more reason than
a dog as a general rule but
still as as I just said the worst human
pul pot is worse than the worst rabid

dog he caused way more suffering way

more misery than any rabid dog or any

dog who has ever

existed so ethically we are not

necessarily above animals that's that's

a matter of our own choice and like our

own Karma and so

forth so let's

see the colleague at work who's always

talking about sex and making perverted

jokes yeah I'm not sure about him I mean

he there might be like it's balanced out

by something else that you're not

seeing in which case I I mean whether

he's above or below the the common

cocker spaniel or not I I really can't

say but still I mean the the best human is better than the best dog the worst human is worse than the worst dog so and then the best dog is better than the best I don't know frog and the worst dog is worse than the worst frog you know it's just as you go upwards in the on the scale in the 31 plans of existence in a way it's kind of a faulty analogy or a model because you could think of it more as concentric Rings like like Mara who is like the Buddhist Devil he's way up in a very high heaven realm the highest the highest Heaven realm in the sensual realm or the the Kamal Loca

so also I mean it reminds me of people

like Osho who may have really attained some kind of spiritual attainment but nevertheless we're like complete Rascals anyway so I kind of answer that question did the Buddha ever say that certain people are like animals or Worse yeah again the only example I can think of I there's probably more examples but the only one that really comes to mind is in the the last chapter of the Chula waga of the Venia ptica where he's referring to monks who handle money so I mean if monks who handle money are more foolish than animals then what do you say about some guy who's making pervy jokes all the time and

obsessed with

sex so I'm just going to move on to

Raphael's next

question which is as

follows let's

see okay which is as follows I was just

making sure that I answered the other

two first what is the most beneficial

thing I can do with a s p or prayer

beads according to to you and I'm just

impressed that Raphael knows the Burmese

word for a Malo or like a a burmes a

Buddhist rosary and it's called a sa

B

and the most beneficial thing you can do

with a sa P I assume the most beneficial

thing from like a darant point of view

is just to be very mindful when you're working the beads you know be mindful of like the pressure of your thumb against the bead be and the movement of your thumb as you're passing on to the next bead um I actually asked for a Mala a rosary burmes or Buddhist Rosary once because I thought it would help me to keep stay awake when I was sleepy where you know just keeping my thumb moving my thumbs keeping them moving would kind of help to keep me awake although and I never was really much into uh using rosaries so it was just a temporary experiment and didn't really come to much in my case but uh the way

the burmes do it is they do the the reflections on the the qualities of Buddha dama and S and that's every time they do that it's one bead and there's a 108 beads on a Mallot I'm pretty sure so they would do it like at least 108 times until they get back to the the big bead that tells you that you've done an entire circuit but I think more important than just repeating you know EDP so bagawa uh Etc is just being mindful that mindfulness of like the Motions of your body and so forth um is really a relatively advanced practice and it will get you farther than contemplating ideas about the Buddha dharm and S especially

if it's just a rope formula that you're repeating pretty much like a mantra there might be other techniques of using rosary beads that um I'm not familiar with because I really didn't do it very much I experimented with it a little bit but it's really a big deal especially for for Burmese Buddhists monks and lay people almost everybody that takes Buddhism seriously will have a Mala or a sa

P so I guess I kind of answered that question so I'm moving on to Austin and I'm checking to make sure we really are recording and yep we certainly are almost certainly anyhow so Austin says

it is said in the text that many people
became enlightened simply by listening
to the Buddha's words why then don't
people become enlightened when they read
these words today if the reason is that
their karma isn't ripe why are there
fewer ripe individuals in today's modern
age and I have had people explain this
to me like you read the
texts and there can be thousands tens of
thousands of people all becoming
enlightened or at least becoming
Aras just from listening to a sermon of
the Buddha and I had it explained to me
that one reason for that is that before
godma Buddha existed nobody could become
enlightened because dhama had

disappeared from the world he had to ReDiscover dhama so he had all these people that were ripe but they just couldn't become enlightened yet because there was no enlightened being to teach them like an enlightened philosophy an enlightened Dharma so that when the Buddha came along you had all these people that were ripe for enlightenment that you know they heard the heard the words that they needed to hear

Ando so that's like a traditional common explanation although also when you're in the presence of an enlightened being it's very different from just reading a book that when you're in the presence of

an enlightened being first of all he's kind of reading into you he knows what he can like look into you and see what you need to hear for example but also I mean you're picking up on his higher vibration if you will like mental states are contagious so if you're with a really wise person you're going to be uplifted by that you're with a fully enlightened person you can be very uplifted by that even if he doesn't say anything just just through like sort of subliminal empathy or or telepathy or something so that's another possible reason why more people become enlightened um from hearing an actual Buddha talking you know they had really

good karma just to be able to be there and you know the person who buys a book at a bookstore or plays a YouTube video or something and doesn't become enlightened although it still apparently does happen that um you know you can hear certain words or um read certain words and it might be that you're really ripe for it you hear exactly what you need to hear and it can still cause some kind of um like a realization so and also another another explanation for how so many people became enlightened in the Buddhist time is that it's just standard ancient Indian exaggeration and glorification of

the Buddha I mean like the I read like

the brief history of mongala Buddha in a

previous Q&A and it was something like

10 trillion people all became

enlightened listening to mongala Buddha

giving a giving a

sermon and we can

assume um that that didn't really happen

the way the book says it happened to say

the

least so there's another another

possibility another possible

explanation is that it's just like

Indian religious hyperbole

exaggeration so take your pick you can

you can say ABC or none of the above

with regard to that answer and I'm just

going to move on to Austin's next question which is how much of the poly Canon do you believe contains historical truth as opposed to mythology so I assume he's just referring to the narrative stuff I mean the philosophy like a lot of the the Buddhist philosophy and ethics and so forth you know it wouldn't really be historical truth or mythology you know it's just like abstract or just techniques for for meditating and so forth it wouldn't fit into either category it wouldn't be historical truth or mythology um unless by historical truth you mean the Buddha really said it but

still I it's like there would be more
than one option I mean you'd have a
spectrum you know even if you include
the Buddha's like philosophical
teachings in this you're going to have a
spectrum of like verbatim like word for
word exactitude with regard to what he
actually said on the one hand and then
you go through the spectrum of like you
know rough paraphrase that nevertheless
he would agree with you know it was like
saying what he said in somewhat
different language then stuff that he
didn't say but probably would still kind
of endorse and then you're getting into
stuff that he wouldn't endorse and then
at the opposite extreme would be stuff

that he would just vigorously denounce

and some of that has got into the text

I'm pretty

sure especially if you include other

schools of Buddhism that have deviated

even

farther so with regard to just the

narrative stuff though just you know at

one time the Buddha was you know Sati on

a toa's Grove and you know then he met

with such and such person and they that

kind of thing I would guess probably

less than

10% this is probably not a very popular

uh point of view for Buddhists I did

write an essay which I don't think is on

the internet right now it's called what

did the Buddha really

teach

and yeah I think there's a good chance

it's it's 10% or less than 10% of what

you read in the texts as being like

historically objectively empirically

accurate with regard to what the Buddha

really did and what the Buddha really

said like even the Vatican I have read

that the Vatican States you know like

the official position even though they

don't advertise this is that in the New

Testament only about 20% of the words

attributed to Jesus were really spoken

by Jesus you know like seminary schools

will be teaching this stuff even though

the normies that go to church may not

ever get an inkling of it

and the New Testament I mean it was

written down you know within a century

of the time of of

Jesus most of it anyway and it was in a

culture like Greek and Jewish that act

that already had like an objective sense

of history and accurate recordkeeping

and so forth whereas in India things

just get exaggerated and mythologized

almost right off the bat and they had

much more of a surreal kind of

understanding of reality than people of

Europe or you know the the Roman early

Roman

Empire and they had less concept of like historical accuracy because they really didn't have much of a sense of History other than just Chronicles and legends and so forth you know i' I've read that the British actually invented Indian history when when they colonized India that it didn't really exist before then other than just Chronicles and so forth that um you know they just mix Legends and mythology and fact Al together sort of like like Herodotus the father of Western history that India never really got much farther than that until the British came along

so yeah I would say

10% would be a pretty safe bet maybe somewhat less than 10% even but I mean a lot of it is like standard stuff it's like different schools of Buddhism would have the same sermons the same sutas spoken in different places different monasteries so we may assume that the Terra vadens because there's more sutas delivered at Sati that that was sort of a stronghold for the Terra vadens other school schools of Buddhism had different places geographically and more of the Buddha sermons are located there rather than in sa for example and just a lot of the speeches

you know it's just like this

formula that like real human beings just

don't speak that

way

so yeah I'm just giving a really long

Meandering answer when my guess is

approximately 10% or no more than 10%

let's just play it safe and say no more

than

15% of the narratives in the poly Canon

are likely to be historical fact that

stuff that really objectively

empirically

happened so I'm just going to move on

next question this is from

Blondie and Blondie says I would like to

hear your thoughts on

this the way I penetrate the four noble truths is heretical it seems to me that there is suffering but there is also joy and the causes for suffering are the same as the causes for ordinary happiness like getting married for example even though ultimately you will get old and die and nothing is permanent conditioned phenomena can also be a lot of fun while they last and I have thought about this sort of thing too I'm a I'm a fellow heretic I guess but there is a an argument that everything thing is dooka I mean it's the first Noble Truth is Dua and also duok is one of the three marks of imper or the three marks

of existence that one of the tilak is

Sabara Dua all conditioned things are

conducive to suffering or

unsatisfying and one of the arguments is

everything is Dua because it's

impermanent but I mean you could just

twist that around the other way and say

everything is like all suffering like

some people say even happiness is dooka

because it doesn't last but you could

just turn it around and say even even

unhappiness is happiness because it

doesn't

last so it's not a very strong argument

to just rely on

impermanence

but there is more subtlety to it I mean

at The Superficial level you could say it all balances out and I I agree with this that happiness and unhappiness balance out in the long run but there's a deeper level of just sort of just a kind of deep pretty much subliminal dissatisfaction there's this Restless dissatisfaction some of the very early text refer to it as a kind of Barb or Dart that's stuck in your heart that causes you to just run around in all directions and so even when you've got something really good your favorite kind of ice cream for example there's still a certain amount of dissatisfaction you want more or then

you start getting like this little bit

of subliminal worry like you're running

out I mean you're eating it all you you

know it's going away it's disappear this

source of my happiness is a dwindling

away in the bowl in front of me and you

can't just keep it because it'll

melt and it's just like this Restless

dissatisfaction at a a very deep

fundamental level that causes even Happ

happiness not to be pure

happiness so there's always this kind of

a vague unease that pervades human

existence and in a way it's kind of what

is pushing us forwards through

life it's it's like this vague

dissatisfaction this restlessness that

is pushing us through life because if we

ever became fully satisfied with

anything it was like it like time would

stop we just stop moving forwards we'

just be sad completely satisfied and

just

stop which is kind of what enlightenment

is after especially par in the when you

die then that's it you you stop you're

not you no longer have this Restless

dissatisfaction The Thorn has been

pulled out of your

heart the burden has been laid

down so at one level I do agree with

blondie that positive and negative have

to balance out in theong long

run and I mean it's more a matter of do

you want like Smooth Sailing of

neutrality or do you want a roller

coaster ride of ecstasy misery ecstasy

misery like if you've ever been 18 years

old and madly in love you know what the

roller coaster ride is like ecstasy

misery ecstasy misery and you know it

all balances out to the same zero all

the positives and negatives balance out

to the same zero but still at this

deeper level

you have the Restless dissatisfaction

that is just driving us through

life and that is everything is

dooka so I hope I kind of answered that

question because I'm moving on to

Blondie's second question here which is why doesn't Buddhism even have a marriage ritual it seems strange for a religion and yes it is strange for a religion and Buddhism really didn't start out as a religion it started off as a kind of philosophical renunciation but I mean the earliest Buddhists were monks they were renuncian they went off into the forest and meditated you know they strove for enlightenment In This Very life and marriage has nothing to do with that so it's uh it's actually a very severe infraction of the rules it is a

serious

transgression for a monk to even

participate in marriage ceremony like um

in Zen like some Mahayana Buddhism

you'll have priests are conducting

Buddhist marriages obviously in other

religions like Christianity and Judaism

you've got the priest or the rabbi or

whoever who is conducting this sacrament

of marriage between two people but in

Buddhism I mean like mating and so forth

is it involves really strong attachment

which second Noble Truth or yeah the

second Noble Truth it's like all

suffering is caused by craving and

attachment and by getting into a

romantic relationship with a woman or a

man if you happen to be a woman it involves the roller coaster ride to some degree and lots of attachment lots of desires and it is a distraction from Enlightenment and so since Buddhism is designed to help people get enlightened it's just marriage is just a secular thing it's just a cultural thing that doesn't have anything to do with the highest dama and monks are not allowed to participate so let's see yeah it's Buddhism became a popular religion sort of the way Christianity did I mean even early Christianity was sort of a renuncian movement you know

sell all that you have give the money to the poor take up your cross you know and when it becomes popular most people are normies and they they're just not in a position to do that and so they don't and um so the E sort of got priests and like conducting marriage ceremonies in Christianity which wasn't the case probably in very early Christianity and uh in Buddhism it was just so obviously I mean it's just right there it's one of the Sasa rules that a monk is just not allowed to act as any kind of gobet he's not supposed to encourage people to get married in any way unless I mean if they're if they're already married and just kind of arrange they're separated

he can encourage them to reconcile but

he cannot encourage anybody to get

together and form like a romantic pair

bond that is a serious offense and he's

got to do Penance for six days and six

nights for having done such a

thing

so most

religion it's mainly for the purpose of

giving a kind of

stability to uh

Society but Buddhism really wasn't

designed for that it was a renunciation

of society and now that it's it has been

kind of dragged back into society as a

kind of social

institution still like in Burma if two people get married they just go to the Village headman and sign papers and then they're married and then after that then they'll go to the monastery and offer food to the monks and get blessed after they've already done it

so yeah it might be strange for a religion but Buddhism wasn't originally intended to be so much of a religion as just like a a very radical philosophical movement which then turned into a religion and fortunately it didn't mutate so wildly that all of a sudden it's okay for monks to commit sesa offenses so I'll just move on to bl's third

question also one of the Fetters is attachment to rituals could one claim to be so liberated and so present that vinia rules no longer apply well I mean viia rules aren't necessarily rituals that I mean there's always some sort of objective reason given for vinia rules and I mean the actual ritual stuff like formal acts of the S you know there's it's always a clear-cut reason for why you're doing this and you know there's no wory stuff going on at least none of the required stuff in the text is like

[Music]

worshipyoutube to ferment in the hot

weather he drinks it he drank alcohol

but really he hasn't gotten any demerit

for that or let's say he's sleeping and

while he's asleep some woman comes into

the building sits down on a chair you

know on the other side of the building

you know for whatever reason gets up and

leaves I mean technically he's committed

an offense for lying down under the same

roof with a woman even though the woman

wasn't necessarily lying down I mean you

can't even sit down together under the

same roof of the woman well maybe if

you're not in the same room but

certainly you're not supposed to be

lying down under the same roof of the

woman fully enlightened being can do

that there there is at least one case in vinia of of an Aran breaking a rule and that was that he would go for alms round I think it was only once or twice a week and then he would just Sav his rice he' dry it out in the sun and then he'd just get it wet like days later and just eat reconstituted rice and so that's still against the rules even though was a fully enlightened being I mean he didn't get any demerit because of it because he was fully enlightened he wasn't making Karma anymore but still it's like you belong to an organization has certain rules you're obligated to follow those rules nobody forced you to join the song

anyway it's just kind of cheating it's

like if if you're enlightened and you

play Monopoly I mean that doesn't mean

that you can just cheat

especially if you're the

banker

so yeah there it's it's more than just

attachment to rituals it's attachment to

morality and observances what you call

what Blondie is calling rituals we can

call observances Sila is morality wat is

observances so that's rules that really

do not have any ethical quality to them

it's just like etiquette or manners that

kind of thing

or just I mean some serious rules I was

thinking about this the other day it's

like like some of the really serious

rules Like sesa

rules like one of them is if a monk

wants to build a hut for himself then he

has to get approval of the site for the

the building site from the songa they

have to okay it first to make sure he's

not going to be messing up any ant hills

or you destroying vegetation or anything

and then it's not allowed to be very big

it's I mean it'd be like 12 or 13 feet

no maybe even less than that maybe like

8 feet by 5 feet would be the maximum

side just big enough to lie down and sit

down in it and that if you break that

rule that's even a more serious rule

than killing an animal or telling a lie so I mean some of the rules is uh the ecclesiastical severity of the trans aggression is out of proportion with ethics but um where was I that was that was kind of a digression wasn't it let's see could one claim to be so liberated and so present that wiia rules no longer apply well I mean some Zen Masters also like Padma sambava in who is like considered to be a second Buddha in Tibet I mean they would break the rules Padma samb Baba was I think for a while he was living in a cemetery with a young woman and they were like I I can't remember if they were eating the Flesh of corpses or not but at the very least

they were eating like funeral offerings to the to the dead in in a cemetery together living in a cave together that kind of thing so and then you got like the we malakir in your DEA Sutra of the Mahayana Buddhist where you've got this very Advanced buhis allegedly more advanced even than the Buddha's Chief disciples who's like going to taverns and brothel and so forth but in terava Buddhism you know the Buddha himself would not break the rules he made the rules he wasn't going to break them and so I mean if you're enlightened but not ordained into the sa

then maybe you could get away with doing

stuff that a a conscientious monk

wouldn't

do

but it's it's not just a matter of um

let's see you get once you get

enlightened you know you don't need the

the raft anymore you know the raft for

crossing the

flood but uh still you're still

voluntarily a member of an organization

that has these rules you agreed to

follow those rules when you joined and

so just a matter of like honesty or

Integrity would keep even an enlightened

being from breaking rules even if they

were they were like dumb

rules or maybe I should say like trivial rules

so I really I'm I am myself mystified as to whether I actually answered that question but I'm going to move on to the next question because the next question is from mraa Buddha and mraa Buddha says have you considered attending a local weasa Meditation Retreat Center and I kind of consider it briefly when I first came to South Carolina but um I honestly do not recall ever having met a Buddhist well maybe maybe I have yeah one person came to visit me and he was a Buddhist he still is a Buddhist I think um in fact he's the uh the

Buddhist uh I don't want to scroll up

but he was the first person to ask a

question this

time but locally I don't know any

Buddhists and I'm unaware of the

existence of any local weasa Meditation

Retreat centers I mean we're in um not a

very big town in South Carolina

and it's in the Bible Belt and it's

probably most people who have any

religious inclinations are Baptist

Christians so and then most weos The

Meditation Retreat centers I mean

they're like pretty much like cultural

Neo Marxist indoctrination centers in

addition to meditation Halls recently

last several years

anyhow so so I don't

know I don't know if there's like a I

don't know where the the nearest Goa

Center would be I mean that wouldn't be

too

bad but it's not really on my list of

priorities so yeah I'm probably not

going to be attending any local weaa

Meditation Retreat centers anytime in

the near future assuming that there even

are

any I think there is a a sinhal

monastery

somewhere in the neighborhood of

Greenville South Carolina but whether

they would have meditation Retreats or

not and if they do have meditation

Retreats whether they would be

mindfulness of white privilege and

inherent racism and that kind of

silliness I don't

know so I'm just going to move on to the

next question this is from Stellar

Supreme formerly known as Liber Lam and

Libra Lam says do you believe in

sabana which is essentially omniscience

although in Brackets here he's he's got

it defined as attainment of supreme

Enlightenment and the removal of all

obscuration regarding the range of what

may be known it points to the Buddha's

acquisition of

omniscience yeah so essentially

subana is

omniscience and in ter Buddhism it's not like in jism in jism a fully enlightened Jane like a tonara like like um mahavira himself he knows everything at all times you know whenever he he sees anything he he like perceives it from all possible angles you know he sees all the conditions associated with this and is it would require omniscience even to do that whereas in Buddhism terraa Buddhism anyhow the Buddha can know whatever he wants to know so he's not like completely omniscient at all times it's just that if he wants to know the answer to something he just kind of looks in

that direction and he sees the

answer so Stellar Supreme previously

known as Liber Lam asked me do I believe

in omniscience and I do think there is a

certain kind of omniscience and I think

that really Advanced Saints can really

come up with um I don't know if they

would be like perfect omniscience I

assume there would be certain things

that they would not know how many hairs

are on the head of Joe Schmo the

refrigerator repair man living in

Hoboken New Jersey I mean whether they

would know that whether they would like

the Buddha would be able to speak fluent

Swahili or

not I mean I I kind I'm rather doubtful

of that but there is a certain kind of omniscience that comes with Enlightenment because you're no longer bound by the limitations of your own perceptions you you have access to infinite Consciousness and that in itself is a more important kind of omniscience just to be aware of the ultimate essence of everything than to know the details of this samsaric dream that is based on delusion that we are dreaming so I mean to know ultimate reality is a kind of omniscience because that's the only reality there is and it's of one taste you know it's this

it's not like

variagated and then what we consider to

be reality this empirical samsaric

reality isn't reality at all it's just

kind of a virtual reality conditional

reality and so it's it's hard to say I

mean there's like an infinite number of

of Worlds with you know all kinds of

anything that's possible in an infinite

universe is going to exist at least in

the some soric conditional

sense

so yeah I believe that there's a certain

kind of omniscience that enlightened

beings would have and I think that very

Advanced

sages can have a kind of I I don't they

can know things that other people don't know you know they can like know your past lives even though you yourself don't know your past lives that kind of a thing but I am kind of skeptical as to whether the Buddha would know how many hairs are on somebody's head or would if he would know how to speak fluent Swahili that kind of thing so I guess I answered that question there's some there's some tough questions this time so I'm just going to move on to the next question this is from skolin or skaden and he says is there a legit strategy to fake it till you make it and

he's got this weird little commentary here saying Andy kofman's whole life was fake it till you make it which was ridiculously effective even though he was drawing inspiration from Saturday morning cartoons crummy alcoholic loung singers professional wrestling or Elvis normies generally write off Andy as either an idiot or mean-spirited buffoon which I find to be a gross mischaracterization mischaracterization especially since he hit gold in multiple Industries to have little to no overlap like wrestling Saturday Night Live sitcoms and standup and his biography mentions he was practicing mindfulness and

Transcendental Meditation well from what I know about Andy Kaufman he was very temperamental and hard to work with hard to get along with and with regard to his wrestling career I do remember as a publicity stunt he challenged the world's champion female wrestler to a match and and beat her easily so then he he started getting arrogant and cocky so he challenges the male world champion wrestler you know this big Hulk Hogan type and the wrestling match lasted like 10 seconds the the big Hulk Hogan type just walks out grabs Andy caufman just flips him upside down and throws him down on his head Andy Kaufman is just

like unconscious lying flat on the on

the

canvas and uh yeah he was wearing a neck

brace for quite a while after that and I

remember he was on uh the David

Letterman show and he just started

freaking out he he he was on the show

with Letterman and the wrestler that

hospitalized him and at one point he he

made some kind of snotty remark to the

wrestler who just he's sitting there in

this relaxed you know he's just kind of

laidback like this he just kind of

reaches out and just slaps Andy Kaufman

out of his chair because he wasn't

taking crap off of him and Andy Kaufman

I mean this might have been part of a

publicity stunt but it seemed for real

he just started screaming in hysteria

ran off the stage he ran back on grabbed

Letterman's coffee and threw it onto the

wrestler and ran off the stage

again so whether Andy cofman was some

sort of philosopher or not I'm rather

skeptical of that but let's just get

back up to scadden's question is there a

legit strategy to fake it till you make

it yeah I think fake it till you make it

does work to some degree although you

shouldn't fake it to the extent that

you're trying to pass yourself off as

what you're faking it's like like a sage

does not start screaming in anger so you

have these urges to scream and anger you
just repress these urges even though
you're not the sage yet still by
imitating what you want to become it
helps you to become that it's like
they've done psychological studies where
like if you sit
in a in an alert posture it helps you to
be alert you know with the back straight
and that's one reason why when you're
meditating you should sit with your back
straight and your your head and you know
your spine all in a line as as much as
possible because if you adopt an alert
kind of posture it helps you to be alert
or they also did psychological studies
where they would have a man in a woman

who are strangers you know they're

probably college students they're doing

the psychological study at at a

university probably

and if they had them sitting close to

each other like really close like in

each other's space they were more likely

you know it sort of the Way Lovers would

sit you know like knee to knee talking

to each other in soft tones that it

helped them it caused them to have more

an increase of actual feelings of like

attraction toward towards each other

that kind of thing it's just by adopting

the posture or adopting the outward form

of something it helps you to move in

that direction because at least some of

the obstacles are

removed so yeah to that extent that fake

it till you make it if you want to

become an enlightened Sage then it helps

you to behave as much as possible like

an enlightened stage even just

superficially but of course you

shouldn't try to pass yourself off as an

enlightened stage an enlightened Sage

would be humble and so you should be

humble too that kind of thing

so I'm just going to move on to

scadden's next

question are there any principles or

phenomenon he says

phenomenon I'm I'm a grammar Nazi to the

extent that it does bug me when people

use phenomenon as a

plural so are there any principles or

phenomena that I could explain to make

Karma more predictable or to secure

certain

outcomes and then in his uh little

um commentary he says like the

differences between sher's cat and

Pandora's

Box

and I don't really get the uh the

analogy

there um shinger cat I mean it's not

very predictable I mean either the cat

is dead or it's not and you don't know

which or maybe it's it's like in this

state of quantum nebulous uncertainty

where it's alive and dead and both and

neither and none of the

above um but anyways getting back to the

question his his commentaries his

explanatory commentaries just kind of

distract me and I lose the thread of the

question not that I'm

complaining so are there any principles

or

phenomena that I could exploit to make

Karma more predictable or to secure

certain outcomes well I mean there's the

obvious thing you do I mean if you want

good outcomes you should do good I mean

you should you should

meritorious cusa you know you should do what is good and right and then what is good and right is more likely to happen back to you and even if you do good and right and something that isn't good and right comes back to you in a way it secretly is good and right because that's what you need to help you to learn how to deal with it or or you know whatever it is sometimes we need seemingly bad things to happen to us in order to knock us out of ruts or cause us to introspect or or whatever it is we just have to learn how to deal with it sort of like Groundhog Day you just keep having to face this thing over and over

again until you get it

right so yeah I mean that's like the

obvious answer it seems to me I mean you

can't really just manipulate your karma

to like create a like a predetermined

outcome or anything like that maybe some

kind of really advanced Sage or Swami

could do such a thing to some

degree but maybe I should move the

microphone further from my mouth after

talking for an

hour huh so yeah I mean if you do good

Good's more likely to happen back if you

do bad bad is more likely to happen back

if you do good you're more likely to

have a certain degree of contentment and

serenity if you do a lot of bad you're

more likely to have a troubled mind

more insecurity and and fear and worry

that kind of

thing

so yeah I mean that's that's that would

really be it that's like the the obvious

answer if there's any more subtle kind

of answer that I could give I really

don't know what it is so I'm just going

to move on

to scadden's next question and that is

is it possible that you could make a

video with f Garder and then his uh his

commentary is apparently he's Buddhist

and has some far out ideas his YouTube

channel should show up if you search his

name well actually F Gardner has
actually contacted me before and he said
that he's he's watches my videos
sometimes and I inspired him to make one
or two videos where he's just talking
about something that he thought of as a
result of of of watching one of my
videos but uh I if he wanted to do a
video with me I'm not EX sure what we
would talk about I don't know him very
well I mean I hardly know him at all we
never actually conversed we've just sort
of like typed to each
other but uh I mean if he wanted to do a
video with me I'd be game especially if
it was about something that I have
something to say

about so yeah F Gardner has uh has
already contacted me and
um yeah I have I've had some influence
on him apparently because he watches my
my videos so yeah if F Gardner if you're
out there you want to do a video I'm I'm
game and I'm just going to move on to
the next question this is from Outer
Haven and this is uh a response to
something I said on the previous Q&A I'm
pretty
sure that is how would the order know if
one is even Trends gender or not are the
monks or beunis required to lift their
robes to make sure or how do we know
that P basa himself is not in fact the

first transgender Buddhist

monk well I mean usually transgender

people it's pretty obvious that they're

transgender there are a few transgender

people who have transition especially

from male to female that they can pass

themselves off as real females or

biological females I should

say um I've never seen a

transgender man like a woman a

biological woman who transitioned to to

male that was

really P really con like obviously a guy

this like you know you just can tell

that they were biological women that

transitioned but um it doesn't I mean

whether the order knows or not I mean

this is this is in response to

an answer I gave to a question about

transgender monks and you just cannot

have a transgender monk it's just built

right into the rules that even if you

ordained a transgender person as a monk

or a

nun the ordination would be invalid they

still wouldn't be a monk or Anan no

matter how hard they tried because it

just it's just forbidden the Buddha

himself apparently forbade it from

happening and you can you can just get

ordained every day for the rest of your

life and if you're transgender it's not

going to stick it's never going to be a

valid ordination because it's just built into the system that in order to be a monk you have to be a biological intact male and in order to be a nun you have to be not only a biological female but you can't even be like a really Butch I mean you can't even have a lot of masculine qualities or you're not supposed to be ordained um some cases might be like borderline cases where you know they would allow the ordination but someone who was born biologically male and then transition to female would qualify as a unic technically going with like uh ancient Indian monastic

discipline

and yeah like a a woman a biological

woman who transitions to a male would

not have would not be literally intact

I mean she would not have the Family

Jewels you might have fake plastic ones

or something that's not good

enough so whether or not even if one of

them kind of sneaks in you know they

they pass themselves off as being born

of that gender still even if the the S

doesn't know all they're doing is just

kind of poisoning The Well of the S by

having a fake monk or a fake nun in the

sa which might cause trouble I mean it

might just derail the S if enough of

enough of this happened you might have
then like I was mentioning before you
have to have at least five monks to
ordain a new Monk and if you've got five
monks and one of them is fake he's not
really a monk then the ordination does
is again it's invalid and then this
person thinks he's a monk and it just
like perpetuates this problem of of fake
monks or fake nuns or just people that
think that their monks or non who
aren't and there has been a lot of that
happening in fact in Thailand the dut
sect this considers the Mahan nikaya
sect of terava Buddhism to be fake that
they're not they're not real just
because the the ordination lineage got

so corrupted by people who were like paraj they had gotten they had done something bad enough to be excommunicated and then they just stayed in robes and still participated in ordination ceremonies and so forth and it just poisoned the whole well in a manner of speaking so let's see how would the order know if one is even transgender or not well I mean you could also have just a wise monk or a Watts any kind of sage in the SAA male or female who would probably pick up on the fact that this person is not 100% male or 100% female but as a general rule it's it's pretty

obvious so how do we know that pyasa

himself is not in fact the first

transgender Buddhist monk well I mean

there would be no first transgender

Buddhist monk I mean like I like I keep

saying if you are

transgender even if you go through the

ordination ceremony it's just not real

even if nobody

knows you know even if all the monks

participating in the ceremony think that

you're a legit like biological intact

male still the ordination is invalid

it's not a real

ordination so there nobody could ever be

the first transgender terod and biku

anyway but I mean if you think that I'm

really a girl or

something not a very attractive one I

don't know where I'd find like Spike

healed pumps that would fit me I wear

like a a 15 in men's

got big hands

too so yeah that's that's kind of a just

sort of a followup to a question I

answered before and it's it just dawned

on me that

somebody I think it might be the Proto

sudo monk asked a question recently to a

a Q&A that was like Q&A number 23 or

something it was he's he's like going

back and read watching the old q&as

where uh which is not a bad idea if if I

mean some questions I I answer over and

over again because people don't take the

trouble to watch all 102 previous q&as

before they they ask me a

question so I do apologize I think he's

already asked three questions on this

list

anyway so I mean maybe I can uh go

through my my feed or my comments

and uh that can be the first question on

on the next Q&A I mean sometimes this

does happen people will ask me questions

in like an unusual place and usually

when I do my like compile the questions

I'll look at the most recent Q&A you

know on on uh YouTube bitshoot and

Rumble and then I'll go to the the uh

the Discord server where there's the Q&A room where people ask questions there and uh if if somebody asks a question that isn't in one of those places there's a good chance that I'm just not going to think to to compile it I won't I won't see it and it won't be on the list so I'm just I'm just saying that sometimes people do ask questions and then it just the question falls through the cracks sometimes it just gets disappeared by YouTube's algorithm for whatever reasons other times it's just in this obscure place and I I don't think to look there or or whatever and then I don't answer the question so I do

apologize to those of you who have asked me questions and I just haven't gotten to the question because it just didn't wind up on my on my list for whatever reason do not do not fear and do not despair that uh it's not because I disapproved of the question or any such thing it's very few questions that I won't answer that are asked of me like questions that are obviously rhetorical in bad faith you know just sort of kind of sneering kind of questions something like that I might not answer but then again I still might just just for the fun of it so anyways the next question is from Cactus Ray and Cactus Ray says I'm curious to know if you have ever met

anyone that you believe was a fully enlightened arahant if so how would you describe that person if not have you ever met someone that you don't believe was fully enlightened but would describe as having special spiritual attainment and

again um I'm kind of a heretic to the extent that I'm un certain if an arhant can even exist within a a samsaric context that an unenlightened person who looks at an enlightened being isn't going to see an enlightened being necessarily they're going to I mean you're going to be looking at that person through unenlightened colored

glasses and an enlightened being might still appear to have certain personality traits that would be incompatible with the extremely high standards of a terod and arant so with that as a kind of intro to my position that really I mean the existence of an arhun might be just a kind of a weird Paradox or you know something that is just indeterminate so have I ever met anyone that I believe was a fully enlightened Aran um a few q&as ago I answered essentially the same question and the only person I could really think of that might qualify would be sh um seatt who was the founder of sh um y he was

originally a disciple of mahasi seato

mahasi seato chose him to be his

successor in the mahasi tradition sh um

seato Turned down the offer and just

went his own

way um and I did meet him once and I

didn't meet him long enough to really

see what kind of a person he was he was

just about 90 years old at the time and

just very alert sitting just straight up

and down just with like this penetrating

gaze you know it's like he was looking

right through you and even if he wasn't

a fully enlightened

Arun um he did have some kind of

spiritual

attainment but with regard to other monks I mean I met a monk I've met quite a few monks that had a reputation for being orans in fact in certain parts of Northwestern Burma even I had a reputation for being an arant like for example I met yamon seato who had a reputation for being an Aran and I went to see him and he was softspoken friendly nice monk but I mean you can't really tell I mean it's it's not like there's going to be like Angels blowing trumpets up above his head you know he doesn't have this like a he doesn't have like a certificate on the wall that he attained Aron ship anything like that and uh they reminds me of a

saying by ROM dos when a pickpocket meets a saint all he notices are his pockets another thing that ROM dos said that that uh is applicable here is let's say somebody is self-conscious because they have a big nose they walk down the street all they're noticing is how big other people's noses are and so we have that same kind of unenlightened approach to things so that even if we're presented with an enlightened being I mean we're we're seeing them through an unenlightenment filter and so it's it's very difficult to say I mean only an arhun can really know if another person is an arhun or

not and even then maybe

not so yeah I did I have met a few old

monks that I mean they could have been

just highly Advanced sages but you can't

really tell because they're just just a

softspoken polite you know alert Serene

kind of a person that I mean how are you

going to

know but of of the ones that I have met

in person the one I would say is maybe

has the best chance of being an Oran

would be sh um

seatt and he has now passed

away so I'm just going to move on the

next question this is from Fred and Fred

says I don't think nibana is separate

from the all it should be all in the

block of marble in my opinion question

mark and yeah I mean going with the the

the simile of the block of marble nibana

is the block of marble it is the

uncarved block that has all the statues

inside

it so nibana would be Essence and uh the

samsaric forms would be

form so yeah nibana is the Block it's

not contained in the Block it's just

just the

block so I'm just going to move on to

Fred's next question can one really

Master the monkey mind and it was like I

was saying uh earlier on in this Q&A

like with regard to the anat lanasa you

cannot say with regard to any of the

five condas let it be this way let it

not be that way and have it reliably

happen that's one of the arguments

against there being any kind of

ultimately real

self and even a fully enlightened being

does not have complete control over his

own body or over his own mental

processes so you can kind of Master it

but you don't have complete control over

it because there is no you anyway it's

just nature taking its

course so it depends on what you mean by

Master if you mean to completely control

something to have something completely

under your control then no even a fully

enlightened being does not have complete control over his own mind but by Master something means do you have as much control as it is possible to have or that you've just eradicated defilements and so forth then yeah um assuming that within the context of Sam SAR a fully enlightened being can even exist so I'm just going to move on to the next question this is from game fap and game fap says if you had to renounce Buddhism and pick up the religion to join which would it be and why well if for whatever reason I had to stop being a Buddhist then vant like ADV vant you know which is a relatively

Advanced philosophical School of

Hinduism comes pretty close to Buddhism

and it's just a few sort of subtle

redefinitions of terms and so forth a

little bit different jargon

um but yeah that that comes closest to

Buddhism I think would

be ADV vant at least it comes close to

like something like maamaa Mahayana

Buddhism because I mean they're very

close to each

other it's the main difference is vant

kind of reifies the absolute and maaka

does not or at least it tries its best

to avoid reifying the

absolute so there is that I mean I have

considered other religions in fact uh

just yesterday I was considering that uh

I mean sometimes it might be to my

advantage to be a Christian

Scientist where they uh you know they

they do not allow the seeing of doctors

and taking of medicines and so

forth so there's that but yeah I think

Adit vant would be would be the one I

would have to

pick so I'm just going to move on to the

next question this is from Wayne and

Wayne says is the Christian born again

experience equivalent to the Buddhist

soap where one has an Awakening Faith or

mindset and whom has been forever

transformed with no turning back until

realization is

met um first of all not being a

Christian and never having been a born

again Christian in this lifetime I can't

really say with authority what exactly

constitutes a born again Christian but I

do think that a lot of people who

consider themselves to be born again um

become unborn again and just you know

they just go back to being a heathen or

whatever I mean that happens a lot

especially with like high-profile

celebrity kind of Born Again Christians

who uh just kind of I don't know they

lose momentum in their born again

edness and uh just kind of go back to

the way they were

before they back slide if you

will but I do think that a born- again

Christian and I've actually made this

comparison um is roughly equivalent to

the original meaning of soda in Buddhism

which is just somebody who has embarked

upon a genuine spiritual path for the

first time and they're very like

inspired and motivated you know they've

got beginners mind I do think that was

probably the original meaning of a soda

PA and then it got turned into a

superhuman

State and I don't think a born again

Christian is has attained a superhuman

State necessarily and the original soda

ponas I think probably had not attained
a superhuman mental state although
nowadays you're in Arya you know you
there's certain qualifications you're
guaranteed of becoming enlightened
within X number of lives and all that
that uh yeah I think that that is a
later development and I do think do not
think that that is original so part of
the the ambiguity or
complex
complexness of this question is you know
what exactly not only what is a born
again Christian but what exactly is a
Buddhist s upon him because I'm a
somewhat of a heretic in in my
interpretation of the uh the four stages

of ARA

Hood so I mean I have met a lot of

people who consider themselves to be

sodas and uh

yeah I mean they can backslide

too so yeah I do think though in sort of

trying to get to Wayne's question and

adhering to Wayne's question until it is

answered yeah I would say that a born

again Christian you know like a sincere

authentic born- again Christian would

be like a a Christian equivalent to the

original meaning of a sodana or stream

enterer in Buddhism who again was like

sincerely inspired and it was a

life-changing experience and they

finally like um awakened to like the importance of a spiritual life they've started to see the samsara or the world or their life in spiritual terms and start having spiritual priorities instead of just worldly priorities that to the extent that a born again Christian and a you know a Buddhist is I mean to the extent that they're both like this I would say that it's pretty much of an an equivalence even though they're in different religions using different jargon and having certain different like starting principles and so forth so I'm just going to move on to the next question which is from

pyramid and pyramid says what is your experience with Islam when living in Burma I hear a lot of the Buddhist s there have an intense dislike of Islam due to the problems its followers have created so yeah I've met a few Muslims in Burma not very many though because I was mainly in just the heartland of Buddhist Burma although a lot of villages would have a few Muslims and uh I have mentioned I think it was in a relatively recent video that uh a lot of the time uh the village butcher will be a Muslim because it's not considered to be immoral for a Muslim to kill animals whereas for a Buddhist it's not only

immoral but it's also very low status

the The Village butcher is going to be

you know he's going to be at the bottom

of the social totem pole so to

speak

so um the Muslims I did

meet just like out in the

Villages I mean they hadn't reached the

critical mass where they start getting

aggressive and intolerant you know it's

it's kind of well known in Burma I guess

that like a few Muslims can be good

neighbors they're good people but once

you get to a certain critical mass of

them they start getting intolerant and

aggressive and it's a stereotype I guess

but the burmes believe in this

stereotype and aside from you know this the friendly I mean I had a few Muslims put food into my bowl you know there's some of of them you know especially if they're living in a Buddhist country they would just consider the Buddha to be one of the prophets you know Islam doesn't insist that Muhammad was the only Prophet you know Moses was a prophet Jesus was a prophet and so some of them will kind of stretch that a bit and say that Buddha was a prophet too like a genuine prophet of God even though the Buddha really didn't teach the existence of God so I mean aside from the few

friendly or sort of invisible Muslims in

the Villages that

uh um you know I met a few in rangon

like like the people that sell

eyeglasses tend to be Muslims in rangon

for some reason I don't know why that is

it's just like the tradition that

certain trades in in the big cities will

sort of um be dominated by Muslims also

I I will say it's just remember that um

there was a big

riot in uh the city of mtila when I was

living maybe 13 miles from there

and let's see I just heard about it it's

you know days afterwards I heard what

happened where some woman went to uh he

was like

a I don't know he was like a pond broker
or something and he was a Muslim so this
Burmese Buddhist woman
has this hair comb she wants to sell to
this guy and when he's testing it to see
how good it is he accidentally breaks it
and then he refuses to buy it and won't
pay for you know won't pay for he just
gives her the broken comb back and so
she's complaining about this he just
tells her to get lost so she goes back
to her her Village or her neighborhood
gets gets some guys and I think there
was a a Buddhist monk came with her and
they go back and they're demanding that
he either you know he comp compensator

for breaking the comb that he refuses to buy and then it turned into like a shoving match and somebody got pushed down and it started getting ugly so that the monk who's trying to be like a peacemaker he says let's try to discuss this and so some some Muslim men agree they they go off somewhere and the story I heard I don't know exactly what this entails but he said they cut his neck and he died so whether they you know cut his throat or whatever but we had a dead monk at the hands of some Muslims which caused the entire Muslim District I mean it was just a lot of it just got burned to the ground and a lot of the time you know

there's all these stories about

some some Buddhist girl getting raped by

Muslims you know that's that's pretty

common that you hear rumors of such

things whether it's actually common for

it to really happen or not I don't know

for sure but there is that and I will

say that uh also I lived in the the city

of or on in the village Yan o Village

cold water pot Village that was at the

Northern end of the the the city of mayo

which is now called pin uen and there

were a lot of Muslims there too in in

the area of pin uen or mayo and there

was actually a like a a Muslim school

that I walked past asked every morning

when I went for alms there was this
Muslim school there that by the side of
the road and the Abbot of the
monastery um you know he knew enough
about the the gossip and everything that
that these people these Muslims did not
have a permit for starting a school
there so he had him he essentially
turned him in and the school got shut
down because he didn't want Muslim
schools especially illegal Muslim
schools like half a block away from the
monastery
but I mean that's that's my experience
with with Islam I mean I've never had
any
bad any kind of bad interactions with

Muslims mainly because it was a overwhelmingly Buddhist culture that I was in and there would be a few Muslims there who you know sort of like black people in the 1950s where you just get along with with everybody else by being very friendly and very nice and there's no problem or at least it reduces the prejudice against them

but there are quite a few Muslims I think Islam would be the second most populous religion in Burma or Christian maybe in in the like the the ethnic groups on the outskirts of the country but like in the heartland of of Burma I think Islam would be the second most

populous religion and uh of course you know you got the 969 movement and ashin weiru and all that who want the Muslims to just get out of Burma mainly because they don't want that critical mass to be reached so I'm just going to move on next question this is from Joe do and Joe do says is there any or has there been any War worth the Bad Karma of participating and that's a value judgment and each person has to decide for him or herself and no doubt that just about any War has some people um thinking well the Bad Karma is is worth us you know not losing this war especially if it's a war of

self-defense you know you got some horde of Barbarians invading your country and you're fighting so that you know your your wife and your daughters don't get raped and enslaved and so forth then I mean there's still going to be bad karma involved but I mean it's a lot of people just think it's it's their Duty I mean if you're a husband and a father and just a a property owner then it might be worth the uh the effort to fight against the Invader rather than just have your property and your wife and your daughter taken away plus maybe getting your stabbed or your head cut off

besides so it's just a value judgment in

that case whether a person

is I mean if they're just an

uncompromising pacifist or whether they

think that really like my father fought

in World War II and uh he really felt

that you know it was just the thing you

had to do it was just like your duty it

was just your ethical duty to prevent

the Nazis from from Conquering the

Western

Hemisphere so he was a Buddhist but then

again it's like I mean from the Orthodox

Buddhist point of view then no I mean

you're better off just getting killed

this it's just uncompromising pacifism

that you're better off dying than like

stomping on an

ant because dying is is ethically

neutral whereas stomping on an ant you

do it on purpose that's bad

karma

so yeah this is it's this kind of value

judgment kind of question I don't think

it really has an objective answer unless

the answer is just based on Orthodox

terava Buddhism in which case the answer

would be no there never has been any War

worth the Bad Karma of participating in

it at least with regard to The Killing

part I mean Mahatma Mahatma Gandhi

mandes K Gandhi I mean he joined the the

military in in World War I but he was an

unarmed stretcher Bearer he and his

followers joined uh the the war effort in World War I as unarmed stretcher bearers so he was participating in a war although he was not contributing to the Bloodshed you know he was just trying to to help the injured soldiers and some of the Indians were criticizing him outspokenly because he shouldn't even be you know he first of all he shouldn't be helping the the British colonists the colonialists and also you know he shouldn't be like helping soldiers that have been killing other soldiers but I mean something like that I think uh I mean that could be ethically positive that could be cusa meritorious but the actual killing part

Orthodox terraa would say there's no circumstance where um being a soldier shooting others other people would be worth it you're better off just getting executed for refusing to fight so I'll just move on to joo's next question which is what was the Buddha's answer to the question of God and creation and I mean he gave a few answers that you can find in the suas and also to some degree he just refused to answer like with regard to the creation of the world that was one of the questions that the Buddha just refused to answer like is the world I is it infinite I mean is it

Eternal or did it have a beginning how did the world begin he doesn't talk about that and then I mean in other sutas he does like there's this long strange SU in the dean Kaya where he's talking about how how this universe how this Cosmos kind of generates due to the power of Karma and so forth it's it's it's not God that creates samsara it's just that like the first thing that appears like the universe is destroyed usually by fire just the like the astronomical universe and then um just the power of karma of all these beings that have to be reborn it's generates a new Cosmos and the first thing that appears is the

Throne of Brahma and then Brahma appears mahab Brahma and he's sitting on his throne and looking around it's pretty pretty empty and Barren and he starts getting lonely and right around the time he starts getting lonely and wishing that he had some companions through the power of their own karma not because of his wishes but through the power of their own Karma more beings start appearing in this Brahma realm and then this mahab Brahma sitting on the throne thinks that because he wished them to exist that they exist because of that and so he starts considering himself to be a Creator God that's actually an

explanation found in the

texts but in other cases the Buddha kind

of makes fun of of the whole idea of God

you know like someone who believes in

God it's like a man who is in love with

the most beautiful woman in the world

and you you talk to this man it's like

well it's this beautiful woman in the

world this most beautiful woman that

you're in love with I mean is she tall

or is she short and he says well I don't

know it's like well I mean does she have

like a a lighter complexion or a golden

complexion or like a more brownish

complexion no I I don't know that either

and and finally after asking these

questions then you ask well I mean have

you ever seen this most beautiful woman
in the world that you're so in love with
no I've never met her before so it's
it's just he's just kind of making fun
of people who believe in a God that they
really have never experienced or never
seen or you know they have no real proof
of of this God's
existence so what was the Buddha's
answer to the question of God and
creation um yeah there would be two
entirely different things except for the
sort of the deluded Brahma who thinks
that he created the universe when he
really didn't but the cosmos you know
the the empirical

Universe um it was not cre created by a

God is just generated through ignorance

and delusion and

Karma it's just sort of materializes

through the power of karma of of

infinite beings that need some place to

to live their diluted virtual

lives and uh

Gods like they're they're all small G

gods and uh they I mean they live longer

than we do but they are still mortal

they might live zillion gajillion years

but still they're going to die and then

get reborn somewhere

else so I mean like in in Hinduism they

can turn they can sort of personify the

absolute as

Brahma but um in Buddhism Nirvana or the the absolute just does not get personified as any kind of capital G God so I kind of answered that answered it enough I guess because I'm moving on to the next question and this question is from El reev and El reev says are you the same person as otomo also known as zenitz and that's kind of a strange question because I don't look anything like him I do know him I mean we we have we never met in person but uh we were involved in a sort of a short-lived spiritual Right Movement thing that uh I mean there's there's still some videos up on the

Internet or on on YouTube with regard to that so we have been seen on a split screen both of us at the same time and yeah he does not look like me um we haven't communicated in over a year he kind of dropped out of out of the YouTube video biz for a long time I think he just recently came back and he's more into Zen Buddhism I'm more into terraa and uh actually when I became a monk or when I stopped being a monk when I just first came to South Carolina he actually like sent me a hundred bucks something like that I was very generous of him very thoughtful but um yeah we're we're not

really communicating lately but we are

not the same

person and if you doubt that you can go

back and look at some of the videos

where both of us appear on a split

screen and we don't look anything like

each

other so I'm just going to move on to

the next question this is from Mary Jay

and Mary Jay says why people being

reborn in hell don't just commit S and S

here clearly stands for auto

termination so I'll just start over

again I'll I'll just replace the S so

that it'll be a more smoother smoother

delivery why people being reborn in hell

don't just commit Auto termination to be reborn maybe not there they may try this many times and maybe some next time would be reborn as humans and practice dhama and attain nibana I would certainly try this nothing to lose right I mean nobody has only bad comma so it should work well I I'm doubtful that it's possible to commit suicide when you're in hell that you know it's like you are prevented like you can have demons that are like cutting the flesh off your body cutting the flesh off your skeleton with with like axes but you don't die from that you just get better and then they do it again and then you get better again and then they keep they

just keep doing that so I mean you could just be reduced to nothing but bones and Scattered bits of meat and you're still not going to die so I don't know how you could possibly commit suicide um if you're in hell that uh it's like the system is is designed naturally so that you can't just take the easy out out that way otherwise probably a lot of people would be doing it or a lot of Hell Denis would be doing it anyway

so

yeah yeah plus it may be that you're just making more Bad Karma by trying to kill yourself so there's that

too yeah I think that would be the main

reason I I do think that just going with

like traditional Orthodox terraa

Buddhism that trying to kill yourself

trying to Auto terminate would be

impossible in

hell because as I say I mean you can you

can just be like run through a blender

and then you'll just like coales and get

better

again so I'll just uh move on to Mary

Jay's next question which is of a

completely different nature this is like

a politics question he says ha Montana

has only three

electors and I assume

Montana has only three electors because

it is a sparsely populated state it's up north it's kind of straddles the Rocky Mountains and uh it's just not a very populist state so the way it works according to the US Constitution is that each state gets two senators whether it's a big state or a little State whether it's California or Rhode Island each state gets two senators which is partly as a way of having equality among the states but then also in the House of Representatives the number of Representatives is based on the population so that even though California and Rhode Island each have only two senators California has lots

more Representatives than Rhode Island

does

and so I assume that electors work the

same way as representatives and not

Senators so uh a state with a large

population would have more electors and

a state with a small population would

have few

electors pretty sure that's how it works

so I'm just going to move on next

question this is from Sam and Sam says

you mentioned a while ago that Karma

comes from your intentions rather than

the outcome of your actions so if I give

you a meal and it has a nut you're

allergic to I would get the good karma

for wanting to feed you but not the bad

karma for giving you stomach cramps assuming I was ignorant of your nut allergy but how would negligence come into this shouldn't I get some negative karma for not bothering to ask my guests if they have allergies before I cook them a meal well yeah that's that's something that has occurred to me lots of times with regard to Merit and demerit Good Karma and Bad Karma because anything that you do so long as you're not enlightened yet virtually practically anything that you do is going to have some bad karma involved in it because you are delusional that moha or delusion is going to be one of your

most motivating factors for doing

whatever it is and so I mean just to

believe that I am doing this you know if

I do something and I believe I'm doing

this I mean that's delusion and so I'm

going to get a certain amount of Bad

Karma for for doing that no matter what

it is I could be like offering food to a

monk or something I'll still get some

bad karma because there's still a sense

of self there's still some delusion or

whatever

involved so

yeah I mean if you're a drunk driver and

you accidentally hit somebody and kill

them then yeah that's that's major

negligence that'd be a more obvious

example of this where I mean you didn't do it on purpose so I mean you're not deliberately murdering somebody you don't make the same Karma as if you run over somebody on purpose but still there's all this delusion involved especially if you're you're stinking drunk that is going to cause Bad Karma anyway so I assume that if you give somebody some food that they're allergic to you don't know they're allergic to it then they have the allergic reaction that um I mean you you didn't do it on purpose you're not going to get as bad of karma but there is going to be a certain amount of I mean not really

negligence so much as just sort of

semiconscious stupidity involved because

you're not fully enlightened yet

see there's something else I was going

to say I

think but now I can't think of

it

see yeah I mean negligence in the sense

of you could have

somehow made more precautions or

something that you're getting into more

of a western utilitarian kind of ethic

that is alien to Buddhism but still to

the extent that you

are you're laboring under semiconscious

stupidity because you're not fully

enlightened yet then anything you do

practically is going to create a certain amount of Bad Karma you just try to do as much good as you can and don't have remorse if you if you accidentally do something you know because that just makes more Bad Karma remorse and regret are always Bad Karma and just make things worse so I think I answered that one so I'm just going to move on to Sam's next question which is is Shri Dharma Shri Dharma pavara acharia the guy who says Hinduism is more properly called sanatana Dharma says that practicing meditation without a proper teacher is like performing surgery on

yourself would you agree or disagree and why

well yeah I I do watch and I I wouldn't be able to say his name without reading it and even when I'm reading it I'm not doing a very good job of it Shri Dharma prara

acharia yeah I I have watched some of his videos my sweetie and I watch his videos sometimes um he is rather dogmatic he he sometimes I mean he's he seems like a wise and good person but nevertheless I mean he does adhere to Dogma a lot of the time and I think in Hinduism there's much more emphasis on having a guru or a teacher and and also in Hinduism they have different kinds of

meditation than they have in terraa

Buddhism like terava Buddhism there

there's really nothing really dangerous

if you're doing fairly correctly I mean

you can learn how to do proper

meditation in accordance with terraa

dama by reading certain sutas like the

mahasi patana suta or the ananasa for

example and an aanas meditation I mean

there's very little danger involved in

it I mean if you're if you're not doing

it right you just won't get very far

with it but you're not really not going

to like harm yourself by doing anapana

incorrectly unless you're doing it just

wildly incorrectly you know like holding

your breath as long as you can until you

you know you start to black out or

something so there's there's no

Kundalini kind of meditations in terraa

that can be dangerous like you know it's

it's relatively well known that you

should not try to to do Kundalini

meditation without a guide guiding you

an experienced qualified guide because

if you do it wrong you can mess yourself

up the Kundalini will like Miss the

spine Channel and start going up the

wrong way or something and just really

mess up your

body and I mean there are relatively

dangerous like pranayama like breath

control stuff that uh if if you abuse it

or you get into like the wrong territory or something so I mean there's all kinds of Hindu meditations some of which can be sketchy or dangerous if you're doing them wrong but in terava Buddhism it's pretty straightforward and simple you know you're not going for anything really esoteric when you're meditating other than just getting deeper and deeper and deeper in which case you're also getting wiser and wiser and more capable of of handling the situation

so yeah I think that uh to the extent that he's referring to like Hindu meditations where you can really do it

wrong and harm yourself then yeah I would agree with him although I don't think that would apply even to just simple basic meditation like mindfulness of breathing so long as you have a fairly good idea of what you're doing and you know you've read it in the text how to do it how to do it properly you go ahead and do it by yourself without some human Guru then you're still doing okay it's better to have a human teacher though because a human teacher can tell you what you're doing wrong you know they can you can go through interviews and they can say well do this differently and and it's better you you'll make better progress probably if

you do have a human

teacher but it's not exactly as bad like

doing breathing meditation by yourself

in your room is not nearly as bad as

performing surgery on yourself

but don't do like Kundalini meditation

or certain other esoteric Hindu kinds of

meditation um without it without some

sort of qualified

instructor so I'm just going to move on

to the next question which is also from

Sam would deliberately inspiring

somebody into a negative mental state

with your words or actions incur Bad

Karma or is that all on them well their

negative mental state is all on them but

you're deliberately

inspiring that in somebody is on you so

it's your intentions it's it's your

volition your will if you are willfully

trying to make somebody unhappy then

you're making Bad Karma but when they

really do become unhappy that's on them

because there's always a choice and

they're just making the wrong choice

through force of habit and ignorance and

whatever even so like you punch somebody

in the nose then that's on you but for

them to get upset about it is actually

on

them going with Buddhist ethics

101 so I mean you're just better off not

deliberately making people unhappy but

you're you're much better off not
deliberately hurting people or even
insulting somebody or just putting
someone in their place I mean it's easy
to do that especially on the internet
you're like in the breitbart's comment
sections I mean it's it's sometimes it's
diff ult to resist just sort of pointing
out how stupid somebody
is but I mean it's it's more for the
sake of others who read it rather than
trying to persuade somebody that he
himself is
stupid so yeah I mean just getting back
to the question here I mean I've just
digress all over the place if I just

answer the questions these videos would probably be less than an hour so would deliberately inspiring someone into a negative mental state with your words or actions incur Bad Karma or is that all in them well yeah I mean you are making Bad Karma even though they're making their own Bad Karma you're making bad karma too just like if you punch somebody in the nose I mean the punch is on you you are I mean you're getting the karma for that and then if they get upset they're being upset is on them but even so you've made the Bad Karma regardless even if you just punched uh an enlightened sage in the nose he doesn't get upset at all you

know he forgives you he just beams love
at you even so your desire to mess him
up and and you're punching him in the
nose is still making Bad Karma on you
even though he he paid off a little past
you know fruition of karma but he didn't
make any new Bad Karma because he
responded in a wise and benevolent
way and it's the same way with words
words or actions so I'm going to move on
to the next question here this is from
Twin wasabi
and twin Wasabi says do you have any
opinions on hot coldman he seems like
your kind of
guy

well I had never heard of hot

coldman but my lovely woman actually did

a little research and informed me that

he appears to be she's not entirely

certain either but hot coldman appears

to be a character in a video game and

I've never played that video game I know

nothing about hot coldman other than

what I have just told you so yeah I

don't really have any opinions on hot

cman

because I just have never come across Mr

cman in my life so I'm just going to

move on to the next question this one is

uh kind of similarly straightforward one

this is from Nomi although really it's

TIG and he says how was your birthday

cake and as it turns out I got two
birthday cakes because at work
I just happen to mention that it's a
tradition in my it was a tradition in my
family back when I had this the
forementioned family the said family
that my birthday cake every year was a
rhubarb upside down cake and so the wife
of one of my colleagues at work very
nicely got up at 4 in the morning to
make me a rhubarb upside down cake they
had to search the grocery stores to find
rhubarb because of course rhubarb really
is is n that popular of a of a food
substance especially in South Carolina
apparently so I got a rhubarb upside

down cake at work which was excellent I must say it was really good the the sweetness of the cake and the tartness of the rhubarb formed uh a complex and striking flavor profile then when I got home my lovely woman provided me with a different birthday cake which was like a a cheesecake in double Dutch chocolate layer thing which was excellent although she left it on the counter and we have this dog this whiet which uh is not present at at present who actually climbed up onto the counter and ate some of it before I got any it was still good though she doesn't have any major diseases that I'm aware of so yeah so I

got two cakes and they were both really

good so one of them was slight slightly

dog

eat and so I'm just going to move on

next

question this is from covac and sead

zida and seac sead zida says eating only

once a day makes my head hurt how do you

overcome this well I ate once a day for

30 years with very few exceptions and I

never never got headaches so I mean I

can't really speak from experience on

how not to get a headache from eating

one meal a day although there were some

people

in the Discord server who are suggesting

that the the headaches from eating one meal a day may be caused by dehydration in which case you should you should drink more especially in the afternoon don't drink right before going to bed though because then you have to get up and go potty although I did learn as a monk that if you don't want to indulge in excessive sleep you can use the silent alarm clock which is drinking a certain amount of liquid generally water right before you go to bed so that within you know four to six hours you you you can like calibrate this over time to get it just right that you're just gonna have to get up and take a pee it's the silent alarm clock method but

getting back to covac and cpad zida um

you can eat once a day I mean that's I

did it for a long time and um you're

still allowed to have beverages in the

afternoon

beverages man cannot live by bread alone

there must also be a beverage

and so I mean you could still take in

some fluid nutrition in the afternoon

also I mean if you wanted to follow

monastic discipline for whatever reason

even though you're not a monk I mean

there are the the five tonics which is

sugar butter

oil clarified butter or ghee and uh

honey so you can make up some kind of

like pudding e stuff in in Burma it's called sidumo which is like a mixture of four of these five ingredients and uh you can eat it with a spoon I mean you could eat hard candy you could uh drink stuff I mean if you're not a monk I mean you could even drink milk in the afternoon so it may and also just maybe experiment with just drinking more water in in the evening and if you still get headaches um I'm not exactly sure what would cause I me how would an empty stomach cause a headache I I I've never experienced that before at least I don't remember experiencing it so yeah it could be that

you're just being dehydrated or

something and that may cause a

headache otherwise uh

gosh yeah I mean if you get insomnia or

something you might take your one meal a

day later in the day you not necessarily

you wouldn't take it at dawn if you're

not a monk it's not even necessary to

eat eat it in the

morning so I guess I kind of answered

that

question so I'm just going to move on to

se of action CAD Z's next question which

is what is the Mahayana understanding of

mindfulness and I would assume the

Mahayana understanding of mindfulness is

essentially the same as the terraa understanding of mindfulness I haven't I don't recall reading any Mahayana sutras discussing a special Mahayana mindfulness and I mean Mahayana Buddhism accepted the basics from the older schools including terraa and then pretty much added to it but the basics have remained pretty much the same and so I would assume I'm just guessing here but I would assume that the Mahayana understanding of mindfulness is pretty close if not identical to the terraa understanding of mindfulness although there are some Mahayana Buddhists on the Discord server that might be able to answer that question more learnedly than

I can because I'm no expert on Mahayana the Mahayana understanding of mindfulness so I'll just move on to se action CAD Z's next question which is will you ever do more videos outside you have older Q&A videos where we can see your backyard for example and it made the video more pleasant to watch and I'm sure my my woman is is very happy to hear this because she's always wanting me to do videos outside like we go to some place Scenic especially we go to a lake or something she often at the last minute she'll say would you do like a five or 10 minute video and it's like I haven't prepared anything and you know

I'm I'm more inclined in Recreation than

than doing a video or something and so

it usually doesn't happen also we have

moved into a different house that does

not have nearly as Scenic of a backyard

as uh our previous residents

but uh yeah I think uh there is a good

chance that I will be doing more videos

outside in the

outdoors so yeah I just assume guys

don't care you know it's like I'm I'm

told you know I need to trim my beard

before I do the video or I need to comb

my hair better or wear a different shirt

or you know you should have different

backgrounds sometimes just to liven

things up and add some variety and I'm

thinking

most of the people that watch these

videos are guys they don't care about

that kind of stuff and here we got coac

and sead zida of all people saying that

he wants more Scenic backgrounds I could

do like Brian Ru and just put like the

virtual Grand Canyon or or whatever

behind me but uh I never I guess the the

virtual backgrounds are getting better I

remember when Brian Ru started using

these virtual backgrounds like the shape

of his head would keep changing and his

his ears would appear and disappear and

it was weird but it's getting better now

so but I figure backgrounds don't really

matter I mean I've never really been

interested in that sort of thing it's

like one of my role models with regard

to doing videos on YouTube is sticks

hexenhammer who just sits in front of

the same background every time just does

does it all in one take you know he's

not reading anything that I think that's

a good method I I respect that method

much more than than some people who have

like special backgrounds and they're

doing all these these jump cuts it might

take like you can see that they're

there's like three editorial Cuts in the

middle of one sentence sometimes well

two

anyway I just it's just too much work

and I I just figured people don't even

care because I don't

care but now you've got an ally SE

action superpad Z not has an ally in in

my mate who uh can now use that as

leverage to get me to do more videos

outside and so I'm just going to move on

to the next question this is from Romeo

and Romeo says I am a fairly recent

Explorer of Buddhism and a 10 weekly

meditation and Dharma discussion at a

local terraa Buddhist temple last week

our topic was the nine qualities of the

Buddha I was taken aback when the

Buddhist monk leading the talk began and

speaking about how the Buddha had

Supernatural Powers including teleportation walking on water walking through walls becoming invisible levitating telepathy miraculous healing and making clones of himself I have always been turned off by having to make such leaps of faith into Supernatural phenomenon it's phenomena the plural of phenomenon is phenomena so I'll I'll just back up a little here I have always been turned off by having to make such leaps of faith into supernatural phenomena in other religions and felt some disappointment to discover that Buddhism was like them in this regard if I am correct you studied one of the Sciences

in college I am interested in hearing about your journey from studying the grounded rationality of Western science to becoming a Buddhist which includes belief in the above mentioned supernatural phenomena he has phenomenon here again phenomena do you have any tips on how to reconcile these two polar opposite worldviews for an aspiring Western Buddhist

well there's a lot to unpack here if I choose to unpack it because the actual question is right down here at the bottom which is do you have any tips on how to reconcile these two polar

opposite worldviews for an aspiring

Western buddist and they're really not

polar opposite World viws unless you are

a scientific

materialist which most western Buddhists

are because most westerners

are so I mean the main tip on how to

reconcile the the possibility of

paranormal activity with science would

be to read a parapsychology book that

would be a good intro that would that

would be a foot in the door if you will

yeah so read a good book on

parapsychology which tries to study

paranormal

phenomena

scientifically so that would be a good

idea or even like Carl Young's essay on synchronicity something like that and it wouldn't be as good as a really good Paras pychology book though you can read all about like Poltergeist phenomena and and like making itions and like like telling cards that you can't see remote viewing I mean it's all been scientifically studied and it's pretty much been verified that it really does exist to some degree so let's see Buddha had Supernatural Powers including teleportation well neim coroli Baba whose picture is up there on the altar yeah he could according to

testimonies he could just cease to exist

in one place and appear somewhere else

or he could appear in more than one

place

simultaneously walking on water walking

through walls becoming invisible

levitating telepathy yeah telepathy I

mean yeah he could do that too I don't

recall any stories of him walking on

water but if he if you stood before him

he would know you better than you know

you so let's

see always been turned off by having to

make such leaps of Faith although you

definitely leaped into the faith of

scientific materialism it seems and

scientific materialism really is a

faith-based belief system I've written

numerous essays on that subject I think

uh some of them are are in the books

I've

written that that are available on

Amazon so let's

see so let scroll down a little further

here see if I am correct you studied one

of the Sciences in college yeah I

majored in Marine Biology and minored in

chemistry

so I am interested in hearing what your

journey from studying the grounded

rationality of Western science to

becoming a Buddhist which includes

belief in the above mentioned

Supernatural phenomenon

says well I mean before I got a degree

in Marine Biology I mean I was the son

of my father who was um an avid Pioneer

in the

occult that he

enjoyed um exploring Frontier including

the frontier of his own mind and so he

he ran a coven of witches for a while he

did seances he did a lot of experiments

with

ESP and we did have a poltergeist in our

house and and so I had a a father who

was pretty much of a a

warlock and so that was before I took

biology and uh I would not say that

anything is really grounded rationality

I mean everything is based on IR rationality there is no purely rational attitude because I mean you have to have an infinite regress to avoid ultimately basing your premises on some irrationally chosen information some guess so yeah I mean the main answer to the question do you have any tips on how to reconcile these two allegedly polar opposite worldviews for an aspiring Western Buddhist read a book on parapsychology which actually tries to study the Paranormal in a scientific Manner and some some of the the stuff that parapsychologists have come up with

are so mind-blowing that it just causes hysteria from the scientific materialists that they'll say they've got to be cheating somehow we don't know how they're cheating it looks pretty Ironclad you know it's like an airtight experimental design but still they got to be lying they got to be be cheating somehow because it's just we just cannot cope with this so I mean like helmet Schmidt who worked for Boeing Laboratories he he asked for permission on how to he asked for permission that to study um the effect of Consciousness on physical systems and he was granted permission he came up with some mind-blowing

stuff but I mean mainly it's just the
belief that this stuff is impossible
is what is largely causing it to be
seemingly
impossible so we've just kind of locked
oursel into a kind of spiritually
bankrupt materialism that is not the
Natural State and like somebody like
Renee gwenan he's he's saying that I
mean eventually it's going to have to
come crashing down that we have like
this shell around us of what we consider
to be reality it's just like forbidding
any kind of divinity for example from
influencing us or at least it's doing a
lot to reduce the amount of divinity

influencing us because we just believe

that it doesn't exist it's impossible

and it's like this hardened shell we've

got around us and sooner or later when

civilization degenerates enough the

stability of our culturally conditioned

shell is going to break down enough that

it's going to start getting cracked

accident and will eventually

shatter but that's Renee gwon you don't

have to believe

that so I'll just move

on to Romeo's next question which is

what is your opinion of Alex Jones man

we're getting some we're getting some

really interesting questions sometimes

here what is your opinion of Alex Jones

do you feel his views about a nefarious secretive International Elite controlling the Affairs of the Us and other parts of the world are accurate or do you write him off as a Nutty conspiracy theorist like so many others do well I don't watch Alex Jones nearly as much as my sweetheart my Blushing Bride does um she might be better better equipped to answer this question but it does seem first of all Alex Jones is kind of conspiratorial in his thinking much like my friend Brian Rue um you know it's never he I mean he rarely passes up a good conspiracy theory and a

lot of conspiracy theories are

true and a lot of conspiracy theories

are just mainstream like the whole

Russia collusion hoax with with Donald

Trump I mean that was a conspiracy

theory that was [__] and it was

believed in by half the

country so let's see getting back to

Alex Jones though I think he's sort of a

combination of I mean overly credulous

in some degree I mean just like loving

conspiracy theories just a little too

much but nevertheless he has made a lot

of accurate predictions and he's not

nearly as nutty as a lot of people would

prefer to believe him to

be so I can see him in a way I kind of

see him like a like a some kind of psychic or Spirit medium which I mean they got like a trickster element to them so that they do have genuine talent but also they play tricks you know they'll like fool you to some degree or just you know they'll be fakes to some degree or like charlatans to some degree but still nevertheless have genuine talent and I think Alex Jones is kind of along the same lines um but I don't think he's nearly as nutty as people think that he is a lot of normies think that he is and a lot of it is just sort of stage craft you know a lot of the time he'll be just like ranting and

running around with his shirt off and

stuff that I mean it's in a way is kind

of like

clickbait so but I mean definitely his

views about a nefarious secretive

International Elite controlling the

Affairs of the US I mean that's not even

secret anymore I mean all you got to do

is just look at the news with your eyes

open and you can see that there really

is like the

billionaire Elite rule the globalist

ruling Elite kind of that you know this

one reason why they hate Trump so so

hysterically and rapidly is he he's much

more difficult to

control I mean it used to be before

Trump that voting for a US president was like choosing between Coke and Pepsi I mean it it wasn't didn't really matter all that much because it was the same donor class the same Elites had the same influence on on either side but when Trump sort of steered the Republican Party away from globalism the globalist elite didn't like that at all and it's I mean the rest is history I mean he's just been like attacked relentlessly ever since so getting back to Alex Jones though yeah I guess I answered that question so I'm just going to move on to the next question this is a really easy

question to answer this is from drunk Dr
and he asked this question a few days
ago and I assume that it's too late for
me to advise him on this he says should
I drink the bottle of 175 proof whiskey
I found in my cousin's Pantry I'm
concerned I'll get completely [__]
hammered instantly but I don't want to
disappoint my cousins well obviously
from a Buddhist point of view don't get
slammed and I've never even heard of 175
proof whiskey I'm I'm skeptical that
there is such a thing as 175 proof
whiskey I mean you're getting almost I
mean you're getting almost into pure
grain alcohol at that
point even most like like super super

rum isn't 175

proof so yeah this could be like an

imaginary bottle of of whiskey maybe

it's just 75 proof which would be weaker

than average whiskey I think the average

bottle of whiskey is like 80 proof or

40%

alcohol so yeah you don't want to uh

steal anything and and getting slammed

on Whiskey regardless of the proof is

also a naric activity so yeah I would I

would advise you against it but since

you asked the question days ago it might

have already come to pass so I'm just

going to move on to next question this

is from ruie and ruie says being a

follower of the Buddha teachings is

certainly not a political affiliation

but do you think it could at least be a

political

stance well I mean with regard to like

hardcore

Buddhism you renounce Society you know

if you're if you're a Buddhist heavy

hitter you renounce Society at least

from the teren point of

view and even talking about politics is

called animal

talk and monks are discouraged from even

talking about

politics excuse

me it's going I'm going with the

emergency backup beverage

now the pond water

awaits so

um but I mean Buddhism as a social like

a popular religion where most of the

followers of Buddhism are no longer like

veteran athetics living in Indian

forests that yeah you can have like a

Buddhist political party much as you

have Christian political parties or

Muslim political parties um which would

be a political party that has some non-

Buddhist you know some positions that

are irrelevant to Dharma and then other

positions just like an ethical position

like you know pacifism for example or

you know just honesty in

government kind of a pipe dream there

but I mean still you could at least like

have a movement endorsing

that

so yeah I mean you can't incorporate

Buddhism into a political party or into

a political affiliation or or a

political

stance but um I think you'd always have

to have some non Buddhist ideas like

with regard to economics I mean Buddhism

really doesn't say much about economics

so the whole economic platform would I

mean you could use Buddhist philosophy

to support your decision but somebody on

the opposite side could be using

Buddhist philosophy to support their

position

also so I mean right- Winger could could

use Buddhist philosophy to you know

support certain decisions and then a

left Wier might be using the same

Buddhist philosophy or just different

texts different statements in different

texts to support the exact opposite

point of

view

so yeah I mean see I'll have to ask the

question again here being a follower of

the Buddhist teachings is certainly not

a political affiliation

but do you think it could at least be a

political stance it could be an aspect

of a political stance um or it could be

that you have a political stance that

for example does not

include

economics for

example or not not a very Advanced kind

of Economics but I mean to some degree

you have to have like violations of

Dharma in order to have uh an

effectively run political State you know

you have to punish criminals for example

you may have to fight Wars at least Wars

of

self-defense you may have to do things

that are not good

dhama um just as a political necessity

and

reality so I think the best you could do is just which has already been done is just have a political party that in endorses certain Buddhist values and endorses Buddhism but really has to add a lot of non- Buddhist stuff in order to round it out as any kind of political point of view because again politics is really not very Buddhist and monks are forbidden or it says in the text a good monk just doesn't talk about politics talk about Kings and ministers and wars and so forth It's all It's all under the rubric of animal talk so yeah that is kind of a subtle question though I don't know you

probably write an entire book answering

that question which I really don't want

to do so I'm just going to move on to

the next question this is from cify and

cify says looking at today's political

world another politics question looking

at today's political world are we

witnessing hell entities taking over

this realm if we are how do we protect

ourselves from them well anyone who

would think this I mean I'm not trying

to badmouth cleffy but anyone who who

could have this attitude probably hasn't

read a whole lot of history because this

this [__] has been going on since there

have been governments since there have

been politics you've got corrupt just

even

genocidal sociopathic politics going on

you know read the history of like the

Roman Empire or like the Italian

Renaissance the [__] that was going on

in Italy during the Renaissance or even

like medieval England or or just pretty

much any any kind of political

history uh I mean the the 20th century

even though it did have a lot of bad

stuff going on like Marxism and pole pot

and you know the Whole World War II

thing World War I before that but still

I mean modern times have been relatively

tame compared to how politics used to be

I mean we've got a constitutional

republic in America even though the Constitution is being ignored more and more especially by one party who is accusing the other party of doing it but I mean it used to be you just have like Roman emperors who it was like power would just go to their head and they'd become like sociopaths a lot of them and then human rights that's like a modern invention so yeah I think it's always been it's always been messed up it's always been a [__] show with few exceptions I mean the exception I mean when it hasn't been a [__] show that's the exception to the rule so it's not so much hell entities I

mean there there probably are like

malevolent beings like not human like

malevolent inhuman forces that are

influencing politics and so forth I mean

that is to be expected I think so long

as you're not a scientific materialist

who just thinks that's all [__] and

impossible so I mean but it's always

been going on it's just that as things

get bigger as governments and Powers get

more big and powerful then you're going

to have bigger more powerful entities

meddling in

it and uh fortunately I would like to

believe anyway that not all of these

entities are malevolent that you're

going to have benevolent ones

too so the angels and the devils are uh

at

War so to speak and I'm just going to

move on to the next question this is

from the protos sudo Monk and he says in

the past Q&A you mentioned you stopped

making progress in the dhamma can you

define progress and how can you know if

you are or aren't progressing that may

seem like being stuck May oh what may

seem like being stuck May in fact be

on steadfast track to nibana I never

understood how you could gauge progress

are there Enlightenment

metrics

well one way is I mean you get to a

certain stage of

meditation like get into like a really

refined subtle State of Consciousness

where you're no longer thinking your

mind is just clear like glass or like a

like a mirror just reflecting whatever

is is coming at you and just not like

sing Ling anything out you know not

focusing on one thing to the in ignoring

everything else not having any kind of

running commentary just wide awake and

just your mind is clear and then then

for years after that you just can't get

that again you know it's just you you

you not only aren't making progress but

you're not even your meditation isn't as

good as it was

previously and like if you are making

progress sometimes you'll get into like

this stage that you're not used to and

then it's like you're feeling py like

sometimes your whole body is just like

twitching with with energy you know and

there's just this exhilaration of

experiencing this new mental state it's

like a new uh like um a new dimension

has opened up and then eventually you

just get used to that and it just

becomes you know this kind of Common

Place

practically and then you just if you're

not making progress you're just not

breaking new ground you know you're just

kind of treading

water and uh like I said like a few

moments ago it's like it may be that you

got into these states that were just

like mystical states that then you just

can't get into them again you know it's

like you're doing pretty well for a

while and then you just kind of

backslide back into the kind of the

mental state or the the meditative

states that you had before that and you

just never get back up into that those

higher Realms or if you do it's just

like this glimmer it's not something you

can do consistently and you

know

um like godika in the godika suta in the sutin Kaya I mean you he was with jna he'd get Janna and then lose it and then get Jonna and then lose it and get Jonna and then lose it and then finally in desperation he just commit suicide so I mean if you get into refined meditative States you know it I mean you know what it's like and then for years afterwards you just can't get anything really close to that other than just a few little glimmers then obviously that's it's a pretty good indication that you're not making progress it's not even that you got used to it so it's no longer exhilarating you know it just becomes

standard you know it's not even that

much so I mean it is true like St John

of the Cross says that just spiritual

aridity The Dark Knight of the Soul does

mean that you're getting

close but yeah I mean after like eight

or ten years of still not making

progress like real progress I mean

you're making progress at other levels

you know you're gaining experience and

just you know absorbing things like

subliminally and so forth that is still

making progress but with regard to like

the the technical realm of doing certain

kinds of

meditation then it's pretty pretty easy

to know whether you're making progress

or not like for a beginner just your

mind straying away less you know just

keeping your mind on the the primary

object of meditation longer you know

it's like when you first start you might

be lucky to have 20% of the time that

you're sitting actually on the the

primary object of meditation if you get

better at meditation it might be 50% and

then finally you might be up like 90%

I don't know if anybody gets to 100.0%

other than you know some sort of heavy

hitter swamy or

something so I mean it's I mean just

that just for a beginner just what

percentage of the time are you actually

meditating and what percentage of the

time are you just thinking about what

you want to have for

dinner and then you get like into more

advanced meditation it's like how how

what percentage of the time are are you

just sitting there in a state

of like a mystical State just you're not

thinking you're just wide awake wide

awake and not thinking

anything I mean what percentage of your

of your hour of sitting for example are

you in that state if if the percentage

is going

down then you're sort of retrogressing

if the the percentage is is increasing

then you are progressing so it's pretty straightforward actually seems to me but of course there are all sorts of other factors so it can be somewhat complicated but still you get an overall feeling of whether you are making progress or whether you are retrogressing or whether you're just kind of stagnating and staying in the same place and it's not necessarily a bad thing if if you're just staying in the same place I mean just because you're not making progress that's not necessarily bad it may be that if you're meditating just for the sake of stress

reduction just to help you relax so that

you sleep good that night or you know

just just to remind you on a daily basis

that this circus of Sam SAR really um I

mean you can transcend

that then yeah I mean you can just sit

and do the same meditation you know

night after night and not make progress

and not retrogress it's just this this

Zone you get into

and it's a comfortable Zone and it's

good for you and you like it that's fine

but if you're trying to become

enlightened you know I mean that

requires progress you can't just stop

you know

improving and I mean once you're

enlightened then you don't need to

improve anymore but I mean if you aren't

enlightened yet or you you feel like you

still need to

improve then if you stop improving it it

it can be pretty obvious especially if

you're in like mindful enough and you

know you got a good enough feel for

meditative stat so you can actually see

like the subtleties of your own your own

mind going

on but I think I need to move on to the

next question also from the Proto sudo

Mon and he says can the voice of

venerable poasa lead to Janna for

example while listening to a mindblowing

Q&A well if you're listening to the

words then you wouldn't get past first

Jon probably not even first

J because I mean even if you're in first

jna you're not going to be thinking in

sentences you might be doing a mantra or

breathing in breathing out breathing in

breathing out you might get first Janna

still using that much like verbal

thinking but listening to a

discourse as a kind of meditation yeah

you not going to get Jonna for that

although if you're just doing

mindfulness of hearing you're just

hearing hearing hearing you could

probably get into some some Jonna from

that although you wouldn't really be

listening to the meaning of the words it

would just be like auditory

feeling just the sensory data impinging

on your

eardrums so to

speak so yeah but listening to a

mind-blowing Q&A I mean possibly

it could be a Zen kind of sator kind of

a deal where you just get your mind

blown by some sort of [__] like Paradox

that just slams you out of a an

intellectual rot and then you might have

some kind of like a spontaneous

experience but while you're having the

this this experience you probably

wouldn't be thinking in words anymore it

could be that the words will just sort

of shove you over this Cliff Edge or

whatever

but then uh once once you're you're

falling off the cliff then you're not

going to be really listening to the

words anymore it's just going to be

you're going to be in your own

experience you know just dealing with

whatever is whatever has has been

triggered so I think I'll just move on

to uh Proto sudo Monk's next

question what are the Buddhist ethics on

investing I am thinking about learning

about the financial markets and

investing but I am concerned this may be

undari what isn't clear is if this activity done with Mindless big if can be devoid of greed karmically neutral or if greed is inherent to investing which is akin to gambling it is no small decision as it will require quite a lot of time to learn about of course if fortunes were made I would play the role of The Eccentric Buddhist millionaire supporting Dam centers in the west well yeah I think that this is sort of a a gray Zone in Buddhist ethics because gambling is considered to be unethical UND daric and like playing the stock market really is a kind of gambling it seems to me but any kind of investing like a farmer is investing his

labor and some of his money to grow his crops and I mean that's just necessary for existence that's the curse of Adam you know you got to invest something at least you're investing your time and labor in in an attempt to make money so that you can feed yourself and your family and pay your bills and so forth so I mean it kind of reminds me of uh maybe I shouldn't mention this but it kind of reminds me of Adolf Hitler or Adolf Hitler as uh some people will keep reminding me that uh he was very much against like the capitalist class of people who are making money without actually working

you know they're just making money off

other people working and he considered

that to be unethical and people might

scoff at Hitler thinking something is

unethical but really in a way he did

have certain ethics like he was Against

Animal Cruelty some of the first laws

against animal cruelty were passed by

the German national socialists back in

the 1930s the first rules against

smoking in public places things that now

is is just considered common sense

I

mean

so I I'm not exactly sure where I was

going with

that but

uh yeah it could be that uh I mean you have to invest something really if it's it's your money and like you're starting a new business or something in a way that's an investment and in a way it's kind of a gamble because a lot of new businesses just don't succeed

so I do think that there is certainly a gray Zone although it does seem to me that uh um like investing in the stock market is is kind of like playing Blackjack at a casino I mean you can learn certain rules that will maximize your odds winning but still in a in a way it is

gambling but it is a truism that life is

a

gamble so yeah it is I mean it's one of

those things that uh I mean Buddhism I

mean really investing in stock markets

and so forth Commodities markets bonds I

mean it just didn't really exist in the

Buddhist time I mean a money economy was

just really getting started up in the

Buddhist time in

India and you did have like money

lenders you had Rich Bankers an ainda

was apparently some kind of business

tycoon or

banker and I mean he he was an Arya

according to the

texts so I mean it's not all bad and

mainly I guess what it all boils down to

is your own your own mental States

because an outward action is neither

good or bad it's any kind of outward

action just the mere physical outward

action of it is morally

neutral and so I mean if you're doing it

as a way of making money to live

paying your bills and all

that you know you don't have any more

negative mental States than if you

were say working at a grocery store then

yeah I mean it wouldn't be any worse

than working at a grocery store it

depends on your own mental States so I

mean if you're doing it without a lot of

attachment and a lot of greed and so

forth then it might not be any worse

than working in a grocery store

or sheet metal

shop

so yeah I guess I answered that question

so I'm just going to move on to the next

question which is from

yuguo and we've been going at this for

over two and a half hours I just amazed

myself by my capacity to just Babble

endlessly so Yoo says please talk about

MC mindfulness and your opinion about it

there are negative case studies iies

that it only worsens psychological

well-being of people who practice it

it's my opinion that they are selling

people a car without brakes and safety belt well negative case studies that it only worsens psychological well-being of people who practice I'm not exactly sure what he necessarily means with MC mindfulness other than just the kind of superficial casual kind of mindfulness meditation that is taught in a lot of dharmah Halls in the west and to some degree in the East

also um you know it's sort of like meditation and mindfulness without any other kind of Buddhist you know five precepts that's totally optional and just like any kind of knowledge of actual Buddhist philosophy and like how

ethics works and so forth you know

looking into and seriously considering

it to be true the four noble truths

instead of just kind of doing it as an

intellectual exercise just you know the

way uh some academic scholar would study

some text without you know bothering to

consider maybe it's really true or

not so yeah I think in for the most case

you know it's not going to cause

psychological harm to most people

there's always going to be some people

who get messed

up there's some people that they're just

so unmindful that forcing themselves to

be mindful is just just sort of a

traumatic experience and can cause

something to snap anybody who's been to a lot of meditation Retreats knows every once in a while somebody will just snap you know it's it's like it's just so unnatural like at a mahasi mahasi retreat where everyone's moving in slow motion and you're not supposed to talk to people it's almost like being in a Chinese thought reform Camp you know it's like you're only allowed to talk to one person and that's the teacher and you minimum sleep minimum food and you're just doing this relatively mindless activity and you know there there are a lot of similarities between an intensive Meditation Retreat and a

thought reform camp and some people I

mean it's the whole point at the thought

reform camp that the people snap because

once they snap then you know it's like

the the political agent or whatever the

commissar or whoever it is you know then

they come in and just reprogram you

so at least in a Meditation Retreat if

that happens you've got a relatively

benevolent relatively wise person who's

helping you to restructure your

personality

so yeah I

mean some people they're just uh you

know they just want the the fine control

knob of meditation without really

bothering with most of Buddhist ethics

and philosophy and and just just
meditation without the morality and some
some fairly good understanding of what
Buddhism
teaches that I mean it could be I mean
you're going to get some kind of benefit
from it even if you get some harm from
it
too you know you're at least facing your
own monkey mind and realizing that you
do indeed have a monkey
mind but uh yeah I mean it just doesn't
go far enough what I consider to be M
mindfulness is just kind of shallow and
casual and most people do it just
because it it helps them to feel better

you know they're not doing it to wake up

they're doing it just to sleep more

comfortably and I mean this it's not

necessarily a bad thing you know

mindfulness is a stress relief technique

it's it's certainly sort of perverting

something with a very exalted purpose

into something much less exalted

but still I mean it's not just like evil

or

anything

so yeah the negative case studies I

assume it's people that really can't

appreciate dhama for the most part that

are that are doing these studies and

they have a like a predetermined desire

for for the outcome of

it but my opinion about being

mindfulness isn't so much that it's it's

like har Haring people it's just that

it's it's

being like like I already said it's just

sort of perverted into something that it

wasn't intended to be and you know

instead of helping people to wake up for

the most part it just helps them to

sleep more

comfortably so I'm just going to move on

to yuga's next question which is please

talk about magical powers that Buddha

and his disciples apparently showed

during their lives in today would de

devoid of Miracles I think maybe he's

meant in today's world devoid of

Miracles it's hard to believe they

happened yeah well this is very similar

to a question I've already

addressed um with regard to Buddha

having psychic powers and his his

enlightened disciples and even highly

Advanced disciples having psychic powers

um yeah I think part of the reason is

that people are so locked into

scientific materialism that they think

that that like paranormal events just

can't happen anymore and it's their

their belief that it's impossible helps

it to be impossible that I do think that

in premodern societies the Paranormal

was much more common than it is in like

New York

City 21st century New York

city so

I do think that the Buddha did have

psychic abilities that would be

considered Impossible by most western

Buddhists

and I don't know I mean like I like I

mentioned my father was definitely an

experimenter in the occult as he called

it you know the Paranormal as it's more

commonly called

nowadays and I have seen uh fairly good

evidence including scientific evidence

like in parapsychology books books by

Ian Dr Ian Stevenson also with regard to

reincarnation or rebirth that uh and

also I have read the trickster in the

Paranormal which gives a very elegant

explanation of how the Paranormal

works so yeah I've got no problem with

with people having psychic powers that

it's mainly of two kinds maybe more than

two kinds where you've got like the the

very wise person who is just sort of

detaching from the rules that almost

everybody has to follow and then you got

like people like witches who have other

ways of sort of like in a

way uh like

imitating the the the mental states of a

wiser person at least temporarily in

order in order to accomplish certain

things I don't know how clearly I'm I'm

explaining that right now doesn't it's

not it's not sounding very clear to me

what I just said just now but

um I do think that the Paranormal is

just a part of existence that nowadays

Western educated people who adopt

scientific materialism as their faith

just believe it's impossible which helps

it to be impossible at least relatively

impossible it's it's like much less

common now even though 's no way to

completely eradicate

it because that's sort of like the

chaotic element of existence you get rid

of all the chaos you just got just dead

determinism

so I guess I mean I've already talked

about this in a in a question above and

we're going we're heading towards three

hours again so I'm just going to move on

to the next question which is from

extremely rare bird an extremely rare

bird says in Christianity there is

emphasis on taking care of the

unfortunate the sick and needy or

somehow disabled from what I have

gathered from

Buddhism is that it's commendable to do

so but that monks are not supposed to

take care of others not just any Common

People anyway they're supposed to focus

on getting enlightened instead why do

you think this is apart from obvious reason that monks can't own anything therefore can't give anything away well I would say that monks definitely are strongly encouraged in the texts to take care of sick monks you know to Thea is a like brothers and they should all take care of each other and if one of them gets sick I mean it's very commendable and the Buddha definitely endorsed it that at least one other monk should be taken care of him and you know if he if he doesn't get better then the monk who's been taken care of him inherits his robe and Bowl his robes and bowl and um so I mean with regard to that just

internally the S is definitely supposed to take care of the sick and needy it's like a mutual support system going on there of course monks are forbidden to do any kind of medical treatment of like ordinary lay people other than maybe their own parents so yeah it's like the purpose of Buddhism is to become enlightened which involves just radical renunciation you just opt out of society society's always going to be [__] up samsara is always going to be broken you're never going to be able to fix samsara and so from the ancient Indian Point of View you just opt out you bail out which might be seen as cowardice or whatever but that's like

saying somebody who doesn't escape from a burning building but decides to stay in the burning building to apply first aid to the burn victims is doing something better than the person who gets out of the building finds out how to get out of the building and then maybe comes back in to help other people get out but first you got to find your way out of the building before you can help anybody else get out of that building you got to know how to get out yourself so some people in the modern West might think it's more noble to just stay in the burning building possibly burn to death in the process but before

you burn to death you're applying first

aid to the burn victims who are also

going to burn to

death so let's

see I guess I answered that question

question that was almost a rant there

I'm glad that I can still work myself up

into a semi rant after well over two and

a half hours of

talking wouldn't it be nice if I did

like a whole threeh hour long video just

non-stop

ranting man that would be

glorious let's see here so I guess I

answered that question and so I'm just

going to move on to extremely rare birds

next question regarding neim Koli Baba

so he says regarding neim karoli Baba and His blessings there are these there are stories of him basically granting people's wishes of having children success Etc in one story he said to a couple to buy him 10 bags of flour so that they may have a son and and then they did have a son another story involves him putting his feet on a man's head and supposedly this helped his life situation and as you know there are many other stories like this what's your take on these types of blessings is it magic or perhaps thanks to an intricate understanding of karma or what well it's it's not really magic unless you

consider anything paranormal to be magic

you know it's not like a magician's

trick or like what a witch does it's

just that he was so Advanced so detached

from Sam Sor that stuff that's

supposedly impossible would just

spontaneously keep happening around him

I don't think that he deliberately

decided to perform some miracle it just

flowed through him largely it was being

elicited from the karma of the people

around him like ROM dos used to say the

better you knew Nim karoli Baba maharaji

the more you realize there was really

nobody there it was just like a mirror

reflecting your own Karma back at

you and so this story about his putting

his feet on a man's head it reminds me of one story about Nim C Baba about how maharaji neim C Baba took one of his his disciples and says we've got to go visit somebody there's this man who's dying and he he's like keeps thinking about me so I got to go see him so they just go through this slum you know like in I don't know whatever whatever slum city in India they're going through they're going through this slum and just go taking the circuitous route until he gets to this place and there's a man lying there in his in his apartment or his house or his you know wherever he's staying and maharaji puts his foot on

his head and then the guy dies it's like the man wanted you know to pay his respects to maharaji before he died it was troubling him that you know he wasn't able to pay his respects to his Guru before he died and M maharaji just picked up on that and just you know went out in search of this guy and just the man was humble you know he considered maharaji to be much higher than him you know he considered maharaji to be like an embodiment of God and so maharaji I mean it was just really what the man's Karma needed you know it was like What He required spiritually was to have the foot of the guru on his head and it's a lot of it is sort of cultural

conditioning conditioning what people would consider to be the most powerful thing or something that at least they can grasp something they can get their head around like you know we want to have a kid and the guru says offer 10 bags of flour to the ashram and then you'll have your baby and then it's like their belief you know their faith in that they all right we'll do it and then they just believed it and it their faith you know like the grain the grain of mustard seed it just helped it to come to pass that they got what they wanted so I mean it's I'm not a

materialist I mean scientific

materialism or at least scientific

empiricism definitely is powerful it

definitely has its place but still it

does not account for everything and

people who try to insist that it account

for everything are just kind of blinding

themselves

so let's see what is the question here

though what's your take on these types

of blessings yeah I pretty much already

gave my my take on

it in that in a way he's just reflecting

their own Karma back at them including

their own beliefs their own expectations

and just what deep down would be

required to really move them enough and

give them enough faith that they really

do you know get what they

need um and it's it's not magic and it

doesn't it's not really an intricate

understanding of karma necessarily

either because neim CI Baba I mean to

some degree there's really nobody there

so he was just in a way sort of like

going with St John of the Cross where

when you reach the stage of perfection

you cease to have your own self-will you

just become an instrument of God you

become like a puppet of God and it may

be that maharaji was like that where

he's not planning out anything he's not

saying thinking to himself I'm gonna do

this you know it just it's just this
spontaneous flow that he's he's he's
in and you know Miracles would just
spontaneously happen just or just weird
synchronicities weird coincidences that
kind of a thing they were much more
likely to occur around somebody like
him
so okay I guess I answered that question
and so I'm at the last question I'm
always taken by
surprise this is the very last question
of this here particular Q&A and it's
from nature cure and nature cure says I
guess you had a copia in Burma how did
you find him how was the relationship
with him is it possible to be without a

copia in Burma as a beu and for those of you who don't know what a copia is copia is a word that's it's sort of like a slang term for Monastery attendant it's short for Capia karaka in poly Capia literally means allowable and karaka means maker of so a copy of karaka or a moner tenant makes things allowable for the
monks so for example they'll make food allowable a monk can't just help himself to food has to be given to him by someone who isn't a monk or at least the food at some point has to be given to a monk from someone who isn't a monk and so you got the copy of caraka who at a

lot of monasteries he'll be cooking the food for the monks and some monasteries that have cars and Roads you know they'll be driving the monks this to this and that place and you know they'll be doing the stuff that monks aren't supposed to do like mowing the lawn or just you know trimming the bushes that kind of thing and uh yeah I did have a copy of sometimes I didn't have a copy at other times um the main Monastery I lived at or the the monastery I lived at longer than any other Monastery was one bow Wildlife Refuge Monastery one b B do J and there was a copy of there and unfortunately I don't remember his name

but uh he was like the nephew of another Monk who lived there and so he just would come and take care of his his uncle who was he's getting fairly old and uh so he had a big family this monk at this Monastery had like an extended family he had like 50 grandkids and so just it was just sort of a family thing where they just you know sort of somebody volunteered in the family to go and check on their Uncle every day and he just did the stuff that you know he was also a good Buddhist he was a devout Buddhist thinking that he was earning Merit by being the the attendant at the monastery and so he'

just come in from the village like once

a day and you know do what needed to be

done you know clear the grass out of the

the main compound and you know whatever

else needed to be

done he was a good

guy um I stated another Monastery that

went through a series of different copas

you know just people would you know you

have devout Buddhists usually an older

man who just wants to earn Merit he goes

to the monastery and just starts doing

things around the monastery for the

monks you know he's earning Merit you

know it's like a symbiotic relationship

it's a mutualism you know You' got the

the the the attendant who volunteers to

to do things for the mon to help the monks he's earning Merit the monks are getting benefit from having somebody else mow the grass or whatever it all works out fine so I mean there were times when I was living alone out in the forest and there was no copia you know I was just I didn't even want a copia and I didn't have any grass to mow or anything like that I just took my bull and walked into walked to the village and got my food and came back and ate it and there would there would be people who would come and offer to do things for me you know there's there's never any shortage of that in Burma and

I was like the Exotic foreign very strict monk that people had a very high opinion of so there was no shortage in fact the main problem was too many people wanting to do stuff for me I mean this one place I was living they were poor people I mean they were like Hillbillies and so they couldn't really afford to offer me anything which was fine because I didn't really want a lot of stuff so they would just like like fix my my trail you know there was a trail from my cave to the village and they're just like turning into this Broad Avenue they're like chopping down trees and cutting branches and smoothing Out rough places and

everything and I'm keep telling them
stop it just stop fixing the trail and
it was just like this war of
Wills so let's see how do I get back to
the question from here how did I find
him yeah the copy of finds you just I
mean not like I'm comparing monasteries
tant to dogs but any any monk in Burma's
going to have a dog whether he wants one
or not pretty much unless he's living in
a big city or something but any Forest
monk there's going to be dogs showing up
scy Village dogs who are quite willing
to eat your leftovers and it's kind of a
similar thing with with Monastery
attendants they just spontaneously

appear of their own volition wanting to earn Merit you know they want to hang out with the monks I it's just a very common thing of a among religious people I'm sure that uh in Western countries at times or places where there was people had very deep Faith like the Burmese have in Buddhism that you'd have people going to the the church or the the monastery or whatever and just offering to you know mow the lawn and trim the trim the hedges and you know maybe you know cook for the monks or whatever and everything was

fine

so so I found him just by uh just walking around the monastery and there

he

was and uh how was the relationship with

him yeah the main one D was the nephew

of the old monk um he lied a lot

but for some reason I could just forgive

it really easily because it's sort of

like this simple-minded or I don't want

to I don't want to call him

simple-minded simple-hearted sort of a

childlike desire to please you by

telling you what he thinks you want to

hear which is fairly common in certain

cultures where like my father used to

say he he lived in Alaska for a long

time that in in the language of the

eskimos which they were called back then

there is no word for lying but all of them do it just because it's considered to be good manners to tell somebody what they want to hear to tell them something that will please them you know it's just considered to be good manners and he he was kind of like that that that Monastery attendant was I mean I had one Monastery attendant that man I mean I think I've I've done a video about this guy before he was just a crook I mean he was just like stealing Monastery property and selling it in town and pocketing the money and doing all this stuff and finally I kicked him out of the monaster because he was such a just outrageous old Crook and then he

went to the the government like the federal government of Burma and accused me of being a political agitator so that I was under investigation by the the Burmese secret police on political charges fortunately they did a decent job they did a responsible job and could tell easily enough that some Monk living in a cave meditating out in a forest somewhere is not going to be much of a political agitator but um yeah I mean if if anything you have more of a problem too many Monastery attendants than than not enough and uh I guess I answered that question so I answered all the questions

and so you guys know the drill by now I assume those of you who make it to that the end of these videos that if you have any questions that you think I might be able to answer regarding Buddhism philosophy monasticism Burma me personally whatever feel free to ask although I don't know much about characters in video games because I really don't play very many of them and uh like And subscribe if you have not done so already and be happy

okay hello and welcome to episode

104 question and answer I am your host

pel

basa and I have like a slight mild

headache today for some reason which is

unusual for me because I usually don't

get headaches unless I got malaria which

hasn't happened in a

while and I also would like to announce

that for my birthday

among a few other things I got a snail

and I named him righteous fist of

Vengeance and then he promptly died so

just a couple days ago I got a new snail

which I named righteous fist of

apocalyptic chaos and I used the

strategy of carefully observing the

snails at the pet store and seeing the

one that was like motoring around eating

stuff instead of just like being all

like closed up just sitting there at the

bottom

and it worked the strategy

worked and there's a good chance that

tomorrow I'll go and get two more

because my uh natural aquarium is

getting overrun with algae and I've

already got three algae eaters and one

snail in there and they're just they're

just not holding up their end of the

deal but with that as a preamble an

introduction if you will I should start

answering questions cuz we got lots of

questions I'm sorry to announce to you guys with short attention spans that this is going to be a long one in all likelihood because there's more than 50 questions this time so I'll just Wade right in I'll just dive into this thing and uh for I'll have a beverage so the first question is from Saint sword I think or it's Saints word I think it would be Saint sword though it's hard to say

Saint sword probably knows however anyway Saint sword or Saints word says I've been giving serious thought to becoming homeless here in the US to focus on my meditation like a

non-ordained monk I was homeless for four years before so it's not unfamiliar territory to me however I was wondering if you had any thoughts about how a monk could make it in the US if you weren't dedicated to the letter of the law but the spirit of it how could the vena be adapted to us culture well first of all I'd like to say congratulations to Saint sword for your Noble aspiration here and but I'm not exactly sure what you mean by being homeless I mean do you mean like wanding around like a vagrant or do you mean just being a monk living in a monastery that technically is not your house so I'm not exactly sure which but I mean if it is the former which is like

the more more traditional I mean that's what the ancient like the earliest Buddhist monks did it's what the earliest Christians did is you just took off walking and I mean it works in like a a traditional culture a traditional spiritual culture like India um in the west it's very rare you don't see much of it most homeless people are like mentally ill drug addicts it seems like or at least that is the reputation they acquired for themselves so one thing that you have to bear in mind if you really do plan on just throwing yourself at the mercy of

the universe and just take off walking

with a bowl and robe or some such sort

of like peace Pilgrim did long

ago is you have to have faith you have

to have faith that if you protect dhama

dhama will protect you and then you

fling yourself upon the mercy of the

universe and and for whatever reason

there's the courage and the renunciation

and the dedication to dhamma and all

that acts as like a safety net you get

caught it's sort of like Krishna mury

used to talk about you know the strange

flowers in the garden are the ones that

get special attention from The Gardener

and it's sort of the same way with

humans it's the sort of the strange

unusual humans that really get special attention from heaven or whatever you want to call higher powers and so it does work and it can certainly work but it takes a certain amount of bravery and it takes the faith of a grain of mustard seed to just fling yourself on the mercy of the
Universe
um maybe like half a step back from that I have known at least one monk who lived homeless in the USA not staying at a Monastery even he stayed at a it was like a wildlife refuge outside of San Diego California and every morning he would walk into like a soup kitchen and

and get food you know people would just put free food into his bowl and then he would go back to the wildlife refuge and he but he didn't last very long that way I think is maybe a couple months tops that he was able to live that way or at least that he was willing to live that way um aan cha monks they'll go for alms round and when people get to know them they'll start offering food I knew a monk in the tong Pulu tradition who went for alms round in America and he was getting food I know another American monk who was walking for alms um as a monk in San Jose and he found like a Southeast Asian neighborhood where you know after they found out he existed he

was able to get food pretty

easily also I've been told that one way

that monks can go for alms and really

get enough food to live on in America

and also in Japan is just to stand

outside of a grocery

store

so people coming out of the grocery

store might put food in your bowl they

think it's cool to see a monk or some

religious renunciant standing there

silently with a

bull

otherwise um one might have to actually

handle some money

but um I mean there are certain rules

you could give yourself I mean if if

you're not going to be an ordained beu

then I mean there's nothing necessarily

immoral with handl with regard to

handling money

anyway so you can make some kind of

rules where however much money you get

you spend as much as you need for that

day and then just give the rest to

somebody who's you know poor and gladly

handles money something like

that but uh other possibilities you

could just enter a

monastery if you didn't want to be a

monk you could be like a monastery

attendant you could be ordained as a 10

precept novice something like that but

it's definitely possible and it has happened before and it's going to happen continue happening in the future I am sure so I guess I answered that question so I'm going to move on to Saint sword's next question which is any thoughts about Johnson versus Grant's Pass which is the Supreme Court decision that made it so States counties and cities can now freely make anti-homeless laws and arrest people simply for sleeping outside well Grants Pass I assume is Grants Pass Oregon and uh this is just sort of like a a movement back in the opposite direction um from the way things have

been recently which itself was a move
away from exactly the way things are
going back now I mean there used to be
vagrancy laws my father was a hobo back
in the depression and they had vagrancy
laws back then and then nowadays there
are so many homeless people that have
already been
mentioned that uh I mean it's it's like
a an unenforced law in most
places um I mean if they were suddenly
to crack down on vagrancy just being
homeless I mean there would be millions
of people being crammed into jails or
camps or something because there are so
many homeless people
nowadays so it may be that if you do

become homeless and sleep Outdoors you
may want to avoid places like Grants
Pass Oregon but there's lots and lots of
other places that are going to have lots
of homeless people and uh I mean I
considered as a monk even staying like
at a homeless Camp I mean that would be
a way to be homeless in the West but
chances are you'd probably get you
probably get like mugged or you know
your stuff would be stolen not that
monks should have very much to get
stolen I almost knocked my emergency
backup beverage off the table
there so yeah I really don't think that
vagrancy laws or anti- vagrancy laws are

really going to be like strictly

enforced Nationwide anytime in the

foreseeable future simply because there

are millions and millions of homeless

people

nowadays so I'm sure that more

liberal um like jurisdictions more

liberal governments would be way more

are way less likely to enforce anti-

vagrancy laws even if such laws existed

in that

area and then there may be like hobos

back in the

1930s would just put up uh little codes

you know at the at the train stations

and so forth or the the freight yards I

guess since they'd be riding freight

trains instead of passenger trains

there'd be little signs they'd put up

for you know this area is friendly to

vagrance or this friendly cracks down

and and like does not like vagrant that

kind of thing that sort of thing will

probably get revived I

suppose so yeah it's this Johnson versus

Grant's Pass um yeah it's just a move

back to the way things used to be in the

west where vagrancy was a crime but

considering the way things are now I

really don't think it's going to be

strictly enforced in a lot of places so

a person who is adopting a a homeless

lifestyle for Spiritual reasons or for

whatever reasons I mean they're just

going to have to learn which places to

avoid I

think

so another thing you could just stay at

missions you know flop houses that kind

of thing which is what people used to do

and to some degree probably still

do and so I'm going to move on to the

next question this is from Outer Haven

and outer Haven says do you have any

views on Coleman

Hughes he's an anti-woke moderate

Democrat

journalist and I don't I really did not

know who Coleman Hughes was I think the

only thing I know about him is that he

argued against paying reparations for

slavery that he is a black man I'm

pretty

sure

and he he's like stood before Congress

and gave his case for

why the government should not pay

reparations to black people for their

ancestors being enslaved you know well

over a 100 years ago and it just makes

sense I mean punishing people people who

didn't commit a crime to benefit people

who did not have a crime committed

against them in this case yeah I me it

just doesn't make sense it's just more

handouts to get black people to vote

Democrat I

suppose so yeah with to Coleman Hughes

in in particular I really don't know

that much about him other than what I

have just said and so I hope he is at

least an honest journalist because

frankly I would prefer an honest leftist

journalist to a dishonest right-wing

journalist somebody like Glenn

Greenwald um I I have a certain respect

for the guy simply because he says

things that most journalists absolutely

do not dare to say he will stand up

against the establishment he will speak

truth to power so to speak although it

turns out that in the past when I've

started liking a leftist

who

was honest and had a certain degree of

Integrity before very long he'd just get

on the Trump train and then I'd just be

watching another like Trump

Republican

so yeah that's that's all I know about

Coleman Hughes and uh most of what I

know about honest journalists because

there's really not much to know about

them because there's not very many of

them anymore so I'm just going to move

on to the next question which is from Mr

Prav and Mr pranav says is doing W

visiting I better just stop right here

Wonder now for those of you who don't

know what don't know poly or Sanskrit it just means like devotionalism like bowing to to altars or or images um just devotionalism in general it's like worshiping it's like a worshiping aspect of Eastern religion so I'll just start started over here Mr Prav says is doing London visiting monks taking Parts in festival and doing all sorts of traditional stuffs helps in Enlightenment some people were saying it's not important just doing meditation alone is enough oh some some people were saying it's not important just doing meditation alone is enough what do you think who has better chances at getting enlightened the first who practices

while doing all the traditional stuff or some guy who only does meditation at their home without caring a bit about other aspects of Buddhism well um the first thing that comes to mind is that really just outward actions are ethically neutral so I mean if you're doing lots of bowing and visiting monks and going to festivals and and just traditional stuff feeding monks and so forth um the amount of Merit you're going to get is going to depend on your volition it's going to depend on your will your mental States in general your attitude so some people are just they just do it like people born into a

Buddhist culture for example might just

do it just because that's what everybody

else does you know it's just sort of

like setting up a Christmas tree at

Christmas time or whatever it's just

what you you're supposed to do and

that's not entirely bad but it's not

nearly as good as you're doing it

because you know you have this

motivation to do

good

so yeah definitely people in the west a

lot of people in the west they'll call

themselves sa without even keeping five

precepts

so definitely some of the um more basic

ethical stuff like being moral you know

keeping precepts telling the truth that

kind of thing

um

also just simplifying and slowing down

your life is you know it's a kind of you

know Elementary renunciation which

definitely has

benefits

so yeah it would depend on the

individual getting back to this question

who has the better chance at getting

enlightened the first person who does

all the traditional stuff or the person

who just

meditates um yeah just meditation alone

that's just like using the fine tuning

knob without bothering to touch the the coarse tuning knob and that's that's not so good it's like trying to carve a statue just with sandpaper before you do the the Chisel and knife stuff first so definitely you should do more than just meditate but the all the traditionalism stuff that really is not mentioned very much in the texts um or not really emphasized for beus especially it's not really necessary and it can be a stumbling block too like I lived in Burma possibly the most Buddhist country in the world for more than 20 years and definitely people just get locked in to this traditional Viewpoint they become

very

dogmatic and that becomes an obstacle to

Enlightenment too so in that case the

the more philosophical westerners might

actually have somewhat of an advantage

at least in a lot of cases

so really it depends on the individual

and you know what is your attitude what

is your mental state while doing

whatever it is that you're doing and

some people might um you know they might

get more benefit from just avoiding the

traditionalism stuff although visiting

monks is good offering stuff to monks

especially if they're strict sincere

conscientious monks you get you get

Merit for that you get good karma you're Gathering up Treasures in Heaven so to speak

speak um going to festivals is really not that big of a deal and just devotionalism in general in my opinion is not that big of a deal although some people are more into devotion and Faith than others people with like the more artistic feelings oriented temperament might get more Advantage out of it than someone who's like the more philosophical scientific kind of temperament who's more in their head and less in their heart although if you're in your head you're a head oriented person trying to cultivate some some

heart centeredness might be good I mean
it could be helpful but again it depends
on the individual one size does not fit
all so you might want to experiment
doing different things and see what
makes you the most content and Serene
and mindful you know with few desires
and all
that so I'm just going to move on to Mr
panov's next question which is how good
were you at practicing indria samur Sila
and how did you practice it well for a
monk there's four kinds of cila if I
remember correctly one of them the most
basic or second most basic anyway is
indria samur Sila Sila is morality

indria is faculties and samur is

restraint so this is the morality of

restraining one's sense

faculties and sometimes in the ancient

text not only ancient Buddhist text but

I think ancient Jane texts also refer to

a monk being like a turtle who just

retracts its limbs into its shell and

that's sort of a a simile or metaphor

for this like guarding the sense doors

which

is Restraint of the sense faculties

although from the Buddhist point of view

there's there's like the the elementary

level which is you just you know go into

a quiet place live a quiet

simple lifestyle you know you're moral

stay away from the wives of other men

don't go out whing and gambling and

drinking and all that you just live a a

simple harmless relatively blameless

life and that is a good step towards

Restraint of the sense faculties because

you are just restraining yourselves and

living a simple quiet kind of life

rather than a noisy complicated kind of

life but then um

more more of a monastic practice I guess

is where you just become so

mindful that you stop having a running

commentary on what you are experiencing

so instead of you hear a noise and then

you're thinking wow what was that noise

was that the neighbor's dog that got out of their yard again maybe I should go tell the neighbor that kind of thing where you're just it's like you get a little bit of a sense stimulus which then triggers these these ponchas these long trains of Association you're just thinking all over the place and it's all relatively delusional so you just stay at the level of bare sensory stimulation like you hear a noise it's just you observe the texture of the noise you're not trying to interpret what what caused the noise you know what what shall I name this noise it's just you observe the actual quality of the sound as it is impinging

on your

auditory

faculty and then whatever I mean that's

it's the same with whatever whatever it

is that you're like you're seeing you

know you don't interpret what you're

seeing any more than you absolutely have

to you're hearing just all of the senses

if you're eating just the flavor you

don't say oh I like this this is this is

better than yesterday or whatever it is

or maybe it could use a little more salt

or you know the trust is a little soggy

that kind of thing you just

observe how it tastes and and the

textures and everything and leave it at

that you don't have the running

commentary

going so that's essentially what Inda

samura is at the higher level is you're

just being Mindful and just in the scene

there is only the scene in The Herd

there is only the her in the felt there

is only the felt Etc and that applies

even to your own mental States because

thoughts are going to arise whether you

want them to or not and then you just

kind of don't just let it trigger this

long line of

Association like uh I remember in the

platform Sutra of hang which is a a Zen

Sutra hu says you you should not allow

your thoughts to hook up in sequence if

thoughts arise I mean they're going to arise due to the the power of karma going from the point of view of Buddha this philosophy but then you don't just use that as a seed Crystal or just a starting point to just start off on on some long internal monologue so I guess I answer that question so I'm going to move on to the next one because we got lots of questions today and uh I'd like to keep it less than 4 hours if you please I mean if we start getting like really like more more people asking questions which is fine that's why I'm here but still there may be a time in the future

when it may go down to a maximum of two questions each possibly even one at some point so the next question is from Stellar Supreme formerly known as Liber Lam and Stellar Supreme formerly known as Liber Lam says how might a prayer or chant in veneration of the buddhis SAT of sidart

go be structured in poly well Stellar Supreme appears to be a Mahayana Buddhist because he's using the the sanscrit name of sidarta go was spelled g Au instead of sidat Goa spelled with an O but that's all right we won't hold that against

him the mahayan tend to be more devotionalism and they might me more

inclined to uh compose a prayer or chant

in veneration

of godma before he became the Buddha so

that's that's what the buddhis SAT means

in P is someone who's destined to become

a Buddha but hasn't become a Buddha yet

and I've never heard of this in in

Terra I mean there's lots of

devotionalism but

they wouldn't apply to the buddhis

because he's not the Buddha yet I mean

most of these um these qualities he

didn't really acquire until he became

fully

enlightened

so yeah that's I mean you might look

through the literature like mahayan literature if if Stellar Supreme is um like open-minded towards Mahayana Buddhism I mean he might just find uh like a Sanskrit devotional istic chant or prayer to some other bodh and then just kind of make the the few adjustments required to switch it over to uh Goda who was like the original Buddhist bodh sat in what we call Buddhism today because all the other bodh satas were later developments after the Buddha was like the first bhis called a buddhis in historical times setting aside other buddhismspiritual

[Music]

or Buddha

hood so yeah that would probably be my

best my best bet would if you can't find

one online for example and you can find

just about anything

online um if you can't find some

devotionalism and I'm not exactly sure

why someone would do this but you can

just find some other

devotionalism necessary adjustments

which might be difficult if you're not

skillful in poly or Sanskrit but it can

be done but devotionalism really has

never been my strong point and I've

never really chanted in veneration of

any bodh Sala although um when I was young before I was a monk I would when I would light incense or something offer it up to all the Buddhas and you know all the sages which would include bodh satas I suppose all the holy people so yeah I'm of limited value with regard to advice on devising prayers or chants in veneration of buddhis satas or buddhis svas um but it can be done I am sure and like I say your best bet might be just take a pre-existing chant towards some other bodh like a Mahayana bodhisattva and then just make the necessary adjustments so that it fit it's Goa

before he became

enlightened so I'm just going to move on

to Stellar Supreme formerly known as

Liber Lambs next question which is what

is the comma of disparaging common

worldlings or normies regard regarding

wallowing in sensuality if it's done in

a firm but constructive way well it

depends on your mental

States this I mean it's it's this way in

the west and in the East too I shouldn't

pick on westerners but I mean in in the

East too they just think that a physical

action just has a certain comma and if

you do this physical action you I mean

you're just going to as a necessary

consequence of doing the physical action you're going to get this result and there's lots of examples like anyone who's read um George Orwell's Burmese days knows that ooin who is the villain of the story the main villain he was doing all this bad stuff and his wife was warning him that he's going to go to hell because he's a bad man he says you don't know anything I'm going to build a pagod because the Burmese think that if you build a pagota it's practically a Stairway to Heaven you're getting such Merit for building that pagoto or let's see what was another good example oh yeah like I lived at this Monastery out in the forest in

Burma and sometimes a fortune teller would tell somebody you need Good Karma so what you need to do is rescue a chicken from a butcher turn it loose at the forest Monastery Let it Go free so some people would come with these little fluffy dowy baby chickens like this and I'd say that chicken that baby chicken is going to survive two days tops because there are hawks and Falcons and monitor lizards and all sorts of things that like to eat baby chickens and that baby chicken doesn't have a chance and the person whose fortune teller told them to release the chicken they don't care they

don't want to hear this they just get

this sick look on their face like I

don't want to hear this I've been told I

turn a chicken loose and I'm going to

get good karma for it and it just

doesn't work that way so getting back to

the question here of disparaging common

worldlings or normies regarding

wallowing in sensuality if it's done in

a firm but constructive way if you do it

with love in your heart you know you do

it out of compassion to them then even

if they respond negatively I mean that's

on them their reaction is their action

but I mean if you are trying to help and

you're doing it in a in a loving

brotherly kind of way then even if you

might adopt a Stern tone or something still what you're doing is predominantly good if you've got good motivations positive motivations you're making good positive Karma wholesome Karma and if you do it out of like anger or disgust contempt anything like that that's going to be negative mental States motivating the action which is going to result in negative Karma and negative fruition of that

Karma so again it depends on the individual and the individual's attitude and intentions and mental

States so moving on to Stellar Supreme formerly known as Liber Lamb's next

question which is is there any record of

a monk walking around conversing and

whatnot while maintaining

samade yeah there there are cases of

that

like there's a story I think it's in the

commentaries of a monk who was

meditating on the 32 parts of the body

especially bones so that when he would

be walking around interacting with

people and I think it might have been

ajan mun who did this for a while too

they're just con um they're meditating

on Bones to such a degree that when they

see people they're just seeing walking

skeletons

and I think it might have been aan man

or ajan Mahaba or or somebody of that caliber who would have to identify people by by their teeth because that's all he really that's the only way he could distinguish them and uh so I mean you're still interacting while at the same time you know you're still just so absorbed in your object of meditation that it's everything is translated through
that or just being mindful I mean he's talking about samati here but I mean mindfulness it is possible to have a conversation mindfully I I've had that spontaneously happen when I was a monk in Burma I remember walking back and

forth with with this this old man

supporter of mine really good guy if

he's still alive he's might be a hundred

years old

now and I'm just I was so used to

meditating I'm walking back and forth

you know hanging out with him and I just

keep being mindful of like the vibration

in my throat and the movements of my

mouth and so forth when I'm talking and

it's like the conversation is just

nature taking its course you know it's

not I'm not even really deciding what

I'm going to say I I'm just observing

this conversation taking place with

emphasis on observing you know like the

the tactile sensations of you know

vibration of the vocal cords and just

the the sound of the talking and the

movement of my mouth and so forth but

that's more a matter of um mindfulness

rather than

concentration so I guess we just go back

to the the old uh story in the

commentaries about

bones so I mean it is possible it does

happen and like a fully enlightened

being would have profound concentration

no matter what they're doing one would

assume so I think I'm just going to move

on to the next question which is from

xenoid and xenoid says a few q&as ago

you mentioned that Orthodox terraa

doesn't have a concept of the subconscious mind in the Freudian or yian sense this made me think of a few questions about buddhism's relationship to the subconscious mind so the first of these questions is how was the Mind understood in the west before Freud I don't know much about the history of psychology so I guess as someone who's grown up in a postf frud world it's hard for me to understand how people believed the Mind worked before his time I've heard that Kant believed that all thoughts are driven by emotions and that our emotions ultimately govern our actions but that was very close to Freud's time and pointed out by a

revolutionary philosopher which is not
representative of the common Westerner
at the
time well it has changed like in
Classical Greece and Rome I think a lot
of people believe that our thoughts were
largely implanted into us by
gods and
uh let
see but I mean that's that's kind of a
strange psychology that's more verging
towards theology um I think there have
always been people that had deep insight
into human nature like dovi was prean
and he had a profound appreciation and
understanding of human nature

I mean he he was able to um portray you know really deep aspects of human psychology in his fiction without having the theories like like Freud came up with so you can understand something just through experience without having to formulate theories to account for it people knew about gravity for example long before Isaac Newton came along and came up with an equation for Gravity

so there's that and I think I mean there's always been weird theories you know like John Lock may have been one of The Originators of the tabula Rossa just the blank slate idea that human beings have no animal instincts at all no

innate knowledge it's all just you know we're just a blank slated birth which a lot of leftists are falling back to even though it's it's pre-scientific and kind of pseudo scientific at this point I it's obviously untrue but Carl Marx I mean he was pretty much pref Freudian pre- darwinian also did not they really didn't have any appreciation for the fact that human beings have animal instincts that we are a species of animal Laden with animal instincts even even the mid 20th century even up into like the the 19 1980s it was just common understanding I w't say common knowledge of

psychologists who supposedly are

scientists that humans have almost no

animal instincts you know there's like

the suckling Instinct in babies you know

newborn babies instinctively know how to

swim and they they lose that ability if

they don't get taught to swim or they

don't get experience at swimming for

during their first several

months um but I mean we're just we're

just loaded with animal instinct we are

a species of

animal

and so even in ancient times people

would be aware of certain aspects you

know like men identify with their

thoughts women identify with their

feelings more you know not just entirely men don't entirely identify with their thoughts but they're more inclined to be that way women are more inclined to be more feelings oriented stuff like this people have known probably since the Stone Age It's just that it wasn't formulated ated into scientific theories so it's it's hard to say exactly um what premodern or pref Freudian Psychology was like yeah but there have been people who had just had a profound understanding of human nature um without necessarily having to learn

any like psychological theories just as there are people who are excellent horse riders who never had to learn horsemanship at a at an academy or anything or they learned they're really good archers without having to learn archery other than just practicing themselves they didn't have theories about it they just did it so I would assume that most of the deep understanding of how the human mind works was just done empirically through observation and the more observant intelligent people people would have maybe deeper insights with regard to how things work than than other people more superficial kind of

people which isn't much of an answer to

your question

maybe but I mean I also I'm No Authority

on pref Freudian psychology I mean he

was sort of like the the Isaac Newton or

maybe even the Galileo of

psychology and so studying physics

before Galileo I mean there kind of

wasn't physics before gal before Galileo

and there kind of wasn't psychology

before

Freud

so I think I'm just going to move on the

next question also from

xenoid now it is as follows do you

believe that the historical Buddha

believed in a subconscious or

unconscious mind he obviously understood

that the mind has multiple working

components as he lays out in his model

of the five Aggregates he posited that

thoughts emotions and perceptions of

mental and physical phenomena are all

interrelated and simultaneously

conditioning each

other showing that he obviously believ

that the mind has depth and doesn't just

randomly [__] out thoughts and feelings

yeah he actually said that mind doesn't

just randomly [__] out thoughts and

feelings

this question was asked on the Discord

server and one person with a certain

amount of insight actually pointed out

that the Buddhist idea of anas or latent

Tendencies might qualify as a kind of

Buddhist subconscious mind although it's

it's sort of latent Tendencies because

they're not

really I mean in a way they're not

really conscious yet you know you have a

latent tendency to react to a certain

stimulus in a certain way so long as

that stimulus isn't happening it's not

like you know you've got that part of

your mind just kind of waiting for its

opportunity it's just sort of latent

it's

dormant but still karma in karma in

general is a mental state it is

volition and karma in general also could

qualify as a kind of subconscious mind

you know it's like you are creating your

reality as a result of karma but you're

not doing it at a conscious level and so

somebody who's fully enlightened who

just sees right through everything yeah

he would know about that he might not

explain it in a scientific way though I

mean he just might grock it you know he

just intuitively sees and understands it

without formulating laws or anything

about exactly how it

works and the Buddhist way of looking at

things would be very different from the

scientific way of looking at things

anyway because because it's like I mean Buddhism early Buddhism especially was also not only pre Freudian pre pre-darwinian pre-scientific and so they just assumed that we aren't really animals in fact they really didn't have a really deep appreciation of animal psychology

either

so yeah it it just be like a a way of looking at reality just the ancient Indian way just setting aside fully enlightened beings for the moment the ancient Indian way of looking at reality in certain ways would be superior to the modern Western Way or postmodern Western

way of looking at reality but it would

be very different just different

assumptions that you're starting off

with different cultural conditioning

that sort of

thing

so yeah I do not think that the Buddha

would be ignorant of the workings of the

subconscious mind because he would see

the mind way better than we do way

better than Freud did way better than

any clinically trained psychologist

unless they somehow became fully

enlightened

so yeah I think uh I mean just

remembering past lives and so forth that

might be accessing deep subconscious

levels of your own mentality so he would be able to get down that like even psychic powers in general would require getting down below the super icial ego which is really not all there is to mind I think a lot of people just assume that the conscious surface level of their mind is the only that's that's what their mind is you know they're unaware of the fact that most of their mind is not this superficial ego that there's all kinds of things going on at deeper levels that The Superficial ego that that can calls itself me doesn't know and so a fully inlight being would just be able to see through all the

levels so but I mean he couldn't really start teaching psychology to ancient Indians partly because they wouldn't understand it or they wouldn't get it and partly because it wasn't even necessary to know that stuff in order to become enlighted so I'm just going to move on to the next question also from xenoid and he says to me there seems to be an issue between the Freudian yian model of mind and the Buddhist model in that Freud and Yung very firmly believed in a self while Buddhism explicitly denies it I often see westerners particularly yans equate the subconscious unconscious with the soul

in Buddhism there's no singular and
everlasting thing that mental phenomena
rest upon become part of bounce off of
let's see I have to start at that
sentence here in at the beginning here
in Buddhism there's no singular and
everlasting thing that mental phenomena
rest upon bounce off of or are filtered
through because every part of the mind
is subject to dependent origination does
this mean that the Freudian or yian
model and the doctrine of anata are
fundamentally contradictory I wonder
what a debate between sedara Goda and a
Freud or Yung on the nature or structure
of the mind would have looked like well

the thing is Freud and

were unenlightened you know they were

stuck in a samsaric context whereas the

Buddha was not stuck in a samsaric

context so I mean from the samsaric

perspective you can say that there is a

self you can say there's a subconscious

mind Etc but at the level of Ultimate

Reality which unenlightened people

really can't appreciate then there is no

self period

so they're not necessarily contradictory

anymore than um samsara and nibana are

contradictory it's just that it's two

different levels of reality one is like

a conditional virtual level of reality

and the other one is the absolute level

of

reality so like theories of psychology

and human nature and so forth would

apply to the samsaric level of virtual

reality

faras no self would is more

applicable um I mean obviously more

applicable to Ultimate Reality it's

paramat SAA ultimate truth and not

conventional truth conventional truth

you can say sure there's a self you know

even the Buddha was talking about you

know make make an island unto yourself

that kind of a thing you know he's

talking about this person and that

person and me and you and him and her

you know as though they were real which

is just uh W Des is just using some

saric language to communicate to some

saric

beings but above that is the ultimate

which is without self without

individuality

so yeah I mean if there was a debate I

don't think the Buddha would actually

debate but you could have sort of a

Socratic dialogue between goab Buddha

and Sigman Freud I think Yung would

probably Faire better since Sigman Freud

was just like a complete

atheist um Yung was a little more was

rather more spiritual than Freud so I

think Yung and and the Buddha might

actually meet with some agreement and
you know get along better than Freud who
might just turn up his nose at this
ignorant
Indian fakir or whatever however ever he
would interpret the Buddha because he
believed all religion was essentially
[__] I'm pretty sure so he would
consider the Buddha to be a bullshitter
so to
speak so I'm just going to move on the
next question this is from creel who in
a previous Q&A gave me permission to
pronounce his name any way I saw fit but
whether he really doesn't mind me
calling him throat warbl or Mangrove I

don't know

anyway creel Alias throat warbler

Mangrove says simple question where is

the Buddha now well it may be so simple

that there's no answer because that is

essentially one of the questions that

the Buddha refused to answer that is

what happens to a datag what happens to

a Buddha after death he would not answer

the

question so I mean if the Buddha doesn't

answer it how am I going to answer where

is the Buddha now he's off the scale you

know some Sor really is irrelevant to

the Buddha I mean the Buddha himself

just the Buddha as an individual would

be purely samsaric

anyway because as I just said in Ultimate Reality there is no individuality so yeah it's it's not as simple as it seems because that is one of the questions the Buddha refused used to answer what happens to a Daga after death I mean you can't even really say if a Daga exists even before death to say yes is invalid to say no is invalid to say yes and no is invalid to say neither yes nor no is invalid all options are invalid so yes it's not so simple of a question I'm just going to move on to the next one this is from game fap and game fap says who is your favorite

fictional

Buddhist and then in the I think game

fap asked this um under the the previous

uh Q&A uploaded onto YouTube and

somebody else responded by saying it was

Qui Chan Kan which actually I might not

have even thought of qu Chan K from the

old TV show kung fu about this Shaolin

Buddhist monk who kills the Imperial

nephew kills the emperor 's nephew and

then has to flee China this is back in

the the

1800s and then goes to America because

his father was was an American who had

lived in China and married a Chinese

woman and

uh

so yeah maybe quite Shan Kan possibly I mean Master Poe the blind Master Poe he was he was definitely wiser than Quai Chang was but then again my favorite fictional Buddhist also could possibly be and this this is controversial now get ready brace yourselves but it could be holding callfield in JD salingers um The Catcher in the Ry and I remember a long time ago an American monk we were both in Burma at the time we're sitting out in front of my cave and he's saying that that uh The Catcher And The Ry is considered by many Buddhists to be a Buddhist book and I

just thought that was just silly at the time but then after reading essentially the sequel to The Catcher And The or yeah the sequel which is uh a book called Fran Franny and zooie it became plainly obvious that the whole thing The Catcher And The Ry and also Franny and zooie after that was a kind of allegory you know like a Buddhist allegory so Holden Coffield was kind of a bodh satva even though it's all an allegory and most people don't don't realize it just like most people who read Lord of the Flies don't realize that that is just an allegory from start to finish that everything in the book represents something else

symbolically so yeah quite Chan Kaner
maybe holding callfield if you want to
be uh
controversial so I'm going to move on to
the next question this is from Satori
enjoyer and sator enjoyer says what are
the strengths and weaknesses of the WEA
practice and tradition is is it really
different in the US from in Burma or
Asia in general well there really is no
the weasa practice and
tradition first of all weasa is really
not a good name
for um what it's applied to weas we like
the weas practice is essentially study
batana weasa isn't something that you do

weasa is inside which

arises and we weasa can arise if you're

practicing mindfulness like s batana or

if you're practicing um concentration

like you're practicing jna weasa can

arise in either either way so it might

be better to refer to it as sa batana

but I mean there's there's different

kinds of weasa even in Burma they talk

about you know doing

weas but there's different schools you

know you've got mAh

style weasa you've got Goa style weasa

which a lot of people just assume that

weas is the Goa method in the west then

you got like oh who is it

moo and then there's another one I can't

I think it's the MoGo method that puts a lot of emphasis on when you're meditating on like an orthodox interpretation of picha samua like the the 12 links and a lot of the time you're listening to to tap apes or recordings of people explaining dependent core rising and that also is called weos so there's each school will have its own interpretation of weasa or like some kind of meditation practice that

doesn't you know doesn't use Janna necessarily that it's it's more based on mindfulness than on you know sitting in really deep meditative States like

jna so what are the strengths and weaknesses it it depends on what school it is I mean it could be that Satori enjoyer thinks we pize essentially the Goa method um the strengths of the Goa method is I mean at least you're taking meditation seriously they do take keeping five precepts seriously you're not allowed to do a longer retreat than the standard 10day Retreat I'm pretty sure I think they're called courses unless you have been meditating two hours a day for something like two years so I mean it's strong in that sense in just like a traditional conservative interpretation of of basic dhamma practice although the weaknesses of the

the Goa method it's it turned into kind of a cult of personality based on SN Goa himself and it's very simplified and streamlined you know it ignores most of Buddhist philosophy and just uh emphasizes like goa's interpretation of practicing we posum and whatever philosophical teachings happen to reinforce and support

that so but with regard to mahasi or something I mean one of the weaknesses of people who don't practice Janna is they're really missing out on the most subtle States and like I keep saying you know even according to the stock standard description of the four janas

fourth jna is called purity of

mindfulness so if you want perfect

mindfulness you got to attain fourth jna

which is not weas that's that's samata

that's that's doing the the samama

stuff so I think one of the weaknesses

if we piz this the very it's the very

idea of splitting terraa Buddhism into

two schools or two sasos sometimes in

Burma they'll ask ask you now what s do

you follow we Poss s or

SAS but really I don't think that the

Buddha divided his teachings up into two

different roads two different paths that

really they're supposed to be integrated

that when you're sitting in meditation

you cultivate the the deeper Sade States

and when you're moving around making

noise then it's more important to be

mindful of you know like indria Samila

like restrain of the sense doors and

just being Mindful and aware

of like whatever stimulations are

impinging upon your

sensorium so to

speak so oh there's another question

here uhoh he soran joy that Sly devil he

uh asked a two-part question which adds

up all of his questions to four because

the second half of that question is is

it really different in the US from in

Burma or Asia in general well in Burma

the main difference is there's different

kinds of weas there's more different schools of like Terra Buddhism including weasa emphasis on on Buddhism in Burma you know there's all these different schools there's theu method and and moo method and uh see um mahasi of course Tulu sunlun there's all these different schools with their own interpretation of of we posa or of practice in general and uh also it's just more conservative you know they put way more emphasis on the importance of monks they put way more emphasis on you know feeding monks and doing the ceremonies and you know doing all the stuff that was asked about earlier on in this Q&A just all the traditional stuff you know

they're just boring into it you know

it's like it's like water to a fish

whereas in the west there's all this

political stuff that's gotten mixed in

and it's been very watered down and the

difficult stuff that they can't do is

avoided or ignored and respect for monks

is much decreased in general and just on

and on

so yeah I think you'd still be better

off practicing weasa at an Asian Center

like in Burma than you would at

someplace like spe

Rock although there are good places like

The tagata Meditation Center in San Jose

is a good place for practicing mahasi

method pretty much like you'd be practicing it in Burma it's uh run by a Vietnamese group that have converted over to the Burmese mahasi tradition so I guess I'll just move on to sator enjoyer next question can the s in the US survive the Boomers who remade American Buddhism for their original version of Woke ideology and are still the major source of revenue for it dying any ideas for what might come after the Boomer Lia well one possibility that comes to mind is that you're going to have Western monasticism supported largely by Asian immigrants from you know immigrants from Buddhist countries and that's like the

aan cha tradition receives a lot of support from like the Thai Community local Thai communities so you could have Western monks supported largely at first especially by Asian immigrants and then a lot of people will see that this really is a highquality product and I want to support this too and you'll have more and more westerners supporting um like serious monastic Buddhism in the west and probably after the Boomers have faded away there'll be less of a less of a stereotype of Western Buddhists being Looney leftists flying rainbow flags and so forth I mean being open-minded about and

tolerant of homosexuality queerness that sort of thing is fine but really when it becomes like uh an ideological statement you know promoted in the dumah Halls then I mean especially the stuff that really is contrary to what early Buddhism taught so let's see here I almost started ranting there and I kind of lost lost the thread so can the song in the US survive the Boomers I think so and I think they might do well I mean it might the population of Western Buddhist might go down a bit but it's going to be a lot of Deadwood is going to be lost and uh yeah I think all in all it

may be beneficial once you get sort of

the leftist

activists but there's like a whole new

generation of leftist activists

especially in in uh Academia I mean you

read some academic papers uh like

Buddhist in quotes here Buddhist

academic papers that are coming out

lately by middle-aged people who are you

know Gen X at at the oldest and it's I

mean it's worse than what the Boomers

were teaching you know it's just the

queering of Buddhism for

example

so and then all the stuff about you know

mindfulness of white privilege and

mindfulness of inherent racism and you know 50% off for all people of color to attend the Retreats which is discriminatory etc etc so I think that uh I mean it might become more polarized you're going to have like the more conservative traditionalist monastic emphasis on Buddhism which will be supported largely by Asian communities with with hopefully more and more westerners really seeing that this is more of a true dhama than this other stuff that is just is just drifting farther and farther away from what the Buddha originally taught so I don't think that it's a bad thing I'm I'm not blackpilled on that at

all so I'm just going to move on to

storan joyer next

question which is can you say anything

about the idea that cheah or mind does

achieve Awakening and remains after

nibana it seems from what I have read of

Thai Forest tradition terraa that this

is the case to that tradition does that

contradict anata well there are a lot of

taii aons who do talk about the cheetah

as the knower you know it's in a way

they're sort of making a self out of

Consciousness or the observing

mind which is not strictly

Orthodox is they've they've adopted more

of like a Von interpretation of of the

casee of the human condition of of of mentality um which technically speaking is not not Orthodox but see that mean cheetah does not achieve anything I mean to the extent that you've got like let's say for the sake of argument that Ultimate Reality is infinite formless Consciousness and there are a couple of sutas in the texts that do support that idea that like Nirvana is infinite formless Consciousness but you don't reify the absolute and so you don't refer to it as this it that exists you know you just kind of avoid talking about it as much as possible so if reality Ultimate Reality is infinite formless Consciousness it's

not going to achieve anything all all

you're doing is you're fading out and

just leaving that behind which was

always the same long before you came

along you know sort of like

God

so yeah that would be that would be how

I would interpret

it so yeah and to some degree what

certain taii aons teach is really

unorthodox and does contradict anata

which doesn't necessarily disqualify

their wisdom it's just that taii aons

are less scholarly and less dogmatic

than Burmese seat for example partly

because back in like the 1800s I think

the Burmese sacked the capital of Thailand which was Audia at the time and it was like their ecclesiastical schools and everything just collapsed as a result of that and never fully recovered so burmes Seattles are very scholarly and very dark Matic they know what is orthodox and what is not Orthodox as a general rule whereas the ties bless their hearts they base their understanding of dhma more on their own personal experience which obviously has its benefits but they might use unorthodox ways of explaining that which then sort of through the back door makes them into Heretics sort

of so

cheetah doesn't achieve Awakening

because cheetah is the Awakening that is

achieved it's just that we have like

this very limited version of cheetah

which then once this perverse belief

that we exist as an individual dissolves

then it just it just becomes wide

open you have access well I mean just

all of cheetah is there in its formless

Majesty it's formless

infinitude so to speak but again

referring to it as an IT referring to it

as it is a as though it were a thing

kind of drags it into samsara and it's

not samsaric nibana is not samsaric and

if we interpret nibana as infinite

formless Consciousness which is

unmanifest Luminous all around as the as

the texts say

then it's not something that uh achieves

anything it's just always there and it's

just that our knowledge of it is

obscured because we are

delusional so as it's sort of like a

Buddhist godhead sort of like Brahman in

Von I'm just going to move on next

question now this is from

Arin and Arin asks me a surprisingly

difficult question which is kind of also

an easy easy question because I just

don't know the answer to it so I can

just say I don't know and move on to the

next one but anyways aran's question is Gandhi was said to have a massive interest in the occult what do you know about this and where would be the best resource on this subject well I've read Gandhi's autobiography and I Al also read a biography of him by Lewis Fischer and I don't recall either one of them really discussing the occult the I mean the most occult thing I can think of with regard to Mahatma Gandhi or mandes k Gandhi is that he practiced meditation and his favorite meditation method was the ramama just just repeating Ram over and over again which kind of could get

you into some sort of Ault State

maybe but

um if he did have a massive interest in

the

occult I suppose if you wanted to learn

about that you might just do a search on

you know Mahatma Gandhi occult something

like that and some kind of um essays or

studies or something might come up about

that um why he would remain silent about

his interest in the occult or

fascination with the occult I don't know

unless maybe I mean it was years ago

that I read the autobiography and the

biography so maybe I just don't remember

him talking about his fascination with

the

occult but yeah I guess your best bet if you wanted to learn more about it just do a search on the internet you know muhamad Gandhi a cult and see what comes up and I'm just going to move on to the next question this is from White Ash Piper white ash Piper says if it's true that there is no self then how can murder or War be bad karma momentum make a judgment call why would it be that the world is delusional how did that happen well

how can murder or War be bad karma well if there there is no self at the ultimate level at the ultimate level there also is no murder no war and not

even any Karma at the ultimate level

you've got like I was saying just just

like a couple minutes ago infinite

formless Consciousness

undifferentiated unmanifest luminous all

around so there's no war or Bad Karma or

murder or any or self in any of that so

at the level the samsaric level where

there is a self or at least there seems

to be one there also seems to be murder

and War and Bad

Karma but when you transcend the self

you transcend all of that samsaric

[__] so it's it's it's difficult

some people and I hope white ash Piper

isn't one of these but they just cannot

deal with more than one level of reality

at the same

time but that's the same essentially

what we got with nibana and samsara it's

two different levels of

reality and they

coexist so let's see let's see here

momentum makes a judgment call yeah well

karma is like the psychic momentum of

your mind it's the momentum of your

mental States and some people think well

how can mere momentum make choices well

I mean it's dependently co-arising there

are causes for the

choices and it's it's tinged with this

ultimately real Consciousness which may

actually add a certain amount of

freedom in some mysterious paradoxical

way so that's that's kind of one

question then he also ask why would it

be that the world is

delusional how did that happen well I

assume most of you have already heard

the the simile of the block of marble

tine times

the block of marble you got a sizeless

let's just call it sizeless block of

stone it contains within it every single

possible statue every single atom every

single molecule is already in the exact

place it has to be for that statue to be

there you just have to remove the

extraneous Rock generally with your

imagination that's that's how the the

the sculptor does it at

first and so they're all in there

they're they're really they really are

all in there and some of those statues

become are so complex that they become

recursive they become self-aware and

then they start thinking that they are

real and separate from all the rest of

the

rock so then they make virtual judgment

calls and that's that's how the world is

delusional well if you want us you want

another explanation I've given this

explanation more than once also is that

in order for there to be multiplicity in

this world in this Cosmos in order for

there to be a difference between [__]
and Shinola in order for there to be a
difference between this and that there
has to be relations that that's how
perception
works first you've got the papancha
element of perception which like
differentiates things and then you got
like the see papancha Sanka you got the
Sanka um aspect which is giving a name
to it so to perceive something you first
separate a figure from ground and then
you identify that figure you know you
give it a name or even if it's just a a
that or what the hell is that still
you've got to single it out and separate
it from the rest of everything else but

in order to do that it takes

relations same as different from you

know you got to have some kind of way of

differentiating figure from ground and

these ways of differentiating figure

from ground are purely psychological

they don't exist out there there is no

pure same as or different from that can

be extracted from a sample of matter a

chemist can analyze a sample of matter

and just divide it down into its

constituent components he's never going

to be able to isolate pure same as or

different from that that's all

psychological that's all

mental but without same as and different

from you you just have this

undifferentiated essentially a

void so let's see did I answer the

question if it is true there is no self

then how can murder a war be bad karma

yeah I I already answered that how could

there be bad karma for that matter

momentum make a judgment call yeah okay

I think I answered that came close

enough to answering it

anyhow and why would it be that the

world is delusional yeah I pretty much

answer that too thinking that what is

constructed in your mind is really out

there that is

delusional how did that happen well

whatever can happen does happen and must

happen and will always happen because
it's statues in that block of marble
that are always going to be there no
matter what we do the best we can do is
transcend it but still the the deluded
us that is hasn't transcended it yet
it's still going to remain in there
which is kind of too bad really but
that's just the way it is at least
according to
me so I'm just going to move on to the
next question this is from covac and
sead zida and covac and CAD zida says
how come anytime people have past life
memories it's always a human memory
don't ever see someone mentioning

memories of being a monkey shark lizard some alien species or some incomprehensible kind of existence is instead it's almost always someone in a very relatable human context that someone can make up in their imagination well it has to be something conceivable I mean if it's Beyond Your Capacity to conceive you're not going to conceive it but it is true in Burma some people do have animal past life memories and possibly even like ghost or or daa kind of past life memories but it's all like traditional Orthodox Buddhism that is well within their range of stuff that they've they've learned through cultural conditioning but uh like P Seattle in

one of his books talks about some woman who had a past life regression during meditation of being an elephant and uh I was at a tanid dong Retreat where a woman had a past life regression of being a a dragon I think I mean she was making the these weird kind of growly noises in the back of her throat causing the teacher to get up and go and attend to her immediately because it was like weird sounds this woman was making but uh yeah I've never heard of anyone having a past life regression as some sort of alien being with tentacles breathing liquid ammonia or anything like that um I think one of the main

reasons I there's two main reasons that can come to mind as why people have past life aggressions they remember being a person and not a non a non-human one is that it's their subconscious imagination Conjuring this stuff up like through hypnotic trance that kind of a thing a lot of the time it's just your subconscious imagination Conjuring up this really vivid imagination this imaginary past life regression because you're told to remember a past life and so you dutifully just conjure one up in your imagination I'm sure that happens a lot of the time so that's one another explanation of why past life aggressions are usually people is

because most of us were people in past in our past lives you know our past several lives anyway it's just that we have human Karma so it causes us to be reborn as humans as a general rule we're just our momentum is is moving in a human direction and you know we might be getting into to a more refined human level you know we might have started off as crude barbarians with no sense of compassion or whatever and we're gradually getting wiser and better you know we're becoming more saintly or sagely kind of humans but still for most of us we are on a human trajectory you know you die as a human

you've got predominantly human Karma so

that causes you to be reborn as a human

again so that's another reason those

would be the two main

reasons take your pick he pays your

money and he takes your choice so I'm

just going to move on to covac and CAD

Z's next

question which I don't fully understand

because I think he uh failed in the

grammar Department in this

question but I will proceed maybe I'll

I'll figure it out reading it this time

in jism there are two main branches with

the most obvious distinction being that

one sect has naked monks like mahavira

was while the other sect has monks wears

white cloth do the Buddhist text ever describe what the monastics of the Jane tradition as naked like their leader so cacad Zena gets a d at Best in in English grammar on this one does the Buddhist text ever describe what the monastics of the Jane tradition as naked like their leader um I think maybe he's asking if the Buddhist text ever described Janes as being naked um in which case yeah I mean they would belong with the the naked athetics so yeah the aicas were pretty much all naked I'm pretty sure and uh the James and the aicas um were closely

related I think it may be that maali goala who was um one of the leaders of the Jas in the Buddhist time uh at one point was a disciple of mahavira it could be vice versa but I think it was um malali goala the the aaka who had gone to the Jane mahavira for for Spiritual instruction at some point so um yeah it's I think Janes were generally described as naked in the in the Buddhist text if if their clothing was described at all or their lack of same that they generally fit under the category of the naked Aesthetics they were like the hardcore radicals who looked down their nose on the Buddhist monks as like shaven-headed

householders because they wallow in sensuality like they they are able to to wear sandals you know they can they can use a sun shade if they want to they can they can accept invitations to people's houses and eat good food

there so but um I have read some Jane texts and uh i' I've mentioned this before it's one of the weirdest rules that in in the Jane text that I ever came across it's like a Jane has to cross a river there's no Ferry there's no Bridge how is he going to cross that River he can only cross the river in a boat if the boat was going to cross over anyway because if the boat goes over

just to take this Jane aeic across the Jane is making Karma by doing that and the whole religion the whole philosophy of of jism at least at this level is you exhaust all of your karma Good Karma Bad Karma you don't make any new Karma you avoid making new Karma so you're not allowed to accept food from somebody if there's a hungry dog sitting nearby because you might be depriving of that depriving that dog of of a meal which would make karma for yourself even if there's lots of flies buzzing around you're not allowed to accept food there because you might be depriving those flies of food so you can't cross the river if they're going to take you

across specially because that's making new Karma so if the boat's already going to go across and you are just able to get on it and go across with with everybody else if the boat starts to sink you're not allowed to help bailing out because that would be making Karma it might be making good karma but that doesn't matter you want to get rid of all of your karma so what you're supposed to do is if you're the kind of Jane that wears clothes you take your clothes off and you fold it up and put it on top of your head so that when the owner of the boat gets pissed off at you and throws you overboard for not helping

to bail it out your clothes won't get so wet and that's in ancient Jane texts although possibly not the addition of Jane text that exists in the Buddhist time because the Janes lost their their texts twice I think simply because they were such Aesthetics that there were fewer scholar monks like unlike the the Buddhists there were fewer Scholastic Janes that memorized this stuff and So eventually their their scriptures got lost because there were no monks left who ad memorize them so they had to have councils like like a Buddhist great Council to kind of restructure um like a Jane body of of canonical

texts so at least by the the time they
got to um the body of texts that exists
today that Janes had were like de Gambar
or skyclad and
I can't remember what the ones that were
white were
called SRA something like
that so I I hope I answer that question
but I'm not exactly sure what covac and
CAD Zena was
asking so I'm just going to move on to
covac and cot Z's third question which
is do you support the 969 movement and
I'm relatively indifferent to the 969
movement I did not participate in it in
any way

um I did not support or detract you know

it was just something going on in Burma

when I was there and I you hear a little

bit about it from time to time but I

just did not get involved so I do not

support it but I do not I have not

detracted from it or gone against it I'm

not for or

against and for those oh

boy Godzilla

okay so let's

see what was I saying 969 movement oh

yeah for those of you who don't know

what the 969 movement is it's a movement

in Burma to keep Burma Buddhist mainly

is to try to keep Burma from being taken

over by

Muslims and so there are some monks who
are really outspoken in their distaste
for allowing Muslims into the country
and for possibly even removing the
Muslim that exist already in the country
and uh yeah it just really didn't have
anything to do with me and so I
just really it was just something that
I'd hear about sometimes so I'm just
going to move on to the next question
this is from
Austin and Austin said did your foot
constantly fall asleep when you
meditated I've been meditating for a
long time and this doesn't seem to go
away um no it didn't constantly fall

asleep every once in a while one of my feet would fall asleep usually the top one like if you're sitting in the full Lotus you know you kind of have the your legs kind of like this and let see the top foot here was the one that would or would it be this one well anyways one of them would fall asleep sometimes but if you sat long enough generally it would the feeling would come back it usually if I sat for like half hour or less then it might be a problem when I tried to stand up but

um yeah it wasn't really a a serious problem for me it did happen sometimes but you generally if you sat long enough it would go away but it may be that

Austin here has um like the circulation in his legs is somewhat different from mine and so you may want to you know try different postures like if if it's like the full Lotus that's causing your leg to fall asleep then you might try the easy position where instead of folding up like this your your feet are just kind of in front of each other like this that's called the easy position sometimes called the Burmese position um or if you're doing it that way you might try getting into like a half Lotus or a quarter Lotus or eventually the full Lotus um but yeah you might want to like change up your your sitting posture

don't totally wimp out and sit in a

chair though unless you've got like a a

doctor's certificate giving you

permission to meditate sitting in a

chair so let's

see I mean

I mean if it's not really hurting you

then you might want to just tough it out

you know it's like it would be an

aesthetic practice of letting your foot

go to sleep every time you sit in

meditation and it may be that you'll

earn Good Karma through the austerity of

that which will then cause you to rise

above the situation or some

such and with that I'm moving on to the

next question which is from power and

power says you said in your video that monks need to have their genitals intact in order to be ordained this may sound silly but to what degree does the junk need to be intact let's say a monk or wouldbe monk had a tumor and had to have a testicle removed would that be disqualifying would circumcision be disqualifying too since the foreskin is removed well with regard to a male like a monk as set aside nuns for now um you don't even have to have a penis I mean a monk who cuts off his penis just I mean there's a story in the in the rules of monastic discipline about a

monk who is so tormented by lust he just wants to remove the Temptation he cuts off his penis and then the Buddha scolds him and says instead of cutting off one thing you cut off something else and then he made it a tulaa offense which is a a grave offense to cut off your own penis but he was still a monk because in in order to be a monk you have to have balls and I don't think it says anywhere in the text how many balls you have to have I think one might be enough I would assume that one would be enough although I'm No Authority on how many balls it takes to be a beu um I don't know if anybody I've

never really heard this I've never seen
this issue discussed in like monastic
literature
but uh so long as you have at least one
ball I assume that would be enough but I
mean it's not the penis it's the balls
you have to be an intact male in that
respect because if you lose both balls
you are technically a unic you cannot be
a monk anymore even if you were ordained
you stop being ordained because you are
a unic not a
man according to ancient Indian Buddhism
so and that's like one one reason why
you could not revive the bikuni order by
having five monks do like a a sex change

operation to transition over to trans

women because it wouldn't be

instantaneous it would have to be

instantaneous in order for it to be

valid because if there's any kind of

intermediate stage between man and woman

like once the balls come off that's it

you're you're a unic and you're you're

like essentially excommunicated

you are no longer

ordained so but again I'm not 100%

certain whether one ball is enough but I

assume it would

be I I would guess that one ball would

be enough but something like

circumcision is is a non it's just not a

factor because there's I I read in I

think it was like Time Magazine long ago

I think it was uh back in the late 90s

back when time magazine maybe was still

doing like legitimate

journalism that there was a special

medical unit in Bangkok Thailand that

specialized in sewing penises back on

because th men tend to be Rascals and

their wives it was almost like a fashion

trend their wives were getting revenge

by cutting off the the penis of these

monks and or not monks but their

husbands and some of these husbands who

could not get it sewn back on again by

this special unit you know like she'd

throw it down the ouse or uh in one case

she just threw it out the the window of the the Hut and then a duck came up and ate it and then just waddled off and and he couldn't get it so uh some of these men who are suddenly without a penis they ordain as monks I saw one picture of one of these dickas monks and he he had like a disgusted look on his face I mean it was definitely not a spiritual vocation for him to be a monk it was just he was just making the best of a really shitty situation

so and also with regard to nuns I mean it's kind of embarrassing you read some of the rules about what kind of woman is allowed to be a fully ordained bikuni or

nun and if if she's got like like some female bodybuilders that take like anabolic steroids they've got like a a clitoris that's like you know good sized they're disqualified they're not allowed to be ordained as a none if they've got a large penis like clitoris and there's I mean you can you can read this stuff yourself if you find a translation of the the the rules of monastic discipline not that many of you would be fascinated by such information and I'm just going to move on to the next question so what I'm just going to do and this is from Fred and Fred says can we have the link for what

did the Buddha really say

um I do think that it is on my new

website now which if I'm not mistaken

would be psa. org and it would be in the

links below this video so if you go to

the links below this video and you find

something along the lines of poa.net

and it's an essay that I wrote back when

I was a monk I think all the essays on

the poasa org website are my earliest

Buddhist essays before I started

blogging so you should be able to find

it there and with that I move on to the

questions of twin Wasabi and twin Wasabi

says I see you're a big sticks

hexenhammer fan you even have some

memorabilia of him like that coffee cup

they're better without the Wings by the way like the the oroboros I I just don't like the ones with the wings anyways twin Wasabi continues I remember him from 10 years ago when he was pretty small what made you attracted to him I was a monk living at a monastery in California and one of my main supporters really nice guy named Aaron told me about sticks hex Hammer this is back I think it was like 2016 or so and it was back when STI still had the leather jacket with no shirt and was sitting in his kitchen I think with like the spqr Roman flag behind him he hadn't been married yet or anything like

that so that's I just it was recommended to me by a supporter of mine who had similar political views I guess and uh yeah I I liked sticks I I still still likes I mean with regard to certain things he is not really in Authority even with regard to his occult stuff he kind of specializes in the occult but I don't know just for some reason I just don't resonate with him at that level and when whenever he talks about Burma he he doesn't really know what he's talking about I have I have to admit but with regard to seeing the big picture politically like what's going on in the world he's better than most at being able to see the big

picture so that's mainly the advice of a friend plus watching him and liking um his his attitude his ability to see the big picture and so forth caused me to like sticks and usually I watch him every morning before I go to work so I'll just move on to Twin Wasabi's next question have you seen rageaholic he gives me the same Vibes as sticks so you'd probably like him as well no actually I've never seen rageaholic but I might look him up as a result of this recommendation so thank thank you twin Wasabi and I'm just going to move on to the next question this is from pyramid and pyramid says any thoughts of the

criticism of terraa Buddhist temples

being

racist I've read on your favorite

website Reddit that some Buddhists

switched from terava Buddhism to

Mahayana because they said the terava

temple monks were racist against them

well I think in Burma there are quite a

few racist people in Burma which I mean

from their point of view it's it's like

they are nationalists ethnic

nationalists you know they're

traditionalists and they just assume

that being Burmese is the best the best

ethnicity there is it's it's in a way

all countries should kind of be this way

but anyways the Burmese they just assume

that being Burmese is the best that if

they really like like a European person

or or an you know a western person you

know that sometimes they'll say you know

you've got good par

ofy you might be reborn as a Burmese

person next time in your next life you

know that kind of thing or you must have

been Burmese in your past life to be

able to be a monk like this you know

they just consider being Burmese to be

really just like the Pinnacle of of

humanity aside from being a monk which

is even higher than being an ordinary

Burmese lay person

but uh so I mean they can some of them

can be kind of racist but they're it's not like a hostile racism it's just like they think that their race is is like really excellent and so they might be their racism might take the form of just being like condescending where they just assume that because you're not Burmese you don't know anything and they'll explain to you just the like the kindergarten basics of Buddhism even I as a as a senior monk would sometimes have people trying to explain to me how to meditate and who mahasi Seattle was and all this kind of stuff they just assume that foreigners don't know anything PA Al Seattle one of the most famous monks in

Burma just has this this idea that all foreigners have wrong view only Burmese people can understand dhama correctly and it's mostly like educated and upper class Burmese people have this assumption that only Burmese people can really understand Buddhism correctly and they're so dogmatic that sometimes I wonder if even they can understand Buddhism correctly because they're just stuck in in this level of words and books so

see so some Buddhists switched from terraa Buddhism to Mahayana because they said the terraa temple monks are racists against them some of it might just be a

misinterpretation of the situation if you go to like a an ethnic Temple you know you go to a Burmese temple or a Thai temple mostly they're going to be speaking Burmese or Thai you know the the lay people go there as a kind of cultural center you know they go there to speak their native language and eat their native food and do their native ceremonies and westerners even though they might be welcome just feel out of place there you know it's they just don't fit in even though the people might be really friendly maybe a little condescending but friendly you know welcoming but it's just it just doesn't fit so they might have misinterpreted

that as racism or it may be that they were just Looney leftists I mean after all they're on Reddit who are able to see microaggressions that others cannot see and in which case if they wanted to leave terava and and join Mahayana then that's fine with me I got no problem with that but uh yeah I I have met a few like Burmese terab Buddhist monks who just didn't like foreigners but as a general rule they stay in Burma they're not going to be coming to another country where they're surrounded by foreigners I mean just

kind of stupid if you're racist to then move to a country where almost everyone around you is this race that you despise so it could be something like a misinterpretation or just sort of a benevolent racism where they don't hate you or despise you or want to genocide you or whatever they just think that to be their ethnicity is superior because of course they've got dhama and you're living in a spiritual
Siberia or
whatever so I hope I answer
that so I'll just move on to the next question and this is from drunk Dr and he says how many times do you think you've said so I'll just move on to the

next question and I guess I answered

that question well gosh that's say

105 that is my guess that is how many

times I guess I have said that so I'll

just move on to the next question

106 guess I answered that

question

so next question is from Blondie and

Blondie says my question is about the

handful of leaves suta where the Buddha

says that what he has shared with the

monks is like the leaves in his hand and

I'm checking to make sure that I'm

recording here okay it says we're

recording I always got to do that at

least once generally more than an hour

after I've started doing this I'll check

to make sure I'm really recording and so

now I got to start over with with

blondie here my question is about the

handful of leav su where the Buddha says

that what he has shared with the monks

is like the leaves in his hand but what

he revealed what was revealed to him

upon Enlightenment is more like all the

leaves in the forest and what he left

out would be of no benefit to Leading a

holy life putting an end to suffering

and all that are there any clues at all

elsewhere as to what the other stuff was

that was revealed that was revealed to

him was

about any clues well I mean you can't

just he couldn't have just said it because then it would be one of the leaves in his hand and not uh one of the the leaves in the forest all around him maybe some Clues would be like the the psych powers that you attain upon buddhahood becoming a Buddha one of them is just seeing all beings going according to their K and he wouldn't be like talking about that a lot but I'm sure he'd be sort of like neim karoli Baba up on the the altar up there who I mean when they look at you they' just see right through you they'd see your past lives you know they they know you better than you know you they would be

able to see levels of your Consciousness

below what you are aware of at least

below what your conscious ego is aware

of so I mean that kind of thing you know

he might be able to see you know your

karmic situation and so forth that uh he

won't be talking about it might not be

necessary might be irrelevant but still

he would know that kind of stuff

presumably but uh aside from Little

Clues like that uh the other stuff that

was revealed to him you know it'd be

like an aspect of his functional

omniscience you know the Buddha

according to tradition was functionally

omniscient he he wasn't like a fully

enlightened Jane like a TI tonara I

guess they're called where he would know all things at all times you know his his mind would contain infinite knowledge at all times he wasn't like that but if he directed his mind towards something if he wanted to know something he would know it and so there'd be all kinds of other stuff that uh he would wouldn't be talking about you know he'd want gee is it going to rain tomorrow you know something like that I mean he wouldn't be talking about that kind of thing or you know he'd be aware of the the thoughts of the teenage girl sitting in the back who's just like thinking about the boy sitting you know a couple people

away from her you know he just let it

slide you know he just keep giving the

sermon or

whatever

so yeah I mean it would just be all

sorts of things that he would presumably

know according to tradition I mean he

was functionally omniscient and so most

of that has nothing to do with with

dhama really or becoming enlightened or

how to help somebody else to become

enlightened and so I mean he just

wouldn't spend much time talking about

it if any time talking about it so I'm

just going to move on to Blondie's next

question which is aan Sumo says that

enlighten M can never be a personal

accomplishment because it's a constant
letting go of conditions and identities
in the present persons exist in the
realm of time this is tremendous as a
wisdom teaching because people today can
hardly be present for 5 seconds without
distracting themselves with some shite
but it's a terrible way out of suffering
it would be better to go to a hospital
when your leg is infected than to let go
of your annoying anxieties about the
Gang Green eating your illusory flesh
any thoughts well I mean if you know if
you know deeply enough that it is
illusory then I mean that that can cure
you right there I mean that's apparently

what Jesus was doing certainly what Mary Baker Eddie was doing as the founder of Christian Science that Christian Science is largely based on the idea God is good God would not create anything bad sickness and injuries are bad therefore God did not create them and they just don't exist it's just a kind of delusion in your mind and so they just refuse to believe that there is such a thing as sickness or Gang Green and probably a lot of Christian Scientists have died of sickness or Gang Green that they denied existed but others who had a little bit more faith I mean you read the there's the

last chapter of Mary Baker Eddy's science and health with key to the scriptures is called fruitage if I remember correctly and it's just it's a hundred testimonies of people who were cured miraculously through Christian Science and a lot of it is stuff that is largely psychosomatic you know like like trouble with their Vision trouble with their digestion even tuberculosis which is largely psychosomatic or asthma largely psychosomatic um I mean when I say that tuberculosis is largely psychosomatic I don't mean that there's no um what do you call it it's it's like a

bacteria that causes the tuberculosis in your system um they're not saying that in a way they kind of are saying that it doesn't exist but still when I say that it's psychosomatic I'm not saying that it's just purely made up in your imagination and makes you feel sick that it's just like your mental states are determined how susceptible to tuberculosis you are sort of like asthma also I've read is like 90 % of cases of asthma are purely psychosomatic or also like herpes A lot of people know if if you're like experiencing a lot of stress like psychological stress you're more likely to get herpes and it's it's sort of like that with tuberculosis also that

if you've got like a strong mind you're

you're less likely to come down with

tuberculosis than if you're like

stressed out and and like in a state of

disequilibrium so anyways

after that long

digression I mean a lot of the cases

were this kind of stuff but I mean

there's one of the first cases was a

woman cured herself of a 40 PB fibroid

tumor it just I mean she was reading

science and health and key the

scriptures and then it was like she had

this Epiphany she just this is true my

sickness doesn't exist and she just was

running around telling people that she's

cured even before the the 40lb tumor had completely dissolved but but it just disappeared in in relatively short order and she was better another one was a broken bone guy had a broken arm he just refused to to see a doctor or anything and and it got better and then later for some for some reason a doctor did examine him and uh whether whether he was okay having a doctor examine him or not is another question but the doctor said why you you had your arm broken at one point but it was set perfectly it's completely healed at this point
so uh yeah all this was a long digression with regard to uh somebody with an infect an infected leg so which

was just like a little example uh in

this question given by

Blondie which just demonstrates my my

capacity for tangential

thought so let's get to the main

question here though I mean the main

question is any thoughts so I guess that

would be answering because it caused me

to go off on this tangent about Mary

Baker

Eddie let's see ajun suo says that

Enlightenment can never be a personal

accomplishment because it's a constant

letting go of conditions and identities

in the presence that's that's true yeah

I mean Enlightenment is not a personal

accomplishment because ultimately there is no person to become enlightened it's the realization that there is no individuality that is an aspect of Enlightenment itself so nobody really becomes enlightened which is kind of paradoxical but there we are so let's see this is a tremendous as a wisdom teaching because people today can hardly be present for 5 seconds without distracting themselves with some shite but it's a terrible way out of suffering it would be better to go to a hospital when your leg is infected than to let go of your annoying anxieties about the Gang Green EA your loser your flesh any thought well not necessarily I mean I

think from a spiritual point of view

you'd be better off dying with equinity

than living in a state of like

superficial materialism and anxiety and

worry and all this kind of

stuff so yeah I mean I don't think that

that's necessarily true at all if you

could be fully enlightened and die of

gang green it would be better from a

spiritual point of view anyway than

being perfectly

healthy uh just like a superficial

unenlightened Norm

me

so yeah that's that's some thoughts that

I had with regard to this and I mean

there's a lot more that I could say but there's like more than 50 questions so I guess I should be so somewhat concise especially after spending five minutes digressing about Mary Baker Eddie in Christian Science although Mary Baker Eddie also did say it's easier to cure somebody of cancer than it is to cure them of a bad habit because people like their bad habits that's why they became habits in the first place whereas not very many people like cancer so their their desire to let go of the cancer is much stronger than their desire to let go of of whatever their bad habit is so I'm moving on to

the next question this is from Raphael and Raphael says what are the best books you know that can free me from scientific materialism that's that's kind of an interesting question um a book on Paras pychology the trickster in the Paranormal by George P Hansen I I keep pushing that book that's a good one um the science delusion by rert sheldrake that's a good one um or like completely different kind of perspective Miracle of love stories about Nan karoli Baba who was just this amazing Miracle working Sage who lived in India back in the the 20th

century and even if most of the stories about him of these Miracles that he performed were just made up in people's imagination I mean if just 10% of them were true then he just stands scientific materialism on its ear and a lot of the people I mean there's spiritual people a lot of them are westerners like doctors and so forth who I mean they seem to be trustworthy people giving trustworthy accounts of this mindblowing stuff that neem cly Baba would do and it was part of his his way of teaching people you know he'd get some Westerner just locked into the Western point of view and this happened to Rams also ROM dos was one of these

these westerners just locked into a like
a scientific materialism kind of view
and then NE cly Baba would do something
or say something that would just
completely blow their mind you know they
just be in this state of I mean just
like tilt or error or something and then
when they're in that state it was much
easier to kind of you know ease them
into a more spiritual more profound
understanding of
reality so I mean blowing people's mind
was something he specialized
in so let's see let's review shall we
best books I know that can free me from
scientific materialism any good book on

parapsychology would at least be kind of a foot in the door you know it might not cure you of it because it's still a scientific kind of book but still you know it's it's at least getting the door a little bit open then rert sheldrake you know for example the science delusion and the main science delusion is that science already understands reality pretty much they just have to fill in a few more blanks and they'll have it all worked out that is a delusion that some of the beginning assumptions of science are already you know they're not correct and let's see what else what else did I say neem curly Baba is oh

yeah and uh the trickster in the

Paranormal which gives a very uh elegant

in my opinion theory of how the

Paranormal Works how the rules can be

broken that like empirical laws of

nature the laws can be

broken that there're it's just sort of

like a a

stable configuration of energy you know

we've got these laws of physics and so

forth it's stable but it's not the only

possible

way and you can you know once you get to

a certain level of like mental power

let's say wisdom let's say then you can

actually change the rules to some

degree

so yeah I I guess I answered that

question so I'm moving on to Rafael next

question which is did the Buddha ever

say that it is wrong to associate with

people with extremely wrong views some

Buddhists found it wrong for aan Puna to

live stream with someone like Brian Ru

who adheres to the violent ideology of

national socialism well first of all I

would say that Brian Roode does not

adhere to any violent ideology knowingly

because Brian

Rue he uh he really does think that that

all this stuff against the national

socialists and Adolf Hitler especially

is propaganda you know anyone who has

seen the propaganda against Donald Trump now might be able to appreciate a little more Brian Rue's attitude towards just the way uh The Establishment has demonized Adolf Hitler although I don't go as far as ran R does in that regard because it's pretty obvious that Hitler was really an opportunist he he was he would break promises he would make promises in order to break them at the at the ne the nearest convenient opportunity you know like his his peace paack with Stalin for example or um you know his promise with regard to um the sudon L would be his last you know after he gets the Dayton l

or after he gets Danzig or whatever you know he's he's done he's he's not going to do any more expansion anything like that um but he does think that Hitler I mean the Holocaust was to the extent that it happened Hitler didn't know about it that's what Brian Rue uh believes or has believed in the past he doesn't talk much about Hitler anymore so so he's definitely not adhering to any violent idiot theology he is a devout Buddhist who definitely endorses nonharming it's just that he is a conspiracy theorist and he thinks that the demonization of Hitler and national socialism in general is just you know

it's like the establishment demonizing someone who doesn't doesn't play ball with them and it does happen to some degree as anyone knows who sees how Donald Trump has been treated by The Establishment but I don't think Adolf Hitler was all that great of a guy I mean he would have been very interesting to hang out with sometimes you know just just have go to one of his dinner parties or something it would be fascinating I think so let's see I I just digressed again so did the Buddha ever say that it is wrong to associate with people with extremely wrong views well in the the

mongala which is one of the main paritas

or protection chants in in Terra

Buddhism it's a list the suta contains a

list of 30 38 blessings 38

great causes of great Fortune I guess

blessing is is a good term or uh what's

the other word there's another word that

I'm trying to think of ospice something

like that and number one the the number

one blessing in in the mongal lauta is

not associating with fools

I say when Bal I say cha Balan we're

nonassociating with fools so mainly a

fool is a person with extremely wrong

views among other things you know they

they have weird attachments and all

kinds of other things too but uh yeah

you would you would generally say that

someone with extremely wrong views

especially along an ethical line would

be a

fool so he did say that you're much

better off not a associating with fools

and the second blessing in the mongala

is to associate with the

wise because mental states are

contagious I mean if it's just a matter

of historical fact or like mathematics

something abstract something like that

something that doesn't really reflect

upon your virtue as a person you know

you can be grossly mistaken with regard

to you know some some aspect of History

for example and I mean that's not going
to really be a reflection on your virtue
as a
person so something like that is not a
big deal but the Buddha did warn like
the aicas he warned against the aicas
more than once about how they believed
in strict
determinism and the Buddha says you know
that kind of belief you can go to hell
for that if you seriously believe that
stuff because it's with regard to
beliefs that have an eth ethical basis
with regard to you know how you are
going to cultivate wisdom how you're
going to be a better person that sort of
thing and being mistaken about some

political figure whether it be Hitler or chairman Mau
or Abraham Lincoln or whatever then I mean that's really not that big of a deal I think uh some Buddhists found it wrong for ajan pun to live stream with Brian r who um yeah I mean
there Hitler has been so demonized that uh yeah anyone who would not speak ill of Hitler I think would would uh run a foul of some people but then aan pun he got I mean he was boycotted by a lot of people just for speaking out against um taking certain
injections that were almost mandatory and in fact were mandatory in certain

parts of the world just a few years ago

that I shouldn't

specify but he did lose a lot of support

just for being outspokenly opposed to

mandatory certain kinds of uh medical

treatment you know against people's will

that kind of

thing

so yeah to some degree the Buddha did

say it's wrong to associate with people

with extremely wrong views but that's

with regard to extremely wrong views

with regard

to like how how to

cultivate wisdom and how to walk a

spiritual path being mistaken about a

political leader who lived almost 100

years ago would be largely irrelevant

you know some people would say you know

King ajata satu wasn't that bad of a guy

I mean maybe it was just a conspiracy

theory that he murdered his own father

and became King as a as a consequence

and so forth who knows but it's it s as

the irrelevant to DH

anyway and so I'm going to move on to

Raphael's next

question which is what do you think of

the following monks who are influential

in Burma and then he left a link to an

article about The KES of

Burma and this article actually

mentioned a few monks that that I

actually have met one that I I spoken I spoke with a little bit especially unand Mala bamsa who is uh the the Abbott of a school Monastery on Mand no sagine Hill in in the the city of sagy in central Burma he's a very nice guy he's very mild-mannered monk anyways this article was essentially bashing some of these monks mainly because they support the military government but I mean one warning sign is that this article was posted by atheist Alliance International so I mean they're going to have a dim view of monks in general I think because they're atheists they're they don't like religion all that much apparently what would be the point of

being an atheist who respects religion

and religious

leaders so he he's bash he's he's got

like different famous Burmese monks and

just has like a paragraph or two

explaining why they're bad and like

theato one of the main arguments against

thusi who I've always o met in person is

that he spoke out against same-sex

marriage and I mean what do you expect

of a conservative religious leader I

mean all major religions consider

homosexuality to be immoral Buddhism

less so than certain other religions I

mean Buddhism doesn't declare the death

penalty for homosexual people but

nevertheless it would say you're better

off not being that way just from an

ethical

position and so I mean to say that

theato is bad partly because he does not

favor same-sex marriage and partly just

because he is supported and supports the

Burmese military government I mean it

does kind of make sense that you kind of

for a monk to get along with the

government rather than oppose the

government my preceptor

uh venerable hinet Seattle he was very

naive with regard to the government he

was prover you know Pro Burmese military

and just would not believe the stories

against them about how they're shooting

people in the streets and so forth also one of the senior monks in the Tula tradition who might still be alive today um he used to be a soldier before he was ordained he was like a a low ranking like a lieutenant in the army or something like that and so he had ties with the Army the the Army supported him he he got along well with the Army and so there was kind of no problem there I guess and monks really aren't supposed to be like political agitators anyway they're supposed to renounce all that kind of stuff so it does make sense from a traditional Orthodox Buddhist point of view that you get along with the

government and not like protesting in

the streets against

them with regard to C unand malab bwam

who was the teacher of a friend of mine

in Burma um the main thing that they

said against him was he was against

modern science because he preferred the

traditional Buddhist explanations of

things which are pre-scientific

and I mean a lot of Burmese people won't

even believe that the Earth is round

they believe the Earth is flat because

that's what the ancient texts say and

venerable nandala bamsa he was very

intelligent he's got the bansa suffix at

the end of his name which means he got

some award

for his his great

learning um you know he just prefers the

traditional Burmese or the the Buddhist

ancient Indian Buddhist explanation of

like cosmology and so

forth so he got he got dinged for that

in in the article and also of course he

gets along with the government and is

not protesting against the government in

the streets so what do I think of the

following monks who are influential in

Burma well I do not have a high opinion

of Theus ad I definitely I used to

fantasize about snubbing Theus when I

was a mon because he's really is

extremely LAX with regard to his

monastic discipline and so forth but

unand

maliam yeah I've got nothing nothing bad

to say about him he seemed like a a

very softspoken mild-mannered monk he

could have been very wise he was

certainly brilliant he was a brilliant

scholar

so yeah I think that this article was

definitely written by some flaming

leftist who was just bashing monks for

for various reasons and uh I don't take

it very seriously although some of the

monks are better than others I I would I

definitely had more respect for unand

Mala who is on the list then for theci

who is also on the list but Theus he was

another um

another Monk very high-profile one of

the most famous monks in Burma if he's

still alive who was speaking out against

Burma being taken over by Muslims for

example he did not he did not like

Muslims so I'm just going to move on to

the next question this is from

ruie and uh we've been talking here for

over two hours already by golly I don't

think we're going to go for three though

I think I'm despite my long digressions

I think uh I'm actually being a little

more concise than usual so anyways ruie

says I've rephrased the question yeah he

asked a question that I didn't

understand so then he he rephrased it do you think the conditioned and the unconditioned are like two straight parallel lines that never cross to Infinity no I don't think that the conditioned and the unconditioned are like two straight parallel lines that never cross to Infinity if you're going with like ukian plane geometry the conditioned would be lines in general and the unconditioned would be the plane if you go with three-dimensional ukian geometry you could say that that the condition would include planes or just

surfaces and that the unconditioned

would be three-dimensional

space see it's you start off with the

absolute which is everything and then

when you divide it up into parts that's

when you start getting some saric

condition stuff so the block of marble

is the ultimate and the the conditional

virtual statues that exist in that block

of marble are the the

conditioned they are

samsaric so that's that's how I look at

it so I'll just move on to ru's next

question also how could cessation or

Extinction be a vessel the uncarved

block of latent infinite proliferation

well cessation or Extinction is describing nirvana in a psychological or ethical sense there's two main ways you can interpret Nirvana I mean literally Nirvana means blowing out like a candle flame so maybe the oldest definition or the oldest meaning of nirvana was just becoming enlightened which was like a psychological ethical kind of a state and it may be later on or maybe it was sort of a coalescing of different Traditions that another meaning of nirvana was in the metaphysical sense of you know the Ultimate Reality or the infinite formless Consciousness that is unmanifest and the infinite unmanifest luminous allaround Etc so there's two

different ways of interpreting Nirvana

or

nibana the ultimate or the

absolute and so the cessation

let's see I'll just ask the question

again also how could cessation or

Extinction be a vessel the uncarved

block of latent infinite proliferation

well the cessation is the cessation of

the imaginary statue which just leaves

the uncarved block as the reality that

remains or it's this the cessation of in

believing this statue is real

so you're stuck in this belief that

there's a statue in that block of marble

that is ultimately real and separate

from the rest of the the marble and then finally when you get cured of that delusion then it's just the uncared block of marble and you're no longer attached to a belief that that statue in there is ultimately real in and of itself so the cessation is the cessation of Laten infinite proliferation so how could cessation or Extinction be a vessel of latent infinite proliferation because it is the latent infinite proliferation that ceases with the cessation I hope I answered that question I guess I answered that question although it is it's a kind of question that a lot of people just have

great difficulty and wrapping their head around it because as I keep saying you have to be able to deal with two different levels of reality simultaneously that nibana and samsara are not at the same level of reality so I'm just going to move on to the next question which is from nature cure and nature cure says I assume you are very much against smoking tobacco for beus but when it comes to different chemicals includ influencing the Mind tobacco has less effects than other allowable chemicals like caffeine and sugar caffeine and sugar have more effects to mind and also has strong

attachment and toxicity what would you say well I'm not entirely convinced that sugar for example uh has more of an influence on the Mind than addiction to nicotine that someone who smokes two packs a day on the one hand and maybe eats you know X number of Twinkies per day on the other hand that I mean if you stop eating the Twinkies I don't think you're going to go through physical withdrawal to the same degree the same amount of craving that you would from from smoking two packs a day for 10 15 20 years I could be mistaken uh with regard to caffeine um caffeine I mean it is a drug

a mind altering drug but it's not a mind altering drug that leads to heedlessness or clouded of mind so it wouldn't fit under the fifth precept and my opinion um it can be that some people will experience mild withdrawal like headaches if they drink like coffee all the time and then just stop but I still don't think that would be nearly as bad as the withdrawal the physical withdrawal and craving of trying to break a nicotine addiction I think not eating sugar and not consuming caffeine would be much easier after several years of doing it than not smoking would be and it just it's just common sense

really that according to the second
Noble Truth all suffering is caused by
craving and so obviously if tobacco had
existed in the Buddhist time he probably
would have banned it because it's
conducive to
craving I mean somebody like aan manun
who was a chain smoker according to
report then I mean he was literally if
he was if he was enlightened then he was
enlightened and a drug addict at the
same time which is I'm not saying that
it's necessarily impossible I mean maybe
maybe it was maybe he was an enlightened
drug addict but nicotine is an addictive
drug
certainly not as bad as

fentanyl but still I don't think it's I

think it's worse than

caffeine but that's just me I mean it's

better and worse are value judgments

anyway unless you give some specific

context in what way they are better or

worse

so yeah I am skeptical that caffeine and

sugar have more effects on the mind and

also cause strong attachment and tox

toxicity I mean to the same extent as

nicotine but I mean the Buddha knew

about I mean he didn't know so much

about processed sugar he may not have

known about caffeine since even tea

wasn't drunk in the Buddhist time in

India that I'm aware of

um he might have known about certain

stimulants like edra which some people

are saying was the the the V drug

soma um but I mean he knew about honey

he knew about palm sugar that kind of a

thing and so I mean in his functional

omniscience in his great wisdom he did

not say that eating sugar is is wrong or

should be avoided or should be against

the rules for

monks but I'm pretty sure I I imagine

that if tobacco was known in the Ganges

Valley 25 centuries ago the Buddha would

have banned it for

months just saying that's just my

opinion though and I'm going to move on

to Nature cures next

question which is is it authentic

practice of Buddhist teachings that Tha

tadin meditate all night up on lupos day

yeah it's called vigil I think and some

of the monks will kind of help

themselves through their night long

vigil by drinking red bow or some such

which reminds me I got an energy drink

here might as well crack it since we're

on the

subject so is it authentic practice of

Buddhist teachings that Tai teron

meditate all night upon aost today it I

don't

recall it being mentioned in the texts

but it's certainly not against dhama

it's not opposed to the text I don't

think there's anything about meditating

all night long that would be like

denounced by the Buddha I just don't

think so so I mean it might not be

specifically mentioned or advocated in

the polyas OR in vinea but it's not

obviously against vinia either so I

don't think there's any problem there so

whether that means it's authentic I mean

it's an authentic practice of Buddhist

teachings to the extent that it's not

opposed to the Buddhist teachings you

might call that authentic but if it's

not specifically mentioned and endorsed

then maybe it's not authentic I guess it

would depend on your definition of
authentic and so I'm going to move
on to Nature Cure's third question which
is would Myanmar ordained beus have to
reordain again if he chooses to stay at
Thai terava Monastery in Thailand well
that depends
on what school of terraa what sect he
was ordained in and what what sect the
monastery belong to for example in Tai
terraa it is notorious that the damay
sect will not do I mean they do not
consider any other monks to be ordained
except maybe the M order or the M sect
from which the dut sect was
derived but they won't do Sama or formal

of the song with most monks in Thailand even and so that would probably apply to most monks in Burma also although the dham youth it seems to me that the the burden is on them to prove that other monks are not really monks that their lineage was broken due to bad like like excommunicated monks not dropping out of the song they stay in the songa even though they've been excommunicated and you know they just keep it a secret and then they particip in ordination ceremonies and so forth back in like in medieval times this sort of thing was relatively rampant and so the dute monks in Thailand just think well it was so rampant for everybody except us that

they're not really monks anymore their

their ordination lineage has been

broken so most Burmese monks if they

wanted to live at a a damay monastery

might have to be re ordained if they

didn't want to just get treated like

novices or lay

people whe if they were ordained in the

same M tradition that the damay

tradition was derived from I actually

asked aan taner about this he didn't

answer the

question um maybe because I was being

too confrontational with regard to this

whole issue of the dam Utes saying that

nobody else is really a monk only they

are that uh there is the same mon sect that damay is dering from is also found in mon state in Burma so maybe the monks ordained in that tradition might be considered to be legit authentic monks by the damay sa and they might be willing to do formal acts of the sa with them but most other monks in Burma or or Sri Lanka or even in Thailand um are considered not to be real monks by the dam order but that's the only order that I know of there's none of that really in Burma with regard to one sect in Burma saying that we're the only real sect and all the rest are fake there's I never heard of anything like that in Burma it's only the dute sect in Thailand that

I am aware of that has adopted an attitude like that but even some Dumay monks they're they're laidback and they don't really insist on it and it seems to me that the burden is on them to prove you know innocent until proven guilty and I don't know how they would prove it maybe they can I don't know so yeah that would be the only case I know of of a non dute monk wanting to stay at a damay monastery which is a Thai tradition but it wouldn't be the other way around d a monk if he wanted to he could stay at a Burmese Monastery and the Burmese monks wouldn't

care unless they're racist against ties

or something

so I'm just going to move on to the next

question this is from maram made

Mahayana and maram made Mahayana says I

had just returned to

Germany from child-friendly Greece and

was sitting on the train home from

stutgart with my wife and our small

child two old people ordered us to leave

the train compartment because our child

was supposedly too loud she is 2 years

old and has had a long journey and has

been very well behaved up until then I

quickly became aggressive and had

thoughts of wanting to hurt them because

I don't show this kind of behavior

towards other people this incident upset me all evening and the next day it feels like in moments like this all the Buddhist books I have read and the Buddhist wisdom are suddenly gone your advice well you do not have control over what arises in your mind um I mean that's it arises going with Orthodox Buddhism due to the power of karma or Kama so what arises in your mind you really don't have control over that even a fully enlightened being would not have full control over what arises in his or her mind but how you deal with it after it arises you know you could be mindful just watch it arise

and pass away and then let's say it was

like a really icky thought that left

like this really bad aftertaste you know

it caused you to feel bad then you got

to be mindful of that too you know you

just relentlessly

mindful would be the the Buddhist the

correct Buddhist way of dealing with it

I mean you certainly don't want to act

it out and start punching

heads which apparently maram Mahayana

was not going to

do but uh yeah I mean you no matter how

much you practice you still don't have

control over what arises you know it's

past comma that is conditioning these

reactions to come up and so if you

remain unconscious you know you just follow the automatic pilot you're just going to act out what these urges tell you to do whereas if you're more mindful you got more wisdom little philosophical Detachment then you can watch it arise and not act upon it but it it can still happen so that's that's really the practice the practice is not having angry thoughts AR for example the the practice is when the angry thoughts do arise you don't act upon them and you don't just nurse them you don't sit there fantasizing even though you're not punching heads you're not going to sit there fantasizing about punching

heads so I mean that's that's the

practice right there just be mindful of

it when it arises and U be as detached

from it as possible I mean when you're

being mindful of anger let's say anger

arises if you're being mindful of it

then it's not you being angry anymore

it's just anger is arising and if you

are anything you're the one who's

observing not the thing being

observed so it's just this mental state

that's arising and you're just watching

it arise and pass

away so that is the

practice and I'm going to see what this

is

okay somebody's going to be coming over

later this evening so I'm going to have

to you're going to be hearing beeps of

texts coming and he's going to be asking

me what's going on and and I'm not going

to be answering him because I'm

answering you

guys so let's see

here I guess I answered that question so

I'm going to move on to the next

question this is also from maram made

Mahayana and he says the older I get the

less I want to have to do with other

people for me other people outside my

family mostly just mean Dua the people

at work the people at the gym the people

on the train Etc I don't feel like

discussing or interacting with others anymore I just don't want I just want my peace and I realize that you can only have that in solitude or alone in my opinion it's clear to me now why only beus who live in solitude can fully awaken thoughts well it's not necessarily only beus who live in solitude I mean it can be easier for most people to to cultivate wisdom if you're living in solitude just because there's there's fewer distractions but in my case I'm kind of the opposite I used to despise the human race as a general rule when I was a young man and now I've got more compassion for people you know I'm more

accepting of people still not completely accepting but um yeah I I do have more sympathy with the human condition now partly just because like I've explained before I tried as hard as I could to be a saint for many years and it just didn't work and so I mean how is somebody who isn't trying to be a saint GNA going to be you know properly behaving properly thinking person you know it's just I have I have more compassion for them after trying to be a saint for for decades and just not being able to manage it and and then it's like well how's how's a normie who's who's working at a plywood Mill or something

how's or working in a bakery or

something I mean he's got a wife and

four kids and all this stuff and he's

living in a culture that does not

promote Enlightenment really you know

what Chan does he have it's I have more

sympathy like more karuna more

compassion for people

now but uh let's

see I I got to go back to the question

here yeah I mean if you don't really

have much interest in interacting with

people that's fine I'm I'm pretty much

the same way even though I just said

that I've got more compassion for people

I'm more accepting of the human race now

still when I'm at work I don't stand

around socializing much I might crack a joke every now and then you know you talk about what needs to be done at work and so forth but for the most part I mind my own business and do my job and I just like it better that way I don't want to stand around talking about good restaurants or movies and that kind of stuff you know I just is just I not really much interested in that

so let's

see I just want peace I realize that you can only have it that in solitude or alone in my opinion it's clear to me now why only beus yeah I mean it's I mean if that's the way it is for you then you

might you know you might attend to that

and you know try to cultivate some mind

or cultivate Some solid ude I mean

apparently you've got a wife and a kid

so I mean you're not going to be totally

solitary unless you just abandon

them and I'm I'm starting to have these

urges I I hope that you'll forgive me

but I'm going to give a quick text to

the friend of mine who's coming over

just to let him

know

see I don't type really fast because I

don't do that swiping

thing let's see

okay all

right so yeah I mean definitely Buddhism

endorses Solitude WEA you know like Vic

ramas Swami his his first name means

Solitude

so that's that's the friend who's going

to be coming over later

let's push that farther away so the

beeps aren't as

loud and if he calls I get the Godzilla

ringtone which is nice let's

see okay I think I answered that

question it's I'm I apologize for being

distracted in the middle but that's what

happens when you don't live in solitude

see you get distracted and uh but I mean

just living in solitude is there's

certainly no guarantee that you're going

to make better progress because if

you're sitting in Sol if you're living

in solitude

um you you can just start drifting off

into eccentricity you don't get feedback

from other people and so you can just

start drifting without even noticing

then you just become like really weird

that can happen too so it is good to

have feedback from other people and

somebody can tell I mean if if people

keep telling you you're really an

[__] sometimes then you might want to

start listening to that and think wow

maybe I am even though I can justify my

conduct it makes perfect sense to me

other people are seeing me as an [__]

and so it's good to kind of introspect

and thinking well

maybe maybe I should do

something so I mean whatever your

situation is you're always in a position

to practice dhama to some degree so you

do the best you can and you make the

most of what you've what you've got and

if you're a householder with a wife and

a kid and and a job then you just do the

best you can under those sit situation

under that situation you can still be

mindful you can still be moral you can

still listen to Q&A videos you can still

contemplate dhama you can still meditate

I hope you know you get get at least 30

minutes in when the baby's sleeping that kind of thing so I guess I'm just going to move on to the next question um maram made Mahayana asked another question a third question and then before the first two the which before the first two which are actually the second and third ones he said you know disregard the other ones so I will I will disregard the third one CU we are we are going well over two hours as usual in fact two and a half at present so with his permission I'm going to skip over the question about weird Karma of people getting stabbed and so forth but uh if he likes I can I can answer that one first on the next one

and I'm just going to skip over to a question from Anthony and I I don't know if he's expecting an answer to this it was somebody asked me drunk a Dr in a previous Q&A asked me about drinking 175 proof whiskey and I thought 175 proof whiskey I never heard of such a thing so anyways Anthony says there are spirits that go up to 190 proof why do you find 175 proof whiskey so hard to believe well 190 proof is pretty much pure grain alcohol and I have heard of rum that's like like bardi 151 that's 151 proof but never in my life have I heard of whiskey that's more than like

110 proof you know like 55% alcohol by volume so I've just never heard of it and it would seem like it would just be pure grein alcohol with a little bit of maltt flavoring contaminating it you know what I'm saying so yeah thing is I find 175 proof whiskey so hard to believe simply because I've never encountered I've never seen or heard of anything getting close to 175 proof in the realm of whiskey is why so then Anthony says speaking of in your previous vid when you were talking about your experience with sigs and whiskey you mentioned that you did not inhale the cigarettes is that supposed to be a Bill Clinton

reference and I noticed that it could have been a Bill Clinton refence reference but it is true when when I was when I skipped school in fourth grade with my stepbrother Chucky and we hid inside of a parked train at a park and smoked some cigarettes that we stole from my stepfather his father U I didn't I didn't inhale I really did not and that was long before I ever heard of Bill Clinton I was the one who originated not inhaling so I'm just going to move on next question this is is from creel oh creel that's throw orer Mangrove I think we already answered one of his so I

messed up and didn't include his second question with his first question which is generally what I do it's like once you ask a question that's in chronological order but every other question even even if you ask them much later they always wind up in the same bundle the same Clump the same coagulation if you will so anyways creel also known as throat warbler Mangrove says is it lying to convince your son that Santa Claus is real and yeah it it actually is it seems to me I mean lying is when you are deliberately deceiving somebody and when you're I mean you tell your kids you know you should always tell the truth and you know don't chew

with your mouth open and you know when

when you done using something put it

back where you got it and all that you

you teach them the basics of of simple

morality

and then you feed them this [__] andbull

story about this fourth Century

Anatolian Christian Saint who is somehow

still alive and has moved at the polar

ice cap with some beings from ancient

Germanic mythology and some levitating

Caribou who flies around the world

giving presents to everybody in one

night I mean I mean you can say that I

mean some lies are worse than other lies

so I mean telling kids about Santa Claus

is kind of a white lie you know it's sort of a benevolent kind of lie but still I mean you're deceiving the kid besides I mean if we're Buddhists I mean what does Santa Claus have to do with

Buddhism in Burma they talk about Saka king of Gods the Jamin who has two books one is covered in dogde that's where the the names of the bad kids go and the other one's covered in Gold I think and that's where the names of the good kids go and I don't think he he goes around delivering presence with or without the levitating Caribou but um still he's got the books you know he he knows who's naughty and who's

nice but that I mean it may be that a

lot of the adults actually believe that

stuff because they have largely a

premodern worldview so it may be that

the parents are just making an honest

mistake telling them kids about FJ Min

and his his two books where the naughty

kids and the good kids

go but uh yeah technically speaking all

the stuff about Easter bunnies and tooth

fairies and Santa Claus and all that

it's uh I mean you're deceiving the kids

it's I I don't think anyone's going to

go to hell for

that um but I mean there is going to be

a certain disillusionment when your

child becomes old enough that other kids

are going to be explaining to him that

it's all

[__] it's just it's just a way of

parents keeping the kids under control

you know it's their way of controlling

the children like a lot of atheists say

about religion the purpose of religion

is for the government or the the the

status quo to keep everybody

subjugated so Santa Claus is like that I

guess to certain radical

children and I'm just going to move on

to the next

question this is from scholas

or

schoa and he says oh he's got three

questions all about the uh Lord of the Rings which is kind of strange but he says is the One Ring a karmic capacitor a battery that holds a temporary charge usually to get something started and then as a little commentary he says it seems that whenever a person held the ring their mental States changed or buckled under the will of the ring and they were becoming a slave to Karma which must closely resemble the one Ring's Creator Sauron well I don't think so I I don't think that tolken was thinking about uh capacitors or batteries or anything like that it it'd be more like the more

traditional like folklore kind of idea
of like a a magic sword you know it's
it's it's got some kind of secret name
like Gendry and it might have um some
sort of demonic being or other being
like trapped in the The Sword and when
you hold on to it it's like you can't
let it go and it starts controlling your
mind and taking you over I assume it
would be something more long a lines of
you know some kind of traditional
folkloric sort of explanation than uh
capacitors and batteries and that kind
of thing so that's one that's one answer
two to go scolin says why was smeagle
unable to fulfill the one Ring's full
potential unlike Frodo or Bilbo smeagle

had almost no mental resistance and upon seeing the ring he violently murdered the previous owner of the Ring who had been a member of his own family well I think that smeagle just was too inferior of a person he had less virtue you know he had less strength of character and so it just took him over really easily whereas with Bilbo baggin I mean it kind of took him over to some degree too but Bilbo had more of a a grounding in virtue I guess

Hobbit cultural conditioning is more conducive to that than whatever kind of being smeagle was who became the gollum I don't think I don't think

smigle was a hobbit too was he I don't

think so maybe he was it's hard to tell

when they shave the tops of their feet

that's pretty much the diagnostic

feature of Hobbits other than their

small size and so

forth so let's see

I guess I answer that question about

smeagle why he was unable to fulfill the

one Ring's full potential yeah I think

he was just an

inferior an inferior vehicle he just did

not have the the moral backbone or

whatever even though the moral backbone

kind of becomes an obstacle but still

you have to be have the strength to to

like not be destroyed by the energy of

this

thing and so the third question is kind

of a joke question I think is elf a

Corruption of the term

IL and then his commentary is in the

first part of Lord of the Rings after

Gandalf explains to Frodo the dangers he

had unknowingly inherited and that Frodo

would have to go on a suicide mission

and leave everyone and everything he

ever knew behind Sam barges in after

eavesdropping and volunteers to join his

quest because of his obsession with ILS

the Elder

or the Eldar were described as Fair

beautiful and ageless Immortals so I

assume that unlike the daughters of Eve they were just they would just be referred to as ILS since they were incapable of the prefixes which denote further physical maturation which would be
mil so I guess the implication here is that elf is like a Corruption of of mil or that mil comes from Elf or some such and uh I don't really don't think it works that way at all that uh elfl comes from like old some old Germanic language and uh mil is an acronym referring to
something so yeah that was kind of a joke question and so I won't I won't really go in depth in my my explanation

on that one so I'm just going to move on to the next question and uh we are getting pretty close close to the bottom for those of you who are starting to get nervous or maybe you're starting to feel the urge to pee or something just bear with me and uh we should be done in about three hours not from now but from the beginning and this is from Sam papala who used to be called Indian guy and probably still is occasionally referred to as Trevor and S papala says when in meditating I get that py feeling I think feels like energy surging through my arms and legs like a

hit a very very weak crack but it's like
I'm about to enter really good
meditation but I can't handle the
feeling because it's so sudden it's hard
to get past it and my mindfulness kind
of breaks because it's so weird I like
it and one time I was able to get
through it I think I don't really
remember what I did but I was it was
awesome so I'm kind of chasing that
Dragon any meditation advice on how how
to get past that well I mean the obvious
answer is mindfulness it's like when
you're being mindful like in the moment
when these rushes of Joy or pleasure or
exhilaration come up I mean it is
difficult not to get excited by that not

to just get washed away by it and then

you lose the the concentration but

ideally you know whatever arises you

just note it and let it go note it and

let it go if it's pain

note it and let it go if it's pleasure

note it and let it go if it's some weird

sound just note it and let it go

whatever it is whatever arises that is

perceivable note it and let it

go but uh some people do have problems

with that I used to know this guy he's a

really good guy he he had his own

construction company and he had this

ambition to just get rid of it all you

know he he liquidated his company and

went off to Burma and was d as a monk

and he naively had this idea that within

about 5 years he'd be a soda then he

could drop out come back to the west and

become a

teacher but what happened was he went to

pandama that was he was ordained there

and he would get drunk on py he was

apparently had good concentration he

would get into deep meditative States

but he would just get like plastered on

this feeling of pleasure and

exhilaration until h just get like drunk

on the joy of meditation and he just

started like cracking up a bit I mean

he'd just be laughing

uously and you know just weird stuff

would happen you know it's like weird coincidences would just have him just breaking out laughing in relatively serious situations and finally the the Abbot upand just told him like no this just not working out you're going to have to go home so he had to drop out of the he dropped out of the Monk went back to America I don't know what happened to him after that but it really was too bad because he was really a good guy and he was serious at least with regard to wanting to renounce the world temporarily you know he got rid of his business and everything um but it can be a danger for

some people other people your progress is slow and painful you know there's like four kinds of spiritual progress there's fast and painful slow and painful fast and pleasant and slow and pleasant so slow and pleasant I mean that might be someone who's getting a lot of py but it's like derailing their meditation over and over again I was I was sort of grinding with the slow and painful path a lot of the time anyway but getting back to the original question the thing to do really is just be as mindful as you can when it arises don't let it just sweep you off your feet so to speak just observe it mindfully just note it and let it go

note it and let it

go and uh the more you practice that the

better you'll get at it until finally

you will Master it the God's willing and

so I'm going to move on to the next

question also from s papala formerly

known as Indian guy and sometimes

presumably still called

Trevor and he says do you think that we

see do you think that we can fall into

ignorance even with Buddha's teaching

still existing in samsara or do you

think that it would have to be gone

completely for us to fall into ignorance

as a whole well if youve got the Buddha

living in the Ganges Valley you know 25

centuries

ago I mean people in Southern India are

going to be completely ignorant of that

people in North America are going to be

completely ignorant of that people in

Japan people everywhere

except some places in the Ganges Valley

and

even the people in the Ganges Valley

some of them weren't Buddhists they

didn't care you know the there just this

new cult leader called Goda that I mean

a lot of most people just they didn't

become Buddhists in fact some of the

people that did become Buddhists like

the group of six monks I mean they were

just foolish Rascals regardless even

though they be they were in the presence of the Buddha himself but they were like what the says you know a fool is like the spoon that sits in the bowl of soup and never experiences the flavor of the soup that if you're just a foolish person then the wisdom of a Buddha may not be enough to help you very much that you might just be closed off to it you know you just got this shell of foolishness protecting you from liberating wisdom so let's see get back to the question see if I answered this question cuz I'm not entirely sure at present do you think that we can fall into

ignorance even with Buddhist teachings

still existing in samsara yeah obviously

I mean most people have fallen into

ignorance I mean at least they're not

getting any better just because Buddhism

exists in this world I mean even

Buddhism itself has been changed

radically and I mean there's a lot of

just silliness that the Buddha himself

probably would have denounced that is

included in in various schools of

Buddhism at present

so I mean do not underestimate the power

of human

stupidity let's

see did I answer the

question yeah I think I answered that

question so I'm going to move on to the next question this is from Proto sudo Monk and Proto sudo monk he's uh elaborated now he he used he usually has like a little heading for a question and then the question but now he's got the heading for the question and then like a little synopsis like the what is it called like in a scientific paper the abstract and then he's then he's got like a a more elaborate version below that so his this the title of this question is karma meditation and the brain and then the main question is how does karma affect our meditation and our progress in the dhamma and then the the

commentarial elaboration is given the Neuroscience evidence of how meditation subst eventually changes the brain one might argue that the deepest meditation can only happen after say 20 to 30 years or 10,000 Plus hours of formal practice if Karma and rebirth are true and one has advanced in meditation across many lifetimes their brain structure may not reflect that one of deep meditations rebirth is a reset of the brain potentially removing all progress how does the neuros science of meditation fit into the Paradigm of karma well how does the Neuroscience of meditation fit into the Paradigm of karma it really doesn't I mean at least

you can put forth a good case that it doesn't it's more like I mean Neuroscience does not condition our Karma our Karma conditions Neuroscience our karma is allows us even to hear about neuroscience and our karma is going to determine what theories of Neuroscience we're going to be exposed to and to some degree what theories of Neuroscience we're going to believe so Neuroscience is just like the materialism stuff that at least according to me isn't ultimately real I mean Karma also isn't ultimately real but it's closer to reality than physical matter is we have no direct experience

of physical matter all we know is our

own mental States you know like this cup

how do I know this cup is is here in my

hand well I see it I feel it it's all

mental

Sensations it's sensory data which is

mental that's the only way we know that

this cup is here and if we get rid of

all the mental States the cup just poofs

out of existence it just merges with

void and Neuroscience is the same

way Karma at least you're getting into

something

mental so that's you have more direct

experience of

that see the the main question how does

karma affect our meditation and our

progress in the

Dharma

well is as your karma becomes more

subtle you become more wise it's uh as

the mental States become less crude you

you got less of a shell keeping you

unenlightened you know it becomes more

porous maybe a little more translucent

ultimately

transparent your mental States I should

say

so given the Neuroscience ex evidence of

how meditation substantially changes the

brain yeah well I

mean we are our Karma has landed us in a

universe where we've got this thing

called

Neuroscience studying how meditation

substantially changes the

brain so see Karma and rebirth are true

then one and one has advanced in

meditation across many lifetimes their

brain structure may not reflect that one

of deep meditation well I mean there are

some kids that are just prodigies like

neem Koli Baba up there who I keep keep

referring to he he just ran ran away

from home and renounced the world when

he was a kid I mean he he already had

the parmy so to speak he had the

momentum going and he had enough wisdom

that he was aware of that

momentum so rebirth not really a reset

of the brain I mean kind of it can be

but then again you're going to have a

different brain that's conditioned by

the karma you had in your previous life

and so you make progress in your

previous life you're going to wind up

with a

more I don't know more spiritual

brain a brain that can meditate

better in a culture that maybe promotes

meditating that kind of

thing so it's a matter of talent like

Talent you're born with which is largely

a an aspect of

Karma so I kind of answer that so I'm

going to move on to the Proto pseudo

monk next question which is entitled

jasana mindfulness and

nibana and then uh the main question

here the abstract the the condensed

version of the question what is profound

Progressive

meditation which I don't really

understand so we're going to have to go

we're going to have to rely on the the

more elaborate explanation of the

question here you mention in Q&A number

19 back when my q&as were Rel relatively

short that fourth of jna is the closest

to nibana an Enlighten an

unenlightenment being can

experience to me it sounds like you are

suggesting progress in the Dharma is

only deep meditation and is equivalent

to Fourth Janna but you always leave out

weas what about mindfulness s batana

that leads to weasa is this not

contemplation or a deep meditation State

could you please clarify how these terms

jna weasa mindfulness relate to the

progress of profound meditation states

that lead to nibana well yeah it kind of

leads to nibana although that also is

paradoxical because nibana is

unconditioned and has no

cause so there's also that let's see

where do I where do I grasp this

question see sounds to me like you are

suggesting progress in the dhamma is

only deep meditation no progress in the dhamma is not only deep meditation that uh I mean eventually you may have to have at least a moment of deep meditation to become enlightened but that might be like the moment before you become enlightened that some people apparently can just have this happen to them after living a virtuous life or whatever and then just having something catastrophically slam them out of their s sor rut and into a higher state of consciousness so let's see I always leave out weasa yeah well I mean we pize the Insight that arises and I have mentioned a number of times like one of my

favorite suas in the majaya which is the Lesser discourse on voidness and a monk is cultivating voidness or emptiness Sun so the first thing he does he leaves the village leaves The Village Monastery or whatever and goes out alone into a forest that's the first increase of emptiness because all the artificial hubub of humanity is Left Behind he's has the relative emptiness of a forest and then he starts meditating and he starts getting into deeper and deeper meditative states he gets all the way past forth Janna he enters into the the see the signless concentration of Mind

anima samadi which is you know um the implication is that it's even higher than fourth J it's the highest possible meditative State you can achieve and then when he comes out of that he realizes even that even the highest possible state that can be cultivated still has a beginning and an end it's still conditioned that's not it and that's that's like the Insight that's the weasa that arises and then it causes him to just sort of give up just let go of the whole psarc edifice you know it's like he realizes that you get into the highest possible meditative state that is possible to humans possible to any conscious being

that's still not it and then it just causes you to in a way just give up and let go and boom there you are because Enlightenment ultimately is effortless even though you might it might take a hell of a lot of effort to get to that point

so yeah I mean the weasa is definitely necessary the liberating Insight is necessary and just fourth Janna is not enough to do it although it gets you closer it gets you very it's sometimes in the text it's referred to as temporary

Liberation but it's not permanent

Liberation it's still condition has a

beginning and an

end so let's see what about mindfulness

sa batana that leads to weasa well the

sa batana when you're just being mindful

of

everything then I mean that's keeping

you in a undistracted state keeping you

in a more meditative State and you're

not reinforcing all this old Karma of

just having the inner monologue going

and and just being distracted and

diluted and unenlightened all the time

you know it's just it's making your mind

more clear more simple more quiet and

and then of course fourth jna according

to the text the stock definition is

purity of mindfulness so you reach the

ultimate of s

batana of the ultimate of mindfulness

anyway through getting into really deep

Janna States deep meditative

States

so

see is this not contemplation or a deep

meditation State well weasa isn't

necessarily a deep meditation State I

mean you have to be

perceiving to some degree I guess but

it's it's sort of like a Zen Coan or

something where it's you're using

perception to

like get you beyond perception like the

the the Mahayana Sutra I can't remember

what which one it is says the purpose of Lord's Buddha's teaching is to liberate us from our Thinking by means of our thinking and so we paon that is kind of like

that let's see could you please clarify how these terms Janna weasa mindfulness relate to the progress of profound meditation states that lead to Nana well Janna is controversial people do not agree on what Janna means my opinion is it's like the four stages of meditation that first Janna especially is not necessarily or was not originally necessarily A superhuman mental state weasa is just the Insight these flashes of of knowledge that arise as a result

of getting into a a subtle or a paradoxical kind of of a mental situation that it's just all of a sudden you're seeing things from A New Perspective or you're seeing things from a like a different dimension or something and mindfulness is really just in a way shutting down your thinking mind while you're still functioning um shutting it down as much as you can manage by just not keeping the inner dialogue going not interpreting everything but just staying at the level of raw data as much as you can or at least if you're doing like sa batana of like mindfulness of you know

all of your postures all of your your activities and so forth any mental state that arises anything like that anything perceivable then the scene there is only the scene and the her there is only the heard

Etc

so but actually I mean the definition of Janna is kind of controversial and you know there's the

the Orthodox traditional definition of John and even that is kind of controversial because teachers just cannot fully agree on exactly what that means and then you've got like my own preferred interpretation which would be more along the lines of like something

GC Pond would see would say in his book studies and the origins of Buddhism and I sincerely hope I at least knocked a dent into answering that question because because we got lots of questions and I got to move on to the next one which is from Wayne Sorry Wayne for keeping you waiting for three hours but who knows maybe you just fast forward and or skipped through the other answers that you weren't interested in so anyways Wayne says this concept of no self is tricky to understand if one deconstructs the body through contemplative investigation it's obvious no self can be seen because

Consciousness mind or spirit is
invisible it has no shape or form yet it
is there must be a conductor or a pilot
to our experience for we continuously
must make decisions throughout our lives
if we say Consciousness mind or spirit
is not a self I'm okay with that but to
say Consciousness mind or spirit is not
who we are then I'm totally confused
comments please and thank you well at
the samsaric level that's who we are but
at the ultimate level there is no
differentiation Also let's
see there there must be a conductor or a
pilot to our experience where we
continuously must make decisions
throughout our lives yes but those

decisions have a cause if they didn't have a cause they would just be random and that's I mean that'd be more like an epileptic seizure than than Free Will I mean the Assumption here is that if we if we make decisions there must be free will and therefore there must be a self because you can't have free will without some individuality that separate from the rest of this web of causes and conditions so I mean the decisions that are made are made according to a reason or a a group a bunch of reasons a whole web work of reasons conditions if you will

so there must be a conductor or a pilot

to our experience not necessarily I

don't think so it's like the the even at

the level of just Orthodox terraa you

have a decision just arises in as a

mental state which is conditioned by

Karma and then this this ego which is

just a a group of

perceptions just thinks that it's

separate from the rest of reality and

thinks that it's actually calling the

shots when all you have to do is try to

control your mind and you see that it

really doesn't work that

way even a fully enlightened being does

not have full control over his or her

mind I mean that's one of the the main

teachings of the Buddha second discourse

on the the marks of no self the mark of

no self

anut

so I mean at a samsaric level the the

the the level of doors and windows and

dogs and trees and clouds and all that

then yeah we have a self and we make

decisions and all that that's fine at

the ultimate level there is no

differentiation there is no

individuality there is no distinction

between this and

that and they're they're both like

superimposed upon each other just like

the the various imaginary statues are

contained within the undifferentiated

uncarved block of

marble and so with that I'm going to

move on to the next question which is

the last

question it always catches me by

surprise I'm sometimes I'm thinking man

I hope we're at least 85% of the way

through and boom I'm at the bottom of

the

scroll and this is from rpad RP

a which I think is a French word and

rpad says did the Buddha ever mention

that compassion can be misused abused or

mised placed and I would not at all be

surprised if he did I would not be

surprised if it's in the suas somewhere

but I just don't recall any suta or passage in the sutas where the Buddha is saying that compassion can be like MAA karuna like wrong compassion you know you can have right concentration and wrong concentration you can have right mindfulness and wrong mindfulness Right View wrong view but I don't recall the Buddha talking about right compassion and wrong compassion so I think that compassion in and of itself is going to be uh cousa mental state it's going to be a wholesome good skillful mental state it's going to be good karma and still you can have compassion

that that goes a you can have good intentions you know the road to hell and all that is paved with good intentions but still I mean you're mixed you've got this compassion which in and of itself is a good thing and it's mixed in with all this delusion and foolishness that kind of I mean it can cause the compassion not to seem so good after all and I think that happens a lot in like especially leftist politics I'm sorry to bring up leftist politics at the end of this Q&A but there is a lot of my feminine kind of compassion that actually makes things worse in the long run

so you know just it just vitiates or

like emasculates a civilization where you're trying to like have everybody taken care of and make it illegal for anyone to do anything dangerous so that nobody gets hurt and all that you know treating American citizens or the citizens of whatever country has children that should not allowed to make their own decisions in certain cases I mean even though they might not be causing any harm to anybody else but I I guess that's just what governments do you know that's just one of their purposes is to prevent us from doing certain things even though it might not be harmful to anybody but

maybe

ourselves so getting back to RP A's

question

again I really don't recall the Buddha

ever mentioning that compassion can be

misused abused or misplaced although it

apparently just based on empirical

observation of the world around me I can

say that sometimes it

is you know like the the childless cat

ladies who get involved in politics and

try to fix everything so that

everybody's taken care of and nobody

gets hurt and it just sort of stops the

the survival of the fittest aspect that

that like drives Evolution and drives

Improvement and

Excellence that kind of

thing so yeah I but I don't recall the

Buddha ever mentioning it although just

because the Buddha didn't mention

something doesn't mean that it isn't

true I don't think the Buddha ever

declared that you know the cube root of

27 is three but still the cube root of

27 really is three

even though the Buddha didn't say it

probably and that's that's it that's the

end of the the Q&A by golly we survived

another one at least I did some of you

out there might be dead by now but I'm

still here and I'm going to go over

there and watch my snail very shortly

but uh before I do that then just just bear in mind if you have questions about Buddhism Buddhist philosophy meditation Burma monasticism me me in particular anything like that any question you think I can answer possibly you think there's a good chance at least a 50/50 chance that I can answer a question feel free to ask it in the comments below and try to keep your questions down to a maximum of three which might be shortened down to two pray that I do not reduce it further and uh like And subscribe if you have not done so already and be be happy

hello and welcome to episode

105 of question and answer I am your

host as usual

poasa and you may notice that my

background is different this time

because we rearranged this office room

which is also the studio so it's the

same room but the background looks

different and I think probably I'm going

to have to switch it back the way it was

because you can't see the Magnificent

Sasquatch artwork from this angle cannot

see my new aquarium although it's

probably just as well at present because

it's not really done cycling and there's

like a bacterial Bloom going because the

nitrogen cycle and the microf FAA and
all that haven't completely
stabilized so it's kind of Cloudy
although my auto sinkless I got three of
them they're getting fat from all the
algae they're
eating but enough about aquari Arium or
Aquaria if you please and uh there's one
other thing I would like to mention
before I start answering questions and
that is that some of you may have
noticed that YouTube has begun
systematically deleting some of my um my
videos and they they give two reasons
for this one of them I'm not even going
to mention the other one is to make make
YouTube safe for its viewers and so for

example one of the videos that they deleted was me talking with aan Puna about the the differences and similarities between Mahayana and terava so obviously talking with an old monk about Buddhism is dangerous for the viewing Community which of course is [__] so I'm not even sure if I'm going to be able to upload this video on YouTube um because I mean they haven't said that I've got strikes for I mean they're they're up into double digits with regard to the number of my old videos some of them years old that have been taken down just deleted for the

safety of our

viewers but um I don't think I've got

any strikes against me at present so

we'll we'll see if I can upload this on

YouTube but you may uh you may want to

start watching me on bitshoot or Rumble

instead of YouTube because YouTube

really is just trying to manipulate what

is on their platform for the sake of

maximizing their control over the

beliefs and opinions of the people who

watch YouTube for mainly political and

ideological

purposes so with that as a kind of

forward or introduction or Preamble or

preface I'm going to start answering

questions and the first question is from

Thro warbler

Mangrove and Thro orer Mangrove says

Christianity has the concept of false

christs or false Messiahs is there

something similar in Buddhism and if so

did the Buddha warn about false

Buddhas well

I think in

Christianity the idea of a false Christ

or a false Messiah is like an like an

evil deliberate fraud trying to mislead

people on purpose like in the Book of

Revelation for example um I don't recall

there being anything quite like that in

Buddhism although the Buddha did warn

against like unenlightened foolish

teachers you know the blind leading the blind that kind of thing and he did say following certain teachers like aiva teachers you could wind up in hell because of just the the perniciousness of the wrong view that would instill in you causing you to perceive just your world in a very perverse way that could Lead You downwards but that's really all I can remember about um the idea of like false teachers or just unenlightened teachers maybe trying to pass themselves off as enlightened in Buddhism and uh yeah so it's it's I don't think it's quite the same as in Christianity there are going to be a few

more Christian questions coming up here including this next one also from Thor War Builder Mangrove what do you think Buddha would think of Christ would he think of him as a duded being just like the rest of us and when I saw this question it reminded me of it's it was a Zen story I think it might be in uh Zen flesh Zen bones of somebody reading an excerpts from like the sermon of the mount to a Zen priest who was living in Japan probably and asked him what he thought of it and the Zen priest says this person is not far from Enlightenment so what do I think the Buddha would think of Jesus of

Nazareth um it's it's really hard to say because we do not have a very reliable representation of what Jesus of Nazareth taught much as we do not have a very accurate record of what goab Buddha taught you know it's like it's hard to pin down exactly what he said and didn't say in in the case of Jesus of Nazareth I I would be surprised I think if he was fully enlightened but obviously he was a wise man and so I think the Buddha would probably um consider him I mean not to be bad not to be like a false teacher or anything like that but um I mean the Buddha in his wisdom might know way better than I do what whether Jesus of Nazareth really was enlightened or not

or if not you know what stage of wisdom he had he had reached but um I don't think that the Buddha would uh have a low opinion of Jesus but um based on certain things I would be surprised if Jesus of Nazareth was fully enlightened so it may be that at worst the Buddha would say well he had some wisdom to him but you'd probably be better off following someone who is more advanced it's true Jesus probably could um perform Miracles or he had psychic powers using um or abana using Buddhist terminology but um I mean to the extent that he wasn't fully enlightened assuming that Jesus

was not fully enlightened then the

Buddha would probably consider him to be

at least a little bit diluted because

everyone is duded except for a fully

enlightened

being

so um yeah questions about what what the

Buddha would think about something

that's really a tricky kind of question

cuz I mean we really can't know what an

enlightened being is thinking assuming

that the Buddha was an enlightened being

which is a very convenient working

hypothesis for

Buddhists so I'm just going to move on

to thr orer Mangrove next question which

is is our source Buddha nature if so why

did we leave it behind if we were at one with Buddha nature how did we become duded and enter Sam SAR it kind of suggests that we were bored of being Buddhas and chose to get lost in silly saric games question mark and there are four question marks here so this is really a complicated complex multi-question here with regard to is our source Buddha nature that's really a Mahayana concept terraa Buddhism doesn't talk much about Buddha nature at least not in the poly Canon it doesn't Buddha nature is mainly like your latent potential for enlightenment you know sort of like the

innate wisdom or like the the light of the Dharma Kaaya that shines through you as much as it can and I think most most people are kind of murky and translucent at best and so the the light doesn't shine through US quite quite perfectly and then we'd have to be fully enlightened for us to be like fully transparent for the light to just shine through Us full blast so to speak so is our source Buddha nature I guess you'd have to ask him Mahayana Buddhist because in Terra Buddhism the answer would just be no um because Buddha nature really is not a terraa Buddhist concept it's not found in the earliest text or the texts

that are considered by Scholars to be the earliest texts so the next part of this question if so why did we leave it behind well um you could say we left and Enlightenment behind and it it goes back to the the simile of the block of marble you got the block of marble that contains within it every possible statue including statues that are so complicated they become self-referential and start thinking that they exist as individual beings completely separate from the rest of the whole block of Marvel so we didn't really leave it behind because diluted beings have always been

here and so there was no leaving

behind it's it's just always been this

way and it says if we were at one with

Buddha nature how did we become diluted

and enter Sam SAR well I mean we are

kind of at one with the ultimate you

know the highest truth the dharmakaya

whatever you want to call

it um we're we are at one with that we

just don't realize it because we've

become self-referential

and just thinking that our thoughts are

really representing reality to us which

they are not and I'll get to that in a

in a subsequent

question uh the God's

willing and I I'm not exactly sure why

I've started waving my arms around so much when I answer questions I don't think that earlier on like in like the first 50 or so q&as at least I was waving my arms around like some kind of Italian while answering questions so I hope I didn't just offend all the Italians out there let's see so how did we become diluted and enter samsara it's been this way from the from the beginning it kind of suggests we were bored of being Buddhas and chose to get lost in silly samsar games not exactly that there are a lot of philosophical types who think that or

or just Dharma teachers of various sorts
who say that you know we started off
with with the one you know with god with
the absolute Brahman the da whatever and
then the da wanted to experience itself
through different angles and
perspectives and find out what it's like
to be an individual being and so forth
and so it divided up into all these
parts and I really don't think so some
some of those teachers may be wiser than
me but still I just cannot see it that
way because it's it's always been this
way there was no starting off with
perfection and then leaving the
Perfection to wallow through all this
stuff and then go back to Perfection

again um there there'd be no purpose to

that I mean Perfection is perfection

there's no need for Perfection to get

any better by experiencing this or that

God doesn't need to experience anything

God doesn't need people worshiping him

God doesn't need anything God is already

complete perfect

using theological jargon

there so I mean we didn't start off

being Buddhas um even if you say that we

started off with just being merged into

the

absolute then I mean still that wouldn't

be Buddhist it would just um sort

of you know it's just the the statue

that is the block of stone the block of stone is the absolute going with the the uh the analogy that within that block of stone there's always going to be an infinite number of statues including an infinite number of statues of unenlightened beings and so those statues they can try to become enlightened and they may eventually succeed in realizing that they're just the block of stone that I mean the statue is just this imaginary potential virtual form contained within the absolute but still the infinite number of statues are always going to be in there they've always been there they always will be in

there so I'm just going to move on to the next question this is from extremely rare bird an extremely rare bird says apart from sex and romance isn't politics Mara's greatest trick all the conflict and polarization that ensues is so great well I think there's a saying in the in the poly Tex that whatever it is that you're attack to that's the bait that Mara uses to hook you so whatever your attachment is I think probably for most people even something like food would be a bigger attachment than politics in fact human beings in general probably have quite a few attachments that are stronger than political

attachments except for a few political fanatics but for the most part just things that we like you know food or for some people it might be like video games or just watching movies or just thinking or just just even like anger just getting pissed off at things in general those can be bigger attachments for us and they're just sort of more built in to the human to human nature I think just the human The Human Condition you know we've got all these foibles and attachments and preferences and so forth that are just built into us to some degree politics also but I don't think if we do have like an animal Instinct for being political it's not

nearly as deep as animal instincts for
just liking pleasure and food and sex
and so
forth so I think uh it's one going with
uh you know the personification of of
evil and delusion as
Mara that uh you know politics is just
one of the one of the arrows in his
quiver so to speak and you know if that
one doesn't work he'll use something
else but all of us are here on planet
Earth as a general rule because we've
got some kind of attachments that we
haven't cured ourselves of
yet so I think I'll just move on to the
next question this is from xenoid and

xenoid says out of all the people you have met in person do you believe that any of them were fully enlightened or just on the verge of it you said that the orders of monks today aren't what they're cracked up to be but I wonder if there are still any extremely Advanced practitioners that could be stream enterers bhis satas Etc walking Among Us right now well I did answer this question a few q&as ago where I said probably my best bet for um the most advanced being I have sat in the presence of would probably be shum in Seattle I have met some other monks that were considered to be arants in fact in some parts of Burma I was considered to

be an

Arun but just because you have a

reputation for being an Arun and when

you meet someone they seem softspoken

and you know content you know untroubled

that kind of thing it doesn't mean that

they're necessarily fully enlightened I

mean St John of the Cross oh no no St

Francis of AI said that you don't really

know somebody until or you don't know

how wise they are until you've seen them

in a situation where everything's going

wrong where what usually works for them

all of a sudden stops working and starts

doing the opposite you know it's like

then you know how wise they are because

some people they can just be like seem

wise you know when they give talks

they're wise or seem wise they seem to

have it all worked out you know they've

got it together but then when they're

off camera maybe they could be like

freaking out over just trivia you don't

really

know

so let's see

here yeah

so um it's this it's the same answer as

I gave I think it was like maybe two

q&as ago where probably my best guess at

the most spiritually Advanced human

being I've ever met would beue um seato

who was a disciple of mahasi seato

mahasi seato wanted to appoint him his

successor and Shu uman SE says no thanks

and just went off and and went his own

way and started um yea on the outskirts

of

rangon and at least 10 years ago uh his

successor was um uh I almost called him

anjan seato uoda

and SE UA I mean he was just in fashion

among the

weasa like the Jet Set kind of people

you know the the the relatively wealthy

Boomers that have to go and you know

meet the the teachers that are in

fashion and so forth um but I mean Burma

he did not have a high reputation at all

people did not consider him to be

particularly wise you know among the

Burmese

Buddhist population simply because he

was like a scholar more than he was a

meditation

Master but um his teacher and the

disciple of mahasi se he he seemed to be

very wise just very just wide awake you

know just still you know he just be I

mean he'd be obviously not like Frozen

like a statue or anything but I mean

there's no fidgeting or anything like

that you know he's just just kind of got

this penetrating bright gaze to him and

I met him him only briefly but I think I

mentioned in the the last time I

answered this question that there was
also an old monk named Yuan
monci that I met a few
times um did I meet him a few times
maybe I met him only once once or twice
and he lived in a cemetery he was very
serious very mild-mannered softspoken
kind of a monk you know he seemed
content um but still that's you really
don't know until you've observed for a
long time and even then you really can't
be sure you the saying goes that only an
arant can know if somebody else is an
arant only an enlightened being can know
if another person is enlightened or
not so that's that's one reason why we

have so many fake teachers and

charlatans and so forth cult leaders and

so forth because they can pass

themselves off as wise to people who

aren't maybe all that

wise but really they're they're not what

they seem to be to these

people so let's see I guess I answer

that

question I suppose I reckon I

hypothesize that I answer that question

so I'm just going to move on to Xeno

void's second question here which I like

this question this is a good question

not that the other questions aren't good

questions but this one stands out to me

as as a particularly good question maybe

just because it's easy for me to answer it

so the question is are all thoughts Karma or are some of them whaka or the fruition of karma every now and then thoughts seemingly appear in our mind randomly with no feeding or feeling of volition associated with them this is especially true for people with certain mental illnesses which cause an overabundance of intrusive thoughts so any thought that arises in your mind especi like the first movements of a thought that we Paka that is the the fruition of Karma and then once that thought has arisen if you want to go

with it you know you're going to like

follow a chain of

Association and just keep thinking along

that direction that's you're making new

Cara but the first movements and I'm

using like a Roman Catholic term here

the first

movements are really you don't have any

control over that even an enlightened

being doesn't have complete control over

what he's going to think next I mean you

don't know what you're going to think

next until you're thinking it because if

you knew in advance what you're going to

think then you'd already be thinking it

so the thoughts

generally take us by surprise or maybe

not So Much by surprise because they're habitual so generally the same kind of thoughts keep arising but um like St John of the Cross who was the the Catholic I was referring to using the first the first motions or the first movements that he was a father Confessor and so of course you'd have hyper conscientious nuns mostly would would come to him and make confession about these thoughts that they were having and he would keep telling them you know the first motion the you know the first appearance of the thought that's not a sin it can't be a sin no matter what the thought is it

might be cursing God or or like raping the Virgin Mary or something that first thought that AR es you're not responsible for that that it's not a sin for you to experience that or in Buddhist terminology you know it's it's not you're not making any new Karma that is the fruition of old Karma but then if you follow that you know you you just keep going with that thought you know you keep extending it you keep thinking about it then that could be an issue where you should make confession if you're a Catholic or uh you know you're making new Karma by continuing with the thought if you are a Buddhist

so but it can be really Pro problem problematic like somebody who's got OCD obsessive compulsive disorder um you know they can just have these obsessive thoughts that keep arising and um it takes you know it takes some doing to uh to cure them of that or at least to get get them to the point and this is generally how it works if somebody's cured of OCD it's not that they stop having the obsessive thoughts it's just they learn to detach from them to observe them mindfully assuming that they're using like psychological techniques instead of just drugs to like suppress and deaden the arising of

thoughts

that um you know if you're being mindful

of it you just learn to detach like I

knew one of the world's leading

Authorities on obsessive compulsive

disorder and he was using a kind of sad

batana Buddhist Meditation to cure his

patients of obsessive compulsive

disorder and when they were cured it

didn't mean that they stopped having

this urge to wash their hands over and

over again or they stopped having the

the obsessive thought or whatever it was

it's just that they learned to observe

it arise and pass away without acting

upon it you know they stopped

identifying with it it's not me it's my

OCD

so I think I answer that

one yeah so I'm just going to move on to

zeni void's thirdd

question and xenoid says in a book by

the French monk I don't know how to

pronounce French names Matthew

Ricard usually I just mispronounce

French words on purpose just so that I

have an excuse for not pronouncing it

correctly because I did it on purpose

anyways getting back to this question

here in a book by the French monk

Matthew Ricard called beyond the self he

gives a description of the unconscious

mind's relationship to Buddhism could

you give your thoughts on this excerpt

and the quote is quote the general

public psychologists and neuroscientists

surely have varying views about what the

unconscious

is as for

psychoanalysis what what it calls the

depths of the unconscious are from a

contemplated perspective the outer

layers of clouds formed by mental

confusion that temporarily prevent one

from experiencing the most fundamental

nature of Mind How can there be

something unconscious in a state of pure

awareness devoid of mental construct no

Darkness exists in the middle of the Sun

for Buddhism the deepest most

fundamental aspect of Consciousness is this sun like awareness not the murky unconscious of course this is all expressed from the first person perspective and I am sure that a neuroscientist approaching this issue from the third person perspective will have a different view of the unconscious

so

um I think that for the most part I mean I've I keep saying that there are interpretations even found within the poly texts that Nirvana or the ultimate the absolute is just pure formless Consciousness just absolute you know

pure

Consciousness and so um that wouldn't

really be the subconscious you know that

would be more along the lines of the

superconscious you know that's that's

above Consciousness above our mere human

thinking ego Consciousness but still it

does seem to me that we do have a

subconscious mind like the subconscious

mind that's churning out dreams at night

when we're

sleeping or just the weird I mean like

hysterical Behavior where at the surface

you think you're acting for a certain

reason whereas deeper down you've got

other motives that your conscious mind

isn't even aware of or people who can

lie to themselves I'm I've met people I used to think that I mean how could anybody lie to themselves in order to lie to yourself you have to know that you're lying so how can you deceive yourself but just through interaction with people like this who clearly are deceiving themselves it's like one layer of your mind is like Mis misinterpreting your own like motives whereas deeper down your true motives are really running the show

so I I'm not exactly sure how that fits in with this question though let's

see I mean we do have there is like a higher Consciousness and I would say that people do have a higher Consciousness which could arguably be called a soul using conventional Truth where it's aware of all of your past lives for example um there's a book called Seth speaks it's either the Seth material or Seth speaks I read both both of them and um according to Seth this multi-dimensional entity who was being channeled through Jean Roberts deep at a at a deep level I mean we we're pretty much omniscient that if someone is lying to us and deceiving us deep down we know that they're lying to

us and that we are being deceived and still at the surface level we're still buying the the shitty car from them or whatever it is still believing their their BS stories that kind of thing so I really don't think that the existence of like a superconscious you know um just the pure infinite Consciousness that pervades the entire universe I don't think that that really would uh refute the idea that we do have like this murky subconscious mind too and I mean it's like there's different levels of the subconscious mind I mean just because we're unaware of of it

makes it subconscious so there's like higher levels of consciousness that the thinking superficial ego is unaware of and then there's like the deeper murkier kind of stuff like the the dream symbolism and so forth that also the The Superficial thinking ego is unaware there's just all these different levels of mind and the thinking ego is just one of these levels and it thinks that it's who we are but really there's all these other levels that are doing their own thing and the The Superficial thinking ego is unaware of it for the most part it might get inkling sometimes I would say though that a fully enlightened being probably has no subconscious

mind like a fully enlightened being

who's just aware through and through of

what's going on at the conscious level

subconscious superconscious all the

consciouses it's aware of all of that or

the the the enlightened being would be

that that's my guess that a fully

enlightened being has no subconscious

mind there's just no level that this

being is unaware

of so I really hope I answered that

question because I'm moving on to the

next one

anyway we do have sort of the standard

long list of

questions I think it's in excess of 40

questions so I shouldn't spend too much time um chewing on on one question when we got to maintain the momentum we got to have the flow going and so this next question is from

Fuji and Fuji is responding to a question in the previous Q&A somebody asked me of telling your kid that Santa Claus exists is that lying to your kid or not and I said yeah yeah it is lying I mean if if you're saying something deliberately for the sake of deceiving another person that qualifies as lying I mean not all lies are the same you know they're they're not all equal you can have relatively harmless lies and then you can have like really awful damn lies

and so telling your kid about Santa

Claus you know it's a cultural thing

mainly so you know telling your kids

some [__] and bll story about some

Anatolian Saint from the late Roman

Empire who mov to the polar ice cap with

beings from Germanic mythology and Lev

in Caribou and all

this I mean it's it's obviously a

[__] story that that is just

traditional that we feed the children

but still it is it's still

BS so anyways Fuji says wouldn't what

Santa does be the perfect example of

Donna therefore very Buddhist well I'm

very sorry to tell fuy but Santa Claus

doesn't really exist I'm sorry I'm sorry

I had to be the one to tell

you but that's just the way it

is anyways wouldn't what Santa does be

the perfect example of Donna not exactly

because Santa keeps a list he knows

who's naughty and who's nice and he

mainly gives the presents the good

presence to the good kids he gives lumps

of coal and things like that to the

naughty kids so that wouldn't be a

perfect example of Donna Donna if it was

perfect would would just be

undiscriminating you know it just be

motivated by just Universal

Goodwill so Santa is not the perfect

Buddhist even though he's very jolly and

generous and all that he's extremely

generous although he's probably

exploiting his elf workers and all that

so I'm just going to move on to the next

question which is from covac and sead

zida and CAC CAD zida says do you think

pure land teachings are conducive to

enlightenment

well there's a few different ways you

could look at this first of all pure

land teachings include a lot of Orthodox

Buddhist teachings you know just basic

you know morality and I don't know how

to what extent pure land teachings would

teach a lot of like deep

meditation because you know they're just

saying just you know repeat the name of you know amid Buddha or whatever and get reborn into his pure land so there is that but also

I do think that that some religions like Roman Catholicism can produce enlightened beings simply because you're going to have people that are wise they're just ripe for enlightenment who are just born into 16th century Spain for example you know or they're just raised in this religion that really is not a particularly enlightened religion but still they've got such talent that they they can become enlightened to some degree in spite of of their religion that you know it has enough of you know

encouraging morality and saintliness and you know this kind of thing that even though it doesn't even have a concept really of like being a fully enlightened arant or at least generally it doesn't still some people can manage it so um having said that uh I do think it's possible that some pure land Buddhists have become enlightened um but I do think that pure land teachings um they're not a particularly enlightened teaching essentially they're saying you know don't strive for enlightenment now instead just keep praying to this essentially mythological Buddha on in on

the off chance that he's not just a mythological iCal Buddha that he's real and he really did create this kind of paradise that somehow is not in Sam Sara and then you can you can be reborn there and then you can become enlightened easily um yeah I think you'd probably be better off just following what the early teachings told you to do if you were intent on enlightenment but it is kind of a tricky question because I do think that some members of some not particularly extremely um Enlightenment conducive Traditions can still become enlightened despite that fact and again pure land does have a lot

of traditional like earlier more

Orthodox uh teachings of Buddhism that

might be sufficient in and of themselves

to get a person you know right to the

verge of Enlightenment and maybe even

Beyond The

Verge but with regard to the wisdom of

the tradition I would not put pure land

anywhere near the top of the various

schools of Buddhism I would have to put

it pretty much towards the

bottom and I hope I didn't just offend

all the pure land Buddhists out there

but I'm just I'm just calling them as I

see them and I'm going to move on to

seov action sead zuna's next question

which is why is it called the Indian subcontinent what's so sub about it seems like more of a continent than Europe since it has its own separate tectonic plate and it is true that's one reason why the Himalayas are so tall is because India is moving like two inches per year I think northward still which is still pushing up the Himalaya Mountains as India keeps moving northwards into like Eurasia um I think it's called a subcontinent because it's you know it's getting up into Continental sort of size but it's stuck onto an even bigger continent which is the Eurasian continent or just you can just say Asia I

guess so yeah I mean dividing Europe and Asia into two different continents is just purely a it's like a a cultural thing because it's obviously I mean there's no like narrowing of the ground or anything in between Europe and Asia it's just mainly Caucasian Christians live on one side of the the mountain range what is the urals that they are like dividing Asia and and Europe and then it's like you know non-Christian Asian people on the other side or non-Christian non-white people or something but it's mainly like an ethnic division rather than a a geographic one but India uh yeah I mean

it's it's like its own little continent that is just stuck onto the bottom of a bigger continent so it's called the subcontinent seems to me so I'm just going to move on to se action C Z's third question which is I have heard some Hindus claim that Buddhism and all Indian religions are actually just a branch of the sonat Dharma or Eternal Dharma which is a term they made up in during the Hindu revivalist movements in the late 1800s to refer to Hinduism what makes these kinds of people this delusional trying to lump Buddhism into their own religion there's tens of millions or hundreds of millions of these people claiming the Buddha was a

Hindu or part of sonat Dharma and they perform constant mental gymnastics to try to prove the Buddha was actually just part of their religion maybe they are insecure in their own religion and want to be associated with religions that have a better reputation or something question mark in parenthesis or maybe they want to control the religious narrative and eventually consume Buddhism up into its fold another question mark in parenthesis well I remember when I was a very Junior monk the monastery where I was ordained Tang Pulu Caba Monastery which still exists in California near Santa Cruz um

it was essentially ruled by a certain

Indian

woman and and I was sitting in a at a

retreat where she was speaking I mean I

wasn't a disciple there I was sitting up

front as a kind of panel discussion

participant and she said the Buddha was

a

Hindu and I mean it's it's like well

that's that's pretty obviously not

true but it seems to me that in order to

be a real Hindu you would have to accept

the vdas as authoritative I mean that

for me that's just the cut off between

Hindus and non-hindus there are some

people saying there's no such thing is a

Hindu it's all just geography or

something which kind of I mean that's

obviously false too because you've got

SS and Muslims living in India I mean

right next door to the to the Hindus

some of

them so yeah I think that really the

diagnostic feature of a Hindu would have

to be somebody who considers the vas

like the four main vas at least the

first three you know

rigveda yaj Veda Seda maybe at tarva

Veda might I mean maybe some people

could be skeptical of that because it

was added

later um I mean if you accept them as

authoritative then boom it's sort of

like um there was a an ancient Indian philosophy which was flourishing in the Buddhist times called sya and Sonia kind of split into two halves there was one half of just kind of joined Hinduism and started claiming the vdas as authoritative and the other half of the Sania school just remained outside of the vdic fold so to speak and so they didn't become absorbed into Hinduism and so you have theistic Sanka which is yoga and then you've got atheistic Sanka which is still Sanka and I don't I don't know if sonka is still a living tradition I mean aside from the the theistic Sanka which is now called yoga but yeah the Buddha I mean the

Buddhism does not accept the the vdas as authoritative so why do some Hindus insist that the Buddha was a Hindu well it's partly because he was speaking like a an Indian language obviously wasn't a Muslim and that he accepts a lot of the same um philosophical tenants as Hinduism in fact he was borrowing a lot of of terminology from vdic you know Proto Hinduism but he did not consider the vdus to be authoritative and so you have to really cast a broad net to include Buddhism into into Hinduism U and some Hindus will even consider Christianity to be a branch of of Hinduism I mean

some some Hindus just have this idea

that any kind of spiritual wisdom is

just a kind of Hinduism like sonat

Dharma which means you know Eternal

Dharma you know any kind of real Dharma

would have to be a kind of Hinduism you

know they're just sort of broadening out

the definition of Hinduism to include

all

wisdom and I mean they're they're just

very inclusive I

suppose but to me I do think that the

dividing line between Hindu and

non-hindu is are the vdas authoritative

and Buddhism does not consider the vdas

to be

authoritative in fact uh in the text the

Buddha forbade monks from doing Atara stuff like the Atara Veda is it consists largely of like magic charms they like spells that kind of thing and monks are forbidden to do that so at least they're they explicitly instructed you know don't [__] with the atar OFA and so I'm just going to move on to the next question this is from oalt and oalt says what is your opinion on mantras from my experience the intention appears to be more important than the words yeah I think uh Jay Krishna mury would agree with that I mean he he famously said that it doesn't matter if

you're you're chanting om Padme home or Ram or Coca-Cola you know it's the effect is the same and I think a lot of the uh Transcendental Meditation people might disagree with that because trans Dental meditation teaches its teachers so to speak you know the teachers are instructed that you know you get like a an understanding of what the person's personality type is and different mantras will work better for different personality types and I do think that is possible but I do think that Mantra is there's nothing at all wrong with it that it is just as valid of a meditation technique as like meditation of the breath that I do M

spontaneously maybe I was a Hindu and previous life or something but a lot of the time just I can just be walking or you know doesn't matter what I'm doing just m will just start coming up especially if there's some kind of stress involved sometimes I'll just spontaneous start oming as a kind of coping mechanism or something but it it doesn't always arise that way it can be just I'm just like at work walking from one side of the shop to the other side of the shop and I'll just home will'll just start arising so I did write a a blog post I think it's in one of my books even just

a an essay about mantras and their

efficacy you know how to use them and so

forth so yeah I do think that Mantra if

it's a simple Mantra it can get you into

deep meditation like like M for example

or budo maybe I think a lot of tha monks

do budo or puto

Boo as uh I guess it's I guess they

would pronounce it puto

um as as this primary object in

meditation and it can get you into jna

I'm pretty

sure just had to have a sip of my

beverage there for those of you who are

not watching that explains the several

seconds of Silence just

now so yeah mantras are are fine if if

it works for you for some people it works better than meditation on the breath partly because to keep the Mantra going it takes effort you know you have to keep keep oming you know if your mind wanders away it may be just a part of your mind wanders away but a certain part of your mind has to keep homing you don't have to have any part of your like deliberate attention keeping you breathing because you're going to be breathing no matter what you know it takes deliberate like a deliberate effort to stop breathing to hold your breath but you can be you know flat out unconscious you're still going to be

breathing

breathing so one of the advantages of

meditating with a mantra is it does help

to keep your mind on the subject or or

the the primary

object but again you shouldn't really be

thinking about the meaning of it that

you know it's something like M it

doesn't really mean

anything which is one of the beauties of

M in my

opinion because if you're thinking about

the

meaning then you're you're still at the

level of just perceptual ideas and your

meditation is not going to get very deep

you have to get past the level of

thinking so don't worry about the actual meaning even if you're chanting something or repeating something as a mantra that does have a meaning and it it could be just about anything you know it could be life is a walking Shadow a poor player that struts and Frets his hour upon the stage and then is heard no more it is a tale told by an idiot full of Sound and Fury signifying nothing that you could just repeat that over and over again as a kind of English mantra for you know some English spiritual tradition or something there's no problem with that or dear God please have mercy upon me a sinner you know or

I mean the Lord's Prayer can be a mantra

like um contemplating the the nine

virtues of the Buddha can be a mantra

gate gate

parate

bodh but you don't think about the

meaning of it or at least your

meditation is going to get a lot deeper

if you go past the meaning of the words

so you're probably better off if you do

a mantra to do something very simple

that doesn't have any meaning that just

jumps out at

you so I'm going to move on to the next

question this is from Stellar Supreme

and I will I will get back to the

question that I just just moved on from

though and uh I'm pretty sure in one of my books maybe Buddhist pra Buddhist ethics Buddhist practice it would it would there's a discussion like an a chapter on on Mantra and meditation so now I'm going to move on to Stellar Supreme formerly known as Liber L and Stellar Supreme formerly known as Libra Lam says what do you think of my conspiracy theory that humans are like spiritual cattle where the human realm is an opportunity to individualize but where the spiritual quality of most is collective based and effectively animal Karma I don't actually believe this but I like it as a thought experiment um I'm

not exactly sure where the conspiracy

lies in this unless it's graze or

something putting our Spirits into this

realm instead of a a different realm or

some

such but uh humans I mean actually this

question reminded me of um something

that was said in the naked eight by

Desmond Morris one of the first

important books I ever read in my life

where he's talking about how humans are

at a transitional stage sexually that

our ancestors who lived in the trees

like

chimpanzees they were not monogamous at

all like a chimpanzee will have sex like

20 to 40 times a day and it's with

different chimpanzees I mean it's like

an orgy going

on um but humans when we came down out

of the trees

um a human female can have more than one

child at a one small child at a time a

chimpanzee can only have one kid at a

time because she's got to carry that

that baby through the trees when she's

swinging through the trees or or

whatever it is she's doing through the

trees so humans after they came down

onto the the the ground they stopped

being primarily

arboreal um they they started evolving

new mating strategy of monogamy where a

woman needs a man to be devoted to her

and to take care of her especially when

she's pregnant or has babies because

then she and the children are very

vulnerable and so we started evolving

more towards

monogamy but we haven't fully made the

transition yet and it looks like we

never

will because even largely monogamous

creatures will still have at least a

little bit of messing around I've heard

that even some somebody told me I think

coaction CAD Z actually informed me that

even

storks you know the the traditional

monogamous animal is there's still a

little bit of messing around based on DNA studies or something although this could just be like historic hating scientists cooking their data but getting back to uh this question what do I think of the conspiracy theory that humans are like spiritual cattle where the human realm is an opportunity to individualize but where the spiritual quality of most is collective based and effectively animal Karma yeah I mean we we're more able to individualize than maybe any other animal that most animals have no concept of individuality but we certainly are not

good at it like just humans are the are probably the animal that is best at rationality at rational thought but still we're not masters of it by a long shot and it also this this question also reminds me of the idea that I've had for a very long time that a human being is like an angel riding on the back of a dog but it's not just the angel it's also the dog so we're the Angel and the dog so it's sort of like we're like a transitional stage between small G God and animal I guess the animal should come first because we're transitioning by Hope from animal to small G God rather than the other way around so that's what I think of it I just I

gave you a few thoughts on that I'm not exactly

uh yeah I mean Libra Lam or forgive me Stellar Supreme formerly known as Libra lamb doesn't actually believe this either so I guess we can't take it too seriously so I'm going to move on on the next question this is from Saint sword or Saints word I get I keep thinking it's Saint sword though so maybe it is Saint sword Saint sword says what do you think of LSD it doesn't cause addiction or craving if anything it reduces it there's reports of LSD usage drastically curbing addictions to opiates for

instance and it doesn't cause

heedlessness despite the propaganda

against it there's debates in some

Western Buddhist communities about

whether LSD breaks the fifth precept

yeah I I mean my generation of

monks um you know the people that were

monks in the S about that were about the

same age as me you know and and older

too this would include like the the

Boomers that were hippies and so forth a

lot of us started off in spirituality

through LSD or through psychedelics it

wasn't through narcotics you know it

wasn't through opiates or downers or

anything like that it's through

Consciousness expanding drugs

you know you have like a mystical
experience I mean most of the time that
I have taken LSD I've taken it quite a
few times over the course of my life not
anytime recently but quite a few times
over the course of my life almost every
time I would have religious experiences
like mystical
experiences and I mean that happened
with with ROM dos too that's one reason
why I liked ROM da so much when I was in
high school because he started off with
psychedelics and then moved on to like
deeper spirituality or just drug-free
spirituality and I kind of emulated
that it's weird when I was a kid I mean

I I mean I was exposed to all the just say no propaganda that you know school kids are exposed to you know don't take it you're gonna you take LSD you're going to think you're G to fly you're G to jump out of window that's what's going to happen and even so I was a good kid you know I was a good student but even so I looked forward to being old enough to take psychedelics the way a lot of kids look forward to being old enough to lose their virginity so yeah it worked for me definitely and uh Romos in one of his books points out that uh some famous Swami said that God came to America in the form of LSD because Americans are

materialists and they wanted their God
in the form of a
material also so neim Koli Baba who's on
the the altar over there not no not
behind me as usual he was saying that
LSD if you take it alone when when the
weather is not really hot you know and
you got kind of a calm mind then it can
be
useful and neim Cy Baba he's the person
who famously took 12200 micrograms of
LSD with no noticeable effect and he did
it very ostenta justly held up put it
into his mouth you know washed it down
no noticeable effect because he was he
was so so conscious I guess that these

little modifications really didn't have
any effect on at least no noticeable
effect so getting back to Saints Ward's
question what do you think of
LSD yeah I think it's like a magnifier
or an
amplifier so I mean if you take it in
the wrong place at the wrong time with
people you don't trust or you've got a
troubled mind when you take it it can
just magnify that and get it worse and
then you can really freak out have a bad
trip or something but you take it like
in a forest or something you know at the
beach you know not when you're having to
interact with lots of other people maybe
just a few people that maybe are

tripping also or that at least know that you're tripping then it can be spiritually conducive I mean at the very least LSD it allows you to triangulate if you have like an expanded State of Consciousness then it can give you this deep Insight that this expanded State of Consciousness that you are experiencing is actually closer to reality than the stuff that you're wallowing in most of the time in your ordinary waking State and it's sort of gives you a like a frame of reference it helps you to understand that the ordinary Normy mentality is delusional and then also it can inspire

you to try to cultivate the same or similar states of expanded Consciousness preferably without the hallucinations um without the chemicals and then you take up meditation for example so like I said most of the monks of my generation started off with psychedelics or it seems that most of them did

so it's not all bad and I have read um there was this this hermit from Texas that lived in a Big Hollow Tree in Burma that he was getting literature A friend of his was sending him literature from this group of Doctors medical doctors who are trying to get LSD legalized because it did have powerful therapeutic

effects that it can like cure or at least be very useful in the therapy of certain mental illnesses for example and also it can help people with like terminal conditions like say they're they're dying of some some disease and they take the LSD and it gives them like an expanded Consciousness where they no longer identify with the dying body you know they they can see just the beauty and Perfection of everything and it just it it just becomes okay which is help helpful there's one it's too long of a story for me to tell right here but there is one story that was included in this literature that I was I was looking

at and about how this one guy he was a

total I mean most psychiatrist and

psychologist had just given up on this

guy and it was one therapeutic acid trip

that he took back before it became

illegal just boom It just knocked him

right out of the rut but it's uh too

long of a story so I won't tell it here

because I got to move

on see I do not think LSD breaks the

five precept fifth precept unless you

take it just for um recreational

purposes I mean if you're just doing it

to party then yeah that could break the

the fifth precept but if you're taking

it for legitimate spiritual

reasons which

is very

plausible then I I think it's I think

it's it might

illegal but I do not think it is

immoral and so I'm going to move on to

the next question which is from Twin

Wasabi and twin Wasabi says would you

ever take a pilgrimage to the Buddha's

birth place birthplace in

lumini and I did do a pilgrimage of most

of the main Buddhist sites in India it

was when I first came to Asia I was with

my teacher V pooku Seattle also known as

let's see Tulu chelon doya Seattle and a

small retinue of other monks and lay

people we all went to India before going

to

Burma and he did not want to go to

lumini because he had problems with his

Visa previously crossing the border from

India into Nepal and so he went to

pretty much all the other places except

for lumini but I was willing I mean I

was kind of disappointed that we didn't

go to lumini also because we went to all

the other

ones so yeah I was willing I was willing

to go to lumini it just didn't happen in

my

case um so yeah I've got I'm not opposed

to the idea of going to

lumini see would you ever take a

pilgrimage to the B Buddha's birthplace

of lumini I'm not sure why twin Wasabi

singles out lumini maybe he knows that

that's the one place of the main

pilgrimage sites Buddhist pilgrimage

sites that I've never gone

to yeah but it it wasn't my choice not

to go there it was the choice of my

seato so I'm just going to move on to

the next question which is from game fap

and game fap says what's the most unarm

thing you ever did as a

monk and I suppose it would be

committing s deesa offenses with a

female yep that would have to be yet I

mean there's it's it's kind of a it's

kind of a judgment case though I mean

some people would would who are aware of everything I've ever done in my life you know all of those people that that are aware of everything I ever did that they might single out different things so I mean it could be just I mean some people just think that that being sensual liking you know being heterosexual as as a a celibate monk that you know that's you know it's like sex is pretty much just dropped between the cracks of morality from a lot of people and especially people who kind of vote leftwards you know sexual Indulgence is you know it's more of a virtue than a than a sin or a vice nowadays so they

might say it would be something else and

I'm not exactly sure what they would

think it was because I was pretty strict

as a monk maybe just you know being like

a

like a Hermit that just sort of had no

use for the human race in general but

that's pretty daric

but yeah so I guess the most

undarmaa

offenses I didn't get myself

excommunicated mind you as a as a monk

with with regard

to a

female a human one

so I think I'm just going to move on to

the next question here this is from power and power says any thoughts on Pearl Davis she seems pretty cringe for my liking and at first I didn't know who he was referring to but then it turns out I mean I did a very brief search on Pearl Davis and it turns out that I have seen one or two of her videos she's kind of like a a right-wing anti-feminist type of woman and and I mean she was all right I mean she wasn't all right enough that wanted to keep watching her videos um I didn't subscribe to her Channel or anything but I mean it's I wasn't cringing I mean she she seems all right and somebody responded to this question in the YouTube comments that

because she's she has caught hell for telling the truth on YouTube I she can't be all bad so yeah I can I can pretty much agree with that that I mean anyone who catches hell on YouTube Can't be all bad so I'm just going to move on the next question this is from ruie and ruie says what is your take on Carl jong's notion of an acausal connection between events so that's synchronicity and I do have on my bookcase over there yong's essay on synchronicity which I have read and I don't completely understand how you can have an acausal connection between events that the connection would have to

be sort of causal anyway it's like how

can it be a causal and still cause

something so yeah I don't think that he

he really explained it very well but

um there was uh he gave one example and

I don't remember the name of the person

it was a French person I wouldn't be

able to to uh pronounce their name

correctly anyway let's call him Monsour

Mont glue there's this story given in in

yung's essay on synchronicity about this

guy

who ate plum pudding for the first time

I think he was a kid and it was given to

him by a certain friend named Monsour

mono then years later you know he's he's

a grownup man now he just happens to be

in a bakery or something and see some
Plum Pudding on sale so or he sees some
Plum Pudding there in like a glass case
or something and he asks for that
because he remembers that he had it once
with Monsour montigo and the like the
person behind the counter says I'm sorry
we can't sell you that is reserved for a
certain Monsour
monago so then many years after this
that he's visiting a friend at some
apartment complex and they bring out
Plum Pudding and the guy just starts he
starts joking about man all I need now
is Monsour montigo because the only
times I've ever had Plum Pudding was in

relation to this Monsour montigo and then right then somebody knocks on the door and it was Monsour monago who was this he was like a very old man his his faculties were fading sort of like the American president at present and he knocked on the wrong door thinking it was some other door and it was it was the same Monsour montigo all three times this guy ate Plum Pudding monser monl was involved although I'm mispronouncing his name so I mean there's obviously a connection but I don't know if young was he considered material reality to be real or not I mean if you take away the physical world and in the laws of

physics saying that this and that is impossible and so forth um I mean if if it's karma for example that's generating this stuff this generating the world we live in then there's really no problem with synchronicity at all if it's all mindmade as the first verse of the DAP says then yeah there's there's really no problem with that it's just when you start thinking that when you become like a scientific realist and start thinking that science explains reality although even now I mean science like like theoretical physics has gotten so surreal that you know it's like what happens really is influenced by the mind

of the Observer and so according to the legend Albert Einstein actually prevailed upon Carl Young to publish his essay on synchronicity because even in even even in Einstein's time it was no longer in in like conflict with modern science that you can still have the Mind influencing physical systems

so yeah I I really have never been able to understand how it could be a causal connecting principle between events because it would seem that there would have to be some kind of causation going on not necessarily physical causation but at least mental causation it' be your own mental States causing the event

to happen or some

such so I suppose I'll just move on the

next question here this is from scolin

or

schaden and he says are you taking

pre-orders for your fourth book and no

I'm not I mean I do have all the all the

chapters written all I got to do is come

up with an introduction and then do like

the editing of like compiling it into a

book that can then be mass-produced on

Amazon I guess and the fourth book is

going to

be assuming that I ever come out with it

because I I do work full-time I'd have

to take like a week off from work or

something to give myself just a full week to just sit down and just edit the thing and just get it done you know get all the writing done and everything the designing and all that but it would be story stories from my personal life so it would be much more autobiographical than the first three volumes of the books that I've I have on I have for sale on Amazon that I have written so no I'm not taking pre-orders sorry and then so then scolin his next question is would you kindly give an excerpt from your fourth book and um I actually read a chapter from my fourth book uh as a YouTube video called In Search Of

Death if if YouTube hasn't deleted that one too for the safety of the viewers um but anyways um in search of death was sort of a autobiographical account of me as a junior monk especially um thinking about how monks are encouraged to contemplate like corpses and so I made effort actually to find a corpse to contemplate and my first efforts were in California before I went to Asia and I called the coroner asking if if I and some other monks could come and observe an autopsy and the coroner just in this voice of lad said I wouldn't recommend it and that was as far as it got that time but then

like when I went to India to all the the pilgrimage places Varanasi was one of the pilgrimage places it was right next to Sarat you know the the Deer Park where the Buddha delivered his first sermon it was not far from Banaras or barasi so we went to varasi also and that's where the burning gats were and none of the other monks really interested but I kind of detached from the rest of the group and went to the burning gats to watch corpses be cremated I had never never seen a a like a corpse before except like on TV or in pictures or something I never even attended a funeral before at that point so um

anyways this is like an excerpt from me at the burning gats in bonares I'm not going to give a really long one just like one paragraph and it is as follows quote I remember while watching the corpse burner children were running among the fires and corpses playing and laughing people can get used to anything one of the kids ran past me and bumped into me squealing and giggling which irritated me at the time a water buffalo in the brainlessly Placid prehistoric manner of water buffalos slowly ambled among the fires eating flowers that had been that had dropped from beers onto the ground

an Indian man offered me some kind of drug looking stuff which I refused later I was told that it was some kind of chewing tobacco one strange thing that I remember was the smell of the place have you ever smelled something that very strongly reminded you of something else yet you couldn't quite remember what it reminded you of that was happening to me at the burning gats I knew that I had smelled that smell somewhere before and was racking my brains trying to figure it out when suddenly it dawned on me a wiener roast it smelled like a wiener roast

there

unquote so that's an excerpt and I'm

going to move on to the next question

this is from

Romeo and this is kind of an interesting

question that has has not been asked

before Romeo says I am a 50 year-old

mental health counselor and was recently

freaked out by a conversation I had with

one of my clients my client a techsavvy

20s something was talking about his

girlfriend a few minutes into our chat I

realized that the woman he was referring

to was not a person but an online AI

entity I was totally flabbergasted as I

sat there for 20 minutes hearing about

how great a romantic partner this AI was

to my client as a professional I usually

try to keep my thoughts and feelings to myself but in this case I couldn't help but blurred out my gut reaction that having a relationship with an AI girlfriend was not the way to go my client responded to my reaction as if I was just some fuddy duddy who is out to who is out of touch with the modern world there was a movie around 10 years ago called her where the main character played by hqe Phoenix falls in love with an AI voiced by Scarlet Johansson back then I thought the concept was pretty creepy but to now see this played out in real life I feel downright scared for the future of humanity I mean AI taking our jobs is one thing but having it

replace each other in terms of relationships totally dystopian what do you think of my negative reaction to my client's AI romance is he right in thinking that I am just a Gen X stick in the mud for to bother me so much well I never watched the movie her but I have I have watched science fiction movies I think it was like the the sequel to Blade Runner had this guy who had a virtual a virtual mate I I don't know if she she was like a robot or if it was just like a holograph that was there just to talk to him I don't think I don't know if he was able to actually have sex with this woman or

there's there's also uh a movie I saw called uh gosh what was it called it was it was a movie about essentially robots with AI and there was this female robot who was just playing this guy I mean she was sort of Trapped In This laboratory type environment and and she was just playing him to get him to fall in love with her so that he would let her free and then as soon as he let her free I mean she was just boom gone you know she was out of there and left him just completely screwed over

can't remember what it's called though exmachina I think it was called so yeah I mean science fiction this has been a theme for quite a while of having like

virtual girlfriends and to some degree it's it's been around for a long time in other forms just like guys falling in love with webcam girls or you know the the chat chat women on the the the phone the sex phone hotlines and stuff or even strippers or or prostitutes to some degree I mean it's just like a misplaced like a like a mating urge that you know you just sort of apply it to to the wrong thing I mean that's kind of how pornography works too sexual stimulation so just seeing images that you know it sort of like short circuits are our animal

instincts so let's see here yeah in a

way it's kind of heading towards

transhumanism isn't it

where I mean we might just get our

personality downloaded into a computer

and then we'll be living in a virtual

world although the world we're living in

already is pretty much virtual as it

is so I think that sort of the gut

reaction that Romeo here had was a gut

reaction to something just unnatural

that this guy was essentially having a

romantic relationship with something

that was not a human female you know

sort of like somebody in a having a

romantic relationship with a sheep or I

mean to some degree even homophobia is

based on this this feeling that you know

a man sleeping with a man is just

unnatural it's creepy it's icky I don't

like it kind of a

thing and this is sort of a step in that

direction or a step past that

direction where you've got this guy who

has a girlfriend who is just the where

is it uh let's

see talking about the ideal romantic

partner or

whatever yeah I can't find it now which

is kind of

weird

anyway yeah so I'm trying to find that

one particular phrase and I can't find

it strangely because I don't want to

just sit here in silence scrolling

around looking for it but uh now I've

I've sort of lost the the thread here

but somebody just really falling in love

happily with just something nonhuman

that is obviously short Circ in human

instincts because you know the whole

Instinct of a man falling in love with a

woman is to reproduce to reproduce the

DNA sequences that's why it evolved in

us you know because it is conducive to

reproducing our Gene sequences

and this obviously isn't just like

masturbating to pornography isn't or

having sex with you know someone on

birth control even really isn't although

that's not quite as far of a a removal
from the natural way of things than
falling in love with just an AI entity
on a computer I mean probably there's no
physical body at all involved I don't I
don't don't think that there'd be an
Android involved in this
so yeah I mean to some degree as people
are getting born closer and closer to
the technological singularity you know
as in transhumanism and all that it's
going to seem completely normal to
them but it's going to seem less normal
to people who are more used to just the
natural way of
things so where exactly is the question

here let's see what do you think of my

negative reaction to my

client's AI romance is he right in

thinking I'm just a genx stick in the

mud for it to bother me so much well I

think I pretty much answered that I

mean I I can definitely understand that

uh I mean falling in love with an AI I

mean it's in a way it's just sort of

like a narcissistic thing that you don't

really want another real person involved

and we're going to we're going to get to

that in one of these in one of the later

questions here but

uh yeah in a way it's just kind of

masturbatory you know it's sort of like

porn it's like psychop porn or

something so what do I think of your negative reaction your negative reaction is a natural reaction for reasons I've already specified and uh is he right in thinking you're just a genetic stick in the mud to bother me so much from his point of view yeah I guess I mean that's kind of a value judgment but uh I would I probably have a similar attitude to to Romeo here so I guess I'll just move on to Romeo's next question here which is along the same vein do you see people falling in love with AI catching on and becoming normalized yeah I think I think that's going to happen more and more it's already happening more and more I

think there was some famous story a year

or so ago about some Japanese man who

wanted to marry a sex doll I think it

was one of the slightly like animated

sex dolls that can actually like speak

and move and and

stuff so yeah I people are going to fall

in love with all and and as like human

civilization becomes less and less

natural weirder and weirder stuff is

going to get normalized if I mean if you

can even call it

normalized so I mean people identifying

as cats there was somebody who um

applied for a job at a different shop

with the same company that I work work

for and they identified as a cat and

they're like wearing the ears and like meowing and stuff through the interview and I mean they would have just been hauled away just a few decades ago and understandably so but now it's like they had to go through the whole interview process because if they just dismissed them immediately they could get sued for discrimination so they had to go through the whole interview process and then just you know weed them out because they found someone who is a better fit because they had you know more skills or or whatever but yeah it's like we're becoming less and less natural

transhumanism is certainly a symptom and
a cause of of our just drifting away
from what is
natural and one thing that is natural is
like families people having kids that's
natural anything beside from I mean
anything going in a different direction
than than families and people having
kids is unnatural just going with the
history of the human race and his human
nature so yeah people are going to fall
in love with AI more they're going to
fall in love with animals more they're
going to fall in love with love dolls
more just because I mean the roots of
civilization are withering
away just like traditionalism and all

that sort of thing kind of keeping

civilization stabilized I mean it's all

just fall fall apart you know the center

will not

hold so I'm just going to move on to

Romeo's third question here if so what

does this mean for the future of

humanity and then parentheses he's got

birth rate quality of life Etc well

there was I read a science fiction story

gosh by someone whose last name is

bear and it was it was definitely just

well ended the transhumanist world where

you could

essentially design your own body that

some people would just be like a sphere

you know it's just it was just you just beyond human body there were there were some people that were just like Amish you know they they had like the reputation of being Amish where they just stubbornly insisted upon having their biological natural human body but it was like most of the human race you know they were just all over the place just all these different shapes and and everything and once you reached a certain age once you were dying that you just have your personality programmed just like downloaded or uploaded into a computer where you would still continue to exist in this shadowy kind of way without a physical body it was weird I

can't remember what it was called

though so what does this mean for the

future of humanity yeah it's it's hard

to say exactly but it's I mean at the

very least you're going to have

cyberpunk

dystopia um birth rates will go down

probably yeah yeah I mean why how

wouldn't they go down quality of life

that's I mean that's questionable

because some people think that with

transhumanism and the technological

singularity and everything we can just

become like

gods and in a way being able to shape

shift and that sort of thing is is sort

of a Godlike ability

too but uh I don't think that the

average human has the wisdom to really

cope with it and I do think that it's

just going to result in a kind of Crash

of civilization every other civilization

in the past has eventually crashed ours

is going to crash too largely through

decadence you know just the loss of

traditionalism that keeps everything

stabilized and strong instead you're

going to have just messed up people

identifying with cats falling in love

with computer programs all this kind of

stuff and it's just going to destabilize

Society it's not going to be able to

hold up under its own weight anymore and

then some other civilization probably

more barbaric but also more

traditionalist is just going to move in

and take

over so I mean that's just my two cents

worth my my little prophecy

there

so yeah I guess I guess I've said enough

on that so I'm just going to move on to

the next question this is from Joe do

and Jo do says is it okay for Lay people

to chant or recite texts The Meta sua in

particular well yeah the meta suut is

about the the only chant the only uh

parita that I still I could still

probably recite um I don't recite it

very often but every once in a while but I don't see why not what what would be wrong with a lay person chanting or reciting text it happens all the time in Burma lay people I mean they've memorized I mean n meta sua is is pretty pretty Elementary you know they might know all the Paras they might sit there chanting patana like Abid dama texts they might have memorized by heart the Daka patasa just chanting is they're really into it Asian people they're much more into chanting than Western people because they just don't get bored with just reciting the same thing you know on a daily basis you know like they might

chant the same thing for an hour every

day

and it's just it just gets tedious for a

lot of Western people but for some

reason the Burmese mind is really into

that they like

that

so um just as an aside this reminded me

of that same Texan hermit that lived in

a Big Hollow banon Tree in Burma he said

one time he got stung by one of the the

big centipede the Big Orange centipedes

you know I mean they get like over a

foot long big round is your finger at

least and if you get bitten by one that

it just causes excruciating Agony and he

was saying that he couldn't he couldn't meditate he couldn't sleep the pretty much the only thing he could still do after being bitten by one of these centipedes was to chant so I mean it was sort of like his meditation in a way chanting can be a kind of sort of Elementary level meditation you know it keeps your mind focused on something wholesome and you're not all over the place so in a way it's you know it's sort of like um Elementary meditation and it it depends whether or not you should even pay attention to what the words mean I mean if if you're not doing it just as a kind of a long Mantra then it might actually helpful be

helpful to you if you're chanting the metosa to actually understand the meaning of what it is that you're chanting because then you're you're kind of contemplating dhamma at the same time and The Meta is a nice it's a very nice suo the meaning of it is is deep and Good Very wholesome so yeah it's definitely okay so I'm going to move on to the next question this is from David and David says how can someone who has reached Enlightenment and therefore had a direct realization of the nature of reality then go on to make statements that are factually incorrect scientific medical

geographical cosmological Etc in my

opinion if you have direct realization

of the nature of reality you shouldn't

make scientific

mistakes you should know more than the

scientist if you have unlimited sight

how could you make geographically

incorrect statements what then is

Enlightenment if it is not to know

factual truths and be free from

errors well this is this I mean I lament

about this pretty regularly and I think

some of you who have listened to my cu

A's q&as Q&A

videos um May understand where I'm going

to be going with this and that is that

scientific realism is not

reality that someone who is fully

enlightened they know the the contian

thing in

itself and science as Kant pointed out

very

laboriously science can never get one

iota closer to the thing in itself self

science can never come anywhere near

Ultimate

Reality that to assume that this world

is reality is

delusional so I mean why would an

enlightened

being

know

like delus like know all the details

about a delusional

reality I mean really what matters for

an enlightened being is for him to know

Ultimate Reality and all these details

that are generated by

delusion I mean they're just

irrelevant so an enlightened being I

mean he may know Ultimate Reality he may

know the conent thing in itself but the

content thing as it seems which is what

almost everybody's stuck in you know

it's not ultimately real and it's

largely irrelevant to becoming

enlightened

so as a general rule enlightened beings

will just I mean at The Superficial

level they're going to be like what's

the

word creations of their

culture they're going to be culturally

conditioned to some degree that's just

unavoidable

so yeah I mean scientific this is

another case of people I don't know if

David here is a Buddhist

and I'm not trying to pick on him but I

mean people in the west just assume

scientific realism is reality and then

if they do become Buddhist they try to

like fit that into the context of

scientific realism as just a superficial

like an an app that gets added to

Scientific realism you know they kind of

superimpose it somewhere where it can

fit in might dismiss a lot of of the

important aspects of dhamon just because

you know it's not

scientific

so yeah I mean all right the question

here how can someone who has reached

Enlightenment and therefore had a direct

realization of the nature of reality

they can go on to make statements that

are factually incorrect

because they H they had a realization

into the nature of

reality Ultimate Reality not delusional

samsara or what the the Hindus called

Maya

illusion there are an infinite number of

virtual realities contained within the block of marble so to speak an infinite number of like delusion generated virtual realities and his enlightened being going to be a master of all of those which are all kind of interconnected and sort of merging into each other and blending like you got like a a conscious mind that's sort of going through these different possibilities somebody else is going through a different number of possibilities they might agree enough that they're able to interact but they're not living in exactly the same world so and then of course you've got

the whole other issue of um different kinds of enlightened beings you know you got the fully enlightened Buddha who's supposedly omniscient and can know whatever he wants to know doesn't mean that he's going to to know how many hairs I have on my head or he doesn't necessarily know that mean that he's going to know what the cube root of 56 is or like how to speak fluent Swahili I mean it doesn't necessarily mean that I mean he could if he really wanted to know that if he directed his mind towards it but why would he bother what would be the point then you've got like fully enlightened beings that have psychic

powers supposedly although some of these psychic powers can't be expl by science and so I mean they would have a certain level of like Clairvoyance and so forth but then you've got like the dry Vision to arants an an arant who has no psychic powers other than just the one psychic power of knowing that he's enlightened well he's not going to necessarily be omniscient to be enlightened is not the same as being omnicient I mean especially within like the PS saric context where PSAR is not ultimately real why would you be if you have penetrated to a direct realization of

the nature of reality why would that

make you an expert on

unreality like to know all the details

of a particular

unreality but this is I mean most

western Buddhists most western people

including most western religious people

just accept scientific realism as

obvious factual truth and just start

from there and it is like a serious

handicap so I'm just going to move on to

the next question this is from Outer

Haven and outer Haven says why are you

so reluctant to comment on burmes

politics and social issues but you have

no problem giving your opinion on

American politics I think you spent

enough time in Burma that your opinion matters well for starts I don't I never really thought that I was so reluctant to comment on burmes politics and social issues I mean when have I been reluctant I mean people just don't ask about it much so I don't answer about it much um in the past when people have asked me about Burmese politics I have answered as thoroughly and completely as I generally do with regard to other kinds of questions so I mean if I don't comment on burmes politics much it's mainly because nobody is asking me about Burmese politics much or or social issues but another thing is first of all

I haven't lived in Burma since around 2018 so I'm really haven't been keeping up on the news in Burma I mean I know about the the military coup and that sort of thing but even when I lived in Burma I was I was a monk living in a forest most of the time and a lot of time I didn't even know who the dictator was it's like somebody talks about you know president so and so and I thought what wasn't sane the president you know oh he was he he got deposed a year ago so I mean I was like a cave dwelling recluse even when I was living in Burma and so I really wasn't keeping up on the news I mean in America the news is in your face it's just hard to avoid

the news sometimes especially with
regard to politics and social
issues
um so yeah I guess that would answer the
question
seems to me I mean I'm not really
reluctant to comment on bur's
politics um I mean sometimes I I can if
people are interested I remember when I
was in Burma living in a cave somewhere
reading the gulag archipelago by Solan
nen you know it's it's about like the
KGB and its predecessors and just like
under stallin just like the the military
police or the the secret police arrested
like 1/4 of the population of Leningrad

over the course of many years just

because they had quotas you know you

have to go out and arrest 12 people and

so it's like some people they just get

woken up in the middle of the night

pounding on the door and then they just

disappear into a like a Patty wagon and

wind up at

a a labor camp a goog in Siberia

somewhere they didn't necessarily do

anything wrong they might have just uh

you know like complained about the

government to a friend of theirs which

turns into a conspiracy to overthrow the

government that kind of thing but

anyways when I read the gulag

archipelago living in Burma which was a

military dictatorship at the time it
made me feel good about living in Burma
because I mean the burmes government is
bad but it's and it's brutal but it's
also incompetent I mean there's no way
they could be as thoroughly bad as like
the the political police
in the Soviet Union I mean they hardly
have any control outside of the army
bases in the bigger cities you know like
a a village in Burma is pretty much just
self-contained politically it may be
that the village headman is appointed by
some higher up but I mean he just does
what he does and no there's there's
hardly any law enforcement unless you're

criticizing the government then they're

on you like like white on rice

so yeah the burmes burmes politics is U

is definitely very different from

America although American politics is

getting closer to burmes politics just

through the amount of this sheer

onslaught of

propaganda I'm not exactly sure when

American polit or American Media like

the mass media just became a propaganda

machine for the for the establishment

but that's pretty much what it is now

with few

exceptions but I mean it's it's like

that in Burma and the way it worked in

Burma was people would just get

saturated with so much propaganda they would think well I mean most of it's true but probably at least 5% of it I mean most of it's false but at least 5% of it's true you know I can't all be wrong so it's like just through onslaught of propaganda a little bit of it is is like soaking in and people are are just believing it

so I guess I guess I answer that question so I'm just going to move on to Outer Haven's second question here which is also is the name of the country Myanmar or Burma why do you choose to call it

Burma well it used to be called Burma up until what was it around 1988 the the government decided to call it Myanmar because Burma was a name given to it largely by the British colonialists and the the military government at that time was trying to scapegoat you know anybody they could to account for just the the like the economic backwardness and and problems of Burma so it's like it's not our fault it's because of the British colonialists that screwed us over and we just taking us a long time to recover from it that kind of thing so they just changed a lot of names like the irawati river became the aawa and rangon became Yangon and

the City of May became

Pulu that kind of

thing so the the military government

changed the name from Burma to Myanmar

although I mean it had been called

Myanmar by the natives for a thousand

years over a thousand years and Burma

and Myanmar are both Corruptions of the

word

barama but just because the natives call

it one thing doesn't mean that the

official name internationally can't be

something else I mean Japanese people

don't refer to their own country as

Japan you know it's like nion Germans

don't refer to their own country as

Germany they call it

Deutschland so it was mainly just like

the military government just sort of

reacting against the British

colonialists as a way of scapegoating

them or as a symptom of scapegoating

them because I mean the Burmese

government as I just mentioned are Inc

competent or as a general rule the bur's

military government the only thing

they're fairly good at is maintaining a

certain amount of order enough order

that they can stay in

power and I forgot where I was going to

go with

that oh but like under under the British

regime under the British Raj Burma was

the richest country in Southeast Asia and then within just a few years of getting Independence it became the poorest country in Southeast Asia and Burma should not be a poor country it's rich in natural resources has enough petroleum to be self-sustaining has pretty much unexploited Fisheries off the coast it's got some of the best Jade and diamond or not diamonds but rubies in the world you know it's got teak forests it's got fertile soil it's not grotesquely overp populated it should be a relatively prosperous country but it is largely the incompetence of the government that keeps it as a fourth

world

country and I don't think democracy was

helping it much because I mean democracy

it was just sort of opening the

floodgates to all the the like the Nos

and feminists and and capitalists and

stuff wanting to swoop in and just

exploit this unex as yet unexploited

territory

like feminists you got like the board

wives of the the leader of the the NGO

in in rangon who just sets up her own

group of trying to explain to relatively

healthy happy Burmese women why they

should be as [__] up and miserable as

Western

women so anyways getting back to uh

calling the country Myanmar or Burma I do think that the the Democracy movement continued to call it Burma just as a kind of reaction against the military government just decreeing that the name's going to be changed to Myanmar and the whole name Myanmar is just kind of it it always kind of bugged me because there shouldn't be an r at the end it's pronounced myanma but they just put an r at the end to to like signify that it's a long a m because like in a British accent you don't pronounce an r at the end of a word anyway like a car is pronounced car so they it's supposed to be Mama but

they put an r at the end which is just

dumb in my

opinion so I call it Burma just because

that's the traditional name for it it

just sounds like a prettier name it's

just I just like the name Burma better

so I just continue to call it that and I

used to say I mean if if they kick me

out for calling it Burma I'll just move

to sayam or

salon so I'm just moving on to the next

question here this is from

pyramid and pyramid says is terraa to

Buddhism what Catholicism is to

Christianity I'm just checking to see if

we're recording yeah yeah we're

recording all

right I always had to do that at least

once usually well over an hour after

I've started recording I'll just check

to make sure that it really is

recording anyways pyramids

says is Terra to Buddhism what

Catholicism is to Christianity or would

you say Orthodoxy is a more appropriate

analogy would the mahayan be the

Protestant equivalent well let's just

call that two questions here I mean

technically it's three there's three

question marks but let's just call it

two just just humor me and we'll call it

two so it's Terra to Buddhism what

Catholicism is to Christianity or would

you say Orthodoxy is more a more appropriate analogy yeah I think that probably I mean if you want to go with analogies terraa is to Buddhism what like Greek Orthodoxy is to Christianity or maybe even like something older than Greek Orthodoxy you know like some weird Syrian or Ethiopian church or something but um yeah we could say Orthodoxy probably comes closer to Catholic than Catholicism I mean there's way less homosexuality in the clergy in Terra I think Greek Orthodoxy and Roman Catholicism are both pretty much equally monastic you know they both have monastic orders and so forth I do think Orthodoxy probably comes closer to the

original teachings than Catholicism

does so yeah let's go with

Orthodoxy and then the next question

here is is would the mahayan be the

Protestant

equivalent and yeah pretty much although

we've got Protestant terraa now too

especially in the

west but it is um I mean you don't want

to push analogies too far because

analogies will always break down in the

long run for example you could say that

Buddha Goa is like the Paul Paul of

Tarsus of Buddhism or of terraa budh ISM

and I used to think that way but then

you think well no actually the Paul of

Tarsus of terava Buddhism would be MOG

patisa who most people have never heard

of but he was like the like the chairman

of the third Council who really just

established terraa along terraa in lines

with a Terra Vaden

Abida and you know the the sasti vodin

got Pur Ed from the from the SAA and

just kind of moved off into Northwestern

India

and

so but I mean you don't want to really

just insist you know that mug mugali

patisa is the Paul of tarsis

Buddhism because I mean you just don't

pushing analogies you know it's just

sort of an artificial superimposition of

two similar things and there there not going to be any kind of perfect match I mean that's the way human language works really we we think through analogy you know use a word that sort of is analogous to some other thing that the word refers to and it's not a close match at all but our mind is all messed up because we're just confusing words with what they represent so I'm just going to move on to drunk Dr here and drunk Dr surp surprised me this time because I think the the question he asked most recently before this was should he should he down a a bottle of 175 proof whiskey

belonging to somebody else so then you think well drunk Dr is kind of a wise guy isn't he but then he just out of left field he asked like this serious question here and it is what is the Buddhist perspective on gambling I got hired as a programmer for a slot machine game manufacturer but on the first day I decided to not do it partly because it didn't feel right to work in a business whose sole purpose is to make you addicted to spending money on false hope would it be immoral to directly participate in an industry that is addictive and harmful to many people's lives well gambling is frowned upon in

Buddhism I don't think it's really

breaking a precept

necessarily but it does say in the text

that gambling is is conducive to

suffering that that you know it's just a

bad habit and a wise person shouldn't do

it and uh I mean like playing the stock

market is kind of gambling too I mean if

you look at it I mean pretty much going

outside is a gamble because you don't

know if you're going to get struck by

lightning or

something but um yeah I do think that

drunk Dr did the right thing by uh not

wanting to help program a slot machine

game yeah I mean whether that would be

wrong livelihood or not is is

questionable it's like a borderline case

it depends on how you look at it you

know how how much of a heart ass you are

that's going to decide whether it's

wrong livelihood or not I do think it's

kind of

borderline but um yeah well

congratulations to drunk duck and I hope

you didn't drink the whole bottle of

whiskey that belonged to somebody else

too but yeah I mean video games is kind

of weird it's I mean a slot machine game

you're probably spending real money so

yeah that would be real gambling whereas

if you're making a violent video game

where you're shooting people and killing

people at the very least you're not

really shooting and killing any real

sentient

beings and like the

the the convenient app I got on my phone

that allows me to kill zombies I mean

zombies really are not sentient being so

it's it's okay even if they're real

zombies I think it's still okay I don't

think it would be violating any precept

and and zombies I mean they're just

they're not good fast zombies are way

worse than slow zombies though I have to

admit so let's see

here yeah would it be immoral to

directly participate in an industry that

is addictive and harmful to many

people's lives it depends on your own

mental States I mean that's like one of

the prevailing themes of my Q&A videos

is you know with such and such an action

be moral or immoral and it depends on

your mental States because two people

can do the exactly the same physical

action one person is doing something

moral the other person is doing

something immoral even though they did

exactly the same action because their

motives were

different and then one time I asked one

of my teachers this was back when I was

very Junior monk it might not have even

been ordained yet where I asked somebody

I mean is it worse to do something wrong knowing that it's wrong or is it worse to do something wrong not knowing that it's wrong and he gave me the interesting answer that it's actually worse to do something wrong not knowing that it's wrong it's actually better to do something wrong when you know that it's wrong and the example he gave the analogy if you will is that if you're going to pick something up that is hot if you know that it's hot you'll pick it up more gently you know you won't burn yourself as bad whereas if you don't know that it's hot you'll just grab right onto it and just burn your whole

hand instead of just your fingertips or

whatever so that's something to consider

I guess how well it applies to drunk Dr

situation here I'm not sure though but

it something reminded me of that and so

I I just said it I just blurted it right

out didn't

I so yeah I mean when in doubt don't do

it if you if you're like tempted or

there's a situation where you are

expected or you know you're invited or

able to do

something and it just seems not quite

right to you you're not exactly sure if

it's immoral or

not but but you can't really say if

possible it's better just to avoid it I

mean you're better off avoiding it even

though no harm would have been done then

you just dive right into it and just

[__] yourself up

so good luck to drunk dck and uh yeah

try to

avoid

programming UNH wholesome kind of

games and I'm just going to move on to

the next question which is from Wayne

and Wayne says there are 227 rules for

the monks if all the minor rules were

eliminated in your view how many

estimated major rules will there be left

well first of all I'd say there's a heck

of a lot more than 227 rules that's just

the pooka rules but outside of the ptim Moka there's probably another 2,000 rules like the rule that says a monk has to shave his head isn't one of the 227 that's that's one of the outside rules but let's just say for the sake of argument that we're referring to the ptim Moka here the 227 rules of the ptim Moka so if all the minor rules the Lesser and minor rules were eliminated well this was a debate that came up at the First Council right after the Buddha died so The Story Goes that the Buddha before he died told his attendant Ananda whose name was also Goa because they belong to the same Clan sometimes the Buddha referred to Ananda as

Goa anyways the Buddha tells Ananda that you know after he passes the Lesser and minor rules can be abolished but you know just the important rules should remain and Ananda actually caught hell at the First Council because he didn't ask the Buddha to specify because at the First Council you had 500 aans 500 enlightened beings and for some reason they could not agree on what the Lesser and minor rules were and according to the the canonical history of the First Council some of these arant thought that only the four paraja rules are important all the rest is lesser and minor which would mean

that you could tell lies you could talk dirty to women you could drink alcohol you can kill animals and all that would be okay because those are not among the four paraja rules and then some of the the arahant thought that the four paraja rules plus the 13 sesa rules were important and then it's this there was all these different views with regard to what are the the Lesser and minor rules so if 500 arant cannot agree on which the important rules are who am I to decide which rules are the important rules but the fourar of Jas obviously that would be everyone would agree the four part of J rules are

important they you wouldn't get rid of those so you can't have sex you can't commit murder you can't steal anything worth more than a few cents and you can't deliberately lie about having attained superhuman mental States but even among these lesser like Pia rules which are just intermediary that includes telling ordinary lies it includes punching another Monk in the nose it includes killing animals I mean those seem pretty basic I mean the five precepts are also included in these intermediate rules so I don't think it's really a matter of the category of offense like sesa which is

the second most uh grave level of offense includes relatively trivial rules like you're going to build a hut for yourself so you you you you you have to have the place approved where you're going to build the Hut the song has to be invited to come and look and make sure that it's not on somebody else's property and you're not going to be messing up you know living beings like an anthill or something by building your Hut there and the Hut has to be certain Dimensions you know it has to be like 8 feet by 5 feet

so I mean that's really nothing immoral about building a Hut that's too big or in in a place where you know hasn't been

approved you know it's just not a moral issue really even though it's the second most serious level of offense so just dividing it up into categories of offense paraj
s an
and seia are the are the main ones there also some additional ones that aren't in the
pooka um I mean you couldn't do it that way so you'd have to go one by one it's like which one of the which is this rule just a matter of etiquette I mean that would be kind of trivial like there's there's like a seia rule against talking with your mouth

full I mean should that be a rule that monks aren't allowed to talk with their mouthful and then so yeah I don't know maybe let's just say onethird onethird of the rules would not be lesser and minor or let's play it conservative and say half because some of it I mean it's really not that big of a deal it's just a matter of common sense I mean this whole thing reminds me of where I work where upper management is just like bombarding us with new safety rules I mean some of them are just so stupid that I mean I just flat out refused to follow some of these rules and everyone just says yeah you're right it's a

stupid rule like whenever you are in the warehouse you have to be wearing cut resistant sleeves and gloves even if you're working on a computer in the warehouse I mean you're you're trying to type in numbers in a computer you got to be having all this arm protection and everything just in case something flies across the warehouse and hits you in the arm I mean it's just it's just absurd especially if you're working in 95 degree heat you don't want to be wearing Kevlar leaves all the time I mean if you're handling sharp metal it makes perfect sense but if you're just doing inventory or something it's just the

stupidity of upper management just thinking if anyone gets hurt we might get sued we'll lose money we'll just just bombard them with these rules and I mean how how I got to that how I started venting about that when discussing monastic discipline but still it's like some of the rules of monastic discipline are are kind of along those lines it's like you don't want to give the sa a bad name and so you're not going to teach dhma to someone who's wearing a hat because it's disrespectful to have your head covered unlike in other countries where it's a sign of respect to cover your head in India it was a sign of disrespect to learn DH from a

teacher with your head covered with a

hat or a turban or some

such

so yeah let's just say 50

50% and I'm just going to move on to

next

question I'm glad that Wayne here

considers me to be more qualified than

500 aans to make this

decision and the next question is from

Mary J Mary J says if there is no

rebirth and we just die and that's it

what would the meaning of life be then

well it seems to me the meaning of life

wouldn't be all that different it'd be

essentially the same

you know it's like the four noble truths
are still true whether you you're reborn
or not whether there's an afterlife or
not and craving and attachment are still
the cause of all suffering I mean you
don't want to suffer try to reduce your
desires I mean it makes perfect sense
regardless of whether when you're dead
you're dead or whether you have an
afterlife that's going to go on forever
and
ever so I mean really all that matters
is right now anyway the present moment
art to is the power of
now so I mean just thinking about the
future and what's going to happen is
just sort of a waste of time anyway I

mean unless I mean you got to be making plans for a vacation or you know maintenance on your car or something you might have to think about the future a little bit but I mean with regard to metaphysics the most important time is right now it's the only moment that really matters according to terab Buddhism it's the only moment that really exists so be as attentive as possible to the present moment and the four noble truths are still true regardless either way and I really am sorry you guys can't see my fish tank I'm going to have to sit in a different angle but maybe I'll

just wait until the the nitrogen cycle

is complete and my

microa is all well established and

balanced and everything so anyways I'm

just moving on to uh I just happen to

look at the fish tank so anyways I'm

just going to move on to the next

question this is also from Mary J and

it's not really a question is a request

it says please show my postcard Mary J

sent me a postcard and here is the

postcard it's sent from Poland and

apparently bless their hearts the people

of Poland have not yet invented the

rectangle and so their postcards are

shaped like this

very nice it got stamps on the back and

everything okay so the next question

from Mary Jay is going a method legit

weasa well some of you have already

heard me [__] about the use of the word

weas with regard to a method because

weasa technically is Insight that arises

spontaneously it's not something that

you do it's something that happens it's

something that arises

spontaneously so

[Music]

weasa is essentially a meditation method

based on saatana or

mindfulness so is the Goa method legit

SA batana or mindfulness um pretty

much I mean no matter regardless of what

Goa Goa people tell you the Goa method really is not explicitly recommended in the TX like the going method you start off with anapana for the first 3 days I think and then you switch over to a kind of mindfulness of scanning where your body is divided up into these different areas and you just systematically go from one area to the next until you feel some sensation you know like the head area you just sit there and then you feel a sensation like my forehead has like this itchy spot right here so then and then after you you've noted that you move on to the next body area and I've never done the going method this is I might be

somewhat mistaken here but this is what I've been told is how it works and I don't know it's it's too much busy work it's kind of a an elementary method you can get way deeper in s patana where you're not like systematically deliberately like scanning and moving from one place to the next it's it's a lot of busy work which works really good for beginning meditators it might be very comfortable for intermediate meditators but it is a limited method and if you want to really go as far as you can you may have to switch methods um from Goa or from mahasi for that matter to a deeper

method I think mahasi would be superior with regard to how far you can get with it and how much it agrees with Orthodox dhama than Goa although the Goa method does have its its qualities it does have its good points and I don't want to bash the goaman I mean for starters they really emphasize like regular meditation like two hours a day at least keeping five precepts that kind of thing which a lot of we passing out like like spirit rockism and so forth I mean it's definitely Superior to Spirit rockism in my opinion you know just sort of like Western Boomer

weas is I think it's Superior to that

I'm pretty sure it's Superior to that in

fact I'm yeah I'm almost absolutely

positive that it's Superior to Western

Boomer weasa weas in parenthesis because

I don't like using the word for a

meditation

method so yeah it is I don't think it's

like strictly

against like Orthodox terraa but it's

it's definitely like a a limited sort of

simplified streamlined modified version

of it that you know it's it's not

exactly forbidden but it's certainly not

like explicitly recommended either but

it's it's okay it's better than most

that you're going to find let's just put it that way although if you do find some like a Burmese meditation Master who's teaching like the mahasi method at a retreat you might get better results there than that at a Goa retreat but goka Retreats have changed people's lives so I really do not want to badmouth the Goa method or goka meditation methods that sort of thing and I'm just going to move on to the next question which is from yuguo and yuguo has gone a little bit surreal in these in this in the next these three questions and I'm not exactly sure why but yuga's first question is I explain and explain and say the reason why and

they say they understand but still want me to be their way do they really understand and I'm guessing no I mean I've had people say they they understand what I'm saying they really liked my essay about such and such and then they'll say I really like the part where you were saying this that I never actually said so some people will think they understand and still not understand and I think that's just inevitable when humans communicate that you're never going to fully get what the other person is saying because I mean words really are trying to convey something else and the way you convey those words would be

the way you interpret those words are

going to be different from the way they

meant those words it might be just

slight little differences but still

you're never going to completely get it

unless you're just really talking about

something really simple that you're in

complete agreement on anyway maybe not

even then

so I guess I answer so I'm I'm going to

move on to the next surreal question

here don't you think you know a little

too much for your own

good well you can never really know too

much reality and then what isn't reality

isn't really knowledge

anyway so I do have a lot of information

in my head I

suppose but uh sharing it with people

does seem to be appreciated and maybe

even helpful to other people so I guess

I've got just the right amount I mean I

don't want to complain say ah I know too

much or I don't know enough either just

I mean it is what it is it's it's all

good I guess so then yuga's next

question technically is three

questions and it is as follows is it

safe is it safe is it safe and I don't

know is is this like a a reference to

the old Dustin Hoffman movie The

Marathon Man where uh some guy named

what was his name he was like a a German

he was like a a

Nazi um dentist played by uh Olivier so

Lawrence Olivier and that was it he he

he grabs Dustin Hoffman the character

played by Dustin Hoffman he keeps saying

is it safe is it safe Dustin Hoffman has

no idea what he's talking about and I

have no idea what yugao is talking about

so I'm glad that yugao isn't a dentist

who's like torturing me right now thank

you yugao for not being a Nazi

dentist but is it safe I I don't even

know in the movie it was it was some

sort of uh diamonds it was a big bag of

diamonds pretty

sure but Dustin Hoffman didn't know that

anyway I'm moving on to the next

question now this is from Anthony

and Anthony

saysi like how you go into detail with

your answers but speaking of not

inhaling what is your opinion of Bill

Clinton so this is this is sort of like

a a prolonged series of back and forth

here because somebody asked me about oh

I don't even remember what they were

asking me about but the answer involved

me skipping school in fourth grade with

my step brother Chucky and we smoked

cigarettes that we stole from his dad

and and I didn't inhale and then

somebody in the next Q&A asked me if

that was a reference to Bill Clinton

like it was some kind of joke but no

really I I didn't inhale but now we've

gotten to this so what is your opinion

on Bill Clinton I assume you were in

Burma during his presidency did you ever

hear about the Lewinsky scandal and his

impeachment do you think he should have

been forced to

resign okay yeah I did miss out on on

Bill Clinton I think uh George Bush the

first was president when I left America

when I became a monk and then went off

to Burma and Bill Clinton took over

shortly after that

um but

uh let see did I ever hear about the

Lewinsky scandal yeah I heard about

Monica

Lewinsky um about how she was like

giving him oral pleasure in the Oval

Office while he's talking on the phone

to some foreign dignitary that kind of

thing and there was like the whole cigar

thing I heard about that so um do you

think he should have been forced to

resign no I don't think so I mean what

was worse than him messing around with

some woman as president was lying about

it I mean that was worse when he's like

being interrogated or questioned or

whatever and he's just lying his ass off

that was worse than him messing around

with some woman um as president I mean

as a husband

yeah he he was he was a I mean he was a

worse husband than he was a president

America was relatively prosperous under

Clinton if I remember correctly I mean I

didn't see much of it because I was

gone but then I mean considering what

his wife was like and uh I mean he was

always kind of a a sex addict anyway

apparently but then again so it was like

Kennedy and any number of other

presidents so I mean for presidents to

be messing around around with bimbos in

the white house I mean that's Bill

Clinton didn't invent

that I mean it was

mainly I guess I assume it was mainly

just Republicans trying to get him much the way Democrats have tried ferociously to get Trump for four years or more than four
years so let's see my opinion of Bill Clinton apparently America was in a in an era like an era of prosperity it during the Clinton years I mean it could have been just sort of doomed to failure you know it was just setting America up for some disaster later on or something but uh yeah I mean I never had any real problem with Bill Clinton a lot of conservative types were saying you know how can he govern the country when he cannot govern himself but again it's

like talented politicians throughout history have just been horny guys Julius Caesar for example he was a heavy hitter politically you know he was according to will Durant he was the most enlightened leader of ancient times and I don't know why he didn't include Asoka in that judgment maybe he was just talking about Western
Civilization Kennedy I mean Kennedy had women coming out of the White House that were
uh much more experienced in life when they were leaving than when they came in so yeah just regard to that I mean it doesn't have any bearing necessarily on how well he is able to govern the

country so messing around with some chick in the Oval Office I mean so long as he still leading the country effectively and well otherwise I don't really see a problem I'm like there there was somebody in the in the YouTube comments who was talking about Donald Trump and it's like and I've I've talked with other people that were like this who think that Donald Trump is just disqualified from being a president because he is vulgar essentially and just I mean you can there's elaborations on the word vulgar but in reaction to this I mean years ago I wrote an essay about people in history

who went down with the name the great

you know they got this title of the

great you know because they were

considered to be great leaders and most

of them were narcissistic ruthless

badasses who nevertheless were patriotic

and wanted their country to be

successful and Donald Trump is like that

I mean

he's he's he's definitely like an an

egotist and he's a ruthless badass not

nearly as much of a ruthless badasses a

lot of these leaders of the past called

The

Great and he has enough sense that if I

mean he's he's kind of an egotist so he

wants to go out in history as one of the

greatest of American presidents so he's naturally trying to make America great again and the people in favor of manage decline for America globalist establishment in general they can't stand that and so they're just trying to destroy him in any way they can apparently even in with regard to trying to kill him but but Trump is the bad guy for some reason but like valentinian the great he's a good example I mean he was a good Emperor actually and it wasn't he himself who started calling himself the great it was other people started calling himself the great probably after

he died so they didn't they they were in
no danger of getting punished for not
calling him that and I mean he
was he really did try to do what was
right for the country but at the same
time he was kind of a psychopath and he
would have people tortured to death put
to death for just the slightest the
slightest mistakes I mean he would
entertain himself by feeding his enemies
to
Bears he had these two brown bears that
he kept outside of his bedroom and he'd
feed people to them and just sit there
and like he just's like watching them
getting torn apart and eaten it was like
the day that he died he died he had like

a stroke after bellowing in Rage at some messenger
and then but but before that happened it was like he was getting onto his horse and the horse kind of shied when he was trying to get on he immediately he he just said you know the groom that was holding that horse should have his hand chopped off and fortunately for the groom that was holding the horse um you know the the Centurion or whoever was in charge of of like uh inflicting discipline so to speak just kind of kind of put it off and didn't wasn't rushing the job and then valentinian died of the stroke after

bongan rage at somebody and dropped dead

but um I mean he was the great I mean he

was a really good General and he kept

Rome like above water Rome was in

trouble Rome was in Decline at that

point and he was doing his best to

strengthen Rome and then according to

Gibbon and his decline fall of the Roman

Empire the the fall of Rome happened

just

shortly after valentinian the great died

so he was sort of staving

off the full to some

degree

so

whether like a leader is a saint or not

I mean you'd probably be better off

without a saint as your leader someone

who's never going to like have wars you

know they're just going to forgive all

the criminals that kind of thing I mean

you don't want that you want a Ruth

badass who nevertheless is a

patriot whether Bill Clinton was a

ruthless badass or not though I don't

know so again I've kind of wandered away

from the actual question just to go on

some little political rant I

guess let's

see what is my opinion of Bill Clinton

yeah I really didn't have a whole lot of

opinion of him my father really liked

him he was a Democrat a Union Democrat

and uh you know there are all these articles about how the the economy was booming under Clinton anybody who wanted a job had one under Clinton so yeah him messing around with Monica Lewinsky and who who was the other one Paula Jones and probably many others I mean so long as it didn't interfere with with him leading the country effectively then I mean it was a moral issue you know between him and his maker or whatever and I'm really not really concerned with that and just as I'm not concerned with Trump calling people names so I'm just going to move on to the next question this is uh from the

Proto pseudo Monk and the protos sudo monk usually gives little headings or titles to his questions and the first title is definition of nonduality so the Proto sudo monk says can you please define what is nonduality what does it mean that reality is nonu and in parenthesis he's got I think I asked for past Q&A in a miscellaneous comment section so it probably got lost yeah some people will ask questions under like old q&as that I don't even look at so I the the question just gets lost so if you want me to answer a question it is helpful to include it under the most recent

Q&A so the definition of

nonduality um

the way the perceptive mind the

perceptual mind works the way samsara

works is through Duality it's like the

opposition of of of opposites so it's

like a contrast of opposites that's

that's how

perception creates this world you know

just divides things up and generally it

it's like in a dualistic manner like to

perceive something there has to be

object and around there has to be the

thing you're perceiving and then you

know everything around it that makes a

border for it that gives it some kind of

shape you can't have a formless thing

really

so let's see non

Duality yeah it's just nonperceptual

really because that's how perception

works is through a kind of dualism it's

just contrast it's like hegel's du

dialectic you know talks about his

dialectic and his logic starts with the

first thesis is pure being and then the

antithesis of pure being is pure

non-being and according to Hegel pure

being and pure non-being are

indistinguishable because neither of

them has any kind of like discernable

content so they just merge together they

become the same and throughout the rest

of his philosophy he just considers pure being and pure non-being to be the same but the the synthesis is contrast you have to have a contrast between being and non-being and then you that's what just generates the whole world that's that's that's what spawns the 10,000 things like in the da Ching the from the Dao came the one from the one came the two from the two came the 10,000 things or just you know all the various entities and objects and so forth of this samsaric world

so reality is non-u because it has no opposite you know there's no contrast There's no distinction of this

from that it's NEPA Pancha that's one of

the the synonyms of nibana in ply is

neap Pancha which means just

nondifferentiation so it's really

non-perceptual perception is some sorrow

and I feel like I'm really not doing

Justice to this question it feels like I

could be saying something much

more concise not concise what's the word

precise much more you know just on the

mark kind of a thing something that just

really cuts through

it but it's it's not

happening so let see what is non-duality

yeah non-duality is is conscious

non-perception in a way and what does it

mean that reality is non dual reality is nonperceptual because Duality is a artifact of perception there is no Duality without perception because there is no contrast without perception perception creates contrast

so I'm really not sure if I answered that question in way that anybody will really understand it but I'm just going to move on to the next question anyway this is also from the Proto sudo Monk and the Proto sudo Mon's title for this is the middle way of relationships so the most widespread wisdom from this is this is Proto sudo monk speaking this is his commentary to

or maybe this is the question itself

although I don't see any question marks

yet oh here there's a question mark in

there it's it's towards the middle okay

so the middle way of relationships the

most widespread wisdom from elderly

normies is that the meaning of life

comes from relationships it seems to be

built into the human animal the Buddhist

path seems to be the opposite of this as

relationships equal meaning equal Sam

Sara moreover Solitude is necessary to

progress in meditation what role if any

do relationships play in aspiring

towards nibana are they simply sensorial

Impressions that must be noted thereby

nullifying the karma if

so one's stance on people in general

becomes one of avoiding I can't seem to

find the middle way with relationships

as socializing is implicitly seeking out

Dua but if one never seeks out the

result is Solitude which is just fine so

let's see I guess the main gist of the

question here is is there like a dharmic

purpose of relationship ship see what

role if any do relationships play in

aspiring towards Nana okay well first of

all I will point out something that ROM

dos said in one of his old books and

that is from a spiritual point of view

the only legitimate reason for having a

romantic relationship is if that

romantic relationship will help you to become enlightened so the other person would have to have some wisdom too you'd have to have some agreement with regard to goals in life like spiritual goals that sort of thing that's what Ram da said about it but also just from my own experience it seems to me that you can learn a hell of a lot about yourself in a relationship you can selfawareness I mean it it's just thrust upon you you may be beaten over the head with self-awareness because if you're living in solitude you can develop all these quirks all these idiot syncrasy that just seem normal to you and you're just

kind of stuck that way but if you're

interacting with somebody else I mean it

could be a wise teacher the callana

Maita like in in the text or it can be

your

wife then I mean she's going to be

pointing out stuff about yourself and

just sort of triggering you I mean women

are Masters at triggering guys they know

how to push them buttons and so long

long as you are just getting your

buttons pushed then obviously you you

got work you still have to

do I I'm not sure if I'm doing this this

Justice either but it's like when you're

interacting with another person they're

like a mirror and you're sort of getting

your own reflection back at you and

you're getting the person that that's

it's your karma to get

anyway and so I mean for me being in a

relationship from a from a spiritual

dharmic point of view the the main

benefit is that you are getting this

reflected feedback at you like in a way

pointing out your your defects maybe or

just like blind spots or things that you

wouldn't know about or care about if

somebody who cared about you wasn't

saying

it and there's there's that that uh it's

in the Proverbs in the the Old Testament

it's like the like the what I can't

remember the exact words but it's sort
of like the rebuke of a sincere friend
is strikes deep or something like that
where it's like if you've got like
someone who loves you and cares about
you is like rebuking you I mean it's
obviously
sincere and I mean you should take it
seriously even if you think even if
after reflection you think well they're
just interpreting something wrong or
they are mistaken or whatever still I
mean it's providing you with this
feedback that sometimes at least can be
very valuable to help you see yourself
the way others see
you and you just learn how to to get

along with people I mean an enlightened

being should be able to get along with

people and I mean a lot of Hermits they

just turn crusty you know they just they

just don't like people

so I mean that also it just helps you to

learn how to be more human because if

you

become a Hermit for Spiritual reasons

let's

say I mean you just sort of drift away

from being human in some respects and

some of some of that is fine I mean it's

it might be actually to your advantage

to drift away from certain aspects of

The Human Condition but certain other

aspects is like I saying you can just
turn weird and nutty if you don't have
any kind of feedback from somebody
else
so hope I haven't just persuaded
everybody not to have a romantic
relationship so I think I'm just going
to move on to the next question this is
from Mr Prav and Mr panov says could you
talk about lifespan decline of humans do
you see that lifespans are declining
maybe over the past decade DEC or
lifespans have gone down a bit but I
mean this is one reason why I really
cannot accept the the Orthodox Buddhist
history or prehistory of the human race
because they're saying that we're in a

this we're definitely in a decline phase
that has started from the beginning from
the origin of humans on this planet
we've just been a state of steady
decline that the past was better than
the present I mean there might little
ups and downs but as a general rule
we've been in Decline since the very
get-go we were like Gods who lived tens
of thousands of years at the beginning
and it's going to get worse and worse
and worse until our lifespan is like 10
years and we're like cannibalizing each
other so that's what Orthodox Buddhism
teaches and I just don't believe it
because I mean like the archaeological

record indicates that but in like

prehistoric

times the people generally I mean the

average lifespan was way shorter than

today I mean it was like maybe 40 years

if they were lucky I mean there's lots

of infant mortality that probably is is

skewing the numbers farther down but

still I mean that's one reason why we

start wearing out you know losing our

teeth and everything losing our Vitality

our strength and all that when when

we're in our 40s or our 50s at the very

latest it's just we're just designed not

to live much longer than that that's why

women go through menopause around the

age of 50 it's like well I mean they're

not expected to to continue living much
longer than that I mean just
naturally and I mean look at the Middle
Ages life average lifespan was probably
in the
30s
so yeah I just I think that due to like
Medical Technology especially and and
Karma whatever whatever the implications
of karma are that the lifespan has been
increasing I mean even in the Buddhist
time in Ancient India he talks about how
some people reach 100
years and in Burma you know fourth world
country I met a few people that were
over 100 years old but still as a

general rule the average lifespan is

increasing or has been increasing up

until very recently now that we're kind

of hitting into like a certain amount of

decline

a decline of prosperity and so

forth so I mean biologically I don't

think that um you know the maximum

possible lifespan is increasing or

decreasing maybe I mean maybe decreasing

a little bit just because uh we're

keeping all the the the sick people

alive through you know artificial means

and they're having reproduction so

you're getting what I think Edward

Dutton calls mutation load or something

like that which is making us stupider

and weaker and sicker and all that sort

of thing but I mean that that didn't

kick in until fairly

recently I mean when you start having

like a a welfare state I mean one

advantage of just ruthless Doggy Dog

cannibalism is I mean it keeps Evolution

going in the direction of Greater

adaptation greater strength and vitality

I mean it's it's harsh and cruel in

certain respects maybe not cruel so much

as just

unfeeling

uncaring but when you start taking care

of everybody everybody can have kids

including people with like genetic you

know diseases and so forth that they are bequeathing to their to their children then I mean that is going to cause just sort of like the the Vitality of the species to go into decline but again that hasn't happened till fairly till modern times to well into modern times just with in the past 100 years or so less than 100 years I would guess

so do I see that lifespans are declining maybe for the last few decades a little bit but still we're we're way better off than our ancestors were in the Middle Ages or in the Stone Age for that matter so I'll just move on to the next question this is from nature

cure and nature cure says if one person like he's got Asian American in parenthesis if one Asian American wants to be ordained in Burma one please give three good reasons why it is the best choice so if you want to be ordained as a terraa of Buddhist whether you're Asian-American or not three good reasons why Burma is the best choice one it's probably the most devoutly Buddhist country in existence on the planet that you can still well

yeah that's that that'll be one good reason it's it's just a devoutly sincerely Buddhist culture it's one of the last remaining wisdom

cultures so-called on the planet another good reason the the like the climate the flora and fauna and to some degree just the Simplicity of life of the villagers is very similar to the Ganges Valley 2 200 years ago so you can live pretty much the way the beus lived in ancient in Ancient India you know you still you know even though it's modern times still I mean you'll see the the men leading their team of Bullocks out to the fields to plow and the the teenage girls will be carrying the the water pot on their head down to the well or the river to get to get water for the Hut this kind of thing and the monks can I mean especially

maybe an Asian-American monk as long as you look Asian you don't stand out so much as the suspicious looking European type Foreigner that you can just wander around and sleep under trees or or wherever and go into the village with your bull and get alms and so that that would be another good reason why Burma is is a good choice um three it's I don't know if this would be part of one or two but it's just very traditionalist conservative culture the Buddhism is going to remain relatively pure there's not going to be a whole lot of like queering of Buddhism that kind of thing no rainbow flags flying over monasteries

in Burma that sort of

thing so whether that would be a third

reason or just like reason

onea I'm not sure

um let's see maybe I'll get back to that

one but I'm gonna move on to question

two here which is please give three

reasons why it is not so good of a

choice well for one thing

it's got a a brutal and incompetent

military dictatorship running it so you

do the wrong thing you might wind up

arrested by the secret

police and who knows maybe taken to a

place that is not very pleasant two I

guess Burmese women are much prettier

than Thai women so they could be more of

a distraction although it may be that

they're

less I don't know how to put it I guess

Tha women with regard to mon tend to be

very

modest maybe even more so than Burmese

women I'm not really sure about that I

never spent much time in Thailand I know

that the taii are much more sensual of a

people than the Burmese burmes are very

Spartan you know it's sort of like

England and France or like or like

Athens and Sparta or Sparta and Athens

Burma would be like Sparta and Tha

Thailand would be more like Athens more

sophisticated and sensual whereas the

Burmese are just stoic you know they'll eat food they don't care if it tastes good or not you know they don't bother seasoning it or anything they just eat it that kind of a thing and so I mean that would be a good reason maybe a good reason to be a Buddhist there um but I'm trying to get back to the the whole angle of of how dangerous the women are I mean Burmese women are very modest and demure very pretty as I mean some of them anyway more so than the ties in my opinion hope I having just offended Thai women so yeah I mean it could be a good reason or a bad reason depending on how you look at it I guess so let's see I mean the main bad reason for Burma is

it's governed by a brutal and incompetent military dictatorship another one is just the weather the weather in Burma you've got like different I mean it's Burma's a big I mean it's about the size of Texas I think so it's a big country but Southern Burma is just steamy hot and humid pretty much all year round sort of like Bangkok Thailand and then upper Burma is like semi desert just blazing hot in the summertime it gets kind of cool in the winter time and it doesn't rain much in the monsoon season but then you've got like the mountainous area like Shan the Shen Plateau where it's a relatively

temperate weather there so

maybe the weather of most of Burmont

sucks pretty bad bad but um you up in

the hills it can be comfortable so again

I'm trying to come up with three reasons

why it's not so good of a choice and I

mean there's just one really

glaring big reason why Burma might not

be the best choice to be ordained and

that is the brutal and incompetent

military

dictatorship

so yeah maybe that's like all three

reasons right there the brutal and

incompetent brutal incompetent

military

dictatorship so

gosh yeah I might have to get back to

that one too so anyways nature T's third

question is what would be your

advice to this person

personally and I assume he means with

regard to where to be

ordained because I really don't know

nature cure personally so with regard to

just General generic

advice um I mean I I couldn't really

come up with very much without knowing

the person but with regard to wanting to

be ordained in Burma I think I'd keep an

eye

on try try to keep an eye on like what

the political situation is in Burma

because after that last coup that
happened a few years ago most of the
westerners in Burma just fled
you know it sort of like what happened
back in like 1988 or 1990 when all the
foreigners were just kicked out of the
country so that sort of thing can happen
it may be that you would try to find a
good serious Burmese Monastery outside
of Burma and then you could be ordained
there and sort this sort of what I did
and then if it is deemed a good idea by
like the Burmese monks there who are
kind of have a much more of a vested
interest in knowing what it's like in
Burma you know they know they got
relatives there they're like telling

them you know they they got pretty good pulse on the on the news you know just they know what's going on and if they think that you'd be okay then you could go but I mean there are like burmes monasteries there's there's like a international like a mahasi center in in uh where is it Malaysia that uh you know it's like a Burmese Monastery that's transplanted to Malaysia there's a Burmese uh a um serious Monastery with Burmese monks in San Jose the Daga Meditation Center that I mean whether they would want to ordain you or not I don't know because generally they're not really open to

ordaining people but um like in Bali there's some serious monasteries Terra monasteries that you might be able to stay at

um but yeah I think before you go to Burma I mean Thailand is not bad I mean sure you could find good places in Thailand or in Sri Lanka there is like a reform movement like a Revival of like traditional Terra Vaden monastic values in Sri Lanka that's been going on for a few decades at least that that might work too but I mean it's going to rely on your own Karma I think and you know what you're able to find what what re what the world presents to you as an appropriate place for you to go to but I

would check out as much as you could you know both outside of Buddhist Asia and inside of Buddhist Asia and just check out just the options in Sri Lanka and Thailand and Burma if the the military government isn't just like um clamping down on foreigners

so yeah I mean just try to have as many options as you can and then narrow down those options to the ones that that really look the best because there might be just some perfect Paradise of a monastery like in the the highlands of Sri Lanka that I've never heard of but there I I have heard there are some good places in Sri Lanka good places in

Thailand also good places in Burma but again you might have trouble as a foreigner even getting into Burma now so good luck to you though and uh I trust that your Merit will land you in the place where you belong and I'm just going to move on to the next question which is the last question in fact this was asked just minutes before I started this video and this is from Arin and Arin says do you think the universal exper erence of psychedelic users seems to reinforce the truth in the Buddhist teaching of dependent core rising or any other teachings well um I just happened to speak to Arin just minutes before this

video and she further elaborated that she was talking especially about DMT because she saw some documentary about DMT and DMT experiences and like how like under DMT things just kind of dissolve into fractals and that sort of thing and I'm not 100% sure what the word fractal means to tell you the truth I'm being honest here although I did take iasa and it did I mean it was like everything's becoming like geometric patterns mainly triangles in my case for some reason but um yeah that's that's not really a universal experience of psychedelic users in general because um

I'm unaware of that being common for like LSD or mushroom like psilocybin or or musculine or that kind of thing I think Universal experiences as psychedelic users first is just like an enhanced state of awareness where all of a sudden you are just very much aware of like the feeling of blood flowing through your body or just you know just sounds that you usually don't hear or just all of a sudden for some reason you're aware of the feeling of the cloth against your skin which is something that you usually ignore but for some reason it's just really obvious that kind of thing just enhanced awareness um yeah that wouldn't really

be so much um a reinforcement of dependent core Rising but it's it's like an enforcement of when you are wiser when you have like higher Consciousness you're more mindful I mean that would be one thing another common experience of psychedelic users is just mystical states where you are transcending perception and getting close to the conent thing in itself where you're just experiencing reality as just like this unified
Perfection which may not sound very terraa Buddhist because you know everything is dooka for a terraa Buddhist but at like this higher level

everything is already

perfect and that's that's a fairly

common Insight that is experienced by

people on psychedelics and I do think

that it's it does help to reinforce the

truth of the Buddhist teachings although

dependent cor Rising I'm trying to think

of a time under psychedelics when

dependent core Rising really became like

manifest or or apparent to

me and maybe under iasa where

just you just like have this heightened

awareness of just the interconnectedness

of all things like probably the one of

the most common experiences I had under

iasa is it's like you just feel like the

suffering of the universe gushing

through your chest and it's not like I
am suffering it's just like whoa there's
like this this the pain of the universe
is just like gushing through through the
center of me it's like you can just
sympathize or have compassion for all
the messed up people that usually
because I'm in my head most of the time
you know I'm not really an extremely
heart oriented person I I couldn't
really relate to it a lot of women
especially you know they're just you
know they're just like sort of weighed
down by the suffering of others you know
they just feel it in the air maybe
that's what aart TOA refers to as the

pain body I don't

know but um I guess I mean you have more

of like a an

empathy under certain psychedelics

anyway

way which uh again I mean that could

sort of be dependent core Rising where

you've got different personalities

different consciousnesses that are all

part of a greater Consciousness in a

sense but still they're like interacting

and helping to to shape each other that

kind of a thing that's about the closest

I can think of with regard to um like

psychedelics reinforcing or supporting

the truth of dependent core Rising

other than just the idea that it's just

not real I mean you just like under LSD
for example is I mean you just feel that
it's just sort of like this mind
generated illusion or a virtual reality
that you're in I mean the fact that
every the ground's going like this and
the colors are all like flashing and
glowing and everything kind of helps
with that but still you just get this
distinct impression that you know it's
like I'm lucid dreaming now instead of
just being stuck in a non lucid
dream I think and I think I just
answered all the questions too and this
is uh yeah this less than three hours
this is practically a short I should put

this on shorts on YouTube if if they'll even let me upload the thing because at the beginning of this video I did point out that we're up into well into double digits now of YouTube apparently just autod deleting some of my my cont content just because for the safety of the viewers I guess and it's it's all buddist stuff which is weird so if you don't see this on YouTube then you'll see it on bitshoot and Rumble anyhow and if you like it maybe that maybe that'll help to defend me if you guys hit the like button and subscribe if you haven't already and and leave comments like if you've got questions about things you think I can

answer especially about about Buddhism

philosophy in general mysticism

meditation monasticism me pretty much

anything that starts with m then leave

them in the comments

below and uh feel free to look at my URL

links which include some of the books

that I keep referring to people ask me

questions and I'll say well it's all in

that book right there so yeah look at

the UR links too and be happy

hello and welcome to question and answer

episode 6 gajillion

452 zillion 319 bajillion

32,4

167 and I'm just kind of amazed that

we're getting up into such high numbers

with these but we just keep going just

keep pounding away at this answering

questions until all answers are going to

all questions are going to be answered

which is probably never going to

happen when I first started doing these

I figured well after 50 or so of these

people will run out of questions but the

thing is more people are starting to

watch these and more people are asking

questions because they don't bother they

just cannot find the time somehow to

watch all the previous

q&as to see if their question has

already been answered and before I start

answering this

longish not as long as last time list of

questions I do have an announcement to

make I am thrilled to announce that I'm

going to get some micro and myof fauna

to inject into my new

aquarium after going out looking for

unpolluted ponds or streams that had a

lot of like derbis at the bottom

couldn't find it I went to to various

places I mean it's got to be out there

somewhere but I haven't found it so I

actually kind of wimped out and ordered it and this is just going to be totally Deluxe in addition to several species of tree leaves that are water logged those leaves are cultured with all kinds of stuff like gamid amphipods benthic copap pods beneficial nematodes gastr tricks maybe even tardigrades rotifers and a variety of ciliate protozoans

and I know what you're thinking I know what you're thinking poo how can you inoculate your aquarium with Git amphipods don't you know that they're considered to be a pest by many aquarium Keepers well I just tell you to just kind of mind your own business because

there is a method to my madness and I'm

going for like an a diverse an

ecologically

diverse balanced ecosystem in that

aquarium also I'm taking the plung in a

radical fashion and getting some horn

wart and I know what you're thinking I

know you're thinking P how can you put

horn wart in there don't you know that

it's a column

feeder but yeah just mind your own

business I know what I'm doing here and

I do have three snails now three which

isn't a very high number but what can

you do and their names

are righteous fist of apocalyptic chaos

righteous fist of maniacal Fury

and Leroy

Jenkins so with that as an introduction

that has nothing to do with the question

I'm about to answer or at least attempt

to answer I'm going to commence to

attempting to answer questions and this

first question is from Saint

sword again I mean he's never really

specified the the correct way of

pronouncing his name whether it's Saints

word or Saint sword and Saint sword just

seems more natural so I assume that

that's what it is

and so with beverage in hand I'm going

to answer this question and the question

is American culture is already hostile

to Buddhist practice and values what do

you say to Christian nationalists or

even more

reasonable atheistic people like my

brother who advocate for this Hardline

return to

Christianity well first I'd like to

address this first statement that he

makes that American culture is already

hostile to Buddhist practice and values

um not entirely I mean Buddhism some

sort of Buddhism anyway is in fashion

among sort of the anti-r religionists

they don't see Buddhism as a religion

you know certainly there's not a whole

lot of faith involved in fact there's so

little faith involved for these people

that they can just change terraa
Buddhism to suit themselves you know
like I've said before there there are
some of these people that are actually
agitating or advocating to change the
four noble
truths because the second Noble Truth
says all suffering is caused by clinging
and attachment or craving and they're
saying no not all suffering is caused by
craving and attachment some suffering is
caused by patriarchal
oppression but even so I mean Buddhism
American culture is not really hostile
to Buddhism as as far as I know I mean
just like traditional Morality In

general yeah because like sensual overindulgence and so forth pretty much all major religions frown upon that and I mean that's just been pretty much dismissed from the entire equation of morality in western civilization but let's just get to the question shall we and the question is what do you say to Christian nationalists or even more reasonable atheistic people like my brother who advocate for this Hardline return to Christianity well I don't think it's extremely reasonable for an atheist to advocate for a Hardline return to Christianity like Christian

nationalism I mean it reminds me of Ivan karamazov and the brothers karamazov who also he was an atheist but he wrote some um article for a newspaper or some such advocating for the importance of a a the culture being strongly Christ Christian because he just likes what it does to society even though he doesn't believe in it and I mean it just seems strange to me I've never really been able to relate to like endorsing something that you think is

false

um so

anyways getting back to this question a little more firmly if you will what do

you say to Christian nationalists or even more reasonable atheistic people like my brother who ADV ate for this hard Li return to Christianity well I mean I really can't advocate for a hard liing return to Christianity because I'm not a Christian I couldn't really be a Christian because I just don't believe the story The Narrative that you pretty much have to believe you know that there was this man named Jesus who was the only begotten Son of God Almighty who died for our sins you know he is our savior and I just do not and just cannot believe it it's just not really a viable option for me it just doesn't resonate with me at all and it's just sort of

cynical and borderline at least dishonest to go along with it when you don't believe it you know to advocate for it when you don't think that it's true so what do I say to Christian nationalists I mean they're free to advocate for a return to Christianity I assume I mean I have been willing in the past you know just considering all the options and so forth I think I would be willing to take the hit and have my own religion be downplayed or even persecuted to some degree for the sake of Western Civilization or American society sort of unifying under Christianity like they

did before which would strengthen the country and give it sort of it would sort of resuscitate Western Civilization it might be sort of a shot in the arm so to speak using a little bit of uh medical jargon there I almost said the wrong thing that could get me in trouble use the V word but uh yeah it would it could strengthen Society I agree with that although personally I couldn't really become a Christian and I mean if they really went like Spanish Inquisition mode you know persecuting non-christians and so forth I mean I might have to just take one for the team and get like burned at the stake or something I don't

know but I certainly wouldn't want to pretend that I'm a Christian when I'm not a Christian I mean I can advocate for a kind of liberal Christianity you know like the people I work with they know that I used to be a Buddhist monk they're cool with it you know it's just as long as you do your job as long as you're you know you're not making trouble we got no problem with that that so you know no problem that kind of Christianity is fine and I think America would be better off if not only were more people believing Christians because traditionally historically Western Civilization has been predominantly

Christian but uh I mean it would have to be like a conservative traditionalist kind of Christianity not rainbow flag Christianity it with a rainbow flag just indicating like representing an entire spectrum of just nutty leftist ideologies which which includes like I was saying earlier with regard to terraa Buddhists just changing whatever you don't like and like queering the religion among other things so what would I say to them well I mean more power to you just don't persecute the non-christians so I'm just going to move on and question this is from scadden and

scadden he has dedicated all three of his questions to The Peculiar subject of Willie Wonka so question one is is Willie Wonka a metaphor for Mara and then he gives some evidence for this which is represented by a wealthy Global Elite sells a highly addictive substance across the world was that it's chocolate or some kind of candy I guess well known to everyone regardless of age or social class well Mara is not well known to everyone can travel anywhere and knows everything about the winners of the golden tickets before they even

meet well first of all the idea that Willie Wonka is a metaphor from Mara is unlikely considering that whoever wrote the original story about Willie Wonka in the chocolate F Factory probably was not a Buddhist probably do not know who Mara was so I mean you could say well is he Satan is does Willie Wonka represent Satan and I just don't think so I mean it can happen occasionally you've got somebody who writes a children's book and puts in some kind of dark kind of innuendo symbolism kind of stuff for the adults to pick up on but I don't know why they would do this um I mean Willie Wonka it seems to me that like children's literature

has a lot of sort of folklor
mythological themes to it you know like
read like the old fashion kind of fairy
tales and they're called fairy tales
because there's like a certain amount of
the Paranormal involved witches and
fairies and you know all kinds of things
so Willie Wonka he seems to me more like
Santa Claus where he does have certain
powers you know and he's I mean he can
seem kind of he's got like a dark side
like Santa Claus he'll give lumps of
coal to the naughty kids instead of
giving them the nice present that they
want that kind of
thing

so yeah I think Wily Wonka would be more of a metaphor for some sort of like a small G God like Santa Claus I mean Santa Claus really is kind of deified in a in a like a pagan kind of a sense so I think wiie Wonka might kind of along those lines he's sort of like a new variant on the general Santa Claus Father Christmas kind of theme um although he's less limited because he's less seasonal you know it's not just a Christmas thing so the highly addictive substance I mean kids like it they don't see it as highly addictive I guess um a wealthy Global Elite I really didn't realize I mean I saw the movie a long time ago the

first one with Gene Wilder in it um I
didn't know he was a wealthy Global lead
I mean's he's sort of like a reclusive
eccentric millionaire or billionaire
nowadays due to
inflation so can travel anywhere yeah
Santa Claus can do that knows everything
about the winners of the golden tickets
before they even meet yeah he probably
does have a certain amount of like
psychic powers or something you know
he's Magic see he's this magical
man so I'm just going to move on to
scadden's uh second question after
probably answering you know probably not
with regard to is Willie Wonka a

metaphor for Mara I don't think he's a

metaphor for Satan either you know he's

obviously more good than bad if you just

go like if you watch the movie from a

kid's point of view you know he has sort

of like this tough dark side at first

cuz it kind of keeps the audience in

suspense and then he comes out as the

good guy at the end

which you know he always was you know

it's it's just kind of typical of sort

of folkish attempts at telling a story

that would be suitable for a young

audience so anyways scolin second

question does Willie Wonka's factory

reside in

hell and then he's got evidence for this

too Factory is larger on the inside than the outside the winners were fed into the factory down a river crypting Ally mentions the uncertainty of the destination and the fires of Hell various stages of the factory reflect each Winner's desires each winner meets a gruesome fate which should be fatal unless it's hell the workers of the factory look quite demonic well that's kind of ableist or something I think sizeist see the workers break out gleefully into song after each incident um yeah they're like the chorus in like a Greek tragedy or something an entire song complete with choreography

they knew yeah they knew in advance they they practiced this the workers were originally from an African Pygmy tribe I didn't know that Oompa loomas were from they're they're African pygmies huh that's an interesting Theory and then finally cannibalism was a common practice among such tribes and may have been implied when a worker was described as appearing to be made of chocolate yeah there was the other kid that swole up into a big blueberry too but um considering my answer to the first of these questions by scolin or skaden um I do not think Willy Wonka's factory does reside in hell I mean there could be you know there's sort of like

some dark you know sort of to to
maintain suspense and a certain amount
of like not knowing exactly what side of
the fence Willie is actually on and then
at the end of course he turns out to be
a good guy
but I mean it creates suspense when
you're in doubt at first and so they
might throw in some kind of dark
symbolism to make you think suspect well
maybe maybe willly is not what he's
passing himself off to be you know what
I'm
saying so let's see Factory is larger on
the inside than the outside I mean that
could that's not necessarily uh peculiar

to hell I mean that's just paranormal

that's magic so again Wily Wonka like

this magical being and some magical

beings you know they got their light

side in the dark like elves for example

they don't just help Santa Claus making

toys elves can do all kinds of things

they can like snatch babies and like

curse your cattle and so

forth so let's see the winners were fed

into the factory down the river you know

that could be some of that that kind of

dark symbolism that's meant to like

create a certain

suspense in the in the viewer to make

them ambivalent unsure of like what kind

of a guy Wily Wonka actually is

cryptically mentions the uncertainty of their destination fires of Hell okay various stages of the factory reflect each Winner's desires well I mean that's just convenient for the the telling of the story or the making of the movie I think each winner met a gruesome fate which should be fatal well I mean that's I mean in a way that's kind of symbolism of a lot of little kid stories from the past or in little kids poetry where naughty kids are going to have bad things happen to them the Goblins are going to get

you so you know it's it's in a way it's kind of a moral story where the kids

that obviously are bad kids in one way

or another it catches up to them so

that's like

Karma okay the workers in the factory

look quite demonic again that's that's

ableist and sizeist and probably a bunch

of other things that are not fashionable

nowadays see the workers break out into

gleeful song after each incident it's a

musical you know they got to sing about

something what are they going to sing

about stirring

chocolate see an entire song completely

with choreography yeah see it's a

musical I mean the munchkins on The

Wizard of Oz they they're all

choreographed too it's supposed to

appear spontaneous however because

they're

inspired the workers were originally

from an African Pygmy tribe I'm not even

going there and I really don't think

that there's like symbolic cannibalism

in involved in this and at the end it's

like you know you've got this ambivalent

dark you know sort of ambivalent

symbolism where you're not exactly sure

you know whether will is a good guy or

not and at the

end he turns out to be a great guy and

then he appoints the kid whose name I

don't remember to be like his

successor so yeah Charlie he's got it

here in the next question assuming the

role of Devil's Devil's

Advocate that Wily Wonka is Mara and the

factory is in

hell then what exactly happened to

Charlie

well I mean first of all if Mara doesn't

live in hell Mara lives in a high heaven

realm the Buddhist Devil he's actually

in the highest Heaven realm in the

kamaloka or the sensual

world that all the heaven Realms above

the level of Mara are no longer

sensually

oriented so this is kind of a mixed

mixed symbolism here whereas Mara

wouldn't be in hell anyway he'd be he'd

be in heaven with his three voluptuous

daughters and who knows who

else so let's see what exactly happened

to Charlie well I mean going with the

symbolism

of of scolin here then yeah Charlie

would have become the next Mara I guess

but I think it's it's kind of pushing it

it's it's sort of stretching things to

say that willly Wonka really does

represent Mara or Lucifer or you know

some some demonic super villain and uh

yeah I don't think that the Chocolate

Factory is in is in

hell so yeah I think it's it just goes

with like who was that guy back in like

the 70s and 80s who wrote about just the the universal almost like the yian archetypes of like folklore and you know how even Star Wars fits in you know you got the young innocent boy he must prove his manhood and his worth and you know sort of fulfill himself by going through these heroing ordeals and all this uh I can't remember his name Campbell Joseph Campbell I think was his name I mean Joseph Campbell could explain Willie Wonka in the chocolate fa Factory imp perfectly satisfactory satisfactorily I am sure and there was too many syllables in that word so due to the slight Trauma from saying a word with too many syllables

I'm just going to move on to the next question here this is from Mary J and this is kind of a follow-up question to the previous Q&A like an answer I gave in the previous Q&A because otherwise I don't know what he's referring to and Mary Jay says what would be the deeper method that in so I assume there's a question about like like the Goa method or something or the mahasi method where I was saying it is a limited method so after you get a a certain amount of progress a certain amount of advancement then you probably do well to move on to a deeper method you know that

some methods are limited and you know once you get to the max of that method then it's a good idea to switch to a different method or for for what ever reason you just can't make any more progress in it then it might be a good idea to try a different method so what would the deeper method be then with regard to mindfulness I think was the context of this question then I mean it's like the deeper you get in meditation the less busy work your mind is doing the less thinking you're doing the less perceiving you're doing the less focusing on objects you're doing that the more advanced you get with mindfulness or any kind of meditation

really the more kind of relaxed and just Lucid your mind is that you're you becomes like what J Krishna mury called choiceless awareness where you're just aware of whatever is there but you're not focusing on it to the to the expense of at the expense of everything else if you focus on one thing you perceive one thing then everything else just becomes background but what you want is your focus to be sort of like on a like a cheap plastic camera where everything is equally in Focus or like a mirror where everything is equally in focus and you're not singling out anything it's all just there in Crystal

Clarity and that would be the Perfection

of mindfulness if you can perfect that

and according to the text the Perfection

of mindfulness is also fourth Jan so

it's like a twofer you get two for one

perfect

mindfulness forth

jna ah

so yeah the deeper the method the less

busy work your mind is doing but you

can't just dive into the deeper stuff

before you're ready for it because your

mind has to be busy like if you're not

um really Adept at

meditating then your mind's just going

to be overflowing the bounds of the

meditation method you're just going to

be sitting there for half an hour or so
just thinking about food or girls or
playing music in your head or or
whatever
so you have to calibrate your meditation
method with how like agitated or active
your mind is if you've got an active
mind you have to have an active
meditation method because if you don't
if you got if you got an active mind and
inactive meditation you know sort of a
still meditation method then your mind's
just going to overflow and just be going
all over the place it won't stay within
the bounds of the meditation because the
meditation isn't giving it enough to do

your mind has to be occupied with your

meditation on the other hand if you if

you're you've made progress and you're

able to do a more still quiet kind of

meditation and you just keep grinding

away at the ABCs you're not going to

make much progress with that

either

so let's see where was I what's the

question what's the damn it question

here what would the deeper method

yeah what would be the deeper method

then so yeah I mean it's like ultimately

you'd be doing what the the Roman

Catholic contemplatives called

contemplation where you're just not

thinking anything and your mind is clear

you know like the pan of glass or the mirror or the cheap camera or whatever but you have to sort of calibrate where you are at with the appropriate level of busyness of the meditation method the actual meditation method might not be all that important you could be counting your breaths or doing a mantra or or visualizing or whatever it is like in the elementary levels and then as your mind gets more and more still then you kind of make less and less work for your mind actually to do like the thinking perceiving aspect of your mind so I hope I answer that question

because I'm moving on to Mary Jay's next question which is any thoughts on Gnostic teachings of Jesus in The Gospel of Thomas well I have read the Gospel of Thomas more than once um it has been a long time though probably at least 20 years since I've read The Gospel According to Thomas and I've read some stuff about the Gospel of Thomas too that it may be older than The Gospel according to John at least parts of it are older because if I remember correctly the Gospel of Thomas does contain quotes from like The Sermon on the Mount so it does contain certain

sayings of Jesus that are contained in like the older synoptic gospels Matthew Mark and Luke and see Matthew and Luke are largely based on Mark so there is that but it's really hard to say on how authentic the entire gospel is whether Jesus Jesus really did say this kind of secret esoteric stuff because the Gospel According to Thomas is just sayings of Jesus there's almost no narrative at all that I'm aware of it's just a collection of sayings of Jesus sort of like a a Christian dhap or something and uh it's it's really hard to say exactly it might be impossible to say you know how much of this really was

taught by Jesus and then got lost when
it went mainstream and kind of normies
took over or how much of it just got
added by Gnostic sects or you know some
esoteric sect of Christianity that
wanted to make the teachings of Jesus
more metaphysical kind of if you know
what I'm saying and I really can't say
which it is did Jesus really teach the
stuff like that's not I mean some of it
probably does
include genuine teachings of Jesus that
just weren't included in the other
gospels like the the four biblical
gospels but it's hard to say it's maybe
impossible to say exactly where to draw
the line between Jesus really taught

this and some of this got lost you know when Christianity went mainstream and was taken over by normies or it Jesus didn't really say it and he just got put into his mouth like by Christian Mahayana Buddhists or something who are inventing new kind of deeper more metaphysical teachings and then putting them into the mouth of Jesus I really can't say which it is but The Gospel According to Thomas I would much prefer if the Gospel According to Thomas were included in the New Testament instead of The Gospel according to John I really don't have much use for The Gospel according to John except for like the

beginning and the end like how

Jesus became like a high-profile teacher

and got his first apostles that part of

John may actually be more accurate than

the first three gospels like the first

three gospels Jesus is just walking

along he sees some fishermen and just

calls them you know come follow me and

then they just drop their Nets and take

off following Jesus whereas according to

John the implication is that his first

apostles were for the most part already

Apostles of John and then when Jesus

became John's successor after John was

arrested then you know they just became

his

followers and then like also the uh the

the trial and execution of Jesus might be more accurate in John but the Gospel of Thomas doesn't talk about any of this as I say it's just like a collection of sayings attributed to Jesus so those are my thoughts I guess and uh you might not know any more now than you did before I gave my thoughts but I'm just going to move on to the next question this is from yugao and yugao says please talk about about satire as a medium that does tell the truth I find meaning of life very insightful absurdist comedy is Liber liberating and then by meaning of life I I assume he's referring to Monty Python

and the meaning of

life so please talk about satire as a

medium that does tell the truth well I

mean it is a palatable way of getting

social commentary into the minds of

people at least at a subconscious level

you know if you're just like r ing

against

something then it'll turn a lot of

people off you know they'll just tune

you out or whatever but if you put it

into an entertaining kind of a story

where it's just kind of hinted at again

and again it would be much more

acceptable and if it's if it's like

humor too then it kind of puts people

into a good mood and when you're in a

good mood you're more receptive to new ideas if you're in a bad mood it's just like [__] off leave me alone kind of a thing but if you're in a good mood you know you're happy like comedy can do to people then it makes you more receptive to these ideas about how Society is all messed up you know like a good uh a good satire be the first RoboCop movie that was a lot of social satire um even the movie um the the first um what was it called roller ball movie with James KH that was satire I had to watch that in a high school class as a an example of satire and um

yeah I mean it's it's good most people

most normies aren't going to really pick up on it it it could plant a few seeds at a subconscious level but symbolism usually for the for the average person watching a movie is just like just right over the head I mean I I've known people intelligent people with University degrees who could read Lord of the Flies and be completely clueless that the whole thing is an allegory the entire thing from start to finish is symbolic you know it's not kids on an island it's human beings on planet Earth just for starters

so yeah I think satire I I do like satire um like probably the first

philosophical story or work that I ever

read was micromegas by voler and Vol was

a

sist and I just I just I do appreciate

that I can pick up a lot from that kind

of thing but generally it's it's like

I'm understanding what what is being

symbolized and agreeing with what the

person's saying anyway but for the

average person I don't think they're

going to get much out of

it just

saying but with regard to money python

movies I much prefer their first movie

which is Monty Python on the Holy Grail

that's that's definitely in my top three

movies of all

time so anyways I'm just going to move

on to yuu's next question which is do

you have a favorite Monty Python

sketch and I don't know if I have like

one single favorite Monty Python sketch

I've got I've got several I guess the

fish slapping dance is classic the dead

parrot sketch is classic in Monty Python

on the Holy Grail the whole the whole

prolonged scene with Tim the

enchanter is is just

classic or also uh Dennis the the

Socialist peasant the whole scene with

Dennis in is yeah that's that's

excellent but I've got lots of favorite

money python sketches I I kind of grew

up with Monty

Python which some of you may not be

surprised by and so I'm just going to

move on to next question this is from

Fred and as is occasionally the case

with Fred I do not fully understand

where he's getting out with this

question but yeah maybe I do do precepts

have any metaphysical

gain so do you do you gain

metaphysically through keeping precepts

I assume is is what he's asking here and

I mean just the precept itself you know

I undertake the precept to abstain from

Onslaught on living beings for example

um just the precept itself is is just

ethically neutral and you could say

metaphysically

neutral but if you do have live a moral

life then it's it's sort of like the

door is opening to the potential of

metaphysical

gains that like a saint is much more

likely to be exposed to the

Paranormal in a conscious way than the

average sinner

using Christian

jargon so precepts do they have any

metaphysical gain they set you up for

metaphysical gain they can prepare you

for metaphysical gain um I guess at the

karmic level yeah I mean I guess I mean

everything is metaphysical to some

degree Karma I guess could be considered

metaphysical so when you stop or when

you reduce your UNH wholesome Karma and

increase your wholesome Karma that in

and of itself would be a metaphysical

gain ultimately though as I keep as I

keep

saying that Karma and metaphysical gains

in general are mental and not physical

they're not just outward mechanical

stuff so just outwardly

mechanically not drinking alcohol for

example I mean that's just morally

neutral

really it's the associated mental

States and it's the associate mental

states that condition whether you're going to make metaphysical metaphysical gains or not because metaphysical gains are going to be mental not so much physical so I hope I answered that question because I'm moving right on to Fred's second question which is in my opinion what the Buddha taught is very simple and has been ravaged by papancha or diversification for example Mahayana to me he went to a forest cleared up his life circumstances and turned away from the world the question is did he really stop rebirth considering we still have desire for warmth and food Etc how can one have an emotional clean sheet with lots of past

memories well that's a good

question and the thing is even a Buddha

is still human even a Buddha is going to

have like the amig do in his brain that

condition anger for example I think if

somebody gets their AMC Dolly taken out

they become just embarrassingly

affectionate I read a psychology book

talking about a girl who had just

furious bouts of of Rage she was just

smashing stuff and so this was like the

Glory Days of experimental brain surgery

and so they just took out the amcd and

they didn't explain in detail the

situation but it did say that she just

became embarrassingly

affectionate

so I guess uh you have to look look that

one up in a different book I

guess let's see did he did the Buddha

really stop rebirth considering we still

have desire for warmth and food Etc well

one question that the Buddha absolutely

refused to answer is what happens to a

Daga or Buddha after death what happens

to an enlightened being after death he

wouldn't answer it but I guess the

answer to the unanswerable question um

is along the lines of the fact

that an enlightened being is no longer

identified with this natural empirical

world he doesn't identify with it

anymore it can still keep happening you

know nature keeps running its course but
enlightened being is detached from it
he's no longer identified with it
that it's just nature taking its course
and it's not
him so because a Buddha is human he may
still have desire for warmth and food
Etc but it's not him it's just nature
taking its course he is detached from
that so the the complete Detachment I
assume would be complete Enlightenment
it doesn't mean that the thoughts don't
continue to arise you know it's like
I've I've considered that becom
enlightened is like being cured of
obsessive compulsive disorder where the

obsessive thoughts and impulses will

continue to arise it's just that if

you're cured of it you learn to detach

not identify with it and not act upon it

so it just arises is just nature taking

its course and the cured person with OCD

it never completely goes away because

it's largely genetic it's like a it's

according to science it's there's this

built-in glitch in the brain that won't

allow you to shift gears so to speak

the caate nucleus and the singulate

gyrus and and some other some other

obscure Center in your

brain they form a kind of short circuit

and you you can't get out of it it just

keep

cycling

so you just kind of detach from it it's

like that's not me that's the OCD and

then you just go and bake some cookies

or or whatever it is that you

do and you just don't act upon it

so I assume that being enlightened can

be that way at least in some cases where

the thoughts you know the desire the

preference for Comfort continues to

arise even an enlightened being

hypothetically um but the enlightened

being it's not them anymore you know

it's just like weather outside the

window it just really does not have like

any kind of internal effect it's all

just external stuff going on and they're
just watching it go by without
attachment not identifying with any of
it it's nature taking its
course so let's see how can one have an
emotional clean sheet with lots of past
memories again you just detach from it
it can still the memories can still
arise you just do not
react it's just goes in one side of the
brain goes out the other side of the
brain it's like clouds Blowing by across
the
sky and with that I'm going to move on
to the next question from Stellar
Supreme formerly known as Liber Lam and
Stellar Supreme formerly known as Liber

Lam says considering that some saints and Mystics are just Bound for enlightenment why would a Bodhi satv Val be any different than say religious Dogma in inhibiting Enlightenment the reason I ask is that the chanting in a bodh V what opened me up to terraa Buddhism and to experiencing many novel spiritual phenomena so I really don't see them as unenlightening well I think that taking a buddhis satv vow where you pretty much you're vowing to liberate all beings before you become liberated which I don't see how that's going to work but you know it's it's like you're postponing Enlightenment for the sake of

helping all beings so I think the main inhibition was would be in someone who takes their budhy satv Val seriously that you know they're going to be putting on the brakes to becoming enlightened they're going to be saying no I don't want that I'm going to do something else so that that would inhibit them from becoming enlightened because they are deliberately avoiding becoming enlightened but I assume that would happen only at really high levels you get to a high enough level of spiritual advancement where you know Enlightenment is is available to you and you're just saying nope I'm not going to do it because I took this vow and I'm

going to liberate all beings even though
all beings don't really exist and
there's always going to be an infinite
number of them so I mean
it's you can just sort of get tangled up
in your own promises I guess would be
the main the main way that a budy s AOW
would inhibit
Enlightenment so let's see so I guess I
answer that question so I'm just going
to move on to Stellar Supreme formerly
known as Libra Lamb's next question
which is would you consider disease to
be causal such that it can effectively
be undone as easily as it's acquired
ultimately yeah it would be effectively

it could effectively be undone as easily it's acquired by like you know Jesus or somebody who similarly is able to heal somebody I mean they could heal you more easily than you got sick you in some cases you know they just put your hands on you be well or just be well and go your way and sin no more and the person's well I mean it may have been a long complicated process of catching a leprosy or whatever it is and then boom they're all better or I mean nowadays with modern medicine you know taking taking a pill that cures you of a disease could be as easy as coming down with a disease in the first place so I mean disease is causal

obviously and uh it could ultimately I

mean in many cases it already can and

potentially it can be undone as easily

as it's acquired I mean just ask Mary

Baker Eddie wherever she happens to be

right now Heaven

maybe

so yeah I don't think that CA something

causal has to be undone as easily as

it's done I mean

huh yeah I think like putting some

things together is easier than taking

them back apart

again then again some things are the

other way around like back in the old

days when people used road maps it was

way easier to un unfold the road map

than it is to fold it back together

again taking stuff out of an envelope

can be a lot easier than putting it back

into that same

envelope but uh I'm just kind of

babbling at this point

see so I guess I'll just move on to uh

Stellar Supreme formerly known as Libra

Lamb's third question and this is he he

included this in the Q&A section of the

Discord server but there's no question

mark at all in fact all he's doing is

just quoting me um a statement that I

made in the in the Discord server and

that is quote the idea that a Buddha is

selectively omniscient is an orthodox

position that I think the difference between a Buddha and an ordinary arahant despite the fact that a Buddha starts the system going is a later artifact so somebody was asking about if the Buddha really is omniscient then how can he get things wrong which you know he's he just goes with you know ancient Indian cosmology and so forth and and somebody asked a question in the previous Q&A that may have started this little ball rolling about how can an omniscient being like a like the Buddha just say things that are just empirically wrong that science you know it doesn't agree with science at

all um so let's see here what's the question again oh yeah there is no question the idea that a Buddha is selectively omnicient is an orthodox position yeah I mean it could just be the idea that the Buddha could know anything that he wanted to know that he could speak fluent Swahili if he wanted to he could know the the cube root of 56 if you wanted to um I mean that could be like subsequent glorification of the Buddha I'm not at all certain that the Buddha would be able to speak fluent Swahili or know the cube root of 56 just by directing his mind in that direction I am not at all certain of that he may come up with really amazing stuff that

no ordinary person might be able to know

like a lot of sages and meditation

Masters can

do but the whole selective omniscience

thing I think could be just

glorification of the Buddha by

subsequent you know devotionalism and

furthermore like I answered it in the

question last time I mean science is not

ultimate truth people think that if

you're an enlightened being you'd have

to be in agreement with science but

science is delusional at least I mean

scientific method isn't delusional

because it's

not really adopting a metaphysical

position but scientific realism is delusional the idea that science explains reality is one of the biggest handicaps to Western Buddhists that I can think of so I mean if all this is Maya if this world is generated by ignorance and delusion that it is an illusion why would Enlighten would an enlightened being know all the minute details especially if there's an infinite number of of variations on the same samsara the same Cosmos I mean the main thing for an enlightened being to know is Ultimate Reality which isn't like this there's no fish tanks in Ultimate Reality no

doorways no beverages

and no laws of

physics I mean it's just like this

infinite formless Consciousness if you

want to call it

something but calling it anything is

futile because labels don't stick to it

and anything you can really say about it

is ultimately

invalid so I guess I mean considering

that there wasn't even a question mark

in this you just wanted a little bit of

elaboration like guess so I elaborated a

little bit and now I'm moving on to the

next question which is from covac and

sead

zida and covac CAD zida says what is the leftand path and what are your thoughts on it well the left-hand path mainly uh rejects like traditional morality and it rejects it outwardly more than inwardly like the whole idea of Tantra is that we're now living in the kuga we're living in a spiritual Dark Age and that perfecting yourself becoming a perfected Saint just isn't realistic anymore and so you have to take sort of the the degeneracy of of the world as it is and transmute that into like higher Consciousness and so like in Indian Tantra you know they would ritually do the five M's I think it was it was meat

or MSA

fish or

matcha um let's see was it saxs or

mituna no no pun intended there um see

there was uh majja or or like alcohol

and then there was another one that they

they pretty much lost it has been lost

sort of like the actual ingredients of

Soma in the rig Veda it's this this this

fifth M probably it was some kind of

drug but it's like they've they've lost

the actual meaning of this fifth M that

is ritually participated in and so they

just replaced it with parched grain

which I don't know why parched grain

would be all that like immoral or

anything at a superficial level

even so they do this they take these

things and they do it as mindfully as

they can so what they're trying to do is

like live maybe an outwardly immoral LIF

style while at the same time being

Mindful and detached and trying not to

get messed up by it and usually they

fail because it is it is dangerous

you're literally well you're

figuratively playing with fire by doing

this kind of stuff I mean to some people

that are living living in the world you

know they got they got family they got

they got a like a significant other they

might have duties where they have to do

things that are unskillful UNH wholesome

that

I mean that's the best you can do or

like like if you're a soldier or

something then you just remain mindful

try to keep your mind as pure as you can

while doing the impure stuff

outwardly that's essentially the

left-hand

path and my thoughts on it are pretty

much what I've just said I mean for

somebody who can renounce the world

you're better off you know having as

pure of morals as you can manage if

you're living in the world I mean you're

going to have to make compromise you

know if your kid has lice in his hair

then it's your duty to kill those

lice even though it's something

unskillful you have a duty as a parent

to keep your child healthy and

clean I mean I have to admit I killed a

fish a couple weeks ago I got I had nine

Cherry barbs in there little school of

cherry barbs very nice I like them and

then one of the females started getting

like these patches of fungus covering

her eyes and she wasn't eating and I

didn't want all of them to get sick so I

took her out and put her like in

quarantine in just a jar of water the

next day it's I mean she wasn't doing

well at all and so she got called just

because I didn't want the entire

aquarium to get

sick so I mean you live in the world you

got to do this kind of stuff sometimes

and so the leftand path may be

unavoidable to some degree just try to

keep your mind as pure as you can even

though what you're doing outwardly may

seem impure still be mindful and

detached as much as you can

manage have like meta and compassion for

the little fish that's that's dying that

kind of

thing so I guess I'll just move on to

COV action c z second question which is

um one of his trademark long quotes

asking me to uh to

uh comment on it and he says in samua

22.7 N the definition for the aggregate

seems very weird and then the rest is is

a quote from samut Naya

2279 and why beus do you call it form it

is deformed beus therefore it is called

form deformed by what deformed by Cold

deformed by heat deformed by hunger

deformed by by thirst deformed by

contact with flies mosquitoes wind sun

and serpents it is deformed beus

therefore it is called form two and he

says feelings are easy to understand so

he skips over that one and then and why

do you call it perception because it

perceives thus it is called perception

what does it perceive it perceives blue

it perceives yellow it perceives red it perceives
white because it perceives it is called perception and the next section says and why do you call it Consciousness because it cognizes thus it is called Consciousness what does it cognize it cognizes what is sour bitter pungent sweet alkaline non- alkaline salty and unsalty because it cognizes it is called Consciousness and then the the last section here says and why do you call them Fabrications because they fabricate fabricated things thus they are called Fabrications what do they fabricate as a

fabricated thing for the sake of forness they fabricate form as a fabricated thing for the sake of feeling this they fabricate feeling as a fabricated thing for the sake of perception hood for the sake of fabrication hood for the sake of Consciousness Hood they fabricate Consciousness as a fabricated thing because they fabricate fabricated things they are called Fabrications unquote so then setion says can you please explain what all these mean they all seem difficult to understand it's hard to understand the difference between wiyana and SAA or Consciousness and perception based on this as they just seem like sensory functions what

form means here and what mental

formations are as they seem to Encompass

everything else here though this seems

like it aligns with the 12 links chain

thing

somehow okay well first of all this is

one thing that I I've never really liked

about suas and it's partly due

to um not having an established formal

logic in India at the time the troden

texts were composed and also they

indulge in a lot of like folk emology

like this first question or why beus do

you call it form because it is deformed

beus therefore it is called form this is

just a false atmology this Rupa is the

poly word for form and then this verb is rid which means it's it gets like damaged or messed up or here it's deformed because they got to include form in in the in the answer to make sort of an etymological connection so it is rid or rup I was uh indulging a little uh Burmese pronunciation of poly there so yeah saying that uh it's it's Rupa because it is deformed or because of rupite then I mean it's it's not a correct etymology this is found throughout the text throughout the commentaries also where it's just sort of for um just teaching purposes or or whatever that they'll give this fake

atmology and and it's it's it's just
runs rampant in the text and it's not
really correct in my opinion
so let's see feelings are easy to
understand SE action c z says and then
when you get to perception or Sona why
do you call it perception because it
perceives and this is sort of not so
much um bad atmology as just like the
lack of good logic like sound formal
logic where they'll use like a a
circular definition you know it's called
perception because it perceives but if
you don't know what perception is you're
hardly likely to know what perceiving is
either so it perceives blue perceives

yellow perceives red perceives white because it perceives it is called perception yeah I mean it's it's almost not a definition at all and some of the definitions you're going to find in the sutas and in the commentaries are the same kind of non-de just sort of a circular definition using the word itself to Define itself that kind of thing and then why do you call it Consciousness because because it cognizes and this is one of the things that se action CAD Zina was asking about it's like perception and Consciousness seem like pretty much the same thing and I do think that that terraa Buddhism has traditionally misunderstood

Consciousness they really Orthodox terraa does not understand Consciousness so it's like from the from the point of view of like Abid dama Orthodox terraa Consciousness is sort of like the the the canvas on which the perception is painted you can't have the perception without this sort of a background to hold up the perception you know it's sort of like i' I've seen it defined as um it's like perception is the mental state and Consciousness is like the the presence of the mental state or some such which really doesn't work either so I mean the way I understand Consciousness and perception per

perception is the form of the me of the Mind Consciousness is the substance of the mind you know it's like this cup is made out of ceramic so cup would be the form ceramic would be the substance so if this were a perception the perception would be the cup level of its reality and not the ceramic level of its reality the ceramic level of its reality would be the Consciousness itself a gold ring ring would be like outward form like perception gold would be the substance or Essence of the Ring which would be Consciousness that's my definition and it makes way better sense to me than like the Abid dama definition of of um

Consciousness especially because they they they can't deal with different levels of reality Orthodox terraa possibly because of the logic thing they cannot deal with different levels of reality the ancient Greeks had similar problems so I mean let's not just pick on the ancient Indians but you know it's like in Abid dama niana or Nirvana is just right on the same list with with everything else they consider to be an Ultimate Reality so according to Abid dama according to Orthodox terraa Buddhism no sensitivity is just as real as nibana is and I mean I just just don't I just

cannot swallow that at all anymore than

I can swallow like the official

Narrative of Christianity I mean if I

had to believe that in order to be a

Buddhist I couldn't be a

Buddhist but fortunately in Buddhism you

don't have to believe everything you

read which is

good and then again some people in the

west especially will use that as an

excuse to just reject anything they

don't like including all that morality

stuff

or Karma you know that's victim blaming

that's that's definitely out of fashion

in the west unless the victim is like

white or

something so let's

see Consciousness

Fabrications yeah I mean you can find

this stuff throughout the sutas where

they're not really I mean they're

supposedly defining things and you're

just as in the dark after reading the

definition or the explanation as you

were before maybe even more so you might

be even more

confused so in cases like this you're

better off just kind of working it out

on your own or reading a lot and just

sort of coming up with the best angle

that you find in the text for explaining

this stuff but I mean this kind of

explanation is really not very helpful

except for a dogmatist who's just going

to memorize it like a parrot and then

think he understands it because he can

like repeat it like a

parrot dogmatists like that

are much more common in in Buddhist Asia

at least with regard to Buddhism with

regard to Christianity they might be

more common in the

west

so yeah I mean with regard to Rupa and

rid I mean it's just like a a false

atmology that's just used for dactic

purposes I think dactic is the correct

word in that

case so yeah if it seems difficult for

coaction COD Z to understand well

welcome to the club because I don't

think I mean I I don't understand how

anybody could really understand this

stuff because it's not really

explanatory it's not really explaining

very much it's just circular definitions

using the word itself as part of the the

the explanation of of itself and it it

just it doesn't work so I'm just I guess

I've kind of semi ranted and complain

enough about coaction CAD Z's second

question so I'm just going to move on to

his third

question and the question is is this

Buddhism in a nutshell and then he

posted a meme of this sort of

crying meme face in front of this

beautiful natural

scenery and the the crying meme face in

front of the beautiful Scenic picture is

saying I can't believe the de urge did

this it's horrible I need to achieve

nosis to escape this hellscape

everything is imperfect and evil so no

that's not Buddhism in a nutshell I

would not say that although to some

degree like the prehistoric religion of

Northern India like from the the IND

this Valley Civilization I guess there

was another civilization that they're

just now finding out about there was

farther east in the Ganges Valley

that may have been associated with the indis valley civilization or something but apparently it was like the the spiritual tradition there and among the gnostics in the in the west also that this whole world is evil and that we should try to escape from that that I mean it's just there's no point in just wallowing in this imperfection and evil and I mean there there are there is some of that in Buddhism although the Buddha was an enlightened teacher who kind of raises it to an enlightened level

so let's see where do I go from here I mean it's certainly not Buddhism in a

nutshell I mean Buddhism is really not

that simplistic in that you know the

world or some Sara is evil and you must

escape from it because it's so

horrible um I mean there's really

nothing to escape so much if if you're

just detached from it and I mean you can

say it's horrible and it can be called

horrible in the text mainly to stimulate

people to want to become

enlightened but I mean

obviously that samsara is not 100%

misery and

horror that's pretty clear to say that

even happiness is misery because it

doesn't last you can just turn that on

its head and say you know even misery is

happiness because it doesn't last so

it's it's not a very good

argument so let's see where else do I go

with this I mean it's not Buddhism in a

nutshell so I did answer the question I

mean it's very simplistic exaggerated

form of one aspect of

Buddhism but

uh I mean if you do achieve nois I mean

you you rise above the world I mean not

necessar escaping the

hellscape but um I mean it's better than

this world Enlightenment literally is

infinitely better than living a samsaric

existence so I mean you just bear that

in mind I guess and then comparatively

speaking you could say everything is

imperfect and evil you know like

compared to just infinite

Perfection but wallowing in that I mean

it could help some people to renounce

the world I mean like even in Roman

Catholicism just the idea that the world

is the veil of tears and you know this

body is just like a like a tomb kind of

a thing did inspire a lot of saints to

just really go for it so it can be

helpful in that respect but yeah

Buddhism there's certainly a lot more to

Buddhism than just

that and then it is kind of a simplistic

exaggerated representation even of a

Buddhist attitude or at least a

traditional wise Buddhist attitude so I'm just moving on to the next question this is from bray and Bray said when you were a monk did you witness or hear about other monks engaging in immoral activities and I think Bray may not be aware of just how finely tuned Buddhist ethics are in other religions like Christianity Islam something is either good or bad you know it's it's 100% good it's 100% bad or you you you could have a certain mix if you're doing more than one thing at the same time but nevertheless you know everything is pretty much clearcut this is good this is bad you should do this you should

avoid that but Buddhism it's almost
impossible to do anything without a
certain amount of immorality involved
just even to believe that you exist
while you're doing it is causing a
certain amount of delusion to creep into
your motives and when have delusional
motives you I mean the result is not
going to be 100%
wholesome so when I was a monk that I
witness or hear about other monks
engaging in immoral activities sure I
mean there's whole different levels of
it like some of the some of the the
school monasteries in manderlay had like
soccer teams you could actually see
monks playing soccer having fun laughing

and stuff and from a traditional Buddhist point of view I mean that's not right monks aren't supposed to to be doing that kind of stuff to to a normie who isn't a Buddhist who goes sees monks playing soccer they might think it's cool you know they may think that's fine um I heard one rumor about a monk that I knew who was paraja that he was having homosexual sex with uh like a teenage novice but that was just a rumor that was spread by women at the monastery and rumors can spread and mutate and be based on almost nothing in Burma I didn't didn't particularly want to know if this was true or not you know I

wasn't going to start investigating

taking take the burden upon myself to

prove or vindicate this this monk that I

knew but I mean that's the only real

rumor even of like homosexual

homosexuality being acted out in Burma

in like in the

songa so you it's the Burmese monks seem

to be much more moral in that regard

than Tha monks I've I've heard much more

about Thai stuff along those lines I

mean having sex with women I've heard

some stories about that too so I guess

that would be immoral too like Burmese

seato who uh you know he's like seducing

nuns that kind of thing I've heard a few

cases of that um especially in the

mahasi tradition but mahasi tradition is is a big tradition very widespread so there's more opportunities to hear something from it than like the theu tradition or something that almost nobody knows about um i' I've told the story before just a few q&as ago about how I was walking down the street in rangon there was a monk like 50 feet in front of me walking down the street the same direction is me I'm just walking behind him and then there's a pretty girl at a bus stop and this monk literally just deliberately obviously swerves out of his way to grab her ass as he walks by

and the girl is startled she looks around sees that it was a monk and then just pretends nothing happened and I I really wanted to engage in a little immoral activity Myself by just walking up behind him tapping him on the shoulder and then just punching him in the face but I mean monks engaging immoral activities all the time like making confession when they're breaking the same rules over and over again like handling money and then in the confession they're saying yes sir very good sir I will restrain myself in future when they know damn well not going to they're just going to keep

breaking the rule they just consider the confession to be a kind of magical blah blah blah that makes the offense go away so I mean there's all kinds of immoral activities from just the very very subtle stuff like a monk singing you know I'm still that's considered to be immoral in in Orthodox terot of Buddhism especially for a monk like laughing in public I saw a video just today of a monk just laughing out loud in front of a group group of people and I mean whether that not that's immoral or not I mean it kind of is at a very subtle level and then for a monk to

break rules that's also not good I mean that kind of adds another level to the immorality but then all the way up to you know I've heard plausible stories about you know some famous Seattle semi anyway messing around with female supporters and and nuns like literally seducing them having sex with him so he wouldn't really be a monk he'd be excommunicated technically seeing the monk just swerve out of his way on the sidewalk to grab a pretty girl's ass I mean yeah I was a witness to that one that was like the the most immoral um like thing when I was a monk in Burma seeing another Monk doing I

think but that was like in broad

daylight just on a city

sidewalk so I mean the really immoral

stuff I mean they're not technically

monks anymore like a monk who has sex

who commits parica offense um yeah I

mean I lived at a big school Monastery

and and it was near Mandalay and

Mandalay monks are notoriously there's a

lot of bad characters in the song around

Mandalay and there was it was a

relatively strict Monastery that I was

at relatively and so all the all the s

would have to congregate on upos day for

the chanting of the pooka rules if you

don't know exactly what that means

that's fine but all the monks would have to accumulate you know they'd have to meet in the meeting Hall and while all the monks were in The Meeting Hall some there was this some Monk he wasn't really a monk anymore but he was stealing rare books from this this is a school Monastery so he'd be sneaking into Monk's cabins and taking the the the rarishock

see the anuaka seato he was sort of like the leader of my little part of the monastery it was a big Monastery he was kind of a macho Monk and so one day he decided he wasn't going to go to the ceremony you know he was going to deliberately skip Theos ceremony and

wait and try and catch this this monk
who wasn't really a monk anymore because
he was a thief who was stealing stuff
and selling it supposedly and he caught
him and so the monk was he he he didn't
even live at that Monastery he he was at
a nearby some other Monastery he was
sneaking in he knew when the ceremonies
were going to be and so he was
defrocked you know he was I don't know
if he was arrested or what but he was
kicked out of the
S and so it was a few weeks later that
some monk friend of the thief actually
snuck up behind this Unica Seattle you
know the macho guy who caught the thief

and just chopped him in the back of the head with a machete and his ear just kind of like peeled off you know they they were able to of sew it back on and everything but I mean this is supposedly a monk who did this although he's probably a thief too and so you know he would be excommunicated and not techically technically really a monk but there's all kinds of stuff like I went to uh I went to the manderlay city morg to watch autopsies I did it twice and the first time the the coroner told me that just a few days beforehand he had to do an aut y on a dead monk that was found like lying lying in a ditch near Mandalay and he kind of conspiratorially

kind of almost whispered to me that he thinks it was other monks who who killed him so I mean that kind of stuff I mean there's just rotten monks out there um around Mandalay especially um in sine division it's it's just LAX monks it's not so much like evil monks there it's just sloppy monks

and then in Shan State also it's kind of notorious for um just sort of immoral monks like there was this Australian monk who told me this story once about how a monk moved into some remote Village in Shan State they had a monastery they didn't have any monks living there so they were wel they were

they were very happy for this monk to come and stay there and because they didn't know how to deal with monks he was having to teach them and he was realizing these people don't know what monks are supposed to do or not so he was saying I'm going to need a virgin every time I do the upos ceremony so every two weeks they're sending him like a teenage girl and she's not a virgin anymore by the time she leaves the monastery so finally I mean he lived like that for for decades until finally he he died and then a new monk shows up very first I mean he's like a relatively serious monk who just shows up in this to live in this Monastery which is now

vacant very first who poest ceremony

they send him a girl and he's like oh

what's this girl for there she used to

help you do aosta venerable sir so I

mean there is a lot of just Wise Guy

crooked monks out there not only in

Burma I think there might even be more

in Thailand from what I've heard at

least you hear about it more in

Thailand probably in uh Sri Lanka

also so yeah that kind of stuff goes on

but uh in Burma I have to admit it's

like compared with

Roman Catholicism they're they're very

well behaved I think on just in general

the average Burmese monk is mild

mannered he might not follow winia very strictly but you know he's not a bad person I mean probably the same goes for Catholic priests but there's less rampant you know like like I said the the stories of homosexuality actually being practiced in Burma I just heard one rumor from from a very unreliable source that like heterosexual messing around I heard more about that but still I don't think it would would compare with like Thailand the burmes are just a very stoic athetic kind of a people anyway they're not as sensuous passionate kind of people like the ties are definitely to a greater

degree so yeah I did witness War hear about other monks engaging in immoral activities so I'm just going to move on the next question this is from s papala I'll just making sure it's like this compulsive thing where I every once in a while just to make sure I I'll see that see that it's really recording and somebody actually asked me about this so I'm going to have to go into greater detail when I get to that question but anyway some papapa says what are some of the interesting differences of Burmese people and American people well what really struck me is one of the similarities between Burmese people and

American people so before I get to the differences which is going to be harder for me to to think of that the most interesting similarity between Burmese people and American people is as follows when I went to Burma and I'm you know I'm in a foreign culture very foreign to America you see people just acting differently they've got very different values and suppositions you know they've got different premises that they considered to be self-evident that kind of a thing and they were obviously very culturally conditioned I could see how culturally conditioned they were but they were oblivious to this I mean if you tried to explain to a Burmese person

that they're culturally conditioned they wouldn't know what you're talking about probably so I lived in that that world for many years came back to America and after living in Burma for so long when I came back to America it was like almost the same thing Americans they have all these assumptions that are just progam red into them through their culture they are so culturally conditioned and if if I would even hint at this like at a dhal people would start getting offended that every single American at that dhal resembled every other American at that domal more than they resembled any of the Burmese Buddhists that I was

interacting with at some other damaal in Burma but they want to be individuals they want to think that they're acting just based on their own judgment and so forth they don't realize how profoundly culturally conditioned they are so that's the interesting non difference the cultural conditioning is different but both sides the Americans and the Burmese are just oblivious to just How Deeply culturally conditioned they are but with regard to the interesting differences of Burmese people and American people well the Burmese are uh devoutly Buddhist I mean I mean they're dogmatically Buddhist they assume that

everything in the texts has to be true

in fact everything in the commentaries

has to be true maybe even everything in

the sub commentaries has to be

true so the Burmese are very dogmatic

and from a religious point of view

especially out in the Villages that

haven't been modernized

much they have like a worldview similar

to like a medieval European Catholic you

know they just have pretty much of a

medieval outlook on life and they have

no doubt at all about ghosts and witches

and magic and demonic possession and

this kind of a thing and you know they

just assume that when science says one

thing and the ancient sutas say

something else they followed the sutas

you know they still belong to the kind

of culture where the older a book is the

more reliable it is unlike in the west

where the newer a book is the more

reliable it is if people even read books

anymore

so yeah I mean Americans they're just

programmed into scientific realism and

you know they just accept parts of

Buddhism that are not inconvenient and

that they can fit into the scientific

worldview and um so that's that's one of

the main differences whereas the Burmese

just they're kind of the opposite you

know they start off with the Buddhist

worldview and then they try to fit

science into

that so there is that

um interesting differences well the

burmes are they're spiritual

materialists whereas in the west we're

more material

materialists you know the Burmese think

that you know just Merit is a kind of

metaphysical money and that's one of the

reasons why Burma is a poor country

certainly not the only reason probably

not the most important reason why Burma

is a poor country but one of the reasons

why Burma is a poor country is that

people are more interested in building

pagodas than in building schools or

Bridges or that kind of a

thing and it's just their their capacity

to

endure unpleasant circumstances is just

phenomenal I mean it's just beyond me

even when I was a monk and I'm

practicing equinity and so forth at

least trying to cultivate equinity this

some of the stuff the Burmese can accept

without I mean it doesn't bug them at

all a dog barking outside their window

all night long you know they'll just

like put the pillow over the head if

they even use a pillow instead of just

like a block of wicker like a wicker

square or something the cube some people

will use those as as a kind of

pillow you know it just doesn't occur to

them go out and Chase the dog away tell

the dog to shut up maybe throw a rock at

it or just blasting cheesy pop music

over loudspeakers it's like I would lie

there in my cave just fantasizing about

just marching into that Village with a

baseball bat and just beating up their

PA

system you know being careful not to

actually you know smash any skulls or

anything but still I'd beat the hell out

of that PA system whereas the Burmese

they like

it but I don't want to just keep going

on and on so I'm just going to move on to Sam papal Papa's next question here I wonder if he goes by Sam for short anyways his second question is do you think the Buddhist idea of craving intention and Karma is something like a Missing Link in Understanding Psychology or sentient life better I think it's probably already had the most influence on the whole world's understanding of sentient beings psychology being that it seems that the Buddha was the first psychologist we've ever had well I mean he may be the first famous psychologist that we're aware of but I think any kind of meditation master and there were meditation Masters before the time of

the Buddha I'm sure that I mean they would know their own mind fairly well and so they would know the minds of other people fairly well too even setting aside the ability to read minds which some very Advanced people can apparently do so I mean that wouldn't be so much a matter of like Buddhist doctrines of craving and intention in karma it would just be more like just being very mindful of your own mental States and maybe having a certain amount of telepathy or empathy where you're able to know what other people are thinking and you'd be observing their mind The

Way You observe your own and and you'd be observing them operating at a cruder level than you're operating and so you'd get all these insights as to The Human Condition so but with regard to U Buddhist doctrines of craving and Karma is that something like a Missing Link in Understanding Psychology better well um I'm not I don't know about psychology nowadays although back in the late 70s early 80s there started being a new kind of more scientific psychology called cognitive science and it kind of got shot in the head because um Academia became more leftist and cognitive science was discovering unpleasant truths about how like for example males

and females have sexual dimorphism with regard to their mental States as well as their bodies this kind of stuff is just taboo now and so I think cognitive science has been sort of suppressed to some degree but one of the one of the things about cognitive science is that you know fear is is like in almost any human interaction there's like a subliminal layer of fear there's always this craving of just be alive stay alive you know it's just this subliminal background noise that we don't even notice really like a fish doesn't notice that it's wet where it's just like you know survival and just constant unease

constant discomfort like this mild

agitation and unease is always with us

and I mean they're trying to demonstrate

this scientifically you know this is one

of the the things that they were

learning about back in the like the 80s

back before cognitive science went out

of f

among

leftists um so with regard to Karma

though I mean the metaphysical actions

of karma that's beyond

science so I mean that'd be Beyond

mainstream

psychology um but then again I'm not

even sure if that's what he's asking

here so do I think the Buddhist idea of

craving intention in karma is something like a Missing Link in Understanding Psychology and sentient life better well it certainly can be yeah I mean Karma especially um especially if you if you kind of set aside the whole idea of karma as this the way most people think of karma you know some metaphysical force that acts upon us from above you know it's like I was a Roman soldier 2,000 years ago and I killed some barbarians and so oh now I'm going to get knifed in a back alley in Detroit or something as a result of that I mean that's that's kind of the way a lot of people think of karma but if you think

of karma more along the lines of schopenhauer's will then I think it can really open up uh one's understanding of how the world works and how the human mind works and so forth um let's see I think it's probably already had the most influence on the whole world's understanding of sentient being psychology being that it seems that the Buddha was the first psychologist we've ever had well I'm not so sure about that I'm not so sure how much Buddhist Doctrine or Buddhist philosophy has influenced the West which is where most like organized psychology has arisen um I think wherever you're going

to have meditators like in Christianity throughout the Middle Ages you had like contemplative sects where you have monks and nuns sitting in cells observing their own mind that kind of a thing so a lot of it would just probably come from the Christian contemplative Traditions

um

and just you're G to have like brilliant perceptive people that are going to pick up on stuff anyway like dovi I mean he probably knew very little about Buddhism but he knew the human mind better than most psychologists do I'm pretty sure and a lot of that he learned from being in a uh like a a prison camp in Siberia

because he started off as a kind of leftist and uh so he was he was almost going to be executed and then they commuted a sentence to like X number of years in a prison colony in Siberia where he was surrounded by hardened criminals and he was just a very keen Observer of of the human race his his fellow humans and you just pick up a lot of stuff just from observing other people if you're got a really perceptive eye in that regard

so yeah I'm not so sure how well Buddhist ideas have helped like the Western psychological Community to understand

the human mind better although to the individual Buddhist it can help a lot but I I really don't know exactly how to answer this question correctly so I think I'm just going to move on to Sam papal Papa's second or third question here it's the third one sometimes I have difficulty counting higher than two so s papal Papa or Sam says is there a country that is recorded to have a more Elite group of practitioners than others well I think uh if you're Burmese then that country would be considered Burma if you're Thai that country you be considered Thailand and if if you're in

Nepal or Northern India you would consider that country to be Nepal or India I think um a lot of like wisdom cultures like or Buddhist or like Eastern Traditions will always consider their own country to be the most advanced with regard to understanding the Dharma or or whatever but uh I don't know how they would uh how you'd verify this I mean you could have opinions recorded that this country or that country has more Elite practitioners but I don't know how you'd actually prove that you know it's like the the ascended masters of the Himalayas you know there's all these

people trying to go and find the

ascended masters of the Himalayas are

communicating through psychic means like

Madame basy or something but

um yeah I I don't know I mean throughout

the world you're going to have spiritual

Geniuses they might be born in 16th

century Spain they might be born in

Ancient India they might be born in

modern Burma whever modern America

you're going to have spiritual Geniuses

just arising

just through statistics if nothing else

just the I mean the odds it's going to

happen you know eventually it just

happens

so I don't know maybe the more

spiritually oriented cultures are going

to have more of these like spiritual

super

Geniuses but and it's going to change

over time you know it's like China went

through like late ancient early Medieval

Times you know they just had this

flourishing spiritual golden age of at

least if you can if you can believe the

Zen Zen Coan collections you know the

Zen material that you had all these

enlightened Masters just I mean just

swarming with them practically in like

late especially like early medieval

China but I kind of doubt China's like

that

anymore so let's just read the question

again shall we is there a country that

is recorded to have more Elite group of

practitioners than

others maybe

India I don't know yeah I don't I don't

think there'd be any way of verifying

this so it would all be just guesses and

and matters of opinion and different

people would have different criteria for

what would constitute an elite group of

practitioners so yeah even 16th century

Spain had some real Heavy Hitters

walking around

but uh yeah it might be any country that

has the most devout and advanced

spiritual tradition so terraa Buddhism

like Burma I I assume has some some

spiritual Heavy Hitters out

there I'm just going to move on to the

next question though this is from game

fap nobody's asked this question before

have you seen Rambo 4 which is set in

Burma I remember to many people this

movie was the first time they ever heard

of Burma or the long-going conflict

there yeah according to the beginning of

the movie The like the caption or the

the screen

verbiage said that it's the longest

going Civil War in existence right now

just the war especially between the Kens

and the and the

Burmese in in Ken State mostly U but

yeah I did see Rambo for in fact I can't

remember if I saw it in Burma or not but

the thing was I knew a monk that had

Rambo 4 when in in Burma he was a

Burmese monk living in Burma and it was

if I remember correctly 20 years in

prison if you were found in possession

of that movie Rambo 4 where Rambo almost

singlehandedly defeats the entire

Burmese

Army and one thing I learned from

watching that movie is that burmes

soldiers when you shoot them they pop

like a ripe tomato

but there was another movie where it was

it was a similar severe punishment if

you caught in possession of the of the

the DVD or whatever it was and it was uh

a picture of the at the time the

dictator's daughter I think it was

Stan's daughter getting married and she

was just encrusted with diamonds you

know she's the dictator's daughter

probably not very pretty and just

encrusted with diamonds and then it

would keep going from that

to scenes of what was going on a couple

blocks away from the from the wedding

where people are just living in dirt and

squalor so it's like encrusted with

diamonds dirt and squalor encrusted with

diamonds dirt and squalor and so it was

like 15 or 20 years in prison for anyone found in possession of that too which is stand I mean censorship really is it's like a a method used by Scoundrels you know it's like we don't want you to know the truth and so we're going to conceal that truth and punish anybody who even finds out about that truth and it's it's becoming more prevalent in the west as many of you no doubt have noticed so yeah I did see Rambo form I mean it was It was kind of idealized I like how they had real Burmese advisors to to make it more realistic and so you know I had like there's one scene

especially that I'm thinking man that's

that's brilliant that's just like Burma

where have like this little Burmese

soldier in the the big floppy hat and

he's kind of like swinging his legs out

when he walks kind of like this and a

lot of burmes people do actually walk

that way I've been told it's partly

because burmes mothers especially if

they live in the village they'll hold

their baby on their hip which causes the

baby's legs to kind of kind of like

spread out like this so they walk like

ducks when they get

older but yeah I did see the movie I

can't remember if I saw it in Burma or

in in America though so I'm just going

to move on to the next question this is

from

ruie and ruie asks a concomitant

question I don't know what is it is

concomitant to he doesn't specify what

it is concomitant to but he says a

concomitant question would be is samsara

perfect and no samsara is not perfect I

mean that's uh one of the the Hallmark

qualities of samsara is that it is

imperfect it's is

dooka so I guess if you become

enlightened then you look at the dooka

and it becomes perfect dooka you know

perfect misery everything is perfect if

you if you look at some SAR with perfect

eyes then you could say yeah all this

misery and suffering is just perfect

misery and

suffering

but um yeah samsara is is not perfect

that's that's why it's samsara it is

delusion that is generating s S I mean

delusion is like at least in some

versions of dependent core Rising it is

like the original

cause

of all of this saric existence or

phenomena is it arises largely due to

delusion if not entirely due to delusion

and you perfect the delusion and it's

not delusion anymore unless it's just

perfect delusion and everything's

already everything's perfect

so yeah samsara is not

perfectible um at least not from a

Buddhist point of view and that's why

you transcend samsara and become

enlightened and so I'm going to move on

the next question this is from Jeffrey

and Jeffrey says have you heard of new

German medicine I think you would be

unnatural with it and no I've never

heard of it this is the first I've ever

heard of new German medicine I don't

know what new German medicine

is I just assume it's something uh

alternative I don't think it's going to

be big Pharma churning out this new

German medicine but I don't know what it is so I'm just going to have to move on to the next question this is from extremely rare bird an extremely rare bird says it is said in the DAP faint is this fragrance of lavender and Sandalwood but fragrant of The Virtuous s Sublime amongst the gods so that's the quote from the DAP and then he say says I'm sure this is poetic language but can it also be taken literally can Dava and gods smell virtue or perhaps see it by other means it is said that they communicate telepathically so I guess it's not too big a stretch well yeah I think that U higher beings they would at least feel

there's like a higher vibe in the air

you know there's higher Consciousness in

this area I mean even an ordinary human

like if you're in a dark you know you're

surrounded by like I don't know

criminals or just like I don't know what

to call them you know people at the

bottom of

the the

register and I mean it's you're like in

a crummy trailer park or something not

that I'm trying to make fun of people

that live in crummy trailer

parks but I mean just sort of shady

characters you they don't have to say

anything or do anything really you just

get like this bad vibe off of them

whereas if you're

around Saints let's say you're going to

be more eased there's going to be less

of this subliminal enst in the air that

you're going to pick up on and I'm sure

the gods are sensitive to that sort of

thing probably way more than the average

human so yeah I'm sure they could pick

up on like wiser more virtuous people as

opposed to less wise less virtuous

people um just sort of feel it in the

air I would guess or also they can read

mind supposedly and so you know there's

there's various ways but trying to guess

exactly how small G Gods perceive humans

is is kind of silly sort of like trying

to like a dog trying to guess how humans perceive dogs they just can't do it or just maybe at a very crude level but they're not going to do it much justice so I guess I'll just move on to extremely rare Bird's next question after looking to see how long I've been yammering here okay so extremely rare bird says I've been reading a scent of Mount Carmel well congratulations and I'm trying to understand the carmelites in St John of the cross's understanding of God the carmelites as I understand it seek to stop manufacturing beliefs about God because he cannot be grasped by

thought they dismiss and mistrust all of their senses yet they still seem to assert God to be an external agency with a will and that the Bible is truth the knowledge of which they do gain throughout through the same senses this is a contradiction or is it what do you make of this well one thing you have to bear in mind is that somebody like St John of the Cross was in fact living in 16th century Spain when the Spanish inquis position was at its peak and I mean you can't just say you know well parts of the Bible aren't true or parts of the Bible are mistaken because you're going to have the Inquisition down your down your neck and

St John of the Cross was um he was a discalced carite he was part of a reform movement that was bitterly resented by the unreformed carmelites and so I mean he had a Target on his back already you'd have like the papal noon show or some some High um like authority figure in the Catholic church sometimes they'd be on the side of the reformed movement sometimes be on the side of the unreformed carmelites and if he was on the side of the unreformed carites I mean you have an even bigger Target on your back in fact St John of the Cross was imprisoned and just fed like um it was like bread and water and

taken out and whipped periodically until finally he was able to escape but there's a good chance he would have died if he hadn't escaped just from malnutrition or freezing to death or something and so I mean if you're born into a a religion there's just a certain amount of Dogma that you just have to be willing to accept I mean you don't have much choice and so St John of the Cross who I think may have been fully enlightened and he was he would definitely have made a very good Buddhist he would have been much happier in India I think but still um I mean he was getting into trouble and he was

getting into into Big Trouble in fact he

was seriously considering just

immigrating to Mexico and becoming a

missionary before right before he died

just because there was so much heat and

just so much political [__] against

him and

everything

so yeah I

mean I think religion for a lot of

people is just sort of a necessary

mental illness to some degree ree anyway

where you just have to accept you just

have to like accept paradoxes like

confusing contradictory stuff I mean you

just have to accept it you it's just

that's just the way it is somehow I

don't get it it's fine that's just the

way it is

anyway so I mean mainly with regard to

meditation or contemplation St John of

the Cross was very wise in telling his

the meditators under his guidance

doesn't matter what it is arises Just

Let It Go just do not follow it you know

even if it's like Jesus Christ himself

standing in front of you the devil can

can imitate or impersonate an angel of

Light just I mean if if Jesus really

wants you to know something you're going

to know it so just don't be like

interrupting your contemplation by like

getting you know distracted by this

stuff whatever arises just let it go and he he says that uh I mean you can't know the god through any kind of mental process at least yeah I I guess that'd be a correct thing to say that you cannot know God through your imagination through your intellect through your feelings through any kind of perception or feeling so you just have to dismiss all of that and then all that's left is just this radiant emptiness that you you don't really perceive but it's he calls it dark faith and that's it's like the presence of God that you you can be aware of somehow after you have dismissed all the intellect and the

feelings and the and the perceptions and all that kind of stuff that cannot know God the only way to know God is just directly so let's see how far did I digress from the question that is my question to myself at this point see they still seem to assert God to be an external agency they had no choice I mean you deny that you get burned at the stake with a will and that the Bible is truth yeah I mean to some degree you have to accept this basic tenant of of of Christianity you know that God I mean you can never merge with God really that the highest you can achieve from a Buddhist or a Christian point of view is the beatific Vision

where after you die you can be in the presence of God but God is still considered to be like a separate entity maybe sitting on a throne surrounded by Angels but at the same time St John on the cross would be saying that you know this world is just based on God I mean the spirit of God pervades everything so in a way he's kind of like the bearded man and because that's you know the Old Testament especially uh gives a lot of you know statements along those lines but still I mean you progress but still so you can't completely let go of this older stuff because as I say it's fundamental Dogma it's right there in

the scriptures and if you try to dismiss that you get burned at stake after being severely tortured so I mean he wouldn't even be really a Christian anymore if he dismissed some of the basic fundamental beliefs about God that are mainstream or traditional in Christianity so yeah I mean he was really pushing it cuz he was saying there's like the stage of the perfected and I mean that which would would seem to be analogous to to the Buddhist arahant but I mean I was surprised at even reading that because according to Christianity you know even nobody is worthy you only get into heaven through

the grace of God because nobody's perfect and here's St John of the Cross saying not only um is there a stage of perfection but like his mentor St Teresa of Aila was per perfect and but then again he thought that like King David was perfect which uh I don't know maybe he became perfect after B Sheba gate or something so I guess I answer that question so I'm just going to move on to extremely rare birds next question which is what do you think of the following quotes by Yung is it cynical dramatic or true and then in 1938 in reac ction to Hitler and the murmurings of World War II he described Nations as big blind

worms and then quote following what fate perhaps a nation has no honor it has no word to keep not everybody has virtues but everybody has the low animal instincts the basic primitive caveman suggestibility the suspicious and vicious traits of the Savage the result is that when you get a nation of many millions of people it is not even human it is a lizard or a crocodile or a wolf that's what a nation is a monster everybody ought to fear a nation it is a horrible thing how can such a thing have honor or a word that's why I am for small Nations small Nations mean small catastrophes big Nations mean big catastrophes unquote so I think to some

degree Yung was kind of depressed by the political situation in 1938 like this reminds me of um bertron Russell's history of Western philosophy which he wrote during World War II and it's pretty cynical and dark I mean he was in a bad mood when he wrote it and I think Yung may have been kind of a bad mood when he writes some of this stuff because he does write some kind of dark cynical
stuff um but then
again I'm not entirely sure that a nation is only like the the lowest common denominator of the humans that comp posos it this I mean that reminds

me of what was it the madness of not The
Madness of crowds something the crowd
it's laan Gustav Lebon who wrote
this it's one of the first psychological
Works about just like Mass
hysteria and I mean he kind of agrees
with young here that you know when when
you've got like a a mob of people it all
just kind of goes down to like animal
level and they can just believe anything
and just do all kinds of stupid
ridiculous hysterical stuff that they
wouldn't do in their calmer moments when
they were alone but on the other hand I
do have this idea that a nation can be a
kind of higher form of life that you
know the people in a nation are kind of

like the cells in an organism and

they're oblivious to any kind of higher

functioning going on you know it's like

some muscle cell in your arm is

completely oblivious to the fact that

it's part of this whole human

and it may be at some weird level that

we can't really be aware of that

populations have a kind of higher

Consciousness that I mean it might be

still kind of

stupid but but still it might be in a

way like more advanced more

multi-dimensional than us and that we

can't even begin to understand it but

that's neither here nor there and I do

have to admit that mass hysteria does

kind of

like contradict that idea because I mean

yeah Mass hysteria is pretty stupid I

have to admit and it's like political

parties are relying on mass hysteria to

get people to vote in the way they want

them to

vote especially more like the globalist

types now but it's not entirely

restricted to

them so not everybody has virtues yeah I

I think pretty much everybody would have

to have at least some virtues you know

Hitler loved his

dog of course shot him at the

end

but

still let's see I'm I'm going to the

emergency backup beverage

now so let's see what is the exact

question here let's see is it cynical

dramatic or true I'd say It's a

combination of all three but I do think

that to some degree his perception of

the situation

was definitely conditioned and

influenced by just looming World

War

so um he likees small Nations better

than big

Nations

well I don't know yeah I guess I don't

really understand his point of view well enough to really really critique it very well but I did say something and that's something isn't it so you get a nation of many millions of people it is not even human it is a lizard or a crocodile or a wolf yeah that's definitely an exaggeration because a large Nation it is able to accomplish really complicated things so it's it's definitely Beyond a lizard or a crocodile wolf and in that respect it's beyond an ordinary human because a nation can do things that a human a single ordinary human absolutely cannot do one person cannot have cannot create like

spacecraft so I'm going to move on to the next question this is from drunk Dr and drunk Dr says can you provide us a Buddhist perspective on crypto or Bitcoin and I don't think there is a Buddhist perspective on crypto or Bitcoin I don't have any kind of uh cryptocurrency right now just because I don't know they just never got around to it or whatever um when I first started hearing about Bitcoin it was pretty I don't know it just seemed pretty shaky on mainly because it's not based on anything I mean regular money isn't really based on anything anymore it used to be based on

gold like in America supposedly Fort Knox had the Federal Reserve all these this bricks of gold and you know your money was represented by this gold and I don't think that's true anymore so I mean like something like crypto or Bitcoin you know it's sort of like the currency of gingas Khan I think it was where he just made money that was wasn't based on any precious metals and that what really supported the value of that money that it was like paper tokens or something was if you didn't not accept it you'd have your head chopped off maybe both hands first then your head

but crypto yeah it's it's I'm not

exactly sure where the value of it comes

from but a Buddhist perspective I mean

obviously there is no

traditional

like I mean the sutas aren't going to

say anything about

crypto even the the medieval subub

commentaries aren't going to say

anything about crypto so I mean it's

just a matter of mental States really

I mean if you're kind of gambling then I

mean gambling is not is is kind of

frowned upon by traditional Buddhism and

I'm going to get to that a little later

probably pretty soon because we're going

through this list pretty

well so a Buddhist perspective on crypto or Bitcoin I mean just I mean so long as your mental states are wholesome whatever you do is wholesome as long as your mental states are UNH wholesome whatever you do is UNH wholesome and that includes handling cryptocurrency and that's about as Buddhist of a perspective as I can come up with because obviously crypto and Bitcoin are not mentioned I mean even real money isn't mentioned all that much in the ancient text I mean at the time of the Buddha money was still an innovation in India it was sort of a recent import from like Babylonia or something so I guess I'll just move on

the next question this is from Outer Haven and outer Haven says seeing what's currently going on in Bangladesh the Burmese are well within their right to suppress the spread of Islam the Bengals or the bengalis have lost their indigenous culture and values due to this Arabian invention do you have any recommendations for the Burmese so that they do not become the next victims

well I think the best thing that the burmes could do if they do not want Islam to be imported into their country to such an extent that it reaches like a critical mass where they become

aggressive and intolerant which is the
main concern of the
Burmese um I mean the government the
Burmese Army has already driven out most
of the ringas and the rohingyas don't
even want to come back so that problem
is pretty much solved
except if Burma liberalizes again like
they did in 20 2011 and you have this
flood of NGS and and just Western
capitalists and just Western people in
general flooding into the country and
these NOS especially are just pressuring
and pressuring and pressuring and
pressuring the Burmese government to let
let the ringas come back in to to like
resettle the ringas and just be open

with regard to immigration you know like globalists in general want everybody to do as a general rule so so I think so long as the military dictatorship remains in power and the globalist avoid Burma like the plague like they did for a long time before 2011 I don't think there's much danger of Islam like Muslims living in in Burma just reproducing to produce this critical mass so I don't think that Burma's in any real danger right now there's still quite a few Muslims living in Burma I think Islam is probably like the second second or or third most populous country

or religion in Burma but still it's you know it's probably the percentage is in single single digits but uh the British during British times imported a lot of Muslims including the ringas just for various reasons just settling them in newly cleared farmland and so forth that's what the roh ringas were doing and the Burmese just never really saw them as real Burmese citizens because they were just imposed upon them by you know the colonialists you know the the the the English oppressor so to speak so yeah I think if Burma does not want to be taken over by Islam probably their best bet is to stay with the

military dictatorship and keep globalist liberalism as out of the country is possible but I mean it's it's a two-sided two-bladed sword you know it's like the military dictatorship is I mean they're they're brutal and incompetent you know they're not good people a lot of them so I mean Verma just has to stay isolated and poor and oppressed and but that's really does have you know it's a mixed blessing it has its advantages just about anything has advantages and disadvantages you know any any new Improvement is going to bring with it

new

problems

so I think it's sort of the Burmese

under the military dictatorship it's

pretty much the way Burma has been for

centuries many centuries over a thousand

years because before before the military

dictatorship you know they've had a few

interludes of incompetent democracy and

then before that they had the British

Raj who ruled I mean Burma was probably

best governed by the British

colonialists you might think colonialism

is evil and all that even so Burma

reached its Zenith of prosperity under

the British and then before that I mean

you had dictatorial Kings you had

despots and so I think the Burmese mind
and culture and so forth they're just
kind
of it's like they're acclimated to
having like brutal oppressive leaders
and that's that's the way a lot of the
world was before people like the British
came
along one of the reasons at least one of
the propaganda reasons why the British
conquered Northern Burma they already
had taken over Southern Burma like upper
Burma was still an independent Kingdom
with a flood of economic migrants
leaving the upper Kingdom into colonized
lower lower Burma that um the the

fortune teller of the king or one of his fortune tellers told him this this area is running out of JuJu we're going to have to move the capital again because they they did that a lot fortune tellers would say you know the whatever whatever forces in the government have used up all the juju here so we're going to have to move the capital somewhere else the king uh realized that was a bad idea he couldn't they just couldn't afford it so as a compromise they decided to just bury like it was like 400 people alive around the outside circumference of like the Royal compound you know like the the seat of government and um for some reason when people found out about it

they just started fleeing Mandalay that
was the the capital city just obviously
they considered themselves Unworthy of
such an honor and so the the British
kind of had that in the the newspapers
back in England justifying their taking
over upper Burma and so having a brutal
dictatorship in Burma I mean that's what
the burmes have they've had it since
since there was Burma pretty much so I
guess you know they can handle it better
than we
can just being oppressed not so much as
I mean they're not so much citizens as
just
subjects but the Burmese can just accept

bad situations to a degree that is just
appears super human to us westerners and
there's still
as a general rule so long as they're not
in a in a village that's just being
overrun by the soldier that's just
shooting people in the streets and so
forth my experience is in Burma the
average burus Villager has less
unhappiness in his life than the average
American and it's very easy to explain
it's the Four Noble Truth second Noble
Truth suffering is caused by desire the
Burmese just have just a phenomenal lack
of Desire
as a general rule whereas in the west
we're encouraged to have desire desire

is good you got to have

ambition you got to want that new car to

fuel the economy and all that in Burma

it's just not that way and so they just

kind of make peace with whatever

situation they are in and just live a

dharmic life as well as as well as they

can

so let's see I guess I answered that

question the answer to the question was

maybe 5% of what I was actually saying

but the answer is in there you're going

to have to tease it out and I'm moving

on to the next question which is from

Romeo and Romeo said in Q&A number 105

you speculated on what you thought the

Buddha would think of Jesus I was wondering if you could address the reverse are you aware of Jesus giving any opinions on the Buddha or on Buddhism how about Christianity in general are you aware of any official statements from previous popes or other Christian theologians on the Buddha or Buddhism well I mean the new Rainbow Pope has gone and visited Buddhist countries and participated in Buddhist ceremonies and so forth but he's not really a typical sort of Pope maybe I should just back up here to uh wondering if I could address the reverse am I aware of Jesus giving any opinions on the Buddha or on Buddhism no I I don't

think probably Jesus never ever heard of the Buddha or Buddhism I that would be my guess that I mean there may have been some influence on Jesus from Buddhism let's say that the Buddha was or like Jesus was a disciple of John the Baptist who may have been an essene the essin may have gotten some of their ideas from Buddhism but whether Jesus was even aware of the existence of the Buddha or of Indian Buddhism I have no idea there's no mention of it in the Bible obvious viously and any information about what Jesus believed or his opinions that's

found outside of the Bible is even more suspect than what you're going to find in the New Testament itself and the according to the according to the Vatican no more than about 20% of the words attributed to Jesus in the New Testament are likely to be authentic so with regard to the opinions of Jesus with regard to Buddhism or Buddha himself it's really hard to say because we don't really know who Jesus was very well I mean who what was the real Jesus like was he so Jewish that he thought anyone who isn't Jewish is just like damned I mean some people some Jewish people believe that I mean you know God

was on their side they're God's chosen people on the other hand maybe he was in his wisdom he would re recognized that the Buddha was also extremely wise and that Buddhism was teaching morality and and you know like higher Consciousness and so forth even though it's technically an atheistic system so I mean I don't know the personality of Jesus well enough to know whether he would approve of the Buddha or disapprove of the Buddha if he approved of the Buddha it would be just through wisdom you know he the Buddha was wise and good and so Jesus approved of that if he disapproved of the Buddha

it probably just because you know he was a heathen you know he wasn't a Jew he didn't believe in God that kind of thing and I really don't know enough about Jesus the New Testament is really not 100% reliable with regard to the attitudes of Jesus of Nazareth and so that's just another one of those questions that I don't think anybody can really know unless maybe they're omniscient
I mean you can just make your best guess I would like to Guess that Jesus would have approved of the Buddha but I don't know so of Christianity in general with regard to Buddha and Buddhism I mean you got the whole Spectrum I do think that

it's the official position of the Vatican not starting even with the the rainbow Pope that in modern times the Vatican has accepted that other people can go to heaven also through following their own religious systems so Christianity at least the Roman Catholicism is no longer like chauvinistic to the point of you have to be a member of the Catholic church or you're going to burn in hell but then again some Protestant Christians are still of the opinion that if you don't believe in Jesus you're going to burn in hell and I've I've like seing comments on like in Breitbart you know Breitbart

comment SE C which is kind of

interesting actually you know you get a

good crosssection of the mind of like

right- Wingers or or conservatives

people who vote

Republican and there are some people

that are just hysterical like um when

they you know they see that I'm a

Buddhist you know they're they're just

saying that you're going to go to hell

it's like when you're when you're

reciting these mantras the mantras are

just the names of demons that you're

calling and you you twist your body into

weird contortions in order to allow the

demons to come in more easily and it's

just something that some ignorant

preacher told them at some sermon maybe maybe they saw it on on a YouTube video or something and they're just repeating it without understanding Buddhism or even knowing that Buddhism isn't the same as yoga where you're adopting the weird postures and all that so I mean you're going to get the full spectrum with regard to Christianity in general and it would largely depend on different schools of Christianity

so yeah a lot of like the the fundamentalist like the Evangelical Protestant sects would probably say if you don't belong to their sect you're going to burn in hell and even even

Catholics are going to burn in

hell

so so am I aware of any official

statements from previous popes or other

Christian theologians on the Buddha or

Buddhism not

specifically um I'm sure previous popes

were like you know approving of Jesuits

going to Japan to convert the the

heathens there you know so I mean back

in the old days you know popes were

still trying to get the whole world to

convert to Catholicism I think or at

least you know the Western world but you

know they're still sending missionaries

everywhere trying to save the

Heathen but uh yeah I I cannot recall

coming across any High profile Christian

Pope or

otherwise uh giving his opinion of

Buddhism I'm I've probably come across

it but again with regard to the Jesus's

Jesus's opinion of the

Buddha that's anybody's guess because I

don't I don't know the personality of

Jesus well enough to know that whether

he would be like

uh open-minded enough to accept a

non-jew teacher as as WI and worthy of

approval and praise or not and with

regard to Christianity like I said it's

is going to be the full spectrum there's

going to be some Christians that think

Buddhism is fine there's going to be other Christians who insist that anyone who doesn't belong to their particular School of Christianity is damned to Hellfire so I'm just going to move on the next question here this is from Twin Wasabi and this one is kind of a similar kind of question P basa any thoughts on the latterday Saints in the Book of Mormon can they be described as Christian even if there are severe differences well and I think they're pretty obviously Christian since Jesus is still number one in their book um my thoughts on the Book of Mormon though I actually did read the book of Mormon in a cave in Burma and uh

I mean I don't think it's any exaggeration to say it's difficult to find a single true sentence in the entire Book of Mormon because the entire narrative is based on this idea that there was a wise Jewish person living in Jerusalem and God ordered him to leave Jerusalem before the what was it the Babylonians sacked Jerusalem and he was constructed to build I think it was two arcs and they put some animals in in their families and then they they cross the ocean and it doesn't say exactly where they landed but you can tell that probably they land landed like in Central America and then

from from there the these people these settlers they they got divided up into two main tribes I remember the bad guys were the lamanites the lamanites were cursed by God and turned brown and ugly because they didn't believe in Jesus 600 years before Jesus was ever born and then they became the American Indians and it's strange that the Book of Mormon was originally the Mormons were trying to convert the Indians well at the same time their their book is saying that the Indians are cursed Jews they were punished for not believing in Jesus 600 years before Jesus was ever born and it's just if you read the book of Mormon it's like all the wars they

they're fought in two ways apparently because Joseph Smith was no military strategist at all so all the wars are they're like if a city is besieged there's like a they're going to try and Capt a city they got two different methods one is right out of the Book of Joshua where you got one the main Army fights against up up against the city walls and then pretends to retreat and then when the Army follows after them they conveniently leave the city Gates wide open and then these other these other soldiers that were lying in Ambush nearby just rush in and take it over or the other method is just to give free

booze to the to the the guards of the city until they get drunk and P pass out and then you just climb over the walls and take over the city that's the only two methods that were used over and over again and it's just it's just amazing to me it's like

Mormons in a way they're kind of like dead heads you know like the people that used to go to like the uh Grateful Dead concerts it's like the music isn't all that great I mean the Grateful Dead were not really outstanding rock and rollers and is just sort of the atmosphere the feeling of belonging of being in these like Festival kind of crowds and the Mormons I mean you got some really

intelligent Mormons you really brilliant intelligent Mormons University educated and everything and they still believe this Book of Mormon that it's just based on this obviously false narrative from start to finish like Jesus after he died but before he ascended into heaven he teleported across the Atlantic Ocean into North America and just started like laying waste killing tens of thousands of people wiping out entire cities of lamanites or people that didn't believe in him you know in North America and just because they were bad people but it's it's weird that Jesus is

flying through the air and just killing tens of thousands of people before ascending up into heaven it's just it's just so weird and it's just it's just a little bit more evidence to me and I keep bumping the table little little more evidence to me that people can believe anything and that religion again like I I mentioned before can be a kind of not entirely pernicious mental illness at least it gets people on the same page you know it unifies their world view it might be kind of a silly world view in certain ways but at least they all believe in it and it strengthens their community and I think that's one of the

main reasons of of religion at least for mainstream Normy types

so Mormonism I have met some Mormons and they seem to be relatively moral people but their Christianity has sort of reverted back more in an Old Testament Direction sort of like the Jehovah's Witnesses it seems to me that the Christianity of the Jehovah's Witnesses also is kind of a few steps backward back in the direction of the Old Testament so but yeah I do think that they're definitely Christians I mean Jesus of Nazareth Jesus of Nazareth is still their number one guy but now the Book of Mormon is pretty

amazing I think Joseph Smith was a bit

on the hysterical side and that he

composed The Book of Mormon in a state

of

dissociation so it's a channeled

document as is the Quran for that matter

hope I haven't just offended like

Islamic fundamentalists by saying that

the Quran was

channeled and that probably Muhammad was

he was experiencing hysterical

dissociation like Joseph

Smith so I guess I'll just move on the

next question

here this is from

pyramid and pyramid says Hey poob basa

why do you have to keep making sure if

you're recording or not is your camera set up really that archaic why not just use a webcam and OBS well I am using a webcam and OBS it's just that before I started using OBS I was using like the built-in default video recorder on Apple on an Apple computer which was photo booth it was called photo booth and photo booth started glitching on me so that it would look like I was recording you know I hit the record button and everything the the light would light up and everything I'd get to the end of like a 2hour long Q&A and it wouldn't the whole thing wouldn't be recorded and then I'd have to do the whole Q&A over

again in fact one time I had to do it

three times in order in order for it to

work and that's that was that was enough

and so I got I downloaded OBS but still

it's like this I mean I wouldn't call it

PTSD but still there's like this

experience in the past causing me to be

very wary and just make absolutely sure

that I really am recording because

before I was using OBS it happened like

at least three or four times where I

think I'm recording and then I had to do

the whole thing over

again

so I don't really have to keep making

sure that I'm recording but it's just

like I it's like I got stung enough

times in the past that I'm just making sure and so I'm going to move on the next question this is from power and power says have you heard of North Sentinel Island it's one of the last isolated places on the planet you were not too far away from it when staying in Burma is North Sentinel Island the island where some missionaries went and then they just got disappeared and somebody tried to rescue the missionaries and there's this video footage of these dark colored guys more or less naked with Spears like getting ready to kill whoever lands in the in the skiff and so they decided they

better not bother with it just let the missionaries stay dead or something um I if if that is the same island I've heard of it because of that event that happened a few years back and I've probably heard of North Sentinel Island before but um yeah I mean it's it's not really like like an important issue in my mind so it's just something that I've heard of before but never really like never took the initiative to like look up the Wikipedia article on it or anything so I'm just going to move on next question this is from xenoid and xenoid says how do you create a keep hitting the table xenoid says how do you

create a meditation

technique well the way you would create

a meditation technique probably you'd

start off following somebody else's

meditation technique and then you would

modify it based on your own experience

that's pretty much

how I would come across a new meditation

technique that worked for

me um but I mean you're not inventing

anything new at this point you know all

you're the best you're doing is

Reinventing the wheel if you in if you

create your own meditation technique

it's it's more than likely that lots of

people have created essentially the same

meditation technique in the past and you just didn't hear about it and you just came up with it on your own um

Reinventing the wheel

so I mean once you know how meditation works you know what you're trying to do in meditation like reduce perception without reducing Consciousness then you know you can get insights on what might work you might accidentally just be in a certain state of mind that was like really kind of a bright expanded meditative kind of mind and then you're like trying to cultivate that through a meditation technique or something

so um yeah that's that's one way of creating a meditation technique is you just happen to accidentally stumble into a certain frame of mind that is something you would like to cultivate and so then you deliberately try to cultivate that otherwise it's uh you know you're just making modifications on a pre-existing meditation technique or you just read about something in a book and you try to Cy that but it wouldn't really be creating something if you're just copying something else but that's generally my experience on the subject is uh you know you just get ideas or you experience

something or you're just sort of

tinkering with a pre-existing meditation

technique that you've already been

taught but for some reason you're not

entirely satisfied with it maybe the

results aren't exactly what you like and

so you know you modify it you change

things and and it if you're lucky it

gets better and then you make more

progress with

it so I'll just move on to xenos soid

next question broadly speaking what are

the major differences between the

meditation techniques of each dhic

dharmic religion well I don't think

there really are many major differences

between the meditation techniques of

each dharmic religion mainly like in in Terra you've got two main kinds of meditation you've got samata and you you've got what is vulgarly called weasa in other words you've got meditation techniques that emphasize Sade or concentration and you've got meditation techniques that emphasize sad or mindfulness and I think that would pretty much be the same for any um dharmic religions that I mean I know that the Roman Catholics like the contemplative orders like the discal carites they had the same too I mean they had like what they called meditation which is

just like visualizing or using a kind of Mantra that kind of a thing and then they've got higher contemplation in which I mean you're essentially cultivating at least second Janna you're not thinking anymore you're just wide awake and not thinking anything so I mean that fits just about any kind of religion any kind of religious system because if you're not thinking anything you're not thinking anything heretical that's that's opposed to the religion so either you're cultivating I mean you you could also include another kind of meditation which would just be cultivating like hypnotic trans States although that one might be still somei

it just wouldn't be some somei or right

concentration but it would still be some

kind of concentration doing

that so I mean different different

religious Traditions will have different

kinds of the lower kind of meditation

where sometimes you're visualizing

sometimes you're using a mantra

sometimes you're like you know

emphasizing the breath or you're doing

scanning like the Goa method that kind

of a thing but once you get up into the

higher method I mean there's only so

many ways you can sit there Wide Awake

without thinking

anything so I'm I'm really no expert on

the different meditation techniques of

different religions in fact even terraa

there's lots of different schools with

lots of different kinds of medic

ating and that's that's even within

Burma you know not even including Sri

Lanka and Thailand and so forth Just

within Burma there are different

teachers who have come across different

ways of meditating and they'll be

teaching that to their

disciples

um and a lot of it is is like the the

Third Kind like the cultivating

hypnotic like trans

States but I'm pretty sure that all the

meditation would either fit under samata

or weas either be based on samade or like emphasizing samade or emphasizing sadit concentration or mindfulness but they they merge at the higher levels you know like fourth jna according to the stock description is the Perfection of mindfulness so especially at the lower levels there's all there's just all these different kinds of meditating even within Terra Buddhism but then the higher up you go the more more it all converges to the to the crystal clear Glacier at the peak of the mountain

so that was broadly speaking I hope that was broadly speaking enough because I'm

moving on to xeni void's next

question which is during a session of

meditation on feeling the void which the

meditation teacher referred to as shuna

I had a vision where after pushing

through some feelings of fear I saw some

vaguely tribal looking symbols and faces

move across my vision I wondered what

they were for a moment before they faded

away and were replaced by a large

singular eye which was glowing orange I

felt no ill will from it instead only

feeling that it was a very powerful and

not to be trifled with the kind of

feeling you get when you see a dangerous

animal minding its own business this

scared the [__] out of me so I opened my

eyes and decided to stop meditating for the next month I saw the outline of the eye in the center of my vision whenever I would blink until it finally faded away completely what do you think I saw it definitely felt like a distinct entity but I wonder if it could just have been completely conjured by my own mind okay that's kind of interesting story getting up to the top uh one little thing I'd point out is that you're doing a session of meditation on feeling the void but the stuff that you explained really wasn't the void so you you may not have been meditating on the void very well because it was very

unvoid like the stuff that you were

experiencing and you say here the

meditation teacher referred to it as

shuna and I would just point out that in

Burma the word for zero is T or sun

that's that's the word for zero in in

burmes

arithmetic so anyways

um xenoid had this vision and then at

first he sees vaguely looking tribal

looking symbols and faces moving across

his vision and then he's thinking what

wondering what they were which again

wasn't meditating very well and then

they were replaced by a large singular

eye which was glowing orange and it

seemed kind of dangerous but at least it

wasn't messing with him and uh what do I think he saw well

I mean first I mean probably there was some imagination going

on um but even the imagination can just translate something something else into something that you can perceive and kind of get a handal on with your mind like

for example I might as well just digress I mean there's no point even trying to keep this one short I might as well just go for it my father one time he was a a hardcore alcoholic for for decades he was sort of like

the kind of alcoholic that's fairly common in Eastern Europe but not so

common in the west where he was just fueled on vodka you know he drink a quart of vodka a day you never really see him drunk you never really see him sober he was just kind of fueled on it anyways he decided that he was going to stop drinking and Alpha macho guy like my father was he just decided to go cold turkey so he's alone in the house sitting at a table and on the on the table in front of him he's got two Escape Routes if he just gets unbearable he's got a bottle of booze and a loaded pistol and he just sits there and he goes through the DTs you know he's just like tearing at his hair and hallucinating and just freaking out

because he's going through alcohol

withdrawal after being a hardcore

alcoholic for like 30

years and during this he starts seeing

this big eye on the wall that's just

watching and he knows that the eye

doesn't really care very much about

what's going on I mean it's just sort of

detached it's just like a detached

Observer just watching what's going on

him just freaking out at this

table and deep down he knew that that

eye was symbolic of like his own like

higher self for lack of a better word

you know it's like a deep wiser level of

him like the observing mind that's just

watching not getting emotionally involed involved it's just there being aware of what's going on and maybe this orangey colored eye was a version of that for xenoid I'm I'm not entirely sure but I mean first all these Vision things that you're seeing um it just it's mainly an indication that you weren't really meditating on the void very well and then wondering what they were I mean that's just completely off the tracks so if You' stayed in the in the void zone so to speak then even if these things started to appear you just let them go let them go let them go just don't even worry about it don't think about it don't wonder what it is don't try to

interpret it in any way it's just nature

tanking its course so to speak you just

let it happen and Let It

Go but with regard to the large eye it

could have been like some deeper level

some deeper aspect of your own

personality that was like symbolized

that would be my first guess largely

based on my father's experience with his

single large eye except he was seeing it

on the

wall I always kind of imagine it as like

the the eye on top of the pyramid on the

back of a $1

bill so yeah I mean what do I think you

saw I would guess that it's it's

something percolating up from the from

from the depth

that to some degree your mind symbolized

in a way that you could at least somehow

be aware of

it but I don't think that there's like

the big orange eye floating around

looking looking through windows and that

kind of thing you know like looking at

various people or anything so yeah my

best guess is that it was something from

like your subconscious mind possibly

like a higher level of your mind that's

manifesting itself in a period of

relative quiet you know when it can sort

of make it through to the surface and

your mind just sort of symbolizes it in

a certain way maybe distorts it to some degree and that would be my best guess but I can't be sure and so I'm going to move on to the next question which is from nature cure and nature cure says every time when I contemplate the present it is becoming the past in less than a second it's like chasing my shadow does the present moment really exist well this reminds me of Jay Krishna murty when he's saying whenever you're perceiving or thinking you're always dealing with the past you're never fully in the present because if you're using words or any kind of like preconditioned ways of

perceiving things that's all in the past you're relying upon that in the past to process the present moment and so you know the present moment's gone by the time you've got it into some sort of manageable you know perceptible State also reminds me of I think it's The Diamond Cutter Sutra where The Diamond Cutter Sutra says essentially past mind cannot be grasped future mind cannot be grasped present mind cannot be grasped so I mean the present moment yeah it I mean it would seem logically that it would have to exist because that is the the foundation of of the perceptions and our feelings and so forth even though it's constantly

changing and if you're living at the level of perception then you're never fully in the present moment because you're always relying upon stuff you learned from the past and so forth memories and that kind of thing to to create associations and so forth so I mean if you say really exist then you're dealing with ultimate truth or Ultimate Reality in which case it's all present The Power of Now it's just there is just like this one big Eternal now and so dividing time up into past present and future is is just an artifact of perception it's not reality

it's it's more psychology than than

physics

even but uh the present moment you can

say that it exists even though it might

just be like a geometrical point with no

Dimensions to it so that's even more

like paradoxical or enigmatic and

confusing as hell and with that I'm just

going to move on to nature Cure's next

question which

isaya singala sua actually it's sealo

watas sua or the calakas sua I don't

know maybe it could also go by the name

singala sua but um generally it goes by

the sealo watas Su anyways um the suta

seems profound and good but in some part

it suggests to venerate brahans what is

your opinion on authentic

of the singala sua um I'm not sure what

where it suggests de venerate brahin it

might I mean at the beginning you had I

guess a Brahman who was doing his

ablutions and then bowing to all the

directions and so forth and the Buddha

taught him a better way of doing it and

then it's a lot of I mean the the seala

W sua is one of the main sutas intended

for Lay people you know how to be a good

Buddhist lay person

um so I'm not exactly sure where the

veneration of brahmans comes in unless

it's just veneration of holy men and

general or just veneration it could

include just paying respect to to brahmans just because you know that's just good manners I don't think that uh the Buddha would place any real metaphysical Merit on paying respect to brahin other than just it's good to pay respect to you know revered elders and that kind of a thing so the authenticity of the sealo W sua it's really hard to say because first of all it's one of the last sutas in the dean Kaya and usually the farther back you go in a in a body of text like the dean Naya the less likely it is to be authentic or to have a lot of authentic material in it usually the most important oldest texts are towards

the front usually or at least you got a higher concentration of them towards the front and towards the end of the collection you got just sort of like stuff that got added later but on the other hand um I mean the advice is just basic advice for how to be a good lay person and so it could be from the Buddha or it could be added later just based on common sense just basic Buddhism for Lay people so I really can't say I forgot to look up GC P's take on it maybe I should do that a second see what GC Pond has to say oh yeah you guys want to do something all right oo cherle

back all right

see early and late in the samuta early

and late in the

majima okay number 31

okay sua 31 addressed to the Le and

interpreting the six quarters buddhistic

doeses not contain any marked late

features it may be early okay so that

pretty much agrees with me I mean it

could be early but it's not dealing with

anything really radical it's not dealing

with you know hardcore Aesthetics like

the earliest text tended to be directed

towards that it's dealing it's

addressing lay people and so it's not

going to be you know getting into any

weird philosophy or anything it's just

going to be the basics on how to be a

good lay person and so it could be early

you know there's nothing

contraindicating that it's early but I

mean it's so basic and common sense that

it could be early or it could be late

just based on common sense so it's hard

to

say and so I'm just going to move on to

Nature cures third

question after

uh I Bel a little bit

so he says biku suato is having strong

feelings or

demonstration against use of

AI in sua translations and on his sua

Central website what is your take on this that is the use of AI in sua translations or suta study well you'd have to have a really Advanced AI to be able to translate philosoph opical poly texts because there's going to be subtlety in understanding context like the word dhama can have a whole spectrum of different interpretations it's not just dhama has one English word that translates it I mean if that's the way it was if each pow had just one English word then AI could probably deal with it pretty easily but if you've got to like figure out from the context you know how dhama is being used the word dhama for example or the word Sanara which also

can have a bunch of different meanings

lots of poly words can have various

meanings then I mean how is the AI going

to know this I mean even using a human

to translate poly Tex if he does not

understand dammo very well let's say he

let's KR Norman comes to mind and I mean

no dis disrespect to KR Norman but he is

a linguist he's a philologist and he's

not really interested in Buddhist

philosophy

and so if he doesn't understand like the

context he'll like rely on the

commentaries maybe or just use his

Oxbridge type common sense to try to

come up with a rendering or a

translation and he's not always correct

partly just because he hasn't lived the

life he hasn't practiced the practice

he's mainly dealing with you know middle

indic procrit

languages and so so I mean he doesn't

really care particularly all that much I

mean one time he he wrote to me I mean

we had a little bit of a correspondence

going on just very briefly and he was

saying he doesn't really care what it

means he just cares what it

says but I mean you can't know what it's

saying if you don't know what it means

like with regard how you going to

translate the word dhama I mean there's

so many different ways you could

translate the word dhama how are you
going to translate it in this
context and so
AI with regard to something really
simple you know something really
straightforward that's not controversial
at all I assume AI would do well with
regard to something where I mean you
really have to understand dhamma in
order to just use your understanding of
dhamma to interpret what is being said
here and like having the whole thing in
context and everything um yeah I don't
think AI is Advanced enough to
understand that stuff better than say KR
Norman who is a very talented

philologist so I mean I don't have strong feelings really I mean AI might be able to be less biased than some translators although the AI is going to be as biased as the person who programs it which is pretty obvious from you know some of the the snafus of like Google's Ai and so forth where you know the AI is just spewing leftist talking points for example

so let's see what is my take on the use of AI in suta Translation or sua study I really haven't been exposed to it so I really can't say I mean I haven't seen any of the results of ai's attempts at translating auta it might just be ridiculous or in some cases it might

actually come up with something like insightful or at least that seems insightful to a human because we're so stuck in our Western approach of looking at things that I mean the obvious is just looking Us in the face and we're not seeing it but then again again as I was saying AI is going to be as biased as the people who program it and so you're still not getting around the the whole human Frailty issue but biku sujato he apparently has strong feelings against um even me appearing on his SU Central I've been told that any mention of me or any like citing of anything that I've written or

anything is just deleted because I think

biku sujato is is uh fairly leftist in

his his

leanings so he doesn't he doesn't

particularly like people who are like

way less leftist than him like

participating on his site or whatever

not that I've ever put anything on his

site myself I've just heard heard about

this

secondhand so I guess I guess I address

that sort of more or less maybe kind of

so I'm just going to move on to the next

question and we're getting towards the

bottom here we're getting towards the

bottom of the Sacred

scroll so anyways the next question is

from the Proto sudo Monk and the Proto sudo monk as you may know puts little headings or titles over his questions and so this one is advice regarding fools and fifth precept and he says how must one apply the Buddha's advice on not associating with fools in this day and age it appears that most people are fools I no longer meet with my old friends people I care for and known a long time as their life revolves around alcohol and general generally Hedonism amongst other things alcohol is a huge support for delusion but it is so widespread it's unavoidable in Social settings at least where I live the fifth

precept equals condemning yourself to voluntary social isolation what I mean is you are isolating yourself from the Rest by not drinking as you are stopping duding yourself the fifth precept which I have mostly held for three years I find is the biggest determinant on my relationship with Society I feel I am at an existential Crossroads of abandoning Society to progress in dhama or partaking in society at the cost of delusion did this happen to you before you became a monk do you have any advice and I'm just noticing here that the Proto sudam monk has asked only one question here which is causing me to think maybe I forgot to I mean he

usually asks the the maximum number of three maybe I should uh make a quick check here to see if the Proto sudo mon no by golly he only asked one question

hm all right it's okay I'm not mad or anything

very so uh there is kind of two questions though he he asked two questions in a complex question because the first question mark is up here at the top which is how must one apply the Buddha's advice on not associating with fools in this day and age well it's pretty much the same as in any day and age because the majority of people are

going to be fools just that's just the

way it is I mean most people are going

to be

essentially normies that are not

particularly spiritually Advanced I mean

everybody's got some depth to them and

sometimes who a person who seems to be

quite foolish can just come out with

this insightful remark that can just

have you on your on the back of your

heels as whoa where'd that come

from so I have I've had like people that

I did not consider to be particularly

wise to suddenly just kind of get me out

of left field and just say something

that struck me as as a very

perceptive statement so I mean even a

hardcore alcoholic or some such does

have some wisdom or in in mahayan terms

they have Buddha

nature but um yeah I mean not

associating with fools is blessing

number one in the Maham mongala sua

which is a list of 38 blessings and

Numero Uno is

AAL not associating with fools

so I mean it's been this way since

there've been humans I'm pretty sure

that most humans are going to be

relatively foolish I mean you're not

going to have an entire Society of

sages you might have one a small Society

of sages for a little while and then

it's going to get infiltrated by dorks

or

whatever so

um yeah I mean you have to to do it as

much as as you can I mean being polite

to people you know working alongside of

people that are foolish I mean in a way

it's it's helping you to practice you

know equinity and meta and compassion

and so forth if I mean if you don't just

get

lost

so yeah I mean you don't want to maybe

don't want to be going over to their

house inviting them over to your house

but I mean to the extent that you're

socially obligated to interact with

other people you can interact with just about anybody I mean you can interact with a complete criminal who's trying to rip you off but still you should just be polite you know and just you know excuse yourself relatively early on in the conversation and and make yourself scarce but um getting down to the bottom question mark though oh there's three question mark so maybe he did ask three questions so he said did this happen to you before you became a monkey and yeah it did because I grew up in Aberdine Washington and if you didn't drink beer I mean you just weren't going to amount to anything socially like I went to high

school there and uh yeah I mean the Pacific Northwest you know going to college and everything you don't party I mean you just be you just be a dreary nobody with no social life and so I remember

I was in my 20s and I went to Tang Pulu Kaba a monastery and was ordained for five weeks as a as a salmona as a novice just sort of testing the waters like a a dress rehearsal for being a monk just see if it was going to work and after I was disrobing when I was you know converting back to a lay person putting on my Layman's clothing again the my preceptor the Abbot there asked me will you be able to keep five

precepts and I said probably not because that was it I mean drinking beer with my friends it's like most of my friends drank alcohol and I I was experimenting a little bit with just being designated driver but I mean some of you may know what it's like to be the only sober person in a group you know everybody else is just aborus effusively making dumb jokes and laughing and everything and you're just kind of sitting there thinking these guys are acting like they're weird or dumb or something it's like you know it's it's like you're not on the same page with them you're just essentially just driving them from from

one bar to the next so yeah know that

didn't work for me and so really I

didn't really start keeping five

precepts until I renounced the world I

mean I was you know becoming less and

less I was drinking less and less

probably I might have gone for several

months without drinking before I became

a monk I don't remember now no I didn't

no now I remember I was I got drunk just

shortly before I went to the monastery I

remember that now

couple times at least so in a way it was

just sort of like these last flings

before renouncing it for possibly the

rest of my life so yeah that did happen

to me before I became a monk it's like

in aine Washington there's no Buddhist Community or at least there wasn't at the time so I just had my old high school buddies my college buddies pretty much all of them drank few of them were lightweights and didn't drink very much cuz they get drunk off two beers but still there wasn't very many of those so yeah I was in the same kind of situation where you know you either stop having friends or you you're going to hang out with with drunk people sometimes so yeah that happened to me and I really didn't make the full commitment to Buddhist morality until I became a monk or was at the monastery

anyway and uh do I have any

advice

well

gosh I mean if you could find new

friends that have more of a the same

kind of goals or attitudes as you I mean

that would be nice if you live in a

large city it might be

easier but um otherwise I mean if you're

sort of planning on renouncing the world

anyway then you know you're just polite

and friendly when you

are socially obligated to interact with

people you know you're not like inviting

people over to your house if you know

that I mean you can invite people over

to your house and just not give them

anything to drink I

suppose they might bring their own

bottle or something

though so yeah the way I did it is I

just continued drinking although kind of

tapering off I mean it largely it was a

social thing I didn't drink alone and

it's just your old Buddies For Old Time

sake you're hanging out with them cuz I

still liked my friends you know they're

good guys and uh yeah so I I drank right

up until I went to the monastery I'm

pretty

sure

um but my advice to you I mean I

shouldn't give advice like yeah I don't

you know don't refrain from drinking

alcohol until you actually go to a

monastery which is what I did I have to

admit and uh yeah I've I've drink a

little bit of alcohol even after I

stopped being a

monk so there's that

too so it's hard for me to give advice

um I mean if you can find other friends

that share the same kind of aspirations

as you or the same attitudes at least

they don't get drunk then yeah you could

cultivate new friends or you can just be

like a semi hermit like like I was

largely before I became a monk I I I

moved to a a town where I knew I didn't

know anybody just so I could be more

alone so i' I've always had sort of a

solitary aspect to my personality ever

since I was a

kid um I don't know how easy that would

be for

you so I mean just do what seems right I

guess would be my best advice in this

situation um I mean drinking alcohol

really is not just is pure evil

apparently Jesus of Nazareth drank

alcohol at least he was dipping bread

into his wine he was turning water into

wine so other people could get

drunk so I mean alcohol in and of itself

is is not like a horrible evil it's

going to send somebody to hell but of

course if you become an alcoholic or

just start drinking alone just to deaden

your your painful memories or something

that's not good either

so yeah I guess this is one that you're

pretty much going to have to work out

for

yourself um cultivate new friends or

just kind of be polite and maybe not so

much engaged with your old

friends um interact with people as much

as is you're socially obligated to do

and then just be pretty much solitary

when you're when you come home from work

or whatever that's largely what I did

also

um but I mean so long as your heart

feels good about what you're doing then
you're probably doing pretty good I mean
if your conscience is at ease when
you're doing it you're not doing too bad
anyway assuming that you have a
conscience and so I'm just going to move
on to the next question which is the
very last question the very last
one gosh we're almost three hours now
this yeah this is this is weird
three-hour long videos I never I never
th it I never thought I'd do it here I
am doing it so anyways this question is
from Arin and Arin says when we hit a
wall in practice or in personal
development first of all what does the

wall represent and second how do we

proceed Beyond the Wall okay that's kind

of two questions isn't it I just

separated them so when we hit a wall in

practice or in personal development

first of what does the wall

represent well it can represent more

than one

thing one thing is it maybe that

you're following a limited method like

you're following a limited meditation

method and you just got as far as you

can with

it and then I mean that's sort of

hitting a wall right there although what

I think is more usual I mean it's pretty

common to have limited methods but most

people don't meditate well enough or practice well enough to reach the end you know to reach maximum level to be totally maxed out on the level or on the on the method and so what is more likely is when you hit a wall it's like your own subconscious mind just sabotaging your practice it's like fear of Enlightenment because your ego will die and your ego is like an animal that doesn't want to die that kind of thing or you know just letting go of your old habits it's sort of like letting go of your like aspects of your personality which is sort of sort of like partial suicide you know too much of a change

it's like part of you is dying because

it's getting left behind that kind of

thing there's all these different ways

that your subconscious mind can just

like Rebel and fight against your

practice anyone who's going gone to a

meditation method or a Meditation

Retreat can know just how much your mind

can just like fight against like doing

proper meditation you know it's

sometimes it's like riding a bucking

bronco at a rodeo

just trying to get your mind to just

calm the [__]

down so yeah I

think I mean it's like our addiction to

being unenlightened you know it's it's a

myth that we're not enlightened because we're not trying hard enough to become enlightened I mean the reality is that we're unenlightened because we want to remain unenlightened we're continually trying to remain unenlightened and so like one aspect you know some higher aspect of your conscious mind is like aspiring to become enlightened and then like the lower aspects of your mind that have I mean they've got tenure you know they've been there a long time they're just saying [__] no I'm not doing that and then they'll they'll just start sabotaging just all kinds of weird

things like weird like psychosomatic symptoms can come up or else it's just you just get into the habit of as soon as you sit down to meditate your mind just starts spinning off all these weird thoughts I mean all kinds of things can happen so when you hit a wall in practice like I said at least what I what I what I'm thinking of right now is that either one you've got a limited method and you've reached the limits of that method at least for yourself or what is probably more common is that your mind is resisting change and it wants to stay the way it is and it is subconsciously fighting against making progress

so that leads to part two of aran's question which is second how do we proceed Beyond the Wall well if it's a limited method that is the limit the limiting factor as they say in biology then you switch to a better method you switch to a method that works better for you and you can try that regardless I mean even if your mind is sabotaging your practice then still switching to a different method might be enough of a shift that I mean you can start making progress again maybe up until finally your mind kind of you know digs in and entrenches itself again and starts fighting back

again

so that would be one way was is just

switched to a different method but the

other method is you've got to understand

yourself first it helps to know that

your own mind is sabotaging your

practice like your subconscious mind

some level of your mind just isn't on

board you're not 100% you might be 90%

or 80% or

20% you know like 20% of your mind is is

all for enlightenment but this 80% is is

just not on board and they're going to

just like keep throwing monkey wrenches

into the works or whatever it is

dragging their feet and it's just not

going to

work so I

mean it reminds me of schopenhauer

his the first philosophical tretis that

he wrote the four-fold root of

sufficient reason where he's saying that

um like a person a certain personality

is going to react to the same stimuli in

the same way until its perception

changes that if you want to change your

behavior when a certain stimulus you

know impinges on your sensorium so to

speak then you're going to have to

change the way you perceive things like

somebody might be real Cavalier about

handling snakes or be you know there's

so what there's vipers all around me I

don't care they get bitten once and then all of a sudden they're going to their attitude's going to be very different you know it's like just any kind of dangerous situation you might be real you know so what it's not going to happen to me until it happens to you and then that's going to really change your attitude um so like like my father I bring up my father a lot he's he's a good case history um he he kept trying to stop smoking he you know he he smoked two packs a day of like Marlboro 120s or something and then he decided Well he better stop smoking it's not good for me so he'd stop smoking and then after you

know a few weeks maybe a month or two he'll start smoking a pipe every now and then or or like chewing tobacco or something within another few weeks he's right back to two packs a day again and so he just could not bring himself to consistently and finally stop smoking until one day his leg started turning black he goes to the doctor the doctor said that he he had injured that leg before and there was capillary damage and so these broken capillaries were clogging up with tar from smoking and the doctor told him you're either going to stop smoking or we're gonna have to amputate your leg and then when it

became that choice when his perception

of sop of not smoking anymore was

altered by what this doctor told him in

his own black leg all of a sudden it

wasn't that hard anymore I mean he still

had the urges and everything but it was

easy to dismiss the

urges so that's how you proceed beyond

the self- sabotage wall is somehow

you've got to change the way you look at

things because so long as you have the

same attitudes the same perceptions and

you react the same way to the same

stimuli then you're just going to keep

doing the same thing over and over

again so you're going to have to change

the way you look at things in order to

change your stereotypical habitual

Behavior which is the limiting

factor or something like that and I hope

I answer that

question I really do and that's it we're

done and so you guys know the drill if

you got any questions you think maybe I

can answer especially about like

Buddhist philosophy meditation that sort

of thing spirituality in general

philosophy in general me personally

Burma also known as Myanmar whatever if

you think maybe I can answer it feel

free to ask and uh just include it in

the comments below this video or if you

have access to my subscribe star you can

ask it there if you have access to my Discord server you can ask it there and look at the URL links below so that you can see my bitshoot and Rumble channels if you haven't seen them already because I really do encourage people to use alternative video platforms because YouTube is just on a censorious rampage and I mean they're just you know they're they're making it clear whose side they're on and it's not my side so um what else was I going to say oh yeah subscribe and like the video if you haven't done it already I mean you lasted this long you lasted three hours so you must have liked it a little bit and uh be happy and I'm going to stop

recording now

okay hello and welcome to episode

107 of question and answer I am your

host poo basa and if you look very very

carefully at the center of your screen

you should be able to see me I'm just

harder to see because I'm wearing a camo

shirt

today those of you who are just

listening to this and not watching don't

try to see me you won't be able to and

I'm going to adjust this a little bit

like like

this okay

so I might as well start answering

questions I mean I suppose I could go on

a long introduction that has nothing to

do with any of the questions or well it

might have something to do with one of

the questions talking about my aquarium

how I got it all set up two days ago

there's there's apparently a

conspiracy that prevents

people from buying female dwarf gami

fish that you can only find males it's

hard even to order them but finally I

ordered two female garami fish dwarf

dwarf

gamis um from someplace in California

that flew them overnight so that I got

them within 24 hours and um actually

Reverend teacher Father Fish explained

me that the the conspiracy about female

dwarf gamis just uh just like less than

a few hours ago just like an hour or so

ago in a comment he said that

uh um dwarf gamis generally are not bred

in the United States they're bred like

in Southeast Asia or something and then

I guess there's like laws against

sending females through through the

international mail or something because

they might like become invasive or

something so I think it has inspired me

to maybe breed dwarf gamis at some point

in the future so that we can defeat this

conspiracy against Pet Shops or aquarium

stores selling female dwarf gamis

because it's really a pain the neck

getting one also I inoculated my tank

with um microa and myopa I got I got

them the the the leaves the the cultured

leaves on the same day as I got the

female dwarf gammies so that's kind of

exciting and uh somebody did suggest

that I do a video just about my aquarium

explaining like the the ecosystem of it

and everything which uh is a possibility

but my horn wart is kind of Scraggy I

got that in the mail two days ago

also so it's going to have to uh buck up

a bit just to make my tank more

presentable so anyways

with that as a kind

of introduction

forward preface if you please I'm going

to start answering

questions and the first question is from Jeffrey and I apologize to Jeffrey he asked me this question via email and when I've been compiling questions to answer I sometimes I don't look in my email because usually the questions come in comment sections under videos or they are on the Discord server in in the Q&A room so I mean I I I missed it the first time and then by the second and third time it's like way down in my inbox buried under a bunch of other emails so I do apologize to Jeffrey and uh so I'm just gonna his his question is the first question here and he said reading your book and I came

across the mention that Hindus do not

eat garlic and onion

could you explain the reason for this

and if it is something you

practice um well the reason why Hindus

and Hindus do not eat garlic and onions

or a lot of devout Hindus don't and also

a lot of like Mahayana Buddhists don't

either um is apparently because garlic

and onions are not satvic foods like

going with the old Sonia yogic um

interpretation of food food you've got

the three gunas you've got satvic

rajasic and

tamasic and satvic foods are the kind of

foods that good Hindu swamis eat which

is grains fruits nuts and dairy products

that those are considered to be satvic food that are conducive to spiritual growth or just Clarity and peace of mind that kind of a thing and I really don't remember if onions and garlic are rajasic or tamasic rajasic is it it increases passion you know like like meat or really spicy food would um you know it's supposedly according to um you know the the yogic interpretation of these things um it just increases your passions makes it harder for you to become enlightened and tamasic food um it's it leads towards darkness and ignorance and I asked an expert on ayurveda what a good example of tasic

food would be and he said mushrooms but it would include also like stale Foods food that's going slightly off I would assume something like blue cheese that's it's essentially moldy cheese that sort of thing would be considered tamasic and I really don't know which category onions and garlic fit into in this scheme but it's not satvic and so that's why devout um like practitioners of Indian spiritual Traditions will often avoid garlic and onions there was some Chinese Buddhist Pilgrim who traveled to India um late ancient times maybe early medieval times to get copies of various um venas vinia picus like the rules of monastic

discipline from various Indian schools
and he noticed that in north central
India at the time like the Ganges Valley
the Buddhists weren't eating garlic and
onions or meat because they had
converted they were mostly Buddhists at
the time and had converted to a school
of Buddhism that considered these kind
of dietary restrictions to be
important so let's see
here so I guess I guess I explain that
but oh I guess the second part of the
question is is it something that I
practice no it is not although um I eat
whatever my my woman puts in front of me
and she's a very good cook and uh there

is some onions in it but uh she really doesn't go heavy on the garlic like a lot of people do but it doesn't matter to me I mean onions and garlic are good for you I'm pretty sure and I really do not follow along with the the yogic interpretation of the three gunas and the different kinds of food and so forth I mean I'm sure that there's some overlap between the system and the actual effects of these foods but I just uh from from the terod point of view you know it's kind of like like the New Testament point of view it's not what goes into a person that defiles him it's what comes out of a person that defiles him so yeah I do eat garlic and onions

although not like massive quantities of either so I'm just going to move on to the next question here this is from scolin or schoa deine and his questions are about future shock and there was a book that came out in the 70s I think I think it was by Alvin Toffler if I remember correctly called Future Shock I may have read it as a teenager but I don't remember it now I just kind of remember what it's about but anyways uh he has a little definition of Future Shock before his questions and that is Future Shock is a sense of shock or anxiety while trying

to cope with rapid change in society or technology so that started mainly in like the 20th century maybe it could go back as far as like the Industrial Revolution like the invention of the steam engine that could have started things I suppose but it has been accelerating like technological and societal change have been increasing at an exponential rate and I have read some science fiction novels SC science fiction stories about how eventually it gets to the point where people just can't keep up with technological change and they just start having like psychological breakdowns and

so

forth but let's get back to scadden's

question here how does society's Future

Shock Affliction compare to you when you

were a fairly enlightened feral

teenager well yeah I mean it was when I

was a a fair enlightened feral teenager

that would be like late 70s early 80s

and already the book Future Shock had

already been published and become a best

seller um so it had already started back

then but back then it was mainly

technological I think so most of the the

Future Shock was coming from technology

whereas

now um it's it's beyond I mean

technology is changing fast still it's kind of amazing but now you've got more like radical changes that people can't really keep up with and that's just like the breakdown of traditional culture so it was like I was mentioning in the Q&A last week nowadays because traditional culture is breaking down you've got more and more people identifying as cats more and more people falling in love with artificial intelligence you know just fake people or love dolls or or whatever it's just like like the tradition that stabilizes society and stabilizes around like the family and you know it's like what normies do essentially you know you get

a job you you kind of set yourself up so that you can afford to raise a family you get the home you raise the family you got kids you know if if you're doing well you can send your kids to college that kind of a thing and that's just completely breaking down mainly because of efforts of globalists and the left you know it's like importing all these you know millions of people from foreign countries into America or or Europe or whatever that's part of the the plan is to cause this traditional Society to break down because you've got all these different traditional societies that are

like competing and none of them really wins out and so you just have this sort of uh you know this salad of different cultur is going on it's no longer really a Melting Pot where people um you know they they adapt to the prevailing culture I can't remember what it's called there's a word for that but now it's just they're bringing their own cultures and they're not conforming and so it's that is another reason why um traditional Society is breaking down but it's also just attacks on traditional Society attacks on the nuclear family for example attacks on this being a a Christian heterosexual Normie you know they're seen as like the

enemy a lot of people on the left will say that the really violent dangerous people are these Normy Christians just completely ignoring folks like antifa and that sort of thing ah having my second cup of coffee today so yeah that would the main difference between culture shock now and culture shock when I was a teenager is that I mean the culture shock due to technology is pretty much the same but the culture shock caused by just the breakdown of traditional culture is just vastly beyond what it was back in back in 1980

say so anyways um I forgot to read his little commentary to his question which is it's pretty bad now but it looked pretty bad before it seemed like the TV show Gunsmoke was kept on air around 16 plus Seasons solely by the will of every blackpilled grandfather staring at a cathode ray tube yeah I mean old folks not really adapting to newer ways that's been a thing since ancient times you know they found some sort of graffiti scrolled on some like a pyramid or something this is like really ancient talking about how the young people today they don't respect their Elders you know they're rejected their traditional culture on and on it's the same stuff

that old folks have been complaining

about with regard to Young Folks you

know since there have been humans

probably but

um yeah it's it's way beyond that it's

way beyond that now but I mean trans

people you know or people identifying as

cats furries this kind of thing just

walking down city streets and not

getting a second

look that kind of thing I mean maybe in

San Francisco in 1980 it could have

passed but now you can have like a a

small town in the midwest probably have

some guy walking down the street in like

a black velvet evening gown

and he's got nothing to worry

about and in a way I mean if people were

enlightened it would be a good thing

kind of like the way the left is

interpreting it you know it's sort of

breaking down these restrictions and

allowing people to express their

individual creativity and uniqueness and

so forth but um most people lack the

wisdom and when you deviate too far from

what is just natural to a human being

and the left ignores even even the idea

that anything is really natural to a

human

being we're supposedly like a blank

slate with no human nature that is

innate to us or any such thing then I've

uh digressed until I for got the

beginning of the

sentence but yeah you deviate too far

from just what comes natural to human

being and you're you're de you're

deviating off into dysfunction and like

mental breakdowns and so

forth like I have nothing personal

against trans people but you look at the

psychological studies and they're way

more likely to like attempt suicide for

example because they just not really

adjusted anymore you know they've kind

of broken loose and are just kind of

spinning around loose you know on the on

the verges of society in a way and you

can try to bring them in but still with

regard to certain traits you know they

just can't fit the mainstream

anymore and it causes alienation and

just you know sort

of it causes all kinds of

things so I guess I answered that

question so I'll move on to schoa Dean's

second culture shock question which is

were there any effective ways to deal

with Future

Shock and uh he's got uh the commentary

here which is there were two ways which

I've noticed that were successful the

first of which the Romans had

used was to have philosophers scrutinize

technology before it could go

mainstream like the steam engine which remained a miniature prooof a miniature proof proof of work instead of becoming integrated into society the second method which the Americans employed was science fiction readers of Science Fiction generally could cope better by being introduced to a concept by a plausible situation and therefore prepare for the future well um before I answer the question I suppose I should give my commentary to his commentary my sub commentary and um I never heard of Romans using philosophers to scrutinize technology because there really wasn't a whole lot of new technology like that

that steam engine thing was really a toy and it wasn't the kind of steam engine like they like got invented in the the 18th century it was just the power of steam was just sort of blowing and spinning a wheel but it wasn't like under pressure which really do hard work so I mean it was maybe a step in the right direction somebody realized that the power of steam could actually cause a physical system to move but I mean it was a far cry from anything that could be turned into like an actual Engine That Could be used for pumping water out of mines or whatever I guess that was like one of the original purposes of the steam engine I think that might have

been why it was invented was for pumping

water out of like coal

mines cuz it went really slow at first

it wasn't something that you could use

to you know power a locomotive or

something like

that so

and yeah I never really read about the

Romans using philosophers to scrutinize

technology there wasn't a whole lot of

technology to scrutinize back then I

mean improvements in like agriculture

improvements in Warfare and that that

mainly came through you know the Romans

are fighting someone like the the Kel

iberians in Spain or the the daans and

what is now Romania and they're taking

hits because the other the the enemy has

certain technological innovations you

know like the daans had this weapon

called a fals that was hooked so they

would stick it past the Roman and then

Yank on it and like cut them in the back

of the neck and so forth so then the

Romans had to improve their helmets to

protect the back of their neck and all

that uh and they started using the the

Spanish sword the

Gladius uh as their main infantry weapon

after they threw their their

Spears

so let's see yeah so I'm not sure about

that but um the second one science

fiction yeah I do think that

uh science people who read science

fiction can maybe adjust to

technological changes more easily than

people who just read Gothic romance

novels or some such or they just watch

TV news or

something although I have to admit most

science fiction authors when they're

portraying the future they get did it

wrong you there are very few science

fiction authors who predicted the

internet for

example um I mean you read science

fiction written like in the 1960s and

70s and by the year 2000 we're going to

be living in undersea undersea Dome cities and we're going to have colonized Mars and the moon and Larry nen one of my favorite science fiction authors when I was in high school he even had dolphins in the United Nations by the year 2000

America and the Soviet Union would have just divided the Earth up into the codominium that kind of thing didn't happen but still I mean it makes you more open-minded to technological developments and radical changes in society and so forth so there is that but now I have to go all the way back up here to scolin or

skaden question which is were there any

effective ways to deal with Future Shock and probably the most obvious way of dealing with Future Shock is not uh was not mentioned by scadden and that is just kind of become a lite you know become Amish essentially you know so the Amish they're dealing with Future Shock by just avoiding the technological advancements um or become a monk and just go off and live in a cave in a forest that's another way of dealing with it just renounce the world if the world world is becoming too too [__] for you to want to deal with it renounce it go off and live in a spiritual Community or like an amage type

community that kind of

thing but um what other effective ways

are there of dealing with Future Shock

well first you just keep yourself

stabilized so that even if society's

going to hell you know you've got all

these weird people that are just kind of

you know they're just deviating farther

and farther from what used to be the

mainstream you know they're just getting

way out there you know identifying as

cats for

example um you you just mind you just do

your thing do just try to be as

psychologically healthy as you can you

don't necessarily have to be a normie

I'm not really a

Normy but um just keep yourself

grounded and I mean that is probably

sufficient for most of the people who

watch these videos I think most of you

are not you know identifying as cats or

falling in love with inanimate objects

and that sort of

thing although probably a lot of us are

addicted to the internet or video games

or

whatever

so yeah I mean that's one way of dealing

with Future Shock is just keep yourself

in a a drugged stooper or just escape

from reality by playing a

technologically Innovative video game or

some such but I mean get out of a big city I mean you live in a small town you're not going to have as much culture shock as if you're living in a big city not only the technology will be somewhat reduced or your availability of Technology but also like the imported people from foreign countries that are not adapting to the culture they're mainly in the cities I mean some of them might be like agricultural workers on farms or some such but uh yeah just kind of mind your own business and adjust your own personal environment to something that you feel comfortable with so yeah I mean I mean what else can you do really you can't really control

what other people are doing you know out there so you just have to kind of tend your own garden and keep it you know within your range of acceptability

so I think I'll just move on to scadden's next question here which also deals with Future Shock which is what is the role of postmodern literature in the current year and then his commentary to that is unlike Western philosophers and science fiction writers who dealt with Future Shock by asking two questions what is this and what does it do post-modern literature seems to be highly conducive to Future Shock and has subverted two virtues of early science

fiction the first of which mentioned

earlier becomes downgraded to Mere

predictive programming in a dystopia

while the second its ability to inspire

and manifest the future or meme magic

now only benefits those deluding the

formless sizeless slab into Plato's Cave

well I'm not sure if that particular

commentary helped me to understand the

question better what is the role of

postmodern literature in the current

year well I mean postmodernism is itself

a symptom of what is causing culture

shock it's a symptom of sort of the

breakdown of traditional culture into

weirder and weirder stuff that is

causing people's minds to be affected by

weirder and weirder stuff which is leading some people just off the Beaten Track into a Wilderness from which many of them cannot Escape so postmodern literature I mean I've read a little bit of it um largely it's like self-referential you know when people in the novel are referring to themselves as characters in the novel for example or like in a movie like um the movie Fight Club that's got some post-modernism in it you know it's like they're um like at the end where he's you know it sort of finally gets to the point where it began you know he has like this this is where I'm at now you

know he's like tied to a chair with a gun in his mouth and and then it says how he got there and then finally when it gets to that point again at the end of the movie they're saying oh yeah this this is where how the movie started I can't remember the exact words but you know it it was along those lines um so postmodern literature um you know in a way it's it's again deviating from tradition and getting into weirdness on purpose and that's sort of in style you know it's sort of for some reason globalist philosophers think that this is what the world needs is just to break down all the traditionalism possibly at least for

some of them so that people can just be programmed to become good Neo marxists you know first you got to get rid of all the old traditional stuff that's in the way of just converting people to being Pawns in the Brave New World so a lot of postmodernists the early postmodernist philosophers tended to be marxists so that's probably one reason for postmodernism is deliberately to undermine like traditional National cultures and just replace it with this new globalist neo-marxist kind of culture which isn't going to work because Marxism just it's

like typical of Marxism to ignore human

nature just to deny the the existence of

human nature you know they go with the

blank slate

idea there there is no human nature

there's no animal instincts in the human

animal that were all just blank slates

and so they can just program us once

they get rid of all this other

programming which they're trying to do

you know this tradition traditional

culture they're going to replace that

with the Brave New

World and I don't think it's going to

work it's just it's more likely to cause

a collapse and probably

it's the collapse is not going to be

replaced by this globalist Vision it's

going to be replaced by barbarism at

first

especially

so I guess I guess I answer that

question I say I guess I answer that

question probably five or six times per

video at least so I'm just going to move

on to the next question which is from

Gaz and Gaz says do you have any

questions for us well if anybody knows

about keeping horn wart in an aquarium

then please let me know I'm very open to

suggestions about the cultivation of

horn wart which is a strange

plant and it's got people really

polarized in the aquarium keeping World

some people hate horn wart other people

think horn wart is just

invaluable so it's got good qualities

and bad qualities one good quality it's

it's very frondy and so little organisms

and baby fish and baby shrimps can hide

in the fronds and it's more conducive to

having like a

balanced um diversity of species than if

you don't have if you just got leaves

with or like boring flat Leed plants

then things can't hide in that as easy

but on the other hand horn wart it it

doesn't have Roots it just absorbs

nutrients from the tank water which can

then starve out other

plants and so on so yeah my question for my viewers is uh how what do you feel about horn wart and I'm just going to move on to next question this is from nature cure and nature cure says thank you for checking it out on uh GC P's book and your answer he asked me a question about I think it's the sealo wuta in the previous Q&A

and so I gave my answer and then I checked it out in GC Pond's book uh studies in the origins of Buddhism and we pretty much agreed and so this is what nature cure is talking about he says thank you for checking out on he said has KC Pond's book it's GC

Pond and uh what what was the book's

name and the book is this studies in the

origins of Buddhism by GC Pond published

by moelo benaras

and for anyone who wants to understand

early Buddhism you know what really

early Buddhism was like you know like

getting back to the time of the

Buddha

um and like how even terraa Buddhism has

changed and evolved especially during

its first few centuries then this book

is really valuable it's a little bit

dated it was the first edition came out

in like the

1950s but still it's it's really an

excellent book especially if you

understand terava Buddhism fairly well already because he'll leave a lot of untranslated pows that a newbie wouldn't understand um you know he's he's discussing like the samut nikaya and the angin nikaya and if you're such a newcomer to Terra Buddhism that you don't know the difference between samuta and angura for example You' probably um study up on just Elementary basic terraa Buddhism before tackling this book but this is really it's one of the most valuable important books I've ever read with regard to helping me to understand what the Buddha actually taught not just what Buddhism teaches

nowadays but what did the original

historical godma Buddha teach and of

course GC Pond he doesn't know for sure

or either all you can do is make

educated guesses the best you can do is

make educated guesses based on the

evidence so he's good at that although

he was a high cast Brahman

Hindu and so he does take sort of a

Hinduism early Buddhism like for example

he likes to see the Buddha as teaching

something pretty much in accordance with

the

upanishad for

example so

once again GC Pond's studies in the

origins of Buddhism I do recommend it

it's a good book so nature cure second question what other English books would you suggest to have

handy well one book that is out of print and good luck finding it is this one the earliest vinea and the beginnings of Buddhist literature by E fra walner

right there and this is just a photocopy book that was sent to me when I was living in Burma and the person who photocopied this um he found this book in the library of Harvard Divinity School and so he was Harvard Divinity School and he he copied this book just so I could have it but it if you read old literature on trying to understand

what early Buddhism was like this was considered to be like the the gold standard this was was like a very important pioneering work with regard to how early Buddhism evolved how and why it branched into different schools that sort of thing so this is this is a good book too but good luck finding it then another good book for understanding early Buddhism is this one is uh published by the Buddhist publication Society concept and reality in early Buddhist thought by bikun Nanda and this is the entire book is mainly about the meaning of the word papancha and how the commentators didn't understand it and got it wrong and he

puts forth such a such a persuasive case that pretty much all Buddhist Scholars or terraa Buddhist Scholars who aren't just like Burmese dogmatic followers of the commentary that they all pretty much accept this book as as correct that the old definition of papancha as found in the commentaries is and also as is found in the the old Polytech Society poly English dictionary has now been replaced by bikun nanda's approach which is probably right I I agree with him on that and there's another book on my bookcase that I forgot to get maybe I'll I'll do it just a second let's see oh here it

is if you want to know like the early history of Buddhism and and like the different schools that evolved and so forth this also was a good book Indian Buddhism by AK water which is also published by melal bernardos although AK water he's good up until the very beginnings of Buddhism because he has this relatively naive understanding of Buddhism that anything found in the core texts is probably what the Buddha really taught and the core texts are the first four nikayas and the first four books of winam and if you don't know what that means that's fine um and also the first several books of the

kikaya and he just assumes that because you know if all of the ancient schools of Buddhism had these same texts then that indicates that you know it's like original teachings of Buddhism but there was like a hundred years before these different schools started dividing up and so all it really indicates that anything that's found in the cortex anything that is common to most or all of the earliest schools of Buddhism all it means is that it predates the first schisms which were about a 100 years after the time of the Buddha and a lot of change can happen in the first hundred years I mean look at the history

of Christianity it just had explosive mutating growth like a virus in its first century of existence and the same thing happened with Buddhism so there is that but those those are we like my my main recommendations for anyone wanting to understand like early Buddhism and just early Indian Buddhism um there is another book that I don't have on my bookcase I donated it to a monastery library in Burma which is by Richard grid which is um let's see how Buddhism began the conditioned Genesis of the early teachings so that's interesting too and it's dealing with pretty much the same

stuff as Pond's book but I do not think fra walner or not fra walner but grid even though he was president of the polych society he was a professor of Sanskrit at Oxford or CA I think it was Oxford maybe Cambridge but he was not a Buddhist and he had this Oxbridge upper crusty Common Sense kind of attitude towards standing dhama and he just kind of misses the boat a lot of the time there is one interesting chapter about whether anguli Mala was an early devotee of Kali which is kind of interesting but I don't think that gri really understood dhama very deeply and I mean even AK wer here I don't think I

mean he's he doesn't understand it as

deeply as Pond does or as bikun Yana

Nanda did

but just just read books and study up

and uh try not to get LED astray and uh

follow your own common sense and uh you

should make some

progress so I'm just going to move on to

Nature Cure's third question which is do

you still have English-speaking Burmese

biku friends in Myanmar in contact today

well I never really had many

English-speaking Burmese biku friend

in

Myanmar um some of them spoke broken

English and that was about

it so yeah I I don't have still have

English-speaking Burmese biku friends in Myanmar I mean I have there was an an Indonesian monk who lives in Burma I think he might spend the rest of his life in Burma who um I when I disrobed few years ago I I sent him an email and he's mostly living remote out in the woods and you with no contact of you know cell phones or email that sort of thing so it was like just relatively recently within the past year anyhow he finally got back to me and was telling giving me the update on this Monastery we both we both lived at and so forth but um yeah I mean I'm not in any kind of regular contact with anybody in Burma

right now

so I guess I answered that one too so

I'm moving on to the next question which

is from Stellar Supreme formerly known

as Liber Lam and Stellar Supreme

formerly known as Liber Lam says are

there any monks that you are intimidated

by in Burma throughout your time living

there as a monk and I can only remember

one monk who really intimidated me in

Burma and that was

upand and ironically he he attended my

ordination ceremony he was he was

present at my ordination ceremony in in

California when I was ordained and um

back around 1997 it was like the winter

of 9798 I spent a few months at pandama

and he just disliked me from the very get-go and he was kind of an angry irritable sort of a person I mean he's considered to be a meditation master and if you see him meditating I mean you can just feel this different it's like a different atmosphere in the room when he get goes into like this deep State he becomes sort of like a conscious statue I don't know how to describe it I mean you know he just becomes like sort of strangely still you know just he's like a rock sitting there but just the whole feel in the room changes and he was apparently a meditation Master but it didn't stop him

from being a very angry and frequently

hostile

person and he just he was just

continually just chewing me out for one

thing after another it was like um when

I first went there when I I first came

to ask him for permission to meditate at

his Monastery for a few months um you I

told him that I was having difficulty

with um udacha or just like agitation of

mind like my mind is restless it doesn't

settle down easy which is common for

compulsively thinking westerners and he

kind of looks at me like a plumber

investigating leaky pipes and he says

have you taken

drugs and I mean most western monks of

my generation have at least smoked some marijuana in their time so I said yeah I've I've taken some drugs and he said that's it drug addiction has damaged your brain and I'm like I've never been addicted to anything not even tobacco you know it just kind of runs in my family my mother especially has like this had this nervous Restless mind you know she just had a nervous disposition and without skipping a be he said then it is a combination of drug addiction and mental illness and that was it like the whole rest of the time I was there I was the the drug addicted brain damaged

I was the brain damaged drug addict essentially and he keep bringing it up you know don't just sit there like you're high on drugs that kind of a thing and so my first month there I was kind of intimidated by him because he's continually getting on my case until finally after I've been there about a month I mean seeing this medit ation Master who's like pissed off and hostile on a daily basis I just sto being afraid of him you know it's like he'd chew me out and I just sit there as Placid as a cow and I think that bugged him even more it caused him to like me even less because I was no longer intimidated by him but my first month there I was

fairly intimidated by the

guy and he may really have been a

meditation Master meditation master I

mean he's got high-profile Western dham

teachers um today who were his

disciples so it's I just have Bad Karma

with teachers tell you the truth like

one for someone else he's a meditation

Master a Great Sage possibly semi-

enlightened being and then I just get

like the worst side of

him Karma I

guess so yeah if uh if I ever do produce

my fourth book there's going to be a

detailed chapter on my my few months at

pandama just discussing the stuff that

was going

on it caused me to uh have a little bit

less faith in the mahasi

tradition

anyways yeah that's the only one I can

really think of the only monk in Burma

that really intimidated me at least

temporarily I don't really intimidate

very easily so anyways the next question

is from

Ron and Ron says what if there was a

group of Christians who

believed I.E that is had faith that

Jesus was a run-of-the-mill gay or queer

person who told Parables that there was

nothing wrong with Philadelphia Freedom

and I assume Philadelphia just means

Brotherly Love or male homosexuality I
just assume that because otherwise I
don't know what Philadelphia Freedom
would
be and anyways continuing with Ron's
question here and that that group didn't
try to convert people into becoming
rainbow Christians could that work in
your world well I mean the main problem
here is the towards the beginning that
let's see what if there was a group of
Christians who believed or had faith
that Jesus was a run-ofthe-mill gay or
queer person well I mean any
run-ofthe-mill person who starts a
spiritual tradition is going to be

starting an unenlightened and largely foolish and delusional religious system so I mean whether he was queer or not would be irrelevant if he was just a run-of-the-mill person starting a religion then I mean how are you going to get liberated following the teachings of someone who is not liberated if they're just some Normie some gay Normie saying that it's okay to be gay then I mean it's not so much their gayness as as their Norm that is going to turn that into just a spiritually destitute spiritual system so I mean one of my first gurus or yeah I mean one of my first spiritual teachers one of the main people that

really got me onto a spiritual path was ROM Doss and he was bisexual I think he was more comfortable sleeping with men than with women so I mean that part of it is largely irrelevant so long as they're not like wearing it on their sleeve and like promoting like special queer spirituality or something um you know so long as it's just spirituality to help people become enlightened then there's nothing wrong with that regardless of who he's sleeping with if he sleeps with anybody one of the best teachers I ever had also was gay he was an English teacher named Mr van

VOR so that part of it is largely

irrelevant I think although you would

expect that a really enlightened being

would probably be celibate probably not

necessarily but probably at least going

with Orthodox terado Buddhism any fully

enlightened being would definitely be

celibate

so yeah so I mean whether if Jesus was

gay or not I mean I don't think he was I

mean and I've been catching flak even

from assuming that Jesus even really

existed as a historical person

but let's assume for the sake of

argument that Jesus was really a human

being even though maybe all of the

stories attributed to him didn't

originate with him you know they just

sort of added on later and let's also

assume that Jesus was

gay

then yeah I mean so long as it's he's

not making an issue of

it um I don't think it's it's really an

issue

but uh it's mainly the the

run-of-the-mill aspect of any spiritual

teacher is going to make what they teach

run-of-the-mill which is not going to

get anybody enlightened unless they they

do it in spite of the teachings rather

than because of them so I'm going to

move on to the next question this is

from Frederick whose name changes every

few weeks so this is the first time he's

asked questions under the name of

Frederick but uh it's okay okay some

people change their name a

lot which in a way is kind of good I

mean it's

uh to to identify with a word like I've

never really identified with my name

much so I'm I'm called by three

different names at least by different

people and it's fine I don't really care

it's just it's just a name so anyways

Frederick

says if dimus Judah Thomas was really

the identical twin of Jesus as syrians

and Indians had believed what if Jesus

appearing to Peter and James after his death was just some practical joke by Jude Thomas that came out of very wrong or right that came out very wrong or right for our civilization so what if doubting Thomas the Apostle Thomas was really the identical twin of Jesus and I don't think so I really don't think so um I don't think he was any brother of Jesus I think he was an apostle but uh assuming for the sake of argument that doubting Thomas was the identical twin of Jesus then Jesus appearing after his death you know like helping the apostles catch fish that kind of thing uh or on the road to emus

or whatever was just a practical joke by

by Thomas yeah I don't think so I mean

he appeared to Thomas himself according

to the the the New Testament and and uh

yeah Thomas because he was doubting

Thomas you know he was doubting that

Jesus really did come back after he died

and then Jesus says you know put stick

your hands into the holes and stick your

finger into the hole in my in my hands

and that kind of thing just to prove to

Thomas that he really did die and then

came back but um yeah this kind of

question is uh I mean it's a

hypothetical question on top of another

hypothetical question is like you know

what if Jesus was a gay Normie you know

now it's what if doubting the Apostle doubting Thomas was Jesus's identical twin who had a tendency to make practical jokes on people um yeah I mean I don't think so I don't think Jesus was a gay Norm me and I don't think that the Apostle Thomas doubting Thomas uh was Jesus's identical twin with or without practical jokes so I mean assuming that it did I mean it would just add just a little bit more to um the the Legends really I mean even if we assume that doubting Thomas really was Jesus's identical twin and that he masqueraded as a resurrected Jesus to fool some of the other apostles

then I mean it certainly wasn't a deciding factor on whether Christianity was going to become a world religion or not um there's a good chance that that those stories were invented like the road to emus it's like his own Apostles didn't even recognize him until later so it's like maybe they just met someone who had a weird vibe and then later they thought wow that must have been Jesus because it didn't even look like Jesus when he came to them on the road to Emmas so yeah I mean I don't think that it really matters I don't think it would have changed anything significantly whether Thomas pretended to be Jesus resurrected

from the dead or

not I think the course of events would

be essentially essentially the same

either

way and so I'm going to move on to

Frederick's next question

which

is I never was really interested in

Tibetan Buddhism but now I am watching

University level course on Tibetan

Buddhism and the history of Tibet

Professor here says that the Tibetan

Book of the Dead is a 14th century fraud

is it true well I read the the Tibetan

Book of the Dead many years ago before I

was a

monk

and I don't recall if it even States who

the author of the book is maybe it's

attributed to like Padma samaba or

something but I mean a lot of texts are

attributed to people that they really

didn't compose the text and

so uh I me Mahayana Buddhism most of the

text in Mahayana Buddhism are probably

this kind of what what Frederick here is

calling fraud you know it's a forgery

you know it's supposedly by one person

but really it was written by somebody

else that's EXT extremely common you

find it in the Bible you find it in

early Buddhist text you find it in later

Buddhist text you find it in probably

Hinduism I assume I mean probably in Islam I mean it's just Universal that people will write scriptures and attribute them to the founder of the religion or to some heavy hitter of the past and it's it's like a forgery like the what is it the mystical Theology of the pseudo dianus I mean that's like a basic text it's like one of the earliest mystical texts of Christianity and it's now I mean it was the person who supposedly wrote it was dianus the areopagite but and now he's called the pseudo dianis because in all likelihood he was like a neoplatonist philosopher who after the emperor

theodosis shut down the the Greek philosophical schools he just figured well if you can't beat him join him and converted to Christianity and just brought his neoplatonism a lot of his mystical ideas into Christianity and started propagating them so that Christianity has become more neoplatonist as a result there's a lot of Greek philosophy mixed in with Christianity that most Christians even are oblivious to

so um whether the Tibetan Book of the Dead is a 14th century fraud or forgery um there's a good chance of it but I don't really think it matters all

that much I mean if the information in

it is still largely true I don't know

who it's attributed to I don't think

it's attributed to the Buddha

anyway so I mean if it is

helpful to people who are dying and

helpful presumably to people after they

die you know telling you what you're

experience after you die and a lot of it

matches up fairly well with near-death

experiences you know it's like you know

you you rise up and you you go into the

light and you come out and there's this

this higher world you know and you're

meeting all these different beings and

all that sort of thing um yeah that's

that's in the Tibetan Book of the Dead
also so I mean it could be a useful book
regardless of who wrote it or
when and that might be I might be seen
as hypocritical for saying that because
I'm such a stickler with regard to you
know did the Buddha really teach this or
not
but um mainly as a Buddhist I wanted to
follow what the Buddha
taught and so I wanted to find out what
this enlightened being called Goa what
he really taught so I could follow it
because I didn't want to follow just
later you know like later mutations of
Buddhism I didn't want to just follow
along with like some Southeast Asian

tradition I wanted to know what the earliest Buddhism taught and I wanted to follow that as well as I could so with regard to the Tibetan Book of the Dead though I mean Tibetan Buddhism is already deviated quite a distance from the earliest Buddhism so I don't think it would be that much of an issue as to whether it's one of these books that were found you know it's like somebody in the comments under the Youtube video um answered this question to some degree already saying that it's just common in Tibet that you have these found texts like Padma sambava he would hide texts in caves in Tibet and then um

hundreds of years later when people are more ready to receive these teachings they would be found by I can't remember what they're called not a tul cou but you know there's a certain name for people who find the texts and some of these texts probably the overwhelming majority of them were just forgeries you know like the the Tibetan text talking about how Jesus came to Tibet and studied Tibetan Buddhism and then went back and became the the the Jewish Messiah that kind of a thing almost certainly that kind of stuff is just forgeries but with regard to the Tibetan Book of the Dead it's fascinating reading and it may help one to

understand and um like near-death
experiences for example because there is
a lot of
overlap so yeah I mean I really don't
have a dog in this fight I don't really
care that much how ancient the Tibetan
Book of the Dead is I'm not a Tibetan
Buddhist so I can accept whether it was
written in the 14th century or the 4th
Century or the 4th Century BC doesn't
really matter to me so I'm going to move
on to the next question this is from Joe
do and Jo do says what stage of
Enlightenment do you think you
achieved checking make sure it's
recording it's an old habit it's hard to

break but I it is good to check and yes indeed we are recording so you're going to see this if if you bother to watch it so anyways Joo says what stage of Enlightenment do you think you achieved in I mean I've answered this kind of question before and I don't even bother to go there I'm not sure what the stages of Enlightenment really are because like the whole four stages of Enlightenment starting with stream enterer and then sakami and then anagami and then Aran I I I do not consider that to be an original teaching of the Buddha I think it got invented later on um so what stage of Enlightenment do you think you're better off not even

thinking about it I mean anybody is
better off not even thinking about it
like even if even if you really have
achieved some stage of spiritual
advancement that you're not going to be
thinking wow I've achieved this stage of
spiritual advancement because like The
Diamond Cutter Sutra says which is a
Mahayana text you know even even like a
stream enterer you know they've already
over overcome this self viw and so
they're not going to be thinking I am a
stream enterer I attained stream entry I
mean they've already gone beyond
that so um you're better off just not
even

attempting to figure out or understand

or categorize your level of spiritual

attainment you just keep doing what you

do regardless you know even if you think

you know the truth keep looking for it

even if you think that you're some sort

of Great

Sage then I mean you just keep

practicing just it just gets in the way

just this kind of thinking about what

stage have I achieved and all that it um

it is really not particularly useful or

helpful

so yeah it's hard to say and I wouldn't

venture to categorize my practice to

that or my my level of

advancement I would say that I'm

probably understand dhama better than

the average Buddhist person

but that's just me so I'm just going to

move on to joo's next question which is

did the Buddha say the unenlightened

being is

insane well I think he's referring to uh

a saying found in the poly text which is

in the original poly is putuo UMO which

means the common person is

insane so I mean that might let some of

the higher stages of spiritual

advancement off the hook like an anagami

but um I mean even an anagami until you

are fully enlightened then you're going

to have some delusion so you're going to

have at least a little bit of

insanity but like a a total Normie yeah

I mean they're just stuck in this world

of delusion they they they don't even

realize that they're

deluded and you know they just think

that this delus delusional world that

they live in is reality so yeah yeah the

Buddha did say that or at least the the

texts say that the Buddha said that

so I'm going to move on to the next

question which is from game fap and I

have to I have to I have to admit I will

make the observation that this

particular Q&A has a larger number of

sort of off-the-wall kind of questions

that really don't have much to do with

with with dhama and game fap has has
asked two such questions the first one
is what is South Carolina's barbecue
like
and I'm not aware of eating any
specifically South Carolina Barbecue I
mean there's a few barbecue places that
we've eaten at but whether it was
specifically South Carolina barbecue or
not I can't really say and personally
I've never really been heavily into
barbecue um for some reason they're just
other flavor profiles that I prefer to
that of barbecue sauce so
yeah this is you're probably asking the
wrong question or asking me I'm I'm

really not a

foodie so yeah I'm not exactly sure what

South Carolina Barbecue is like is I

can't really tell barbecues apart you

know I wouldn't know the difference

between North Carolina barbecue and like

Texas barbecue I would not be able to

tell the

difference and so game fap second

question is have you tried any Carolina

Reapers yet and I don't think

so yeah I mean I'm not the kind of

person that that eats a lot of hot

peppers anyway my father would I mean he

liked really spicy food sometimes as a

kid when he would cook it would be hard

to eat the food that he would serve to

us just because it was so hot and he would go out into the garden and just be eating these these yellow peppers that I mean just one of them would have me just rushing to get a quart of cold water to drink afterwards and he would just eat them like popcorn but uh yeah Carolina Reapers again I don't think I've I'm unaware of having eaten a Carolina Reaper and based on what I've heard about them it's something that You' probably remember if you ate one um in my entire life the hottest pepper I ever ate was in some Vietnamese food and it was a little green pepper

that was kind of cone shaped it was

about the size of the sharpened part of

a

pencil and I remember as a monk some B

some Vietnamese people offered this food

and I saw the little green peppers in

there no problem and I bite into one and

immediately it's like like warning

lights are like going off in my mind and

i' I have to think really fast should I

try to eat this or should I spit it out

now and it's like just just the reflex

of chewing it happened again I bit into

it a second time and that was it it was

just like I just had to spit it out and

then I just drank all the water that was

in my little cabin just I mean it was it

was a traumatic experience definitely

but what kind of pepper it was I don't

know was green and like an inch long and

kind of cone shaped and it was I don't

know why people would even do such a

thing as eat these

things so I'm just going to move on to

the next question this is from not Henry

Porter and whether Henry Porter the real

Henry Porter is watching this or not I

don't know but this one this one is not

Henry Porter and he says why is the goal

to get off the wheel of samsar and cease

to

exist why is the goal to get off the

wheel of samsara and cease to exist well

I mean if you're going to cease to exist you're going to cease to exist in these samsaric delusional sense so you're not really existing to begin with like eart TOA says anything that's real doesn't come to an end it's only what is unreal that begins and passes away so why is the goal to get off the wheel of samsar and cease to exist in a samsaric delusional sense is because you're trying to overcome delusion and it's through delusion that you suffer so you're overcoming delusion and suffering I mean different people have different emphases like a more head oriented person will want to end delusion whereas a more heart

oriented person will want to end

suffering but it's both the same end I

mean they just it's the same

thing so the goal to get off the wheel

the goal is to get off the wheel of some

Sor and cease to exist although it's not

real

existence is just to end delusion and

suffering

essentially or to to know reality you

know to stop being delusional just

wallowing in this dream world when you

can be at an infinitely higher level of

Consciousness and the next question from

not Henry Porter is along the same lines

I think it's if a soul has reached an

enlightened State why not continue reincarnation indefinitely to experience love peace and connection in different contexts well first of all there is no soul in Buddhism so I mean that's just part of the delusion essentially but see here if a soul has reached an enlightened State why not continue reincarnation indefinitely to experience love peace and connection in different contexts because I mean it's like you can experience love peace and connection in different contexts which is an infinitely thin slice of reality or you can just merge with the entire infinitude of reality

which contains all of that and

infinitely

more so full Enlightenment is infinitely

better not just way

better it is infinitely better than any

kind of limited perceptual samsaric

State According to some traditions there

are certain beings like neem crley Baba

up on on the top of the bookcase up

there on the altar he may have been

someone who is fully enlightened but

then nevertheless not in order to

experience love peace and connection but

just to help liberate other beings that

they come back and just you know there's

even some Buddhist schools who think

that even after you're enlightened you can still choose to continue taking rebirth in order to help liberate other beings but you don't need to experience love peace and connection in different context because you're infinitely beyond that you're experiencing that plus an infinitude of other experiences just because you have merged with infinite Consciousness I mean God doesn't need to assume these forms in order to experience different things in different contexts that's delusion it's like an an infinitely thin slice of reality that has become self-referential and thinks that it's separate from everything else and

becomes oblivious to most of what lies

beyond what it identifies

as so I mean why would you want an

infinitely thin slice of reality when

you can have all of

it I mean yeah it's it's

mostly people who don't understand what

enlightenment means or who think that

this is reality somehow that well

they'll think that maybe we're better

off just staying delusional and just

pervaded by unease but it it really

doesn't work that way so I'm going to

move on to the next question this is

from drunk Dr and drunk Dr has blessed

me with this question tell us more about

your obsession with Father Fish how did you become a big fan of aqu aquariums well when I was a kid like maybe 13 years old I had an aquarium like a little 10 gallon Community tank and even before that I've always loved animals I've Loved nature I became a biologist I studied biology in in University mainly because of a lifelong Fascination for and love for Animals especially plants maybe not so much but still just animals fascinate me just the various forms they take and just it's just like the the life force you know life has this quality that that inanimate objects don't generally have and that is that they are striving to

remain in existence you know they're adjusting and adapting and responding to their environment and so forth and it's just this life force like like schopenhauer talks about when he talks about will you know it's just this will to to like propagate itself and and just like fill every Niche you know just do as much as you can and anyways I've always been fascinated by that and so I've Loved animals when I was a kid I had lots of pets I had hamsters I had lizards had pet salamanders raised chickens in my bedroom which was a bad idea I have to admit you know I had like this little

incubator and I hatched baby chicks but then when you turn them loose in the chicken yard when they get too big to keep in your bed room you turn them loose in the chicken yard and they get pecked to death because they're at the bottom of the pecking order they don't have a mama to protect them it was a bad idea I have to admit so anyways in addition to all that I had an aquarium this little 10 gallon aquarium and I kind of cringe now thinking back on that aquarium you know had like bright blue gravel and plastic plants and that kind of thing but I had this idea of getting another aquarium just because I I mean I have a degree in Marine Biology I like

fishes and just Aquatic Life it's just fascinating to me life began in in water and so you know there's entire Fila of creatures that live only in water they can't live on dry land there's no terrestrial starfish for example no terrestrial jellyfish so I mean I've always been fascinated by life and Aquatic Life and before I became a monk when I was in my mid 20s I kept thinking thinking about getting another aquarium going so that like when I first became a monk one of my main problems with meditation like one of the main things I'd be thinking about instead of focusing on the main

the primary object of meditation is what kind of fish would I get if I had an aquarium that kind of thing and so this this aquarium here is a way sort of wish fulfillment from before I was a monk where I always wanted to have cherry barbs and just wanted to see what it was like to have cherry barbs now I got a little school of cherry barbs always wanted to get dwarf gamis now I got three dwarf gamis so in a way it's kind of a fulfillment of of these dreams I had as as a young person but also one reason why I like this aquarium so much is I mean my birthday was last month and uh I could have saved a lot of money by getting something called a

biosphere

and it was supposedly developed by NASA

and it was a glass ball you know not a

very big one just a hollow glass ball no

air can get in you know it's just sealed

off the only thing they can get in is

heat and light plus you know like

neutrinos or something and inside that

glass ball was some

seawater probably sterilized I'm not

sure a little bit of sand for some

reason that little bit of sand at the

bottom was necessary so some seaweed and

some shrimp and it was just a

self-contained ecosystem you know the

shrimp would feed on the seaweed and

then they would peep pee and poop and

then that would serve as um fertilizer

for the seaweed you know it was just

this self-contained self-perpetuating

system and I find that fascinating I was

really interested in ecology there's a

good chance if I hadn't become a monk I

would have gotten like a a master's

degree in some kind of ecology cuz te

ology is interesting because it's like

the the interconnected web of all this

these these different systems you know

it's like seeing the big picture you're

not just specializing in one genus of

nematode worms for example it's like

you're seeing the whole big picture and

so the the the company that made the

biospheres actually went out of business
I was going to get one of those instead
of one of these it'd be a lot
cheaper and it turned out they went out
of business they got like cheap dumb
imitations of it on on Amazon but I
didn't want one of those so now I'm kind
of going for the whole balanced
ecosystem thing in this aquarium and I
found Father Fish on YouTube who he's
like the guru of the natural lowtech
aquarium where you've got a food web you
know this balanced ecosystem it's like a
microcosm contained in this glass
box and so it's just fascinating to me
so in addition to the wish wish

fulfillment of cherry barbs and dwarf gamis it's it's like an Asian themed tank so the fish species and the plants and everything for the most part not entirely but for the most part are from Asia um yeah in addition to the wish fulfillment there's also just this fascination of setting up a self contained self- sustaining living system and I did fail Father Fish it I I discovered Father Fish on YouTube after I had already laid down the substrate which is just coarse sand but it turns out that it's way easier to get to develop this ecosystem this food web if you have a layer of potting soil or some kind of dirt under the sand because then

the the plant roots reach down into that they grow better than if their roots are just in sand so I'm I've got uh a challenge in that I'm going to have to develop my own soil you know it's just going to be maybe two years of decaying plant material I've got dead leaves in there and sticks and and just fish poop and all that kind of stuff is eventually going to form a kind of soil that will then make the the aquarium more ecologically balanced so that ultimately it may be unnecessary to have a filter to do water changes even to feed the fish that it's all just you know You' got bacteria IA feeding on the

decaying fish poop and and dead plants

and then you've got protozoans feeding

on the bacteria then you've got like

little crustations feeding on the

protozoans and and worms and so forth

and then you got Fish Feeding on that

and then of course the fish are pooping

and peeing and then

refertilized to me and also I mean i'

I've mentioned this before before I had

a fish tank that a kind of Elementary

meditation is a very calming very nice

form Pleasant form of meditation is you

just sit in front of a fish tank and

just watch the fish silently gliding

around that it's for for someone who's

not good at meditation or just a normi

who has no concept of meditation you

just got a stressful job then it's it's

very nice you just come home sit down in

front of the fish tank and just watch

the fish just silently gliding around

and it's very relaxing and calming and

just has this soothing clarifying effect

on your mind so there is a certain

amount of Dharma in keeping a fish tank

also but

it's one one aspect of Dharma for me

though is the whole microcosm aspect and

the whole life force thing about how

life just balances itself out you know

it's like um

how do I put this like a lot of novice

aquarium Keepers or just people who want like a sterile tank that it it'll get overrun by something you know there'll be like a bacteria Bloom and the water will turn all white and cloudy or there'll be like some kind of little worm gets in there and just like has a population explosion that's because it is not an ecological balance if you've got all kinds of like a wide diversity of organisms living in that tank nothing can really get out of balance because there's always something eating those and so if they start to explode the population of the things that feed on them are going to get bigger and just cause the population to go back down

again so just having my own little world
back there is kind of nice
too so anyways I think I answered Dr
drunk DRS question and there is a good
chance I am going to produce just just
for the hell of it just a video just
about that that aquarium back there at
some point although I think I may have
already mentioned that my horn word is
kind of scraggly I got it in the mail a
couple days ago and uh I want it to kind
of bush out and look a little Greener
before I start showing off my aquarium
close
up so I'm just going to move on to the
next question this is from yugao and

yugao says please give us an opinion on Melinda and nagasena dialogue how legit is it so he's referring to the Melinda paa the questions of King Melinda and King Melinda is was actually a Greek General turned King his his real name was mandros and he had he was like the king of a relatively kind of a largish kingdom he was one of the most successful indog Greek Kings so he had carved out some territory in Northwestern India maybe parts of what is now Pakistan mandros he's actually mentioned in I think it's strabo or one of the the Greek chroniclers mentions or it might

even be uh oh what was his name who did the plutar I think Plutarch mentioned him as an example of a righteous King

so give us an opinion on on Melinda and nagasena dialogue well first of all um it's not canonical that king mandros or King Melinda lived like in the first century BC approximately like kind of around the beginning of the Christian era so he was hundreds of years after the time of the Buddha nevertheless it's part of the burmes toptica so it is canonical in Burma it is considered to be canonical is part of the Burmese poly toptica but um as I say it's much later

you know it's I think the ties and the the the salies do not consider it to be canonical like the polych society does not consider the Melinda paa to be canonical um one thing I would say is that probably nagaa was not a terraa Buddhist there is evidence that nagaa was like a sarasti Vada Buddhist and that that area that King Melinda was king of was really suras territory there were other schools of Buddhism too but the the experts are of the opinion that nagaa probably was not a Terra Buddhist it may have been adjusted a little bit to make it more Orthodox for terot of Buddhists but also the the experts consider I think AK water in this book

might be one of them he mentions the
Indo Greeks and and Mila and all that
um that uh he mentions that that
probably the Melinda PA has two parts
the first part is the older part and
then there's a second part that has a
somewhat different vibe to it that is
considered to be a later addition which
might be like the Terra vadens adding
something that's more emphatically Terra
Vaden at at the end of this thing in
order to kind of bring it into terraa
more
effectively um I've never read the
entire thing and um from based on the
excerpts I have read from the molinda

paa I really it's it's really not my style it's sort of very dogmatic and kind of philosophical in a very kind of verbose complicated kind of a way which I do not think is really the best way of approaching dhama by just you know excess cerebral activity but I mean if you want to be literate in terraa Buddhism I mean certainly wouldn't hurt to read it to at least to know what it says so I mean you're familiar with it you can make intelligent comments about it for example but um yeah the main two main things I would say about it or three main things one you know it's hundreds of years after the time of the Buddha so

I mean it's not really representing early Buddhism two there's a good chance that it wasn't originally a Terra Buddhist document it may have it was probably you know some other school like sarvastivada that maybe got adjusted to make it more Terra Vaden and I mean if you really wanted to be scholarly about it you could read some other version of the Melinda paa which might exist out there you know from some other school and see how they compare and third that it's really supposedly in two parts an older part and a newer part so the first half of it approximately would be the older more reliable Melinda paa which

may actually contain you know like
information on the an actual dialogue
between between the Greek king mandros
and um this this Monk
nagasa and the second part would be less
reliable in that regard probably it'd be
all probably all Apocrypha the second
half of
it so I'm just going to move on to
yuga's second question here what is your
opinion on all this anti-islamic actions
that are going on around the world and I
mean I'm not exactly sure what he's
referring to anti-islamic actions that
are going on around the world I mean
there's like protests against um like
Muslim migrants in Europe that I've

heard about there's you know the war

between like Israel and and

Gaza which uh I mean in a way the Jews

are attacking Muslims although they're

not attacking them because they're

Muslims then of course you've got like

the 969 movement in Burma which is

resisting you

know um Muslim immigration they're

they're resisting you know Islam getting

enough of a foothold in Burma that it

can start to take

over you know in in the in the eyes of

these 969 movement participators

so all these this anti-islamic actions

going on around the world I mean aside

from that I mean you you've got uh the Chinese government that has been just persecuting and just genociding the weager
Muslims um but I I don't see it all as connected really I mean it's different reasons for it I mean the the probably the predominant reason like in Europe and Burma is just the the native inhabitants of those countries not wanting like Sharia law in their country you know they don't want people who are moving in and refusing to assimilate assimilate is the the word that I couldn't think of earlier and just setting up like many Muslim countries in like inner cities and so

forth and Muslims for some reason on
average going with Statistics they are
more violent than the average European
or Burmese citizen
so what is my opinion all I mean I
really don't I'm not 100% sure of what
yugao is referring to all this
anti-islamic actions that are going on
around the world different parts of the
world have different different actions
different reasons for their actions and
so
forth so I mean in America You Don't See
Much anti-islamic action going on other
than some people who just do not want
more Muslim immigrants

but

um and and they just don't assimilate

very well I mean that's mainly the the

problem that they're having is just um

the problem that they are perceiving

anyway is just you have these immigrants

come in and then they just refuse to

assimilate to the culture and try to set

up a very foreign culture you know based

on Islam that they don't want in their

own country especially if they become

intolerant and and like you know

fanatical or hostile or

whatever

so yeah I mean that's that's my opinion

I guess because I'm really not 100% sure

what yugao is referring

to uh it may be that he's referring
mainly to like
anti-islam immigrant protests in Europe
you know it's like all a Muslim has to
do is like stab to death some European
child and people people start protesting
against it and then they wind up in
prison on mass for protesting against
the child being stabbed or raped or
whatever by some Muslim
immigrant so yeah I do think that people
living in a the citizens of a country
should have some say over who is allowed
to enter their country and take up
residence
there but I mean the globalist agenda

just doesn't give a [__] about that and
it's causing considerable problems and
the globalists probably knew that that
was going to happen and didn't really
care they figured it was worth it in the
long
run so I'm just going to move on to Yu's
next question give us five reasons
planet earth has any use of human beings
well I mean how could planet Earth have
any use of anything really I mean any
use of human beings I mean you could you
could say that planet Earth is a
conscious being called
Gia um but why would why would planet
Earth have any use for human beings I
mean the only use for human beings that

I can think of would be it would cause the small G Gods you know higher powers to take more interest in Earth because human beings are kind of interesting I mean obviously planet Earth is more interesting than some Dead Planet like Venus assuming that Venus has no life on it so I mean just the weird stuff that people do the weird changes that we are making to the planet on a well I mean it's the the changes we're making on the planet are relatively minor because the planet is so big and we are so small but um I mean that's the only real use

that planet Earth would have of human

beings that I know of I mean I I can't

see how there'd be any other I mean any

other significant impact I think is is

causing some sort of higher beings

whether they're aliens or small G gods

or Angels or whatever you want to call

them to pay more attention to Earth

maybe have a little more influence on

what's going on in Earth maybe they're

more likely to intervene on Earth's

behalf that kind of a thing

that's that's the only thing I can think

of so I I can't come up with five

reasons I mean ultimately planet Earth

doesn't have any use at all maybe that's

what he's trying to get to is that

planet Earth really doesn't have any use for the human race I mean there the Earth would be interesting fascinating even without humans because you got all these other life forms that are doing their thing you know causing Earth to be just a much larger version of that aquarium whereas just this this balanced system or at least what that quarium I hope will someday become so it could be fascinating for higher beings and they're just watching to see what happens next or something so I'm just going to move on to the next question which is from David and David says there are three methods

to escape the cycle of rebirth and

become immortal oh one okay let me start

over there are three methods to escape

the cycle of rebirth

one become immortal like a zoi that's

I'm I'm impressed whenever people come

up with stuff from Burmese

culture become immortal like a zoi to be

reborn first you have to die and an

immortal doesn't die two complete

Annihilation on every level nothing to

be reborn and three the third method is

one of the Buddhist methods and involves

freeing oneself from all desires and

aversions this method is least

understandable while the other two are

self-evident I'm not entirely sure that

complete Annihilation is not also a

Buddhist method what does it mean to be

blown out for

example okay well with regard to his

first method to become immortal like a

zoi that's zois come from burmes

folklore I guess and a zoji is like um

an alchemist or magician who has found

the secret of immortality so they are

Immortal being beings

but they're not fully Immortal I mean

everyone's going to die sooner or later

I mean what happens when the Universe

goes through heat death you know

everything just runs down due to um

what's the

word oh man I should remember this in

not

inertia oh gosh it's law of second law

of

Thermodynamics how can I remember the

second law of ther Dynamics and not

remember the the

term anyways uh you know everything just

runs down you know like the sun has gone

out the sun has gone Nova you know the

Earth no longer exists I mean what's

this zoji gonna do just float around in

space get sucked into a star and just

stay sucked into the star unable to die

for billions of years until the the star

explodes and then the zoi shoots through

space and he's just like tumbling end

over through through outer space for you know millions and millions of years until they get sucked into another star or until the entire universe under goes heat death man how come I can't remember that word it's weird but there's the second law of Thermodynamics everything tends to to run down you know there's always a certain loss of efficiency I think that's the first first law of thermodynamics is there's always going to be a loss of nothing's going be 100% efficient there's always going to be a certain amount of friction or whatever that's causing you know a certain amount

of heat to be generated which is lost to

the

system

man that is just so weird is that the

whole word is escaping me so anyways

that's with regard to zois I mean even a

zoi is not completely Immortal so you're

not going to get off the wheel of birth

and death by becoming an immortal being

because sooner or later you're going to

die I assume that if someone just went

up to a zoi and just just fired away at

Point Blank Range with a Mossberg pump

shotgun that that zoi would would

eventually stop being

alive so I mean they just sort of

overcome the aging process but still you

know they're not bulletproof and they're not going to just be able to get sucked into a star and remain alive sucked into that star so let's just rule out number one number two complete Annihilation on every level I don't think that's possible either I mean if we assume that Einstein is correct with regard to the four dimensionality of SpaceTime time is just the fourth dimension so even if you annihilate at point you know let's say you annihilate tomorrow you just poof out of existence tomorrow the past still exists according to Einstein according to Saras Buddhism also so so you're

still exist in time you know you're still there before before you poof out of existence tomorrow but if time is just the fourth dimension then in a sense we're all we're always Immortal everything's always going to exist we're going with my Theory of Everything which is the the simile of the block of marble then there's no way you can completely annihilate you're always going to be in that block of marble there's no way to escape from that so you get to the third method and uh he says the third method is one of the Buddhist methods and involves freeing oneself from all desires and aversions so you just transcend the

delusion you are no longer fooled by the delusion and it stops having such an effect on you you're no longer enslaved to it you're no longer captive to um some sorrow really so that's really the only the way the only way is just to rise above the delusion and then all the like the the unenlightened you that is still there existing in the past or the unenlightened you that is still existing in the uncarved block become irrelevant because they were never real to begin with see that's that's one thing that that a lot of people have difficulty comprehending is that you

never really existed to begin with that

we don't really exist as conscious

beings that this is generated an

artifact of

perception it's it's an artifact of

delusion so I mean it's like it's not

that you cease to exist it's that

eventually you realize that you never

really existed to begin with that there

just is no self to be

liberated and so all these illusory

selves that are stuck in time or stuck

in the block of marble become

irrelevant so

let's see towards the end here he's got

a question mark see I'm not entirely

sure what complete Annihilation is not

also a Buddhist meth oh I'm not entirely sure that complete Annihilation is not also a Buddhist method yeah a lot of people that don't understand mysticism will say that that's that Nirvana is just Extinction but that's not really the case and what does it mean to be blown out for example and I don't have the book here just a second I'm gonna go over here and do this and grab this book and maybe I'll find it without spending five minute searching for it saying where is that where where' it go it's in here some here by golly the very first page I opened the book to it's just as a flame tossed by force of wind quickly

goes to its cessation and subjects not itself to any designation so the sage released from the mass of names quickly goes to his ation and subjects not himself to any designation so that's one of the earliest references in Buddhism really to what blowing out means and and nibbana or Nirvana regardless of folk etymologies and so forth like aano tries to translate nibana as unbinding but literally it means blowing out right here just as a flame tossed by force of wind quickly goes to its cessation and subjects not itself to any designation um so the sage released from the mass of names or the

namaka quickly goes to his cessation and
subjects not himself to any designation
so I think the idea originally in
Ancient India and I think ajan tanro
agrees with this fact I think I got the
idea from him is that fire was a god
fire was the god ugy in ancient India
and so the god was unmanifest I mean he
was there in potential form everywhere
and he would just become like manifest
in the form of a flame but then when the
flame got blown out it wasn't that it
really ceased to exist it just went back
into an unmanifest
form
so um that's kind of what your

Consciousness does you know it's it's

like when you're an unenlightened being

you know you've got your mind that's you

know the the flickering flame kind of a

deal but then when when you get blown

out niad to blow

out then it just becomes unmanifest

again you know it just kind of merges

back into the the the

formless formless infinitude so to

speak so and I might as well add this

translation of the yaka waga was

excerpts from the parion awaga that I

that I wrote years and years ago I mean

that would be another very important uh

book along with these other books that

were asked about with regard to

understanding what the earliest Buddhism was like in fact the ateka waga whoever translates it you don't have to read my translation if you don't want to um and it's possibly the most important text for understanding what the earliest teachings of Buddhism were all about so what does it mean to be blown out it's the mass of names is blown out you know it's it's delusion it's it's the whole idea that this is reality you just rise above it you transcend it you go beyond it doesn't mean that this goes away necessarily it just becomes irrelevant you know it's not you anymore you're not perceiving it as you

anymore

so then again what does it mean to be

blown out I mean you're getting into the

realm of stuff that you cannot describe

in words because you can't really figure

it out intellectually you can't

understand it or grasp it

intellectually this perception just

cannot go there it cannot touch

it

so I'm going to move on to the next

question which is another one of these

questions that really doesn't have much

to do with Buddhism it is as follows

this is from White Ash Piper

white ash Piper says why is it that

Halloween music seems spooky or is it

m um why does Halloween music seem

spooky well music is itself a kind of

language it's a nonverbal language

especially if there's no

singing and it's sort

of it's eliciting emotional

responses so it's like pattern sounds

that cause certain emotions to arise in

a human

being and I mean that's one reason why I

never like country music because I just

never like the kind of Normy emotions

that country music causes to arise

whereas rock and roll you've got you

know it causes emotions of like power

and exhilaration to arise which I

appreciate more than the emotions that arise from some guy singing in a twangy voice with a twangy guitar about looking for love in honky ton so I suppose Halloween music is just the kind of music the kind of pattern sounds that cause sort of a spooky emotional feeling to arise in the human mind for whatever reason know it tend to be slower music kind of dark slow sort of weird music you know there there' be like a feeling of weirdness to it so and that's that's I mean that's the best I can do you can just take that ball and run with it if you please because I'm really no Authority on

Halloween

music so I'm just going to move on the

next question this is from ruie we've

been going for less than two hours so

golie we just getting started sort of

sort

of ruie says hello poo an old

acquaintance has recently decided to

check out by fasting until the end the

process was relatively fast due to his

old age and extremely frail Health

ravaged by seven plus Decades of polio

what do you think of this method from

the karmic point of view well I remember

reading long time ago some spiritual

teacher I'm not sure who it was could

have been aan cha could have been

maharaji up on the the altar there I

don't remember who it was that said it

but he did say that if you want to

Auto terminate then you're not supposed

to say the SW word on YouTube if you

want to Auto terminate then the best way

to do it is to starve yourself and I

think the reason for that is that you

have plenty of time to change your mind

if you're not 100% sure and also it

gives you a lot of insight into what

it's like you know as because it's a

gradual

process so yeah I mean it makes sense I

mean if I were going to Auto terminate

not that I'm planning on it but I don't

think I would follow that

method but

um yeah I've this isn't the first case

of this that I've heard about I knew

somebody else who had a a dear friend

who decided to just end it all they had

you know health issues they weren't

getting any better they were just

getting worse and they were relatively

elderly already they just fasted until

they weren't alive anymore

so I mean I think we should have the

right to Auto terminate if that seems

appropriate that's that's like a

Christian thing that uh you know that

the sword is a sin you know PL or not

Plato Dante's Inferno had a special Circle in hell just for people who did that and uh you know it's like you're rejecting a gift from God by doing that but in Pagan Rome for example sometimes it was your duty you know if you were a a soldier who Dishonored yourself or Dishonored The Legion then it was your duty to fall on your sword for example you know there quite a few people who Auto terminated in ancient Rome like like what was it KO the younger I think was one who um after he heard that Julius Caesar had won the Civil War and was going to be you know dictator for life that uh he just opened his veins so to

speak and there's Anthony and Cleopatra I think Anthony he tried to fall on his sword and messed it up and and it didn't work right and he died a lingering death because he he he fell on his sword incorrectly and then of course you had the the Samurai and all that who had their sepac coup but um yeah I mean what do I think of this method from the karmic point of view I do think that it might be preferable to certain other ways I mean if you're if you're going to cease metabolizing regardless of why that is regardless of you know whether you doing it yourself it's an accident it's old age sickness whatever it is

then you're better off in as conscious

of a state as possible I mean you

wouldn't want to just be drugged into a

stuper on narcotics or something you

know you wouldn't want to D a drunken

car crash that kind of a thing because

you want to be as alert and conscious as

possible in your last moment that to

some respects the most important moment

of your entire life is the last one

because that determines your your

bearing your heading going into the next

one and that's why for example Mahatma

Gandhi when he got shot he said heyam as

he was dying it wasn't like in the movie

where he's saying oh God like they got

me no it was like he wanted his mind

focused on God as his last conscious thought which would help him in in his next existence assuming that he had one so it was like Hey God it wasn't like oh God they got it was hey God just he wanted his mind focused on God and so you know no matter how it is that you're going to experience your final moment you should do it in as wholesome and conscious and clear and alert way as you possibly
can so for different people that would imply different things I suppose you know that different people would have different best
ways of ceasing to

metabolize so with regard to uh this uh

this person who uh was over 70 years old

with polio and all that I'm I'm I'm not

exactly sure you know how it would work

for him cuz I mean going hungry for

weeks I mean that can be very

unpleasant so yeah I I'm not exactly

sure what the best way would

be so I'm just going to move on to ru's

next

question which is what do you think of

aan Buddha dasa's notion of doic

socialism and I have to admit

I really do not keep up with Thai

Buddhism much I mean I was ordained in a

Burmese tradition the only Thai

monks that I really know something about

would be aan shaw you know I've read some of his books I've met and have seen on YouTube and so forth you know various and read in books various Disciples of aan CHA who talk about aan cha also aan mun I read his really bizarre autobiography that was maybe or maybe it was a biography written by ajan Mahaba I know a little bit about aan Mahaba and that's about it I don't really know very much about Thai monks like famous ones like Burmese monks like like mahasi seato or Ley Seattle or you know sh um Seattle or Tulu Seattle like these burmes seatt I know significantly more about their biographies and their you

know what their teachings than I do

about Thai Buddhism and anjan Buddha

Dasa I really don't know hardly anything

about him so I don't know what his

notion of domic socialism

is I mean socialism can be domic but

you'd have to have relatively wise

people participating in it I mean any

kind of Communism

like um you know if everyone was an

arant then you might just naturally have

a kind of communism because nobody would

have any idea of I Me Mine there would

be no person personal property everyone

would just share equally but normies

don't make good Communists nearly as

well as advanced sages do it would have

to be voluntary for starters like in the Acts of the Apostles in the New Testament it was essentially a communistic system i' I've brought this up in Breitbart comments before and just get just massively downvoted because Christians don't want to think that Christianity has anything to do with Communism but you read the act of the apostles and it was everyone would pull their resources and it would be distributed according to need which was communistic you know they had a commune going you know the the earliest Apostles of Jesus the ones in Jerusalem anyway but it has to be voluntary you

can't just force communism on people

that still have natural human Greed for

example selfishness it just doesn't work

very well and so then you have to

enforce at

gunpoint and have you know secret police

pounding on doors in the middle of the

night

so doic socialism I mean any kind of

socialism I suppose can work so long as

it's

voluntary um but the

more I mean the less Advanced the people

are the less likely it's going to be

successful like socialism it it just

blows my mind that you still have people

who endorse Marxism for example despite

over a century now of stagnant and

failed economies

totalitarianism and occasionally

genocide it's like no amount of evidence

to the contrary is going to persuade

these people that Marxism sucks that

it's just a horrible idea it might look

good in theory you know it might look

good on paper but when it's tried in

reality it doesn't

work but what Buddha das's notion of

domic socialism is I'm not sure I mean

even monks according to terraa Buddhism

they're not completely communistic or

socialistic I mean they are allowed to

have personal property at the very least

they own the eight requisites you know

they got their bowl and their robe and

their belt and their water filter their

razor and their

needle and probably sitting cloth

too

so yeah I I'm just kind of rambling

compensating for the fact that I really

don't know what aan Bud's notion of

condic socialism

is but socialism in general you know it

a certain amount of socialism is is a

good thing I suppose like pure I mean if

everything was private property you know

the highway ways would be private

property the you know just everything

it'd be owned by somebody it wouldn't be

owned by the the people at large you know like there'd be no national parks you know no public highways no Postal Service anything like that it would all be capitalized and I mean to some degree uh having capitalistic competition like you know the postal service is competing was like UPS and FedEx and so forth which causes them to be on their toes if you have a monopoly on something it tends to go downhill because if you've got capitalistic competition you know it keeps the the quality of the product higher and the price lower because if you have a monopoly then you got crappy quality and high

prices so let's see

here I forgot where I was going with

that but I guess it's sufficient in and

of

itself oh yeah a certain amount of

socialism you know Public School and so

forth for people who can't afford to

send their children to private schools

you know it it kind of makes sense but

when you're getting up to the level of

equity where everyone is supposed to get

equal outcome then it just completely

ignores that some people are clever

other people are stupid some people are

energetic other people are lazy you know

it's like the people who are smart and

work hard and have a good work

ethic they should do better than the

people who don't and instead the people

who don't just complain and vote

Democrat with their hands out for free

handouts so yeah socialism in general

does not work very well although

inoculating a certain amount of it you

know it's

like I I'm I'm not even opposed to a

certain degree of socialized medicine

where you've got like I mean this

existed way back in like the 1960s

and70s where you had free clinics I mean

you wouldn't go there to get

like surgery or anything but at least

you know you'd have some trained doctor

or nurse who' look you over and you know
if it was something that could be fixed
with some pills and you didn't have the
money you know they'd give you the
pills I'm I'm not opposed to that but
just to have the government playing God
like like Canada's starting to do where
they're picking and choosing well you're
going to be too expensive for the
taxpayers for us to cure you so you're
just going to have to die and you know
this kind of thing you're better off uh
just kind of leaving that to your own
cleverness and IND industry to decide
whether or not you can afford to get
yourself
fixed too much compassion pretty much

destroys darwinian survival of the

fittest and pretty much destroys any

kind of positive direction of evolution

when you know the sickest

stupidest laziest people are having the

most

kids then what is to be expected of

society a generation or two down the

road it shouldn't be that hard to figure

out so I think I'm just going to move on

next question I'm just kind of rambling

at this

point next question is from Romeo and

Romeo says after I belch

slightly one more time okay Romeo says

as I understand it there are six

personality types according to terava Buddhism the three UNH wholesome types are aversive or Dosa greedy or Loba and diluted or mooha and the three wholesome ones are faithful or Sada wise or PA and thoughtful and inquiring or waaka in one of your past q&as you made a brief reference to how the aversive personality type may be more apt to achieve enlight M due to their being easily irritated by some Sor and thus less attached to it as such an aversive type I found that Insight very eye openening well good so his first question here with that as a preamble is do you have any other insights or advice for the aversive personality type well

this whole system of six personality

types comes from the wisi Maga which is

not canonical but it's the main

commentarial work in terava

Buddhism so I

mean well I won't go there I'll just

I'll just move I'll just continue here

so do I have any other insights or

advice for the aversive personality type

there's not really a whole lot of

discussion of these six personality

types um but it does say that the best

meditation for an aversive personality

type would be meta meditation where

you're cultivating loving kindness

um although meditation on the breath is

is beneficial for pretty much

everybody I mean mainly it's good for

people who think too much but it's it

works for everybody so do I have any

other insights or advice for the

aversive personality type um well that

would be the the main one from the wisi

MAA the wisi Maga recommends meta

meditation for people with the Dosa

personality type um but other insights

or advice for people with the Dosa

personality type is I mean you have to

be mindful and do your best not to take

out your aversion on other people I mean

if you restrain your outward words and

and actions then it can be to your

advantage because it does help you to

turn away from worldliness and live a more spiritual life because if you got if if you're irritated by everything then it helps you to just start avoiding the world you know just renounce the world and strive for enlightenment but of course you have to be careful about taking out your aversion your Dosa onto the beings around you because then you're making bad karma for yourself I mean you're making Bad Karma anyway just by having aversive thoughts I mean that's in a way you're playing with fire so I mean you should just wallow in it but it can help to guide you away from the world and worldliness you know

if you've got a version for the world

you know it's easier to renounce the

world but still you have to be careful

because DOA is an UNH wholesome mental

state and the more you like indulge in

that especially if you're like

externalizing it by you know making

snotty remarks at people or you know

whatever it is cutting somebody off CU

you're mad at them on the on the on the

street or whatever

um then you're going to be making Bad

Karma and just making things more

difficult for yourself at the same

time so that

was that was Romeo's first question the

second question also based on this this

overall theme do you have any insights or advice both from your own observations and or based on Buddhist teachings for the other two UNH wholesome personality types well the Loba personality type the main meditation technique recommended for the person with the Loba or greed temperament is the defilements of the body the 32 parts of the body you know the the foulness of the body so that's I think if I remember correctly the wiui Maga specifically recommends that meditation technique for people with the the the Loba personality type and with delusion I think just I think it's

meditation on breathing just mindfulness

of breathing which is good for for

everybody it's like a Panacea works for

everybody so let's

see the other two wholesome yeah I mean

the person with the Loba personality

type or the the greed the attraction

personality type you know they've got um

more difficulty from a daric point of

view I mean they might be making less

like

um you know offensive Karma you know

they're like offending fewer people

maybe you know they're they're causing

less suffering to others through their

actions and words but still it's like

they're Bound by a silken cord you know

instead of being bound by a chain

they're Bound by this silk and rope

because they're attracted to pleasure

you know they're they're addicted to

pleasure and so it's much more difficult

to renounce something that you like than

to renounce something that you dislike

so um let's see

here

advice on the other two UNH wholesome

personality types yeah with regard to

delusion though people with the moha

personality type they're just pretty

much stuck because I mean to the extent

that you're aware that you're diluted

you're not diluted anymore to the extent

that you are aware of your Insanity to

that extent you're actually sane or like

it says in the dapada you know the fool

who is aware of his own foolishness is

at least wise to that

extent so I mean with regard to the moha

personality type or the delusional

personality type is just try to try to

at least be aware of the delusion you

know just know thyself but it's hard

because you can be mindful of Attraction

and aversion but it it's virtually

impossible to be mindful of delusion in

the present moment I mean in retrospect

you can think wow I was pretty

delusional at that time but while it's

happening you cannot be mindful of your

own delusion because to the extent that you're aware of it you're not deluded anymore so yeah the person who is delusional and not even aware that they are delusional they're just pretty much stuck I mean it's very hard to help such a person other than helping them in a superficial way you know just just by not hitting them with sticks and so forth not poking at them

so I guess I guess I answered that question so I'm just going to move on to Romeo's thirdd question here which is which of these personality types do you or did you most resonate with I remember

when I was a junior Monk and I was reading the wiui Maga and I was mentioning the these six personality types and I asked asked one of my teachers my main teacher venerable UIA which one he thought I belong to and he just started laughing and he said Dosa because when I was a junior monk I was very disillusioned you know I was very idealistic going into the song guy you know I thought I was going to be joining the Brotherhood of men who are striving diligently for enlightenment and they'd all be wiser than me because they'd all been striving longer than me because I was just a rookie and then I actually experience the reality of like

an Asian Buddhist Monastery where most of the people really are not striving for enlightenment at all they just want to live an easy life or whatever you know they just want to earn Merit for a good rebirth or something and I was very just D you know just Sullen and so yeah um I definitely was predominating with delsa just in the form of just sullenness back then and you know I can I can definitely relate I think I'm kind of a mixture of various I don't think I'm just one predominant type I assume I've got sort of the intellectual inquisitive aspect of personality to me

I've got a certain amount of Dharma you know just sort of the wisdom aspect I suppose along with a few others so yeah I think it would be a mix maybe DOA and the WEA and the bod kind of a mixture of that somehow I don't know what the proportions would be so I'm just going to move on to the next question here and this is from maximan or yeah maximan who was the first Barbarian emperor of Rome allegedly and maximan says I've heard you mention the left provoking Mass hysteria and was curious if you've researched the specifics of project 2025 which is basically a TR adjacent plan to

implement Christian nationalism and authoritarianism well I mean what do Trump adjacent mean I mean it means that there are like Ultra conservatives who are going to vote for Trump just because he's the most conservative person running I mean

if and and so they've come up with this Christian nationalism agenda that Trump was not involved in formulating and he has distanced himself from and anyone who gives Trump a fair hearing who listens to him talk would know full well that Trump is not going to implement any kind of Christian nationalism or authoritarianism in America this is all

propaganda this is the kind of mass

hysteria coming from the left that has

people

believing that that Trump is somehow

some Mastermind or or some even just

some Pawn or puppet of project 2025

that's Trump adjacent which simply means

people who are going to vote for Trump

have come up with this just I mean it's

like you've got Communists who are going

to vote Democrat because the Democratic

party is the farest left party that is

likely to win an

election that plausibly could win an

election also you got like white

nationalists and so forth who vote

Republican simply because they're

Republican party is the farthest left or the farthest right I mean so yeah I mean this is just an example of the kind of propaganda that the left is I mean they're just doing anything they can to throw shade on on Donald Trump so yeah provoking hysteria I mean seriously like compare project 2025 which is just words on paper essentially that Trump is might give just a Teensy bit of attention to but he's not going to implement it I mean that's pretty obvious anyone who knows Trump knows it he's he's okay with abortion for example Ian he doesn't want full ter he

was doesn't want an abortion at nine
months you know he doesn't want just
free abortions for anyone for any reason
I assume but still I mean he's not like
a Christian nationalist or authoritarian
that's just stuff that the left is
saying against him to get glial people
to hate
Trump so provoking Mass hysteria like
the George Floyd riots for example it
turns out George Floyd died of a drug
overdose that that shaan's chauvin's
knee was kind of on his shoulder it just
looked bad from the camera angle but he
was doing what he was taught to do to
immobilize this guy who was freaking out
and saying couldn't breathe long before

he he ever got out of the car because in all likelihood and they have film footage of this guy in a previous example of him getting arrested of him just taking the pills before the cops can search him just so that he doesn't have it on him and he overdosed from doing that apparently and so then you've got billions of dollars worth of damage dozens of people murdered you have like pallets of bricks mysteriously appearing on street corners where where the the riots are bound to happen all of this done by the left and then you've got people like kamla Harris saying not only

is this going to continue but it should continue they were endorsing this kamla Harris was actually helping to bail out these rioters who are just burning down Wendy's for example just just running a muck and it's like the left endorses is this whereas the right you've got let's say January 6th where it was mainly nonviolent it wasn't fiery but mostly peaceful like like they were saying about the George Floyd riots it's like you had unarmed people going into the White House or or into the capital I mean ushered in by the police the police are just letting them in the only people who died of violent death were unarmed

protesters no cops were I mean then they
just make up lies about like this cop
who got killed from getting his head
bashed in by a fire extinguisher it just
wasn't
true and that's supposedly the worst
thing that's happened on American soil
since Pearl
haror when it was mainly unarmed
civilians going in protesting and taking
selfies and then leaving again who a lot
of them were just ushered in and guided
around by the
police but the George Floyd riots again
billions of dollars dozens of people
murdered that's just fine and dandy

because it was the left that was doing

it

so yeah I have looked at some of these

specifics of project

2025 and yeah I mean you can call it

Trump adjacent to your blue in the face

but I don't think Trump is going to do

much with it if anything

and I should just move on to the next

next question here this is from

cify sorry for ranting a little bit

there happens

sometimes so anyways cify says why do

Buddhist monks especially terraa monks

look miserable Tibetan Monks look much

happier well there's two main reasons

why terraa mons might look

miserable first of all there's the whole ancient Indian ethic which is found in terab Buddhism that you should avoid pleasure I mean you should avoid pain and pleasure I mean it's like um you're going for neutrality a Buddhist a Terra Buddhist monk you know you avoid sensual sensuality you avoid self- torture you just try to go for this calm neutrality and so monks aren't even supposed to laugh in public monks aren't even supposed to show their teeth when they're smiling in public I actually got taken to task once by another Monk because I was smiling and showing my teeth in public and you say you

shouldn't do that that's not that's not good so I mean there is that but also in terraa Buddhism I mean how monks appear in public is very different from how they appear behind the scenes at the monastery I lived at monasteries for a long time I've seen monks behind the scenes and they're very different especially Burmese monks very different from when they're in public when a when a Burmese Monk Is in public it's like Stone Face you know they look modest they're looking down you know they're not smiling or laughing that kind of a thing I mean a lot of them especially when they're going for alms round they're really good at just

looking like monks are supposed to look

but then when they get back you know

they're smiling and laughing and joking

and just being silly and behaving like

ordinary humans and on average it's

pretty clear to me that the average

Buddhist monk like a terraa Buddhist

monk a beu has less unhappiness in his

life than the average person but the

average person you know they're smiling

a lot of the time they're frowning a lot

of the time and in public they're going

to be smiling more and frowning less

just because of you know they're in

public it's like in Asia especially

somebody losing their [__] in public is

extremely rare every once in a while

somebody will just snap and start chimp

out but as a general rule I mean it's

it's just you just don't do it that you

you're like you you're always like

relatively calm when you're in public

it's like an Asian thing in particular I

think but if if somebody really does

lose their [__] you know they're like

like yelling and raging in public and

the crowd starts to accumulate and

people are just staring in amazement

it's like wow how can you do

that so Terra a monks I don't know where

the miserable comes from I mean they

look pretty calm to me it depends on

what monks you're looking at I

suppose but uh I mean there's two main reasons one is you're just not supposed to show emotion in public even though they show emotion back at the monastery and two is it's just the whole philosophy the whole ethical philosophy of Terra is you're supposed to be avoiding the extremes of Pleasure and Pain or at least kind of steering the middle path between unnecessary pleasure and unnecessary pain and so it's just sort of like this poker face whether Tibetan Monks really are much happier than terraa monks or not is hard to say they might have more fun you

know they get to play soccer and stuff

without it being against the rules of

people criticizing it but

um whether they have more Serenity or

not more contentment is another

question so I'm just going to move on to

cfy's second question here and he says

besides do you realize that you are a

bodh satva or at least you are going

doing the bodh sata's job by spreading

Buddha Dharma

well um yeah a long time ago when I was

a teenager I was informed that I was a

buddhis but by no less Authority Than

The Diamond Cutter Sutra itself because

The Diamond Cutter Sutra says that if

you can read The Diamond Cutter Sutra

and not be filled with alarm and Dread

you know if you can accept it joyfully

you're a bodh SVA and I like The Diamond

Cutter Sutra I never experienced like

alarm or dread while reading the Diamond

Cutter Sutra so according to the

authority of The Diamond Cutter Sutra

I'm a bodh

satma but from the point of view of poly

Buddhism terraa Buddhism to be a bodh to

really be a bodh

which is someone who is destined to

become a Buddha who's like on the path

of buddhahood not just becoming

enlightened like ordinary arant but you

know full SAS buddhahood you have to

receive what in Burmese is called a bate

which means at some point a Buddha a

sasam Buddha has to single you out and

prophesy that you are going to become a

Buddha in the future also I think in

order to become a bodh Sant um I think

you have to have mastered Janna already

you know there's there's a few other

qualifications that in order to be a

Bodhi sat from the the older terad like

poly Buddhist point of view you know

there's these criteria that I doubt that

I actually meet so I might be a Mahayana

bodis satva but I'm not a Terrain

bodh

and I think just the whole idea of the

bodh SATA concept is a later addition

it's an artifact of later philosophical developments of Buddhism that the Buddha himself was not referring to Mahayana style buddhis

svas and buddhis just meant someone who is destined to become a Buddha which was Goda

himself so I'm just going to move on the next question this is from ponm and as I keep saying I doubt that that is really his name but pseudonym says please explain the essential difference between the intention of Good Will or meta and the intention of harmlessness or karuna

so yeah he's asking I assume the difference between the mental states of

meta and the mental states of karuna

meta is usually translated loving

kindness although something like

friendliness or Amity might come closer

to the truth because meta is based on

the same word as MAA which means friend

you know in Sanskrit it' be

Mitra and I think in Sanskrit the word

for meta is

Mitri so it means like friendliness

being a true friend so that's one of the

four Brahma viharas or Divine abodes and

karuna or usually translated as

compassion is another one of the Brahma

haras or Divine abodes so I think

pseudonym is asking what's the

difference like the the the pschological

difference between meta or friendliness
or loving kindness on the one hand and
karuna or compassion on the other and
based on the poly texts the main
definition or meaning of meta is like
wishing for the Goodwill of others
wishing for the happiness of others
whereas karuna is sympathizing with the
suffering of
others and sympathizing with the
happiness of others is another one of
the Brahma wears which is
mudita So Meta and mudita are closer
together because they're both uh like
attitudes with regard to the happiness
of others one is just like wishing for

the happiness of others the other one is

like rejoicing in people who are

actually happy but karuna is more like

sympathizing with others

suffering

so I mean that should be

fairly explanatory I think that you know

wanting the the like the the good

fortune or happiness of others is

somewhat different from sympathizing

with The Misfortune of

others they're they're kind of similar

in a way but they're not exactly the

same one is you know wanting others to

be happy the other one is sympathizing

when others are

unhappy and I'm just going to move on to

the next question this is from tumul plots and tumul plots said how did you get books to read when you were living in a cave in Burma well there were various ways that I got books to read when I was living in a cave in Burma um every few years I would go back home and my father would allow me to just raid his bookshelves so I did get quite a few of my books like in every four years or so I'd go back to America to my father's house and just help myself to his book collection so you know I'd be coming back to to Burma with a suitcase full of books so that was one way I did it also when I would

go back to visit my my father a few

times he would just say you know go

ahead and order a few hundred bucks

worth of books on Amazon that kind of

thing so I'd be able to pick out books

that I specifically wanted to read also

every once in a while a supporter in

America would just mail me a box of

books that happened at least twice

although once

was um uh a very nice lady who just sent

me like chick literature at least there

was a like a a Charles Dickens novel

mixed in with all the the chick books

but um it kind of got me interested in

Charles Dickens again reading Nicholas

nickelby but um but another main way of

getting books was in Mandalay in the city of Mandalay Burma there was a bookstore called down o way which is like peacock literature it was it was a a little bookstore some dingy little bookstore in a crummy part of town that specialized in selling used books in the English language and almost all of them came from before the military dictatorship when the the sanctions came down and everything and and Burma became like a Hermit Nation so they were old Old English books I still own a few of the books that I got at down away in Mandalay like once a year I'd go there with some supporter and they'd have like

funds for my benefit that I could make use of and I just pick out any books that looked interesting there so that was that was how I got a lot of books and sometimes I mean you can just find really you can be surprised by the kind of books you can find at you know like on a bookstall in rangon or in Mandalay there's a few books I got at bookstalls in in rangon too like I found an old copy of the suria Santa in uh at a Book Stall in in rangon it was just it was just there this this book that was written like in the mid 1800s just just among all the other stuff few times I came across mine comp at bookstores in in in Burma like an old

old World War II era version of mine
comp and I was tempted just just out of
curiosity but I just couldn't bring
myself to ask for mine comp somebody to
buy a copy of mine comp for
me and so that was how I got my
books um I still had a limited number of
books and it was kind of good because
when you when you're living in a cave
alone in some remote area of the world
then any unread books that you have are
going to get read so they can be really
difficult books like I read um hegel's
uh phenomenology of spirit in a cave and
there's no way in hell I could read that
book now or you know reading like really

dense philosophy books FH Bradley uh I can't remember the can't remember the name of the book I've got it still on the bookshelf back there published in 1902 I had to cut the pages apart nobody had read the whole book yet so I had to use a a knife and cut the pages apart because it was one of those really old books where you know you had to use a a book knife or a paper knife or something to cut the pages apart and I mean there's no way I could read a book like that now and just being honest with myself I don't think there's just too many distractions in the West for me to just Wade through a really difficult heavy you know intellectual

kind of book and I mean with regard to Hegel and it's just as well that I not going to read anymore Hegel cuz that was awful that was like the worst aesthetic practice the most painful aesthetic practice I ever practiced was reading hegel's phenomenology of spirit it really sucked so let's see here um yeah so I answered that question and so I'm at the very last question this is kind of a short one this is less than two and a half hours into it and we're already at the very very last question and this is from Diane and Diane says if you try to make

good karma every every day does that mean you are on some kind of path to Enlightenment well maybe but not necessarily because in in Buddhism especially terraa Buddhism you've got two main good paths you've got the good path for Lay people which is to do good deeds you know to to make Merit and then you go to heaven heaven doesn't last forever though you know after you've exhausted your karma in heaven you you have to you know pass away from there and reappear somewhere else you know it's still birth and death but then there's the other path of the the renunciant in which you're you're not trying to do Merit I mean you're like

you're going Beyond Good and Evil so to speak You're Going Beyond Merit and demerit you're trying not to make any Karma at all so that would be the main path to Enlightenment but if you're doing good karma doing good deeds um you know it's it's helping you at least to the extent it makes it easier to strive for enlightenment because you're going to have less [__] happening back to you due to your own Bad Karma so you know you can get reborn in heaven you can get reborn in a fair fairly trouble-free comfortable kind of human life where it's easier to practice dhama than if

you're just struggling for existence in some third world ghetto or in Hell or something so if you're doing good karma every day that's not exactly the path to Enlightenment but at least it makes it easier to follow the path of Enlightenment if you've got lots of good karma than if you've got more Bad Karma than Good Karma But ultimately if you really want to become enlightened you have to leave behind all Karma good and bad because because like the Buddhist devil Mara if he can't get you to be bad he'll get you to be good because even if you go to heaven you're still in samsara you're

still in his

domain so the pth through Enlightenment

is just transcending the whole system

which includes Good Karma and Bad Karma

whereas um to do good karma and avoid

Bad Karma where you're doing good and

avoiding doing bad that is the path to

heaven but Heaven still isn't the

highest state and you're still in

samsara and even heaven doesn't last

forever but you're way better off doing

good than doing

bad because you know you're just setting

yourself up so you know it's easier to

renounce the Sam Sor to renounce the

world you know if you're in a good

circumstance than if you're just you know dealing with Affliction and misery and struggling to survive so that is it I answered all the questions that's a good thing I think and so you guys already know if those few of you who make it all the way to the end already know that if you have any questions to ask feel free to put them in the comments below or if you have access to the Discord server you can ask me there if you have access to the Subscribe star uh site you can you can ask me there and uh ask you feel free to ask about anything you think that I can answer especially if it has something to do with some kind of

dharmic trend you know meditation

Buddhist philosophy Eastern philosophy

in general monasticism Burma me

personally that kind of thing and in

conclusion I would just like to say be

happy

alrighty then I'm checking to see if I'm recording right off the bat this time

yep okay well welcome to question and answer number

108 I am your host poo basa and 108 is not only kind of a high number but it's also kind of a sacred number I guess because a Burmese Rosary or a Buddhist Rosary or M

I guess a Hindu one also has 108 beads

so if if every QA was a bead we'd be completing a rosary right now and uh I've I've got like a mild hangover today not from alcohol I didn't have any alcohol last night it's just

that um in the past also sometimes if I've just been working really hard in like hot weather for the whole week and it's been in the 90s all week here in upstate South Carolina that sometimes I'll just have like this hangover on Saturday and won't be fully recovered until Sunday and also I'm like a human barometer in that it's been hot and dry all week and then all of a sudden like half an hour ago it just started pouring down rain for the first time in many days and uh sometimes I get kind of barometric too but I trust that I will be able to answer your questions approximately as well as if I was feeling absolutely 100%

chipper so got the beverage in this case

Bine glandular

secretions and I should commence to

answering questions and the first

question is from covac and sead zida and

covac and CAD Z asked this question more

than a week ago but I didn't see the

question and this does happen sometimes

some people think that they ask a

question in good faith and I don't

answer it it's because I you know they

might think that I consider their

question to be unworthy or some such but

as a general rule I answer even like

silly

questions and so if I don't answer your

question it's probably because it's slip through the cracks or you asked it in an unusual POS in an unusual place like sometimes people will send me like a an email with questions on it and sometimes I just don't check my emails because usually I don't get questions there and so I just go to the usual places which is the comment sections under the videos and also the Discord server also the Subscribe Star channel those are the main places where I look for questions so if you have asked a question elsewhere and I didn't answer it there's a good chance that if you do ask questions in future in the usual places I will see it and will

attempt to answer it whether I will answer that question to your satisfaction or not is an entirely different question so anyways because I skipped covac in CAD zida last week he asks more than three questions this time he asked if he could ask three more because it's you know three per week sort of but because he's Canadian I only allowed him to answer two extra ones so he's got five questions here and I guess we should just Wade right into these so seal of action CAD Z's first question is I thought about it and the you're not killing the animal so there's nothing

wrong with it argument for eating meat doesn't really hold up to scrutiny by this logic Buddhists can buy in cells CP you know what I mean that's what he says here it's not technically breaking any precept since you aren't directly involved in the situation just like with buying selling meat instead of killing the animal thoughts well I would say that if covac and CAD Z do not really he thinks that a standard Buddhist position really doesn't hold up to scrutiny like with regard to Buddhist ethics it may that he is simply failing to see the point which does happen sometimes

so covac and CAD Zena here is suggesting

that it is actually immoral to eat

meat and again whether something is

moral or immoral depends more on your

mental States than on the outward

physical action and so if you could eat

something without unh mental States then

you have done nothing

wrong so see he says by this logic

Buddhists can buy and sell

CP in

quote um it's not technically breaking

any precept since you aren't directly

involved in the situation just like

buying selling meat yeah but I mean um

buying and selling certain kinds of

pornography um I mean it's not

technically breaking any precept but the

whole porn

mind the whole mindset I Tred to say

mindset and mind State at the same time

it's from a Buddhist point of view

obviously UNH wholesome just eating food

is not obviously UNH wholesome but

perving to

pornography is from a Buddhist point of

view clearly Bad

Karma so it's really not um it's it's

not the same kind of a deal

so again I mean the Buddha probably ate

meat according to the text he ate meat

he allowed the beus to eat meat and if

he considered it to be wrong he probably

would not have allowed it and the allowance of monks to eat meat is even found in Mahayana texts just buried in their rules of monastic discipline where most Mahayana Buddhists don't look

so I mean technically buying and selling pornography technically maybe it doesn't necessarily involve any un wholesome mental States let's say it's just like a code number on a screen you're selling a bunch of other things and you don't know for sure what the person is buying you're just seeing this multi-digit code you know the transaction occurs and I mean is just sort of a bland neutral

kind of mental state then that would be very different from like being being involved in the production of particularly pervy or extreme kinds of pornography

so yeah I really I really don't see the C action Cod zida has really like caught out Buddhism in some sort of like logical error here that eating food is neither positive nor negative it's just morally neutral so long as your mental states are morally neutral whereas you know like getting into the porn industry even if you're not technically breaking a rule I mean there's a lot of really bad things you can do that aren't breaking a rule

necessarily that uh I mean it's it's

just the mental States

involved so I mean if you cannot eat

meat and you might be hearing Thunder

crashing outside if you cannot eat meat

without guilt or agitation worry that

kind of a thing then maybe you're better

off being a vegetarian but if you can

eat meat and it's just eating

nourishment then I mean you might even

be sending blessings to the animal that

gave its life you know in gratitude that

sort of thing then you're not

necessarily doing anything

wrong so I guess I'll just move on to se

action cot Z's next question here which

is GC Pond and Caroline RIS Davids I really don't know how to pronounce that name is it rice Davids reys Davids riss Davids I don't know let's just go with RIS Davids I'll start again GC ponde and Caroline riss Davids seem to have the exact opposite approach in a particular aspect when it comes to determining what texts are the oldest and which are the youngest DC Pond used the method of seeing one-off topics mentioned with little connection to Orthodox views as probably being very early as they were too different to be able to be removed too different to be able to be removed however Caroline RIS David said the oldest parts are probably the stock

phrases used in various places around the texts since these are attested all over and might be sayings of the Buddha his disciples actually memorized and people might have added the context and stories around those stock phrases later on both of these arguments seem reasonable to me however I know you often cite GC Pond and I'm curious why you think the explanation of Caroline RIS Davids is not compelling well Caroline RIS Davids is kind of an embarrassment to Buddhist studies maybe she's coming into Vogue again because she was a woman and it's identity politics running a muck nowadays that

sort of thing but Caroline riss Davids

first of all as a

translator I mean her translations

pretty much suck she had a very flowery

pretentious writing style for example

the terata which literally means Elders

verses in her translated title is Psalms

of the Brethren and it's just this

flowery very pretentious translation

style and she really got into studying

poly Tex because of her husband

and her husband whose name I don't

recall his first name that is his last

name was riss Davids he was a much

more reputable poly scholar I mean he

was early who was an early Pioneer but I

think his wife does what a lot of wives

do she took an interest in what her husband was doing so they could spend more time together share the same interest that sort of thing and really she was sort of like a closet Christian and so the stuff like no self she just bashed away at that she didn't not like that at all she just considered it to be cooked up later by Monkish philosophers and she just had a very I don't know sort of intuitive emotional kind of approach to understanding dhama and deep down she was not very Buddhist

so um then again I mean you you can sort of put this to the test the stuff that covac and cod Z is talking about for example there's a lot of evidence that the ataka waga of the sutin is one of the earliest Buddhist text for various reasons I've composed a list of just bits of evidence that the ateka waga is very archaic Buddhism possibly the largest chunk of very AR aric Buddhism in existence and it doesn't have any of these stock phrases so I mean it could be that some of the stock phrases certainly not all of them but some of the stock phrases originated with the Buddha and

they just got just plugged into suta

after suta after

suta but some of them like the 12 Links

of pija samua which just gets plugged

into suta after suta after suta is

hardly like to have originated with the

Buddha

himself that there are signs of earlier

versions of padicha samua or dependent

core rising and it apparently underwent

a kind of evolution until it finally

crystallized in these 12

links and I mean also some of the stock

phrases that you find in the text are

obviously very late and hardly likely to

be authentic like the conversion speech

that non- Buddhists give give when they

get converted to Buddhism you know

excellent Master GMA excellent Master

GMA just as Master GMA someone would

light you know they would turn right

side up what had been upside down or

light a lamp in the darkness so that

people can see forms etc etc that is a

common

stock I mean just a stock block of words

that just gets plugged into suta after

suta after suta and that's obviously not

original and it's hardly likely I mean

it could be that one person said that

and it just got plugged into you know

more than a hundred

sutas

but it's it's not a very good argument

that Caroline R Davids uses man

is yeah I mean she is kind of an

embarrassment to to like early Buddhist

studies so yeah I'm still going with GC

pond I mean the very idea that you have

an unorthodox teaching in the core text

in some relatively early body of texts

in in the poly

toptica and that is it's just

unorthodox that and it's only found like

maybe once or twice this idea is found

maybe only once or twice in the texts I

mean it's almost it's not necessarily

originating with the Buddha himself but

it's pretty likely to be early you know

stuff that's kind of an embarrassment is more likely to be authentic than stuff that's just blandly Orthodox for example go with the New Testament when Jesus is nailed up on the cross and he's crying out my God my God why have you abandoned me I mean that gives some Credence to the idea that maybe Jesus really did shout that when he was crucified because why would God cry out my God my God why have you abandoned me you could have an entire book maybe it's already been written of the various schools of Christianity trying to explain why Jesus would cry Aloo lakani when he's up on the cross and that sort of thing holds true

in Christ in in Buddhism also if it's
something that's kind of embarrassing
something that's really looks like it
shouldn't be there I mean it could be
something really late and just really
silly that happened
too but like
the that the fragment that is found in
two different suas about how
Consciousness like infinite formless
Consciousness unmanifest shining all
around is like a definition of nibana or
a description of
nibana that I mean it's hardly likely to
be post Orthodox you know it's not like
after Orthodox terraa got streamlined

and established and formulated that's

not going to get added on after that

it's going to be during the formative

phase when it gets added in even if it

didn't originate from the Buddha himself

it's going to be relatively early

regardless in all

likelihood but in conclusion I would

just like to say humbug on Caroline re

Davids and so I'm just going to move on

to cacin CAD zina's third question

which is how can ignorance or papancha

Sanka depending on the specific list

occur before Consciousness even arises

in the dependent origination list in the

momentary model of dependent origination

well again that is assuming that it's

supposed to be in a linear sequence

there was a famous English monk Nan Vera

who pointed out that it says this

arising that arising is it doesn't say

this ceasing that

arises

so ignorance or papancha Sanka I can't

remember exactly how I rendered that

papancha Sanka which is

differentiating perception of a name

something like that it's papancha is

like differentiation Sona is perception

and Sanka is like

labeling naming something

identifying

something and that in some early

versions of dependent core Rising like

Proto picha

samata um that's how it all starts that

is how the whole samsara arises is

through this differentiating

perception

so um ignorance sometimes occurs no wait

let's see how can ignorance or

propa occur before Consciousness even

arises well the Orthodox explanation is

that you're dealing with three different

lifetimes like the Standard 12 Links of

dependent cor Rising you got three

lifetimes you got the past lifetime or

lifetimes you've got the present

Lifetime and then You' got future

lifetimes or just the next life so when

uh it says Consciousness like

wiana it's referring to rebirth linking

consciousness

because Consciousness according to

Orthodox Terra can arise before mental

States they have to arise

simultaneously but C action Cod Z here

is just assuming that it's a linear

sequence of cause and effect which it is

not necessarily and I don't think it

really I don't think that dependent core

Rising it's that Su in

suup means together or with and so it's

coar in dependent co-arising

not this ceasing that

arises this if this exists that

exists that's how Duality works and that's uh that's how this world this soric phenomenal Universe arises is through Duality which is a mental state so I mean ignorance would be sort of like this primordial prial it's like the foundation of samsar also you can say papancha is like the primordial Foundation of samsara even though there really was no beginning it's just that's sort of like the essence of it ignorance is the essence of this world or differentiation and perception are the essence of this world sort of like schopenhauer you know the world as will and representation if you were to translate that into poly jargon it would

be Sam SAR as let's see Sam SAR as Cheta

and

Sona the world as will and

perception so I guess I answered that

question so I just move on to the next

one here also from cacin sead Z who

asked five questions because I skipped

him last time accidentally it wasn't on

purpose because he's

Canadian so he says please do an

analysis of bikun Yan's interpretation

of this suta where he attempts to

explain the Luminous Unbound

mind do you agree with what he says or

do you have disagreements first of all I

would point out that biku yanle is the

new current famous yanle and not the

previous famous nanami who translated

like the wiui Maga and a number of other

um relatively obscure terod philosophic

philosophical

texts and the new

yanle I believe he is Slavic he's he

lives in

Europe let's see here so there's there's

a a statement and this is like one of

those statements you find in the text

that is probably relatively old it's

like pre- Orthodox otherwise it wouldn't

be in there and uh

see so um this is the verse or the the

the quote that bikana nand no biky

Moy um he has like done a commentary on

and let's see for my translation would
be something like see monks this mind is
shining
forth but it is defiled by extraneous
defilements and then the see thus for
the the unlearned common
person the the unlearned common person
does not understand this as it truly is
and therefore I say there is no mental
development for the unlearned common
person so I think
Ban's explanation is similar to mine I
think we're pretty much in agreement on
this he says that um shining this mind
is shining forth that our like
Consciousness is shining forth and bana

interprets that to mean infinite he says like the structure of mind like the basic structure of mind is infinite which I mean it's if it's really infinite it would be formless and so I'm not sure how there would be structure so I I would use different words than him I think but he is saying that ultimately Consciousness is just infinite and formless and I would agree with that and then he says you know it's like I can't remember the word he uses that I translated as extraneous the the the poly word is aand heat and aand heat means like coming like aanda is like a visitor or a newcomer in like the rules of monastic

discipline so it's like the our

defilements our mind is pure and

infinite and it is defiled by defilement

that are not of the nature of this

infinite mind is just coming from like

extraneous to that coming from outside

somehow and in the earliest text like

the AA waga thoughts or mental states

are considered to be something

extraneous something outside something

that comes from

outside which is a little difficult for

a lot of Western you know followers of

scientism to really grasp but it is it

is a profound idea that your even your

own thoughts are not you your own

thoughts are just

extraneous

so yeah I mean he doesn't interpret

pabas as shining forth literally that's

what it means is shining forth he points

out that the word akasa which means

space usually also literally means

shining forth or um I guess I mean

technically it would mean Shining

towards oneself if it has the prefix of

a long a but uh still there's there's a

shininess involved in the word for um

space and so bikuni has interpreted this

pabas this mind is shining forth as this

mind is infinite like

space um either one works like the the

other verse that is mentioned in the

article that I've already mentioned

about how the mind is um it's like

infinite formless unmanifest and Shining

all around so that's got shininess and

infiniteness combined so either way is

is is fine I

think um really the

uh the the really profound part for me

the kind of mind blowy part aside from

the the essence of Consciousness is

infinite is

that you know our own defilements our

own like diluted thoughts and so forth

are not that you know they're they're

extraneous to the purity of

Consciousness and then of course the

last two lines are insulting lay

Buddhists to some degree where it's

saying there's like lay Buddhists don't

understand this about the mind and how

it is defiled and so they make no

progress they got no mental development

anyone who doesn't really understand

that according to this what what this

quote is implying you know anyone who

doesn't really understand that

Consciousness is infinite and luminous

and then it just kind of gets like made

dirty and impure through extraneous

mental States in extraneous defilements

covering it

up that people who don't get that don't

make

progress so that's kind of cont

controversial because it's not really an

orthodox idea and so most Orthodox like

aons and seos probably don't believe

this probably fewer sead than aons

because the aons aren't as dogmatic and

there is a movement in like a

philosophical I guess You' call it a

movement just an idea in Thailand that

really the mind is kind of you know it

abides beyond the mere

human that is is essentially like I mean

almost like God or or da or Brahman or

something but for the most part yeah I

do agree with munyana Mo's

interpretation and so I'm going to move

on to cacin sead Z's next question which is an easy one for me to answer he said you mentioned biku nanda's book in your last video I found that his lectures in the book The Mind stilled goes over the suos to look at almost every occurrence of nibana to come to an explanation that is non-orthodox to terava is even more controversial than his book concept and reality have you read this and if so what are your thoughts on it I've heard about it but I haven't read it so I can't really give my thoughts on it apparently it was too controversial to have been accepted by mainstream terava Buddhist scholarship

um like I said in the previous Q&A his book concept and reality um gives such uh you know really a a strong argument such a strong argument that the commentarial tradition is wrong on a certain point that pretty much all terava Buddhist Scholars accept his interpretation of the meaning of the word papancha now um except probably for some very dogmatic conservative types of monks who mostly are living in Asia so I think bikun Yanda was sinal if I if I'm not mistaken so that's it for coaction CAD Zen has five questions so the next question is from Raphael and his

questions also um they were right after coaction Cod Z us questions on the on the the the scroll and I didn't scroll up high enough I scrolled up to the the the Q&A that was previous to the one um I don't I don't know how to explain this I'm having difficulties explaining things sometimes lately so anyways I I missed his his questions too so anyways Rafael's first question here have you ever met people who told you that Sean retention was beneficial for them well back when I was writing my first blog there was um an Indian fellow who was sort of sporadically obsessed with this issue and he would bringing bring it up a lot he had a website just on this

issue um sometimes he would kind of lose

interest I guess or fall off the wagon

but then he' just get right back on it

again how Seaman retention is beneficial

if not necessary for deep Spiritual

Development

um

but yeah it never really worked for me

because back when I was younger I mean

there wasn't much retention because um

every two weeks I just have like a

nocturnal emission I'd have some

pornographic dream or something and it

it was not

retained

so um yeah I'm sure there are people I

mean I mean obviously a lot of Buddhist

especially Buddhist monks are of the

opinion that celibacy is beneficial for

them and celibacy for a monk involves

not spank the

puppy so you don't have that as a kind

of pressure relief

valve but um yeah and there have been a

few people and they tend to be obsessive

about it that you know they just have

this idea that if you have an orgasm

especially if you have one on purpose

that I mean your your spiritual practice

has just nose dived or you know you're

just a hopeless case or something but I

wouldn't go so far as that that

celibacy it it is a a good method for

people who are capable of being celibate without just being like chronically horny all the time like like a starving man thinking only of food there are a lot of horny celibates out there who just thinking about sex all the time because they're not getting any

so I hope I answer that question because I'm moving on to Rafael's next question which is your thoughts on dogen and his Soo

Sho well I did read dogen's most famous book back when I was in college and I forgotten almost all of it except for this one weird scene where there was a

monk who was eating meat he might have
even been raw meat and and like drinking
raw blood and um so dogen goes to his
room and looks in on him and sees that
there's a demon sitting on top of his
head that's actually eating the meat
so that's like all I retain from Reading
dogen's most famous book back when I was
about 19 years
old with regard to Soto shoe um before I
was converted to Terra I was planning
sort of tentatively to become a Soo Zen
Monk and one reason why I preferred sto
Zen to renai Zen is I wasn't much into
Co at the time later I've I've come to
acquire an appreciation for
colons but soo soo Zen has less emphasis

on Coons and more emphasis on something like shikantaza which is uh a really powerful meditation practice so my thoughts on dogen I really can't remember enough about him to have many thoughts other than that you know he was he's reputed to be the founder of sto Zen in Japan and Soo Zen was one of the two main branches of Zen in Japan renai and Soo renai was called Samurai Zen and Soo was called like peasant Zen or farmer Zen because it was simpler and had fewer Aristocrats following it I guess but I was tentatively planning on becoming a sto Zen monk at one time but

obviously it didn't happen that way so I'm going to move on to Rafael's next question which was which is what would the Buddha have done with monks who repeatedly traded in money since this is not a paraja offense he could not have expelled them from the song well I mean there's other ways of dealing with with monks who um just continually break rules I mean you can do formal acts of the S formal acts of censure formal acts of like you can just banish them you know just say you can't stay here anymore you can do one one of the most serious ones is a formal Act of suspension from the S which I mean you it's not defrocking him he's still a

monk but he's not a monk in good
standing and he is not allowed to live
with other monks speak with other monks
bow or get bowed to with other monks
anything like that he's just like um
ostracized he's he's not excommunicated
but he's pretty much like kicked out of
you know any any group of monks any sa
in good standing also there's one
punishment called the Brahma brahmaand
the Divine punishment which is similar
to that where you're just not allowed to
have anything to do with this
monk so there's a good chance that the
Buddha would have done that first of all
if I mean the Buddha himself if what we

read in the Tex is

reliable first of all the Buddha would

just be admonishing and scolding these

monks and being scolded by fully

enlightened Buddha is probably pretty

powerful experience you know it's going

to be more persuasive than just getting

scolded by some random

person so yeah probably the Buddha would

admonish them then probably scold them

and then maybe have some formal Act of

of the s or the brahmaand imposed upon

them just to

like sort of quarantine them as much as

possible so I suppose I answered that

question so I'm moving on to the next

one which is from Kevin and Kevin says

are the weird little things in your aquarium considered to be sentient beings well certainly they are considered to be sentient beings and I think the fish at least would qualify as a lowlevel kind of sentient being like sentient in the sense of having an actual like images in your mind you know sort of like a a mental Panorama you know like I mean sort of images I mean this sort of conscious experience in the human sense in a way of course a fish wouldn't have conscious experience in the human sense but it would have just this tiny this tiny glimmer of that but the other creatures in in my aquarium

and I I'm excited to announce I got eight shrimp and I put in there today they're neocaridina David ey a blue variety and of course I'm I'm digressing shamelessly at this point but of course within the first 10 15 minutes they all just hid so they're all like under Dead Leaves and and and like under rocks and so forth in my aquarium and so I'm hoping that I'll get to see them sometimes because this has already happened to me before I got when I first got fish and put it in the aquarium I got two cool loaches which look like little little eels little stripy eels I put them in there and I've seen one of them in the past month that was like two

weeks ago maybe three weeks ago at this point he his head was sticking out from under a rock and that was it that's that's all I saw that's all I've seen of those those two fish that are supposedly in there I don't know if they're even alive anymore there's a guy named Forest galante who had a TV show where he's a biologist he goes out in search of animals that are considered to be extinct sometimes he finds them sometimes he thinks well okay these ones really are extinct but sometimes he finds them and i' I've been seriously considering just trying to contact this guy having him come here and find out if

my kiles are still in there because I

mean I I don't see them and the shrimp

the shrimp just promptly disappeared

into the into the derbis on the bottom

of the aquarium

too but there is one glimmery bright

side from that in that I have inoculated

this aquarium with amphipod crustations

also so now I've got decapod crustations

which are include the shrimp amphipods

which are they're called scuds aquarium

Keepers call them scuds they might be in

there too and I'm just not seeing them

because they're always

hiding which is kind of a bummer but I

mean to have them in there and not see

them is better than not having them in

there at all it's just the thing is you don't know for sure if they're in there because you don't see the little bastards but getting back to Kevin's question would shrimp be considered sentient beings Orthodox Buddhism would consider a shrimp to be a sentient being

but I mean I have a degree in biology and I'm doubtful whether a little shrimp you know it's like half an inch long really has any kind of like mental images in its mind you know it could be like like insects for example they're just like little Terminators like little robots their their whole nervous system

is is designed very differently from the nervous system of a human being or a fish they don't really have a central nervous system and so it could be that you know they they'll move away from danger but that could just be like um the the automatic door at the grocery store just moving out of your way when you know the sensors sense that you're coming towards it it could be that kind of a deal I'm I'm not saying that they don't have any Consciousness at all because I mean I think maybe even a hydrogen atom has this little primordial spark of Consciousness I'm just not I'm just saying that in my my opinion it is doubtful whether or not they are

sentient because that's different from

just being

conscious at least at least by my

Reckoning so I mean the little creatures

that live in that aquarium which would

might include like copap pods or little

rers or like parium like

protozoans and where do you draw the

line between sentient and non-sentient

or do you draw the line between having

some kind of

psychology and not having any psychology

where it's all just

behavioral manifestations of

neurophysiology so I mean that's really

a question I I can't answer I mean from

the Buddhist point of view they are

considered to be sentient

beings

but from like a modern biological point

of view there where do you draw the line

between sentient and non-sentient having

like a a mind that

perceives and just not really having a

mind but just being like an

automaton I really can't answer that

question I don't know where exactly you

would draw the line different people

would draw the line at different places

of course a lot of religious people

would just draw the line at humans like

only humans have a conscious mind even a

dog doesn't have a conscious mind Renee

day cart you know the supposedly the

founder of Western philosophy modern

Western philosophy he believed that he

believed only humans have a mind and

that animals like even dogs probably

even

chimpanzees do not do not have a mind

because presumably they don't have a

soul or some such and cartisian

philosophers would publicly torture

animals just as a way of demonstrating

their conviction

that that dog that's screaming and

Howling and crying and trying to get

away is just an automaton that doesn't

feel

anything so that's a little more blatant

digression

there

see yeah I mean they are considered to

be sentient beings but whether whether I

mean all of them I mean is isn't aeba

crawling around ins in the sand I mean

does that have is that sentient

I don't know an nematode worm

maybe it's hard to say I mean I think

that even the sand probably has some

glimmer of Consciousness but I mean it

doesn't think you know it doesn't

perceive

anything it's just this primordial

little

spark so I'm just going to move on to

the next question here this is from Athena sigil and Athena sigil says why does Western Buddhism have so many leftist adherence I mean most Asian cultures are very conservative this is still atheno Cal saying this I mean most Asian cultures are very conservative as are the teachings and values of most eastern Buddhist sects whether Mahayana or terava even when I was a young Lefty lad and still quite fascinated by Buddhism I instinctively and through my observations knew it was a very conservative and matriarchal faith yet as soon as it westernized it ignored all that and became everything it wasn't

looking forward to your answer well hey

stop

it we got dogs and heat

again okay let's see

here so the main question here why do

why does Western Buddhism have so many

leftist adherence and it's fairly easy

to answer um it is true that

in like a country like Burma the

conservatives are the Buddhists because

they are traditionalists they're

following their National tradition which

is what conservatives do they are

conserving their National Traditions

whereas in the west most conservatives

are going to be Christians or maybe Jews

so it's the people who are rejecting

tradition to some degree that are converting to Buddhism so that's one of the main reason reasons why most western Buddhists are leftists is that if they were conservative traditionalists there's a good chance they'd be going to church as Christians also um partly as a like a symptom of this Buddhism became popular in the west um I think originally became popular among like European westerners you know westerners of European ancestry during the beat movement of like the 1950s and early 60s you know people like Gary Snider he was he was a practicing Zen Buddhist he'd go to Japan to do

sessions in

Japan and uh then the hippies kind of

converted over to Hinduism more but I

mean it was it was still like this

leftist um you know anti-traditional

kind of attitude like the Boomers I mean

they they were just re ing against their

parents so if their parents were

conservatives conservative Christians

they'd just do anything except be a

Conservative

Christian so yeah the main reason why

Western Buddhism has so many leftist

adherence is because Buddhism is not

traditional to the west and conservatism

is like traditionalism and so

conservatives in the west are Christians

or Jews and I for the most part

and uh conservatives in Burma would be

terraa Buddhists and it's like the the

leftist the leftists in

Burma would probably convert to

Christianity or just become atheists you

know followers of

scientism so that's

why and so I think I'll just move on to

the next question this is from cify and

cify say says if cultivating a good

karma in this life will take me to

heaven in the next life does it mean

that it will be even more difficult to

attain Nirvana I learned from Mahayana

Tibetan teachers that the human realm is

the best realm to attain Nirvana yeah

they they say the same thing in Terra

that a human birth is the best kind of

birth to get for the purpose of making

progress in

dhama and that's mainly because because

in the hell Realms the lower Realms

animal realm hell Realms ghosts that

kind of a thing um you're too ignorant

and in many cases too Afflicted too

concerned with just

surviving to really spend much time

thinking about philosophy or higher

things or you know just trying to become

enlightened that sort of thing you're

mainly just in survival mode or just

total Affliction mode whereas the heaven

Realms things are so nice there that the beings in these Heaven Realms are less motivated to try and find a way out or to try to improve their situation because you know they've already got no no sickness no headaches no you know no hunger anything like that no old age really and so it's everything's fine up there so they're they're just kind of satisfied with that so let's see here what is the question again oh if if cify does good karma in this life will it take him to heaven in the next life and does that mean it would be even more difficult to attain Nirvana it's possible although some dvas can still

make spiritual

attainments so I mean you shouldn't try

to avoid Heaven unless you're just

trying to avoid rebirth in general I

mean you're much better off in heaven

than

hell

so um there is a good chance that by

doing a lot of Merit you'll be reborn in

a really good position um to practice

Dharma as a human so I mean if you're

very dhamma

oriented then you're probably going to

have more dharmic karma in your next

life which may very well mean that

you're going to be reborn in a like a a

wisdom culture you know

and that I mean you you'll be better set up for practicing Dharma and cultivating wisdom so I mean if you're just doing good karma that's sort of a worldly Good Karma then you might be more likely to go go to heaven but if you're cultivating good karma in the sense of cultivating you know deep meditative States and so forth then there's a good chance you'll be reborn where you can continue to make progress because that's the momentum of your mind that's the direction your karma is going so you really shouldn't worry about this kind of stuff just do good without really like labeling it as doing good

you know you shouldn't be a spiritual materialist and just consider Merit to be a kind of like metaphysical money just do good without really having an idea of of doing good and that's that's sort of the way a bodh a bodh satva is supposed to act you know he always does good but he's not thinking I'm doing good he's not dividing up good between between good and bad starting a duality in that sense it's just everyday life is just that's what he does that's just the way it is and that is the wisest way to go about it I mean the Buddha would not encourage people to do good and earn Merit um lay people especially if you

didn't think it would be good for

them so I'm just going to move on to uh

the next question which is from someone

whose name looks like creel but

apparently it is pronounced throat

warbler

Mangrove and throat warbler Mangrove

says what would you do if you had

definite proof that the Buddha never

actually existed and his religion was

merely the fabrication of men by the way

I do not believe the Buddha never

existed I do not believe he existed

either but I highly suspect he

did well okay so what would I

do um if I had somehow had proof that

the never actually existed well I mean I
don't have proof that I exist I mean
seriously I mean I'm I'm such a skeptic
in certain ways that I don't think that
there is any way to really prove
anything in the outside world I mean
that's that's like Spinosa and David
Hume are both famous for having pointed
this out that with regard to anything
out there with regard to the phenomenal
world you can't really prove anything
so like Spinosa was saying and maybe it
was David Hume that something that's
entirely internal to your
mind like a theorem of ukul or
something you know some mathematical
problem maybe like a a theoretical chess

problem you can work it out in your mind and prove that but with regard to knowing what's going on outside your mind you can't really be sure so anyway that's just just sort of a quibble there but let's just say for the sake of argument that I I somehow had definite proof of one thing and that is that the Buddha never actually existed and his religion was merely the fabrication of men well I mean even if the Buddha did exist his religion was the fabrication of men because the Buddha was a man and all of Buddhism wasn't fabricated by him there's all sorts of other men presumably a lot of

them

unenlightened who part participated in

the formulation of of

Buddhism so I mean it wouldn't be that

much of a difference and also if you

consider some other system like

Hinduism um like like the bav Gita for

example I mean it's hardly likely that

Krishna as portrayed in Hindu texts

really existed you know that Hinduism

didn't have just one enlightened founder

it just sort of evolved over the

centuries over the

Millennia and still I assume that if

it's possible to become enlightened in

this world there are enlightened

Hindus so I mean it might change the way

I go

about

um understanding Buddhism a little bit

in in subtle ways but I don't think it

would be that much of a change I

mean I mean did the Buddha really exist

I mean if you asked him that he might

say it's

like nobody can know that um I think

there is a statement in the poly text

like someone is asking if a Buddha

exists after death and he's saying I

mean does he even exist before death you

know how can you know but that's that's

sort of a quibble

also I'm quibbling big

time

so yeah I mean if if the Buddha didn't

really exist I'd have to look at

Buddhism sort of the way I would look at

Hinduism which didn't have like one

single enlightened founder there were a

lot of people contributing to Hinduism

some of them may be enlightened and most

of them probably not which

is s similar situation to

Buddhism but like the Bhagavad Gita I

really do not think that Bhagavad Gita

is like a transcript of statements made

by Krishna to Arjuna on the field of

battle as they're mounted on their

Chariot but babad Gita is still a

profound text has a lot of profundity to

it so yeah in answer to throw orbl

mangroves question I just have to say uh

yeah I mean I don't think it would

really I mean it' be kind of

disappointing you know it might be a

little disillusioned and sad but still

even if the Buddha wasn't enlightened

his system has almost certainly produced

enlightened enlightened Buddhists so

even if even if the Buddha didn't really

exist still there's plenty of

enlightened beings which technically

would be Buddhas because Buddha

literally means enlightened or

awakened I mean if you could prove that

nobody's ever become enlightened that

the Buddha wasn't enlightened and nobody else has ever enlightened that maybe that nobody can ever possibly become enlightened if you could just prove that that would be yeah that would be the ultimate black pill I think but I don't think anyone's going to prove that so I'm just going to move on to the next question this is from Romeo and Romeo says are you familiar with Alan Watts if so what is your impression of him and his work well my my familiarity with alen watts is very limited when I was in Burma I found in old way bookstore a book by Alan Watts I think it was just simply entitled Zen Buddhism and I read it and I mean he's

eloquent he's a good writer he's
intelligent he seems to understand the
subject matter fairly well I've heard
insinuations that in his private life he
was like an alcoholic and some kind of
you know naughty person or
something but I really don't know much
about that um I think I've heard one or
two of his talks on
YouTube um he was like a a guidance
counselor at a university or something
like that uh that's how he made his most
of his money I guess
um yeah I
mean I really don't know that much about
him like I say I've I've read at least

one book by him and it's it's intelligent well-written book but what he would be like personally I can't say so I'm just going to move on to Romeo's next question and he said in Q&A number 106 you mentioned that you were from Aberdine Washington which is also the hometown of rock legend Kurt Cobain of Nirvana Fame I was wondering if you had any experiences that you can recount of growing up in the same town as Kurt Cobain and or living in that general area during the rise of Grunge music in the late 80s and early 90s did you know anyone connected to kurtt Cobain or in the budding grunge scene in general incidentally what is your impression of

alternative rock music from either '90s

grunge or

before and then he's got this little

like a a footnote kind of saying you

don't have to name all of these on your

Q&A but I'm referring to Classic

alternative music from bands like Lou

Reed Velvet Underground Elvis Costello

Talking Heads The Ramones The Clash

REM Red Hot Chili Peppers The Smiths The

Cure Pixies Nirvana Smashing Pumpkins

Etc not anything past the 90s okay well

actually Kurt Cobain and I went to the

same high school but when I was a senior

he was just like this

lowly like a freshman or a sophomore I

never heard of him I might have seen him in the halls and it just didn't register because he was just a pathetic little nobody at the time so the kind of strange the first time I ever heard of Kurt Cobain I was a young monk living in Burma and I happened to meet this guy from Alaska and when he found out where I was from he said oh Kurt Cobain just died so I didn't even hear about the existence of Kurt Cobain until after he had already died which is kind of strange but there we are so yeah I mean I have no experiences of growing up in the same town as Kurt Cobain I mean I've got lot of experiences growing up in the same town as him and we we played in the

same sunshine when we were

kids

but um I mean I didn't know who Kurt

Cain was even when we were at the same

high school I didn't know who he

was so I mean I do remember the rise of

Grunge music it wasn't called grunge

then at the time the two main bands that

I remember being played on the campus

radio station when I was in college and

afterwards no it was after I was in

college still living in my the town that

I went to the University at was sound

garden which you still hear on the radio

sometimes and uh Green River which

apparently faded Into

Obscurity

so let's see I mean I might as well

mention this it's not really part of

what um Romeo was asking about but it

turns out that my

stepbrother was

relatively famous in a relatively famous

band and that is my my step brother is

Kurt vanderhof my ex- stepbrother and he

was like lead guitar player for a band

called metal church and I'm sure you

could find it on YouTube Metal Church I

think they actually rejoined they got

back together started producing music

again after a few decades partly because

now in this age of pirating and YouTube

and so forth it's really hard to make

money from selling records selling

albums and so the only way to really

make money as a musician is to do live

performances apparently unless you got

some kind of angle worked

out so yeah Kurt Kurt vanderhof of uh

Metal Church Fame in on on the first

album cover of their Metal Church debut

album he thanked his his mother Jerry

Reynolds who was my stepmother

so I think I've answered most of

that um although he's also uh he's

referring to the classic alternative

music from bands like Lou Reid in The

Velvet Underground which I mean Lou Reed

did a like a solo album in the 80s that

a friend of mine had the the CD or whatever and we listened to it and it was interesting album Elvis Costello I I kind of liked Elvis Costello um Talking Heads was one of my favorite bands when I was in high school and in college I remember I got introduced to Talking Heads I went to DJ Sound City in Aberdine the South no not the Southshore mall the wishom mall and I'm just looking through the you know the rock and roll section and I see this this album that's just black textured like like some kind of industrial foot plate kind of a thing and the names of the songs were just intriguing you know like paper air electric guitar drugs

that kind of a thing so I just thought
and I didn't know what they sounded like
I just bought the tape and I'm listening
to it when I'm driving home the first
song is e Zimbra which has just
gibberish lyrics you know the lyrics
don't mean anything and I'm thinking oh
man what did what did I buy because it
just just kind of like a weird song but
by the time you got to the last song on
side two which is called drugs I mean I
was just cackling like a fiend it was it
was magnificent and I do think that uh
Talking Heads remain in light I mean the
the the the tape that I was referring to
is fear of music but their next album

after that remain in light I consider to be their Zenus and they started going downhill after remain in light um that their next album after remaining light was still pretty good but then it's like everything sucked after that or at least in my opinion it did I just it's just not listenable but like their first four or five albums

I was I was really into them The Clash I mean everybody had combat Rock in those days R was never never made much of an impression on me Red Hot Chili Peppers I never really liked all that much there's a few songs that they still play on the radio that are

listenable the Smiths and the Cure were after my time pretty much I mean the Smiths were already making music but I never really listen to it much although my my lovely mate my woman was heavily into the Cure especially and also the Smith she was like a goth chick in her younger years um The Pixies the only song I even know of by the Pixies is the song at the very end of Fight Club well um the guy with no name and his his girlfriend Mara are holding hands watching the the buildings blow up but it's a good song I've got it on my computer so yeah I mean the '90s I

pretty much missed out on '90s music I

was listening to music up until the late

80s and then I entered a monastery and

then I went to Burma and so it wasn't

until after I came back to America that

I'm finally like discovering bands like

Enigma or The Black

Keys or let's see Dead Can Dance that's

that's pretty

alternative um what else a few other

ones that are The

Offspring I really like The Offspring

they're one of my favorite bands that I

missed out on totally while I was living

in

Burma

so yeah I do like rock and roll and uh I

do like like classic alternative music I
I never really considered like Talking
Heads to be classic alternative music I
mean that was more like New Wave seems
to me classic alternative music would be
more like King Crimson or something
although King Crimson did do an album
imitating talking heads' style so there
is
that so anyways I think I'm just going
to move on to the next question which is
from somebody whose name I cannot
pronounce it's du
attio I don't know what du attio
signifies but I assume they got teased a
lot his kids with a name like that and

du ATO says poo basa said to much compassion pretty much destroys darwinian survival of the fittest and pretty much destroys any kind of positive direction of evolution which leads to three questions one if Darwinism is real why should we seek Enlightenment since we are all evolving to it one way or another well that's a misunderstanding of Darwinism or evolution in general at least organic evolution there may be different kinds of evolution but or organic evolution really isn't evolving towards Enlightenment in fact Enlightenment may never evolve as just like the status quo for a species

because it would probably be against now

it would decrease your odds of survival

you know if if you have no greed or or

hate or lust anything like that you're

less likely to reproduce your your DNA

sequences so what darwinian evolution

is striving towards blindly through

trial and error really and just you know

whatever works just scattershot and

whatever works just gets it

continues I mean that's more towards

survival like reproducing your

reproducing your DNA sequences you

survive long enough to make

babies so it's the the organisms that

are best at surviving long enough to

make babies

preferably in such a

way that their babies survive long

enough to make babies those are the

ones that are evolutionary

successes and I don't think an arant

would really fit that category arant are

evolutionary dead ends celibate people

in general are evolutionary dead

ends so yeah we're not evolving towards

Enlightenment we're just evolving

towards greater adapt a to the

environment and uh yeah I don't think I

don't think enlightenments ever really

going to fit into that equation so I

mean Enlightenment is just bailing out

of the system and you start off as a

general rule by being an evolutionary dead end Jesus assuming that he existed apparently was an evolutionary dead end godma Buddha was an evolutionary dead end since he had one son but then ordained him so that he became a celibate orun there you go no more no more of the Buddha's DNA sequences are existing except through distant ancestors or like like not very close relatives so let's see here I guess I answer that one so the next question on the theme of evolution is if so are we evolving just to evolve or are we evolving towards Enlightenment well I think I pretty much already answered

that we are evolving towards greater

adaptation to the the environment so

that we are more successful at surviving

and making

babies so in a way we are evolving just

to evolve we're evolving because it can

or at least that is the mechanistic

darwinian mainstream scientific

explanation for evolution although I am

open to the idea and I wouldn't at all

be surprised if there's like a higher

Force you know some kind of spiritual

Force also participating in evolution

sort of like schopenhauer's will

or I mean it could be that there's like

this Consciousness that is in in a way

sort of like um like in Arthur C Clark

in 2001 A Space Odyssey where you have like this alien entity or group of entities that are just promoting the the advancement of intelligence throughout the universe that kind of a thing so there might be some sort of spiritual aspect of um of evolution but I still don't think that it's evolving towards Enlightenment it's just evolving towards filling in all these niches and just becoming whatever it can become sort of what the way schopenhauer's will operates so I think I'll just move on to Du Yao's third question which is is this difference in eng Golds a conflict between Darwinism and Buddhism it's not

really a conflict because I mean it's
just apples and oranges it's just you
know it's like is Buddhism in conflict
with ukian geometry well no because you
know they're just in different spheres
in different Realms so I mean Darwinism
kind
of I mean to some degree it can
complement Buddhism I mean I've combined
Darwinism and Buddhism in my
understanding of of reality like just
understanding that a human being is a
species of animal
and that we still have lots of animal
instincts that is something that for me
anyway has been very helpful in allowing
me to understand myself and understand

human beings in general that we're a kind of upgraded ape and we still have a lot of these primordial instincts that our distant ancestors had so in that sense and me they're not in Conflict at all I mean how can one thing that's true be in conflict with another thing that's true although I mean Darwinism is just samsaric it's like a like organic evolution is a samsaric phenomenon so ultimately Buddhism you're going to be getting off the wheel you're going to stop evolving you're going to be bailing out sideways which reminds me of T hard de shardan who was a Roman Catholic

philosopher who was talking about like spiritual Evolution and he was referring and he just made this one comment that apparently was referring to Buddhism where he's saying that um some people or some beings may not evolve all the way up towards godhood that they might just bail out sideways long before you get anywhere near the ultimate and that's sort of like what Buddhism does or maybe like something that like J Krishna mie teaches it's like you're never going to reach the end of the path the path has no end you just keep going and going and going and So eventually you just bail out sideways

so anyways the last question here is there is this difference in end goals a conflict between Darwinism and Buddhism um I mean the end goal of Darwinism or or of organic evolution is just greater adaptation to the environment so that one survives and reproduces more effectively and Buddhism is you're just abandoning Sam S just transcending it and merging with the infinite luminous mind so to speak

so yeah I there's it's not really a conflict I think it shouldn't be a conflict and I'm just going to move on to the next question which is from

Ken and Ken

says Jesus was most likely an

enlightened person who was persecuted

humiliated and finally crucified to do

such a thing to an enlightened being is

the heaviest of sins is the weight of

this act seemingly responsible for the

persistent persecution s of those

involved well like I mentioned in the

previous Q&A I've actually taken some

heat for assuming that Jesus even

existed as a historical person but let's

just for the sake of argument assume

that Jesus really

existed going with orthodox

terraa he wouldn't be an enlightened

person because for example Jesus got

angry sometimes he wept the shortest

verse of the New Testament is Jesus wept

and from the point of view of Orthodox

terava and enlightened being would not

weep

but um even if he wasn't fully

enlightened um and and I mean just

because ter Orthodox Terra says an

enlightened being cannot weep doesn't

mean that an enlight being really cannot

weep maybe enlightened beings really can

weep NE cly Baba up on the altar back

there he wept sometimes he laughed he

roared he he just did all kinds of stuff

that enlightened beings aren't supposed

to do but he was just like a spiritual

Superman as far as I'm

concerned

so so Jesus was a very great wise person

a saint even whether or not he was fully

enlightened whether whether or not full

Enlightenment even means anything in a

some sort context and then he was

persecuted humiliated finally crucified

to do such things to an enlightened

being or a great Saint is the heaviest

of sins so is the weight of this act

seemingly responsible for the persistent

persecution since of those involved well

I haven't really heard of much

persistent persecution since of the

Roman government because I guess it was

the Roman government that had Jesus put

to death as I understand assuming that Jesus really existed Jesus was executed by the Roman government on political charges I mean it wasn't that he was claiming to be the Son of God or the other people were claiming that he was the son of some Mad God of the Jews the the Romans really didn't care about that but when he's being called King of the Jews and according to the Gospel According to mark that was the sign mounted on top of his crucifix the king of the Jews I mean the the Romans would not Toler a political rival if he's being called King of the Jews and the Jews were just really just

continually like re revolting I almost didn't want to say revolting because it could be misconstrued in a different context but they were like continually just rebelling and just making trouble and rioting and massacring and getting massacred and just I mean they could not accept that they were not the greatest nation on Earth that Rome conquered them and they were a subject State and they just couldn't stand that um and where was I going with

that oh yeah so the the Jesus is suddenly being called the king of these people yeah the Roman government was not going to tolerate that but then you read the New Testament that it was like the

the Pharisees of the Sanhedrin who
wanted to get rid of him and so you know
they like turned him into the to the
feds essentially
and then the Roman government had him
executed but it could be that the
authors of the New Testament were
deliberately trying to make the the
Pharisees and the Sanhedrin look
bad so it could be there's some some
propaganda in there and uh it shouldn't
be too surprising since just look at all
the propaganda we have
lately but this getting back to the idea
that somebody tortured Jesus of Nazareth
to death assuming that he ever existed I

think he probably did but there's people out there who think that that's just nonsense that he couldn't possibly have existed um yeah I mean the the people who actually did you know like convicting him insisting that he'd be killed and then and then of course you know the Roman soldiers who are nailing him to this crucifix and I mean I've read about about how it works it's it's really an awful way of dying being crucified and according to will Durant the historian he said that when you're crucified it's it's being you're hung with your arms outstretched like this which causes just incredible like Leverage and tension on your chest which

eventually causes your heart to stop so yeah I mean just the people who actually were involved but it's karma does not like I mean it doesn't latch on to an entire ethnicity for 2,000 years you know it's like even the Bible says I mean you're not punished for the sins of your fathers and Karma is even more so that way you know you you may be able to find evidence that God just decides to Smite somebody because his dad was a [__] you know just wipes out the whole family just to punish one person that kind of a thing but in Buddhism I mean you're your karma is your own Kamas is just a common saying in ply which means

your karma is your own so it's the

people who actually were participating

in the the torturing and the The Killing

and all that those people were making

very bad

comma but uh like they're they're

distant like

descendants over a thousand years later

I

mean you know if they they're reading

the New Testament and cheering on the

Roman soldiers that kind of thing like

in A Clockwork Orange where little Alex

is like fantasizing about being one of

the Roman soldiers who who kills Jesus

then yeah you can get bad karma for that

too but not just because your great

great great great

grandpa you know like had Jesus

sentenced to death I mean that's doesn't

mean that you are going to have anything

bad happen to

you you just share some DNA with that

person that's about it

so yeah okay I guess I answered Ken's

question so I'm going to move on to the

next question this is from ruie and ruie

said are there any rules for mendicants

handling money mentally and

verbally such as when allocating Temple

donations or Temple managing well there

really aren't any rules of monastic

discipline with regard to mental acts

there are no thought crimes vinia but

verbally yeah if you're acting

physically or verbally then you're in

the realm of breaking rules there is no

Vine rules against thinking thoughts not

that I can think

of so yeah there are rules against Buu's

handling money uh verbally like if you

let's say you're the abot of a monastery

this happens all the time you got the

Abit of a monastery and somebody will

make donations and he'll say if if he's

strict some of some of the ones who are

trying to be strict he'll say give it to

the copy give it to the monastery

attendant which is already against the

rules because a monk is not allowed to

tell anybody what to do with money unless I mean the only thing you're allowed to say somebody asks you what should I do with this money you can say do whatever makes you happy that's all you're allowed to say you can't say give it to that person invest it in this none of that especially if it's for your own benefit so you're the Abbot of a monastery um like I was technically senior monk Abbot of a monastery in Burma and I needed like let's say a bag of cement we were going to do some little project fix something whatever I need a bag of cement I'll tell like a lay person who's like an attendant who I

know has money uh for my for my benefit

say I need a bag of cement I can't say

buy me a bag of cement cuz then you're

telling them what to do with money and

that's the same as handling the money

yourself if you tell if a monk tells

somebody what to do with money it's the

same as him doing it himself it's

breaking the exact same rule as if he's

got the money in his own

hand

so if I needed something I'd say I need

this and but I could not say buy me this

but there are a lot of monks in in uh

Burma probably in in Asia in general who

who are try to be strict but it's just

so difficult not handling money you know

they'll they'll be telling the monastery attendant you know go buy this you know we need this you get the money from so and so and go and buy that and it's they're breaking the same rules if they're handling the money themselves it may be that Karma wise it's not quite so bad but with regard to breaking the rules it's exactly the same role n so it it render just about every Monastery um uninhabitable to a strict monk because if a monk buys something with money or something is bought with money that that a monk donated or whatever that a monk handled then the whole thing is unusable for monks

anytime you use it you're breaking a rule and I've already given this example before but there's this classic example in the commentaries you've got the Shameless monk who buys a mango with his own money he eats the mango tosses the pit that pit Sprouts into a tree a hundred years later a completely different monk sits down in the shade of that tree and he is breaking a rule for making use of something that was bought with a monst

money and almost every Monastery in Burma most monasteries in America also you've got at least one monk donating $5 to the fund for paying the rent or building the the retaining wall or

building the building or whatever that's

it the whole thing is not Kosher it is

ritually

unclean so as a as a relatively strict

monk in Burma I just avoided monasteries

as a general

rule let's see here so I guess I

answered that question I'm going to move

on to ru's next question this is

similarly a book a rule about monastic

discipline I don't know why I said a

book

maybe because it's about beus and

beunis anyways ruie says would it be

possible for a biku and a bonei or these

days a committed assistant female

practitioner or renunciant to wander together from place to place and even live under the same roof for extended periods of time no I mean they would be breaking several Rules by doing that um I'm I'm getting kind of rusty on my poty Moka rules but I'm pretty sure that there is a rule saying that a monk and a non I mean first of all it's just against the rules to travel with a woman by Arrangement so if like a woman says come on venerable sir let's go such and such place and the monk says okay and they go he's already broken a rule so also like sitting alone with a woman even a bikuni against the rules um

getting back to the the ptim Moka rule
that um I'm kind of hazy on there seems
to be a rule against a monk and a nun
traveling together specifically and it
says if they're going to they can ride
the same boat across a river like they
have to cross a river there's no Bridge
they're able they are allowed by viia to
ride across the river in the same boat
but they can't go up the river or down
the river together only to cross that
River they can be on the same boat
together by some kind of
arrangement so the rules are very
sleeping under the same roof again
that's that's also that's a a pidia

offense there so any Monk and a and a nun or a monk and a woman in general traveling together they're going to be breaking or at least the monk is going to be breaking several rules just by doing that so I mean when I was a junior monk I actually got into some trouble I got some scoldings because I would refuse to travel with a woman like sometimes the only person who's who can drive the car is a is a female like a female Monastery attendant and I just no I'll just stay here and sometimes I'd be invited specifically but I still wouldn't go because you know it's against the rules and I was trying to be strict in

following the rules and there are some rules that almost nobody follows anymore so I'm just going to move on to the next next question which is from game fap and game fap says do you have any views on diogenes and I assume he's referring to diogenes the cynic diogenes of cipa let's see so do you have any views on diogenes he seems to me like he would be the equivalent of a very crass Buddhist monk and I actually wrote an essay on diogenes and on the cynics like the the ancient Greek cynic philosophers in general I can't recall if it's in any

of my three books maybe it is I mean if anyone has read one of my books that has this essay on cynicism the old-fashioned kind not not new new fashioned cynicism but oldfashioned cynicism classical cynicism then uh please leave a remark in the comments pointing out you know which book it's in because otherwise it's just not online anymore but uh yeah before I became a Buddhist dienes the cynic was my hero you know he was like one of my role models and uh yeah I mean the the cynic philosophers came about as close to Buddhist monks as you're about likely to find in Classical Greece or Rome I mean

there were certain differences like

monks um the cynics were allowed to have

sex whereas obviously Buddhist monks are

not allowed to have sex they were

allowed to handle money although they

didn't handle very much of it

um but uh it was It was kind of similar

that uh the whole philosophy was you

know in order to be happy you have to

have everything you want and the only

Sure Fire way of having everything you

want is not to want anything so they

just kept their their desires down to

just the level of animal

maintenance which they they considered

sex to be just part one of the animal

needs and so there was a famous cynic philosopher named Cates I think he and his wife who was also a cynic philosopher just had sex in public like dogs which is one reason why they're called cynic because cynic means dogs they're relatively Shameless like diyes I think he took a dump in public once and according to one story he masturbated in public and then when people were like calling him out for it he said it's it's too bad I can't relieve my feelings of hunger likewise by just rubbing my belly and and shamelessness was one of the the aspects of the the cynical philosophers I mean you shouldn't be

ashamed of anything that you do ESP

esecially if it's just an ordinary thing

like taking a

dump also freedom of speech they

definitely believed in that I think it

was called perusia parisia no

parisia so yeah there's um a lot that I

admire with regard to the early cynics I

mean the the stoics were largely based

on the cynic it's just they made it more

mental and less physical you know it was

more of an attitude with the cynics or I

mean the the stoics whereas the cynics

were more more into walking the

talk to some

degree so yeah I definitely uh I have

written an essay on on diogenes and the

cynics and

uh I don't know if it's in one of my

three books that is published and

available on

Amazon but uh yeah he was he was my hero

before I I discovered Eastern philosophy

Eastern

spirituality so I'm just going to move

on to the next question this is from

Outer

Haven and outer Haven says being a

biologist how do you feel when you see

or hear the terms assigned male or

female at Birth when I see the word

assigned I think of like a professor

giving an assignment this redefining is

manipulative and

misleading yeah I mean when I see a

signed male at Birth

or assigned female at Birth is just

politics you know it's like leftist

politics is saying they can no longer

tell the difference between men and

women I mean it's like notoriously there

was like the most recently appointed

Supreme Court Justice when asked what is

a woman she refused to answer she could

not answer she said I'm not a

biologist so I mean nowadays the left

cannot tell the difference between men

and women

because feminine sentiment has pretty

much taken over the left at least in the decadent West and women identify more with their feelings than with their thoughts and so whether you're man or woman is no longer a matter of pure objectivity like gonads or chromosomes it's how do you feel do you feel like a man do you feel like a woman but I mean how does feeling like a woman even mean anything if they can't even say what a woman is a woman is anyone who feels like a woman you're just using a circular definition that it contains the word in question in the in the answer in the in the definition so yeah aign male or female at Birth is just a a sign of like

decadence essentially moral Decay

civilizational Decay it's it's like

politics that can no longer a political

a political position it can no longer

tell the difference between men and

women

so yeah it's really not it's not really

a biological term other than you'd be

assigned male or female at Birth due to

your biological characteristics that are

apparent to the

doctor so that is being sort of you know

kind of they're distancing from it as

much as they are able and it's it

happens not only in gender but also in

ethnicity and so forth there is such a

thing as human biodiversity there is
such a thing in biological terms as
sexual dimorphism between men and women
and it's just Marxism and the whole idea
of the blank slate and there's no human
nature and Darwinism should never be
applied to humans that kind of a thing
all Marxist
positions um is just pretty much taken
over especially on the like the
globalist left and it's uh I mean
they're trying to accomplish something
by doing all this but what they're
accomplishing is not really positive
it's certainly not an
improvement so I guess that's what I
think about it so I'm moving on to the

next question which is from scolin or

skaden and he's got some he's got some

strange questions here I think he had

some strange questions last time

too but uh

his first question is is Tik Tock a form

of corporate

meditation and then he gives a little

like bullet points to support the idea

so he says in the essay on the origins

of meditation from the book Buddhist

ethics Buddhist practice I noticed that

Tik Tok has characteristics both from

the passage about gazing Into the Fire

and shamanistic practices and then

another bullet point is trans glass eyes

vegetative St state to keep people from going out side another bullet point creates tribal culture another bullet point users sing dance and chant in unison which creates a kind of group mind yeah I don't think they're watching Tik Tok videos like all together you know they're all dancing while looking into their phone another bullet point is 30 second videos played on a loop which turn into an obnoxious Mantra and then then that the last bullet point is Doom scrolling seems like the outcome is the exact opposite of a Vision Quest even if the technique is similar um no I mean it can be a kind of samat but it's not sasti it's not right

concentration so Tik Tock it you could call it a form of meditation but it's more of like a a trans inducing you know stup inducing time wasting you know almost debilitating phenomenon um yeah I mean staring into a fire staring into a campfire I I gave that as a possibility for the origins of meditation you know how meditation evolved you know what was its progenitor what was its ancestor and yeah I mean you can stare into a TV set which is sort of a misplaced uh instinct to just stare into the campfire staring into the campfire keeps you from wandering away

from the light and getting eaten by

hyenas or

something

see yeah I mean it can it produces a

kind of mild Trans State but um I mean

where do you want to draw the line

between meditation and just something

that induces a mild Trans State you know

like listening to music with pounding

drums and so forth like a voodoo

ceremony where it's just the rhythmic

dancing and the chanting and the

pounding drums just cause people to go

in trans states where they're presumably

allegedly like possessed by by Voodoo

Dei and so forth um I mean just because

it can be a meditation it's not right

meditation so even if we say that yeah

it's you couldn't be called the kind of

meditation Doom scrolling on Tik Tok

Doom scrolling on X or whatever it's not

right meditation you know it's not going

to get you enlightened obviously it's in

fact it's going to take you farther away

from Enlightenment in in most cases than

to get you closer to

alignment so

yeah so I mean it's it's more of a a

kind of corporate thought control and a

kind of corporate

meditation but it depends on exactly how

you how you define the term meditation I

guess so I'm going to just move on to

scadden's next question which is would you happen to know what the situation is in Sri Lanka and then he's got bullet points again from what little I heard the government liberalized they enacted green policies prevented Farmers from buying fertilizer crops failed people became hungry overthrew the regime and then a question mark at the end as the last bullet point yeah I mean I've I've heard some years ago something like that happened that the government of Sri Lanka tried to be very liberal you know they're going to trying to excel the world exceed most other nations maybe all nations with regard to how woke and liberal they were and they were going to

do everything they could to stop global warming and like the the the fertilizer had to be like some kind of organic fertilizer that was too expensive for the farmers to use and crops failed and people began rioting in the streets and uh pretty much overthrew the the government I think the government went essentially went bankrupt due to their attempts to live up to these these leftist policies or globalist globalist quasi liberal policies so yeah I mean I've heard essentially the same thing but I don't know what kind of situation Sri Lanka is

in now I haven't really been keeping up

and Sri Lanka just isn't in the news

Burma isn't in the news it's like what

the countries you see in the news are

just the countries that you know the

globalist establishment wants you to be

concerned with for political reasons you

know you hear a lot about Ukraine hear a

lot about Israel

maybe you hear about Taiwan every now

and then you know you hear about some

certain Middle Eastern countries and so

forth but you know countries that really

uh it's just not to the the

establishment's benefit for people to

hear about it they don't hear about it

much so yeah I guess I know essentially

the same that that uh skoa here knows and so the last question from scolin or skaden is one that I don't know how he came up with this he says is Taylor Swift a tulpa and I'm not even sure what a tulpa is because I'm not a Tibetan Buddhist I'm really not well versed in Tibetan Buddhism but is a Tula the ones that that like I was mentioning in a previous Q&A recently about they're the ones that go out and find texts and caves and so forth uh I think a Tulu is is like like a a Reincarnation of some llama or something I don't think she's one of those so yeah I don't know that much

about Taylor Swift either to tell you

the truth I know about I probably know

more about Sri Lanka than I know about

Taylor Swift I mean I knew that Taylor

Swift was the heartthrob of like white

nationalists back before she let it slip

that she let everybody know that she was

a flaming leftist that uh you know she

looks kind of Germanic and a lot of the

Germanic types you know the the Germanic

nationalist types they just saw her as

this this Dreamboat and then

she came out of the closet as a flaming

leftist it's too bad

really so let's see here I guess I

answer that one because I'm Taylor Swift

Just is not on my radar really I

couldn't name a single song sung by

Taylor

Swift so I'm just moving on to the next

question which is from

Zenith and xenoid says do you believe we

have direct experience of time even if

there's no way way to be sure that time

really exists along with the external

World it does seem that we directly

experience a form of internal time

because we can feel the changing of our

emotions which are not part of the

external

World well yeah direct experience of

time would seem to imply that time is

real and time is not ultimately real it

is conventionally real so from a

conventional point of view you could say

we have experience of time but from an

ultimate point of view there is no us

and there is I mean there's no us to

experience anything and there's no time

from the ultimate point of view the

absolute point of view if if you can

even say the absolute has a point of you

which it really

doesn't so I mean yeah I

mean to to experience time you have to

use

memory so you're experiencing

you arguably let's say that we can

experience the present moment like

perceptually which technically isn't

true there's always like a split-second lag but let's say we can be aware of the present moment but still in order to be aware of the passage of time you have to compare the present moment with some previous present moment some previous point in time and so you can't really know for sure that that previous point in time really existed

like bur and Russell pointed out one time it's impossible to know for sure that some deity with a strange sense of humor didn't create the entire universe 5 seconds ago and implant a bunch of memories into us that of things that never

happened so I mean from the conventional point of view we do experience time in the form of just an everchanging present moment and without that we wouldn't really be conscious in a in a recognizably human sense we have to have like a linear thought going through time I mean it would be our Consciousness would be radically different if we were four-dimensional beings who were just as aware of our death as our birth and everything in between you know like the four-dimensional aliens of trador that um that our our entire Consciousness would have to operate on some different different different way

and just life I mean how would we be alive without like moving you know we'd be like some frozen conscious statues or something if we experience all of time simultaneously like you know einsteinian SpaceTime but I am unaware of whether or not I'm actually answering this question so let's see do you believe we have direct experience of time yeah I would say that from a conventional sense like an empirical sense we we do I mean man it is a tough question because all you can really know is the present moment so I mean the present moment is timeless each each present moment is the

only present moment so it is a kind of

mental construct like Emanuel K was

arguing that time is a kind of mental

construct

so

gosh I guess it would me depend on the

meaning of direct

experience and I'm I'm doing this Q&A

later than usual it's starting to get

dark outside already usually I do it

much earlier than this but we had all

the excitement of buying shrimps that

are now like hidden and invisible in my

aquarium let's see

here yeah I I'm sorry I cannot answer

this this question any better than I

just did but I think he's going to ask a

similar one um coming up soon here but

he says his next question you often say

that you don't consider matter to be

ultimately real do you consider matter

to still be contingently real and part

of a contingent external world or only

existent within our diluted Minds it

seems difficult to differentiate things

which exist in contingent conventional

reality and things that don't exist at

all

because both categories fall within the

greater category of s s yeah well I mean

some things that uh exist in contingent

or conventional reality don't exist you

know it's like let's say Irish people

firmly believe in leprechauns and let's say just for the sake of argument that leprechauns don't really exist but the people's belief in those leprechauns causes those leprechauns to be conventional truth their existence is conventional truth

I mean conventional reality is just what people agree

on so like in the west people who who vote Democrat are living in a different conventional reality than people who vote Republican there's there's becoming more and more of a rift between these two World

Views so I mean ultimately none of it's real but let's I want to get to this one

part of the question

do I consider matter to be still be

contingently real and part of contingent

external world are only existent within

our diluted Minds um it goes back to my

my simile of the the block of

marble that block of marble contains

every possible statue which could also

include physical matter it could include

real actual physical statues but what

separates them out from the the block of

marble is mind you have have to have

mind to separate it out and so I mean

just physical matter can't separate

itself out you have to have some kind of

recursive mind that is like

self-referential in order for it to

start considering itself to be separate

from everything else so whether physical

matter exists or not is almost

irrelevant I mean it's pretty much

irrelevant it's the same either way

whether you want to say it exists but

only by being

perceived otherwise it's just in a kind

of nebulous potential form inside the

the the formless

void man we're getting some we're

getting some deep questions this

time let's

see so it it depends on how you look at

it I guess but I mean without a

perceiving mind you would not have any

kind of differ differentiated material
Universe you'd have like the potential
for it but you would not have the actual
Universe consisting of you know stars
and planets and comets and and Cosmic
dust and hydrogen atoms and and you know
electromagnetic radiation and all that
it just would not exist without a
perceiving mind separating it out from
everything else so it's kind of in there
it's just that it cannot be
differentiated or like separated from
the rest of infinity without some
conscious mind perceiving it and so
whether it exists without the conscious
mind or not is irrelevant really I mean

it's it whether whether there is

physical matter or not is just largely

irrelevant and I sincerely hope I

answered that

question because I'm moving on to the

next one

and this is similar to the first one

from xenoid do you consider time to be

ultimately real I think this is an

important question to ask because if it

is ultimately real that should mean that

Nirvana is permanent whereas if time

isn't ultimately real Nirvana would be

neither permanent nor impermanent

because it would have no relation to

time whatsoever yeah Nirvana is

timeless

aalo

Timeless um but I think I already

answered this question I do not consider

time to be ultimately real it's like a

mental construct uh I can't remember

what Emanuel Kant called it like a

category or something that is just sort

of a gimmick cooked up by the mind in

order to help it process

information

so we just to help it navigate in some

kind of world that it can get some kind

of grasp on

so no I do not consider time to be

ultimately real I do not consider space

to be ultimately real K also considered

time and space to just be mental constructs so I'm just going to move on to the next question which is from KitKat and KitKat says what are your quarrels with biku bod's translations I overheard you making this comment on your studies in archaic Buddhism series if possible please resume to doing them with your finished F tank yeah that's possible and by the way um I am planning on doing a video just on that fish tank maybe tomorrow so you're going to learn all about the uh the ecosystem I can't guarantee that you're going to see any shrimps though because they have burrowed underneath the Dead Leaves and

uh like probably their ancestors did in
their natural habitat that these ones
are bright blue they're really nice
looking little shrimps and um mostly
people who keep an aquarium you know
they don't have lots of Dead Leaves and
and detrius and so forth on the bottom
but I'm trying to turn this into like a
a biologically diverse little ecosystem
so dead leaves are pretty much necessary
and the shrimps are like now living
under them so you will see some cherry
barbs and some gamis and probably snails
and certainly plants if you watch the
video If assuming that God's willing
that I record that video which I have

every intention of doing but you never

know as a cha would say not

sure so anyways getting back to KitKat

what are my quarrels with biko's

translations I really don't have

quarrels with biku translations in fact

I have stated a number of times in in my

videos that I consider biku to be

possibly the best translator of poly

text into English I consider him to be a

better translator than an

Tano and those being the big two lately

because aan Tano is too idiosyncratic

and

self-indulgent although when it comes to

translating deep philosophical texts or

texts about meditation for example aan

tanero knows DH from experience more than bkub does buub is more of a scholar and his translation style is very kind of mainstream he go uses most of the accept renderings for the different pows but he's he's solid he is a good translator regardless of his politics and I think I have mentioned that bobot's translations are good but his footnotes can be depressing or his endnotes rather and like a third of the book can just be his endnotes just explaining stuff and he'll throw in a lot of you know Pro bikuni stuff or you know gender equality stuff you know he's definitely uh leans leftwards

politically and he injects some of that
into his commentarial explanations but
as a
translator he's good as a monk maybe not
so good but as a translator he is he is
one of the best so I really don't have
any quarrels with his translations
although like translating Asawa as taint
I I think he kind of missed the boat on
that one um but he's he's just following
along with just established tradition in
that
regard so I'm just going to move on to
kitkat's next question
here which is I overheard aan yanami of
Hillside Hermitage who has was already
mentioned in a previous question start

again I overheard ajan yanam of Hillside Hermitage claimed that in the early Buddhist texts that the Buddha never denied the self but accommodating oneself is a cause of dukka contrary to the doctrine that there is no self is there a difference between these two ideas I have chosen to not really acknowledge the idea of self viw from my own personal practice since this really is causing a degree of Dua upon me perhaps your input will bring me at ease well according to Orthodox tradition the anat L or the the mark of no self was the Buddha's second discourse which caused his first disciples to become

fully

enlightened um you you will have people

using kind of sophisticated arguments to

say well he's just saying the five

condas are not are not self which leaves

the door open to something beyond the

five condas although in other suas he

denies that there is anything beyond the

five condas he calls the five condas the

all you know that's that is samsara is

the five

condas um let's

see aan of Hillside Heritage claimed

that in the early Buddhist texts that

the Buddha never denied the self but

accommodating oneself is a cause of duok

I'm not sure what accommodating oneself

means it's she's got too many syllables in it I guess but I mean in the Tica waga which again I consider to be one of the most ancient archaic fragments of Buddhist teaching still in existence it does claim that the the source of all suffering the source of all delusion is the conceit I am so Buddhists can say well there is a self but you can't identify with that self because that is the root of all delusion and suffering

so yeah I still I'm not exactly sure what accommodating oneself means other than just like catering to oneself um yeah I'm not sure but like in

the AA waga it says you shouldn't

believe anything you shouldn't believe

the you do have a self you shouldn't

even believe that you don't have a self

because I mean beliefs are just invalid

they're those extraneous defilements

that were mentioned in as an in with

regard to an earlier

question that your thoughts are

extraneous and your beliefs are just

like extraneous defilements so just get

rid of all beliefs don't identify with

anything and I mean how could there

still be a self this this the whole self

is a perceptual

construct

so yeah I mean probably your best bet is

don't believe that you do have a self

and don't believe that you don't have a

self just don't even go there have no

self-regard because the conceit I am is

the root of all delusion and

suffering according to the AA waga and

so I'm going to move on to the next

question which is from drunk Dr and

drunk Dr says why do some Christians

have a problem with yoga techniques they

seem to think it's satanic but it's just

stretching at the end of the day seems

like hysteria to me well it seems more

like xenophobia to

me that it's just sort of like fear and

distrust of the unknown and

unfamiliar so Christians you know of course most Christians think that Christian is the one true religion the other religions are false religions you're going to go to hell for following those um but if you're a Christian or maybe just a certain sect of Christian then you you're you're pretty much going to heaven and they can admit that other religions will overlap with Christianity to some degree pretty much all religions say don't tell lies don't steal don't murder people that kind of a thing but yoga is is not overlapping with Christianity at all it's just totally alien or foreign to Christianity and so from these people's

point of view it's something foreign and alien to genuine religion which makes it like satanic like I mentioned before there was somebody in a breit bark comment section who was saying that that Buddhists will contort their body into weird shapes to make it easier for them to be possessed by demons and that reciting mantras is really just reciting the names of these demons to to call them and then you you contort yourself so they can enter into your body more easily and some ignorant fanatical Minister may have actually preached this at a Sunday church meeting or something and then this person just believed

it but uh yeah I mean it's just so
foreign and alien to what they consider
to be true religion that they just can't
see it as true religion and so it has to
be something that's you know
diabolical that's that's how I see it
you know it's it's essentially a kind of
xenophobia so I'll move on to drunk drun
second
question which is kind of a strange one
have you ever managed to put yourself
into a zen-like trance any advice to
beginners Well I mean Zen is really not
very trans trans likee I mean my my
understanding of Zen is I mean you're
cultivating wide awakeness I've never
heard of a a Zen like

trance I mean maybe some people who think that they're practicing zazen and are just like hypnotizing themselves or something may go into a trance but that's not genuine

Zen I mean in terada and in like in Hinduism you can have a meditator who goes into this deep state where he's just oblivious to everything going on around him you know you could be kicking him and he wouldn't feel it he wouldn't know anything and I mean I'm skeptical of that kind of meditation because you're supposed to be becoming more awake not become like a hibernating squirrel but in Zen I never even heard

of that I mean you're working on a Coan

if you're especially if you're into

renai zen or you're doing like

shikantaza where you're just in the

state of like enhanced

awareness just observing your own mind

carefully so yeah I I'm never I'm not

even sure what a zen-like trance would

be I mean I have I've

never um gone into like the hibernating

squirrel kind of of Trans State where

you're just oblivious to everything

around you I do not think that that

would be um purity of mindfulness for

example so I've always considered a deep

meditative state to be an enhanced

Consciousness your more awake you're

more conscious than when you're you're

walking around making

noise

so yeah this is just kind of a weird

like a a curveball or knuckle ball kind

of a

question because yeah I've I've never

managed to put myself into a zen-like

trance because I mean I don't even know

what a Zen like TR would

be but advice for beginners I mean I my

advice to beginners is don't try to

cultivate trans states don't meditate in

such a way that you no longer hear the

ticking of the clock you don't feel the

mosquito bite in your arm you're just

like Blotto I mean you're just oblivious to the outside world um it maybe some meditation Master can give you good reasons why you should cultivate something like that but as a general rule you're trying to be more awake more aware and not go into a Trans State most trans states that people cultivate are like self hypnosis which may be samama but I don't think it's samati just like Doom scrolling on Tik Tok is not some aati I mean if you are going to hypnotize yourself you should at least know that you're hypnotizing yourself and not that you're attaining jna or some such so my advice to beginners is

uh

well find a good meditation method that

you can make progress with and just keep

going with that meditation method and

whatever happens especially if you're

being trying to practice mindfulness

don't attribute any significance to

whatever arises any kind of weird

fireworks bells and whistles hearing

voices seeing images and all that just

note it and let it go you know it's it's

just you shouldn't be clean to this

stuff it'll it'll derail your meditation

just for

starters so just whatever arises just

note it and let it go remain

very awake and just be very observant

anything that arises into your awareness

note it and let it

go and so I'm going to move on to the

next question this is from the freedom

conversation and I have noticed we've

got a few new people asking questions in

addition to some older people who just

change their name a lot I'm assuming

that the freedom conversation is a new

person and not an old person who just

changed his name to the freedom

conversation so welcome aboard aoy M and

the freedom conversation says why do new

age spiritualists say Buddhism is a form

of mass formation psychosis to my

face and I'm not sure what Mass

formation psychosis is would it be like
Mass hysteria or just everybody
believing in something so that it seems
real um I I I mean I think that new age
spiritualists are more prone to that
than Buddhists are I mean new age
spiritualists can believe damn near
anything I've before I was a monk I
tended to steer I just keep a safe
distance from New Age people because the
softness of their head their their
ability to believe damn near or anything
just I mean it just kind of bothered me
I just felt uncomfortable around it you
know they could use just the the most
weirdest attempts at logic to justify

stuff um or they just have all these

glaring inconsistencies like for example

um let's

see they're they're quite okay with you

know everything is just a mental

construct until it gets to diet and then

it's just absolutely for sure that if

you're going to eat sugar it's going to

give you gout because of this and that

and this this interaction and and it's

like yeah there

it I I I shouldn't I shouldn't continue

in this vein but

when I came back to America in

2011 at least half the people that were

supporting me were new or new age people

and I got more of an appreciation just

because they're very open-minded because they're willing to I mean they're capable of believing damn near anything so that makes them open-minded and very accepting as a general rule and they're very just openhearted generous people so I could appreciate that when they were supporting me then I I found a new appreciation for new age spiritualists but uh still I mean trying to listen to a conversation of new age people discussing spirituality I mean it's you start getting vertigo and just wanting to Rush from the room within within a few minutes so yeah I would I wouldn't take

what new age spiritualists say Buddhism

is very seriously I mean if you're a

Buddhist you probably understand

Buddhism better than new age

spiritualists most of them

understand

Buddhism a form of mass formation

psychosis I mean if that's just the idea

that people believing in something

creates like a false reality that

applies to everything it applies to all

religions it applies to science it

applies to

politics it applies to just everyday

life but if it doesn't mean that if a

mass formation psychosis is different

from that then uh yeah I'm not sure what

it is but even if Buddhism is a form of mass formation psychosis it is a benevolent and relatively benign form of mass formation psychosis the purpose of which is gradually to allow you to escape to get you know to go beyond the mass formation psychosis so it may be that of necessity because we're unenlightened we're stuck in a mass formation psychosis whatever that exactly is supposed to be but Buddhism has this gimmick of you know you deal with this and then you just gradually detach from it so you cure yourself of it but I do think

uh that pretty much everybody is is
psychotic from a Buddhist point of view
unless you're fully
enlightened so I mean it's it that that
that aspect of it is unavoidable you
have to start off uh with the psychosis
or like um there was some Mahayana text
that I read long ago that said thep
purpose of Lord Buddha's teaching is to
liberate us from our Thinking by means
of our thinking so to liberate us from
our psychosis by means of this Buddhist
Mass foration
psychosis fighting fire with fire so to
speak so yeah I think New Age
spiritualism is also a kind of mass
formation psychosis or very nebulous

conglomeration conglomeration I said

conglomeration

of mass formation

psychoses because really I mean trying

to discuss philosophy with a new age

person man I I assume some of them are

capable of of doing a creditable job but

I don't think I've ever encountered one

so I'm just going to move on to the next

question this is from Frederick who

changes his name every few weeks it

seems like now he's Frederick and

Frederick says if comma is not some

Cosmic Force but our own intention or

mental state and nobody wants to go to

hell why some people go to hell and this

is a good question and I was thinking I could just do an entire video just talking about this this one subject

so why is it that our karma is like our own mental States but yet our own Karma can send us to hell when nobody wants to go to hell well there's different ways of of discussing this different ways of approaching it one is I'll just give a common example that most people can relate to and that is that dreams at night I think most of us nowadays agree that we are creating our own dreams it's our own mind is generating dreams people nowadays generally no longer believe that dreams are implanted into us by a

God so we are creating our own dreams

but still sometimes we create nightmares

we create bad dreams some monster or

some murderer is chasing us through like

an airport and when we try to run away

it's like we're running through syrup we

can't get

away and then right when he jumps on you

that's when you you jolt awake or

something so I mean if nobody wants

nightmares why are we creating

nightmares for ourselves nobody wants

weird creepy dreams that we don't like

but we're creating them ourselves sub

ing ourselves to these weird creepy

dreams

so um I think one important thing to remember is that the the mental states that are generating Karma and generating the fruition of karma it's not our superficial thinking ego it's a different level of Consciousness and that's something that's really hard for people to understand especially in the west maybe where we're just very egocentric we just think that our our conscious thinking mind is just all the Mind we've got maybe we can accept that there is a little bit of subconscious stuff below the surface but for the most part you know if it's part of our mind we should be aware of it as a general rule and it doesn't work that way at all

there's just different levels of mind

that and most of those levels The

Superficial ego the thinking mind is

oblivious to it so at deeper

levels we might have a different agenda

than your superficial thinking ego like

there's a statement that ROM dos makes

in one of his books this is more of a

Hindu concept I'm not saying this is

necessarily true but he'll say that

after after somebody dies they go into

kind of like a BAU realm you know they

can like review their past life and this

is like a a higher level of

Consciousness this isn't like the the

personality of the person who just died

this is like the deeper levels of of mind that were always there and are no longer obscured because that personality is now dead you know it's just like a a mask that has fallen away and now you're like at this other level of Consciousness and and so this other level of Consciousness sort of kind of looks at the options and thinks well what I need for my Spiritual Development is to be born into a ghetto to and become a black a drug addicted prostitute who is knifed to death in a back alley at the age of 18 okay here we go and down into the body they go and like I say that's more of a Hindu idea but it's like other levels of your

Consciousness may not have the same values the same agendas they might be willing to uh to play a role in a tragedy instead of just doing comedies all the time so there is that but another more Buddhist approach to why it is that we make Bad Karma that sends us to hell even though it's our own creation of our own mind is like someone who's not very good at driving a car they're they don't want to get in a wreck but even so their own actions cause them to get in a wreck because they're not skillful and like good karma is technically cusa which means skillful there it's not good

karma and Bad Karma and Buddhist

philosophy it's skillful and unskillful

so when you act unskillfully

you wreck your car or you wind up in

Hell through your own actions you may

not have wanted to go

there but you're just

incompetent at steering the

vehicle so there's different ways of

explaining it but the main thing to

remember is

that the generation of karma it for the

most part is happening at a different

level of

Consciousness than the thinking mind and

terab Buddhism really doesn't have much

of a concept of different levels of

consciousness or a subconscious or superconscious or anything but still it's it's pretty clear that that is the case and what some people consider to be their soul is just a deeper level of their Consciousness that may survive death and and remains you know fairly similar from One Life to the next but again that's that's not Orthodox Buddhism that would be more like Hinduism or something

so yeah so I guess the main the two main things to to bear in mind one it's a different level of Consciousness that may have very different values very different priorities and

also um most people are just incompetent at steering the vehicle you know they're just going to go off the road even though they don't want to go off the road it's their own actions that are driving them off the road because they are unskillful

so I'm just going to move on to the next question here and this is kind of a this is a heartfelt question it seems this is from s papala who I think used to be called Indian guy sometimes known as Trevor I think and if s papal laa isn't Trevor then uh forgive me for making an honest mistake so anyway s papal papa says all I think about is renunciation and dream

of becoming a monk as soon as possible

I'm not that smart and I have many

blemishes that make fear arise but it's

not something I can't change since the

dama has helped me change more than

anything else so far then it must be

what I should do to cure my defilements

Etc I can't wait till I have enough

money to renounce the world I can't wait

to be good enough to renounce the world

I feel like I can't wait any longer to

be honest my question is if one is

having this much mental proliferation

about renouncing the world and going for

full Enlightenment then do you recommend

I go and become ordained immediately all

I think about is Buddhism in one way or another I know I must get rid of that craving too eventually but it's crazy how obsessed I am with the dama

well it's kind of strange up here when he says uh

see I can't wait till I have enough money to renounce the world

well um really renouncing the world doesn't cost anything so I mean that's that's good I mean when I went to the monastery I donated I can't remember exactly how much it was I think it was like $7,000 plus my pickup truck to the monastery and that was I mean that was the best I

could do that's what I had I donated that as just sort of like to help defay the costs of feeding me and uh but as it turns out I was ordained at a a b Monastery in in America Tulu kab Monastery and the burmes are so generous and so supportive of monks that almost immediately I had sponsors like people just very eager to support me so getting support really shouldn't be that difficult so long as you can find an appropriate place to be ordained and if you wanted to go to Asia then of course you'd have to uh come up with the money for plane tickets and you know settle all of your Affairs before going you

have to like pay off all your debts if

you're in debt that no monk should be

ordained if he's in

debt

um let's

see so yeah I mean if you could find a

suitable Monastery in America that would

take you maybe you could serve as a

monastery attendant for several months

maybe a year or something until you

think that you're you're purified enough

and you know you've you've done your

part to support the monastery enough

that then they can start supporting you

as a monk then that can work too it's

something you'll have to look into

though I wouldn't recommend trying to be

ordained where I was ordained because

that place has pretty much gone Belly

Up um let's see I can't wait till I have

enough money to renounce the world I

can't wait to be good enough to renounce

the world well I mean I had those same

kind of thoughts like um when I first

was checking into the monastery where I

eventually ordained I wrote about how

you know I was uh you know kind of

unworthy I just felt kind of unworthy of

becoming a monk and the the monastery

attendant who who wrote back to me said

you know it's like every every saint has

a past and every sinner has a future so

I mean just the fact that you become a a

monk or you go to the monastery in good faith you know as an attendant at first you know Paca or whatever you know dressed in white or whatever support the monks I mean that's a pretty good indication that you're above average you know you're at the right end of the bell-shaped curve already so yeah I mean if you really feel like you should renounce the world as soon as possible I'm sure it could be done I mean first you have to find I mean you can't just wander maybe you can but as a general rule you don't just take off wandering like people could do in India maybe they still can do that in India where you

just you know get yourself a robe and just start walking maybe with a a bowl or something but in America it generally works better if you can find a supportive Community like a monastery an ashram uh assume if as a terot Buddhist you you'd go to a monastery there's like Asian run monasteries and then there's a western run monasteries the Western R monasteries on average are more serious you's got sort of a more serious more dedicated level of monks there and you could just ask them I mean how could I become a monk here I mean I'm willing to donate what I've got to the monastery and you know willing to to serve as a

monastery attendant on the on the condition that I get ordained you know at some point in the not too distant future so I mean if you really want to renounce the world I mean you you can there's nothing really stopping you unless you're in debt and then in which case like you got student loan debt or something you got to pay that off or somehow get it annulled so that you don't owe it anymore and then you can renounce the world so but I I really don't think that it would be that difficult you just find a place that with a teacher that you respect and trust and I'm sure the the two of you could work it out

so good luck to you and then uh the next question is did you have to pay to become a monk and I already answered that question I voluntarily donated like 7,000 bucks from my savings account and my pickup truck and then um almost immediately upon being ordained I had just like burmes lay people that were just Overjoyed to be supporting me and if you're a serious monk like very conscientious and sincere then they'll be all the more happy and willing I mean if if you protect dama dhama protects you and if you really have a a calling to renounce the world then the world is going to help you renounce the

world so yeah I don't think you've got

anything to worry about

there so uh I guess I'll move on to the

next question this is from pyramid

and pyramid says you've been doing these

q&as for a pretty long time I see do you

ever get tired or annoyed of having to

answer so many questions over and over

again um no not really I mean I it is

true that I get asked the same question

you know repeatedly

sometimes but um it just indicates that

people really are interested in an

answer to that question so I have got no

objection to answering the question the

same question more than once um the only

thing that kind of bugs me I think is

Western Buddhists who just assume that scientific materialism is the truth and then they're trying to like fit or superimpose dhama onto scientific materialism or scientism scientific realism that I mean it kind of I don't know it kind of bugs me a little bit when when people just keep doing this especially if it's just like one person is like sort of continually hitting it from different angles um another kind of question is about Karma you know is such and such an action Good Karma or Bad Karma it's you know I have to give the same answer over and over again you know it's like physical actions are morally

neutral it's the mental states that

accompany the physical actions that

really are making the karma

so I mean every once in a while I might

get a little impatient with that kind of

question but still I try to answer them

patiently and uh you know in good faith

people ask a question in good faith I'm

I'm willing to answer the question in

good faith as well as I

can so I'm just going to uh move on to

pyramid's next question which is are

there questions you come across and just

roll your eyes and ignore I see in

previous videos you've answered OB troll

questions from TIG about pogs and

whether you've had intercourse while

wearing The Fez actually I think it was

uh somebody else asked me The Fez

question but TIG does he does ask like

like deliberately irreverent

off-the-wall kind of question

sometimes and usually I'll answer those

I mean sometimes the main kind of

questions I won't answer some questions

are just rhetorical or sometimes there's

there a fellow named Fred bless his

heart who just kind of throws question

marks in for no apparent reason into a

comment so it's hard for me to tell if

he really is expecting an answer or not

and then of course there's just

like they're they're rare but every once

in a while you'll just get some kind of a a snotty question that's asked not in good faith so I mean sometimes I'll even answer those but I mean if it's just you know they're just they're just being snotty by asking the question then you know it is um My Prerogative to just skip that question but as a general rule it's it's all it's all fair game and usually even like troll questions or like sarcastic kind of questions I can still answer those but I prefer questions in good faith from you know about something that you really want to know about and so we are at the very last question boom it always takes me by surprise and this is

from extremely rare

bird an extremely rare bird

says how did you wash your bull as a

cave dwelling

monk well I still have my bull right

right back there under the

Fez and uh how did I wash it well it

depends on where I was like usually if

I'm staying in a monastery like I the

one place I lived longer than anywhere

else it there was a cave there but it

was on the outskirts of a monastery and

so um I would just carry buckets of

water up from the well I lived up on the

side of a hill just like a 4minute walk

down the hill would take you to the bath

house and a well and like the

congregation Hall and and you walk

another couple minutes and you're at the

the chindwin

river um so I would just carry buckets

of water up up the hill to my cave and

i' have like clay pots I had one Clay

Pot just for boil washing water i' keep

that you know with water in it and one

of the things that villagers would

donate quite a lot of is detergent

powder so I have this little bag of

detergent powder and I have this clay

bowl of with water in it and so I just

rinse my bowl out you know first you

just pour in a cup of water and swirling

around and throw throw that so that

you're getting rid of all the the r the extra rice grains and so forth and you put in a little detergent powder and pour in some more water and swish it around and then you throw that out and then you rinse it a few times until the the detergent powder is washed away there you go you got a clean bowl and then you sit it in the sun it's it's a rule of monastic discipline that after you wash your bowl you have to set the the bowl in the sun to dry you can't set it out there for too long that'll ruin the the black coating on it and uh yeah that's that's a rule that probably most monks are unaware of

and uh so that's that's generally how I wash my bowl although um when I was living like on the outskirts of Alando CA National Park um after I would eat I would just go down to the creek Pon and Cha and do water things so every every day after I finish my meal i' go down to this Creek and uh wash my bowl at the creek so I didn't have a clay pot but I still had the the detergent powder and uh I just wash it down there and uh do other water things like brush my teeth and take a bath and so forth fill my drinking water bottles and then just go back up to my cave again or sometimes the one year that I spent the rainy season there um you couldn't really go

down and take a bath in the creek you couldn't drink the creek water because it was just like flood waters it was all muddy and you get the squirts if you drink the water so then I would uh dig a hole in the sand near a body of water and then let it fill up and you bail that out let it fill up and you bail that out until it's coming up clear the sand acts as a water filter and then you can just wash your bowl there I did know a monk who lived in uh who lived in Burma who he didn't even use detergent power he he would have these soap berries that he had there was a bush at the monastery I guess I I I'm not sure

if I ever saw the bush or not but it was a soap berry bush and it grew these fruits like this and he would have them dried and you just put put them in water and you swish them around and it turns into soapy water so you could wash your bowl without the detergent powder just by using soap berries which is kind of strange but there we are and that's the last question that's how I washed my bowls cave dwelling monk so if you got any questions that you think I can answer especially if they're in good faith not sarcastic or snotty although I might answer them anyway for entertainment value at least then include them in the comments below

or if you have access to the Subscribe Star channel you can ask them there if you have access to the Discord server you can ask them there and uh you know whatever you think I I'm able to answer I'm really not much into like Tibetan Buddhism and really not even heavily into specifically tie terraa Buddhism but terraa Buddhism in general Buddhism in general Burmese Buddhism certainly meditation philosophy including Western philosophy me personally Aberdine Washington questions like that I can generally answer fairly well and uh look at the URL links below to see where you can find me online and find my books on

Amazon and be happy

hey audience and welcome to episode

109 of question and answer I am your

host poo basa and there are a few

co-hosts walking around on the floor

because they're

dogs and uh I'm starting a little later

than usual today because I went out on a

journey a quest to find a twisty looking

stick to put into my aquarium which I

found

and

so I got the beverage with the little

paper umbrella which signifies that I've

got

class and I got the emergency backup

beverage which will'll probably make an

appearance later in this video and we've

got quite a few vid we got quite a few

questions to answer in this video it's

like almost 50 so it's it's it could

last 3 hours this

time but there are weird people that

listen listen to entire three-hour long

videos and

so who am I to criticize such a thing

especially when they're watching my

video so with that as a kind of dumb

Preamble I will commence to answering

questions and the first question is from

game fap and before I start answering

questions I should just let you all know

that if I didn't see your question

somewhere I do apologize if you ask a

question I don't answer it it's mainly
the main reason is just because for some
reason I don't see
it so maybe you asked it like on an old
video it wasn't a Q&A video or something
like that or asked it in an unusual
place or some such so anyways game fap
says you talk a lot about mental states
can you give us a scenario or example of
someone performing the same action but
with different mental States and I've
I've already done this a number of times
like the classic example that I have
given probably several times by now is
you're walking through a forest you hear
a squealing frog you go and look and the

Frog is

being um eaten by a snake the snake is

trying to swallow this frog and the frog

has got himself puffed up you know to

inflate himself as big as possible to

make himself as difficult to swallow as

possible and he's squealing to attract

some other kind of Predator that might

go for the snake instead of for the

Frog so anyways you go you see this

snake trying to eat this frog and so you

chase the snake away and you save the

Frog but one person does this out of

compassion for the Frog they're doing a

meritorious deed the other person does

it out of hatred for the

snake they're doing a demeritorious deed

the exact same action you chase the snake away save the Frog if you do it out of compassion for the Frog that's good if you do it out of hatred for the snake that's bad or other examples would be um let's say you're in a Burmese Village and somebody comes out and offers food to a monk that walks by when he's he's got his bulll he's going for Al around so if you're doing it just out of compassion or just just Joy at offering food to someone you consider to be a holy man you know it's like a an ordained priest of your religion like a heavy hitter according to you know in your

imagination your belief you think this person is a holy man possibly a saint a superhuman being possibly like in Burma the word for human being is not used for monks monks are above human being level just according to the standard tradition of Buddhist Burma so you offer the food just because you are happy to support the SAA well you get one kind of karma if you're doing it out of desire for merit it's like mainly I mean you're like hoping to get some kind of good karma so that you can go to heaven or be reborn as rich and beautiful whatever then that's a different kind of karma you're doing the same action but you're getting a

different kind of karma or maybe you're just offering food because the neighbors are watching there's there was a few ladies in the village of pinday in central Burma that were like that I noticed they would only offer food if the neighbors were

[Music]

watching so in that case your your volition is not nearly as pure but it's the same action you just walk out put food in a monst Bowl all kinds of things all kinds of things where two people can do outwardly the exact same action and inwardly it's just like night and day

so let's

see I guess I answered that question so

I'm going to move on to the next

question which is from Outer Haven and

outer Haven said says how do we

distinguish between real wisdom and

fantastic fables in Buddhism for example

I highly doubt the story of when the

Buddha was a baby he went around talking

about how great he was and had lotus

flowers grow out of the floor as he

walked is a factual event that

occurred well it's not really that

difficult to differentiate fairy tale

narratives from real wisdom

because real wisdom is pretty much

abstract it's not dealing with any

particular scenario in Ancient India
it's just dealing with the mind how to
purify the mind how to how to like get
increase your mindfulness increase your
concentration and so forth so I mean it
may be that the Buddha is teaching this
to a DEA or some such but I mean who
he's teaching it to is largely
irrelevant whether there's a Dava there
or not is larg irrelevant it's just the
value of what he's
saying and so if it's applicable to you
personally you know if it's instructions
on how to practice dhama correctly
that's one thing if it's like Miracles
and fair tales and talking animals and

fire breathing Cobra dragons and so

forth I mean it's just irrelevant to

dharm

anyway genuine dhma is with regard to

purifying your mind or just cultivating

wisdom getting closer to

Enlightenment so I mean you whether any

of the narratives are actually true or

not really doesn't matter all that much

this isn't like Christianity where the I

mean the whole religion stands or falls

on the narrative you know if Jesus

wasn't the only begotten Son of God who

died for our sins Etc then

I mean Christianity to a lot of people

would just collapse but Buddhism isn't

based on a narrative it's just based on

the value of the Buddha's instructions and so all the narratives are all the stories are largely irrelevant sometimes you can you can be edified by a story sometimes the stories are very interesting sometimes they're educational with regard to what life was like in Ancient India in the Buddhist time but it's just totally different from the philosophical yogic aspect where you're receiving instructions on how to practice dhama correctly so I mean it's not that difficult to distinguish between what outer Haven calls real wisdom on the one hand and fantastic fables on the other

fantastic fables should be pretty

obvious any kind of narrative you know

about fantastic stuff would be the

Fantastic fables and just the

instruction on how to practice dhama

would be the real

wisdom so that should be fairly

straightforward and I also highly doubt

the story of when the Buddha was born he

immediately took off walking with a

lotus flower appearing under each

footstep and just announced you know I

am the greatest in the world this is my

last life

Etc and then he just sort of reverted

back to being a normal baby after

that so so I'm just going to move on to

the next question this is from White Ash Piper and he says Pacific Northwest or South Carolina if you had your rathers um both have their good points and their bad points with regard to the weather I just was born and raised into like gray drizzly rainy coolish kind of weather it suits me so actually the weather of the Pacific Northwest that lot of people just hate I remember one time I was in a grocery store in Bellingham Washington long ago and I was in the produce section all of a sudden some guy just starts yelling doesn't the sun ever shine in this state and I just wanted to walk up to I

didn't do this but I was tempted just walk up to him and say yes I have seen the sun shine it was beautiful was like a giant ball of fire up in the sky my friends don't believe me but I saw it I hope someday my children also will see it but the main problem with the Pacific Northwest is it is under the sway of Looney leftism and Washington State in particular has been sort of far leftist probably even before California was it was like it was like the wobblies it was it was some sort of like quasi Marxist labor union group would have was like like really their stronghold is in Washington state whereas South Carolina is firmly Red State and so

politically and economically and with
regard to like Law and Order and so
forth South Carolina is far preferable
to the Pacific Northwest in
general you don't have like antifa doing
stuff in South Carolina maybe around big
universities maybe around Clemson or
something might be a little antifa cell
that doesn't really speak up much CU
they don't want to uh come across the
bearded construction workers with arms
bigger around than the antifa guys
legs but South Carolina it does have hot
humid weather which I don't like so much
especially when I have to work in
it so but all in all I'm I'm happy with

South Carolina mainly because it is a

firmly read State and so it's relatively

sane it's it's more

traditionalist people are polite to each

other people are just genuinely like

each

other got people blessing me like

customers you know it's like God bless

you this kind of stuff

it's um it's just a different kind of

it's a different culture really a

different subculture anyhow than what's

going on in like Portland Oregon or

Seattle Washington

especially so I prefer the weather I

prefer just the the massive forests

everywhere like in Washington state

there's I think there's at least three national parks Wilderness areas This na state forests just it's just Forest everywhere at least the Western half we get into the eastern half it's it's largely desert

but but all in all just just because of the fact that South Carolina is a red State and Washington at present is a blue State makes South Carolina preferable to me a lot of people who complain about how America is going to [__] you know how it's just in Decline mainly they're living in Democrat run areas either the state or just the city they're in or whatever and it really is

a luxury people I I see people
complaining about how messed up America
is but here in a place like South
Carolina it's really you know it's it's
at least 20 years behind the the blue
states with regard to everything turning
to
[__] so yeah I'm not planning on moving
to the Pacific Northwest I'm uh I'm
content to stay in South Carolina
although it is hot and humid that is the
main the main difficulty with South
Carolina also so you know you don't have
the the huge deep
forests here that you would have in the
Pacific
Northwest but there's like wild turtles

in South Carolina no wild turtles in

Washington state so there is that

too and so I'm just going to move on to

the next question this is from Power

tread

Supremacy and it does seem we got some

new names asking questions it's not The

Usual Suspects unless we got some Wise

Guys who who are just changing their

names and I don't know that it's really

just the same guy that asks questions

but I think power tread suprem is

probably power Treads

Supremacy is um possibly a new question

answer a new question

asker and there there are a few in this

in this video so welcome all newcomers

to the question asking activities of

these videos so anyway power Treads

Supremacy says would you recommend

reading Dharma texts via a physical book

or

e-reader well I don't think it matters

at all whichever works best for you

whichever you feel more comfortable with

I used to just read paper

books and didn't really like the idea of

ebooks very much I mean you got to r on

charging batteries and so forth but

lately um almost everything that I read

is on a computer now partly because you

can have an entire poly toptica and like

a thousand other books on one little

computer that's you know half an inch
thick and you know this
big you have it all on your phone that's
even smaller and so you can carry around
an entire library with you um
that's just on one little computer or or
a phone or something and also you can
read in the dark because the screen
lights up that's one that's a big thing
for me like if I'm lying in bed which
would be the main time I'm reading a
book then I'm lying in bed with a woman
lying next to me and if I turn on the
lights to read she may uh not like that
very much she doesn't like light shining
in her eyes when she's trying to sleep

but if I just roll over with my back

tour and just look at my computer screen

it's fine so really it doesn't really

matter how you read your Dharma I mean

you can just listen to Somebody reciting

it if you want um so whatever whatever

works best for you I don't think there's

any

metaphysical like advantages or

disadvantages between one and the

other so I'm just going to move on to

the next question this is also

apparently a newcomer because it's from

Ultra claves

herum I'm not sure exactly how to

pronounce this name Ultra claves

herum Ultra Ultra claves claes Ultra

claes

herum and anyways UC says I heard that there's some Kundalini type ABC given among the Cambodian Buddhists did you find in Burmese Buddhism anything with abis uh num Numa transfer Kundalini Etc in other words did you find burmes meditation Masters who can transfer their realizations state energies Etc to individual students or groups of people are there Kundalini Cults among the Burmese as far as you know either in Buddhism or the waya Alchemy stuff well for starters I'm not even sure what abis is I assume it would be short for abisa which would mean like special

practice you know sort of like secret

like Arcane esoteric kind of practices

maybe um yeah among the Cambodian

Buddhists that doesn't surprise me very

much um did I find in Burmese Buddhism

anything with abis saac Numa transfer k

Etc no I did not um there was one rather

strange sect in Buddhism or a not not a

g it's just like a tradition the uh the

Inu tradition in mainly in Northwestern

Burma where um you can do like a one

week Retreat there and they promise you

that within one week you'll be able to

sit for for like 4 hours straight

without moving and you will be able to

astral travel essentially into heaven

Realms and Hell

Realms and personally I'm guessing that it's based on like self hypnosis because it's pretty it's pretty wild claim pretty pretty huge claim to say that even a beginner within a week is going to be like traveling to Heaven Realms and Hell Realms and sitting like a rock for four hours straight and so forth um so sometimes you can get kind of far out claims and a lot of like you know H hypnotism like self hypnosis kind of stuff and then there's like the Alchemy stuff going for immortality or changing base medals into gold or whatever um yeah Burma is probably the most Orthodox Buddhist country in the

world and so there's probably going to be less of this than you're going to find in a place like Cambodia or even Thailand you know less weird esoteric stuff that isn't really supported by the poly texts but it has just become like a tradition in an otherwise terab Buddhist like Monastery or or tradition or some such with regard to let's see this question did you find burmes meditation Masters who can transfer their realizations state energies at Etc to individual students or groups of people yeah that's really not Orthodox Terra most burmes Buddhists are educated enough at least the serious ones are educated enough in terraa to know that

that would be wrong view even the idea
that a teacher can like do some kind of
uh transmission of his state of of
attainment to somebody else because I
mean everybody's karma is their own May
maybe if somebody is really ripe for it
through you know it just takes a little
nudge for them to have their realization
I mean that's possible but for like a
meditation Master to like beam his state
of realization into somebody
else
um yeah that's it's really not um
considered to be a thing in Terri of
Buddhism so I mean it's like in Zen you
know you've got Zen transmission from

teacher to

disciple it doesn't really work that way

in terraa

Buddhism that everybody's karma is their

own that you know you just can't get

somebody else's realization just gifted

to you that you've got to earn it

yourself you have to be ready for it you

have to be worthy you have to like

cultivate it it yourself or at least at

least in like a past life so that you're

ripe for it

now so yeah Kundalini I mean that's

that's a Hindu thing as far as I know

maybe some Tibetan Buddhists or

something do Kundalini stuff but uh yeah

I've I don't know if I ever heard the

term

Kundalini in in when I was in Burma my

20 approximately 24 years in Burma maybe

from like another Western Monk and we're

just like talking about Kundalini

meditation or

something so yeah none of this stuff

would really be Orthodox Terra and as I

say the Burmese are as Orthodox as they

as they

come so I mean I'm not particularly

Orthodox myself but I'd have to be

really careful if I was giving a doat

talk in Burma to Burmese people I'd have

to be really careful because if you

stray from

Orthodoxy then they're going to start thinking this at at best at best they think this person is a is a foreigner he does not understand dharm correctly we should we should have you know pity or compassion for this person but if it's a monk doing that kind of stuff teaching something that's not in agreement with the text you might have a few like really gung-ho followers but the majority is going to say he's a heretic he's got wrong View and he might even get in trouble with like the the ecclesiastical Council in rangon there have been I heard a few stories of monks that were like chastised and rebuked by the the

ecclesiastical Council which is you know the highest you know it's like the the archbishops of Burma you know ordered to stop teaching their method because it's it's not correct dhama that kind of thing so it might happen I mean there's there's weird groups of monks in various places in Burma that are teaching weird stuff that probably I've never heard you know even 1% of it so it is possible but I've never heard of it and I've been around I've been around in Burma been behind the scenes and monasteries have a pretty good idea of what's going on in the average Burmese Monastery and uh

none of this kind of stuff was was going on there so I'm going to just move on to the next question this is from Romeo and Romeo has kind of a a long intro here but it's it's it's an interesting one I think so I'm just going to read it Romeo says I work in the mental health field and often counsel people dealing with severe psychosis some of their symptoms include hearing dark voices seeing strange Visions harboring paranoid delusions tactile Sensations among others I've seen two basic camps emerge on how to view psychosis first there is the growing peer movement made up of people with a lived experience of

psychosis and their professional allies according to them psychosis is a spiritual gift that we need to affirm and cherish and that many prominent people throughout history have experience psychosis including religious prophets philosophers artists and Poets they feel that mandating someone take antis psychotic medication is wrong and a violation of their human rights on the other side are the people who Advocate the medical model which says that psychosis should be treated with medication for the benefit of the patient as well as society as a whole even to the extent that the person is

mandated to take the medication they say
that if unchecked psychotic symptoms can
render a person a danger to themselves
or others for example a homeless person
pushing someone off of a subway platform
in New York City after hearing voices
telling them that the other person is
the devil
so this leads to three questions the
first one is do you see psychosis as a
beautiful possibly spiritual experience
that should be affirmed without being
mitigated by medication that's
medication with a c not meditation with
a t after all the Buddha is said to have
had paranormal
experiences well I do

think that a a lot of people who are

considered to be highly Advanced saints

were also a bit

nutty

so um I really don't think that

psychosis just as

psychosis is necessarily beautiful or

ugly it depends on what kind of state

the person is in I mean if the person is

harmless you know they're not doing

anything you know they're still able to

function somewhat or they've got people

willing to take care of them then then

there's I don't think that there's

necessarily any problem I mean if

they're

obviously just dysfunctional so that

they can't really function in society

then something has to be

done I mean not you could give them the

choice if if it it is deemed by medical

professionals that they are a danger to

themselves or especially to others then

they may have the choice you take the

medication which will keep it in check

or you're going to have to be committed

somewhere because letting just really

like dangerously insane people wandering

the streets which is kind of in fashion

now I guess um yeah it's not necessarily

the best way of going about it but

old-fashioned insane asylums I mean

those places were like hell Realms some

of

them so I think it should be done on a

person byerson basis I mean if they're

psychosis if they're like a happy

harmless

psychotic then I don't think that we

anyone should necessarily mess with them

but if they're obviously very troubled

and just dysfunctional and possibly a

danger to others if not themselves then

yeah I think there should be some kind

of intervention just for the protection

of society I guess

so yeah I think it would be

uh should be judged on an individual

basis so that leads to the second

question do you think that psychosis should be mitigated as much as possible by the use of medications for the benefit of both the person and Society well I've already been kind of touching on this and again it's like if they are harmless people let's let's say there's a Catholic saint St Teresa of Aila I mean she was continually seeing visions and hearing voices and so forth by modern day standards she might be psychotic she was continually seeing these Visions like beings in Hell or Angels or whatever and her father confessed her was getting a little concerned because she was starting to arouse the interest of the the holy

Inquisition and so her father Confessor told her I me you don't know for sure what this stuff is so just make the sign of the cross every time you see one of these visions and she was having to make the sign of the cross so many times cuz she was seeing so many Visions this is according to her own autobiography which I read that she just started carrying a cross around with her just hold the cross up every time that she'd have this Vision or like the founder of the Quakers I can't remember his name but um uh William James in his varieties of religious experience he towards the beginning he's showing that some people

who are great Saints great spiritual Geniuses are also a bit on the Nutty side and the founder of of quakerism he was one of these he was like he was like a personal secretary to Oliver Cromwell at one point so he was intelligent but he was just continually just hearing these voices from God telling him to do all this weird stuff like take your shoes off so he he'd just take his he'd hear this voice in his head or he'd have some sort of deep intuition that he should take his shoes off he takes his shoes off he just gives them to some confused us farmer standing nearby and he starts walking barefoot he gets to the city of

Lichfield he he recorded this in his his journal which William James recorded in his his book that God told him that he should walk Barefoot to the city of Lichfield yelling just over and over again wo to the bloody city of Lichfield wo to the bloody city of Lichfield and God told him to do it so he he did it and I mean he was fairly wealthy successful intelligent man but he had this kind of a Nutty side so I mean I think that a certain amount of craziness is not necessarily a bad thing I mean craziness and genius or like especially like a like a really inspired

artist I mean some of them are pretty

darn nutty

too so again I do think that it should

be like each each case be judged on an

individual basis that if they're not

causing harm to

anybody that you know it doesn't seem

likely that they're CA going to cause

harm to anybody just let them be I mean

if they they come for help then yeah

help them you know it's like they can't

get rid of the voices in their head or

these these like you know horrible

thoughts just obsessive in their mind

that kind of a thing yeah maybe they'll

just freely choose to do the therapy or

or take the medication or whatever

[Music]

so I guess I answer that one so the

third question here do you have any view

on the origins of severe psychosis from

a Buddhist

perspective um IE such symptoms being

the result of karma rebirth Etc well

certainly they'd be the result of

karma that if you're psychotic let's say

I'm I'm not referring to all of you but

let's say you're psychotic um it's it's

largely due to some disruption in the in

the the momentum of your mind you know

it's like you've got like a split stream

or like unne like unusual turbulence in

the momentum of your mental state

something like that um yeah I mean some

people are are just they're they're

barely human

mentally you know they might have some

of the basic fundamentals enough that

they're like in the same world as us but

I mean they're just I mean they're just

looking out over a completely different

Vista than the average

person so yeah I mean it's definitely

Karma it's it's some kind of Bad Karma

or or just some sort of strange Karma

you know it's just sort of karma that is

like out on the edges of the bell-shape

curve for humans that is putting them

mentally on the the outskirts of of the

Bell shap shape

curve so yeah I mean karma is the
momentum of your mental States and if
you've got a momentum of really like
dysfunctional or just very strange
mental States then obviously that's
Karma because it's the momentum of those
mental states that is the
karma and I mean different cultures have
different views it's like uh like in
India
people that have really severe
disabilities physical or mental are
considered to be beloved of the Gods
because they're really working out
serious heavy karma in this
life so you know a lot of people

consider crazy people to be like blessed in a certain way there was there was a German nun who was staying at the monastery at which I was originally ordained she had a classic textbook case of schizophrenia I mean she was I mean if you started saying stuff to her that that she didn't like she would just like turn into a statue or at first I like why don't you help in the kitchen anymore it's like you know it's like the the administrators of the monastery she originally was there like helping in the kitchen and and doing things that monks aren't supposed to do and she might respond with some people like cats and other people don't like cats and they'd

say that's fine but why aren't you helping in the kitchen anymore and you just sort of like back her against a wall or something she would just sort of close her eyes tilt her head back get this Blissful smile on her face and just tune everybody out just become like a statue and at one point she just had some kind of episode where she was convinced that she had attained somat concentration because she was more Hindu than Buddhist she was a follower of Osho before she uh she found this place I think uh they they finally got her to leave or something at the the like the the rajes place and so she just kind of

wound up at the monaster and it was like

she just thought she was fully

enlightened she was insisting that

people should bow to her and everything

and man she was just completely

disheveled just kind of like dancing

around laughing and so forth and nothing

that the board of directors tried would

could get rid of her I mean it was like

she was blessed in that respect in that

everything they did did to get rid of

her you know they called the cops on her

tried to have her evicted everything it

just none of it

worked so I mean it really did seem that

she had some sort of karmic or Divine

interference on her

side she was very difficult to deal with

I mean she just saw no point in

cooperating with anybody it just she

it's like she just didn't see the point

of getting along with

people so

I'm not exactly sure how I wound up on

that

digression that would it tangential

thought that's one of the uh the

symptoms of schizophrenia I'm pretty

sure see do have any view of the origins

of severe psych oh yes it's like um it's

not necessarily bad you know some great

Saints I mean you read the biography of

aan manun aan manun was seeing all kinds

of weird things hearing all kinds of

weird things that maybe other person

other people wouldn't see or

hear and you know his followers people

who rever him think that well he was

able to see things that were on a

different plane or some such but going

with Western psychology some people

would just think that he was bit on the

Nutty side but that does not indicate

that he wasn't really a saint or a sage

because you can be very psychotic and

still have like profound wisdom which is

strange I mean it's it's not like

ordinary you know mainstream human kind

of

wisdom but then again maybe you're

better off with some other kind of

wisdom than mainstream human kind of

wisdom so again like my my main qu my

main answer to this whole um series of

questions here is just each each

individual should be judged on an

individual basis and if they're not

causing harm to anybody they don't want

to take the medication they don't want

to be locked in a room or something so

long as they're not a danger to other

people

then God bless

them and it might actually uh be

beneficial to society to some degree

just to have you know weird people out

there you know it's like was it the

Lakota Indian tribe

generally had one person I can't

remember the name of the person well I

mean the like the the position but they

would do the opposite of everybody else

you know they were just sort of this

lional person who would just throw in

this weird lional into the culture which

apparently the Lakota found useful

enough that there'd always be one person

appointed you know it's like they'd

laugh ously when the chief would die

they'd fall madly in love with the

ugliest most foul tempered woman in the

tribe this kind of

thing and it's not all bad so a certain

amount of nuttiness is actually kind of

a good thing I think I mean it would be

the world would be so boring if everyone

was just a

normie so I'm just going to move on to

the next question this is from Fred and

again Fred sometimes he asks questions

that you don't really know if he's

expecting an answer he just puts

question marks at the end of his

sentences almost at random it seems so

Fred

says celibacy is not natural question

mark and at first I was thinking well

obviously celibacy is not natural

because I mean it's Nature's Way That

You reproduce your DNA sequences you know it's like propagation of the species or propagation of your genes is natural so being celibate would in that case be unnatural but then I'm thinking well I mean some species and it may be that humans are kind of they're kind of bordering on this kind of strategy where you've got a few males have got Herms and then you've got like Bachelor herds usually of younger males you know like sperm whales or elk or certain kinds of birds or whatever you've got you know um or even even like jungle fowl you know the wild chicken that during The Mating Season you got like like the alpha males

they each get like a herum of of females and then most of the younger males that haven't really established themselves in the the pecking order so to speak you know they just form like a bachelor herd and just you know play video games or whatever so in that case celibacy would be natural for especially for certain kinds of beta
males if it's a species where you have this strategy of the alphas like the the most successful Alphas are getting all the females so then it's just natural that you're going to have some beta males that are just going to be celibate so celibacy is probably more

natural for beta males than for alpha

males or for

females and I'm just going to move on to

the next question this is from

TIG and Tig has like a like a standard

strange question this question not maybe

as irreverent as some of his previous

questions but then again maybe he's just

trolling I don't know anyways TIG says

the lez a thir Century BC Dost text

recounts an encounter between King mu of

Xiao and a mechanical engineer known as

Yan XI the latter presented his work to

the king and then the rest of this the

next part here is a

quote a quote from the Lei I assume

quote the king stared at the figure in

astonishment it walked with rapid strides moving its head up and down so that anyone would have taken it for a live human being the artificer touched its chin and it began singing perfectly in tune he touched its hand and it began posturing keeping perfect time as the performance was drawing to an end the robot winked its eye and made advances to the ladies in attendance whereupon the king became incensed and would have had yanhi executed at this on the spot had not the latter in Mortal fear instantly taking the robot to pieces to let him see what it really was and indeed it turned out to be only a

construction of leather wood adhesive and lacquer variously colored white black red and blue examining it closely the king found all the internal organs complete liver Gall heart lungs spleen kidneys stomach and intestines and over these again muscles bones and limbs with their joints skin teeth and hair all of them artificial the king tried the effect of taking away the heart and found that the mouth could no longer speak he took away the liver and the eyes would no longer C he took away the kidneys and the legs lost their power of locomotion the King was delighted unquote so then TIG says did an ancient Chinese artificer produce a lifelike

automaton and

considering just technology in ancient

China I mean it would be difficult to

produce something like this even now

with robotics and computers and so forth

how are you going to make something like

like this out of wood and leather I mean

it's it's extremely unlikely I think

either this is just a madeup story or

it's possible what happened was that

this yansi was a hypnotist that I've

heard my father used to tell me this

that some of the fakers in India who are

able to do all these outrageous stunts

like the Rope the rope climbing they you

know they throw a rope up in the air and

then the Rope just remains vertical and

then you know they climb up the Rope and

you know this like one person climbs up

the rope and then another person climbs

up the rope with like a a scimitar and

then you see like body parts raining

down and and then the guy comes back

down again and my father told me that

the way they do this kind of this really

outrageous magic trick is they just

Hypnotize The Crowd so the crowd thinks

they're seeing this when really they're

not and I would guess that unless this Y

and she was some kind of WI wizard who

had amazing magical powers then he would

just hypnotize the audience into into

them thinking that they're seeing this

because I utterly fail to see how you could use any kind of mechanical Arts going with ancient Chinese technology and make a lifelike robot that can talk and see and hear and all this with apparently not even any electrical like I mean there there's not even a kind of motor in it you know it's just wood and leather and this kind of stuff so I think the two main likelihoods here that I think what are the two most plausible explanations one it just never happened it's just a madeup story or two this yanii was a better hypnotist than he was a robot maker and so I'm just going to move on

to the next question this is from
Stellar Supreme formerly known as lib
Lam and Stellar Supreme formerly known
as lib Lam says do you feel that any one
of the shorter lists for dependent
origination two link three link or
four-link could be more accurate than
the 12 link dependent origination or do
you feel that the entire thing is
contrived and just making a formula out
of a non formulaic original
material well I do not think that
dependent origination or dependent coar
Rising as I generally call it which is a
more literal
translation um I don't think that it
started off as being a temporal sequence

that you will find in in very early text like the kalaha weasa of the ATA waga or the central portion of the sakaa of the digan Kaya where you've got somebody asking the Buddha you know what causes this and then the Buddha answers and then you know he he knows what causes a well B causes a well then what causes B and then he'll say well C causes B and then the the questioner will say well what causes C and it's just turns into this thing where you know it's sort of like this back and forth and that those kind of back and forth um question and answers uh in my opinion eventually

evolved into this established 12 length system of dependent core Rising but it's never identified as dependent core rising in these early texts and so really I think dependent core arising it wasn't a linear sequence it's co-arising you know if this arises that arises if this being that is you know if this ceas okay this being that is this arising that arises this not being that is not this ceasing that ceases that's like the the short version of dependent core rising and it's not necessarily referring to a linear sequence of events it's just referring to Duality that Duality has to be like

paired

opposites that that's how Sam Sara

arises so yeah I think the 12 link

dependent origination model was

concocted by monks that really did not

understand dependent cor rising and if

you read the text you read the early

Legend the Buddha almost became a Pacha

Buddha he almost became a Hermit that

didn't teach dhama because he figured

nobody would understand dependent cor

rising and now you know Burmese monks

they just learn the 12 links and they

think they understand it but I think the

Buddha was much more likely to be

correct than these Burmese monks that

just memorize something and think they

understand picha Samano

that the Buddha thought you know almost

nobody understands it and I think or

almost nobody would understand

it and uh of the few people who have

tried to explain dependent cor Rising I

think one of the the Buddhist

philosophers who did the best job was

nagar and he was not a terraa

Buddhist he wasn't necessarily A

Mahayana Buddhist I mean that's kind of

controversial like his his main book The

Mula majaka Kaka it's based entirely on

the older Buddhist text has no Mahayana

text quoted in it no Mahayana jargon no

no mention of buddhis satas and so

forth but Nara just consider dependent core rising to be the same as voidness because the main point of dependent core Rising it's it's conditional you know if this arises then that arises and so this and that depend on each other you know they have to coar in order to create a dualistic universe and so they're just conditionally real they don't have a self Essence they don't have an inherently real self Essence and that's um so you could say that voidness dependent core rising and anata or no self are all the same and it doesn't necessarily involve

any kind of long

chain of causes and

effects I mean what causes the causes

you know it's you get to just the

general principle of what causes the

causes not you know a causes B which

causes C which causes D it's just you

know what causes all of that is just

this

dualism it's the way perception

works so I'm just going to move on to

Stellar Supreme formerly known as lib 1

next question is nibana a ceaseless

equinity in the Janna sense no I would

say that nibana is not a ceaseless

Equanimity in the jonis sense nibana is

completely off the

scale so ceaseless equinity is

irrelevant to nibana Janna is irrelevant

to nibana if you get into a jic state

then you get sort of like a glimmer of

what nibana might be like in the text

sometimes it's called Janna is called

temporary

Liberation it's like if I mean I've

given this this analogy before or this

simile and I think if you if you don't

get it already it may be that you're

just not going to get it but let's just

say that like waves are like mental

States and water is like Consciousness

so Consciousness is like the the

essence of mental States if you don't

have any consciousness you can't have

any mental States just like if you don't

have any water you can't have waves but

most people are just caught up they're

lost in in the waves just identifying

the waves I like this wave I hate that

wave this wave is bigger than that wave

that wave is nicer than this wave you

know it's just they're all just locked

into waves and they're oblivious to

water even a fish swimming through water

is just doesn't ever notice that it's

wet so

um if if you get into a jonic state

where you eliminate the mental States as

much as it is possible to do it's like

you have a flat calm then it's much

easier to be aware of the water because you there's fewer waves to be distracted but once you become enlightened there could be the Raging of a stormy sea and if you're really enlightened you're still seeing it as water you're still at the the foundational you know essential level of water and not just being lost in the waves so you can use Janna as a way of like eliminating this distraction so that you can see through the veil and see reality which is the level of essence let's say and then once you've got that then I mean it's raging of the storm you see is just water you know

it's like there's a saying that Zen in the marketplace is a thousand times better maybe 10,000 times better than Zen on the on the cushion because if you still have got like the enlightened mind when you're out in the marketplace with with people making noise and just all kinds of stuff going on then you've really got it if you lose it when you when you get up off the seat and you walk out of the Zeno and commotion starts happening and you just get lost in samsara again then you haven't fully mastered it yet so I hope I answered that question I think I did to some degree anyway and so I'm just going to move on to the third

question from Stellar Supreme formerly known as Libra lamb and this he says do you feel that half Lotus is more stable than full Lotus for long-term meditation I'm not sure exactly what he means by long-term meditation more than an hour more than 3 hours or does he mean like you know regularly over a period of years or something I'm not exactly sure what he means by long-term meditation but I do know that if you're able to assume the full Lotus it is the best position for most people to meditate that I mean it will improve your meditation by at least 3% just because you're in the full Lotus it's

it's some kind of stability thing and

also if you're in the full Lotus it's

easier to keep your back straight so

it's easier to remain alert when your

back is straight you're like in an alert

ramrod straight vertical position it's

easier to remain alert that way and um

I'm sure the the Hindus like the yoga

people will have some kind of

explanation involving the Kundalini or

the shakras or some such but it may also

be that when you're sitting in the full

Lotus with your legs like this

that it's like reducing blood flow to

your legs which might increase blood

flow to the upper body including the

brain which may help you to be more

alert or

something but um yeah I mean the full

Lotus to the extent that you're able to

sit that way that it is preferable to

the half Lotus although it may be that

you just can't sit in a full Lotus for

more than an hour without Agony and then

that becomes distracting it may be that

you have better meditation in a half

Lotus if you're going to sit for like

long periods of time if like the agony

of a full Lotus you know your legs just

aren't flexible enough to really get

used to the full Lotus so that you can't

just flop into

position um yeah then you may have to go

back to the the half Lotus which like in
the short term at least isn't as good as
the full Lotus the full Lotus really is
an excellent position for sitting in
meditation
and uh I've just never been able to uh
sympathize with people who meditate
sitting in a
chair so at least a half Lotus it's uh
you know it's better than a quarter
Lotus and a quarter Lotus is better than
the the so-called easy position some
call sometimes called the Burmese
position where you just have your feet
like flat on the floor one in front of
the other like this you know they're not
actually crossed but they're like just

one in front of the other like that and

that's the way most Burmese monks sit is

in the the so-called easy

position so I hope I answered that

question I just saw a

fish my my woman has finally got a fish

in her aquarium and it moved suddenly in

my peripheral

vision so I'm just going to move on to

the next question this is from dhama

river and dhama river says have you ever

read thos Walden what's your opinion of

it more specifically he seemed to have a

spiritual Pursuit Of Truth without any

religious influence he was similar to

the Buddha in the sense that they both

studied nature deeply well I haven't

read theose Walden I've read like

excerpts um I've really never read much

thoro and so I can't really give my

opinion on it I mean thorough he lived

in a he lived in like a little Shack a

little cabin um by a Walden Pond and he

was he strikes me more like a Lauren

Eisley type if you know who Lauren

Eisley is he was just sort of uh a lover

of nature who just had like like looking

at gazing upon nature just being at one

with it to some degree would would cause

him like insights and he would have

these interesting things to say inspire

d by by

Nature I think Soro was kind of like

that um but then again I really don't know that much about him um about the only thing I really know about thorough aside from what I've just told you is he had a saying that has stuck with me for many years that it seems to be a law that one cannot have a deep um a deep appreciation for both man and nature that you're either a people person or a nature person is very rare that a person is both and yeah that's that seems pretty pretty obvious to me I I was more of a nature person than a people person and like in Burma it's like everyone's a people person they just nature is just

kind of scary they don't like it you know if I was a monk looking for a good Forest I mean I'm looking for like a primeval forest and to the Burmese point of view a good Forest is one that that doesn't have any scary animals you know they've all been killed off or chased away you know you've got lots of people especially wood cutters walking around lots of trails and everything and uh yeah they just didn't get it maybe the Japanese have somewhat more of an appreciation of nature but it's like an aesthetic you know they like the the manicured parks and that kind of a thing so anyways getting back to thorough here

um yeah I'm not sure how similar he was to the Buddha but then again I haven't read his book but he does seem to have been largely a materialist who at least to the extent that he considered nature to be real not something necessarily to be escaped from or something to transcend I could be wrong because I really don't know that much about him but I really don't think that he was in the same ballpark as goab Buddha so considering that I don't know much about thorough I'm just going to move on to dhama River's next question which is do you consider yourself to be currently following the

dhama without your former religious

affiliation that came with ordination

I'm just wondering if there's a

connection between his path and your

current path oh he's comparing me to

theow I

think um whether I mean I'm not

following orthodox D

anymore because I'm not a monk I don't

have the rules I'm not sitting in like

don't have like a regular meditation U

regimen

anymore um so I'm just kind of

doing more of a a Layon kind of

dhamma which is um you know watching

your own mental States as a general rule

it doesn't always work but you

know trying to be mindful doing a little bit of oming when I'm working that sort of thing so um I'm certainly not following the dhamma in the to the same extent or in the same way that I was when I was a monk um but I mean everybody if they're making any kind of progress they're following DH to some degree you know if you're just you know staying out of trouble you know you're staying away from you know not not telling lies or something just trying to be a straight person you know person of your word um or just you you you're like

more careful more mindful in your

actions than the average person and I

mean you're practicing dhma possibly

without realizing it at

all so it's it's kind of difficult to uh

to say to what extent somebody is

following

dhama um unless you're talking about

just like the Orthodox version of dhama

as it is laid out in the text in which

case yeah I'm not doing that very much

anymore other than just you know some of

the like mindfulness practices or

something but even then it's not really

a systematic practice it's just in a way

what I've learned as a monk is now being

put into practice or applied to Sam Sara

in a more you know at a higher

difficulty setting

so yeah it's kind of a strangely

difficult question to

answer so it's like I kind of struck out

with dhama River because I never read

theow and and this second question of

his is this it's just kind of an elusive

kind of question to what extent I'm

following dhama I mean to some degree I

am to some degree anybody who's not just

flat out like corrupt and Evil

is going to be practicing some dhama in

many cases without it's having any idea

that they're practicing

dhama so with all due apologies to dhama

River I'm going to move on to the next question this is from not a Canadian French ATM so automatic teller machine Let's just call him not a Canadian so not a Canadian and he changed his name every few weeks so he's asked questions before under a different name not a Canadian says what is the best dish that your sweetheart makes that do not include meat um well there's different ways of answering this all depends on how you look at but um I mean like one of my favorite things is that she makes for me is just like pasta with pesto that's I mean that's it you maybe throw a little bit of Parmesan cheese or

something on it but um yeah that's
vegetarian I guess um if if you include
fish then like pasta Alfredo with salmon
in it she makes really good she makes
that really well but with I mean there's
not much skill in cooking involved you
just know how how to boil pasta
essentially she doesn't make the the
sauce from
scratch so I mean something she makes
from scratch that it's really good dish
she does make a kind of lasagna that's
made with
zucchini um instead of pasta because she
doesn't like carbohydrates as much as I
do so that's that's really good she

makes a good zucchini lasagna I mean

she's really a good cook although um

most of what she cooked has meat in it

she likes

[Music]

meat so I'll just move on to not a

Canadian's next question

which is is it somewhere mentioned who

became the successor of the sakian

kingdom when Buddha became the Buddha

and his son also a monk um it's it's

kind of strange that I I really don't

know who supposedly according to Legend

was the successor of King sud odona who

was the Buddha's father according to the

The Legend you know the Buddha was a

royal Prince and King soda was the the

King of capila watu the city state the polus of capila

watu um uh I assume that you're going to have some Chronicle like the um one of the like the Maha wsa or something that mainly is dealing with Sri Lanka but there's got to be some kind of Chronicle that that deals with this I don't think it says anywhere in the poly text I could be

mistaken but the sakin kingdom didn't last very long after the the time of the Buddha it was shortly after the Buddha's death I think it might have even been king aatu or it was like maybe the son of King ajata satu who was alive in the

Buddhist time who just essentially

genocided the the

sakian that the capila Wu just got

genocided and it was like some King

wanted to marry a sakian princess and

they sent him like a slave girl instead

disguised as the sakian princess and

when he found out that he didn't get the

princess but he wound up marrying this

slave girl that he just got pissed off

and just just sent his army to just wipe

capila watu off the map and that

happened like just not very long after

the time of the Buddha within a few

decades

so uh it may all just mean that nobody

really knows what happened because it

was you we're getting just at the very

dawn of history that far back in

India

so yeah I mean you could look it up I

assume you could find it online

somewhere you know who who was the king

of I mean it's it's all based on Legend

though because I mean the historians the

the

indologists you know the the experts

generally say that um the buddo couldn't

really have been a Crown Prince his

father wasn't really a king

because capilo watu was a kind of

aristocratic oligarchy you know had like

a council of of Elders kind of running

the place and so people will try to like compromise and say well the Buddha's dad was like the senior member of the Council of Elders but it really was sort of a republic rather than a kingdom according to the experts

and so um there are probably you know some other some other member of the council took up the like the the executive position or whatever uh during the the few decades at most that capila watu continued to exist as a citystate before it got

genocided but I assume that just tradition while will have to have some kind of answer for that it seems like a pretty obvious question and it is kind

of strange that I never heard about or

at least I don't recall hearing you know

who was the successor of King

suda and so I'm just going to move on to

the next question this is from skolin or

skaden and his question

is what is a

tulpa and I think there was a question

about a tulpa in a previous Q&A

recently I didn't know what a tulpa was

it was just some Tibetan term I'm pretty

sure anyways scolin usually has like

bullet points after his questions and so

he's got this one that says I'm not sure

I'm not a biologist though I think

technically Tyler Duran might count as

as one also sxs's bed sheets if you're familiar with that story and Tyler Duran I'm familiar with because he's in the movie Fight Club also the novel Fight Club um but scks sticks hexen Hammer's bed sheets I never heard the story so I'm not sure what skolin or schuline is referring to here but I did look up tulpa in uh online to find out what the hell is a tulpa and it says in Tibetan Buddhism and later traditions of mysticism and the Paranormal a tulpa is a materialized being or thought form typically inum form that is created through spiritual practice and intense concentration so it would be sort of a manifested being

that's just

mindmade in that case I don't think

Tyler Duran would be a tulp because he

essentially Tyler Duran was just a

hallucination combined with a split

personality of the protagonist of the

movie and the

book so I mean when other people were

looking at Tyler Duran they were just

looking at the main the main character

the protagonist it was it was in his own

mind that he's hallucinating this other

person that isn't him but everyone else

they just considered him to be Tyler

Duran so including Mara his girlfriend

she just called him

Tyler

so yeah a

Tula it could be like an egregor that an

eggor um and maybe in egregor slightly

different egregor are are spoken of in

paganism where it's the belief of all

these people in in this in this being

actually causes that being to exist so

like the devil Lord of the Flies the

monster in the in the in the book Lord

of the Flies forget the movies in the

novel Lord of the Flies that the monster

who was Satan the devil was a kind of

egregor that he didn't really exist

exist in an outward objective form but

it was like he had like this symbiotic

relationship with this dark corner of

every person's mind and that made him

real so a Tupa though would actually

have some kind of physical body

apparently or at least would appear to

have a physical body um and

so I mean it's one of the the psychic

powers that uh a meditator can get

according to to traditional Buddhism is

the ability to multiply their body

manyfold and it maybe that only one is

the real body and the rest are just

these projections that appear real and

might even like feel

real so it might be something along

those

lines but there's really not a lot of

emphasis on tulas in Terra Buddhism but I guess a Tula is just a materialized being a materialized like somebody imagining with such intensity and concentration some being that the being just materializes and maybe magicians in in Past Times have done such things maybe I don't know it could be people with psychic powers can do these things neem Koli Baba up there he may have been able to do that sort of thing I mean he is considered to have been in more than one place at the same time occasionally so yeah I guess that's what a tool p is so I'm just going to move on to the next question this is also from scadden and I

have to point out here that scadden
asked four questions I think he forgot
that he asked the first one about tulas
or maybe it was just a joke question in
which case I shouldn't have gone to the
trouble of answering
it but he had this another another
comment that had three questions in it
which is the first one is with regard to
I don't know how to pronounce this word
hith
hith hith which is a longing for a home
a place or a feeling that no longer
exists or ever existed and then there's
like the bullet point saying why is
harath so prevalent oh I guess that's

the main question why is herth hith so prevalent and then the bullet Point actually is I don't know if it's just a transition from a life of experiences to a life of conveniences or if there's something else I highly doubt that the past few Generations just had a large concentration of old
souls um well hith a longing for a home a place or a feeling that no longer exists or never existed I mean that's just common to the human race I think you know it's like even in ancient times people were wishing for the good old days to come back again the Golden Age instead of this Dark Age this Iron Age that we're living

in so I think it's just dissatisfaction with the way things are and people wanting something that they think anyway would be more satisfactory looking to the ancient past or looking to some future

Utopia I mean unfortunately nowadays it's largely a Marxist Utopia people are looking forward to feminized Marxism castrated

Marxism that that's going to going to be that's that's the thing that they're craving or you know that's their longing for

that um so it's just human nature this harrith or a longing for a home a place

or a feeling that no longer exists or never existed it's just dissatisfaction of the way things are and craving for something that you think will be better maybe looking towards the past like a conservative type maybe looking towards the future like a progressive type maybe just you know look sideways or something you're just looking for a different culture different country to move to different religion to follow whatever it is and it's largely based on this illusion that you're unhappy because of where you are rather than because of your attitude and you're going to take your attitude with you maybe if you change

religions that might have a a change

your attitude enough that you become

happier or just changing your

environment if you're really bad

environment it's really a drag just

changing your environment may cause you

to be happier but as a general rule

you're taking your attitude with you no

matter where you go no matter where you

go there you

are as Buckaroo Bonsai once

said so yeah that's just common human

nature I think and I'm going to move on

to scadden's next question here which is

would you kindly recommend a book for

meta cultivation

and then he's got the bullet point

readers face a paradox whenever they

feel emotional involvement for fictional

characters still a novel's portrayal of

love can convey an accurate

representation to the nature of this

emotion even if the specific details of

characters and events are completely

imaginary okay so would I kindly

recommend a book for meta cultivation I

mean I'm I'm really not um

metacentric I've never really put a lot

of emphasis on meta cultivation I never

liked meta meditation just because it

seems like it's fake you know it's for

me you don't just turn on metto like

like a faucet that it has to be

spontaneous you know it has to be like some kind of genuine spontaneous thing that that just comes out of you not something that you deliberately Beam at at different beings so I mean he's referring to novels in the in the bullet point but I mean Miracle of love stories about neem Koli Baba it's one of my favorite books he had he had a lot of meta or another strange idea that came up is just while reading this is dostv is the idiot that Prince mishkin the idiot in the story um is he was just he was Christlike essentially that's what Doki was trying to do is trying to portray a

a

Christlike person just a genuinely good person and at a higher level he he does symbolize Christ you know it's like he and Regan both competing for the same woman Nastasia you know it's sort of like like Christ and the devil competing for the soul of The

Sinner but Prince Michigan I mean people get pissed off I mean I was I remember um talking to a woman who is just she'd get pissed off reading reading the idiot because Prince Michigan and somebody can literally try to kill him and then the very next day he's he's forgiven them and he's inviting them into his house and so he just he just forgives

everybody he just lets people walk all

over him to some

degree people might like ridicule him

behind his back especially men but I

mean in his presence they really cannot

dislike the

guy so I mean yeah I mean it might help

to read dovi is the idiot but I'm really

not an expert on meta cultivation meta

is one of my weakest

parames I've just gradually mellowed as

I got as I get older so I do have more

compassion and Sympathy for the human

race I I have more use for the human

race than I used to I have less disdain

for Humanity but still I'm I'm just not

a heart oriented kind of a person and

I'm not just gushing with metop and so I

may not be able to recommend a really

good book for that sort of thing and so

I'm just going to move on to scadden's

transgressive Fourth

question which is would you kindly

explain the ethics of Life

creation and then his bullet point says

like if someone cloned themselves only

to keep their clone in a holding tank

for 40 years just in case they need a

new cornea or spleen or if trilobites

were brought back from Extinction only

for them to wreak havoc by invading

cities knocking over buildings and

chasing scantily clad women around God's

willing yeah I don't think the

trilobites are going to come back and

destroy cities I mean most of them

weren't very big and they were Aquatic

and they just got outco competed by more

more um what's the word more derived

life forms more like more more evolved

life

forms but uh kindly explained the ethics

of Life creation well I mean whenever

anybody has a baby whenever anybody

reproduces that is the main kind of Life

creation um aside from just your body

like producing new cells and so

forth but uh yeah the ethics of Life

creation I don't think that cloning

somebody would necessarily be

uh all that radically different from

just having a baby having a

kid um I mean if you have a kid just to

put them in a holding tank and use them

for spare organs that wouldn't be so

good I mean the

Clone yeah I mean if you had a clone and

had them in a holding tank it would

largely depend on whether they were

conscious or not you know if they're

just going insane and floating in this

tank of of liquid

you know nothing to do just total

sensory deprivation so that they're just

insane or something then yeah that would

be worse than if they were just like

completely unconscious it's just like

this

body

so yeah I really don't think that it

would be ethically necessarily all that

different from just reproducing unless

you've got like

experimental like

genetic um like genetic genetically

manipulated stuff like a lot of Science

Fiction um you've got like scientists

that are trying to produce a certain

kind of organism and they have all these

failed

attempts like the fly kind of a thing in

fact I think it was uh one of the the

bad sequels to the fly um with what was

it name Jeff gold Goldberg Goldstein

gold something you know it was like like

uh like the 1980s version of The Fly was

special you know they had like special

effects back then at that time so yeah I

mean it's it' be sort of like the Glory

Days of experimental brain surgery like

back in the 1970s

where let's cut this out and see what

happens so in a case like that I mean

you're you're playing

God and I mean it would be much more

risky

karmically just creating something that

could just go like horribly

wrong um than just having something that

you I mean you you've got a really good likelihood that it's just going to be a normal healthy human being you know like having a baby so the ethics of Life creation there is there's going to be some mention of this later on I remember seeing a a similar question might be coming up really soon about um like the budhist attitude towards this reproduction having children because to exist is to suffer in a way by having children by creating any kind of living organism that is conscious that is sentient in a way you're like damning them to a life of

unhappiness of course it's their own
Karma though that if you don't have this
kid somebody else is going to have
them so yeah I mean it'd be similar to
that I think I really don't think that
the ethics of Life creation like through
artificial means would be all that
different from the ethics of Life
creation through natural means which is
you know
reproducing so it would be it'd be like
on an individual basis again I think
sort of like the
psychotics that I mentioned
earlier that's not a very thorough
question but he asked four and so he's
just going to have to deal with that and

I'm just moving on to the next question this is from Jeffrey and Jeffrey says do photographs prove the concept of time by affirming the past not necessarily I mean you can dream that you're looking at a picture like in your sleep that really is not referring to any actual past event necessarily so I don't think that photographs prove the concept of time I mean anything outside of you doesn't prove anything really that I mean a lot of the early Western philosophers like uh Spinosa and David Hume especially you know they really pounded away at this that I mean you might be able to be

absolutely sure of something that's completely self-contained within your own Consciousness but when you're dealing with something out there out there in in that world the phenomenal world nothing is absolutely certain you cannot have 100% certainty you can canot have 100% proof of anything really

so let's see this this question is is gonna is very similar to the next question and so I might as well just move on to the next question which will and then try to answer both of these questions because this next question is kind of getting into it a little deeper this is from Austin and Austin

says yeah we are recording after almost
an hour and a half I verified that we
are actually recording here okay Austin
says how do immaterialist solve for
continuity existing without Minds
present to perceive for
example if I light a candle and walk out
of the room hours later when I return
the candle has burnt to the bottom and
the wax has melted if physical objects
he's got psychical
objects I think he mean physical objects
if physical objects only exist in the
mind's perception and there was no mind
to experience this how did it
happen well I mean the inventor of

immaterialism which he called

immaterialism in the west is George

Barkley and George Barkley's answer is

that um you know even if the room is

empty and there's a candle burning in

there God knows God is always watching

and you could use this for um

with regard to like a Buddhist like a

Mahayana Buddhist a lot the main

philosophies of Mahayana Buddhism at

least yogachara and majaka neither one

of them accepts physical matter as

real

so they might say that I mean they

they'd have like a smaller version of

Barclay's and materialism where it's not

God Almighty that's looking at that but

there's always all these beings you know

that we can't see

that you know they're like dvas and so

forth that have this view of stuff that

that really helps to like nail things

down and keep things regular keep Law

and Order with regard to like standard

laws of nature and so forth there is

that but I've I've thought about this a

lot too and it's just in a way it's like

the rules that work for this version of

reality that that has to be built into

it regardless of whether there's

physical matter or

not and that might not be a very good

answer um let's see because I'm trying

to recall how I was how I was dealing

with this when I'm thinking about this

as a monk sitting in a cave somewhere

because I used to think about this

sitting in

caves it's like how can you not consider

that to be proof you know in this case

Austin's case it's the candle that

burned down and in Jeff Jeff's case it

was a picture of something that that was

taken in the past although it's slightly

a different question because I guess

Austin is asking you know how can you

say that physical matter isn't real when

you can light a candle leave the room

come back and the candle is burned out

you know it's burned all the way down

it's essentially what you would

expect so I mean to that extent it's

like your it's like your belief in

reality makes that kind of stuff

happen yeah but I mean it's not proof

nothing can be proven outside of your

own mind like the yogachara

Buddhists which is like the most evolved

or it's more evolved than maamaa I think

that majamaa came first and then

yogachara was an attempt to like build

on to maamaa and I don't think they

really they really were an

improvement um but they think that it's

sort of like Mary Baker Eddie says if

there is no physical matter and it's um

it's all our Karma you know it's it's

all

self-contained and so we see what we

think we ought to see and there's

different levels of

consciousness Beyond just the thinking

ego that was something I was I was

trying to talk about in the previous Q&A

that all this stuff like Karma and so

forth it's not at the level of the

conscious thinking ego that there's

different levels of consciousness that

are aware of all sorts of things like

there's a deeper level of Consciousness

where we have like some sort of empathy

some sort of like psychic connection

with other beings and anyone who's got

some sensitivity has felt that at

sometimes that you feel that there is a

certain sympathy or or empathy or even

telepathy going

on it not necessarily at like the level

of the

ego but it's like at this deeper

level and this kind of stuff is is like

in the realm of that deeper level or a

deeper level

anyway and I'm sorry that I can't really

just prove that matter doesn't exist I

think it was Emanuel Kant who said it

was the scandal of philosophy that

nobody has been able to really prove

that physical matter exists or or

doesn't exist because it's out there and

you can't really prove

anything

ah

so yeah that is it's it's just kind of

frustrating you cannot prove that

physical matter exists you can't prove

that it doesn't

exist But ultimately it is irrelevant

whether it exists or not because

everything comes out the same either way

I mean Miracles magic that sort of thing

might be more likely or more possible if

physical matter is an

illusion and I think the uh the

materialists really have a difficult

time dealing with any kind of um any

kind of like parapsychology any kind of paranormal stuff you know they just flat out say it's [__] as a general rule so anyways I'm just going to move on to the next question this is from the Arya sasti project and the Arya sasi project says since the topic comes up frequently regarding Karma action and mental States example A Psycho is feeling pleasure and happiness or nothing at all hacking his or her victim to pieces on the other hand someone is forced to engage in a wholesome act like court-ordered Highway cleanup charity but is not happy about it are mental States equal to emotions it seems that mental states are more

than just an emotional state can you elaborate Define and discuss said mental States so again this is um talking about different levels of consciousness so the psycho who is feeling pleasure at torturing somebody and then murdering them I mean there you can't really call them a happy person like at the surface level they're feeling some kind of Rush you know it reminds me of the movie uh Clockwork Orange you got the droes these teenage gang members who are going out raping and murdering and torturing just doing Ultraviolence and they're just laughing ously the whole time they're doing it and in a way their laughing is just sort of like I mean

it's it's almost like hooting what
they're doing and in a way it's just
trying to like drown out their
conscience what little conscience
they've got you know it's they're just
sort of like like just pushing forwards
with this rush and just ignoring the the
little you know ignoring the more subtle
stuff that's going
on and a psycho I mean they may be
dissociated from the deeper Parts like
any part any kind of compassion like a
sociopath supposedly has no conscience
no compassion but still those levels are
there they're just like dissociated from
it you know they're like their thinking

ego is blocked off from other levels of

their mind that are still there it's

just that they have you know they're

oblivious to

it and the average person really doesn't

have a really strong link to some of

these deeper levels

anyway so there are different levels of

consciousness

they are they are all like

functioning and for the most part we're

only aware of the thinking conscious

superficial ego and you know like the

dream

symbolism and and just deeper levels of

you know like yunan archetypes and stuff

we we we can like

hypothesize theorize about them but we
don't really have
direct um like awareness of them because
we are falsely identified with our
thinking ego that is just a different a
different part of mind it's just like
one stratum that is like
self-referential but these other parts
and just the minds of others are are
like outside of this self-referential
ego and so for the most part we're
oblivious so let's see
here and people who do good and don't
like doing good yeah there's there's
that kind of stuff too you know the kid
who has to help his mother by washing

the dishes or something and he hates it

and but he's still like kind of

overcoming his dislike for doing it so

there is a certain amount of like

self-discipline and like self-restraint

involved when you're doing something you

don't want to do you don't like to do it

but you know it's it's a good thing to

do

so there's there's just different levels

of mind it's not all at the surface it's

not just the surface mental state that

is that is the main mental state or the

most important mental state there's also

this other stuff going on at different

levels and if you try to just be aware

of those other levels you're not it's

not going to work because the part of

you that's trying to be aware of those

other levels is just this one level

that's just the superficial

ego

so yeah mental states are more than just

an emotional state or rather it's mental

states are more than just the mental

states of the superficial thinking

ego

so I guess I I guess I answered that

question sort of kind of and I'm just

going to move on to the next one which

is from Robert and Robert says would you

say alcohol is more harmful than weed

for the mind and mental Clarity I know

comma is based B on intention but

assuming similar intentions in both

cases which is more detrimental I think

overall for the average person alcohol

is more harmful than

cannabis um partly because alcohol is

physically addictive and cannabis may be

habit forming but if there's any

physical addiction it's very mild

compared with the

psychosis or the the pseudo psychosis

The mimicked psychosis of of a hardcore

alcoholic who's like going through

withdrawals and hallucinating and just

freaking

out so alcohol is more addictive also in

my case it makes me more stupid um like

cannabis I mean it's not really a higher mental state it's not really a lower mental state but it's it's just sort of like shifted sideways or something so it's I don't know if it's actually Consciousness expanding but it's it's not really a downer either but alcohol I mean it it affects different people differently but in my case it makes me just kind of dumber and clumsier maybe um less troubled by inhibitions and so forth although cannabis can do that to some degree also but just going with ancient India monks were allowed to smoke cannabis for

medicinal reasons or at least to use

cannabis for for medicinal reasons

whereas alcohol it's against the rules

for them to consume alcohol

period I mean if it's some kind of sauce

that has been cooked where the you know

you put rum into some kind of sauce and

then you cook it so that the alcohol

Cooks out and you still have the rum

flavoring that's allowable for a monk

but even medicine like cough syrup or

something that's got some alcohol in it

that is forbidden to a

monk but monks are allowed to use

cannabis or Bunga as it's called in poly

and uh they're even allowed to carry a

pipe for inhaling medicinal

fumes but it would have to be for

medicinal

purposes so Robert's second question

here is would you say smoking weed

breaks the fifth precept and it depends

on your

intentions like I mean if it if it has

some kind of therapeutic effect and that

is the reason why you're smoking it then

it's not necessarily a bad thing

although if it's just you're partying

you know it's it's for recreational use

you you're smoking it in order to wallow

in sensual pleasure or Euphoria I guess

then yeah it would break the vi precept

especially if it makes you

stupid you know if if you're smoking

some kind of zombie weed that just zones

you out causes you to run red lights and

so forth then uh yeah that would defin

itely break the fifth

preset uh I I probably in most cases

smoking marijuana does break the fifth

precept

although I don't think anyone's going to

go to hell for

it so I'm just going to move on to

Robert's third question as someone

trying to get back into practicing more

would you say meditation meta General

mindfulness throughout the day studying

sutas or sense rest straint is more

beneficial as an initial

Focus wow that's a good question I do think that it would it would differ for different people um you know meditation is generally the way people start but it's I mean practicing meditation without like getting your morals in order and so forth um is not necessarily the best way of going about it meta again I'm I'm No Authority on meta and it seems to me that meta should be spontaneous rather than like artificially stimulated um see General mindfulness throughout the day that is that is a powerful practice but the thing is if you haven't done other practices like

you haven't like simplified your life
and slowed it down and you know you got
some meditation experience then trying
to be mindful of General activities
throughout the day is uh to some degree
going to be an exercise inut utility the
more you do the better but there's a
good chance that if you're just trying
to start right off the bat with
mindfulness of General activities you
know it's like you know when you reach
for for the cup you know you see the cup
You observe the intention to reach for
the cup you start feeling the the
movements of of your muscles and the the
joints and so forth and then you touch
the cup you you're mindful of the

sensation the hardness of it the coolness of it and then there's the intention to grasp the cup and then there's the Motions of your hand and then the the tactile sensations of the hardness the coolness of the cup as your fingers clench onto it then there's the intention to raise the cup off the table and just the the movements the the like the muscle movements the joints you know the the oily feeling in the elbow joint as you bend your arm just all being aware of all of this throughout the day um I think the average person would just crack up before a few hours had gone by U if they didn't just forget which is

what most people do you just start

wandering off on some train of

Association and just completely forget

to be

mindful so I mean it's very powerful

practice one of the most powerful

practices you can do is just to be

mindful of whatever is happening in the

present

moment um but it makes it a lot easier

if you have sort of renounced the world

to some degree you've simplified your

life so that there's not so much

commotion going on that's going to

distract you and there's less things

going on so that it's easier to keep

track of all of it while you're while

you're doing it just be mindful of

it so sense restraint I mean that would

include the the mindfulness but it would

also include to some degree even

morality and a certain renunciation just

simplifying and slowing things down so

that might be a good a good way to start

sense restraint and then get into some

kind of Elementary meditation and then

gradually I mean certainly studying

sutas might be right off the bat that

might be first just to get yourself some

familiarity with what it is you're

trying to do you know you read the

instructions before you start putting

the thing

together so yeah I mean studying some studying some dhama studying sutas and some some basic sense restraint which would include morality and you know just slowing and simplifying things um and then you know getting a little meditation I mean it's not necessarily something you should do one of these at a time you know you get sort of a a regimen of different things going you know so you might have a little bit of dhama study and then you meditate you know and then throughout the day you know you is trying to have some sense restraint and certain amount of mindfulness which hopefully will improve that sort of thing and if you're a heart

oriented person you can you can beam

meta too I

guess so I'm just going to move on to

the next question which is from ruie and

ruie said what's the translation of The

Diamond Cutter Sutra that you use or

have

read well what are you doing

yeah what's the matter

what I think the dog is scared or

something cuz she just like jumped into

my lap look at

this yeah you're going to have to go

back down though yeah you're going to

have to go back

down poor Tater you guys play

nice okay so the translation stop it

stop

it they're not stopping

it what's the translation of the diamond

cutters that you use or have read well

I've read more than one translation I

think the one that the first translation

that I read that really made the most

impact on me was the shambal LA version

and I don't recall who the translator

was but the Shambala version was it was

two sutras combined into one volume it

was The Diamond Cutter Sutra and then it

was the platform Sutra of Hui Nang or

just the Sutra of Hui Nang and whether

this sh Edition is still in print I

don't know probably you could get like a

collector's edition off like eBay or something even if it's out of print you can still get these things um but that was that was a good book that was one of the most important books I read as as a young man was the Shambala combined Diamond Cutter Sutra and Sutra of Huang in one book um I do have a Diamond Cutter Sutra behind me and I think it's Edward con's translation I just found it in in a library in Burma and then just wrote it out into a notebook without without the unnecessary footnotes and so forth but Edward con I he may have even done the Shambala Edition but he his translation is not the best like you

know most sutras or sutas start off with

thus have I heard at one time the Buddha

was staying at like you know J GR or

whatever and Edward con trans he I mean

he he messed up right off the bat where

he he translated as thus have I heard at

one time but the at one time is replying

to what comes after thus have I heard

you know thus have I heard at one time

the Buddha was staying at you know the

Jada Grove or

whatever

so I think I might have fixed that in my

version I think I I did modify K's

version just to satisfy myself with

regard to certain things

but um

yeah I can't say that I ever came across the best possible translation of The Diamond Cutter Sutra I think there's another version of it uh in the Buddhist Bible there's this there's this old book called the Buddhist Bible that has all all kinds of sutas and sutras some very loose translations in there that might also contain The Diamond Cutter if they don't it it should because any Buddhist Bible that contains Mahayana texts should have The Diamond Cutter in it the vaj

cheda

so yeah I've read more than one translation I'm pretty

sure including Edward con's

translation so I'm going to move on to

the next question which is from drunk Dr

and this is an easy question to answer

drunk Dr asks do you have any favorite

left-wing activist monks in the west do

I have any fa favorite left-wing

activist

monks no I don't I don't have any

left-wing favorite left-wing activist

monks I can't think of very many monks

in general tend to be a bit more

conservative than lay people in the

west um partly because you know they're

they're actually following an ancient

tradition so they are

traditionalists you know they are

conservative in that in that

regard

um yeah I don't even think I have any

favorite leftwing Act AC IST lay people

in the west there's a few that are fun

to make fun of that's about

it so I think I'm just going to move on

to the next question which is from

yugao and yugao says do you think there

is a big Collective mind of human race

that mimics the one of a single

person example being when we as a race

will you stop it why do you what what's

the matter with you what's the matter

yeah I think part of part of the problem

is that both of them are in

heat so just stop it you guys no you

don't get to jump in my lap I'm busy

come

on okay back to yuga's question here do

you think there is a big collection a

big Collective mind of human race that

mimics the one of a single person mimic

example being when we as a race have a

choice to do the right thing we just do

the wrong color itively and vice versa

like there is a huge ego in play

um I assumed at some level there is a

big Collective mind of of the human race

at an even bigger level there's just the

big Collective mind period you know all

sentient beings you know at the like the

fundamental level it's all

interconnected um to what extent there really is like a boundary around the human I mean there there's so many semi-human kind of Minds out there you know like really crazy people and just really stupid people and just you know people that are just like very like challenged and dysfunctional and so forth that there's going to be like a blurry like a blurry boundary on the outskirts of this Collective mind of the human race so I'm not exactly sure to what extent that there would actually be a kind of super beinging

I think what's more likely is you've got sort of the collective Mind of a culture

where everyone is sort of tuned into the same set of values and so forth so there's this similarity and it creates sort of a kind of group Karma that from the point of view of terado Buddhism there is no group Karma just like from the point of view of evolutionary biology there is no group Evolution that know occurs at the at the the individual level but still when everybody is has the same kind of attitudes the same sort of values the same beliefs and so forth that there's a lot of parallel Karma that makes it seem as though there's group Karma um and that's setting aside the whole real like coalescing group mind at a at a fundamental

level so I think I'm confusing myself to some degree here probably confusing you as well if you're actually listening and not just you know playing on your phone or something

so yeah I do think that the cultural Collective mind or you know like the national Collective mind would actually be more of a a thing more of a significant thing in with regard to the human race than just the huge entirely human mind it may be that this huge entirely human mind is sort of helping to keep the the laws of physics regular and so forth but I think it wouldn't

just be limited to

humans

so yeah I mean at some vague level but I

do not think that it's really

significant that I do think that like

the mind of a society of a culture would

be more of a a

significant being super beinging than

just the human race in

general and so I'm going to move on to

Yu's next question which is I rarely

have outbursts but when I do I apologize

and try not to repeat it but people

around have them often and are

Unapologetic about it yet they stick my

few into my face a lot example being my

great grandma was a drunk and my

great-grandfather only was drunk once when he complained about it she was sticking that one time to his face every time why is that well I mean partly that's just female psychology that my father who was an authority on women he was married five times he had this saying which is not politically correct so trigger warning trigger warning but he used to say you can come home from work and find your wife on the middle of the kitchen table making love to a peg-legged negro cab driver and within five minutes she's going to have it all twisted around so that it's all your fault and you're a no good son of a

[__] so in a way it's just sort of evolved into the female psychology to use this kind of stuff as a kind of defense mechanism because in in the distant past and In some cultures even today women can get slapped around by men you know it's like men were bigger and stronger and before you had like liberal policies and feminism and so forth men could pretty much do what they wanted in their own house with their own woman and so or in the tribe in the Hut whatever the cave and so women got really good at just sort of using mind games and just using like accusations and so forth and just deflecting from from things that

they maybe did wrong by like emphasizing

something that you did wrong you know as

a kind of defense mechanism

so let's see here so that's one thing

that's just female psychology at that

level but

uh let's see so I mean the main question

here is like let's see what is the main

question he just Why is that question

mark so I guess I'm going to have to

read the whole question again I rarely

have Outburst but when I do I apologize

and try not to repeat it but people

around have them often and are

Unapologetic about it yet they stick my

view into my face a lot yeah well I mean

it's in a way of justifying their own

their own position I guess it's like

yeah you do it too or you've done it

before that kind of a thing it's it's

it's a kind of defense mechanism I guess

you know like like great grandma the

drunk great

grandma

gosh subtle questions this is kind of a

subtle

question yeah okay I guess I

answered I guess I answered that

question so I'm just going to move on to

uh yuga's next question here I want to

be good example to people around me but

I'm not perfect I have a feeling people

just remember my UNH wholesome actions

even if they are minuscule to Wholesome

ones what to do so this is very similar

to the prev question which I was having

difficulty

answering um I have a feeling people

just remember my UNH wholesome actions

well it may be that if your wholesome

actions are spectacular ones and your

wholesome ones are just sort of you know

kind of

dull you know unnoteworthy ones then

yeah people might um might remember the

time you chimped out more than they

remember all the times that you didn't

chimp out

so yeah I mean it's partly your I guess

it's your own Karma

essentially and I I assume some of it is

just you know your interpretation of the

situation that you're just not noticing

that when they are wholesomely accepting

you in a in a positive way and you're

just singling out the their UNH

wholesome nonacceptance of you um in

certain cases or something

so it may be that you're also doing the

same kind of

thing that you have a feeling that

people just remember your UNH wholesome

actions which is sort of like projecting

like UNH wholesomeness onto

them

um gosh I mean I don't know Yuga well

enough to know like what he's like I

mean if I like had to work with him

every day then I would be able to

psychoanalyze him here and you know like

maybe come up with a better answer but

in this case it's like why do people see

my bad points much easier than my good

points I can just like generalize

speculate but I mean I have no

familiarity with the like the exact

situation

here so maybe you're just associating

with people that have like a a negative

cynical kind of attitude

I don't know so I'm just moving on to

the next question this is from Joo Joo

says I think I heard somewhere that

actors have or Do Bad Karma due to

acting but what if actors have helped

people feel happy and good modern actors

and play actors of antiquity yeah there

is a sua where the Buddha does say that

actors go to

hell that some actor was telling the

Buddha that you know somebody told him

that they're going to go to the like the

the of the The Laughing gods or

something and and the Buddha says Noah

that's not going to happen the actors go

to hell and whether the Buddha really

did say that actors go to hell or not I

mean just because you see it in the text

does not mean that the Buddha really

said it that most of the words

attributed to the

Buddha you know out there are false I

mean the Buddha didn't really say

them I mean sometimes you see Buddha

quotes where I mean I know enough poly

text to know the Buddha never said that

you know it's just some Feelgood meme

kind of quote that just got put into the

Buddha's

mouth so anyways getting back to actors

I mean what if actors have helped people

feel happy and good well I mean so what

I mean drug dealers help PE have helped

people feel happy and good prostitutes

have helped people feel happy and good

just because you're causing pleasure to somebody doesn't mean that it's like a wholesome kind of pleasure that they are experiencing personally I don't think all actors are going to go to hell I think actors in general I mean there is a reason why show business people have always I mean they they have not had a very high status in society in certain ways like in ancient Rome an actor was what was it called infamia had this they had this um status of infamia where they were sort of a citizen but they didn't have all the rights of citizens I don't know if they were able to vote like Gladiators dancing girls like probably Chariot drivers like in the chariot

races that kind of a thing that it was sort of a disreputable kind of kind of job and they tended to be not the the most upright morally people like also in the Middle Ages actors in in a lot of countries they could not have any kind of church service done for them you know like baptisms well I guess they'd be they'd already be you know old more than old enough to be baptized by the time they became an actor marriages funerals that kind of a thing they were forbidden they couldn't be married buried in a churchyard like in Shakespeare's time it is well known they had no actresses that all the female

roles in Shakespeare's play plays were

originally played by

boys and it was like common knowledge or

common belief back then that an actress

was not so different from a

prostitute and so nowadays it's just

kind of ironic that actors are like

trying to in a way they're set up as

like Paragons of they're like role

models to be emulated or something

although that's kind of in Decline now I

mean show business people it's

like it's their reputation is is in

Decline it seems to

me partly because they're all just like

Looney lefties for the most part like

Robert dairo I mean he has not helped

his reputation as a great actor by just having this horrible case of trump derangement syndrome saying that Trump's going to become a dictator if he becomes president just completely ignoring the fact that he's already been president once didn't do that kind of stuff

anyways actors yeah I mean to be a good actor in a way it's like you have to lack a spine you have to be able to like flow and like a just sort of prot and kind of a person that I mean you don't have like a a real firm moral compass as a general rule I'm sure there are

exceptions to this I'm sure there have been virtuous respectable actors and actresses that that they're out there but like a professional actor like let's say Robert dairo I mean he's played like really horrible roles I mean he's played a lot of like murderers I think he he played like some kind of like like satanic figure in one movie at least one movie and so it's like they're sort of leading people off into some imaginary samsaric world that I mean especially lately is is not going to be particularly uplifting you know it's just wallowing in sensuality so that's I think that's what the Buddha was really getting at or at

least the the Buddha as portrayed in the suta was getting at and that it's just leading people astray into an even falser reality than the usual reality plus some wallowing in sensuality and included in that like watching entertainment shows anyone keep keeping eight precepts shouldn't be doing that if you keep eight precepts you shouldn't be watching movies for example but some movies they're uplifting profound movies but most of them are not and same goes for plays I guess so I guess I'll move on to jod Do's next question which is what did Buddha say about the size of the

universe and the number of World Systems and I don't think the Buddha really declared the the universe was any particular size or that there was any particular number of World Systems and I assume that it's infinite I'm pretty sure that the official position of terraa Buddhism is that the universe is infinite in size and that there are an infinite number of World Systems different brahmas will like a mahab Brahma may have like overlordship of a thousand World Systems or 10,000 World Systems but I mean it's just infinite no beginning and no end samsara has no beginning and no end so yeah I do not recall any suta in

which the Buddha was declaring the

universe is such and such

size and uh you know there are such and

such number of World Systems I don't

think so I think it's just assumed that

it's infinite and so I'm going to move

on to the next question which is from

mraa

and mitraa Buddha says how are predatory

animals like a lion for example able to

ascend and be reborn into a higher being

if it's in their nature to commit acts

of violence and eat other sentient

beings

um well it may be from Buddhist point of

view that they're not going to ascend

from being a lion necessarily that they may get a lot of bad karma from being a lion be reborn as like a goat or something and then gradually eventually you know they'll become a a noble white Royal elephant or something that has some some chance of getting out of the animal realm so that that would be from a Buddhist point of view another possibility is that the lion may have certain positive qualities that compensate for the fact that it's killing anales and zebras all the time but probably a more Orthodox approach from Buddhism from a Buddhist point of

view a terado Buddhist point of view is that yeah I mean it's any predator that is killing animals and like a cat that's even like playing with the mouse before it kills it that sort of thing that uh they're probably not going to get out of that kind of existence and be reborn as a human or you know any kind of higher being that you know they're just going to keep cycling through these different animal existences until finally they become a herbivore for a while or you know some kind of peaceful nonviolent kind of animal and then maybe from there they have more of a chance to escape from the animal realm but it is

extremely difficult and rare according

to Terra Buddhism for any being to

escape from the animal realm it does

happen but it's it's not

easy so I'm just going to move on to the

next question this is from PSA and this

is a long one it's kind of an

anti-natalist sort of

question and he he there's like this

long introduction before he gets to the

question so I better just weigh into

this PSA says there is only one suta

that seems so illogical and

counterintuitive to the dhama that I

doubt it was actually taught by the

Buddha it's the Puda where the Buddha

states that even if you carried your

parents on your shoulders for 100 years
you still wouldn't be able to repay your
debt to them I really would appreciate
your wisdom and compassion regarding
this topic please there are three
important points I wish to make one in
order to have children you need to have
a huge amount of lust and sexual desire
and act upon it without any kind of
birth control method when did this act
all of a sudden become extremely
meritorious question mark but this isn't
one of the questions this is rhetorical
I guess sex was never praised by the
Buddha monks are not even allowed to
masturbate two this Su up puts a huge

amount of responsibility on the children and makes the parents seem like the ones who need to be raised educated and protected according to picha Samu parents are the ones reacting to TNA and aana which leads to bah and therefore bringing more suffering to the world if anything parents should apologize to their children for bringing them into this world three this teaching gives me a free path to travel around the world having unprotected sex with hundreds of women and impregnating them all and abandoning them all and then I can send a letter to my hundreds of children saying even if you carry me on your shoulders for 100 years you still cannot

repay the debt you have with me for the extremely meritorious Act of banging your mother so this suta seems more like a form of controlling people added by the Elders of the community at the time and here are my questions for you so his first question aside from the rhetorical one do you think this suta was actually taught by the Buddha please kindly explain why um I think it's it's like a toss up he may have said it and maybe he didn't

so let's say for the sake of argument the Buddha did say that we owe a profound debt to our parents partly that is based on ancient Indian tradition

where reverence for your parents I mean

it's in the Ten Commandments too you

know honor thy mother and father that it

was just built in to premodern

Traditions that you honor your your

parents and even if they're bad parents

I mean from the Buddhist point of view

obviously like honoring and serving even

bad parents is better than just treating

them like

[__] I mean it is true that they they

produced you I mean it's according to

your own

comma so I mean you don't have a whole

hell of a lot to complain about in a in

a sense you chose your own parents

through through just the the working of

comma or

Karma so I mean I suppose I should

before even answering these question

systematically I suppose I should back

up a little bit getting to some of the

things he says in this Preamble this

essay let see he first of all it's it's

strange that there is only one suta that

seems so

illogical that that he doubts that the

Buddha really said it I mean there's so

much in in the poly text way more

bizarre than saying that you should

honor your parents even if they're bad

parents so I mean like the Buddha like

when he's born you know he's just takes

off walking with lotus flowers

blossoming under his feet so his feet

don't touch the ground and then he

starts talking saying how great he is

this is his last life and then he just

reverts back to being a normal baby

after that I

mean how can how can that be more

logical and intuitive than the Buddha

saying that I mean you should honor your

parents

so that's that's one part let's see in

order to have children you need to have

a huge amount of lust and sexual desire

and act upon it without any kind of

breath well that's not necessarily true

I mean at least one parent presumably

the father may have had a huge amount of lust and sexual desire but it is just common human behavior and it's not only common human behavior but it's just natural necessary Behavior especially in premodern times that's just what people did it was your duty to do it that's just what people did and it's not that you're honoring your parents simply because they were horny at one time I mean that's not what this is all about at all nowhere does the Buddha say that you should honor your parents because they were horny no it's for other reasons it's for bringing you into this world and like in

a situation where you can hear dhama at

the very

least

so when did this act all of a sudden

become extremely meritorious it didn't

but that's not the point I mean you

don't honor your parents because they

were horny and had sex and and and then

wound up with you that's not

why I mean you you honor them mainly

because they are your parents and that's

just what you're supposed to do and also

you honor them

because they created you in a sense they

may not have done a very good job they

may be bad parents or some such but

still I mean you're here because of them

and so I mean especially if you're
practicing dama you're you're attending
to what the Buddha said it's because of
them that you're able
to and it's just I mean again it's just
tradition throughout the world in Pre
modern
societies most modern societies that
mean you Revere or at least you serve
and honor your
parents I mean in in Burma you serve and
honor your seya also which is like
sensei in Japan it's like your teacher
that if somebody teaches you something
it could just be like how to fix cars in
Burma he is your seah and you're going

to take his side you're going to defend
him you're going to serve him you're
going to help him if you can they have
such a great veneration for teachers in
Burma that teachers will have students
from decades past just coming and like
literally bowing to them and offering
them present and so
forth and this is a similar kind of a
deal so let's
see two this sua puts a huge amount of
responsibility on the children and makes
the parents seem like the ones who need
to be raised educated and protected well
I mean it goes both ways I mean the
responsibilities go both ways it's not
just that children have responsibilities

to their parents the parents have

responsibilities to their children also

even if they are not very good at living

up to those

responsibilities so let's see this

teaching gives me a free path to travel

around the world having unprotected sex

with no it

doesn't I mean especially there's other

teachings saying that promiscuous sex I

mean that's that's sensual misconduct

Kam so let's see here

okay so getting back to his his three

questions again do you think this suda

was actually taught by the Buddha please

kindly explain why um there's no way to

know for sure no way to be absolutely

certain whether the Buddha really said

this whether you said the thing about

actors going to hell well whatever I

mean it just says that in the text the

texts are not necessarily 100% reliable

but I mean it's something that somebody

in ancient times may have said I mean

the Buddha may have said it maybe he did

maybe he didn't I don't

know so let's see the second question oh

there's only two

questions the second question is if you

answered yes how does this logic align

with the dhama it seems completely

contradictory to me but I'm open to a

different opinion for anyone hearing

this my question is not meant to be an assertion of my beliefs I'm honestly looking for the right view regarding this matter with regard to anybody you're better off having benevolent feelings and you know being nice to them than having malevolent feelings and being mean to them and with your parents because it's just built into the human species built into the primate order that I mean parents s are you know they're the lifegiver and I mean you just serve you obey your parents I mean there's also a a rule that a monk is not supposed to be ordained without his parents

consent I mean it's just premodern

culture is largely responsible for this

sort of stuff and just human nature in

general is partly responsible for it

also but it's just the tradition you

Revere your your ancestor s and your

parents are your immediate

ancestor and I mean it's just it's just

cultural

partly in their family so that gets a

little bit of uh like evolutionary

biology and stuff thrown in at that

level when you consider them to be

family you know they're you you've got

their

DNA but I mean I mean as I have to admit

I really don't have a lot of family

family sentiment that my family was not

a close

family so I

mean unlike most people I think I have

stronger feelings for the people I have

chosen to be with rather than the people

I was just just born with you know it's

like it's it's more significant to me

that I choose to be with somebody you

know a friend or you know a wife than

just like a brother or or even my mother

we really my mother and I really did not

see eye to eye I think I outgrew my

mother like around the age of 13 that

just spiritually she just was like a

toddler she just didn't get it she

didn't have a spiritual or religious

bone in her body she was just just very

like somar Centric

person but still I mean she did try to

be a good mother she I mean she didn't

always succeed she was not a

particularly wise person but still I

mean that was that was one thing that I

used to feel um disappointment in that I

was a monk I wasn't able to take care of

my mother when she got old she certainly

could have used the help and here I am

living in a cave in

Burma I was in Burma when she

died but I'm not sure that I'm even even

answering the question

anymore see

here yeah I mean it just makes sense

that it's better for you to be

benevolent towards your parents than

malevolent or even indifferent towards

your parents even if they're bad parents

I mean you can still forgive them that's

virtuous you can still serve them which

is

virtuous

so yeah I think it may be that

maybe that uh let see PSA just has sort

of parent issues maybe his parents were

not the best

parents but um I think he's looking at

things from a very modern or even

postmodern point of view where like the

family is just being deconstructed

essentially but family sentiment is very

strong up until modern time

I mean there have been times of like

societal decline like Rome or something

where you know family values and like

respect for one's family and so forth

has has fallen by the wayside to some

degree but um it's it's generally not a

healthy state for

society so I'm just moving on to the

next question here this is from

philalethes and I don't think

philalethes has has asked questions

before so philes

says well I wanted to ask if it's

possible for you to do a comprehensive

comparison of all the sects of Buddhism
and I'm curious why you reject Mahayana
I don't think you have any videos on
that so I'd love to see one also talk
about Zen please and your opinions on it
since that's the version of Buddhism
that interests me the most I understand
all your points about Buddhism in
comparison to other religions but why
not
Mahayana well I mean I don't think I'm
going to be doing a comprehensive
comparison of all the sects of Buddhism
here in this Q&A especially since we've
already been going for well over two
hours

um

but let's

see he's curious why I reject

Mahayana well I mean I I I like certain

certain schools of Mahayana I like Zen

I've got Zen books on the bookcase back

there I like Zen Coons for example I I

have a lot of respect for nagar who is

not terab

Buddhist

um so I mean when he says I reject

Mahayana what I'm essentially doing as

acknowledging that most of what is

taught by Mahayana Buddhism was not

taught by the Buddha when I became a

Buddhist I wanted to follow what the

Buddha taught that's why I'm a Buddhist

I mean I don't want to follow some tradition that was cooked up centuries later I wanted to follow what the enlightened founder of tra tradition taught as well as I was able so I started doing like investigations like detective work what did the Buddha really teach I learned very quickly that not everything in the poly Tex is likely to be authentic teachings of the Buddha and so mainly I reject Mahayana to the extent that I just acknowledge that even though a lot of it is very profound very useful there I'm I assume there have been enlightened Mahayana Buddhists even though Mahayana

supposedly you know postpones Enlightenment indefinitely for the sake of liberating all beings which don't really exist and there's an infinite number of them and it's never going to happen so I reject Mahayana to the extent that Mahayana rejects what the Buddha originally taught so I mean I don't reject Mahayana anymore than I reject Hinduism for example I think there's a lot of wisdom in Hinduism you know like some of the upanishads the babad Gita some Hindu swamis are extremely Advanced I wouldn't be at all surprised if there had been more enlightened Hindus than enlightened terraa Buddhists despite their wrong

View and all that

so I mean really I'm not so much

rejecting mahayan as just

acknowledging that most of the teachings

of Mahayana or at least the teachings

that deviate from Terra most of those

teachings that that are not found in

terada were not taught by the Buddha it

was just stuff that got invented later

and some of it is like going against

what the Buddha taught

like postponing Enlightenment

indefinitely

so I guess I can back up he wants a

comprehensive philalethes here wants a

comprehensive comparison of all the

sects of Buddhism well I I can give like a really brief history of Buddhism what so you start off with what the Buddha originally taught and it was very like intuitive and not very structured probably at the beginning I mean there was no rules of monastic discipline you know no uniform that the monks all wore that looked the same and all that um no monasteries even at first and then um Buddhism struck traction it started getting popular after the Buddhist time like within a 100 years Buddhism was on fire it was spreading and just different different places would have different just because of

isolation I mean they didn't have um the information age back then you know news would travel only as fast as a monk could walk essentially and so just isolation and just different teachers emphasizing different things resulted in Buddhism starting to split apart into different sects and some of these sects just kept I mean they just kept going and going in weird directions until they hardly resembled what the Buddha originally taught and Mahayana was I mean in some some like strands within Mahayana were like a reform movement like PR paramita

was trying to get back at what the

Buddha originally taught because even in

like Terra Buddhism it became so

Scholastic and just like philosophical

just so much like thinking just

cogitation like ABI dama and so forth

Just list after list after list and just

these extremely complicated attempts at

explaining everything

intellectually even though they're

trying to pass it off as something the

Buddha saw in his in like a flash of

insight

but a lot of it just it it doesn't

really stand up to scrutiny so some of

Mahayana was attempt to just get back to

like the original Spirit of Dharma and I

think that like Zen did a good job of

that maaka did a good job of that pragna

paramita did a good job of that but then

other other schools are just like

veering so far away that you've got like

in Japan like nii Ren I think it's nii

Ren where it's they're essentially like

Turned Buddhism into worshiping the

Lotus Sutra which is like Apocrypha the

Buddha probably didn't teach the Lotus

Sutra

buto as a kind of prayer or Mantra just

you know I to the the Lotus

Sutra which again probably does not

accurately represent what the Buddha

taught so I mean just some some schools

of Buddhism um and Mahayana has done this more than terraa just kept wandering farther and farther away from what the Buddha originally taught while still retaining certain elements of it like Mahayana is just like a full spectrum from the ridiculous to the sublime Hindu ism is like that too so let's see he says I don't think you have any videos on that so I'd love to see one actually I did have a video on Mahayana Buddhism comparing terava and Mahayana and dealing with like the evolution of it and so on and so on YouTube took it down they deleted it for the safety of the viewers but it's still it's still on bitshoot so you might be

able to find

um a video that I did um with aan Puna

discussing you know the comparison in

contrast of terraa and

Mahayana but terraa I mean it's not the

original Buddhism it's already like a

deviation from the original teachings

how much of a deviation is is very

debatable so let's

see also talk about Zen please well I

mean my original idea was to become a

Zen monk until I got converted to terava

when I realized that terada comes closer

to what the Buddha originally taught and

again like I started out saying if I'm

going to be a Buddhist I want to follow

what the Buddha taught especially if I'm

going to be a monk like a professional

full-time

Buddhist not just a part-time Buddhist

or you know sort of a casual Buddhist

but if I'm really going to dedicate at

my life to being to practicing Buddhism

I want to practice what the Buddha

originally taught what this enlightened

founder of the system originally taught

and so you have to like cut through the

Deadwood and most of Mahayana winds up

in the Deadwood except for the parts

that are similar to what's found in

terraa there are certain aspects of Zen

where they may come closer to what the

Buddha originally taught than ter does

now although you can still find it in

the texts the poly

texts so I mean Zen with regard to its

sort of iconic clasm in a sense you know

it's it's disdain for dogmatism I mean

that comes closer to what the Buddha

originally taught than terraa as it

exists today but then adding in pure

land elements and like sort of

mythological svas and so forth it really

doesn't

help

so let's see I guess I answered that

question I say I guess I answered that

question probably a dozen times at least

in every Q&A

video but I I really do I I do think

that probably I sort of answer that

question and so I'm moving on to filth's

second question which is where can I

make a donation to

you well I mean if you look in the links

the URL links below my

videos then you can find uh a means of

making a donation if you so

desire and

uh yeah generosity is virtue it's just I

I feel really kind of cringy like asking

for donations anything like that I mean

it's very helpful but um mainly I'm here

to just do what I'm doing as a kind of

Public Service to um you know some

people appreciate this that's good I'm

not doing it for the purpose of you know getting any like physical reward out out of it but um some people have been have been generous and I am I am grateful for their generosity grateful to them for their
generosity so yeah where can you make a donation is look in the URL links below the video and you should find some link that works that that you can like there's I think there's uh let's see PayPal no not PayPal what is it I don't even remember now um I think there's like cash app or something that I don't think anybody uses but there's I think it's PayPal that people use sometimes or

also I've got a subscribe Star channel where you can subscribe to make like a a monthly contribution of as little as $5 so there's that also I I can't really say that you get any extra perks from being on my subscribe star like some people will say if you're on my subscribe star or my patreon they wouldn't take me on patreon I was too controversial even as a monk for them for patreon to accept me as a client but um you know some people say you know you subscribe on patreon or whatever and you get like you get to see these extra videos lot of people don't get to see or you get these extra advantages and so forth and all the only

Advantage you get for subscribing to my subscribe star is you the virtue of generously supporting me plus I mean you can see my videos and stuff on the Subscribe Star channel but I mean they're on YouTube also and and bitshoot and lately on Rumble

also

so I answered that one pretty sure so I'm moving on to the next one this is from Twin Wasabi and twin Wasabi says any thoughts on the Dharma Initiative and I guess the easy answer to that is nope because I don't know what the Dharma Initiative is what is the Dharma

Initiative yeah I I don't know what the

Dharma Initiative is so yeah that's my

main thought on the Dharma Initiative is

what is the Dharma Initiative I don't

know I

I I must have been absent on that

day so I'm just going to move on to the

next question here this is from ketchup

and I do recall a ketchup asking

questions months ago and then he uh was

satiated I guess with my answers and now

he's he's back for more so catchup says

what percentage of your viewers do you

think practice

mindfulness

well golly it's it's hard to say because

there isn't any like cut off between

unmindful and mindful everybody's got
some kind of mindfulness according to
Abid dama philosophy anyway you know
every mind moment has mindfulness in it
you know it's like mindfulness is just
one of those mental states that has to
be in a human mind just pretty much
every mind moment but practicing
mindfulness that's where you're trying
to be more mindful than the average
person it's not just regular mindfulness
it's like right mindfulness it's not
just natural mindfulness It's
Supernatural
mindfulness or
something what percentage of my viewers

do I think practice mindfulness well I mean pretty much everybody's going to be practicing at some point where you're doing something dangerous or it's like you got this you got this like a bowl of water that's full to the brim and you've got to carry it without filling any then in a way that's a kind of mindfulness you know you any tight RPP Walker tight RPP Walker has got to be very mindful in a sense you know do rock climbing you got to be real mindful when you're when you're rock climbing because if you space off for like a fraction of a second you you may be dead same goes for like motorcycle racing that's why some

people are addicted to rock climbing or motorcycle racing is it forces them to be in this mindful expanded State of Consciousness that they can't really cultivate without the rock climbing or the motorcycle racing it just forces them to be in this expanded state of now so I'm not exactly sure where to draw the line between practicing mindfulness and not practicing mindfulness so I mean what percentage of my viewers do I think try to practice mindfulness maybe that would be a better a better question for me to answer what percentage of my viewers do I think try to practice mindfulness I would guess at

least half at least well members of my Discord server probably more than half of them are trying to practice mindfulness sometimes not all the time but sometimes with regard to people that watch my videos I have less of an idea of the the full spectrum what the bell-shaped curve would be like with regard to people that just watch the Youtube videos um but I would guess it would be into double digits anyway a significant amount of my viewers I would assume try to be mindful sometimes they make like a deliberate conscious effort to be above the level of just average everyday semi-

mindfulness so I'm going to move on to

the next question this is from

Raphael and Raphael says do you think

your meditation would have been more

successful if you had been ordained in

the soo tradition that Soo Zen I asked

because you said that your meditation

got much better when you became

frustrated and stopped seeing

Enlightenment as the goal of your

meditation according to dogen there

should be no expectations at all during

zazen yeah there should be no

expectations at all when doing terraa

Buddhist Meditation

either um I'm not sure that my

meditation would have been more

successful if I had been ordained as a

Soo Zen monk partly because as I say

it's it's all there in Terra

also

so um and and the kind of meditation I

was practicing especially after I'd been

a monk for several years I mean it a lot

of it was essentially Soo Zen meditation

like like shikan

Taza so

um yeah I'm not sure that my meditation

would have been more successful if I had

been a Zen monk because I I wound up

practicing like essentially a kind of

Zen meditation anyway and I mean all the

the the essential teachings are there in

Terra and those were the ones I was kind

of drawn to like the AA waga is very

zen-like

and that that was like my Bible it was

like the AA waga is what kept me in the

monkhood for 30

years so yeah I I kind of doubt it's

possible but I kind of doubt that my

meditation would have been more

successful if I had been ordained as a

Zen

Monk and I'm getting a lot of questions

where it's like I really can't say what

the answer is because it's speculative

you know it's speculation that question

was speculation it's like maybe maybe

not you know that's that's about as far

as you can get with with the

answer so let's see if we have better

luck with pyramid here pyramid's asking

the next question which is did you end

up confronting that monk you witnessed

slapping that girl's booty and he's

referring to a time I was in I was a

monk in rangon Burma walking down the

sidewalk another Monk about 50 feet in

front of me was walking in the same

direction as me so I was like following

behind him and I've watched him swerve

deliberately out of his way I mean

obviously he deliberately swerved out of

his way so he could grab the ass of a

pretty girl standing at a at a bus

stop and at the time I wanted to just

walk right up to him and tap him on the shoulder and then just deck him just punch him in the face but I didn't so I didn't confront that Monk and if I had confronted that monk I might have wound up in jail or you know it would have been worse than if I didn't confront that monk because I mean I really wanted to just just beat him up and and that would have been inappropriate too to grab a pretty girl's ass at a bus stop is inappropriate behavior to beat up a monk on the sidewalk is also inappropriate behavior so it's just as well that I mean that kind of stuff it just goes on

in in Buddhist countries you know you're going to have crooked sloppy monks just like you have crooked sloppy ministers crooked sloppy priests you know wherever you go it's it's you're never going to have just all like virtuous saints that are ordained or or in the clergy or whatever there's always going to be some people that shouldn't be there so yeah I didn't I didn't really confront him and I'll just move on to the next question that was at least a question that I was able to answer easily this question is from Wayne and Wayne says if the oldest of the sutas are the original teachings of the Buddha and the Buddha says don't

believe anything everything is empty

this sounds a lot like the teachings of

Zen thoughts well yeah it's like some

people some like Scholars have said that

the ateka waga which is like the largest

fragment of archaic really archaic

primitive Buddhism still in existence as

far as I know that is it's like pre-

terraa Buddhism it's very old

that it's it has been called by some

Scholars as Proto maamaa and they they

just freely admit I mean it does

resemble Zen in a lot of respects and

that's sort of getting back to what I

was saying earlier about how some

Mahayana schools really did try to get

back to the original

spirit and so Zen did that to some

degree also PR paramita did that to some

degree maaka did that to some degree um

some other schools not so

much so yeah it was uh like Zen was like

a reform movement or at least some

aspects of Zen were a kind of Reform

trying to get back to the original

spirit and get away from all of this

like Scholastic dogmatism which was

taking over the the earlier schools of

Buddhism as they continued to develop

change over time and just more and more

like scholar monks just coming up with

more and more philosophies and so forth

it really was just getting cluttered and

just obscuring the original Spirit which is don't believe anything no beliefs no perceptions no view so yeah I think that really early Buddhism it does resemble Zen in certain ways I mean bodh but concept is is nowhere to be seen seen but just that idea of you know just view the world as empty and you know don't cling to any of it that kind of thing that's there are like a stronger tradition of that in some Mahayana schools than in Terra now so I'm just going to move on to the next question which is the last question and this is from wolfen house who asked the question just probably less than an

hour before I started recording this and wolfen house says would you ultimately recommend Buddhism as a spiritual path to any ethnic European I have been practicing aatu for a while now and enjoy it but Buddhism does seem alluring in a deepening of practice sort of way and I don't know what aatu is I'm sorry it's uh seems like some kind of spiritual tradition but do not know what aatu is it looks like maybe kind of Hinduism I'm not sure but getting to the question here would you ultimately recommend Buddhism as a spiritual path to any ethnic European well I mean it wouldn't be very realistic to recommend it uh to any ethnic European I mean most

ethnic Europeans don't even care about a spiritual path you know it'd be just sort of religion and religion religion and genuine spirituality are two different things there's overlap but religion is superficial as a general rule whereas true spirituality is I mean you're really trying to transcend the ordinary Human Condition not just trying to you know obey Commandments in a book so that you go to heaven like a Jehovah's Witness or something or just I mean Jehovah's Witnesses they're not even trying to get into heaven as a general

rule um so I mean the people that aren't

spiritual I

mean what what's the point of

recommending a spiritual path to

somebody who is going to reject it

because they're just not spiritual they

just don't care and I mean most

religious people that aren't spiritual

that are of European ancestry they're

going to be Christians that's just the

traditional you know that's the main

religion traditionally in European

cultures you know since Roman time

so um and then some people even if they

do have a

spiritual

inclination I mean they're they're

already firmly established in Christianity that Christianity satisfies them they have no problem worshiping a deified Jewish person so I mean if it works for them that's fine I it's like Buddhism it's it's really a very very head oriented approach it's a philosophical head oriented approach or if you get into the really advanced stuff then it's just like radical mysticism and not everybody is very head oriented or a radical Mystic so people that are more like devotionalism has more devotionalism Christianity also has more devotionalism um you know they want a savior something

like that they want a

guru then it may be that they might find

something more to their liking something

that's more satisfying to them in some

other religion and I don't like the idea

of a religious Monopoly that I do think

a culture a society would be healthier

with different religious systems

competing because when you have a

monopoly then the quality goes down it's

just the way it is cuz nobody's going to

choose something else because there is

no something else to choose they got to

take what what they can get but if

you've got like in Ancient India this

one reason why Indian spirituality was

so strong and continues to be so strong

in certain respects is you had these
different sects that were competing with
each other and like debating with each
other and just had to be on their toes
they had to be better than the other
other religion otherwise people were
going to follow the other
religion
so uh I'm really don't like the idea of
like a a Buddhist monoculture I mean
Burma it's in some ways they're better
off than us in some ways they are more
civilized than we are um but they have
kind of a
medieval like dogmatic kind of approach
to religion as a general

rule so I don't think that works very

well for modern

westerners when you're just told

something and you have to believe it

just because you're told that you know

it says it in the Holy Scripture

therefore it is true and if you don't

like that you have wrong view you're a

heretic just it just doesn't work very

well so I mean I am fully in support of

Buddhism having representation in the

world West that it should be an option

for anyone who finds it

valuable but um I don't know if I would

recommend Buddhism as like the religion

for any ethnic

European like Iola talked a lot about um

bringing Buddhism into the West for the

elites to follow like the spiritual

Elites um and he didn't really give a

[__] what the common people were

following

and I mean I guess there's a certain

amount of sense in

that I mean the West might be better off

as a Buddhist West than as a Christian

West certainly it' be way better off as

a Buddhist West than a Marxist

West but I do think that there should be

a variety of different spiritual paths

different traditions and different

people just one size does not fit all

different people have different

inclinations and so maybe for like an intellectual head oriented person that also has like a mystical streak terraa Buddhism or Buddhism in general might just be excellent but somebody else I mean other people I mean what's happening in the west some people are adopting Buddhism Without Really accepting it and then they're just trying to change it into like this sort of feminized Neo Marxist kind of gobbly go like they're trying to change Christianity and Hinduism and and any other system that they can get their hands on so I mean one advantage of not having everybody be a Buddhist is that you know

the stupidest most foolish rascally bad people you know they wouldn't have to be Buddhist if everyone's Buddhist then you know it's like the best the worst are all going to be Buddhists and the worst are going to be like really bad Buddhists so you're probably better off just letting them follow some other religion or more likely no religion at all but uh yeah Buddhism is a good path I mean it works well for educated Western people who think too much it makes more sense than the average religion you know it makes more sense than Christianity for example but Christianity works for some people

and it maybe that some people have even become fully enlightened Christians I mean I I give St John of the Cross as a possible example of a fully enlightened Christian but he's not the only possible example

so would I ultimately recommend Buddhism as a spiritual path to any ethnic European probably not partly because it would be just futi

in a lot of cases most cases that I mean so what if I recommend Buddhism to them they're still not going to

care I mean either because they're just not religious or spiritual or they've already you know they're they're already firmly established in Christianity or

some

such so maybe I'm just taking this too

literally and

autistically but I mean as if I mean if

the West had to convert to some

pre-existent World spiritual tradition

or just some pre-existent spiritual

tradition um I think like Buddhism would

probably be the best some form of

Buddhism so I guess I answered all the

questions I hope I kind of did I at

least answered some of the questions and

so I guess we've reached the end

where I say if you got any questions got

any more questions

then feel free to ask in the comments

below and check out the URL links and uh

like And subscribe if you haven't

already and be happy

all right hello and welcome to episode
110 of question and answer I am your
host poo basa this is my beverage this
is the little paper umbrella I already
took out of my
beverage and this is my emergency backup
beverage my co-hosts are lying there on
the floor back there and I might as well
just wait into this but first I would
like to announce that probably about a
week from now I'm going to do a second
installment of my dhic aquarium series
which is now a miniseries or even a
micro series because I've only have one
up so far but we do have some
developments like my sweetheart my

lovely bride has finally put fish into her aquarium so there's that plus I've got a little invertebrate aquarium also I'm that I'm in the process of setting up so it's all very exciting and for those of you who uh are new to these q&as I suggest that you go back and watch the previous 109 videos before watching this one just so that you'll be all caught up and won't like ask questions that I already answered so that'll take a few hundred hours so while we're while you're doing that the rest of us are just going to proceed with me answering these questions and it's sort of a moderate

amount you know it's like like the

middle path between too many questions

and not enough questions it's all nice

so the first question is from pseudonym

and pseudonym says regarding the three

afflictions can you discuss delusion

what precisely is delusion how does it

manifest in the mind what might be

confused for delusion that is actually

not delusion and we've got like let's

see

here should be four question

marks he ask four questions in this one

question so that's that's kind of sneaky

pseudonym so anyways let's see the three

afflictions I assume he's referring to

the three poisons or the Three Fires

which are Loba Dosa and MOA or greed

hate and delusion are the usual ways of

uh rendering them although something

more like attraction aversion and

semiconscious stupidity might be more

accurate

might be more precise

definitions and he wants me to discuss

mooha or delusion in

particular so what precisely is

delusion um if you read the tech the

poly texts you know delusion is defined

variously you know considering what is

beautiful to be ugly considering what is

ugly to be beautiful considering what is

permanent to be impermanent considering

what is impermanent to be permanent

considering what is self to be not self

you know just essentially

distorting your your understanding of

reality although semiconscious stupidity

comes pretty is is a pretty good just

overall general

definition um it's not just delusion

sometimes it's called ignorance and in a

way in Buddhist philosophy ignorance and

delusion can be synonymous there's a lot

of overlap between ignorance and

delusion

so

delusion mainly is

belief delusion is perception especially

if you believe that what you are

perceiving is real so one way of

defining mooha or delusion is

considering what is real to be unreal

and considering what is unreal to be

real and this world is virtually real

conditionally real but not ultimately

real and therefore it is not really

real except conditionally or

provisionally or

virtually so my personal definition of

delusion other than just semiconscious

stupidity

is essentially believing Sam Sor is real

believing

perception believing your own

perceptions considering you to be

considering yourself to be perceiving

what is real when nothing that is real

is really perceived perception

immediately just distorts and like

corrupts reality at the very

least

so um you could look it up in a Buddhist

dictionary something like that like Nana

TI loa's Buddhist dictionary he might

have a a nice very Orthodox definition

of delusion but um what the hell I I'll

just get

[Music]

that I won't bother with the Polytech

society definition

because I mean they weren't really

Buddhists anyway so let's see here let's look up moha first just to see if he's got the pow here

moha

moha um moha delusion is one of the three UNH wholesome Roots the best known synonym is aija which is not knowing or ignorance so here's mooha is defined practically as ignorance again getting back to what I was saying and that's really all the definition there is in this book it's a really good book though in uh with regard to defining other words in Buddhist philosophy

so yeah delusion is essentially belief anything that you can believe is delusional

so you can chew on that for a while the other sub question another sub question here in this same question is how does it manifest in the mind it manifests as perception so any kind of image that you perceive any kind of anything you perceive that's how delusion manifests itself so the next sub question here is what might be confused for delusion that is actually not delusion and how can you I mean how can you confuse something else for delusion because the confusion itself is delusion so really everything that you're perceiving is a kind of delusion especially if you are believing

what you perceive I mean like an an Haun

an enlightened being might still be able

to perceive something but they're not

invested in that they are detached from

it they don't identify with it they

don't have any particular beliefs

towards it um so it's just nature taking

its course they're not

involved but so long as you get involved

in it so long as you start believing it

then that's delusion which is uh pretty

much everything is

delusion so

yes this is a good way of starting this

Q&A just insinuating that everyone who

watches my videos are

delusional but only a fully enlightened

being has no

delusion and uh I might as well add that

according to Abid dama um

moha are the opposite of moha is amoha

you know no MOA and that amoha is a

definition of

wisdom so wisdom is like the opposite of

delusion and when you have zero delusion

then I mean that's it that's the

Pinnacle of wisdom how can you get

higher than you know no delusion if no

delusion is the definition of wisdom if

you have if you're down to zero delusion

then you've reached maximum

[Music]

wisdom so I think I'm just going to move

on to pseudo next question

here how have you found right speech to

be challenging to maintain in Lay life

in comparison to as a monk to what

extent did your monastic training

prepare you to keep this precept post

disrobing what specific tips or tricks

can you share that may be helpful for

Lay people seeking to maintain truthful

speech so this is we got three more

question marks here so pseudonym has

asked a total of approximately seven

questions which is

transgressive and he's going to be

severely

punished just bear that in

mind so let's see here how have you

found right speech to be challenging to maintain in Lay life in comparison to as a monk um

really I took not lying very seriously even before I became a monk and then 30 years as a monk you have to like observe your behavior and your speech pretty much all the time to make sure that you're not breaking any rules and also you're trying to cultivate mindfulness and so you're trying to you know avoid saying what you shouldn't say and so forth sometimes you know you shouldn't say it and you say it anyway but at least there's that you're still being mindful of it

anyway so yeah the most challenging aspect of right speech as a lay person is I do have a woman who every once in a while says what are you thinking and that can be really difficult because I mean most of the time almost all the time I'm thinking something totally benign but you know every once in a while you get like these weird thoughts in your head and if she asks right when I'm having this thought that I mean if I tell her the truth she's not going to like it at all all but then I'm not going to just lie about it and so you have to like think try and think like a lawyer and put it tactfully and even then you know it's it can turn into a

fiasco

anyhow but fortunately she's only asked

me what I was thinking I mean she's

asked me lots of times and she's only

asked me once when I was thinking

something that she wouldn't like at all

I had to tell her and then of course she

didn't like it at

all so let's see to what extent did your

monastic training prepare you to keep

this preset post this roing well I mean

I've just made it almost a lifelong

habit not to tell polite lies you know

it's like somebody invites me to come

over to their house I mean nobody does

but if somebody want to invite me to

come over to their house you know the

polite thing and say well I'm I'm busy

I've already got other plans something

like that which isn't true at all in a

lot of cases you know or you know why

didn't you answer my emails or my text

well I've been busy that's probably it's

it's got to be one of the

most common

lies that people tell is I've been busy

as an excuse for not doing something and

the insinuation is like somebody doesn't

email me for six months this happened

before it was several months or he

didn't come to visit me I was in Burma

or something and I really didn't care

all that much but he he's saying you

know the reason why is because I've been busy and the implication is that he has just been slammed I mean he hasn't had time to like like whatever it is send an email for like six months straight I mean it's it's just nonsense I don't like people saying that stuff to me I mean it doesn't like make me angry or anything especially if I don't really care you know it's like it's okay that you didn't email me for six months you know they're just volunteering this excuse to be polite so I mean I'm pretty blunt in real life that might not surprise very many of you but uh as a general rule I

really don't I mean I can be tactful I can speak like a lawyer kind of you know sort of not exactly lying but not like telling the full Ugly Truth on the other hand

so yeah just my monastic training the main help my monastic training uh contributed to me just not using wrong speech is it just gave me a habit of being mindful of what I'm about to say you know what I what I want to say you know so that I have a little bit more self-editing

power let's see here what specific tips or tricks can you share that may be helpful for Lay people seeking to maintain truthful speech well don't tell

lies that would be the main advice not

even polite wise you know don't say that

you were busy when you weren't busy

don't say that you know I'd like to but

I can't when really you can you just

don't want to and you may lose a few

friends especially the kind of The

Superficial types that insist upon

decorum and you know being phony

politeness and all that but some people

may actually admire the fact that you'll

just say um no I don't want to come

tonight just I'd rather just go home and

chill something like that if you I mean

anything that you can

say with meta in your heart anything

that you can say in a a feeling of you know benevolence and friendship generally I mean you're not going to be dropping a brick too much doing that kind of thing it's generally you're you're avoiding Bad Karma by speaking like with a A Heart full of friendliness Amity benevolence that kind of stuff there's actually a rule um in in the rules of monastic discipline that one monk should not admonish another Monk unless he can do it with meta in his heart so just angrily chewing out another Monk you're not supposed to do that and just harping at him or just something you're just irritated and you're kind of venting at him you

shouldn't do that kind of stuff happens all the time but still you shouldn't do it that you should only admonish or criticize another Monk if you've got like Love in Your Heart Like brotherly love so if you can tell the truth with that kind of

um that kind of attitude going then you're you're doing okay I mean still there might be superficial people that don't like that but I mean otherwise if it's the truth is so ugly that you just can't bear to tell it then just don't don't say anything

but someone who spent their entire life um like just telling polite lies just

because that's the polite thing to do

that's the socially acceptable thing to

do is to lie sometimes then I mean it's

going to you're going to have to

reprogram yourself you're going to have

to break old habits and form new habits

and it's going to take a lot of

mindfulness because a lot of this once

it becomes a habit you just blurt it out

without even thinking about it it just

come happens

naturally so you're going to have to

practice mindfulness with regard to that

and just bear in mind don't tell

lies because if you can't adhere I mean

you can't be committed even to

Conventional truth how you going to how

you going to get ultimate truth how are you going to know ultimate truth if even conventional truth is considered to be optional so I suppose I answered that well enough I'm going to move on to the next question here which is from covac and sead zida and he starts with a quote and the quote is I don't know where he got this quote maybe from Wikipedia the quote says although a single static temperature can be comfortable people are attracted by thermal changes such as campfires and cool pools thermal pleasure is caused by varying thermal Sensations from a state of unpleasantness to a state of

pleasantness and the scientific term for it is positive thermal Alesia from a state of thermal neutrality or Comfort any change will be perceived as unpleasant this challenges the assumption that mechanically controlled buildings should deliver uniform temperatures and comfort if it is at the cost of excluding thermal pleasure unquote so now the question is uh this seems to reflect the way many people see life happiness comes from climbing never giving up and being better than you were before in life pleasure is not found in stability but from upward movement but for some reason when there is no movement at all we are

expected to believe that magically it is somehow the most Blissful thing ever it seems very counterintuitive to how we experience life how can you explain this contradiction and it seems like maybe he's insinuating that nibana would suck because nothing changes in
you know something like that or maybe even like the the really the highest formless Realms where you're living in just unchanging Bliss for a zillion gajillion years just World Cycle after World Cycle you're just up there just soaking in and radiating
Bliss so yeah it would seem that he is um in kind of hinting that nibana

couldn't really be pleasure or Pleasant

or even desirable just because it

doesn't change and people want stuff to

change people um we have like a Restless

dissatisfaction we're always wanting to

move on to the next thing even if it's

just more

pleasure you know you're eating ice

cream you just want to keep eating the

ice cream that kind of

thing but the thing is this is ref ing

to human nature and once you become

enlightened I mean the enlightened mind

has transcended human nature there's

still like vestigal human nature and

enlightened being just because you know

the body is human and so forth but I

mean this is just totally Beyond

Pleasure and Pain you get into like

nibana it's just totally Beyond Pleasure

and Pain you know it's just the ultimate

and you can't get anything better than

the ultimate it's an unenlightened mind

craves stimulation there are people a

lot of people especially kind of I mean

I think they might be more common sort

of at the lower levels of society there

they can be found all through Society

but I've most of the people I've met

that are like this tend to be at the

lower levels of society and it's like

they got to have problems and trouble

and Chaos going on or they are bored

stiff you know they got to have Feud

going with somebody they got to just go

out and do wild stuff and get into

trouble or else they're just bored

they're climbing the walls they just

they got to sit at home and not do

anything for an entire evening it's just

they can't stand it and to some degree

that is caused by just a kind of

insensitivity where it's like some

people can't feel their hand unless

their hand is like touching against

something or hitting against something

or grasping something and they have that

feeling with regard to their themselves

in general you know they can't feel

themselves unless they're like in some

sort of conflict or some kind of trouble or some kind of turbulence going on you know that's it makes them feel themselves through like comparison and contrast figureing ground so to speak so this whole way people see life is delusional essentially it's based on an unenlightened mind mind happiness comes from climbing never giving up and being better than you were before in life until you reach the ultimate and then there just nothing could be better and then if you're you think wow this is this is kind of lame I'd rather just be struggling and striving and and like improving in a relative sense then

you're not

enlightened that you're still I mean you

weren't enlightened to begin

with and I'm not at all sure if I'm even

answering this question correctly

because

um yeah I'm not sure if he's really

insinuating something about nibana if

I've just like read that into it but it

is true that we have this sense of

restless in Restless dissatisfaction

that just drives us through life like in

the early poly Tex it refers to the

spike in the heart that causes us to run

in all directions and that when you

become enlightened you remove the spike

from the heart and then you are at

ease so this Restless disatisfaction is

just a a a symptom of dooka it's a

manifestation of dooka or just what is

usually translated as suffering in

English so it's it's like an

unenlightened mental

state

so I guess I answer that question I'm

just going to move on to seal of action

in cpad z next question which is when

you were in your youth were you ever

scoped enough to potentially want to

fight in a war and covac and CAD zonam

has remarked in in the Discord server of

which he is a member that he just would

not fight in a war he would just draft

Dodge or whatever you know he just wouldn't do it and I mean there have been times I mean most most of my male relatives have been in the military my father fought in World War II I have a brother and a half brother my half brother he fought in Vietnam my brother was in the military but there were no Wars going on at the time my grandfather my father's father I think he fought in the Spanish American war um almost got drafted into World War I so I mean it's like almost all of my male ancestors who fought in the Civil War were in Gray uniforms they were on the side of the South so I guess it's kind of appropriate that I'm living in

South Carolina who fired on Fort Sumter

and started the whole

thing but the thing is it wouldn't take

a

scop for me potentially to want to fight

in a war I mean at the very least I

could do like muhamad Gandhi did and

just volunteer to be like an unarmed

stretcher Bearer you know be a a medic

or something where I mean you're not

like being what could be perceived as

cowardly or someone who doesn't give a

[__] about his own country where um you

know you you're you're facing the fire

you're you're it's like a in a way it's

sort of like a manhood ritual kind of a

thing I mean you can't you can't become

a man without actually fighting in a war

or you know standing on a battlefield

but I mean that's that's the way used to

happen a lot in uh I mean well up into

modern

times that anyone who's going to be in

the ruling class I mean for the most

part they unless they were like a boy

king or something then you know they

were going to go into the military

that's just that's just what you

did so it might be that I'd be willing

to join the

military just for the sake of you know

facing this kind

of just facing the The Cauldron The

Crucible kind of a

thing um that's kind of way my father

went about it he was just a macho alpha

male type and uh he just considered it

his patriotic Duty and so he went and

did it and SE and CAD Z I might consider

that to be a scop but I don't know I

don't think it's necessarily that

anybody who's willing to fight in a war

has been sort of just manipulated

through propaganda to be willing to

fight I mean in a lot of wars

that it's it's mainly you know the rich

people are getting rich from the

military-industrial complex and so forth

you know the military just wants to try

out their their new toys to see how well
they work that kind of a thing and you
know it's a lot of people who who join
the military just become Canon fer but
there are some Wars that are
politically Justified you know a war of
self-preservation a war of defense that
kind of a thing or
arguably I mean the way my father looked
at World War II he considered to be
completely
Justified that the Allies would fight
against the Axis
powers so I don't think that it's
necessarily A S out but when I was young
I mean I was a militant pacifist so I
was like a vegetarian when I was young

and uh I took the the as ASVAB test when I was in high school the arm Services vocational abilities test and just got like way up at the top I got way up in like the you know 98% range on everything except for the speed arithmetic which I was I went too slow I didn't fully get what they were trying to get at and you weren't supposed to have enough time to finish the whole thing so you're supposed to just zip through it I'm not good at hurrying so I didn't do well that one and so I got you know recruiters calling me saying I got the highest score in western Washington State and Mathematics and so on and so

forth and they're wanting me to become

um they're wanting to give me a a a 90%

scholarship on the conditions that one I

join the Navy in this case and two I

train as a a nuclear technition and I

just took the test because I like taking

tests I really had no intention at all

of joining the military my father wanted

me to join he wanted me to get into Roc

or something but um I was just like a

like a hippie when when I was young and

just yeah I I might have been like SE

action CAD Z I think I probably would

have been you know I might have

volunteered to be a medic or something

that would not be required to shoot

people that kind of

thing but

um

yeah I don't think it would it was

necessarily A scop in that case so I'm

just going to move on the next question

here also from seov action cpad he says

since disr you probably learned of many

of your family and friends dying and

some new ones being born have they tried

to make up for lost time or catch up

since you came back such your siblings

nephews nieces cousins Etc what were

their reactions to you disrobing and

really I I encountered approximately

zero of any of this because I do not

come from a close family my father and

my mother were both the the respective

black sheep of of their

family and I remember I mean when I was

in Burma as a monk the the Burmese are

very family oriented and so sometimes a

monk would ask me you know how many

uncles and aunts do you have and I would

say I'm not sure exactly and their jaw

would just drop because how can you not

know how many uncles and aunts you have

but um yeah I was never like 100% sure

because I have met very few of my my

family even I've got like half brothers

and half sisters I've never

met but I guess there's another question

further down the scroll specifically

with regard to that sort of thing so

let's see my family and friends dying

well I mean uh since I disrobed I

learned of many of my family and friends

dying now I haven't and some new one's

being born now I I'm not in touch at all

with Mo even most of my half brothers

and sisters my brother I've got a full

brother he's got the same parents as

I've got and I'm not exactly sure what

country he's in right now he's not very

communicative I've sent him a few emails

um since

Christmas and nothing nothing back from

him really

so yeah just my family is that way which

is one reason why it was easier for me

than for a lot of other people to

renounce the world to to go off into

homelessness cuz I really didn't have

any strong ties like

that so see yeah I've had like like a a

half niece like the daughter of a half

sister who tried to contact me a few

times and I mean I'd be willing to email

her and everything but I mean I really

wasn't all that interested I really do

not have much family sentiment and I

think I was mentioning this in a

previous Q&A that I really have more

feelings of

loyalty um Etc towards people that I

have chosen to be with friends my woman

you know it's like I have chosen them

not it's not a matter of you you're just

born with you're just kind of stuck with

them you're just born that

way and it's it's largely just because

my family um almost all of my uncles

aunts grandparents cousins nieces

nephews they all lived in on the East

Coast I lived on the west coast and I

met relatively few of

them so yeah I don't know what's going

on with

them

so yeah they didn't have any reactions

to my disrobing that I'm aware of if if

if they've had any reactions they didn't

did not share those reactions with me

and so I'm I'm just going to move on to the next question here this is from game fap and game fap says have you ever considered making a reaction video to Buddhist memes and giving your opinions for example it would be great to see your reaction to the Buddha box on South Park yeah I'm unaware of the Buddha box on South Park and I never really watched much South Park I've been told that it's brilliant like brilliant satire I just hate the the the drawing it's so crude and unrealistic that it just kind of bugs me I really do not like the like the cartooning art of South Park um let's see have I ever considered

making a reaction video well I mean I'm considering it now just because somebody gave me the idea and now I'm finally thinking about the idea it would take a little bit of um it skill I'd have to figure out some way of like screen sharing one meme after another while while doing the video which is uh beyond my abilities at this present moment but it is possible I guess I mean a lot of them a lot of I mean most Buddhist memes would be essentially irreverent Sac religious that kind of thing

so yeah it's possible I don't know I'm not going to do it today though so I'm

just going to move on to the next

question this is from count nine and

this is the question I I referred to

just a few minutes ago which is as

follows do you know all your siblings in

this life and let's see do I know all my

siblings I know who who most I think I

know who they are see I actually have

two sisters named

Mary um half sisters I got one full

brother then I've got an adopted well

half brother also adopted on my father

side um and like an unofficially adopted

half sister on my father's side that

I've never

met the the half brother I've met we've

we've actually come into physical

contact with each other then on my
mother's side gosh I'm like her seventh
out of eight children I'm pretty sure
and two of them I didn't even know about
until I was a monk living in a cave in
Burma and then I find out I've got two
half sisters named Mary that were put up
for
adoption um as soon as they were
born um my mother didn't want to have an
abortion that sort of thing so she put
her her babies two babies in a row up
for adoption both female and just
through random chance they adopted
parents both named them Mary so it's
like hi I'm poo basa this is my sister

Mary this is my other sister

Mary so let's see I've got one half

brother died before I was born that one

of the half sisters named Mary died

before I ever found out she existed then

I've got um my mother had twin boys long

before I was born to a different husband

uh Jim and Joe I've met Jim in person

Joe I have not even talking to talked to

on the phone we've never communicated at

all that I can remember and then he had

I've got a half sister named Diane who

uh I think we've spoken on the phone a

few times and emailed a a little bit but

we've never actually met in

person so I come from a strange family

as as you may have gathered from two of

the last few

questions so and it's also possible my

father he may have sown some Wild Oats

and have some kids out there that that I

don't even know of that's possible

too so really of all my brothers and

sisters I've met in

person I mean if you include Half

brothers and half sisters less than half

of

them so that's kind of weird so I'm just

going to move on to the next question

this is from not a Canadian and not a

Canadian says is it at all possible for

someone to have psychic powers without

realizing that he has them and I think

it's

possible um especially if you consider

that around some people like spiritually

Advanced people just weird coincidences

like practically miraculous stuff can

happen around them and they're not doing

it on purpose it's just because they are

so Lial of a being you know their like

their attachment to this version of

reality is so

attenuated that just weird stuff just

manifests around

them um I remember a story about ramama

Mahari who may have been fully

enlightened for all I know that uh he

supposedly

manifested to someone who was praying to

him in a temple like you know many miles away and this this devotee is praying to Ramana Mahari in a temple and suddenly he sees Ramana Mahari in the air outside and when Raman Mahari was asked about this he said yeah I mean he was essentially saying this is not a quote of course yeah that was weird it's just I just noticed myself just sort of levitating in that direction um so I mean it wasn't like he was trying to do it it wasn't like some sort of volitional act I mean that's the point I'm trying to make here that you know the more advanced a person is the less likely it is that any kind of

psychic powers is going to be like volitionally exercise it's just going to spontaneously occur and so I assume that some very spiritually Advanced being or maybe one that's even not so spiritually Advanced can have these weird phenomena weird synchronicities and so forth happening and they don't you they're clueless or maybe they're so humble they just can't believe that it's actually coming from them like a lot of Psychics you know they don't they might have real talent you know they might have some actual Clairvoyance for example but they can't believe that they have it themselves and so they just Channel some being that

sees this distant event or phenomenon or whatever and then they attribute the the real power to this being that they're supposedly channeling when in all likelihood the being that they're channeling is just a figment of their subconscious imagination that's used as a kind of gimmick to help the like the uh the psychic abilities manifest so yeah I do think it's possible for someone to have psychic powers without realizing that he has them and so I'm going to move on to the next question this is from ult Ultra CL herum and I hope I'm pronouncing that correctly Ultra CLA

herum and he says is the history of

Burma or Burmese buddhism's history

something you are confident to take my

amateure questions about um yeah I I

know a lot more about the history of

Burma and the history of burmes Buddhism

than most people do probably more than

most Burmese people do I have uh studied

up on it a bit

so I do know uh more about burmes

history and burmes buddhism's history

than most people so probably I mean

depending on how obscure the question is

there's a good chance I would be able to

answer questions about that

topic so I'm going to move on to ultra

CLA herum next question here can I ask

if you have any paranormal stories or

weird experiences I mean I heard your

father was an a cult

and then I know myself in Thailand I had

some otherw worldly experiences in just

the short time I was

there well there is I

mean probably the

most uh

solid like Paranormal event that I

experienced I've already mentioned it

more than once I've mentioned this

several

times but I might as well mention it

again when I was around 12 years old my

father was hiring a new housekeeper and

we had a poltergeist in the house weird stuff like just the the handles on coffee cups would just pop off the the cup while it was in the like in the cupboard you know just glass wear would just kind of break spontaneously while it was in the cupboard silverware would get all bent and twisty um just weird things would appear in the house nobody knew how they got there this kind of thing

and so when my father was like talking to the new housekeeper he was telling her there's a poltergeist in the house and if you find any like broken dishes anything like that don't immediately blame the kids

because this kind of stuff happens here and while he's explaining it to her you know she starts getting this slow smile on her face and like one eyebrow is gradually going up like she can't decide whether he's joking or crazy and then right when he gets to the end of his EXP just within just a few seconds of him just getting to the end of you know the Poltergeist is in the house stuff spontanously self-destructs then an ashtray right on Plain View right on the table between them there was you know sitting like caddy corner at the at the kitchen table I was sitting at the other end this glass ashtray just made this

sound like zinc and just split into two

halves and and slid apart about an inch

and a half and then of course she

stopped smiling immediately and started

taking him

seriously and I was right there I

observed that and I mean you could say

well it was like the the heat of a lit

cigarette in the ashtray caused uneven

expansion of the glass which then you

know caused the glass to break and maybe

so but there were hundreds or thousands

of cigarettes in that ashtray before you

know it was like a quarter inch thick

ashtray I think if I remember correctly

it came from a casino

um at the very least it was some very

remarkable synchronicity where my father just finishes an explanation about glassware self-destructing and then we had glasswar self-destruct Right In Plain Sight just within 5 Seconds of him finishing the explanation so paranormal stories I mean lots of paranormal stories that happen to other people um weird experience paranormal stories yeah I mean in Burma that kind of stuff abounds um mainly I mean lately it's mostly like weird synchronicities where I'll just say something that that my my woman was thinking that kind of a

thing um I mean with no real connection

no no no way I would know that she would

be thinking about something like that

it's just that we're kind of in tune and

we're on the same wavelength you know

most of the time at some level anyway

and so I it's like our thoughts are kind

of connected our minds are connected at

some level so in a way that's paranormal

in and of itself but it does increase

the amount of weird synchronicities and

so forth that

happen so yeah my father was an

occultist but I wasn't really exposed to

um any of his real heavy occult stuff um

he did have uh a tape it was an old real

toore tape recorder that he had when I

was a kid and he recorded a seance once and that was one of those things you know it's kind of like watching the scary movie you when you're a kid you listen to the Seance tape and it was some woman in trance and you you can hear heavy breathing through the whole whole Seance and at first she's talking it sounds like a Native American I mean it could have been just been gibberish nobody could understand what was being said it sounded like some kind of native American language and they're trying to get rid of this spirit because nobody can understand what he's saying anyway so finally they they're able to get this

Spirit to move on and then the next spirit that comes in to this woman at the Seance I don't know what it's called now I mean she'd be channeling or downloading or something now but it back then it was called she was a spirit medium and they were at a seance so anyways um after the Native American was finally moved moved on um she's the the woman in trance the the medium just started this booming jovial laughter and then she she Point singles out my mother who was actually at the Seance I think this might be the only Seance my mother actually attended with my father and then she's saying honey don't you remember me and and my mother

of course had no

idea who was who was talking to her said

you Dro My Baby on his head and it

turned out that that

apparently the spirit that's coming

through in the Seance was this black

lady who lived it was a neighbor to my

mother when she was a little girl and my

my mother actually dropped this black

lady's baby um and uh I mean they for I

mean the black lady forgave her and

everything she's just a little girl she

could I mean you know it's like stuff

happen

sometimes and uh she was you know

telling her stuff that the medium

couldn't have known I'm I'm I don't think my father knew about this you know about my mother when she was a little girl dropping a baby so I mean that kind of stuff is uh considerable and uh this the black lady named named Auntie that's just what my mother called her auntie um she was saying if you're ever having trouble with the baby and that was me I was a baby at the time that this this recording was was taken just just call on me and I'll take care of it so one time I was crying and crying and so my mother remembered that so she called out to Auntie well here's your chance and according to my mother um within a just

a few moments I just sort of got

distracted from crying I was looking

like at some blank space and and started

smiling but I mean it's all anecdotal I

don't remember doing that because I was

just a baby at the

time but my father would he had lots and

lots of paranormal stories

and uh I've Heard lots and lots of

paranormal stories in Burma and even if

most of them are fake I mean I've heard

some wild

ones that uh still it's paranormal

stories oh then there was the time I got

attacked by ogres but we don't need to

get into that so uh I'll just move on to

uh Ultra claas her mati's next question and uh this this one isn't really a question that's what I'm allowing for here because this is just a commentary um to a statement that he made that isn't one of his questions I'm pretty sure there was no question marks at all in an entire paragraph that that the sentence I'm about to to say came from and it's mostly regarding Tibetan Buddhism that I really don't know that much about but anyways utra CLA herum says I was taught that maaka comes as a logical refutation of yoga Chara's tendency to monastic eternalism and it's my understanding I have read that yogachara actually came after maaka that

majaka was you know you had this very Advanced philosopher nagara who just went to the Cliff's Edge and you you always have to have like philosophers after that who who give like very sophisticated explanations for why you should back away from the Cliff's Edge you know Goa Buddha went to the Cliff's Edge and just jumped off into the void into the emptiness and then you know Abid dama Scholars and various Buddhist philosophers just started backing away from the Cliff's Edge then someone like nagara goes right back to the Cliff's Edge again and so um yogachara in my opinion was just another sophisticated

procedure of backing away from the

Cliff's Edge

again um so I do think that yogachara

came after

majaka so um that would kind of throw a

monkey Ranch into the idea that majamaa

comes as a logical reputation of yoga

charara but that wasn't one of the

questions so I'm just going to move on

to the next one this is supposing that

cthulu were a real high priest of the

great old ones and since all beings have

Buddha nature do you suppose one could

reach Enlightenment before going mad by

Mig

[Music]

to I don't know what that

says I'm really not to love craft
much so anyways the idea here cthulu is
a real high priest of the great old ones
and since all Buddhist all beings have
Buddha nature can could he reach
Enlightenment before going mad and I
mean even if you did go mad I mean
samsara is endless supposedly we've been
here since beginningless time we've been
in samsara since beginningless time you
know there's there's no lack of time for
cthulu to go through his Madness phase
and then go into the hell Realms and
then after he he's exhausted his Bad
Karma there you know he manifests
somewhere else gets born into some other

world maybe goes up into heaven realms

for a while comes back down again maybe

manifests as an animal for a million

Generations you know it just it just

keeps going it keeps

cycling

so in all

likelihood cthulu he's a real high

priest of the great old ones and he's

kind of a nasty person or a nasty being

I should say then yeah probably he's

going to be getting all the karmic

retribution for all of the Badness that

he's been doing and then it's all going

to be worked out and it's up and down

and up and down and up and down for know

cycle after World Cycle after World

Cycle Eon after Eon and then

eventually

supposedly potentially anyway he can

become enlightened you know a zillion

gajillion World Cycles from now maybe

but still there's uh all the time in the

world

[Music]

literally so I think I'm just going to

move on to the next question this is

from

yugu and yugao says what is the

difference between our knowledge and

understanding of Dharma and one of

Buddhas

so this could be interpreted two

different ways what is the difference between our knowledge and understanding of Dharma and a Buddha's knowledge and understanding of Dharma that's that's the first way I interpret it but I also could see that it could be what is the difference between our knowledge and understanding of Dharma and our knowledge and understanding of Buddhas which I think the first alternative is more likely so that's the one I'm going to answer so the difference between our knowledge understanding of Dharma and the Buddha's knowledge and understanding of Dharma first of all the Buddha's knowledge understanding of

Dharma is not going to have any delusion in it so with regard to like the highest Dharma or nibana he doesn't have to have a concept of that he just experiences it directly we on the other hand have perceptions about nibana you know we think about nibana we can talk about nibana we have ideas about nibana but we're not experiencing nibana directly we're not experiencing the conten thing in itself we're stuck at the level of the conten thing as it seems so our knowledge understanding of dhma is going to rely almost entirely on Words and and just Concepts whereas a Buddha's knowledge and understanding of

dhma is just going to be based on

reality and then in his wisdom he could

then sort of come up with different like

yogic techniques makes that will help

one to see reality but at the same time

he's detached from all that he doesn't

consider it to be ultimately real it's

just sort of like a

spontaneous

generation of like benevolence coming

from him if that makes any

sense so the Buddha can have he can put

his understanding of dhamma into words

but that's really not the essence it's

just this makeshift it's what the

mahayan call skillful

means so also I mean the Buddha would

would know like the path experientially because he is he has succeeded in in Walking the path to its fruition whereas for us it's still largely theoretical and guessing and so forth but the main difference between the understanding of Dharma of lay person or like a putuj a common worldling on the one hand and an enlightened fully enlightened sasam Buddha on the other is the fully enlightened SAS Sam Buddha is just going to be seeing it directly you know he's like a person who can see who who knows what light is whereas the the common worldling is like a blind person trying

to come up with ideas about what light is but with regard to just the path you know just the the techniques the rules to follow and so forth um a l or a pjen a common worldling would would cling to those and consider that to be like real and something really important whereas from from like an enlightened being's point of view it's not real it's just kind of skillful means and it's just sort of being evoked largely from the the karma of the Seeker so I just keep thinking of like Ram Do's statement about neim Koli Baba who's up on the the altar up there where he said

the the better you got to know him the more you realize there's really nobody there that he was just like a mirror reflecting your own Karma back at you so in in a case like that then the Buddha's knowledge and understanding of Dharma I mean it's it's in a way it wouldn't even exist it's just like it would seem to exist as your own karma is being like reflected back at you but he's in this state of like Supreme Transcendence so anyways I'm just going to move on to yuga's next question here please talk about your favorite part

from the ATA waga and give us the explanation of it and as it turns out just through random chance of course I happen to have a copy of the aaga here with book marks at some of my favorite passages and I don't really have a favorite part of the AA waga you know sort of like asking someone what's your favorite lead Zeppelin song and I mean it just depends on what kind of mood you happen to be in or some such lately I've been steering more towards what what is and what should never be from Le Zeppelin 2 but anyways um there there just a bunch of of just I mean the waga is like a gold mine and so you got one nugget of gold here another

nugget of gold there and another nugget

of gold there it's like which nugget of

gold do you like better I mean it's all

it's all it's all

gold so let's see here one of

them is

from see here it's from the small

discourse on tactical deployment or the

Chula Chula

wuasa and this is obvious

not Orthodox terraa which is one reason

why I like it I like the Mind blowy kind

of stuff this has to be pre

Terra and it is the Buddha here says

truly I do not say it is so which fools

say contrarily to each other they have

each made out their own view to be true

therefore indeed they hold the other to

be a fool so here the Buddha is is

essentially denying that he makes any

kind of like philosophical

assertions which is in accordance with

the AA waga more or less although you

still find assertions in the Tica waga

but far fewer than you find

elsewhere but that's just it's just kind

of fascinating to me that there are

texts where the Buddha will say you know

I I don't make assertions which I guess

is itself an assertion but I mean when

you're when you're dealing at that level

it's very difficult to make sense

properly so let's just skip that one one

of my longtime favorite ones or move on
from that one we didn't exactly skip it
did we well this this has always been
one of my favorite favorite
verses and this is in the
mandasa and the Buddha says not by what
is viewed not by what is heard not by
Inner knowledge nor by morality and
observances is Purity said to be by
absence of what is View by absence of
what is heard by non-n knowledge by
immorality by non-observance also not by
that so having let go of these not
taking hold of anything a peaceful one
not being dependent would not have
longings for

existence so I mean he's saying

essentially Purity doesn't come from any

of this stuff or from the absence of any

of this stuff which is I mean it's like

a Zen [__] and there are a lot of zenik

[__] like statements in the

ataga and how do how to explain that how

do it's just like you're transcending

samsara see all this stuff like views

like what what is viewed what is heard

even knowledge morality observances it's

all just samsaric phenomena that you're

trying to go

beyond so and kind of clinging to that

we're clinging to the absence of it even

it's all just clinging to samsara so you

have to just stop stop attaching to any

of this stop taking any of it seriously

stop believing in any of it and then you

just let it all go you let go of

samsara also I mean one of my favorite

sutas in the entire ATA waga is the

let's see the sudaa

no the parantica Su which I won't I

won't read the whole thing it's only

eight verses but still

um it's see

here I mean it's

just you can just pick verses at random

practically and and they're they're all

good or most of them anyway it's like uh

let's see the last verse of the suda Su

or the eight verse discourse on the pure

the holy man is gone beyond boundaries

by him there is nothing he has known or

seen that is seized upon he has no

passion for passion he is not

impassioned for dispassion by him

nothing outward has been taken up here

and even thoughts are considered to be

outward

extraneous or the last verse of uh see

which one is

this the duta or the eight verse

discourse on the corrupt the last verse

of that one indeed one having recourse

one having recourse to philosophies has

recourse to argumentation to one not

having recourse about what how would one

make an argument for him in indeed there

is nothing acquired or discarded he has
shaken off all views even here so the
the theme here really is that beliefs
and Views and also like practices
techniques all of this you have to
detach from all of it you can't cling to
some kind of belief system you can't
cling to some kind of yogic practice
because you are clinging to samsara by
doing that and the whole point is to
stop clinging to samsara
and also here this one line for him
indeed there is nothing acquired or
discarded the word acquired in discard
is in theal
it's and so ATA and N ATA is acquired n

is discarded but it's obviously a p it's a play on words because ATA also means self and n it means the same thing as anata or no self so for him indeed there is no self and no non-self because if you cling to the idea of a self again you're clinging to samsara if you cling to the idea of no self still you are clinging to just samsaric views so you just have to let all of that go that's like the predominant theme of the yeka waga and it's obviously not Orthodox because gradually as the philosophy developed they had to differentiate between wrong View and this right view that you really have to be dedicated to in order to become

enlightened and to some degree you have
to be dedicated to it even bearing in
mind that it's just a raft made of
rubbish that you use to cross the flood
once you cross the flood you leave it
behind but It's
Tricky so I guess I answered that I'm
going to move on to the next question
this is from
PSA and PSA says if you were a young man
today let's say you could have once
again your body when you 18 years old
but you were able to keep all your
wisdom that you attained in this
lifetime would you ordain again if yes
how would you do it in which country in

a big Monastery with a famous Abbott or in a small remote temple with an unknown Abbot would you interact a lot with the other monks or keep to yourself would you go about it alone like the rhinoceros suta all these questions are examples there is own there is the only question I have would you ordain again if yes could you please give details so I've thought about this a lot um to be honest if suddenly I were 18 again and I remembered all that I know I knew when I was 18 all that I know now uh I have to admit my first impulse would be to set myself up well enough that I can find my woman when we're both

young that's that would be my first

impulse that would be like that's that's

it um in a way it's like if I knew then

what I know now would I still go to want

to go to high school would I still want

to get a degree in Marine Biology I mean

it's like to some degree the answer

would be no because you know I already

learned that stuff it's like I consider

being a monk to be a kind of Education

and so even if I did become a monk it

wouldn't be the same way I did it this

time because I mean I've already done it

that way and I learned what I could

learn from it

so gosh I mean there's a good chance

that I'd be set up I'd be I'd be in the process of setting myself up to meet my woman when we're both relatively young you know at the right time without kind of creeping around thinking you know thinking that I'm some kind of stalker or something something that would be tricky

um but then who knows what's going to happen it's like the best laid plans of mice and men you can have this firm idea you're going to do this all of a sudden you have this experience that just you know it's who knows it's like I could meet some enlightened being who just says you know follow me and it's possible it's theoretically possible

that I could do that maybe still with this intention in my mind you know I'll do this for for a few years or several years and then then I'll find my woman when we're still relatively young kind of a thing because I i' have to wait until she was old enough because I am I am older than her so I mean I might try and kind of get the best of both worlds and uh you know ordain temporarily or something but I I wouldn't be able to really do it the same way I did it this time so I'd have to like somehow come across some some Monk that I consider to be an

enlightened being or very near to it very Advanced who could then persuade me to you know to follow him and whether he lived in a big Monastery or in a remote Temple and is unknown I mean that who knows so let's see would I interact a lot with the other monks I keep to myself I'd try to keep to myself um going alone like the rhinoceros horn I mean I did that for many years more than 20 years I mean I wasn't always alone as a monk but most of the time I was and I mean there are limitations to that to being all alone because you can just drift you you got blind spots that you can't see it's it's better to have feedback from someone else especially

somebody wise who can you know help you to overcome these blind spots uh or these weaknesses that you just don't see so yeah it's it's difficult to uh to say exactly what I would do if all of a sudden you know I woke up tomorrow when I was 18 years old again and still knew all this stuff I mean I'd be tempted to like start investing in apple and Microsoft at first and you know and when you know Bitcoin comes out and you get some of that you know I I could be set up really rich and just live kind of a life of leisure I wouldn't have to work for a living unless you know some kind of

karmic catastrophe hits and uh yeah then

I could sort

of kind

of live sort of a a dharmic life well at

the same time not being ordained or

something it's it's it's really

difficult to say because I mean I

wouldn't want to do the same stuff I

already did because I already did it and

so there'd have to be some other route

and uh there's a good chance I mean if I

did have to become a monk again I still

think I'd go Burmese although I mean

when I was 18 I think Burma might have

been shut down I don't know it's like I

mean Burmont is sort of a gamble because

you know there is a military

dictatorship and sometimes there's economic sanctions sometimes they'll kick the foreigners out of the country you know sometimes they might arrest foreigners in their country you know it's it's kind of tricky but I do think that Burmese Buddhism is is really um in some ways preferable to Thai Buddhism or Sri Lankan Buddhism although there's going to be really good abits really good traditions in Sri Lanka in Thailand in Burma and that also would just be a matter of forces beyond my conscious control exposing me to like some really wise teacher or some really Advanced like uh a tradition you know like some

Reform movement going on like in the highlands of Sri Lanka or something you know you'd have to come across um you have to become aware that there is this Advanced teacher here and he's he's teaching you know like aan Mahaba or some such you know maybe I could uh go be a follower of ajan Mahaba or something in Thailand but um but I have to admit I would be I'd be very tempted if I were suddenly 18 and knew then what I know now you know just set myself up and get rich just you know live just by a a huge Forest Park maybe set up some monks there you know and I could support the monks and you know do some meditation or

whatever and you know just live that

kind of a life being a monk in the west

really is the West is not set up for

that sort of thing there are monks who

are succeeding

uh within

limits but still I know it might it

might actually be preferable to be a

sort of amateur

renunciant

um and not especially I mean if you just

don't have to work for a living you know

you can just go off and live in this

this remote Forest Area and you can set

up some monks in little huts and support

them and and learn from and so

forth but uh I I didn't I did not have
really good luck in finding really
Advanced wise teachers in a way it's
just something about my inner beliefs
it's sort of like cheating if you if you
have a a really wise teacher but um you
know I've I've come across monks that
were considered to be aans or just
meditation Masters and so forth and they
they just didn't impress me at all like
I've already talked about upand I mean
some people consider upand just be like
this Great Sage and meditation master
and some kind of Arya it's pretty
obvious that upand to himself considered
himself to be like an a sakami I think
um but to me he was he was an angry old

man he was just hostile and

just he he he'd get pissed off on a

daily

basis

so yeah I my karma may not be very

helpful

in finding a really Advanced

teacher

so

golly yeah I I assume I answered that

question more or less I mean it was

vague and because really I don't know

what I would do exactly as I said my

first impulse would be to find my

sweetie and just you know we can we

could be together when we're both

young but um you you never know what's

going to happen I mean if if you're just

destined to become a monk and I really

do feel like I was just destined it was

like one of my main purposes in this

life was to be a

monk and so I mean if you're just Destin

it's like you can fight against the tide

or whatever but still you're going to

wind up where you were intended to be

and so there's a good chance that you

know she' just think I was a stalker

she'd think I was crazy that kind of

thing just have nothing to do with with

me marry some other guy and

then then I just at the same time I I

just happen to find the right teacher

who knows who knows how it would

happen so I guess I'll just move on next

question I hope I didn't disappoint PSA

too

severely but um you know I do consider

being a monk similar to getting an

education I mean it is a kind of

education and who I get the same

education a second time I I got as far

as I could with it I learned what I had

to learn so it would have to be

something significantly different than

that and I'm not sure what it would be

unless you just happen to wind up in the

presence of some very Advanced master

who then just reels you in you know

maybe he's like neem Koli Baba and just blows your mind with some kind of psychic feet and then you just you become his disciple you know next thing you know you're you're wearing white robes or something so anyways I'm just moving on the next question this is from skaden or a skaden would you kindly recommend your approved translation of the idiot and then uh he's got like the the little bullet point commentary here I tried to pick up dovi once I had two translations and three different titles for the same work the possess the devils and the demons it only became worse at

the introduction they couldn't even agree on a direct quote from Luke 83236 well different Bibles do not agree on the direct quote from Luke 83236 I mean the New Testament was not originally composed in English so there's going to be different translations so I mean with regard to the original of the possessed or the the devils and that that's a good book too that was it's considered to be one of dov's four masterpieces although it's like the the fourth one you know it's it's the the least of his masterpieces partly because he was going to make it his magnum opus that dovi had this

ambition this dream of writing his greatest novel which was going to be about a damned Soul finding Redemption and he hesitated because he just felt he wasn't up to the task he wasn't ready for it yet and then it just never happened because he died first it was going to be in this the Devils or the possessed and all of a sudden he wound up owing a lot of money because he had real problems with keeping money he was a gambling addict he was addicted to roulette and he was just like desperate desperately in debt and in need of money so he took this this novel that was going to be just a Great Masterpiece and just sort of rattled it off fast to get

some fast money so that he could pay his debts but still it managed to be um one of his four masterpieces with maybe Notes from Underground being sort of another minor Masterpiece and I'm uh looking back at my bookcase to see if I have yeah just a second yeah you like those asky too don't you okay so the the translation I've got here is from Alan Meer it's the uh Oxford University press so that's that's the the copy of dosf is the idiot that I have although the

translations from constant Garnett which are over a hundred years old they're still good they're still very readable she she was a good writer in addition to being a a competent translator and so that's all public domain you can just download that for free on the internet

um well getting back to the the possessed or the Devils it is kind of interesting that uh he's got socialists as as like symbolic Devils that dovi when he was a young man started off as a kind of socialist and then he uh he got red pilled big time and so in this novel he's got a socialist movement as sort of the devil incarnate and just you know

the devil is going to try and destroy

the world or you know

destroy

spirituality through socialism

essentially but yeah this is It's

possibly my favorite novel The

Idiot and it's it's the whole thing is

it's it's it's got different levels to

it and just the symbolism of it is just

it's just profound in in some respects

it's apocalyptic literature it's it's

also like this allegory for Christ and

the and the devil fighting for the or

like competing for the soul of The

Sinner and all this it's really

good even though I'm not a

Christian so uh I think I'm going to just move on to scadden's next question here which is you mentioned a return to barbarism are we there yet no we're we're not we're not the the level of barbarism right now we're still in a kind of a feat decadent overdeveloped Society that's in Decline you know it's just gotten so decadent that it's it's just sort of like grad we're in the decline phase we're not in the the fall stage

yet so anyways uh he below this he's got the bullet point commentary So Below where he says you mentioned a return to barbarism are there yet he then has this little commentary that says I was

reading a short essay by

shringer and he had similar thoughts but

he wasn't saying there was going to be a

large disruption by invading vizigo

Warriors it was closer to uh Western man

is in danger of relapsing to an earlier

level of development which he has never

properly overcome crass unfettered

egoism is Raising its grinning head and

its fist drawing irresistible strength

from primitive habits is reaching for

the abandoned Helm of our ship well I

mean I when I look at the situation now

I look kind of at the way Rome was in

Decline

um also just the whole idea of like the

the globalists and the left in general
are just trying to just inundate the
West with nonwestern
migrants you know so you got you know
Haitians eating ducks at the park eating
people's pets this kind of thing and
it's when you import the third world you
become the third world so that is a
major factor in the decline of the West
I think lately relatively recently but
also it's just sort
of it's it's getting to the stage in in
American politics for example which is
similar to the late Roman
Republic where you had like the iaqi who
are these reformers they're trying to
reform they were like populists and the

Senate just has them murdered in the street one of them was just murdered in the street the other one it was like a civil war where you wound up getting murdered um you know it's like the government just starts killing off its political opponents people that aren't playing the game you know they're not just finding their Niche and taking their taking their payments and so forth that they're actually like ideal logs you know they're actually trying to make significant changes in the status quo and help the little people then they they're just you know they are Public Enemy Number One they're going to be

destroyed one way or the other and

America hasn't gotten quite that far yet

but I mean obviously Donald Trump got a

bullet through his ear just just like

little over a month ago I

think you got people I mean you don't

hear anything about it anymore it's like

the the The globalist Establishment they

just memory hold ass just like no that's

that didn't happen they you know they're

coming up with conspiracies like he had

somebody shoot at him on purpose you

know okay I'm going to from 145 yards

away I'm going to turn my head all of a

sudden you're GNA shoot me right through

the ear or just graze my ear yeah

right so let's see

here yeah I do think it's just going to

be

like softness and

weakness which is largely encouraged by

socialism because you're going to get

paid even if you don't do anything you

know you break the law in a lot of cases

you get rewarded for it you get bailed

out or you just you know they just let

you go do whatever you want so long as

it is to the advantage of whoever is in

power and uh yeah it's

just I think a little too much feminism

you know too much like compassion and I

mean compassion in and of itself is good

you know helping the poor and needy is

good but when being on welfare becomes

like a considerable career

choice and when breaking the law is not

not punished but actually rewarded like

crossing the border into America

ilegally is actually rewarded instead of

punished then I mean it's just you got

nowhere go but

down and people are just becoming

demoralized because they're realizing

more and more that the government

pretends to give a damn about them but

doesn't anyways I'm just going to move

on the next question here this is also

from

scolin so he says which Shakespeare play

closest closest resembles the current

year and then his uh little bullet point commentary is the Great navaka vadin Sage Auto excelsor mentioned once concerning Shakespeare's complete works that it's all there so I'd like to apply this wisdom to the present after reading Sir John glove's fate of Empires essay I've determined that we've passed the age of intellect the information age and now are in the age of decadence

so the main question which Shakespeare play closest resembles the current year and I have to admit I've never read all of Shakespeare's plays um and I haven't read any of them really

recently so this is just going to be

like off the top of my head of the ones

that I'm familiar with maybe the one

that comes closest to the current year

would be the tragedy of Julius Caesar

because that's getting into the same

late Roman Republic everything's going

to [__]

phase and and just like Machiavellian

scheming politicians who really care

more about themselves than about the

welfare of their country and so

forth and uh Trump is kind of like a a

Julius Caesar type in certain ways I

mean he's no military genius or anything

but he has a lot of the same kind of

like force of ego force of Personality

that Julius Caesar

had so yeah I'm guess in the tragedy of

Julius Caesar because I really can't

think of any

other like Shakespeare play that really

reminds me of modern times

now possibly one of the other Roman

plays that I haven't read I haven't read

cor Alanis for

example so I'm just going to move on to

the next question this is from Austin

and Austin says what principle or method

in Buddhism can reliably help me discern

between delusion or self-deception and

true insightful meditative

experiences that bring me closer to

reality or

Nirvana well I don't think there is a

principle or method in

Buddhism that can reliably help you to

discern between delusion or

self-deception and true insightful

meditative experiences um partly because

discernment is itself

delusional and um I I mentioned men this

maybe one or two or three q&as ago where

you can be aware of attraction or Loba

when it arises in you you can be aware

of delsa or aversion when it arises in

you but moha this the semiconscious

stupidity this delusion you cannot be

mindful of it you cannot be aware of it

when it's happening maybe in retrospect

think whoa I was really delusional then

but when it's happening to the extent

ENT that you know it's delusion it's not

delusion so I guess partly just being to

the habit of mindfulness but the main

thing like if you're meditating and

stuff is coming up the main thing to do

is just don't take it seriously just

note it Let It Go note it let it go it

just arises and passes away you just sit

there observe it arise and pass away

don't try and interpret it you hear the

Buddha talking to you it's just hearing

hearing don't take it seriously

don't consider it to be significant note

it Let It Go note it Let It Go St John

of the St John of the Cross gave the same advice to his meditators because he was a father Confessor at a contemplative Convent I'm pretty sure he was the father Confessor to some contemplative nuns so he was like their meditation instructor and it was the same thing just I mean the devil can impersonate an angel of Light so no matter what it is you see or here in your in your meditation Just Let It Go just don't take if if God really wants to get some point across to you he'll do it but don't just like latch onto that because for starters you're not going to be meditating anymore you're going to be just latched onto this this Vision or or

whatever it

is and you really cannot tell the

difference between reality or even like

beneficial some sor conventional reality

and delusional harmful saric reality so

just don't even go there just note it

and let it go note it and let it

go because as I was saying earlier any

kind of idea is inherently delusional

anyway because it's all

symbols you know first you have to

create multiplicity which already you're

you're off the tracks so to speak and

then you're like you're identifying one

thing with this symbol and the symbol

isn't it you're thinking about a tree

you've got this symbol of a tree that I

mean a real tree is just infinitely

different from your concept of a

tree so in a in a sense it's all

delusional so the best thing you can do

just note it Let It Go note it let it go

especially if you're meditating

but there really is no way to be mindful

of delusion while it's happening because

to the extent you're aware of it it's

not delusion

anymore so just I mean just being

mindful in general is is very

helpful so I'm just going to move on to

Austin's next question is the ultimate

nature of Mind created or

uncreated um the ultimate nature of

anything um you could say it's uncreated

or you could say that it's neither

created or uncreated or you can just go

with the like the four-fold logic that

what is it the tetralemma you to say

that it's created is invalid to say that

it's uncreated is invalid to say that

it's created un and uncreated is invalid

to say that it's neither created nor

uncreated is invalid any idea you've got

about it is delusional and

invalid so

you can do with that as you please I

guess but I would say the ultimate

nature of mind uh if we assume that

Nirvana or nibana is infinite

Consciousness pretty much the way

Brahman is described as infinite

Consciousness in some of the

upanishads then it wouldn't be created

it wouldn't be like the result of a

cause or the cause would just be

perceiving it as something otherwise

it's just merged into the the

absolute so I'm just going to move on to

the next question this is from

xenoid and xenoid says according to

Buddhism everything that happens to us

is the fruition of karma therefore there

is no luck or random chance however

everyone still encounters situations

that involve good and bad luck all the

time suppose you are walking down the

street Street and you're about to enter a store but you see a cute dog outside so you spend 5 minutes playing with the dog and chatting with its owner rather than entering the store immediately as your conversation is coming to an end the store explodes due to a gas leak had you not encountered the dog and were drawn to it you would have been killed a non- Buddhist will most likely think something to the effect of damn I'm really lucky or thank you God for protecting me but how would someone raised in a Buddhist country react it's seems to me that they should think damn I'm glad I cultivated the positive Karma

to not die just now but they could just as easily feel bad for cultivating the negative Karma to put themselves into a dangerous situation to begin with I wonder how people raised in dharmic cultures rather than abrahamic materialist ones think about situations like these well one thing and this I might be answering a different question that he's going to ask next but in Burma to be lucky the word for being lucky is kond that's that's how you say I'm lucky like if if something really good happens to me I can say can but can is the Burmese Corruption of the word Kama so the burmes really don't differentiate between luck and Karma I mean the word

is the same can K or k mongu is is like

bad luck can sod you know my luck

sucks but it's

like can is it often means luck in in in

burmes parlance but really it means

comma so when I would bless somebody as

a monk sometimes I would throw in can

Kaz means may you have good can which I

mean it could be interpreted two ways

it's what like one may you have good

comma which means you know you're doing

good things and and making good comma

but also it can just mean may you be

lucky

because they're the same it's sort of

like an ancient I think it was Greece or

Rome where there was a goddess of
destiny that just became like the
goddess of luck you know they really
didn't differentiate between Destiny and
luck so it's it's like a certain amount
of confusion going on in the mind just a
certain
ambiguity with regard to certain
things but if I was walking down the
street and I was going to enter a store
and then I see a cute dog and spend 5
minutes playing with it and the store
explodes before I go
in I I wouldn't consider to be luck I
really don't believe in luck it's it
would be comma or it could be even like
tapping into a deeper level of my

subconscious mind that knows I shouldn't
go in there even though my conscious ego
doesn't know still there's this
awareness deeper down that it's not your
time yet so get distracted by something
and I mean I read a Paras ology book
about u i mean this kind of stuff
happens a lot like there was a person
he'd never been late for a plane flight
in his life he was going to get on this
plane fly somewhere but for some reason
that day he was just dragging his heels
you know he gets up late and he's like
messing around he gets distracted does
this or that he's late to the airport
the plane takes off and it

crashes and so it's not necessarily luck

on something like that happens it's like

deep down you have this sense that

something's going to happen you might it

might not rise to the conscious level

but it has enough of an influence on you

that it can you know it can influence

your

behavior

so uh exactly what the average Buddhist

even like let's say a

superficial just a nominal Buddhist in

Burma that's like a total materialist

they might adopt the Western point of

view but for the most part um I still

think that they would consider it to be

can or or

Kama because I mean commas it just influences everything and I don't think there's anybody who's gonna who's going to feel bad because they didn't blow up in a store because they still had bad enough comma that they almost blew up in the store I don't think there's anybody or very very very few people who would adopt that attitude and so I'm just going to move on to uh xenoid second question which is along the same lines while living in Burma did you ever see a difference in reaction between non-spiritual inclined normies and those

who were spiritually inclined when they encountered luck-based situations like the gas leak scenario I'm imagining a burmes or Ty Normie saying damn I got lucky only for his more religious friend to say luck doesn't exist it was Karma whaka stop talking about luck you're starting to sound like a Westerner I wonder if this happens at all though because the understanding of karma whaka is so deeply ingrained into the culture and as I already said the word for luck and the word for Kama is the exact same word in Burmese and so there's just a conflation of ideas around this word so they might not like fully consciously differentiate what what they mean when

they say k

k i mean does it mean I'm lucky or does

it mean I have good comma that cause

something good to happen just

now but I do think the Burmese they're

devoutly religious Buddhist people and

so most of them probably do not believe

in like random

luck they might try to get around Karma

or something by using like fortune

tellers or or like astrologers or or or

like Wizards or

something but still the wiser person

might say you can't you can't escape

from Karma you're not gonna you're not

going to shortcircuit the system that

way I guess the biggest differentiation

between a devoutly religious Burmese

person and just a superficial

materialistic Burmese person

is The Superficial materialistic Burmese

person is more likely to get upset when

something goes wrong whereas the

devoutly Burmese Buddhist person would

just say well my comma wasn't

good so they'd be a little more

fatalistic I guess whereas the

materialists would just be more more

prone to just getting

upset so I'm just going to move on to

xeni void's third question here

certain situations can be seen as very

lucky from one point of view while being

seen as very unlucky from another for example Trump was very lucky to survive being shot and to be hit in the ear rather than the brain but was very unlucky to be shot in any capacity what kind of karma leads to the occurrence of weird scenarios like this that can be seen as lucky or unlucky depending on one's point of view I wonder what Trump thought or did in the past that led him to let him very specifically being shot in the ear rather than the brain all while on live television well this reminds me of a story I've come across more than once I think I first encountered it in a ROM do

book there's a story of the Chinese Farmer and the Chinese farmer had a horse the other farmers in in the area didn't have a horse so this Chinese farmer was considered to be fortunate or lucky because he could plow more Fields with his horse than the other Farmers could without his horse then one day the horse runs away so now this farmer is considered to be unlucky or unfortunate because his source of wealth and prosperity has disappeared then about a week or two later the horse comes back and it brings with it a wild horse so now he's considered to be lucky because now he's got two horses that are going that can

be the the source of his prosperity and and well-being and so forth so he sends his son to tame the Wild Horse and the Wild Horse bucks him off and he breaks his arm so now the neighbors say well he's unlucky because his main helper on the farm has a broken arm and can't help as much then the Army came through and and recruited or drafted you know what's the what's the word impressed All the able-bodied Young young men to go fight in a war and they didn't take the farmer's son because he had a broken arm so now everybody thinks the farmer is lucky because his son because he had a broken arm didn't have to go fight in

the

war so I mean the moral of the story is

I mean you can't really tell whether a

person is lucky or not because you don't

know what's going to happen

next so I mean when something like that

does happen let's just assume let's just

go with the Chinese farmer that

I mean it's a combination of Good Karma

and Bad Karma and I mean anything that

we do is bound to be a a combination of

wholesome and UNH wholesome I mean it's

extremely rare if not impossible to just

have pure good in an action or pure bad

in an action that there's always going

to be a mixture and when events like

this are happening when something bad

causes something good which then causes something bad which then causes something good where there's all these these various factors involved you know it's like different kinds of karma all sort of merging into this one mass of karma

so you know it's just a combination of different kinds of karma it's it's not all bad or good it's just this mixture it's this salad of Karma and when it arises you know it's not going to be pure good or pure bad there's always going to be this this mixture this this shade of

gray or sort of lumpy splotchy colors

all through it or

something so I suppose I should just

move on to the next question which is

from Joe do and Joe do says what is the

story behind those Vietnamese monks

burning themselves in the 60s I read the

Wikipedia article but thought you might

know more in

depth um somebody answered his comment

with a sub comment below his comment

saying that they were prot tting against

the war but that was not my

understanding the the the famous One the

famous monk who I mean the the the

photographer who took the picture got

like the pets are prize for it or

something it was just this iconic

picture of the monk U burning himself to death I think he wound up in uh in an ingar Bergman movie too Persona I think it was about this woman who just goes mute after seeing this Monk on the news burning himself to death that it's my understanding that that monk had made a PCT with a friend monk of his that was living in what is now well Northern Vietnam and that they were gon to they were going to do this and it's my understanding they weren't protesting the war they were protesting the fact that Vietnam was ruled by Catholics that

the like this ruling family in Vietnam

were Roman

Catholics and they were

like they didn't give a [__] about

Buddhism you know they considered

Buddhism just be like this you know

ignorant hick religion or something and

um you know they were their elitists who

were kind of sucking up to the west by

being Christians or or for whatever

reason that they became Catholics and so

a lot of the people in Vietnam just

really resented the fact that they're a

Buddhist country most of the people are

Buddhist but the rulers of their country

not only were not Buddhists but just

kind of despised Buddhism apparently at

least in the opinion of these people and I think the uh the wife of the president or dictator or whoever was in charge of running Vietnam or Vietnam or South Vietnam at the time I guess it be South Vietnam that uh she called it like the the Buddhist barbecue or something I mean she just just made a joke of it she didn't care but I mean it's different monks set themselves on fire for different reasons a few years ago I read that in Tibetan Buddhism that there had been this this epidemic of monks lighting themselves on fire I think it was something like a hundred monks in one year lit themselves

on fire and in their case I would assume

that they were mainly protesting against

China you know colonizing

Tibet so different monks will have

different reasons um but I think the

Vietnamese monks it was sort of

political and sort of religious because

I think they were protesting

against you know the their government

the government of a Buddhist country

being essentially anti- Buddhist anti-

Buddhist Christians or some such but I'm

no expert on on the subject

so I'm going to move on to joo's next

question which is what are the main

differences between terraa and Mahayana

and why did you choose terraa Buddhism

well how long do we have here golly the main differences between terava and Mahayana well I mean one of the most obvious differences is the whole buddhis SAA concept that it goes the bodhisatwa concept has its roots in Prem Mahayana Buddhism like in Terra they've got the bhis SAT but the bodhisatta was just someone who is destined to become a fully enlightened Buddha and generally it's referring to Goda himself before his Enlightenment before his Enlightenment he was the bodh the one who is destined for enlightenment or Bound for enlightenment and then in Mahayana

Buddhism not only did they probably mistranslate the term buddhis satva or buddhis into buddhis satva but but they kind of negated a one of the main points of Buddhism which is you should become enlightened as soon as you can you know it's like in this very life of it all possible and they're saying no just put it off indefinitely for the for the sake of all beings you know out of compassion for all beings you're going to save all beings but these all beings even according to Mahayana don't really exist so it's like you're postponing definitely Enlightenment for the sake of virtual reality which is not a very good good

reason and also it's just bad math or

bad logic because samsara has already

been here for an infinitely long length

of time so an infinitely long length of

time has already elapsed and we still

have an infinite number of suffering

beings which is a pretty good indication

that there's always going to be an

infinite number of suffering beings in s

s so you're better off

just transcending s

Sor best way to save all the beings in a

bad dream is just wake up from the

dream so that's one of the main reasons

I mean the the terad interpretation of

no self differs from the Mahayana

interpretation of no self and I think
the Mahayana interpretation is probably
a better interpretation may come closer
to what the Buddha originally taught and
that
the terod they believe in no subjective
self you know there is no person there
is no unified me that has an intrinsic
self-existence whereas in Mahayana it's
not only subjective it's objective I
mean there is no entity at all there is
no self-existence of anything not just a
person or a being I mean even a I mean
an atom a molecule anything like that
even that doesn't have an intrinsic
self-existence so like in Abid dama they
interpreted no self to mean anything

that can be divided down into smaller

parts cannot be a self and so some of

the Mahayana philosophers took that and

said well even if you get it down to

this Rupa kalapa or this

Elemental this this element which is

what Abid dama insists upon that you

know everything can be divided down into

these elements that are indivisible the

Mahayana say well I mean that little

particle that is indivisible still has

like a top half and the bottom half and

you can at least divide those up you

know

mentally

so then the no self the no self

interpretation differs in fact some Mahayana Buddhists just insist that there is a self some Terra Buddhists in the west insist that there is a self but they're just essentially Heretics but in Mahayana I mean there there apparently are some sutas or sutras or some schools of Mahayana Buddhism that have gone to the point of saying yes there is a self but it's sort of like in the upanishads you know it's sort of like the the underlying dharmakaya you know the some kind of Buddha nature that that pervades the universe is the self of all beings that kind of thing um Mahayana Buddhism has a more sophisticated understanding or

interpretation of voidness or emptiness like nagar says that dependent Co Rising but Samu is the same as emptiness so emptiness doesn't just mean blank voidness it means emptiness or or that nothing really has an inherent self-existence that it's all just conditional and uh I think most or the two main philosophical schools of Mahayana Buddhism historically the two main ancient schools of Mahayana Buddhist philosophy would be maaka and yogachara and neither one of them accepts the existence of physical matter so the earlier schools accepted the existence of mind and matter yogachara

accepts mind but does not accept matter

and maama

just considers all of it to be

essentially just conditional or virtual

at best I did read a a philosophy book A

book on Indian philosophy written by

Indian professors for Indian

universities and they based their book

on um ancient or early medieval

philosophy texts that were like a survey

of all the the philosophical schools all

the main ones anyway of of India at

least Northern

India and they divided Buddhism into

four categories there

was

um mind and matter both exist and you

can experience both of them directly and
that was sasada Buddhism Terra isn't
even in the the scheme of things because
it it ceased to being a significant
player in Indian Norther Indian
Philosophy by by Medieval Times
apparently so one school Buddhism
considers mind and matter to be
ultimately real and you can know both of
them directly and that would probably be
um I mean Terra would fit in with that
it's closely related to sasti V just
with regard to its its
Evolution second you've got mind and
matter both ultimately
exist and mind you can know directly but

matter you can infer with certainty and that was the the um was it cultrona school which is now extinct I'm pretty sure so those were both hinana or Shak Kayana those were both Prem Mahayana schools both of them believed in the Ultimate Reality of mind and matter then the next would be yogachara which says mind exists and can be known directly matter doesn't even exist it's all this idealist philosophy only mind exist so yoga is also called The Mind only school then fourth the most radical is maaka which says neither mind nor matter can be known with certainty that that ultimately it's it's empty but it's not this blankness it's

this emptiness in that there is no

inherent self-existence to

anything so overall Mahayana Buddhism

tends more towards philosophical

idealism and the rejection the existence

of physical matter whereas the older

schools including Terra accepted the

existence of physical

matter but I'm not so sure the Buddha

himself would accept the existence

physical matter if you go with the AA

waga he says don't believe anything

don't believe that there is physical

matter don't believe that there isn't

physical

matter

so um I do think that uh in certain respects that Mahayana is is more sophisticated philosophically although in certain respects they have just deviated radically from the early teachings so I'm just going to move on to the next question this is from Romeo and Romeo says in a previous Q&A you said that in Buddhism being unhappy is immoral and a choice based on desire this makes total sense to me for the average Normie who is down in the dumps because he can't afford the new car he wants wishes for a better job a more exciting romantic life Etc however I am confused as to how this holds true in the case of severe clinical depression

when the person can hardly muster the desire to do basic things like get out of bed or take a shower much less cling to a desire for worldly pleasures I'm referring to a darker more inward chronic Melancholy where the person has little or no desire for pleasure and which persists regardless of external situations a mild form of it is sometimes called an honia but I think I mean something stronger than that so his first question here is I am far from being a leftist but at the risk of sounding like one by pulling out the don't blame the victim card here is my first question how can a chronically

severely depressed person be held

responsible for actively choosing their

low dark moods and lack of

Joy okay well I do have some experience

with depression I've never been like so

totally depressed that I was like should

be committed to an institution or

something but I have gone through phases

of relatively severe depression in my

life um none

recently but uh I think the last time I

really went into a serious Depression

was after I've been a monk for about 10

years and I've I've told the story

before just look at the previous 109

q&as you should find it in there

somewhere um but I do think that there's

there's two factors to this depression

first of

I've noticed in myself that my mind like

my Consciousness expands and contracts

like the Buddhist Cosmos except at a

much faster rate and probably not quite

so regular so it's like when I'm in a

state of depression it's like my mind is

sort of

contracted and you know music doesn't

sound as good I'm not interested in

things like trying to meditate when I

was depressed as a monk U it's like

trying to balance a a marble on the tip

of a sharpened pencil I mean it's just

almost impossible to get it going for

more than just a

second and so I do think that this

contraction of of Mind however however

it's going to be explained you know just

low energy or something that that isn't

the same as being unhappy but it is

conducive to being

unhappy

so um see how can a chronically severely

depressed person be held responsible for

actively choosing their low dark moods

and lack of Joy well it's not at the The

Superficial conscious level they're not

choosing to be depressed I mean going

with like materialism it can be just

sort of a uh like inherited like both of

my parents they they they could get

depressed sometimes so I I've got it on
both sides of my family to some degree
you can say it's
genetic but again this like compressed
or contracted mind this depression is
not the same as the unhappiness the
unhappiness in my opinion maybe some
trained professional knows better than
me on this this just based on my own
sort of
self-observation that the the suffering
comes is a result of the contracted
Consciousness that joyfulness is more
expansive and contracted is is more more
sort of shut down and and not joyful so
to speak but getting back to this

question here is like a person who is depressed they're unhappy and and before before I go any further with this just just to confuse everybody more I mean it all boils down to the second Noble Truth you know got the four noble truths second Noble Truth second Noble Truth is all suffering is caused by desire so like physical pain is not suffering the the suffering comes from the desire for the physical pain to stop so the physical pain you hurt yourself that's not the same as suffering that's just pain but then you suffer because you want that pain to stop and so I do think something similar may happen with a depressed person that

the contraction of their mind isn't the

same as the suffering it's just that

they want something different that they

don't want to be this way they they

don't want just low energy their mind

contracted inability to really

enjoy you know

sensuality music or whatever it is food

anything you know closeness with another

person you know it's just just they

become more neutral in a way but then

their mind just wants that to

stop and they might not have much

control over that I mean you don't

really have control over whether you're

depressed or not I mean there's things

you can

do but still I mean you don't you can't

just say you know let me be not

depressed and just have it happen so I

do think that the suffering from being

depressed is just a just this vague deep

desire just for this not to be like this

to be different to be better somehow

however it's going to be better that's

that's that's what they

want so I hope I answered that question

kind of cuz I'm moving on to the next

one here also from

Romeo what exact desire is the severely

depressed person clinging to a desire to

be miserable well I guess I just

answered that one it's just a desire for

anything but this or a desire to just be

less contracted and more more open to to

Joy so it's just a desire for to just be

just anything besides this you know I

don't like the way I am right

now but I mean it's it's something

really vague because there have been

times when I've been depressed and I'm

I'm thinking of the second Noble Truth

it's like I must be Desiring something

if I am unhappy so what is it that I

desire and it's not obvious other than

just

different from this better than

this

so um number three any tips on how

mindfulness can help someone who is severely depressed well that's part of the problem like I just mentioned a few minutes ago like when you are depressed meditation can become virtually impossible so the trick is to be mindful before the depression kicks in and it's like I have way more resistance to depression now because I can sense like the early onset of it and then you can start doing something before it really gets into the pits so just I mean for me sleeping a little extra and also just accomplish something every day you know don't don't let yourself feel like a day just got wasted

just accom it might just be like

cleaning your room cleaning your cave

just do something

something positive every day just so

that the day wasn't a complete waste

which will then help you to slide deeper

and deeper into this

funk Funk not in a good

sense so but but I mean once it hits I

mean once you're really depressed then

mindfulness is way more difficult

meditation is way more difficult just

taking an interest in dhama is way more

difficult um

so yeah I mean the mindfulness should be

practiced before the depression occurs

and then you can get sort of the early warning signs you're more sensitive to changes in the system in physical or or psychological and then you can in a sense be sort of on your guard and you know in a way sometimes you can fend it off so I hope that was of some help because I'm moving on to the next question this is from cify cify says could you say a few words about taking refuge in Buddhist teachings and SAA okay taking refuge in dhama and sa so not taking refuge in Buddha which is the toughest one for me and and it took me a long time before I really understood the significance of taking refuge in the Buddha

because I mean the Buddha is not here anymore how do you take refuge ref in someone who literally is non-existent other than just his teachings but that's dhama that's the second Refuge so I mean finally I came to the conclusion that you can at least in my case I could validly take refuge in the Buddha and just taking refuge in the whole possibility of a Buddha in in like Buddha hood and it's its possibility in this world but with regards to the Buddhist teachings how do you take refuge in it the best way to take refuge in the Buddhist teachings is to practice them

to study them to understand them and to put them into practice that would be the best way of taking refuge in the Buddhist teachings taking refuge in the S um I have been told it's it's considered to be common knowledge in Burma that when a monk takes refuge in the S he's taking refuge in a different s than a lay person taking refuge in the sa and that's just totally setting aside the like the the leftist or whatever Buddhists in the west who when they take refuge in the songa they're just taking refuge in themselves in their meditation group CU that was weird I was I was confused at first when I started encountering lay people referring to

themselves as sa it's like wait you guys aren't s s is monks and nuns but the West in their arrogance have just adopted the term sa for themselves just even though they might not keep precepts or take refuges or meditate more than you know twice a week or something still their songa so now you go to an airport in Burma or something you see a a sign sing song Only Just because you meditate sometimes you don't get to go in there that's for monks so anyways let's see here taking refuge in the Buddhist teachings and the S oh oh yeah I was I was talking about

the two different kinds of Refuge so a lay person when he takes refuge in the song at least an orthodox like a a Burmese Buddhist when a Burmese Buddhist takes refuge in the sa he's taking refuge in the S of monks that the monks are the teachers they're The Heavy Hitters they're the professional players you know the lay people are like sand lot ball whereas the the monks they're the they're the pros you know they're it's it's like a spectator sport now you might play a little baseball or football or something but the ones that are on TV you know they're the ones that they're making the money they're the really good one the good players you know they're

the serious ones and it's it's kind of a similar attitude with with like Orthodox terraa Buddhism so anyways lay people take refuge in the sa of monks whereas kind of ironically monks take refuge in the in the Arya sa the sa of Aras which includes lay people so when lay people at least Orthodox devout Buddhist lay people take refuge in the sa they're taking refuge in the monks whereas when a monk takes refuge in the sa he's taking refuge in Monks there some monks and also some lay people which is kind of counterintuitive I

guess

so

um yeah so I guess I answered that

question didn't I so I'm going to move

on next one cify says is it a common

practice to take refuge in terraa

Buddhism well it has been my

understanding again from an orthodox

point of view like a devoutly Burmese

Buddhist point of view that in order to

be a Buddhist you have to be someone who

takes three refuges and at least five

precepts that I mean that's like the

bare minimum of being a terot of

Buddhist is three refuges five

precepts of course in the west or you

know elsewhere just if you consider

yourself a Buddhist then you're a Buddhist but I mean you really want to get down to the the nitty-gritty you know just you want to be a hard-nose about it then that would be like Rock Bottom the bare minimum requirement for being a Buddhist a serious Buddhist in an orthodox sense would be someone who takes three refuges and five precepts so is it a common practice to take the refugees in terv bu yeah definitely it is like in in Burma like devout Buddhist every upos day sometimes more often than that but every upos day they'll go to a monk go to the monastery go to a monk and ask for the three

refuges and usually on upos day which is the full moon day the half moon days and the new moon day full moon New Moon Half Moon days that they'll take eight precepts

so it is a common practice to take refuge in terab Buddhism you know in

inah P so T is the three refuges and sah with pchas Cam five precepts that's is when you take the five precepts or the eight precepts first you take the three refugees so cif's third question is should I take refuge daily um it's not necessarily I mean it's not necessary to take take the ref the three refuges every

day but like whenever you take the
precepts they start with you start with
taking the the three
refuges so if you want to do take the
the five precepts you know the three
precept the three refugees and the five
precepts and then I mean you get the the
three refuges as an extra added bonus to
the five
precepts so it's not necessary to take
it daily except for maybe in your heart
you know if if you're a devout Buddhist
I mean it's like you're taking Refuge
through your respect and veneration and
gratitude on a daily basis you don't
have to do the ceremony I mean the

ceremony is just an outward ritual I mean outward rituals really are not nearly as important as just having you know veneration respect gratitude in your heart for the three Treasures Buddha dharm and

S so I'm going to move on to the next question which is from Don Fades I think that's how to pronounce his name Don Fades and Don Fades is responding to my answer to the first question in the previous Q&A what about depriving the hungry snake of his dinner is that not Bad Karma because I was talking about how two different people save a frog from a snake one of them I mean it's the

exact same action they just chased the snake away from the Frog when the Frog was going to eat the snake or the snake was going to eat the Frog they they scare the the snake away so it lets go of the frog the frog is saved and so two people can do this exact same action of chasing that snake away from the frog one of them does it out of compassion for the Frog he doing a meritorious deed another person does it out of hatred for the snake he's doing a demeritorious deed

because karma is volition karma is Will so don Fades adopts the Western utilitarian point of view or the idea

that karma is just a matter of outward

physical

actions that karma really is not a

function of the result of the actions

you can do something with the best

intentions you can make good karma and

still you could cause a lot of suffering

I was thinking just today like

somebody's they're in a car full of

people right they're driving the car

there's other people in the car driving

down the highway they see a squirrel in

the middle of the road they just just

instinctively they don't want to squish

the squirrel so they just swerve off the

road they crash the car people in the

car get hurt maybe the car bursts into

flames but that action of trying to save that squirrel out of just compassion I mean that was a meritorious deed even though the result was a car wreck and and injured people so depriving the hungry snake of his dinner I mean if it's not a consideration then I mean it's if that is not your intention your intention is just you feel sorry for the Frog and want to save its life then you've done something good that is it's entirely a matter of your mental States it's entirely a matter of your will your intention your volition and whether a snake goes hungry

or not is

irrelevant so I I was thinking I was

going to give another example along

these same lines now I forgot

it yeah damn it was a good example too

just take my word for it there's there's

this other good example I I could give

depriving a hungry snake of his dinner

man it's like one of those things where

it's kind of in the back of your mind

it's like after I finish this sentence

then I'll talk about that and then I get

to the end of the sentence and it's

gone

so depriving the hungry snake of his

dinner yeah oh well we'll just have to

move on to the next one but really

utilitarian ethics like Jeremy Bentham

that that I mean it's just a adopted as

just standard ethics in the west now I

mean it wasn't standard in the west you

know 700 years ago 700 years ago it's

like you you should kill the snake

because snakes are

bad you know it's like God says in in

the Bible you know snakes are not good

you know they they caused us to Fall

From

Grace so might as well just kill it but

now it's it's like You' got these modern

ideas that you know it's like it's

essentially utilitarianism it's like if

you cause suffering to somebody else

that's bad and then you you add Karma to

that it's bad karma but that's not

necessarily the

case so I still haven't thought of the

other example so I'm just move on to the

next question this is from

philes and files says have you read

nich's genealogy of morals what do you

think of his critique of asceticism and

what do you think of his critique of

human belief in or yearning for an

alternate hint wel of sensation of

sensation I mean I don't know if nibana

counts as this but K ding an sit Plato's

forms and the Christian Heaven certainly

do as a form of decadence prevalent in

cultures and religions well the easy

answer to all this is no I have not read n's genealogy of morals in in fact I just don't like nche very much I just his style is just too like surreal just too emotional and surreal and like artistic instead of philosophical so that the only complete book by n I've ever read is is Antichrist and I have to admit that the introduction by manin what HW m is that is that I don't remember his initials Menin his his introduction was way more interesting to me than n in in the the main text of the little book The Antichrist I tried to Wade through thus fake zarathustra and I got as far as the

tight RPP Walker Who falls off the tight RPP and breaks his leg or something and I just what I know about n I've read about n in like um books on Western philosophy and so forth and I just just I've never really been attracted to N I just do not like n all that much I much prefer schopenhauer so what do I think about his critique of aestheticism I don't know what his critique of aestheticism is what do I think of his critique of human belief in or yearning for an alternate hwealth of cessation as a form of decadence prevalent in cultures and religions from certain ways of looking at it I suppose especially if um people

are like

living you know like a demoralized state

and so they're like hoping for a better

world afterwards then yeah I mean that

it can be a sign of um a kind of

religious decadence or something but I

mean it can also just be common sense

that if there is a better State than

this one perhaps we should be trying for

that better

state so yeah n just i' I've never been

really into

Nicha and so I'm going to move on to

Phil's next question if Enlightenment is

uncaused then doesn't that mean either

we are already enlightened from the

moment of our Inception or we never will

be well we are unenlightenment

itself I mean nibana has no beginning

and no end and it pervades the entire

Cosmos pervades all possible cosmoses

it's just that we are a kind of delusion

so we aren't enlightened in fact we are

the really the only thing that isn't

enlightened that this um as it says in

the ATA waga the root of all delusion is

the conceit I

am that that when you create a me or an

i or a we then you are you've gone

delusional so

in a sense we kind of already are

enlightened because we're pervaded by

the absolute and it reminds me of the

beginning of eart toa's first favorite first famous book uh The Power of Now where he he's like there's a guy sitting on a box begging for money and somebody comes up to him and says well why don't you look inside the box and he says I don't know so just look inside the box and he he open gets up and he picks up the box and the box is full of money and he's just been sitting on this box of money begging for handouts the whole time and that eart TOA compares the average person to this guy who is sitting on a box of money and begging for handouts because he doesn't realize that he's already got it that we already

have it and that's more of a Mahayana concept than a Terra one but still it's one that I can appreciate I think that Mahayana may be a bit more fisticated in its philosophy uh with regard to this aspect of of Buddhist philosophy also that in a sense I mean we are pervaded by Ultimate Reality and the only thing that's keeping us from being enlightened is these mental states that we keep generating that keep us unenlightened this idea that we exist and this this world is ultimately real and we take it all seriously and everything and um but really you get rid of the the conceit I am boom Enlightenment and it doesn't have a beginning it doesn't have an

end that's it's like Mahayana Buddhism

they've turned it into the whole thing

into a kind of [__] it's like a paradox

you know there is Enlightenment but

there's nobody who gets enlightened

there's no moment of

Enlightenment you know there's no

beginning to it there's no end to it you

know there's no cause for

it so

yeah in a in a sense I think it's more

true than untrue to say that if

Enlightenment is uncaused then doesn't

that mean either that we are already

enlightened from the moment of our

Inception it's just that like ca says

again you've already got it it's just

that your mind is making so much noise

that you don't notice

it and it's just the ego is

unenlightenment

itself so underneath your

ego there is

Enlightenment so I'm just going to move

on to the next question this is from

Elijah and Elijah starts with a preamble

which is I have a strong calling towards

practicing the dhamma but I have

struggled with substance abuse and

mental health issues all my life as well

I am clean and sober now and still have

a very strong calling towards practicing

the dhamma and meditation and to the

point of wanting to become a terod

monastic

so question one for someone like myself

and with your own prior experience would

you recommend I go for it and eventually

take up ordination well I don't know you

well enough to know exactly uh what you

should do because all I know about you

is is essentially what you've just

said um but I mean there's nothing wrong

with going to a monastery and maybe

volunteering to be like a monastery

attendant just for room and board you

know you're going to cook for the monks

and help clean the monastery and maybe

drive them where they need to go that

kind of thing and then if the

abbit sees that you have potential to be

a good monk thinks that you can make it

as a monk then that's fine but of course

um it's up to the Abbot or whoever this

the Monk Is who would ordain you that

really he is one to decide that whether

you know you will have um you've got

what it takes so to

speak so I mean if you really want to

test the waters you want to try it out

that would be a good idea for starters

is volunteer to be a monastery attendant

at at a relatively strict Monastery

where you have respect for the senior

monk you think that he is wiser than you

are doesn't necessarily have to be

enlightened if you can find an

enlightened one so much the better but

at the very least you know you've got to

consider him to be a wise role model

someone that you would like to emulate

to some degree

and I mean you stay there he observes

you he gets to know you you you can ask

him questions and

then um he'll make the decision I both

of you will make the decision whether

you should become a monk there or not so

that would be a good idea I guess it

probably work better in the west than

trying to become a monastery attendant

like in Burma or Thailand or or Sri

Lanka probably it would work that sort

of thing would work best in a in a

western country

um but good luck to you or good can to

you um I'm just going to move on to his

second question here are there any

particular meditation practices or

dhamma teachings in general you would

recommend for someone trying to stay

clean and sober and maintain mental and

emotional

stability um

gosh the general mindfulness is is

probably um the most important thing

just just try to maintain as high a

level of mindfulness as you can manage

throughout the day even when you're not

sitting cross-legged

and uh

see meditation practices dama teachings

in general you would recommend for

someone trying to stay clean and sober

read sutas I mean some of like some of

the the verses of the terata are very

inspiring um just read texts talking

about what it's like to be a monk what

monks are supposed to do you know the

the philosophy the ideals and all that

and if it really resonates with you it

helps to uplift you it's going to help

you to stay clean and sober and maintain

mental and emotional stability that plus

mindfulness it's it's hard for me to

give you specific advice because really

um I don't know you very well at all so

it's it's hard to say for sure I mean

I'd have to get to know you and then

like P analyze you a little bit and see

what your your strong points and weak

points are and so forth before I could

really give you some like clear-cut

informed

advice anyway question three he says

lastly out of Burma Thailand and Sri

Lanka which Buddhist country would you

recommend I visit and study or practice

the dhamma in note I have a strong drive

towards aestheticism and would love to

experience what living in a cave is like

someday if that helps your answer at all

well like I mentioned earlier on in this Q&A Burma is is a gamble because military dictatorship sometimes it's shut down nobody can come in it's hard to get visas um sometimes there have been at least once where the the Burmese government just kicked all foreigners out of the country the monks Western monks there just mostly just moved to Thailand and and live there for a while um but it depends on what your karma confronts you with I mean what you find like Burma Thailand and Sri Lanka all have wise teachers they've all got serious monks um in Sri Lanka there might be fewer of them but they're

they're in the forest if you can find like a uh a Sri Lankan Forest tradition or Thai Forest tradition or I mean burmes Burma really doesn't have much of a forest tradition the tong Pulu tradition was one of the few really significant Forest traditions in Burma but it's the Tulu tradition is now in Decline the I mean tomu seato has long since passed away his successor pooku seato has also passed away and so the the third generation of teachers really is not anywhere near the caliber of the first two generations um but I mean you should ask around look around do some research and find a teacher that you think would be a

good teacher for you and everything else will take care of itself that in Thailand I mean there's not as much Forest as in Burma in Sri Lanka there's not as much Forest but still there are Forest forests there and like Forest monks who are very serious I mean for as a general rule You' probably stay away from the monasteries in town unless your teacher puts you in a moneran town for some good reason

so yeah I I can't really say for sure which country would be more appropriate for you Burma I like Burma as a Buddhist country with a I mean it's it's good to be a monk in Burma if the the military

government isn't like shooting people in the
streets Thailand I think that's where most uh Western Terra Western Terra monks I mean that's that's where they go to become monks if they they leave the West they go to to Asia Thailand seems to have more Western monks than um all the other countries combined all the other terraa Buddhist countries combined and Sri Lanka for the most part Buddhism is very decadent in Sri Lanka the monks are very LAX and sloppy in Sri Lanka as a general rule you can see monks with jobs with briefcases walking down city streets going to work or whatever that's something you wouldn't see in Thailand

and probably wouldn't see in Burma

either even in Mandalay where the monks

are the

worst but there are good teachers and

serious monks in all three of those

countries and it's whatever your karma

allows you to

find and if it resonates with you I

would I would try that one because you

really so long as you find a good

teacher and a good tradition with

serious monks in any of those countries

that it's all

good and Sri Lanka does have like a

reform Forest Tradition now that I've

been told is is very serious very very

devout you know very conscientious in their practice and uh Thailand I mean with regard to aestheticism Thailand would probably be better than Burma unless you're just going to do the aestheticism entirely on your own volition like I did because the like Burmese Terra and TI Terra are not entirely the same I mean the texts are pretty much the same but in Burma there's more meditation and scholarship and in Thailand there's more monastic discipline and Danga and Danga is is atic ISM essentially so that that maybe should be a consideration

also so

uh I hope I was of some help to you

because I'm going to move on to the next

question which is the very last question

I'm always caught by surprise by this

and this question is from White Ash

Piper who asked this question just

shortly before I started

recording try to do it in chronological

order and he asked this just less than

an hour before I started recording so

white ash Piper says of all the

near-death experience accounts I've

heard regarding reincarnation and Tom

Campbell virtual reality Theory where

we've had many lifetimes I've never

heard any of them saying their real name actors have real names why don't these folks and I'm not entirely sure what white ash Piper is referring to here that essentially he seems to be saying that people who have had near-death experiences somehow regarding reincarnation or virtual reality are always Anonymous they never give their name and I've never really come across this I mean near-death experience accounts I've read about many of them and usually there's not much mention of reincarnation and the whole Tom Campbell VR Theory I assume that means virtual reality um I've never I never come across that at all so I really don't

have any firsthand experience of anonymous nde accounts with regard to these things um maybe with regard to reincarnation there might have been some mentions of it but as a general rule the near that experience accounts um you know it's it's the same general account where you know someone is clinically dead you know they're drowning they've been in a motorcycle accident they're on a an operation table operating table in a in a hospital whatever and then next thing they know they're awake and they're kind of drifting up towards the ceiling and they can look down and see their body down there maybe with like

paramedics trying to revive them or whatever and then they they get higher into the sky and they see the the bright light and they go into the light and they come out the other the other side you know like the heronimus Bosch painting you know the the emperion I can't remember what it's called that imperion is in the title of this famous herous Bosch painting where you know you go up and through this tunnel of light and you come out into this Heaven realm and then there's going to be some sort of spirit guide at least one takes you aside they're they're going to be like a religious figure or maybe a deceased family member or something and then

you're going to like review your life

and you know they might give you some

kind of teachings about things that

you've been doing right or wrong and

then they might give you a choice

whether you want to stay there or go

back down into your body or they might

just say it's not your time to go yet

you're going to have to go back down and

then they wind up back down and

sometimes it's like an enlightening

experience where they just don't fear

death anymore or

um I mean some people apparently have

had like an ecart TOA type Awakening

from near-death experiences like uh John

Ren Lewis I've talked about him
before um but I don't recall him talking
about reincarnation and I don't think he
talked about Tom Campbell virtual
reality Theory so I really don't recall
any virtual reality Theory near-death
experience accounts and I can't even
think offhand of one that particularly
mentions reincarnation or
rebirth so why people wouldn't mention
their real name I don't know if you look
for people mentioning their real name I
assume you can find
it um it may be that you
just uh you know encountered casual
mentions or maybe some kind of YouTube
video or book that really doesn't get

very deep it's not trying to

um document anything you know it's just

giving

anecdotal like statements that really

they don't see any point in saying

exactly who it was that said this

so yeah but the Tom Campbell I didn't

even know who Tom Campbell is I assume

he's he's not the guy that makes the

soup so yeah virtual reality Theory yeah

I can't really help you very much on

this because I really don't have much

exposure I mean I've I've had

considerable exposure to near-death

experience accounts in general but

specifically with regard to rebirth or

virtual reality Theory um I can't think

of any so I assume if you keep looking

for names you're going to find them just

try and find a more serious account that

has like footnotes and documentation and

so forth and I I assume they're out

there that uh that you'll find

somebody's actual name I don't know why

you want to know their name unless

you're going to try and look them up and

and ask them questions or something but

that's it that's the last question

that's my last answer for the day I'm

not going to answer any more questions

at all

today so that's it and if you made it

this far you've probably made it this

far before so you know if you want to ask questions you can just include your questions in the comments below these videos if you have access to subscribe star you can ask me there although that's not the best place to ask cuz sometimes I won't notice because the the messaging function on subscribe star is really I mean it's almost invisible or if you're on the Discord server you can ask me questions there there's a special room just for asking questions so um just if you got a question about something you think I can answer then go for it and chances are I will at least attempt to answer your

questions and like like And subscribe if

you haven't done so already and be happy

okay we are recording I checked within the first hour and we are in fact recording so hello and welcome to episode 111 of question and answer I am your host P basa and I'm having a bad hair day but it's it's not quite bad enough that I'm just not doing the video today so here I am here is the beverage with the little paper for umbrella which I hereby remove emergency backup beverage and I suppose we should commence to answering questions and I didn't count how many questions there are this time so I'm not exactly sure whether this going to be two hours or

three

hours but we're just going to do what we

do here and uh let's just commence to

answering questions I suppose I should

have turned the camera a little more so

you can admire with awe and wonder my

aquarium let let's do that a little bit

okay so first question is from Quick

quiz and quick quiz says what if beu

pets his puppy once a month and never

tells confess to other monks since it's

not paraja technically he's still is

biku

right um yeah I assume when he refers to

petting his puppy he's he's referring to

full out spanking his

puppy so yeah I mean if this is with

regard to

autoeroticism so to speak and so if a

monk deliberately causes himself to have

a sexual

climax then that is sesa which is the

second most serious level of monastic

offense it's the worst you can do

without getting

excommunicated so I mean petting the

puppy I mean so long as you're not

trying to have an orgasm that's not even

against the rules so long as you're not

trying to have an orgasm even if it

accidentally goes off so long as you're

like not doing anything to help it along

anything like that on purpose then you

haven't broken a rule but if you do it

on purpose then

yeah you are you are culpable as they

say in uh well courtrooms or

something so if a beu masturbates might

as well just say it and fully to orgasm

because it's the orgasm that's

technically against the rules if a monk

like he he's petting the puppy and with

the intention of having an orgasm and

then just for whatever reason doesn't

have one that's still against the rules

it's it's a lesser rule but the

intention to have an orgasm has to be

there in order to commit a serious

offense so let's say we got a monk who

is spanking that puppy on a regular

basis and never confesses so what happens is he's still a monk because he hasn't done anything to excommunicate himself if he actually had sex with another being you know not even necessarily a woman could be a man it could be an animal if he has sexual intercourse then yeah he's out too even if he doesn't have an orgasm but uh let's see here so he's still a monk he's not excommunicated he is technically a Shameless Monk and he's going to be digging himself deeper and deeper into a hole because to confess this kind of offense a s say to offense you have to do Penance for six days and

six nights plus however many days and nights you did not confess that offense when you had opportunities to do so so it's like if you are concealing that offense you've done that you're not telling anybody even though you have opportunities to confess to another Monk then the Penance you do is increased by the number of days that you do that and if a monk is just doing this habitually for let's say a year or more then even eventually if he does have a change of heart you know he wants to set things straight he wants to be a monk in good standing and all that he wants to do Penance for it which you have to do then he's going to have to do

penants for more than a year and it's really inconvenient not only for him but for the other Monks at the monastery like he's got to make confession to them on a daily basis or I guess if it's just for having concealed the offense it might just be once a week I don't remember exactly now but he's got to keep track of all the monks coming and going to the monastery if there's a lot of monks coming and going he's going to have to move to a different Monastery to do Penance just because you have to make confession to every monk who comes to that Monastery and if it's your day to make confession

and you ask where's venerable so and so it's like oh he he took off on a trip then that day is doesn't care count because you didn't make confession to him before he left it's very inconvenience it's it's really a pain in the neck and just especially for a serious monk just the headache of having to do this

Penance for at least six days and six nights or longer if the the defense is concealed that's one of the main incentives not to break the rule because it is not easy like in Burma there are certain monasteries that are generally remote Forest monasteries that can specialize in Monks doing penants so

monks will go there where there's not
lots of monks coming and going there's
lot like this huge song of lots of monks
that you got to make confession to it's
easy to get them all together so you can
make confession to them that sort of
thing
so yeah I mean he's still he's still a
beu but he's not technically a very good
one and if he ever decides to become a
good one he's going to have to make conf
confession for each day or he's going to
have to make do Penance for each day
that he concealed the offense in
addition to the six days and nights for
having committed the the the offense in

the first

place so quick quiz's second

question is it as follows what if biku

lives alone in total Solitude in the

forest and no other monks around how he

can confess and purify himself self well

I lived in that kind of situation a lot

like when I was just living alone out in

a forest somewhere I could go for months

without making confession to another

Monk and especially considering that the

few monks that live did live in that

area were very sloppy monks and it's

against the rules to confess a broken

rule to a monk who has also broken that

rule and not confessed

it so yeah I mean if there's just not a

convenient opportunity

then it's not against the rules you're

not really con considered to be

concealing it and it's not like

technically against the rules to do upos

by yourself without having made

confession because there's nobody nearby

to make confession

to or there might be monks nearby to

make confession to but they're just very

LAX monks there's a very good chance

you've broken at least one of the same

rules that they break all the time so

there that is sort of a a loophole it's

it's a an allowable reason for not

making confession if you're in a remote

area there's and there's no convenient

monks nearby for you to make confession

to when I was living in

America like when I was living in

Bellingham sometimes Bellingham

Washington and I was the only monk in

town that I would make confession over

the phone although if you're living in a

remote area you know out in a forest

somewhere you're probably not going to

have cell phone reception or anything

like

that

so yeah that is that is

a like a valid excuse not to make

confession if you're living in a remote

area by yourself so I'm just going to

move on to the next question this is

from chory dick and unless chory dick

has changed his

name to chory dick from some other name

that I am familiar with this is the

first time chory dick dick has asked

questions and shory Dick says do you

still love Moby

Dick and um I've mentioned elsewhere

that Moby Dick is one of my favorite

novels it has more profundity to it than

a great many scriptures including the

Old

Testament

um when I was taking English classes in

college I had uh an instructor inform me

that Moby Dick and Huckleberry Finn are
the two greatest American novels ever
written although who knows maybe another
one has been written since then and I
don't know which one it
is so do I still love Moby Dick it's
still one of my favorite novels it is a
profound
novel so yeah I suppose I still love
Moby Dick I mean if he's just referring
to the whale and not the novel then yeah
I still have a lot of respect for Mobi
dick who um as I put forward in in an
essay long ago really does symbolically
represent the left fist of God or just
God in general that Mobi dick is a
manifestation of

God and Melville in the novel does point out that one of the first avatars of Vishnu who is considered the supreme god by Vite Hindus was a giant fish and I mean there's all these all these reasons I mean I don't know if my essay is still I think my essay still is it's on my new blog I reprinted it from my old blog onto my new blog so it is there and it's I do consider it to be one of the the best things I've written it probably being my top 10 of favorite essays that I've written that I mean it's it's got some dham in it but it's not specifically terab Buddhist but I mean it talks about how Moby Dick had a

reputation for being Immortal that he he could had a reputation for being in various places at the same time there's an emphasis on he has no face that um if you see him underwater he has no you you can't get close enough to see him without dying but if you pull him out of the water you pull a whale out of the water they lose their shape so they're they're essentially formless because Mobi dick was white he was essentially colorless and also he spent most of his time on the equator in like the center of the Pacific Ocean which is like the middle of everything so you have this faceless colorless formless Immortal omnipresent being that lives in

the center of the world the center of
all things I mean pretty obviously to me
even though a lot of people don't get it
that's God especially to like a
transcendentalist an American
transcendentalist who lived like in the
the mid to late 1800s when that was
really a big thing going
on so so yeah I still love mommy dick so
I'll just move on to chory Dick second
question which is what are your top five
desert island books no scripture suta
self-help textbooks Etc so I assume um
getting a book on how to survive on
desert islands would not be
allowed and no scripture either so this

this is kind of uh limiting isn't

it maybe maybe Moby Dick would be on my

list of five desert island books um Jean

Wolf's the book of the new Sun I mean

that's like five books all right there

um but if that counted as one book the

book of the new son I mean that's what

it's called right even though it's like

five

volumes

then um yeah I might just uh go with

jean Wolf's book of the new son as one

of them I mean seriously I might even

consider taking all five volumes and

just have that be my five books but if

who's ever like banishing me to that to

that island and is in charge of the

books and all that he's he's in a good

mood that day he's in magnanimous he

lets the book of the new Sun count as

one book so I have Moby Dick Jean Wolf's

book of the new

son

gosh um maybe a short story collection

by Brian Aldis called moment of eclipse

I think that's the one that contains the

short story called equinity which is

really an excellent short story it's

about these three cloned Brothers called

ery you know they're they're just clones

of each other identical triplets and

this is like in the far distant

future and this this breed of human is

cloned specifically for one purpose and that is missionaries so they are these three ear Lowry Brothers are sent to this Frontier planet to set up a shrine to the omniscient God which is an omniscient computer so they have to build this this Shrine and like set up the computer and turn it on and everything and then their their job is done and part of their like their philosophy is indifference I guess I guess the the name of the story is indifference and not equinity I think I might have said equinity at first but I mean it's really it's really nice story The Very ending of it is very sweet too um but getting back to Desert Island

books maybe dovi is the

idiot um the idiot or crime in

punishment I'd have to have one by

dovi um because I mean like books on how

to survive on desert islands aren't

allowed scriptures aren't

allowed so gosh I mean there could be

some way of getting around that you

could get just some kind of like

mechanical encyclopedia or something

that might let you even though

technically it's not a textbook it or

self-help it might help you to figure

out you know how to build things that

you need on desert

islands H let's

see gosh I mean another way of cheating

would be to get a novel about some

survivalist and just like you know take

down notes on on what he's doing to stay

alive so anyways let's see I had Moby

Dick book of the new son moment of

eclipse um doski is the idiot and what

would be number

five

gosh this is tough because I I really

never made up a list or anything as you

can tell I mean sometimes I might think

about how how I would answer a question

but this is not one of

them um maybe Ridley Walker by Russell

hobin it's always been one of my

favorite favorite uh

stories Ridley Walker and that's that's Al it's like a post-apocalyptic story about like 2,000 years in the future when um it's also like 2,000 years after a thermonuclear World War 3 civilization is just building itself back up to the level of of agricult culture from hunter gatherer societies Ridley Walker he's a member of one of the few remaining hunter gatherer tribes in Southeastern England at this point and the entire book is written in a kind of pigeon English that takes him getting used to some people just can't get past the weird spelling and grammar of Ridley Walker like the word once is just a

numeral one with CE after

it so okay I think I answered that one

so I'm moving on to chory Dick's third

question which is do you think it's

possible to write a book like Moby Dick

today it's possible to write it but I

don't think Moby Dick if Moby Dick

hadn't been written by Herman Melville

in the 1800s and was written Now by

somebody else it wouldn't get famous he

might find difficulty finding anyone

willing to publish it he might

self-publish on Amazon nobody would buy

it you know some people a few people

would buy it they think this is a

masterpiece it doesn't matter because

first of all Moby Dick is about ho in

which is Politically Incorrect not

nearly as politically incorrect as it

was like back in the

1980s but you know it's it's just not

really an issue anymore we've moved on

to other issues that we're supposed to

consider to be

important so anti- hailing propaganda

You Don't See Much Anymore I don't know

if the Japanese or Norwegians or whoever

are still hunting whales in limited

quantities but it's just not really an

issue anymore

but Moby Dick U it would just be bashed

for racism even though at the time it

was bashed for not being racist enough

because um Moby Dick I mean Herman Melville he's trying to portray certain nonwhite ethnicities as equal to or even Superior to white people in certain ways so you know he's got ququ who is um he's like a South Sea Island cannibal with sharpened teeth who is portrayed as more noble than most white people but at the same time Herman Melville is realistic in his portrayal of these people and you know he freely admits qu quag was a Head Hunter and a cannibal and also the way he portrays black people it's realistic but real M doesn't go anymore when you portray black people you have to um either glorify them or portray them in a

way that very few black people actually exist like commercials there's so many commercials on TV with black families and it's like the husband is the husband I mean that for starters he's wearing like a cardigan they're living in this mcmansion this really nice place you know and it does not represent the way most black people are and if you did have a commercial that represented black people as you know the average you know black person statistically speaking it would just get bashed for being racist because reality is racist now so also I guess transcendentalist spiritualism which is what Moby Dick is

largely about that and

hailing um that also I mean it's just

not in Vogue

anymore so yeah it is possible to write

a book like dick but with regard to

getting it to sell you know having it

declared one of the greatest American

novels and that's an entirely different

ball of

fish or kettle of wax I should

say

so I mean with regard to just the

profundity of it and like the spiritual

undertones and overtones and all that

Jean Wolf's book of the new sun is

comparable in profundity to Moby

Dick so I mean that kind of book like

Moby Dick could still be written and can still be very popular although it may be that most people have never heard of Jean Wolf's book of the new son but it is a masterpiece I would consider that to be one of the greatest American books ever

written so I'm just going to move on to the next question this is from ruie and ruie says he asked this question like two Q&A too two q&as ago but it was like after the deadline I didn't see it so maybe this question should be the very first

question anyways ruie says how unusual is it to become a Wandering mendicant a

year or two after entering the

robes

well I assume it's relatively unusual I

mean first of all a a new monk a navaka

monk a newcomer he has to live in

dependence on a his preceptor or on a

like a uh what's the word

signified no that's not it just like an

official teacher an aaria he has to live

in dependence on one of those for at

least five years so he couldn't just

take off wandering legally I mean he he

he'd probably be breaking a rule of

monastic discipline um there are some

loopholes like at the very least I mean

he can stay away from his preceptor and

teach or teacher with with their like

consent if he is like enjoying Solitude in a forest area but that doesn't apply to the Reigns Retreat or at least my teacher of monastic discipline told me that during the Reigns Retreat the three months of The reigns Retreat still he's got to go back and stay with his preceptor or his his acharia his teacher his designated teacher is the word I was trying to come up with um during the Reigns
Retreat so I mean it is allowable to some degree that within a a year or two of being ordained you can take off wandering but you'd have to take off wandering with your preceptor or teacher

or at the very least you can wander a bit in remote Forest areas and then come back and stay with your um preceptor or teacher um during the range retreat but some some monks famously uh especially aan cha he didn't become like a Wandering mendicant until a number of years after he ordained he was already you know free of his niia his dependence on a preceptor or teacher but he was like a he was like a teacher himself like at some monastic school and finally I mean he's reading these texts and you know it just kind of dawned on him or or just sort of gradually just overpowered his attitude of why am I in a school Monastery teaching when I should be

following what these texts say I should

do so that's when he left the school

Monastery and really became like a

meditating

Yogi so it does happen um I mean it can

happen to a monk at you know any stage

where they just realize you know they

keep reading these texts saying that a

monk should be wandering in the forest

or just wandering

alone and you know they're staying at

some cushy

Monastery and a lot of monks I mean some

monks like a lot of dogmatic kind of

monks they'll just kind of read the text

saying how a monk should live and it

just you know they're just

like uh referencing it in their mind as

just like abstract information that does

not apply to them you know that was for

ancient times or something a lot of

Christians read the Bible the same way

their eyes just kind of gloss over when

it gets to something they don't want to

follow like gather not up your Treasures

upon the Earth for

example

so um yeah I mean it can happen at any

time but if it happens during the first

five years there are certain limitations

to what is

allowable so I'm not sure how unusual it

is for monks to become a Wandering

mendicant you know just you know at
least a year after they've been ordained
um it does happen though but generally
they would have to wait for 5 years
before they're they're like a free agent
and can just go off on their own without
having to be in dependence on somebody
else so I'm going to move on to ru's
next
question which is kind of an interesting
one did you ever have fever
hallucinations and then he he continues
here I experienced some last night there
was nothing nasty about the images which
were actually quite pedestrian but the
loop repetition was quite quite

disturbing I suppose we can handle or at least get used to the horrors of samsara but its structure is more inaccessible

well yes I have had fever hallucinations that I can remember once I was about 19 years

old and I came down with

pneumonia and I was lying on my back in bed coughing and coughing and coughing this is before I went to the hospital I think I went to the hospital later on that same

day and I'm just as I'm lying on my back coughing I start hallucinating it looks like oil Derek sort of like the oil Derek um like on the Houston Oilers football helmet I don't know if they

still have that on the football helmet I don't watch pro football anymore um or there was also like an old arcade video game based on Star Wars that had like these oild Derek things sprouting up out of I think it was the Death Star and you had to like avoid them or they're like shooting at you or something and I mean it was like that they were sprouting out of my

chest and when it reached full size it would just burst out of the top you know like a gusher and then I would cough it was I would cough simultaneously with this the top of the oil DK bursting and then it would just fade out but there

would always be like two or three more

at different stages of growth on my

chest and upper abdomen at the time and

that was that's the only fever

hallucination I can remember having

um so I guess I answered the question so

I'm going to move on to ru's third

question which is do you think the

hallucinatory experience provided one

survives it can shed light on the

repetitional structure of Sam Sara so

I'm not exactly sure how

hallucinations would specifically shed

light on the repetitional structure of

Sam

sor maybe I mean it's sort of like

you're hallucinating something that

you've seen before or at least a

variation on something that you've seen

before so that is recurring so it's like

a

repetition but um I assume for some

people yeah I mean you can get insights

from just about anything you can get

insights from seeing a dog licking his

balls but then other people you know

they can be exposed to just really

obvious like symbols that represent

something profound they can or like the

monks that I was reading referring to

just minutes ago how they can read

profound texts and it just it doesn't

occur to them that it should apply to

them personally you know it's just information and you know they don't even try to like contemplate it understand it you know they'll just read the commentary and see what the commentary says and they'll they'll just say well that's what it means so yeah I think for some people um but not definitely not not for everybody let's see and with regard to shedding light on the repetitional structure of Samara um yeah I'm I assume so but I mean I don't have any personal experience with regard to hallucinations shedding light on repetitional structure of samsar at least fever hallucinations

that really didn't ask about other kinds

of

hallucinations

um but with regard to any hallucinations

I've ever had

it didn't really cause any insights with

regard to the repetitional structure of

samsara but I assume that there's all

kinds of people out there some people

are more sensitive to certain kinds of

insights than

others I wouldn't at all be surprised so

let's let's say yes it is it can shed

light on the repetitional structure of

samsar and so I'm going to move on to

the next question which is from covac

and Cad

zida and CAD Zina says any practical advice on stopping comparing myself to others and then he gives the example of seeing whether someone is mogging me or not subconsciously I'm getting paranoid of being mogged in public and I'm starting to avoid going outside to avoid it so CAC and CAD zida is possibly the only person I know who has the word MOG in his working vocabulary I've up until this morning I was not fully aware of what MOG even means it means something kind of negative of somebody kind of giving you a hard time but I wanted to find out what mogging literally meant before answering this question so I

looked it up and on there's one uh website that says the following and I quote the word mogging is derived from the acronym AOG which stands for alpha male of the group to MOG someone is to assert one's dominance over them with the hopes of impressing women the word comes from pickup artist communities that are preoccupied with the urge to attract women despite having some pretty misogynistic conceptions of them and yeah I've noticed that too a lot of pickup artists will have sort of either I mean misogynistic conceptions about women or just you know certain biases against women that sort of

thing so anyways getting back to the question here though any practical advice on stopping comparing myself to others especially he's paranoid about being mogged in public and I mean that's just kind of strange to me that he wouldn't want to just go out in public because he thinks somebody is going to assert dominance over him and it may be that seov action CAD Zen does not include the the the part about in order to impress women who might happen to be watching you know like he's at the beach and some big muscle guy kicks sand in his face that kind of thing um I mean for starters I mean he

did get some really good advice from my from my woman on the Discord server he asked this on the Discord server and she pointed out that I mean most people walking down the street the overwhelming majority are not thinking about him at all you they might glance at him as just kind of an obstacle to navigate around on the sidewalk but I mean they're not thinking any negative thoughts about him I mean he's just not I mean he's just an extra in the background of their their own personal movie I mean most people just are not thinking about him and I mean why would anybody MOG him anyway I just it's just kind of

strange I mean in a previous question he
was asking about I mean he was
mentioning that he self-conscious about
his height that because people MOG him
about how short he is but he's well over
six feet
tall because I guess it's just in his
family most of his male relatives are
taller than he is and that's kind of the
case in my family too most of my male
relatives um especially on my father's
side of the family were taller than me
my father was taller than
me he was 6'6 in his prime although he
got pretty close to the same height by
the time he was in his
80s um so yeah I mean now the first

thing is just I mean face the the

extreme likelihood that this is largely

an irrational

fear that most people are just are not

going to be thinking about you

positively or negatively but also I mean

just general mindfulness when when you

see this arise you you see it as a as an

arising mental state and then if it's

some sort of irrational worry or fear or

or whatever then you can just noted as

that you know irrational fear

arising you know just irrational thought

arising and you make a habit of that and

I mean whenever it something arises and

You observe it you know mindfully it's

not you anymore so if you're unmindful

and let's say worry arises in your mind

it's I'm worried but if you're being

Mindful and worry arises in your mind

it's worry is arising

so that you've already created a kind of

philosophical Detachment from

it so talk some sense to

yourself along the lines of what my

lovely mate was saying and also just

exercise mindfulness of mental States

like this that arise in your

mind and that's about the best you can

do I think if anyone else has any

suggestions feel free to add them in the

comments and I'm going to move on to

seov action CAD Z's next question

which is when is the next suta discussion and yeah it's it's it's long overdue in fact somebody specifically requested that I do a suta discussion of the kalaha wew Su which is one of the sutas the AA waga um I don't recall having done a video about that one I might have to go back and look at my short playlist studies in archaic Buddhism to see if I've already done a sua on the kalaha wuta but if I haven't that would probably be the next one it's not one of my favorites but it does have certain very significant parts to it I mean the end towards the end is very profound

there's like this [__] likee statement

like two-thirds of the way through and

also it is an example of Proto padas

Samu I mean it's fairly obviously one of

the early prototypes of the 12 Nido

theory of picha sop if you don't know

what that means just wait till I get to

the video and do it and then you can

watch that and I'll explain it better so

when let's let's shoot for within the

next few

weeks and I may be doing a a an aquarium

video soon maybe

tomorrow but that's that's not it's not

Ironclad

yet let's see here so I'll just move on

to seal of action cot Zer next question

was just tips on being disciplined in life and that's a difficult one because seriously I mean I referred to schopenhauer's first first philosophical essay over and over again it's the four on the four the four-fold root of sufficient reason it's like the four different kinds of reasons for something happening not just like excuses but the actual causes or reasons for something to happen or to exist and one of them is psychological and he says that in order I mean a person with a certain personality is going to react in the same way to the same stimuli you know the same thing keeps happening you're

going to keep reacting in the same way

until your personality changes your your

like your attitude changes your

perceptions are going to have to change

in order to act differently so I think

sooner or later if you're just

undisciplined you can't bring yourself

to like EX exercise regularly for

example or meditate

regularly then eventually I mean it's

going to cause problems for you then and

then those problems if they build up

sufficiently it could cause some kind of

Crisis is going to require you to

reassess your

attitude so like for example I've give

the example before about how my father

tried to quit smoking several times you know he he'd stop he was he would smoke two packs a day then he'd stop and then well he's going to like chew a little tobacco every now and then or or like smoke a pipe every now and then and within a few more weeks he's right back to two packs a day again and then his leg started to turn black and he had had a log roll over that leg and and crush it there was capillary damage in that leg it was pretty much healed up but still there were damaged capillaries and the tar from the cigarettes were clogging up the capillaries in his leg and his leg was turning black and the

doctor told him you've got a choice you stop smoking or we amputate your leg and then when it came to that I mean that was a radical enough shift in his attitude in his perception of the situation that all of a sudden stopped I mean to stop smoking stopped being this this struggle and really I mean to discipline yourself to have a struggle I mean that's that's like a red flag that's like an early warning sign like if you're trying to exercise and you're struggling to do it or you're trying to find the time to meditate every day you're struggling to do it then I

mean the the soonest convenient excuse

to skip a day you'll take it so it's

like if you want to discipline yourself

one thing you got to do is just make it

not a big deal you know it's just

something I'm going to do that's it you

know you have to have a Deton on you

have to have determination to stick with

something instead of falling off the

wagon after a few weeks just at the

nearest convenient excuse or

opportunity and the more you the more

meditate the more insight the more you

meditate the more insight and wisdom you

acquire generally the easier discipline

is self-discipline

um it may be I'm not exactly sure what

else I mean if you had some sort of

cruel Taskmaster watching over you who

would punish you if you didn't do well

you know like in some old-fashioned Zen

monasteries you got the guy with the

stick something like that the roshi with

a

stick um but if you're on your own then

you have to you have to rely on yourself

and really um I mean just you you have

to just have firm firm Adit firm

determination that you are going to do

this and I tend to be pretty well

disciplined when I want to be but it's

it's something that you got to be

careful about because if you're just

kind of half-hearted or half asked about something you're better off not like committing yourself to doing that you know you're better off just if you're honest with yourself it's like well I'm not so sure I really want to do that so I mean if there's something you really really want to accomplish then first of all you decide yes I really really want to accomplish this and then you figure out what you need to do in order to accomplish that and then you do it with determination and you don't give up and you don't start fudging and just taking days off which get longer and longer you know it's like first you take

off a day or two you know you go on

vacation or something it's not

convenient and then it's like it starts

happening more and more it's like for me

like reciting the potim Moka it was

something I could do as a monk I would

recite the biku ptim Moka it was my duty

at some Monastery is to do the ptim Moka

Rec recitation and then um it's just

kind of boring to to like keep reciting

it over and over again when you're alone

because I mean it's I'm not Asian some

Asian monks they can just recite the

same thing for two hours straight every

night they don't get tired of it it

doesn't bore them but I mean just doing

the same thing over and over again it

just is kind of boring to me and so I started living alone in a forest where the the biku Pima did not need to be recited when I was staying in a monastery where it was my duty I'd have to recite it over and over so so as not to forget it you know in between upos days but when I'm living alone there's no biku pona recitation then i' just sort of do it less and less often until finally I was forgetting it

so you got to have good reasons and good good determination in order to be disciplined with regard to this or that and I'm moving on to the next question now this is from

Austin and Austin I think it was the previous Q&A asked if there's some way of differentiating genuine Knowledge from delusion when you're meditating and I said no I mean anything that arises is going to be delusional to some degree and you can't be aware of your own delusion because then it's not really delusion anymore so anyways this is kind like a follow-up question Austin says if there is no fundamental means to distinguish between truth and delusion in our meditative experiences how can Buddhism justify its claims given that its foundational claims rest on the the Buddha's own meditative experiences and

Enlightenment and then there's a little bit of additional information that he he added later which is how do I know what I observe is true because as was answered in the previous Q&A there's not a method to adequately determine what is true and what is delusional in meditation I'm asking a deeper question on what justifies our experiences in meditation as being a true belief or an axom to start at even to claim that empiricism is true as a Justified belief is itself not an empirically Justified claim well with regard to something that arises there's always going to be a certain amount of

delusion involved however you can get

farther and farther away from delusion

for example just going with Abid dama

philosophy

that like for example if you're

meditating on the breath if you're

breathing if you're if you're noting

breathing in breathing out breathing in

breathing out well breathing in

breathing out are not ultimately real

they're not ultimate realities even

according to Abid dama but if you're

just observing the the sensation of

breathing you know like the sensation of

touch at the nostrils as the air is

going in and out Vena or feeling

according to Abid dama that is an

Ultimate

Reality and even according to me it's a

much more subtle form of delusion

because there's going to be a certain

amount of perception involved and the

perception is delusion or at least

illusion

so I mean you can attenuate the delusion

you can make the delusion less the less

you think I mean if you get to something

like what St John of the Cross calls

dark Faith or fourth jna you know you

get into a deep jic state where thinking

stops then delusion like the main kind

of delusion has

stopped so it's not like you have to

differentiate or distinguish between you know this idea is a true idea this idea idea is a delusional idea it's just that you get away from the ideas and then there's this reality underlying them and you get closer and closer to this silent reality but it may be based on what Austin is saying here that he just wants to know the difference between like conventional Right View and conventional wrong view even though conventional Right View is conventional truth which is not ultimately true it's skillful means do with Mahayana terminology so if you want to distinguish between what is useful even though it's not ultimate truth and what

is not useful or worse than useful or

you know worse than just not useful just

going within within the realm of

conventional truth symbolic truth then

then you'd have to just rely on um just

empirical self-observation if you follow

this does it help

know that's like

pragmatism you have to use like

pragmatism I guess or you could compare

your experiences with what the text say

if you trust that particular text you

can go to a wise teacher you consider to

be wiser than you and have him you know

judge your experience or just observe it

hear about it tell you his impression on

whether that's likely to be useful to

you or beneficial to you or

not so I think it was a certain School

of jamaka some Mahayana schools anyway

who divide it up into essentially three

truths you know in Terra Buddhism

Orthodox terraa or just traditional

terraa you've got ultimate truth and

conventional truth conventional truth is

a level that almost everybody's stuck at

conventional truth is like the content

thing in itself most people can't touch

it even though they're exposed to it all

the time they just can't deal with it

because they're stuck in like perceptual

mode

so anyway some hayana schools divided up

this conventional truth which isn't ultimately true into two kinds of conventional truth you know there's just like useful wise conventional truth that helps you to eventually transcend conventional truth and then when that would be like dhamma and then there's just unwise delusional conventional truth that doesn't help you at all it just makes things worse and that would be sort of like the philosophy of Kant again where you know the thing itself you can't touch but then he's like analyzing the structure of delusion and like trying to understand

that which I mean it's still not the

thing in itself it's still not

ultimately true but at least it's

helpful in letting in helping you to

transcend this being stuck in

perception so in your meditation if

you're perceiving less without just

going into an unconscious stuper where

if you're wide awake still and your your

thoughts become fewer your perceptions

become fewer then the veil gets thinner

and there's less in between your level

of understanding and Ultimate

Reality

so

see but how do you know what You observe

is true I mean if you don't interpret it

if you just just abolish

interpretation then you're much closer

to the actual truth or reality then if

you start thinking about it and

interpreting it and symbolizing

it so I hope I answered that

question because I'm moving on to the

next one this is from Stellar Supreme

formerly known as Liber Lam and he says

in regard to this suta and then the

remaining is a quote here

or what's coming next is a quote quote

with regard to external factors I don't

Envision any other single Factor like

friendship with admirable people as

doing so much for a monk in training who

has not attained the heart's goal but remains intent on the unsurpassed safety from bondage a monk who is a friend with admirable people abandons what is unskillful and develops what is skillful and that's from the Ed Waka number 17 and then Stellar Supreme formerly known as lib lamb says could Right View be an attainment facilitated by something like group

Spirit um well I mean with regard to the suta he's talking about the kalana Maita I assume it doesn't I mean it's probably the word kalana Maita is in there somewhere like the good friend this isn't the only suta there's one suta in the nikayas where the Buddha is saying

that having a good friend or a kalayan
is the whole of the Holy
life and I mean it's it's kind of a
weird statement to make considering that
you know there are other things that are
probably more important than having a a
good and wise friend but having a good
like a good and wise friend who can
guide you who is wiser than you are yeah
that that that is very valuable so then
you saying could it could Right View be
an attainment facilitated by something
like group Spirit Well it can be
facilitated by something like group
Spirit because as I've said before
mental states are

contagious that if you associate with wise people you cultivate the the company of wise people they're going to uplift you and if you associate with fools you ass you cultivate the the company of foolish people they're going to drag you down because mental states are contagious they're going to affect your mind so Right View whatever whatever that is to you then certainly it could be helped by just hanging out with with wise dharm oriented people and not hanging out so much with foolish people or just indoctrinated worldly normies so I'm just going to move on to

Stellar Supreme previously known as Libra lamb or formerly known as lib Lambs next question which is do you consider it fitting to talk about the tetralemma of the enlightened being after death in terms of a fruitive spirit or is Spirit necessarily a form of existence and I'm not exactly sure what he means by fruitive that it's not in my dictionary the word fruitive does not exist in my dictionary on the computer I typed in fruitive and it tried to correct it to furtive and furtive is something where you you don't want to say the whole truth but because the whole truth might be ugly so you're

careful about not saying the whole truth

kind of a thing but I'm not sure that

Stellar Supreme formerly known as Libra

lamb really is does mean that I think

fruitive spirit I think he might mean

that it's just like um like a Sanara

it's like this conditioned

impermanent entity or quasi

entity because he Compares that to

Spirit necess necessarily being a form

of existence which might mean that it's

not impermanent and not a sanaro not

conditioned

but um he who was formerly known as lib

Lam does ask these really cerebral kind

of questions that are hard to decipher

sometimes so do I consider it fitting to

talk about the tetralemma of the enlightened being after death and the tetralemma of the enlightened being after death is the enlightened being does exist after death the enlightened being doesn't exist after death the enlightened being does and doesn't exist after death and the enlightened being neither does nor does not exist after death those are like the four options in classical Buddhist logic and do I consider that be fitting um in terms of a fruitive spirit um so what is the spirit that he who is formerly known as Libra L is referring to that's that's like my first

question is what is what is this Spirit

he's referring to um I think he's

referring to like the spirit does exist

after death the the spirit of an

enlightened being does or doesn't or

does and doesn't or neither does nor

doesn't exist after death and none of

those is valid all four options are

invalid with regard to an enlightened

being and part of it is that you just

can't nail down an enlightened being

that I mean they're off the scale and

their Spirit so-called is is just off

the scale I mean it's it's neither is

nor isn't nor is and isn't nor neither

is nor isn't it's

just so I mean the spirit itself would I

mean the same tetralemma I assume would apply to the spirit so is it necessarily a form of existence well is it not necess neily a form of existence is it and is not a form of necessary form of existence or is it neither or not unnecessary form of existence I mean that's generally what it gets down to so the whole question would be invalid in that

sense ah see do I consider it fitting I mean that's that's like the the key of the question here do I consider it fitting to talk about the tetralemma of the enlightened being after death in terms of a fru Spirit which I still

don't fully understand or is Spirit necessarily a form of existence so we can logically deduce that a fruitive spirit is not necessarily a form of existence which I guess I mean from the Buddhist point of view a spirit would not necessarily be a form of is not a form of existence gosh he who was formerly known as lib Lam asks these really OB this like obstru kind of questions that are difficult to decipher

so yeah let's just say it's not fitting and move on to the next question here and and and if he wants to clarify like in plain English with not lots of syllables what it what I mean what he

was asking I can give it another

shot so this next question is from

xenoid and xenoid says can you explain

the difference between tatna and

Chanda and and both of them are often

translated as desire Tanana is usually

translated as craving literally it means

thirst whereas

Chanda uh I usually translate it as

preference so there's a there's a lot of

overlap between just craving and

preference you know Chanda would be like

a strong

preference um but it it they're not

necessarily exactly the same because for

example chonda also is a technical term

in monastic discipline where there there's a monk who is too sick even to be carried on a stretcher to a formal Act of the S he's too sick even to do that or for whatever reason he cannot attend a formal Act of the sa so he sends his Chanda he sends sometimes it's translated as consent but I would translate as his his preference you know he's got to participate in a vote and so he's going to send his Chanda as as his vote of approval or disapproval to some formal Act of the S so that's one reason why I generally translate Chanda as preference or strong preference um because of that aspect of it but chonda might be more of a neutral

sort of Desire whereas TNA is more of a

like a a thirsty craving kind of desire

but there is a lot of overlap between

the two and maybe I should look it up in

the dictionary but I don't think I'm

gonna this

time so because I have to look up two

different words and that that would take

twice as long

probably so let's see

here yeah there is overlap between DNA

and Chanda but I think Chanda is more

ethically neutral and can just mean

preference so so xenoid second question

is do Buddha still experience

Chanda well this is you're getting

into I'm flirting with

uh unorthodoxy here flirting with heresy

because I think it's possible that a

Buddha could still experience tatna at

like a superficial level like it rises

in the mind just through the force of

past

comma but an enlightened being being

does not I mean just is observes it

mindfully does not identify with it

doesn't get carried away with it you

know it can still arise I mean I think

that enlightened beings still show at

least outwardly that they have

preferences neim Koli Baba had certain

foods that he liked better than other

kinds of food for example the Buddha

himself apparently preferred silence to noise I he'd get on the case of monks that were being too noisy that sort of thing so I would say that they experience it at a like a superficial level just because they are human and they've got this past comma that's still causing this stuff to arise it's just that they are not lost in it anymore you know they can just observe it arise and passed away and not get lost in it so I I hope I answered that one because I'm moving on to the next question from xenoid which is is the thing that separates Buddhas from Pacha Buddhas their amount of Chanda if not

then what does yeah I don't think that

their chonda would would uh

differentiate a Buddha from a peka

Buddha um a peka Buddha for those of you

who are like unfamiliar with obscure

terms like Pacha Buddha is a fully

enlightened Buddha who never thess

doesn't start Buddhism he does not start

the wheel of dham rolling because he

remains a Hermit you know he's this full

fully enlightened omniscient more or

less being who arises between

dispensations of fully enlightened

Buddhas of sasam Buddhas so Pacha

Buddhas according to Terra only exist at

times when there is no Buddhism in the

world and

for their own reasons they do not start Buddhism again they do not start the D wheel of dhar rolling they they remain Hermits and the the official reason for that is that I mean they're pretty much the same as a sasam Buddha except that for whatever reason they won't or just can't explain

dhama and it may be that they just won't like according to the legend our Buddha godma Buddha almost became a paba because he figured nobody was going to understand picha seata or dependent cor Rising

so then mahab Brahma had to come down from heaven and beg him to to teach

Buddhism because there's going to be at least a few people who have little dust in their eyes and then the Buddha kind of used his Clairvoyance and saw all right yeah there's there's some people that'll understand it and so then he went ahead and didn't become a peka Buddha he became a SAS Sam Buddha so it could be there are some who there's so much into ultimate truth or ultimate reality that they don't even want to deal with this manifestations of like conventional truth this this delusional Sams that they're just focused on the goal which they have attained you know they're just like dwelling in this state of the absolute and they don't want to

be wallowing in the muck of symbolic perception and like normal worldliness anymore so that could be part of it or I mean the implication in in some of the texts is that for some reason they can't explain dhamma it's like they've just transcended Sam Sara to such a degree that they can't come back down into it and like use the language of samsar to try and help other beings but at any rate it's not the amount of Chanda that differentiates a Buddha from a Bea Buddha it's their capability and or willingness to explain dhamma to other

people that differentiates them and so
I'm going to move on to the next
question this is from mraa Buddha and
this might be the last question we ever
get from mraa Buddha because he has
informed me that he has unsubscribed
because somebody was censoring his
comments which is probably not me but
the people who run this platform or the
computers who run this platform
I'm referring to YouTube by the
way so anyways my tra Buddha says why do
you believe in the staged fake shooting
of Donald Trump it took place during his
presidential campaign meaning that it
was a staged event for a publicity stunt
his ear looks completely unscathed now

as if it never happened well this kind of a strange reasoning here to say that it took place during his presidential campaign meaning that it was a staged event for a publicity stunt I mean does that mean that nobody can really try to shoot somebody if they're running for office that it's just somehow impossible that there's some wacko who just does not want this person to win the election so they try to shoot him to make sure he doesn't win the election that that is somehow impossible I don't think so in fact it makes perfect sense why shoot him if he's not running for office I mean there's no need to shoot him then

if you don't want him to be president

but if you don't want him to be

president

and neither of these two people Crooks

and what the other guy's name is you

know they just did not want him to win

the

election so they took matters into their

own hands and of course fortunately they

[__] up so I mean if this is a staged

fake shooting I mean just setting that

aside a staged fake shooting I mean

somebody really did get shot in fact a

few people really did get shot two

people were shot dead so is is Trump so

evil that he's willing to have people

killed just for a publicity stunt I

don't think so I mean just look at
consider aam's Razer it is more likely
that somebody really did shoot at
him you know grazed his ear with a
bullet right as he turned his
head I mean he clearly wasn't expecting
it I mean he's not that good of an actor
and also the entire Secret Service who
are in the tank with with the Biden
Administration I mean they're they're
like Biden Secret Service Plus a bunch
of just um Homeland Security people that
took a a web a webinar for a few hours
to qualify them to be his bodyguards I
mean they'd all have to be in on it I
mean why is

that so with regard to his ear not

showing signs of of being wounded I mean

if he wears a wears a bandage people

make fun of that oh look how this big

bandage he's got on a show and then if

he he doesn't wear a bandage and is

presumably I mean they've got like

makeup and stuff they can cover up the

scab that kind of thing why not because

if he doesn't he's going to take Catch

Hell from that too oh he's just putting

it on display for everyone to see

another publicity

stunt so first of all I mean the fact

that the this attempted assassination

occurred during his presidential

campaign caign does not mean necessarily

that it was a staged event for a

publicity

stunt and the fact that his ear looks

completely unscathed now means that he's

he's Rich he's got people that can fix

up his ear so it doesn't have this big

ugly scab on

it so why do I believe in this the

staged fake shooting of Donald Trump

well because it's pretty obvious to me

that it was very likely to be real and

that two people actually did die and a

few other people were seriously wounded

by

gunshots man so I'm just going to move

on to the next question this is from

White Ash Piper and white ash Piper says I get the point on the snake and frog story my take is that I don't know the snake story and the way I see it is this could have been the one frog that saved his life what right do I have to steal a meal

so this is getting back to the the story of the the frog and the snake that I've told several times at this point it's it's like my ex my favorite example my go-to example of two people performing outwardly the exact same action one of them is getting good karma for it the other person's getting bad karma for it and it's like a snake trying to swallow a frog and you chase the the snake away

you save the Frog you chase the snake away and if you do it out of compassion you've done something good if if you do it out of compassion for the Frog you've done something good if you do it out of compass or hatred for the snake you've done something bad so I it's the motivation if you're motivated by compassion you've done something good if you're motivated by hatred you've done something bad even though the outward action is exactly the same so the question here is what right do I have to steal a meal and this reminds me of when I was talking about this or a similar Topic in the previous Q&A I had this

this other example that eluded me and now I remember it again it's with regard to monks and stealing that for a monk to steal something of a certain value which is a coin the value of an ancient coin called a pot up if he steals something as worth that much or more he's excommunicated for life he is kicked out of the

S so the the taex because this rule is so important you know it's like it you have to know exactly for sure whether a monk is or is not excommunicated you know that's an important thing to know so they got all these sample cases like in legal books and one case is youve got a monk in a forest who finds a trapped

animal you know there's a fox with this steel jaw clamped on his leg so the monk lets the lets the animal loose so has he stolen from the Trapper and again it depends on his motivation if he does it out of compassion for the animal he can do that he can he can release uh an animal caught in in some other person's trap but if he does it out of resentment and vindictiveness against the Trapper it's like this is what you're getting you son of a [__] just I'm I'm letting your animal go so just you're going to go hungry then then he's guilty he has actually stolen because his motivation was to

deprive the

the Trapper from what he had caught

whereas in the in the previous example

he's motivated by compassion for the

animal and wanting to stick it to the

Trapper was just not part of his his

reason so in that case I mean what right

do you have to steal a meal I mean

compassion is more

important you know it's

like I mean what

right to steal a meal from a snake or a

Trapper I mean rights are themselves

artificial I think I had one person

actually leave the the uh the Discord

server over this issue that he was

talking about rights and um one or two

other people and me kind of were

pointing out to him I we weren't like

attacking him or anything but just

pointing out that I mean rights I mean

what is a natural right I mean rights

are just sort of like an abstract

concept that we superimpose on society

but we don't really have rights that are

just god-given I mean I'm not aware of

them they're like part of a social

construct or

something so what right do I have to

steal a meal it's not really stealing if

your motivation is not to steal see

that's in Buddhist Buddhist ethics it's

it's

motivation like for

example you you you don't have your

glasses on or whatever and you get on

the wrong bicycle and and ride it home

it's not until you get home that you

realize that it's not your bike it just

looks like your bike it was close to

your bike on the rack and so you know

somebody could accuse you of stealing

that but you didn't steal it because you

didn't have any intention of stealing

you have to have the intention to steal

in order to steal something just as you

have to have the intention to lie in

order to lie to somebody there has to be

the willful deliberate intention to

deceive somebody if you're going to lie

and then with regard to stealing it's
just the the willful intention of taking
for yourself or depriving somebody else
of their
property so just turning an animal loose
or saving a
frog that doesn't necessarily enter the
picture I mean you may be incidentally
depriving someone of a
meal but so long as that's not your
intention technically you haven't
stolen and who knows that's what the the
implication is going to be that Trapper
that was a that was a good Fox he could
have got some money he could have got
medicine for his his sick baby for all

you know not going to happen now

but I mean you cannot take

responsibility for all these

unforeseeable ramifications of your

actions or even if they're foreseeable

if that's not your purpose

like stepping on bugs on purpose that's

against the rules for a monk it's

against the rules for a Buddhist you

know supposed to just be trampling on

bugs but there were times in Burma like

around the beginning of the rainy season

I mean you go outside and the ground

would be completely covered with little

insects and there's no way you could

walk from point A to point B without

stepping on some of them and you knew

you're were going to step on them you
could see them there there's just this
mat of just clustered insect some kind
of little gnats or
something and so I mean so long as it's
not your intention you just want to get
from point A to point B you want to get
to the ouse or something you just step
on them you just walk right across them
and you kill lots and lots of them but
so long as you're not doing it like with
the deliberate intention to kill them
then I
mean that's I mean that's really what
makes it against the
rules accidentally killing something or

just incidentally killing something

incidentally depriving someone of their

meal I mean that's I mean it still might

be real in Sam SAR somehow but it's not

on you

ethically it's like

microaggressions you know

microaggressions it's just not really

ethical it's more political than ethical

asking someone where they're from

telling telling some person from a

foreign country that he speaks really

good English those are microaggressions

even I even read back when

microaggressions were a big deal it's

not so much anymore that even for a man

to stand up and let a woman take his

seat on a crowded bus would be a

microaggression it was like I don't know

benevolent patriarchy or something like

that so I don't know if I've even

answered this question though what right

do I have to steal a meal I mean it's

you're not even really stealing and

rights are just sort of an artificial

creation of the of the Mind anyway as

far as I know I mean someone can prove

to me that rights really do exist out

there in The Ether

that's that's something else I might

take this back and possibly even eat a

hat or

something

so yeah all right I guess I'm just going to move on the next question this is from philes files I don't know how to pronounce some of these names I'm winging it I'm just doing the best I can files says I guess what unsettles me with all this and I'm not exactly sure yet what all this is I'll have to start over I guess what unsettles me with all this is that if we're already enlightened then samsaric being samsaric things like love hate tragedy comedy Beauty ugliness Etc don't seem to have any value at all I'm guessing you're going to say that ultimately they do not but within the

bounds of this delusory world they do in
which case wouldn't it drive you crazy
to on the other hand embrace all of it
as a delusion and on the other to
partake in Daily creating meaning and
valuations since as n says to live is to
Value this is why I asked you about
Nicha since to me the Cure or the core
of his work is about this yeah well I I
don't really like Nel that it just Revel
in samsara you know um so I mean what's
where's where's the main question
here let's see if we've already enlight
if we're already
enlightened then some soric things like
love hate tragedy comedy Beauty ugliness

is that don't seem to have any value at

all I'm guessing you're going to say

that ultimately they do not yeah

ultimately they don't like eart TOA says

in his first famous book I mean the

entire solar system or Galaxy could

explode and in the grand scheme of

things that just from the point of view

of ultimate being it would be completely

irrelevant completely

unimportant so let's

see where is the question where is the

question mark okay see in which case

wouldn't it drive you crazy to on the

one hand embrace all of it as delusion

and on the other to partake in Daily

creating meaning and valuations since as

n says to live is to Value um you can still do it at like the surface level that you're not identified with that anymore but because you're a human you have to act like a human I think it's in the jeangu where there's this little chapter talking about how you know the enlightened Sage he still behaves like a human being because he just happen to be born

one so I mean embracing all of it as delusion I mean that's going too far I think embracing everything as delusion I mean it's just you're just not attached to it anymore that you're being Mindful and like an enlightened being presumably

is mainly centered

in in ultimate truth and then this like

virtual truth this conventional truth is

just like ripples at surface you know

he's down in the still water but the

ripples are still happening on top and

it's it's fine it's nature taking its

course it's that he's not going to be

against it because an enlightened being

is neither for nor against those are

like two extremes to be avoided you take

the middle path between for on one side

and against on the other

side so

I mean he might tell others that you

know what they're wallowing in is

delusion ultimately but to him I mean

he's he's fine I mean he's not

denouncing anything really you know it's

just nature taking its course it's not

ultimately real you know sort of like

having a TV show on that you know you

know it's not real it's not that you're

against the TV show just because it's

not

real so I think a lot of people have

difficulty in and

like dealing with two levels of reality

at the same time you know you've got the

ultimate level and the conventional

level and they're they're just I

mean it's not like you go from

conventional to Ultimate necessarily

it's both are always there so it's just like the emphasis or the like the the attention or the focus or where you are centered or whatever shifts but it's still the same stuff going on it's still the
same so it's not like you know you you abolish the self in order to become enlightened because there was no self to begin
with it was just that you believed that there was one but the belief was in error
so gosh have I answered this question I mean it wouldn't drive I mean obviously it doesn't drive enlightened beings crazy because on the one hand I

mean they don't necessarily embrace all
of it as delusion I mean they just see
clearly what it is see that's the thing
it's not like they have this idea this
Dogma that everything is delusion
they're just seeing clearly what it is
and it's just like ripples at the
surface nature taking its course it's
not them it is not ultimately real but
they're not against
it so to partake in daily creating
meaning and valuations well to the
enlightened being the meaning also is
just sort of irrelevant it's just I mean
they they know that meaning is delusion
if you wallow in

it because I mean that's what Samara is

is meaning and it's it's symbols that

are trying to represent something that

they are not and people can't tell the

difference because they don't even have

access to anything beyond the symbol in

most cases

so I mean it wouldn't drive an

enlightened being crazy they're they

they're beyond that it's the

unenlightened person that is

crazy

so I might have just made things worse

by my answer but I'm going to move on to

Phil's second question

here which is for most of my adult life

I've been drawn to the Buddhist view of

nibana and infinite cosmology but at the same time I find it deeply depressing to to reconcile with this view my love of certain things in this world and when I stop loving anything I become depressed which as we all know is a form of attachment on its own you yourself seem to have things you care about deeply for example your lady love so I'm wondering how you reconcile that in the face of the ultimate delusion of I am well you don't have to have an ego to love in fact there are some people I think art TOA is one of them who say that the per when you become enlightened you have perfected love I mean love is acceptance

love when you really love somebody or

something you've knocked down Pink

Floyd's wall to some degree you there's

like the the barrier between self and

other has broken

down

and if you're enlightened Pink Floyd's

wall just doesn't exist anymore and for

those of you who are too young to know

about Pink Floyd's wall sorry I'm not

going to explain it here but it's like

this wall you got around your heart that

most people put there to protect their

heart you know for for self-preservation

or something but I mean they just wall

themselves in they can't really love

anybody if they've got this wall

completely in place so when when you're
enlightened you know all barriers
between self and other are down and so
that's just perfect love I mean there's
just it's all just us in a sense
so I Me Your Love increases the more
enlightened you are the wiser you are
the more capable you are of loving
because love is like I mean love and ego
are almost I mean they're almost
incompatible and love and Pink Floyd's
wall are completely
incompatible so let's see Buddhist view
of nibana and cosm at the same time I
find it deeply depressing to reach
reconcile with this view my love of

certain things in this world you

yourself seem to have things you care

about deeply so I'm wondering how you

reconcile that in the face of ultimate

delusion of I am the wiser you are the

more capable of love you

are or reasons that I've already tried

to specify anyway so I mean there's

there's no problem

there I mean you can you can love your

enemies when you're wise fools can't

love their enemies you can I mean you

can

love in a way you you have to love evil

even if you're enlightened you're not

endorsing it you know you're not

suggesting it to anybody but still I

mean you forgive the bad people and it's
you just accept the way things
are you have an open heart towards even
evil people if you're fully
enlightened so yeah I really don't think
that there is necessarily a problem
there it depends on what kind of love if
it's just some sort of like emotional
attachment then yeah that that can
dissipate but it's going to give way to
something that's even deeper and
better so I'm just going to move on to
fil's third question which is I suspect
if I was a less nervous type of person I
would simply be able to adopt the view
of Conan the Barbarian I note which is

as follows it's not the Destroyer defeat the enemies see them driven before you and hear the lamentation of the women it's actually even wiser than that Conan the Barbarian says quote I know this if life is illusion then I am no less an illusion and being thus the illusion is real to me I live I burn with life I love I slay and am content but Al and then unquote so then Phil says but also how does this barbarian's view stand against the teachings of dhama well he's more of he's more of a follower of n obviously um but I'm I am impressed that Conan the Barbarian could come up with that much wisdom I mean this must be must be later on after he became a a

king ruling with a troubled brow and all
that
um if life is an illusion then I am no
less an illusion and being thus the
illusion is real to me I live I burn
with life I love I slay and I'm
content yeah that's pretty nichan to me
that's
like Revel in Sam sorrow but at least if
he knows that it's an illusion then I
mean if he bears that in mind then he's
he's got wisdom I mean he's sort of
moving towards an enlightened point of
view
so yeah I mean that is I mean if you are
going to wallow in samsara just like

conscientiously wallow in

samsara then Conan's attitude maybe

minus the slaying part would would

actually make

sense but I mean you can do all

that with a certain amount of Detachment

you might not be as passionate about it

you'll be detached but you can still

participate in like ruling the kingdom

and all that your brow wouldn't be as

troubled if you if you did it with

Detachment so you can still do the same

stuff it's just that the the emphasis or

the you know where the the center of

conscious is or whatever is different

and again it's just this trouble people

have

with understanding that samsara and

nibana are not

opposites that they're just superimposed

one on the other and in in a sense

they're just Inseparable so you just

accept both you know it's like the

enlightened person isn't against some

sorrow they just accept it without

clinging to

it and I I don't I'm not sure if I

answer that question either I am

impressed that Conan the Barbarian came

up with some philosophy like that though

so I'm just going to move on to the next

question this is from Romeo and Romeo

says have you ever TR have you ever

traveled to bodaya where the Buddha achieved his Enlightenment if so do you have any travel tips if not then why not um yeah the main travel tip I would give if you go to B Gua and I have been there I was there like in gosh like December of 1991 I think I a junior monk at the time maybe 92 yeah December of 92 I've been a monk for less than two years and we went to the pilgrimage sites in India the Buddhist pilgrimage sites before I went to Burma and I think my main advice don't give money to the Beggars until your last day because if you give money to the Beggars they're just going to know that you give money

to Beggars and they are just going to Hound you mercilessly and I didn't have money at the time they just kind of sometimes they'd try to beg from me and then I wouldn't have anything to give them so they just kind of gave up but I remember reading in a book a long time ago Jack cornfield went to Bod Gaia and he gave money to the Beggars you know out of compassion and they just pegged him he's somebody that gives money to Beggars and he was just he was just had flocks of Beggars just hounding him everywhere he went after that and he said it pretty much ruined his trip at one point he was

or at the end he you know he was going to take all the last rupes he had you know he he got it all changed into small notes he was going to have the the beggers line up he was going to give everybody you know the same amount but the Biggers at the end of the line started panicking like he was going to run out before he got to them and so they just started mobbing him and finally in order to just save his skin apparently he just watered up the money and just threw it over their heads and when they all turned to to like pounce on the money he took off off you know he went a certain distance to looked and it was just like this free-for-all going

on so yeah that would be one bit of advice for bod GA another one is just check out the bhan temple that was one of my favorite temples in at Bood Gaia just just because of the Aesthetics of it it was just really this exotic beautiful looking Temple and uh aside from that yeah I don't have very many travel tips I can't remember bod Gaia now that was that was a different place so yeah I think that's my advice so I'm just going to move on to Romeo's second question is visiting bod Gaia a sacred pilgrimage for Buddhists like Muslims traveling to Mecca approximately

what percentage of practicing Buddhists

do you estimate actually visit bodaya so

that's two questions isn't I got to

separate

these okay I'm still separating

okay so first question is visiting Boda

a sacred pilgrimage for Buddhists like

Muslims traveling to Mecca yeah I mean

it's not as important to Buddhists to go

to bodaya as it is for Muslims to go to

Mecca um but it's like the four main

pilgrimage sites where the Buddha was

born which is lumini and Nepal where he

became enlightened which is Boda where

he taught the first sermon which is at

sarot the the the deer park near benarus

and then where he died which is oh what

is the name of the place where he died I

can't remember

now gosh I have

these lapses in

memory the name of the place where the

Buddha

died yeah it's not coming to me anyways

those are the four like main pilgrimage

sites you can go to lots of other places

you can go to like vulture Peak or you

know e gy cave at the black rock or you

can go to

let's see um another one is sa you know

like anap pindas Park you can go

there and in the back of my mind I'm

still trying to remember the the name of

the town it's it's two different names

the the ancient name and the modern name

or two different names um so anyways

it's it's like a sacred pilgrimage but I

mean

it's most Buddhists don't go to bodia or

to the other three places which is

really the next question question you're

approximately what percentage of

practicing Buddhists do you estimate

actually visit bu guy i' guess less than

1% cuz most practicing Buddhists are

like Asian villagers who just don't have

the means to travel to India or Nepal to

go to the the holy sites so I would

guess probably less than 1% just based

on the idea that you know most Asian V

most Asian Buddhists are like villagers
that like assistance farmers and so
forth and most western Buddhists
probably also don't go it might be even
a higher percentage in the west and but
because we have more money we can afford
plane fair to
India but still I'd guess less than 1%
of Western Buddhists go to bulaya I
could be mistaken on that though it
could be as high as
2% maybe one out of 50 but I mean that's
that's still kind of pushing it so yeah
I would say it's like a fraction of 1%
of of practicing Buddhists who actually
go to Boda I was fortunate in that I was

able to go just because that's where we

sto one of the places we stopped on our

way to

Burma I was with my teacher paku seatt

or Tong Pulu Chon doya Seattle he went

by different names with his retinue and

I was part of the retinue and so we went

to Japan and then Thailand and then

India and then back to Thailand and

finally to

Burma so

I guess I answered that one so I'm

moving on to the next question which is

from game fap and game fap says any

opinions on the flagrant amount of bias

we see on Wikipedia what about rational

Wiki I see your buddy Brian gets a lot

of hate on there um yeah with regard to rational Wikipedia rational Wiki um I've I've seen very very little of it I I really don't use rational Wiki much I remember I did kind of look up maybe the only time I ever really spent much time on rational Wiki was I watched a Brian Rue video where he's talking about there's these two people that are just bashing him and bashing and bashing on rational Wiki I think they were like I don't know some sort of far right kind of fundamentalist and they considered Brian not to be far right enough and so they were like denouncing him or maybe they saw him as a rival or something for

being the spokesman of some movement or something and so they were just bashing away him which is not particularly rational I mean they might have bashed him in rational ways as far as I can remember

but um I mean the whole urge to bash somebody is not rational it's not logical but getting to Wikipedia yeah I mean Wikipedia is useful for certain things like science and some like ancient history and so forth um it's it's actually pretty good but I mean like poit itics for example yeah I mean you have a lot of leftist activists who are just actively propagandizing on Wikipedia to the point where every once

in a while they'll have like fundraising drives and you know they'll ask for donations and I could not in good conscience donate even though I use Wikipedia a lot relatively a lot I was looking at it earlier today about about something some some family of fishes or something but uh just the propaganda that they are responsible for just it may be that the founders or like the people who are at the top running Wikipedia might not have much to do with it it's just that the people editing you know they'll just edit in this propaganda stuff like um I think it was Stefan

moleno um he he did not have access to his own Wikipedia article and he was blocked from his own Wikipedia article and then the people who wrote the article were just bashing away at him and he couldn't even defend himself I mean he couldn't even correct like obvious misstatements you know untruths in the article that kind of stuff yeah I mean it's reprehensible I remember reading a long time ago it was it was an article I think it was on sexual dimorphism in humans and most of the article was fine except somebody like some feminist obviously had inserted statements into the article just completely out of

context that for example the fact that men have like 40% greater upper body strength than even a female athlete just the average guy has 40% higher upper body strength than even a female athlete that that is all caused by like patriarchy and sexual stereotypes encouraging men to exercise and discouraging women from exercising and I mean that was right there in the Wikipedia article it was just kind of obviously this insertion that somebody added and it didn't last very long because it's so such obvious [__] so my opinions on the flagrant amount of bias we see on Wikipedia um

with regard to a lot of it you know you want to read about some ancient Roman Emperor I don't think the feminists or the you know the queer activists or that that sort of people really are thorough enough to get into like um a Wikipedia article on do mission for example um and also like the science stuff that the scientist like you want to look up some family of fishes or some some group of Club mosses or some such then I mean most people even most activists they're just not qualified to add or subtract anything really but you get into like Pharmaceuticals then you know you can't really trust what you read in there

because I have you know I've I've come across information that you know pharmaceutical companies are really just trying to um you know like censor anything negative like like gnarly side effects or it hasn't been tested fully that kind of thing or like shady aspects of the testing that kind of thing you know that stuff you know gets deleted but I've just I've just been told that or have read about that so I mean I don't really have strong opinions about Wikipedia I do use it regularly I use it quite a lot it's it's really good for um movies like you hear about a movie that might be a good movie I mean

god king um Roger Ebert is no longer

with us you can't rely on his his

reviews and so sometimes I'll just look

at the Wikipedia article about the movie

and just go down and look at the

critical response and so forth get a get

a good idea of

whether it's going to be a good movie or

not

so yeah I mean that's about it I really

don't think about Wikipedia very much

even though I use it so I'm just going

to move on to the next question this is

from Joe do and Joe do says you said in

the last show that some Wars are

Justified can you list which ones you

think were it would come down to a

matter of belief the Christians thought

they were Justified to colonize the

world because they believed

that there should be no other God

worship but theirs in the Commandments

in other words anyone who wasn't

Christian was fair

War many people believed that the Axis

powers in the world wars were as

Justified or more than the Allied Forces

and then he's got dot dot dot after this

and it may be that it keeps going

sometimes on YouTube in the comments

instead of show more it'll just cut it

off so I saw this this dot dot dot and

when I cut and pasted the question the

dot dot dot was not it was not part of the part that was copied so apparently YouTube um I mean I I refreshed the page and still it was the same thing so if there's any more to this question um I didn't see it but I guess the main question here uh can you list which ones which Wars you think were Justified Wars well just about any kind of War of self-defense like just go back to ancient Rome look at look at the history of ancient Rome and you had Barbarian tribes on the other side of the the danu on the other side of the the Ry on the other side of like the the the tigis river that I mean they were just attacking over and over again especially

across the danu and the Rind you had like on the North and like North Northeast of the Ry in the danu I mean you had like mainly Germanic tribes some sarmatian tribes like Proto Slavs um and also some like West Asian or East Asian Nomads Central Asian Nomads that came westwards and I mean they are living in villages in forests mostly and right on the other side of the river you've got one of the most highly Advanced richest countries to have existed you know it's like the the standard of living in Europe did not reach the level of the Roman Empire until late 1800s early early 1900s especially like in England I

think it was Winston Churchill who's very very divisive figure nowadays he said in his history of the english-speaking peoples that England never like never got back to the standard of living they had under the Romans until the early 20th century so you've got these barbarians that looking right across the river it's just ripe for the picking and so they were continually just invading and attacking and I mean in the West in both sides of the Roman Empire eventually just died out just because of Barbarian invasions I mean it was other reasons that weakened Rome so that the Barbarian

invasions eventually became
successful so I mean there was like the
internal Decay and all
that demoralization of the populace so
forth um so I mean any country has the
right to defend itself if you got some
other country like or not even a country
you got a barbarian horde invading your
country you have the right to defend
yourself against that especially if the
Barbarian horde are not peaceful and
they're bearing weapons and they are
killing and raping and
looting so I mean that would be like a
really obvious example and then I mean
examples less obvious than that it

becomes a matter of politics because as

I've as I've said before one reason why

as a young man I wasn't much interested

in politics is that I came to the

realization that what is right and good

from a political point of view is not

the same as what is right and good from

an ethical or moral point of view I mean

there's some

overlap but still I mean War sometimes

just makes perfect sense I mean Rome

Just prospered largely because of War

they became very rich just from

conquering like the daans and the

carthaginians and so forth

who was very much to the benefit of

their own

people so from a political point of view you could say it was justified I mean Rome and Carthage they had to Duke it out over who was going to be the superpower of the Western Mediterranean but when it comes to just what like even from a moral like a Buddhist point of view I mean some hardcore Buddhists would just say no war is is ethical all war is wrong you're better off just getting killed by enemies than fighting back against them which is one reason why Buddhism got eradicated from India when the Muslims invaded so I mean it's a judgment call pretty much the whole way I guess you

know if you want to be just a strict uncompromising Buddhist Saint or dogmatist that you think it's better to die than to kill it's better to let your family die than to harm that poor Barbarian who just trying de feed his family or just following orders or whatever then yeah you're better off just renouncing the world and going off out into the forest but I do think that I mean even a monk has the right to strike out in self-defense so I do think that any country Any Nation any society is Justified to fight in its own defense but when you start getting into like

well this country is being taken over by marxists you know it's going to fall under the Chinese or Russian sphere of influence instead of our sphere of influence so we've got to at the very least get the CIA in there and Stage a coup and get some Lackey to our cause installed as dictator or whatever then yeah I mean most of that is military-industrial complex making money politicians making money as kickbacks from the military industrial complex um you know the military wants to try out their their new weapons see see what their new strategies and stuff how they do um you know it's it's politics and so

I mean when you get to that level when

you get away from just self-preservation

or if you're just a Buddhist Saint even

beyond that then you just have to like

make a make the the distinction yourself

what is Justified and what is not

justified but at the very very least

unless you're an absolute Buddhist saint

that thinks it's better off that your

family gets killed than that you hurt

that poor

Barbarian then at least Wars of you know

Defending Your Own borders against

Barbarian

invasions is is

Justified to preserve the the life of

the

nation so and that wasn't any kind of

veiled political commentary on what's

Happening Now at the southern border or

anything like that

it's just common

sense so I'm just going to move on to

joo's next question here which is if

samsara is infinite wouldn't it

undermine the characteristic of

impermanence well samsara isn't the same

from one moment to the next there is no

abiding Spirit of samsara it's like a

human being or a flame that's different

from one moment to the next and so it's

a different samsara every moment I mean

you want to generalize that as Sam Sara

you're putting it under this symbol then

yeah you this going to be a little bit

delusional because samsara isn't just

this one unified

samsara that I mean that's just it's

almost like human like semantics or

grammar or just the way the human mind

like lumps things together and

generalizes so Sam SAR itself is a

generalization

and it is not it is still subject to

impermanence because everything in

samsara is in a state of

flux so I'm just going to move on to the

next question this is from nature cure

and nature CER says could you please use

your Channel's post section for quiz

purposes many channels do that I will have correct answers or it will have correct answers so gang would gain their correct understanding through answering fun questions well that's a good idea actually and uh yeah if there's a good chance I'll eventually do that I did uh have one poll on on my uh no I've had a few polls on my Discord server but putting putting in like a quiz on YouTube it's really it's a good idea I hadn't really thought about doing that before so now at least I'm thinking about it I'm not making any promises about actually doing it but it does seem like a good idea so so I'm going to move

on to the next question this is from Robert and Robert says do you have any opinion on a specific Tha Buddhist interpretation of the cheetah after watching a d talk by Tai monk it seemed as though he suggested that the cheetah is the self because it is not contained within the five condos well technically from from the Orthodox terava point of view it is contained within the five condos because cheah is WIA it's Consciousness so from an orthodox point of view you yeah it's one of the five condas it's just that Tha monks I mean they've been influenced by Mahayana to some degree they're not really Scholars as much as the Burmese are they're not

as dogmatic and so they've kind of

drifted into like

anotic understanding of reality which I

mean the

upanishads is it's it's not a they're

not foolish documents at least the ones

that are saying you know the Atman is

Brahman and Brahman is just like

infinite formless Consciousness and so

forth that's kind of the direction some

of these time monks are going and it's

sort of a fashion in Thailand to talk

about the jit or the cheetah as you know

it's like essentially yourself and some

Mahayana Buddhists like um there's one

person on the Discord server who is a a

pure land Buddhist and he's he's citing
the Nirvana Sutra over and over again
and the Nirvana Sutra apparently I've
never read it personally but it
apparently is saying essentially that
Nirvana is the self or it's just like
the the ult the absolute is sort of like
the one self that everybody shares it's
not like everybody has an individual
soul like in Christianity everyone
shares the Same Soul which is just the
the
absolute and I mean that's that's one
way of looking at it I mean I don't
really have any argument against that
other than pointing out that early
Buddhism doesn't teach that or it kind

of does in a few obscure places I've mentioned before there are some statements in the sutas Apparently very old ones comparing Nirvana with infinite formless Consciousness or saying that the mind is is bright and Shining forth and it's defiled by you know some saric you extraneous things which is a similar idea but the thing is it's uh it's really it's not Orthodox terado Buddhism it's not so much Orthodox Buddhism even other than some schools who really do want to say that there is a self but they they can't really call it s they got to use some other word for it as a general rule

because it's so clear it's just so it's just stock that there is no self in Buddhism and so some people will try to some some philosophers they'll even try to come up with you know sort of ways of sneaking the self into the back door you know by saying well there is a self it's just not any of the five condas but Consciousness is one of the five condas and so they have to say well it's a different kind of Consciousness you know it's not WIA it's just wiana something else and I mean in a way they're you know they're kind of Heretics but I'm a heretic too so I can't really bash it too much so I'm going to move on to

Second Robert's second question which is have you read the not self strategy by taner OBU and if so what did you think of it so that's kind of two questions but it's it's the second one is very or the second part of this question is very short because I haven't read it so have I read the not self strategy by tenis robu no I haven't and if so what did I think of it well there is no if so because it's not it's if not and I mean I am Vaguely Familiar with with tanisa OBU he is ordained a Tha tradition he does have respect for some of these taii aons who really do say you know the cheetah is it's like the who we really

are you know it's like the Observer you know it's like you know it's the self essentially um but I mean he has to admit I mean he doesn't like no self he prefers not self because apparently he does have the door open to something other than the five condas being the self even though there are sutas that call the five contas five condas the all you know that's that's it all that's that's

everything so yeah I'm I really do not adopt this view myself even though if it's in the up punish ODS or something you know it's it's another way I mean Ultimate Reality you cannot describe it in words it's just off the scale

anything you say about it's going to be
invalid so um generally with regard to
like God or the self or whatever you
have your choice between is and
isn't and I mean you want the tetralemma
is is isn't is and isn't neither is nor
isn't but the the second two are so
obscure that they're not they're not
very useful so as a general rule you got
to say you know the absolute the
ultimate is or it isn't and both of them
are wrong both of them are invalid
but I mean the way the human mind works
is you got to settle on something and so
most religions say is and they call the
ultimate God or Brahman or or whatever

but the Buddhists they decided on isn't

and they they came to the conclusion at

some point that even though isn't might

be just as invalid as is nevertheless

it's less dangerous you're less likely

to cling to some s with isn't than with

is but it's off the scale is and isn't

are both

wrong so I'm just going to move on to

the next question this is from Outer

Haven and uh we've been going at this

for almost two hours I'm still don't

know how close I am to the bottom

because the little thingy on the side

doesn't it doesn't indicate

correctly so outer Haven says why do so

many perverts tried to start their own

religious movements and then he's got this list maybe I shouldn't read it but I don't know freedom of speech or something his his list of examples are Muhammad Joseph Smith Rasputin koresh and Jim Jones and then he said Buddha and Jesus seem to be the few exceptions so why do so many perverts try to start their own religious movements um well they're not necessarily perverts to begin with some of them I mean I mean some of the lower level cult members you know they want to be uh a cult leader just because they want first pick of all the pretty girls who are attracted to the

cult I mean there are some like that I suppose but then some people I mean they don't start off as I mean it's not even I don't know if it's even right to call them pervert some of these people I mean not all of them are perverts but um like Kesh I mean he was a polygamist I don't think he was messing around with children or animals or anything like that I don't think he had like a foot fetish or anything so I mean Muhammad was just a a product of his time you know he he married Aisha when she was nine but I think he waited till she was 11 which is probably when she started menstruating you know became started the transition

into becoming a biological adult that he consummated the marriage um let's see why do they try to start their own religious movements some of them I assume are just sincere you know they start this religious movement they are inspired somehow or other and then it just turns out that they're seen as just the greatest guy in the world by all these young women and so if if they they're just falling into their lap like ripe fruit then they go for it because they're human so I assume that is the case with some of these that they didn't start off

as perverts just trying to start their own religious movement so that they can perve more easily that some of them were just well-intentioned and maybe a little nutty maybe a little hysterical or something but still you know all of a sudden even though women wouldn't look at them twice before now that they're the leader of this new religious movement it's like women with stars in their eyes are just like falling all over themselves to just do anything they can for them and so it's relatively rare man who could resist that for very long I think Buddha and Jesus seem to be the few exceptions yeah I'm sure there's

more exceptions than that there were a lot of like founders of schools of Hindu philosophy and so forth that uh you know I assume that they they remain saintly

so I guess I answer that question so I'm moving on on to the next question which is from Twin Wasabi and twin Wasabi says what is your opinion on new atheists like Richard Dawkins he's an intelligent man but his enormous ego prevents him from stepping outside his self-imposed box I saw in an interview he even admitted that no amount of evidence would convince him of any deity or Supernatural phenomenon what kind of

scientist says that no evidence would convince them yeah I mean he's extreme ly smug I mean that's that's the word that I would use for him I mean he's he's also got a huge ego but he's smug and he's not entirely operating in good faith like I did read the the science delusion by rert sheldrake who mentions in his book about how he got invited to be on a documentary with Richard Dawkins and the whole thing was a setup it was sort of like the Trump's debate with kamla Harris you know the whole thing was kind of a setup where they were going to make him look like a fool and Richard Dawkins I mean he was just kind of Shameless about it you know it's

like they're just the whole point of the documentary was to make anyone who disagrees with Orthodox mainstream science look like a crackpot and a fool so yeah I'm not sure about if he says that no evidence can convince him that's that's strange because I mean like Paras ology is is also science so I mean he would be even against some kinds of science you know he just Ms he's like the amazing Randy he's just mainstream materialistic science and even controversial scientific Fields like parapsychology he's just GNA say it's all [__] I'm not paying any attention to it or if I do pay attention

to it I'm just going to Mock and sneer

at

it and a lot of atheists are like this

just Rel their their new religion is

atheist

or scientific materialism scientific

realism is essentially their religion

and they have like this faith-based

attitude towards it and they just reject

that science has any articles of Faith

which it certainly does I used to bash

away at scientism and I've written a

number of essays just pointing out that

scientism or scientific realism taken as

an interpretation of reality is I mean

it's more sophisticated than most

mainstream religion with regard to its

articles of faith but still it's got

articles of

Faith like it's belief that there's like

this phenomenal world going on out there

even if there's no mind to perceive it

they have no way of proving

that they might be able to produce some

kind of evidence that's good enough for

them or just even that like this gray

blob of meat with a consistency of an

overripe avocado inside our skull has

the capacity to understand

reality they just take that as a matter

of

faith and some of them like Dawkins are

extremely smug about

it

so yeah the new atheist is uh it's

essentially scientific materialism

turned into a religion as far as I can

tell so I'm just going to move on to the

next question this is from Master Poe

and Master Po says you're in a checkout

line in a grocery store all of a sudden

without warning flatulent occurs and for

those of you who are not very good at

three syllable words it means somebody

farted I guess somebody also has three

syllables so you're still in the dark I

guess okay I'll just start over Master

post says you're in a checkout line in a

grocery store all of a sudden without

warning flatulence occurs by you and

your wife is standing next to you are

you embarrassed well no I wouldn't be

embarrassed because I mean let's face it

everyone knows women don't fart I wasn't

born yesterday they don't fart and they

don't take dumps that's a guy thing so

I'd probably just glare at the the

nearest guy in

line so in that case I don't I'm not

sure if I'd be embarrassed or not

sometimes people ask questions um I mean

not necessarily of me but like in

politics or something you know what

would you do if this happened and

sometimes you don't know how you're

going to react in a situation you've

never reacted to before you know it's

just going to be something comes up from

inside something

nonverbal and uh yeah I got distracted

it looked like somebody was outside the

window so let's see yeah I mean you

don't know exactly how you how you're

going to react or what's going to happen

whether I'd be embarrassed or not I'm

not exactly

sure let see so I guess I answered that

question I'm going to move on to master

pose next question would an enlightened

being be embarrassed

well I mean it's just kind of a strange

question to ask if an enlightened being

would be embarrassed if a woman farted

because like I just pointed out women don't fart I did hear a Burmese nun make a sound like she was farting once so I mean possibly I mean she kind of stopped being feminine enough because she was sort of you know shaving her head and becoming a nun and all that it might be might be possible then so would an enlightened being be embarrassed and again

um maybe at The Superficial level just human nature taking its course past comma which even enlightened beings allegedly have you know might just cause this reaction to occur spontaneously except the enlightened being would not

be like living at that level it would

just be nature taking its course which

is one reason why it's hard to evaluate

claims that such and such person is

enlightened for me anyway in Orthodox

Terra in order to be fully enlightened

you've got to be an absolutely perfect

Saint I mean you can't do anything wrong

you can't even want to do anything wrong

you are just absolutely perfected Saint

in an ethical sense and I'm not so sure

that that's the case

personally so would an enlightened being

be

embarrassed probably not but even if

they did show some signs of

embarrassment it may I mean if they were

fully enlightened it would just be
nature taking its course just a natural
human reaction and but they're not at
that level I mean that's just one of an
infinite number of levels that they have
access
to and I hope I answer that one because
I'm moving on to the next one this is
from cify cify says is a mental crisis
an Inseparable part on the way to
Nirvana and I've mentioned before that
ROM do made a statement in one of his
early books that haunted me throughout
much of my life and that was that the
absolute dispair or despair is an
absolute prerequisite of significant

spiritual

growth and in my case it seems to seems

to have been born out that the the main

spiritual growth spurts in my life have

res have been results of dis spare just

you hit this crisis you hit this wall

you don't know how to deal with it and

um there is a book battle for the Mind

by William Sergeant which maybe I should

take to that desert island um it's based

on the idea that we we vertebrates

including Pavlov's

dogs um we're governed by habit you know

it's just like like schopenhauer was

saying earlier you know a person there

exposed to the same stimulus they're

going to react the same way so long as

their personality Remains the Same their

their way of perceiving things remain

the

same so what happens is we just get

locked in to these habit this habit

habit pattern and even if it doesn't

make us happy so long as it keeps us

alive so long as it keeps us going

through life we just cling to that we

could be miserable we could have all

kinds of bad habits but so long as it

has succeeded in keeping us alive well

enough then we just cling to it and it

takes some kind of Crisis where our

habitual way of dealing with things just

cannot cope with it anymore it's just

your mind just breaks down that's how Chinese brainwashing worked that's how a lot of religious indoctrination works like the early methodists were like this it's like how um like in stalinist Soviet Union how the interrogation procedures work where Not only would they get you to confess to trying to overthrow the government they' get you to actually believe that you were trying to overthrow the government it's how a lot of like military basic training Works where they just break you down into a quivering mass of jelly and then build you back up into a fighting machine that will not question in order that's how a lot of manhood rituals work

like in in premodern

societies so it's I don't think it's

necessary for everybody to have this

kind of crisis breakdown in order to

just break through into a new level you

know a higher better level hopefully

unless you've got the Chinese commissar

who's there indoctrinating you into

being a

communist

so um in the in the text themselves the

polyc they do say that there's four ways

of making spiritual progress there's

slow and painful slow and pleasant fast

and painful and fast and pleasant so it

may be that if you're you're in the

pleasant side of the equation that you had your crisis and your your like despair in a previous previous existence and you don't need that anymore but somewhere along the line it may be necessary and ROM dos said it was a absolute prerequisite to significant spiritual growth that you are going to have despair because that's what breaks the shell and allows you to form a newer better bigger shell which eventually also is going to have to break so I think I'm just going to move on to the next question because we've already been going for over two hours here I'm not exactly sure how far down

the the list I'm I've gotten so the next

question is from yugao and yugao says

not much to ask today about how about

just how are you well I'm fine thank

you um I remember when I was a little

kid I used to hate it grown ups would

ask me how I was because I was told by

my mother when someone asks how you are

you say I'm fine but when I was a little

kid I didn't know what the word fine

meant so it just kind of bothered me I

had to keep saying that I was fine when

I didn't even know what it

meant but uh let's see how am I I mean

there's stuff going on you know it's

like if you're in a relationship there's

I've mentioned this before it's more of
a roller coaster ride than being a monk
you know and I'm if if you're a monk
you're going for like neutral smooth
sailing you got more calm seas but if
you're in a relationship there's more
positive and more negative it's just the
way it has to be
apparently so there's that also at work
I mean we've been going through a
troubled time at work I was just wiped
out when I came home from work yesterday
I've been wiped out most of this week
partly because the
manager he was offered a job that paid
like twice as much money he he moved on
we don't have a manager and it's taken

the corporate you know it's taken them

relatively forever to get to get us a

new manager and we're just completely

underst staffed there's a couple other

people also left recently just because

they were getting they got a better

offer somewhere or one person she just

she just hated working

there um and so I mean we're we're

trying to get by on barely a skeleton

crew and it's just sort of chaotic

because nobody is really experienced at

being a manager and somebody's got to do

the manager

stuff so right now we've got like the

the warehouse coordinator you know the

guy who's like overseeing like the

foreman of the sheet metal shop like the

production side of it you know he's he's

doing most of that and I mean he's

stressed out and just it's it's

stressful it's it's not

easy so yeah I mean there's more

positive and more negative now that I am

not a monk

anymore let's see so yugu says do you

like your non-monk life I have no

regrets really I think it's just the the

thing I I should have done and and yeah

I mean I like my non-monk life for the

most part I mean you have bad days

sometimes but for the most part um yeah

I do like it and I certainly have no no

regrets

so I'm going to move on to Yuga O's

third question which is read any good

book or seen a good movie lately and I

haven't been reading many books or

watching movies much lately which is

very different from the way I used to be

just like five 10 years ago well when I

was in America anyway well I read lots

of books in Burma watched mo more movies

when I was in America but uh I did watch

the second Dune movie Dune part two I

guess it's called that was that was a

fairly good movie it was approximately

as good as the first movie so yeah I

haven't read hardly any books at all

lately um and that's like the only good movie that I can I can think of I think it qualifies as a good movie so there you are and I'm moving on to the next question I do appreciate easy questions sometimes so this is from rapael and Raphael says one rule I don't understand stand is that you need your parents permission to become a monk is there only the option of behaving like Rapala and threatening suicide by fasting to eventually get your parents permission if they are stubborn well that's not the only option like I mentioned before a few q&as back I did have a friend who was ordained without his parents permission both of

his parents were devout Christians they did not consent to him becom a Buddhist monk and so he was ordained under Tom Pulu himself the founder of the tradition which I was ordained and they ordained him anyway even though he didn't have his parents' permission um because if you don't have your parents permission and they ordain you it's still a valid ordination unlike some if if if you're lacking in certain qualities then no it's not a valid ordination but if your parents don't consent that if you get ordained it's still a valid ordination you're still an ordained monk it's just that the monks

who ordained you have committed a Duca offense which is a relatively minor offense and so Tom Pulu told him that Thea is willing to make the Sacrifice by ordaining him and committing this offense which they then had to confess to to some other monk to expiate the offense so that would be the the two main ways of going about it um either just hold your breath till you turn blue threaten suicide or something until your your parents under duress give permission or just go ahead and get ordained without their permission which is against a minor rule but still you you would be an a validly ordained monk un unlike like for example a trans man

ordaining as a monk that even if the

monks ordain this person this person

still would not be an ordained monk

because you have to have a full at least

one

coone biological coone you have to be a

biological

male and not a unic even Unix can't

can't be ordained so let's say there's a

unic a castrated male wants to be

ordained even if they ordain him it's

not a valid

ordination he's still just a lay

person so I guess I answer that one I'm

moving on to the next one this is from

na

Canadian and not a Canadian says did you have a midlife crisis well I did have a crisis like when I was gosh about 40 I guess

um but uh whether it was a midlife crisis or not I don't know it's I mean 40 is kind of the middle of the average person's life I guess so yeah but I mean I don't it wasn't being middle-aged as far as I know that that caused it it was something else that caused it was I was living in a cave in Burma I've been a monk for like 10 years so gosh I'd be like only like 37 38 years old yeah I don't think that would be a midlife crisis if you have a crisis when you're like

38 huh so maybe I didn't but I did have that one crisis it was like the last time I ever got really depressed and it was I mean I've described it for I had some kind of fever which just ruined everything I couldn't meditate couldn't eat couldn't sleep couldn't bathe just I mean it just I just hit rock bottom like all Comforts were deprived I mean I was deprived of all comfort and consolation essentially and so it just triggered this depression just thinking I've been a monk for more than 10 years and it's like if this can if I can still hit rock bottom like this I mean it's just utile I mean it's just hopeless and so that's

when I just kind of gave up and it was

right after I gave up that I just had

this spiritual grow Spirit it was it was

like despair resulting in like

significant spiritual growth

apparently but whether that was a

midlife crisis or I don't I didn't buy

like a red convertible or

anything so I think I'm just going to

move on to the next question this is

also from not a Canadian if I would not

be reborn then whoever will be reborn it

won't be me so why care well I mean you

aren't don't really exist even now

you're not the same you from one moment

to the

next so I mean why bother I mean if if

it's not even you you can just hit

yourself with a hit yourself in the foot

with a hammer or something I mean it's

not going to be you it's going to be

somebody

else so it's again it's not like in

Buddhism you try to eliminate the self

in order to become enlightened because

the self isn't real to begin

with so I mean or on the other hand I

mean you can just have compassion for

whoever is going to be caused by your

existence you know sort of like you'd

have compassion towards your own

children so I mean that would be another

reason right there even if you think

that there's not going to be any kind of

connection at all between you and who

you're going to be reborn

as but I mean you don't exist even now

in reality there is no you in Ultimate

Reality and so there is going to be no

almost you in the next life but I mean

if you can be indifferent towards what

happens to you I mean if you don't care

if you go to hell then I mean you may

not care if whoever comes after you who

is similar to you has the same Karma as

you you know a lot of that's essentially

the same same strengths and weaknesses

as you I mean I guess you wouldn't care

about that either sort of like uh like

devil worshippers I mean like real devil

worshippers not like the just the ones

who

are like what's the word atheists who

just call themselves satanists but don't

really believe in Satan but there are

some people who really do like try to

sell their soul to the devil and it's

kind of it's kind of the same thing it's

like I want good stuff now even though

I'm sending my future self into hell I

mean that's that's just ridiculous

that's that's so foolish you know it's

like you don't care even not only do you

not care about others you don't even

care about your future

self although ultimately there is no

self but like Conan was saying I mean if if it's all an illusion and my S also is an illusion it's real to me so until you can get to the point of just being IND different with whether you go to heaven or hell then even though you don't really exist you're still probably better off doing good instead of bad and I'm not 100% sure that I answered that question I or maybe at least not answered it in in the vein that not a Canadian wanted it to be a answered see if I would not be reborn then whoever will be reborn it won't be me so why care yeah well it's going to be I mean it's not going to be the same you I mean there is no you to begin with

but I mean you're different from one

moment to the next and

so I mean it's the same kind of a

deal so I guess I'm just going to move

on to the next

question this is also from not a

Canadian did you have a mental

existential trouble when switching caves

and other places to live um not really I

mean I had a little bit of existential

trouble when I first came back to

America in 2011 when I was still a monk

and I literally didn't know where I was

going to sleep that night I was just so

fed up with being stuck in Burma that I

just I'm going for it I'm just doing it

I'm going to America wasn't sure who's going to pick me up at the airport I just like sent out this announcement saying I'm G to be there anyone who wants to pick me up can do it because I'm coming and that was I mean it took a certain amount of Courage I guess and there was a certain amount of trepidation like what the hell am I getting my myself into but I'm just doing it you know it's sort of like entering entering the battlefield almost but just like in Burma moving from one cave to the next or something um I mean there might be a certain amount of nervousness or something just associated with that but it wasn't

really anything major certainly nothing

that would give me enough like anxiety

that I'd be thinking do I really want to

do this do I really want to move into

that Force I usually I really wanted to

so it was it just seemed like the thing

to do at the time so I did

it so yeah probably the only time that I

had real existential trouble when when

switching places to live as a monk was

that big move I made in 2011 where I was

just going to try and be a freerange

monk in America not living in a

monastery Just Landing there and letting

DH take care of me which it kind of did

it did I mean Christianity says the same

thing Buddhism says the same thing you know give no thought for tomorrow what you will eat or where you will sleep that kind of thing if you really take it seriously it's true that Dharma or whatever I mean you get what you need you might not get much more than that you might just be like really living from hand to mouth but it it did work sort of kind of I did eventually go back to Burma though because it wasn't working well enough it was I was being support Ed by so few people that I felt like I was a burden on these few people and so and it was just America the attitude like even some of my main supporters why don't you just drop out

and get a job they just did not get it

you know they didn't really understand

the whole dynamic of monks and lay

people and all that they just cons

called themselves sa and consider that

to be good enough some some people not

my supporters but other people like in

the same like Dharma group you know they

they were just kind of resentful the

very existence of a monk you know it's

like I was just wearing robes to make my

put myself above them or something as

though their own lukewarm mediocrity and

dhama wasn't good enough

somehow so I just kind of deviated from

answering that question which I think is

already pretty much answered so I'm

going to move to the next question which

sort of is from not a Canadian except he

blames his his fiance avenity so let's

just attribute it to avenity so that way

we get get away from the the

transgressive fourth question oh and I

didn't do it I'm not I'm not going to be

able to answer this question anyway I

guess please listen to 9inch Nails every

day is exactly the same with lyrics and

tell me what you think about it and I

didn't do it

damn maybe I can just uh answer this one

in the comments below after I watch the

video

yeah I totally it totally spaced this

one off I mean 9in Nails it's I don't know they have sort of like a really dark at least the few songs that I've listened to have like this dark cynical semi satanic kind of approach to to their lyrics that uh I don't really appreciate um but who knows it's not a representative sample might not be statistically significant but yeah I do apologize for not having listened to 9in Nails every day is exactly the same but I'll get to it I guess so I'm just going to have to move on to the next one with all due respects to not a Canadian who asked the transgressive fourth question anyway

this is from drunk druck and drunk Dr says have you noticed that World War II mythology has become the prime symbolic religion in the west since the 50s Tucker Carlson had on a historian who holds contrarian views about the war this immediately infuriated a horde of establishment experts like ants coming out of a hill few subjects are as sacred as World War II which is why the establishment furiously protects its image I know you read AG ajp Taylor's book origins of the second world war which was also controversial why is the Orthodox view of World War II so protected well first of all I don't think that World War II mythology really

has become the Prime symbolic religion in the west I mean you got scientific materialism like Dawkins who uh I mean that's more of a religious thing than the the established narrative about World War II rather than World War 2 mythology let's just call it the established narrative and uh yeah I mean nowadays people are just kind of ignorant of World War II I mean most people really don't know that much about it um um I guess that the average American couldn't name more than three countries that fought on the axis

side um you know they they wouldn't know like the major battles or anything like that they wouldn't really know how it happened they just know that World War II happened like Adolf Hitler started conquering Europe and killing Jews and so all these other countries had to fight against him to keep him from taking over the world than killing off all the Jews I mean that's essentially World War II in a nutshell um you know for the average Normie I guess so let's see here um why is the Orthodox view of World War II so protected well partly I mean it is true the German national

socialists killed a lot of Jews and so

Jews Hebrews maybe I should

say um you know they really want they

don't want to see Adolf Hitler humanized

in any way that he is just the evilest

person to exist really I mean largely

because of this this established

narrative Adolf Hitler I mean if if I

mentioned this before that if there was

a a poll people were ask who is the

evilest person who ever existed I would

guess Adolf Hitler would would wind up

at the top of the list even though

there's worse people than him I mean

Stalin killed more people than Hitler

did ma killed more people than Stalin

and Hitler

combined Paul pot was was no angel

either worse than Hitler in my opinion

although he may have caused less damage

because he was mainly just killing

cambodians

so let's see why is the Orthodox view of

World War II so

protected um I mean it's just they're

just invested in it now I mean even

setting aside the Hebrew aspect you've

got I mean

nationalism you you got I mean it's hard

to say it's just the establishment set

up this narrative this is the

established narrative so it can't really

be changed very much I mean there might

be a little bit of tweaking but it can't just be overthrown because it would just discredit pretty much everybody who has been invested in a establishing this established narrative and of course we're the good guys you know our side is the good guys and we should have won and so we did so I mean anything that that challenges that unless maybe you've got I mean even leftists can't say that we weren't the good guys I mean generally they say America is is evil we're the bad guys but you know at least we had the Soviet Union on our side they were

one of the allies and we were are going against Nazis and everyone knows Nazis are are totally evil even though Communists are considered to be okay even though the Communists kill more people than the fascists did so I guess that's that's the main reason is just uh you know the Hebrew aspect of you know not wanting to make somebody who is responsible for the death of lots and lots of Hebrew people to to somehow reclaim him or you know like I don't know rehumanize him and then also it's just uh you know we're the good guys this is the the like the established narrative and I mean you don't want you don't want to overthrow

that it's just it's just unnecessary rocking the boat although nowadays you can you can go back to ancient Rome and say well doiss probably wasn't really persecuting Christians like the Christians were saying that he was persecuting him or you know such and such Emperor probably wasn't really the psychopathic monster he has portrayed because you know he was of you know foreign extraction or he was of the lower classes and the patricians who were writing the Chronicles hated his guts pretty much like the establishment hates Donald Trump's guts and so they're just spewing you know all the bad stuff

they can say about him even though a lot

of it might be completely

groundless but I'm I'm just completely

deviating

aggressing um and and just making my

best guess to drunk DRS question and so

I'm just moving on to the next question

this is from

Elias and we are getting close to the

bottom this is the second to last

question all of a sudden

boom anyways Elias says although it is

unlikely that God or amitaba exists the

thought of laying my destiny into the

hands of an external being is very

tempting why are we humans like that and

what is the cure for this phenomena he

says phenomena which is plural it should
be
phenomenon where it would be what is the
cure for these
phenomena so anyways Elias is mainly
asking you know
why even though I mean why do we want to
put our destiny into the hands of an
external being which might just be
mythological well it's part of human
nature I think some of it is just sort
of of like like in infantile
instincts like instincts from childhood
where you feel very safe and protected
with a parent you know with your dad or
your mom you know they're big and

powerful and they look after you and

they feed you and keep you safe and

everything and these instincts to some

degree you know remain with us through

life and it could be to some degree

we've got like it has transmogrified

into a kind of political Instinct where

we just obey the leader and follow

orders and so forth like some people

just glorify certain political leaders

some people think Trump is is

essentially God's chosen who's who's

been chosen by God to save America that

kind of

thing

um also just the whole Guru thing just

just sort of surrendering your yourself

to a guru and just just like

unquestioning

obedience um it is part of human nature

it's like possibly it didn't happen to

us until we became a domesticated animal

you know when we were still relatively

wild hunter gatherers um we may not have

been so just programmed to obey the

chief the way we are

now but I do think it's just uh Lack of

self self-confidence would be another

another aspect of it where a lot of

people they're they're obviously not

happy I mean nobody's completely happy I

that's the first Noble Truth of Buddhism

and so they just get this idea that you

know if only God will protect me or

something you know or you know Apollo

Athena you know

Oso Donald Trump you know if they'll you

know if they they'll protect me and so

you know I just throw myself at their

feet kind of a thing thing you know so

so there's different reasons I I assume

different people have different reasons

for it some with some people it could

just be like the the childlike infantile

desire for a parent figure to protect

them and others it could just be like

the domesticated animal of obeying the

leader and there's a lot of that in the

human race because most people are

followers they want somebody to follow

you know they might choose the the best person to follow and then they just follow them the Roman Empire was like that you know you might be choosing like a ruthless psychopath to be the emperor the next Emperor but he's a damn good General and there's going to be relative Prosperity even though he might be purging some senators and so forth so yeah I assume there's there's various reasons for it but it it does seem to be human nature that we that most people I mean I'm really not a follower I may not be much of a leader but I'm not much of a follower either and so I mean I've been kind of a loner

throughout most of my

life but uh I think most people just are

programmed to be followers and largely

it's just lack of enough Vision or

intelligence or drive or whatever to

really get their own life worked out and

know what direction they should go so

they just pick someone to decide for

them and that's one reason why people

are are such sheeple and just obey

believe what what they're told by

mainstream media even though mainstream

media is just like blatant Shameless

propagandist Liars

now

so yeah it's a tough question and I I'm

I can't really give an authoritative

answer on it although I just kind of threw some ideas at it so I'm just going to move on to the next question and this is from Fred and this is the last question and Fred says is naroda samapti the same is being knocked out and recovering Consciousness so he's neurotop or the attainment of cessation um or in longer form it's the attainment of cessation of let's see perception and feeling so yeah I think that's it so it's it's the cessation of perception and feeling and according to Orthodox terraa this

neota sopy or the cessation of

perception and feeling is just a state

of suspended animation you're

essentially in a temporary

coma because Orthodox Terra came up with

this idea that you cannot have

Consciousness without perception and

feeling so if you get rid of the

perception and feeling you got to get

rid of the Consciousness

too so I mean that's it I mean you're

just in the state of suspended animation

only a very highly Advanced Saint can

attain this stage which is strange that

why would anyone want to attain it

because you wouldn't even be aware of

having attained it because there's no

awareness there's no consciousness it's
just like being in a coma as soon as you
come out of it the last thing you
remember was going into it because you
can't remember what was going on when
your mind was not
functioning so I think this is just a
case of Orthodox terraa coming up with
this idea that you cannot have pure
Consciousness without an object there
always has to be consciousness
of something so you get rid of the
something that there's consciousness of
you get rid of the
Consciousness and I don't think that
originally was that way we already I

already mentioned you know there there
are a few sutas that imply that nibana
is infinite formless Consciousness and
also you got these taii aons talking
about the jit or the the che that is
sort of like this self in an upanishadic
sense so it could be that there was
something like that it's it's just off
the scale though and that's the problem
you can't really nail it down yes is
invalid no is invalid yes and no is
invalid neither yes nor no is invalid
because it's just off the
scale once you put it into words once
you put it into Concepts you've lost it
you just have to be aware of it
directly and that's mysticism which

Somebody Like Richard Dawkins would just

sneer

at but that's the only way of really

understanding reality is to understand

it directly without coming up with

thoughts and symbols for describing it

because you're going to fail it just

doesn't work that

way so it could be that there was a

state of neuropathy which was the

sensation of perception and feeling that

you could attain and you remain

conscious while you were doing it it

would be like fourth J or fourth jna

like the highest of the formless janas

is

um the realm of neither perception nor non-perception so the next stage would just be non-perception but Orthodox terraa says if you reach non-perception you're not conscious anymore it's just nothing you're in a temporary coma there is no experience no awareness at all but I do think it's possible that you can have Consciousness that does not have an object that's unorthodox heresy but still there are a few verses at least in the text that say this but the thing is again once you reach that stage it's off the scale and anything you say about it is going to be invalid so there's really no point in

arguing much about it maybe just for fun and that's it and that is it for the Q&A too so if you have any questions you think I might be able to answer about Buddhism philosophy meditation monasticism Burma me personally etc etc feel free to leave them in the comments below like And subscribe if you have not done so already and be happy

okay then wait a minute yeah yeah it's recording

yeah hello and welcome to episode 112 of question and answer I am your host pel Bosa and this video is going to go up a little later than most of my Q&A videos for the simple reason that couple days ago we were right in the path of hurricane helain it just passed right over the top of our city although fortunately by the time it got to us it wasn't a hurricane anymore it was just a big storm a tropical depression if you will and about 95% of the power in this area was knocked out not to mention internet

although

fortunately um Weir where where I'm

living right now is is in the the lucky

5% because of our electricity kind of

flickered a little bit and it stayed on

although the internet has been going on

and off more or less at

random so with that as a kind of

Preamble that the house is safe we are

right in the middle of the path um I

mean you go outside and there's there

was trees all over the road yesterday

and like in

Northern um like North Carolina it's

just a disaster area in certain place

especially up in the hills because it

wasn't so much the wind I mean the wind

knocked trees over and so forth but it

was torrential rain it rained like 4

inches in one night at least around here

it

did and up in the hills when it rains 4

Ines in one night you wind up with flash

floods and mudslides and so forth that

were just like wiping out Bridges and

that kind of thing drowning houses and

so forth but I guess I guess we're good

we dodged the bullet

again knock

wood so with that as a preamble I remove

the little paper umbrella from my

beverage and I will commence to

answering

questions and the first question is from

Raphael and Raphael says did you know

that the Buddha Associated dark skin

with

ugliness and then uh he continues here

with according to the Lac

badia suta the Buddha told his disciples

do you see monks venerable badia

approaching ugly unsightly deformed and

despised by the

monks unquote quote

unquote so he says he continues here

rapael does dub the PO word rendered

ugly above means literally bad color so

since the Buddha was a white supremacist

by today's standards leftist woke

Buddhists should leave the religion

immediately and uh it is true that the the usual word for ugly in poly is duana which literally means bad color or discolored and uh it it had come to mean ugly I mean that word the Buddha didn't have any control over the word for ugly in like ancient indic languages it just turned out that way and so he used the word um with regard to venerable Bia who was considered to be ugly there's a good chance he was dark skinned it was dark skin tends to be associated with ugliness or rather with just being low class like in Burma for example dark skin having dark skin is considered to be

undesirable that the ladies will use

like sunblock like thark additionally to

prevent themselves from being burned

dark and they might the more wealthy

ones might use skin lightening creams

and so forth because it's simply a

status symbol Anyone who reads thorine

weblin the theory of the Leisure Class

would know that dark skin indicates that

you are a manual laborer working out in

the fields getting burnt black in the

sun whereas upper class people don't

have to work outside in the sun

and they are of a lighter

shade but also in India especially

ancient

India lightness of skin was um it was

kind of an an Aran thing where I mean the word for cast in in in like poly is W or in in Sanskrit it's warna which means color so your cast is your color and like some Hindus will say well it's just sort of symbolic colors for you know representing each of the four casts but originally in all likelihood it meant that the invading Indo Arians were lighter skinned they were of the upper casts whereas the natives were darker skinned they were subjugated and of the lower class of the lower the lower classes and so and they were darker skinned on average so it was just built into the

culture at the time the Buddha was simply using the word for ugly just regardless of the derivation of the term or the etymology of the term also there's a a a rule of monastic discipline it's in the Pim Moka that a monk has to make his robe duana or discolored before he wears it and that is uh it's a strangely interpreted rule that now is interpreted to mean that you just put a spot or in Thailand they put three spots just usually ink on the their robe as a way of like discoloring it or making it ugly or whatever before the monk can wear it

so so I guess the question here is did

you know that the Buddha Associated dark skin with ugliness it was a cultural thing at the time that light skin was considered preferable to dark skin um but I mean the Buddha didn't come up with that it was just that was the culture the word for ugly literally mean means bad color which doesn't necessarily mean dark color it just means a bad color like someone with jaundice would be discolored also so yeah I mean the Buddha used the word but he didn't invent the word he didn't coin the term or anything and so that's just the way it was and that's the way it still is like in like

southeast Asia the ladies want to have

lighter skin you know they'll use

sunblock and all this kind of stuff to

avoid getting burned

darker because lighter skin is

associated with higher Social

Status so I guess I'm just going to move

on to the next question which is from

Romeo and Romeo

says my brother a white American married

a Japanese woman and they are now living

in

Hawaii my brother says that every now

and then he experiences is some

anti-white sentiment either from the

native Hawaiians or from other Asians

that moov to Hawaii from places like the

Philippines they even have a disparaging term for white people called holle I guess in Hawaii in in Hawaiian Polynesian my question is about whether you experienced any anti-white racism during your time in Asia either while working on ships in Japan as a monk in Burma or during any of your other travels you have previously mentioned being gawked at by villagers and such while in Burma can you recount any more overtly hostile experiences of being singled out for being white while in Asia well I mean I it's true I did work on Japanese ships before I became a monk and the Japanese are ex just on average

extremely polite extremely civilized

also extremely clean

and so I never received any kind of

derogatory statement that I could

understand maybe somebody said something

in Japan in Japanese that I didn't

understand but they were completely

polite to me no problem there when I

went to Burma also most I mean as a

general rule in Burma I was idolized I

was adored by the

people and the main reason for that I

think is that in Burma

whether it's still true or not I don't

know probably is they just assume that

Americans tend to be rich beautiful and

happy you know America is sort of like a

a daa realm you know it's like it's like paradise a lot of people in out in third world countries have this idea that America is like paradise and everyone there is Rich and happy and so the the Burmese were they were very proud and gratified and Vindicated that I would want to renounce Paradise in order to come and live in poverty with them practicing their religion and even practicing it at a higher level than most of them were able to practice it even the monks I was I was practicing at a higher level than even most Burmese monks Who as a general rule tend to be pretty

LAX but the Burmese are kind kind of a racist they they do think that even though America is like paradise it's best to be Burmese that the Burmese you know they're the most fortunate people because they've got Pure dharm and so forth and so one of their great compliments if they really like you and want to compliment you they say you must have been Burmese in a previous life or you I mean if you keep living like this you could be reborn as a Burmese person in your next life um even so it is common in Burma for the upper classes especially like educated people especially to assume that only Burmese people can really

understand dhama correctly all
foreigners have wrong view including the
ties and the
salies and so you'd have well-meaning it
wasn't hostile but you'd have
well-meaning educated Burmese people
just assuming that I don't know anything
and trying to explain just kindergarten
level basics of Buddhism to me just just
assuming that I would know that kind of
stuff which was kind of insulting it was
kind of like a micro microaggression or
something but I mean it wasn't hostile
it was just sort of
condescending um there have been a few
like really sort of anti- white racists

that I've heard about in Burma like for example in the The Village ofier which was about maybe two miles from my cave at one time um there was this one guy who was always badmouthing me and um you know he's saying that if he ever comes if that monk ever comes to visit our village I'll escort him right back out again this kind of thing and then a short time after that I mean he was unpopular because most of the people considered me to be this great holy man and so he was unpopular because of that and then shortly after that he got jaw cancer probably from chewing tobacco or some such but of course the people who

idolize me they're saying there you see your bad mouth the the holy man and this kind of stuff happens to you also when I lived way out in the sticks in a different cave in Northwestern Burma in uh the edge of Alando catha National Park I heard about this other guy who was always bad mouthing me just probably you know he maybe he was old enough that sort of British colonial times were kind of a sore spot with him and you know it's just white people you know they're the colonizers they're the bad guys or something anyways he'd badmouth me a lot and then he wound up getting picking a fight with somebody or getting in a

fight with somebody and then he got thrown in jail so again it was like there you see bad things happened to you when you criticize the the American monk so I mean I get gawked out a lot mainly by little kids had never seen a white person before way out in remote areas of Burma but uh I've never really encountered any overtly hostile experience because of my ethnicity when I was in Asia now I spent um spent some time in Indonesia also like on the island of Bali and never any kind of xenophobia or any such thing partly because Bali is like a tourist area lots of white tourists there they're just

used to it you know we're a source of

income for them no

problem

so I guess I answered that one so I'm

just going to move on to the next

question this is from White Ash

Piper and white ash Piper says you say

that there's no such thing as rights

except to defend

themselves um yeah I I say that I don't

say really that there's no such thing as

rights it's um it's just I don't think

that rights are are like inherent in

nature that they are kind of social

construct so anyways just to make sure I

looked up the definition of rights in my

dictionary and it says a moral or legal entitlement to have or obtain something or to act in a certain way well of course the legal entitlement I mean you know that's a social construct any kind of legal entitlement is artificial you know it's just people agree to it they consent to it or whatever you know it's just decreed by the government and you have this right although of course governments that just make these kind of decrees generally are not strong on granting people rights you're much more likely to have rights as legal entitlements in a democratic more populist kind of society

but still there's the moral

entitlement and I assume white ash Piper

would be referring to that

immoral entitlement and you can say that

moral entitlements

empirically you know they have some

reality you know that like telling lies

is immoral there is a certain reality to

that it's not Ultimate Reality but we

can say it is conventional reality which

again makes it kind of artificial I mean

even the existence of this cup well

that's not a good example the existence

of

clouds the existence of air I mean

that's also just a conventional

reality so it's it's kind of artificial

to begin

with but I mean if you want to say that

we

have moral

entitlements that are just sort of built

into ethics you know from a Buddhist

perspective um I mean I'm I wouldn't be

completely against

that but but like I mean I am willing to

accept certain rights

as fairly I mean just an obvious good

idea everyone should have the right to

their own thoughts and their own beliefs

nobody should be punished for just

what's going on inside their head

something like that the right to strike

out in

self-defense you know

it's why not but still ultimately it's

something that is it's it's kind of

artificial it's like an artifact of

human psychology and our decisions on

what is good and right and proper and

all

that

so I mean I'm not really gonna just

argue the point that you know rights

just do not exist in any sense I mean

Beyond just artificial the legal

level but I do think that rights it's

it's kind of an abstraction

that I mean you can't really no

scientist could isolate a right to do

something from from some substance for

example that you know it's it's

something that we agree on you know it's

better not to kill than to kill

something like

that um but I mean what is I mean an

entitlement a moral entitlement I mean

what does that even mean really a moral

entitlement to strike out in

self-defense well some states you strike

out in self-defense you go to prison and

not the person who assaulted

you it's it's

just uh to some degree it's still an

artificial

abstraction so I would consider rights

to

be still a useful term I mean especially

if it's a legal entitlement you can just

read it right there in the Bill of

Rights or

whatever but whether human beings in

general or just conscious beings in

general just automatically have

rights um I I just don't see it it's

just it's just too much of an

abstraction that we can plausibly apply

to things but I don't think that there

are these rights in The Ether or in

Plato's heaven or some such that apply

to us regardless of whether we

acknowledge those rights or

not

so um I guess I'll move on to the next

question this is from Fred and Fred says

is neodo sopy the death of the life

stream is it in effect the death of the

individual Jaa well from the Buddhist

point of view the individual Jaa is

another one of those artificial

abstractions um it's not really the

death of the live stream because in

neota sopy or the attainment of

cessation which only a very highly

Advanced Sage can attain after he comes

out of neroda I mean he's right back

where he was before essentially so it's

more of just like suspended animation

for a while at least that is has become

the Orthodox interpretation of neod sop
the attainment of sensation you just go
into a kind of temporary self-induced
coma or state of self um just suspended
animation you know it's it's beyond even
being a hibernating squirrel I
think and then you just come right back
out of it and so you wouldn't even be
aware of it ever
happening so I mean I don't even see any
value in that it's like being reborn as
a perceptionist Brahma where there's no
mentality going on you might be in this
perceptionist Brahma realm for millions
of years you wouldn't even be aware of
that fact you know you get reborn as

some other kind of daa for example or Brahma where you can recall your past lives you wouldn't be able to recall it because you never experienced it because you were you were not having any mentality going on you're just like a statue so it's just kind of these I don't know it's almost cont self-contradictory the the Orthodox interpretation of neurot sopy or the Orthodox assertion of one of the 31 planes of existence being the realm of perceptionist brahmas where they can't even work out their karma I mean you're supposed to stay in that realm until your karma is exhausted you can't even exhaust Karma if you don't have any

perceptions going on it doesn't make

sense so like I said in the previous Q&A

if I remember correctly

neurotop it originally just meant the

sensation of perception and

feeling and because like Abid dama says

you can't have Consciousness without

perception and feeling then they're just

saying you don't you can't have

Consciousness or or anything it's just

you're just your mind just stops

temporarily and then starts up

again

so I guess I answered that one and so

I'll just move on to the next one

checking to make sure that we really are

recording and we are so second

question is the Buddha was a man who

wanted humans to be content strive for

the imperturbable serenity of cheetah

rules and regulations were an add-on for

Naughty monks in my opinion question

does vinia get in the way so essentially

does following these rules these rules

required for monks does it get in the

way of the monks and for some of them it

does probably for all of them it does at

least least once in a while like there's

the entire silata

parasa um just adherence to morality and

observances where I mean if you just

cling to to vinia you cling to the rules

which a lot of strict especially younger

monks do a lot of strict monks just cling to these rules they'll despise monks who don't follow the rules as strictly as they do you know they'll just they'll act badly while in order to follow the rules you know I gave the example this story that I heard of a young American monk in Sri Lanka who was attended this Festival where people were handing out stuff to the monks and there was one old man who was handing out a bag of you know it's just the standard soap towels and toothpaste kind of stuff but there was also a little packet of milk powder in that bag and this young American monk very self-righteously when

the old man offered him this bag that had milk powder in it he just slapped it out of his hands into the air just that's inappropriate I'm not going to accept this milk powder monks aren't supposed to accept milk powder like in the afternoon maybe it was after the meal it was in the afternoon or something and I mean that kind of behavior is due to clinging to morality and observances so it can get in the way although for the most part the purpose of winia is to make your life simple and blameless and if you follow the rules without any kind of attachment you know you just follow it because it's your

duty as a monk to follow the rules then it's not a problem but if you cling to those rules make an issue of those rules you know use those rules an as an excuse for despising somebody else for example then yeah that's that's V getting in the way that's silata parasa

so but still I mean it's the S is way better off with Venia than without Venia there's a a scene in the text where a monk is asking the Buddha why previous Buddhas didn't have winia and then the Buddha answers oh no no they ask why previous um dispensations of previous Buddhas didn't last very long and then the Buddha says because they didn't have

winia and if we didn't have winia now

you can be sure that Terra monks would

just be all over the place you know

they'd just be handling money getting

married maybe stealing a lot of them

anyway it's just you have to have some

kind of rules in place even though it

can be an obstacle nevertheless it's

even more of an obstacle it would just

destroy the whole system if you didn't

have any kind of rules so in Ancient

India at first there were no veneer

rules partly because there was already

an etiquette establish lished you know

it was already sort of an Unwritten

Constitution for

renunciant that you know there's certain

things you'd be celibate for example

you'd only eat in the morning you know

you wouldn't handle money that kind of

stuff was just it was just the social

construct for renunciant at the time and

then it got codified it got standardized

and a lot of extra rules got added and

when I was a a monk I used to wish that

there were more rules just because it

would help me behave better you know

just this moral duty to follow the rules

would keep me from from any kind of

unnecessary

rascality because if there's no rule

against it then you can easily talk

yourself into doing something even

though it might not be the best thing to

do

so rules and regulations were an add-on

for Naughty monks yeah that I mean

according to tradition that's why it

happened monks started at first you just

had veteran heavy hitter renuncian in

the S no need to make rules you know

they were just spontaneously being

virtuous but then as Buddhism became

more popular you got people that aren't

so well established in dhama who are

joining and you know they just want to

for whatever reason they join the S and

they just start messing around like the

group of six monks they were doing all

kinds of

stuff so then you need

rules and I think uh really if you if

you read between the lines in the the

ecclesiastical history of the First

Council that really a codified monastic

code didn't even exist until after the

Buddha died that the first first great

Council was called the vinia STI or the

Council on vinia so that's where they

probably they standardized most of the

poty Moka and some protocols like like

ordination procedure and so forth and

you'd have to have rules at least for

that you know how do you know whether

somebody's a monk or not even if you

don't have any kind of

rules so I'm pretty much answered that

one so I'm going to move on to the next

one from philalethes who tries to trick

me here by having four questions but he

starts with question number zero so he's

got 0er one two and three

and I don't know I'm I'm a little too

skillful in

mathematics to believe that there's only

three questions here when they're

numbered 0 1 2 and

three but I don't know maybe maybe if

one of the questions is really easy to

answer I'll answer the the third one

which is fourth on the list so anyways

question number zero what is the origin

of your name punch basa which he he

spelled incorrectly here I got to fix

the spelling of my own name okay poasa

actually p poasa is a combination of two

words PA and

obasa and each of these is a root plus a

prefix so PA is PA plus NAA and obasa is

o plus

basa so PA is usually translated as

wisdom prna in in

Sanskrit um which is PA is it's like the

same prefix prefix as the Greek P so I

mean the literal translation of paa just

etymologically into Greek would be

prognosis because the NAA is has the

same Proto Indo-European root as

gnosis and the PA at the beginning is

like Pro in Greek so it'd be like

prognosis but it has a different meaning

here PA the PA just means moving

forwards and the Nia means knowledge and

so usually it's translated as wisdom I

like um the first famous Nan's rendering

of understanding that understanding is a

a good um definition of p i mean it just

means like forwards

knowledge for knowing in a sense

although again it would have a different

meaning in English as for for knowing

but again it would be the same

Indo-European atmology in English it

would be for knowing with the for f o r

e and then the ba obasa basa means shine

or shining and the O which it would be

Ava in Sanskrit is indicates a downward

uh like a downward meaning to it so

obasa means like down shine you know the

The Sun Shines down on us so it's

obas so so poasa combined together is

like understanding down shine so I'm I'm

like Mr understanding

shine and I didn't name myself I would

have named myself something different

but that's just the way it is in Burma

they asked me what day of the week I was

born on I said Thursday or I didn't even

know at first they had to look it up in

a book and then they figured out I was

born on a

Thursday and in Burma if you're born on

a Thursday day your monk name starts

with PB or

M and poo basa they just liked when I

was ordained temporarily as a novice

before that I was

pami which again is a p a p name I'm I'm

glad that I didn't get named pami as a

monk because I just didn't like that

name Pras Swami sounds better in

Sanskrit but pami I just didn't like so

much

so I'm just going to move on to Phil

lees's first question or number one

which is actually the second

question is it harder to become a monk

now than when you ordained in the 90s

and I really can't say because I haven't

tried to ordain again since the 90s um I don't see why it would be harder to become a monk now I think you'd actually have more options like when I ordained Tong Pulu Caba Monastery was probably the best Terra voden Forest Monastery in America because abay Airi didn't really exist yet and also wat meta didn't really exist yet or it was it was just like getting started and really hadn't been established yet so you probably have more options in the west with regard to being ordained um and I don't see how it would be any easier or harder in in like Asia I think

Thailand maybe they might kind of look
in to and see if you're like you have a
history of being like some kind of Act
political activist or something and they
might refuse you a visa on on that
regard I've heard about that sort of
thing happening before
but I I don't think it would be all that
much more difficult now as as in the in
the 1990s it might even be easier for
all I know so I'm just going to move on
to the next
question which is this is also from fil
would the Buddha if incarnated today be
a lite and I'm not 100% sure what a lite
is isn't it weren't Lites like
anti-technology protesters like like

during the Industrial Revolution weren't they like breaking machines and so forth because they considered machines to be a kind of automation that was robbing them of their jobs that kind of thing so would the Buddha if incarnated today be a lite um if I understand the word Lite correctly I don't think so um you know he's not so much a social activist you know I don't think he would become be like Amish although if you renounced the world you know there's a good chance he would you know say that monks shouldn't have cell phones shouldn't have computers that sort of thing I don't know what he would decide

you know it's like who am I to decide

what a Buddha would

decide at least with regard to this you

know it's it's hard to say but people

who are claimed to be enlightened beings

nowadays in the west are on social media

and so forth they're not Lites as far as

I know and so I kind of doubt that the

Buddha if he wasc incarnated today would

be

anti-technology that he would probably

just

accept you know what's going on like in

the Buddhist time money was like a new

technology you know it had just recently

been introduced into to into India and

you know he wasn't opposed to these

social changes in fact he benefited from social changes because in the Buddhist time the the Ganges Valley was undergoing a lot of change including the adoption of this money economy that was really just radically changing the the economics like the social structure of the area because it was like the upper classes in really ancient times you your wealth was measured by your the number of cattle that you had mainly and all of a sudden the rich people were were not no longer like the owners of these big plantations and ranches you know they were in town handling money like anata Pinda you know he was

like a banker or a money lender or some rich Merchant something like that some sort of city magnate who is very wealthy with money not with cows so yeah the Buddha just I mean it was all right and um it could be a kind of a similar thing where the Buddha was actually benefiting from say the information age and internet and all that who knows but I'm just moving on to the next question which is the transgressive fourth question despite his uh his Sly way of numbering the questions and this this question is I mean it's I don't know what's the bare minimum practice

one would realistically need to attain stream entry I'm guessing keeping at least five precepts if not eight and some amount of daily meditation but how much is a must well anyone who's familiar with my interpretation of the four stages of sainthood and stream entry in particular would know that I think that the Orthodox interpretation of stream stream entry is not the original interpretation of stream entry I think the original interpretation of stream entry was it's sort of like a born again Christian this would be like a born- again Buddhist or some such where you have just entered the stream

of living

a a life that is on spiritual terms

rather than just materialistic terms you

know you're no longer just in survival

mode that you now have like a higher

aspiration a higher way of interpreting

reality but it wasn't so much any kind

of like Paranormal you know it wasn't

any kind of attainment of sainthood or

sagehood it was just you had a change of

heart really you know there was some

kind of insight maybe that inspired you

to become religious just like there may

have been some kind of insight that

inspired Russell bran to get baptized

and become a practicing Christian

recently so what's the bare minimum

practice ractice one could realistically need to attain stream entry I mean from my point of view it could just happen to you spontaneously you could be just a messed up person you could be like I had this I have this friend who um he was a rascally guy you know he was in a he was in a punk rock band which doesn't so much indicate he was a rascally guy but it kind of indicates that he had sort of like the this Punk attitude and you know he was stealing things and so forth and then a friend of his suggested he attend a Meditation Retreat and just attending that Meditation Retreat just turned his

life around you know it just gave him this Superior option with regard to how to live your life and some something similar happened to me when I was 16 17 years old I was getting in a lot of trouble you know skipping school a lot doing a lot of drugs just partying just getting in lots of trouble with my parents especially and my father required me to see a youth counselor and this youth counselor turns out was a spiritual guy and he turned me on to like ROM dos books he also gave me his copy of Illusions by what is it Richard Bach which is excellent excellent book and again it was like it was just

providing me with a an obviously

Superior

[Music]

way of looking at life and living one's

life rather than just you know be the

the human Sam and swim upstream spawn

and die or just partying and just

rebelling and just getting into trouble

all the time having lots of fun and also

getting into lots of trouble so that the

fun and the trouble just balanced out

and it was just kind of a quagmire

roller coaster ride kind of a

life so I think that was more the

original meaning of stream entry is just

entering buddh the stream of

dhamma and becoming a Buddhist like a

devout

Buddhist not just one going through the

motions but one who's really is inspired

to practice dhama as well as one

can with regard to the Orthodox

interpretation of stream entry what's

the minimum practice again I think it's

possible that if you've got parmy you

know you've done a lot of a lot of

practice in previous lives it could be

just about anything that could inspire

you you could just be an ordinary Normie

and hear one profound sermon and that

would be

enough or you could have a near-death

experience you could be just a complete

Normie almost drown almost die in a motorcycle accident or whatever it is almost die on an operating table have the near-death experience which might be enough to just give you that Insight that some kind of Awakening experience that will take you to the next level so the bare minimum practice I don't think there is a bare minimum practice you know anguli Mala was a serial killer and then he meets the Buddha and the Buddha essentially talks him out of being a serial killer and inspires him to enter the stream of dhama be ordained as a monk and he wound up becoming um an Aran being fully enlightened according to the

story so I don't think there is a bare

minimum practice although the more

practice you

do um the more likely it is that you

will have some kind of Awakening

experience it's just there's no

guarantees but the more virtuous and

dharmic your life is the better your

odds are your odds are never going to

get up to 100% And they're probably

never going to reach 0%

but still the more you practice the more

you you know avoid harming others for

example then the more receptive you're

going to be the more clear your mind is

going to be to some kind of insight

coming along from from whatever

source that will you know take you to

the next

level

so I'm G to move on to the next question

which is from chickory dick and chikory

Dick says can you explain nanava tera's

conception of padicha samua and how it

differs from yours well Yana Vera Tera

was very controversial he still is

controversial to some degree he was an

English monk with an Oxbridge education

he was converted to terava Buddhism I

think at the around the end of World War

II from Reading Julius iola's the path

to Awakening

I think that's the name of the book The

Path to

Awakening and so he and nle osbert Moore

went to Sri Lanka and were ordained as

monks around

1950 I guess it was Salon in those

days and Nana Vera was just a hyper

intellectual I mean he was just

completely stuck in his head and just

very intelligent very well educated and

extremely into exist ential IST

philosophy which was all the rage around

1950 so he was an existentialist

philosopher who became a Buddhist monk a

terraa Buddhist monk and then was like

trying to improve on existentialism by

sort of combining it with with Terra you

know he was saying the existentialists

always wind up hitting a dead end it was either despair or they would just Veer off into mysticism and he he despised mysticism utterly all he'd have to do was just accused something of being mysticism that was reputation enough he didn't even bother to refute it beyond that he was so much of a rationalist and but at the same time nana Vera had this weird idea that even though certain texts that were not core texts like Abid dama were just not the authentic teachings of Buddha nevertheless he considered the core text the first four ncah the first four books of WI

and the first several books of the C

kudik nikaya to be

absolutely 100% reliable teachings of

the

Buddha and so he could not doubt the 12

link theory of dependent core Rising he

could not doubt that but he interpreted

them all as being simultaneous and his

explanation of picha samua is so hyper

intellectual that I assume very few

people could understand it I don't even

remember whether I fully understood it

or not because it just wasn't worth the

ever it's sort of like reading Hegel

where it's just not worth the effort to

bust your brains trying to follow along

with this hyper intellectual discussion

when you you just have this feeling that it's BS to begin with you know why have to teach yourself calculus in order to follow a geocentric Astron astronomical system you know it's it's that kind of situation so

um he's he believes that it's all simultaneous you know he he's the one who pointed out that it says this arising that arises not this ceasing that

arises so I mean we agree on that much and that's about as far as it goes because I do not consider the 12 link model of dependent cor rising to have originated with the Buddha that that's

not really what dependent core Rising

was all about but nanov Vera he could

not doubt anything in the

sutas so he starts with the 12 links and

then gives his own like

idiosyncratic interpretations of these

12 links and how they're all sort of

interrelated because he considers it all

to be simultaneous and really the the

only real point of agreement that we

have is that it's all

simultaneous but I don't accept the 12

link Theory that's obviously to me

obviously

uh a later development and you can see

like prototype models of the 12 links in

older sutas and apparently they just

finally settled on 12 links probably

within the first hundred years of

Buddhism because all the ancient schools

apparently had these 12 links but you

can see prototypes you know like the

kalaha wuta the central portion of the

Saka sua and even the nidana sua which

is the largest

discourse in the text on dependent core

Rising even that one it's like a

cardinal discourse explaining dependent

core Rising even that one deviates from

the 12

links

so yeah I N

Vera um yeah his understanding of pija

sopata was extremely dogmatic to the extent that he accepts everything in the sutas but then kind of re like reinterprets it away from what the commentaries cuz he had no use for the commentaries at all

so I hope I answer that one because I'm moving on to chory Dick's next one which is is it different from your statue metaphor and then he said please let me know if you can read my comments now

yeah I saw this your your questions on YouTube and on bitshoot this time so is nano Vera's interpretation of picha different from my carved block metaphor yeah it's radically different

in fact nanov ver would utterly despise
my theory or the simile of the uncarved
block because as I pointed out nanov
Vera hated mysticism he said that it it
it violates the Aristotelian laws of
thought and there's there's three main
Aristotelian laws of thought it's like a
equals a which is the law of
identity a let's see
what's the other one a is a does not
equal not
a so it's like you can't say that
something equals its opposite and then
there's the law of excluded middle which
is um see what's the symbolic way of
explaining the law of excluded middle a

has to be either or B has to be either a or not a and he says that mysticism just violates these laws of thought and so it is just [__] for for example um one of his followers wrote a book on dhama and he's talking about the different Jas he refused to translate the highest formless jna name which is the realm of neither perception nor non-perception because it was self-contradictory he it was like an embarrassment to this idea that you cannot violate the laws of thought so I mean my theory of the the simile of the block of marble is Mystical it's a mystical interpretation of reality and nanov ver would have just despised it utterly because he was so

stuck in his head he could not
appreciate mysticism which is too bad
because in my opinion the Buddha was a
Mystic like the whole AA waga is a
mystical text where it's saying you know
just get away from thoughts you're not
going to understand reality through
thoughts you just have to experience it
directly which is what m ism is nanava
just hated
it so yeah there's a lot of difference
between me and Yanna Vera although we do
agree on certain things we both agree
that Abid dama was not taught by the
Buddha that you know this um you know we
don't have much use for commentaries we

don't have much use for most Mahayana philosophy except for when it does agree with older Buddhism that kind of thing and I did have one person uh an a European Monk contact me once and asked me if I was a follower of nanov Vera just from what he had been reading on my blog but the main difference between nanov Vera and me nanov Vera was a rationalist who hated mysticism and I am pretty much of a Mystic at least with regard to you know an approach to the absolute and I just consider that rationalism has severe limitations also he was much better versed in exist existentialism than I was although he is the one who inspired

me to read FH Bradley so I I'm
appreciative of that also he had had
read Gibbon's Decline and fall of the
Roman Empire like three times as a monk
I had read it like twice as a lay person
but when he said that you know he had
already read it three times and was
considering reading it again that that
kind of opened the door for me to read
given again as a monk because back in
those days I was trying to be strict
about not reading worldly stuff you know
nothing didn't want to read stuff that
had nothing to do with dhama like you
know Charles Dickens or
something so in a way he was sort of the

gateway drug for me to start reading

novels and so

forth uh so I guess I answered that

question and I'm saying I guess I

answered that question already kind of a

lot in this

video somebody asked me how many times I

say I guess I answered that question

that was a few q&as back and it's it's

going to be at least we're going to be

up to double digits in this one I think

so anyways the next question is from

Stellar Supreme formerly known as Liber

Lam and Stellar Supreme formerly known

as Liber Lam says would it be considered

bad karma to persist in calling someone

by a label that they explicitly renounce

after being informed of it for the sake
of superficially discrediting that
person and their
critiques for the purpose of super so
who's super officially
discrediting oh I see so it's the person
who's calling the name is doing it for
the sake of superficially discrediting
that person or is it the person being
called that name is renouncing that name
in order to superficially discredit the
person who called them that name it's
it's not clear there anyways I'm just
going to have to start back at the
beginning because I only made it about
halfway through before rudely uh

interrupting myself and digressing

so Stellar Supreme formerly known as

libr Lam says would it be considered bad

karma to persist in calling someone by a

label that they explicitly renounce

after being informed of it for the sake

of superficially discrediting that

person and their critiques like an

Israeli person telling an American

critic that they are amalec the ancient

biblical enemy of Israel or a Nazi when

that American says I do not believe in

or accept those labels for my

self so the American says I'm not a Nazi

and then an Israeli person persists in

calling them a Nazi I mean is that bad

karma well of course it would be um I

mean if you use

language like with regard to another

person for the sake of causing harm or

unhappiness or shame or discomfort or

whatever to another person then yeah

that's that's a kind of wrong speech

and yeah it's unethical for example I

mean some viewers can consider that a

transwoman who is a biological male who

identifies as a woman is still a guy

he's just a guy who identifies as a

woman so I mean that is just being

honest with oneself and just speaking it

out like that is just being honest with

others but if you're dealing like one

on-one with one of these trans women and

you just keep calling him sir or mister

or Mike or or whatever you know whatever

his male name was before he

transitioned and if you're doing it for

the purpose of embarrassing that person

or making them uncomfortable or

insulting them or whatever then of

course that is wrong

speech but if you're just being trying

to just be honest you know not trying to

Dev devate into Fantasy Land just for

the sake of you know being diplomatic

you know you're if you're going to be

dishonest with yourself for the sake of

being dis diplomatic outwardly then

that's not good

either so I mean you have to be honest

but at the same time you have to examine your motives and why am I calling this person that like I can call a lot of Democrats not all Democrats but a lot of them cultural marxists or Neo marxists and they might be offended by that largely through ignorance of the origin of their own opinions but if I'm doing it for the specific purpose of insulting someone or making them feel bad then yeah that's wrong speech it doesn't matter what it is that you're saying if you're saying it for the specific purpose of making

someone

unhappy just for the sake of making them

unhappy then

yeah I mean that's wrong speech and you

shouldn't do that at least from a

Buddhist point of

view so let's see

here see I guess I guess I answered that

question I said it

again so I'm just going to move on to

seller Supreme formerly known as lib

Lamb's next question which is would the

Buddha reject the prophecies about

Israel and the Israelites being special

the authority of ancient biblical

prophets and their sayings about a m

Messiah well it's hard to say what the

Buddha would say what what the Buddha would accept or reject about prophecies about Israel it may be following his own teachings like in the AA waga as they are portrayed in the AA waga that he wouldn't accept or reject you know it just well that's what they say um so my guess would that guess would be that he would not accept or reject but I mean if you were going to talk let's say that the Buddhist somehow knew about the Israelites and that they were teaching in the Buddhist time something that they supposedly were teaching in the Buddhist time but now modern Scholars are saying well Judaism

as it exists today didn't exist until

like helenistic times at the

earliest um I

mean let's see Israel and the Israelites

being special I don't think that I mean

he would just point out that you know

the brahans consider to be special too

but they're not necessarily special you

know the brahmans were kind of like the

chosen people of

India at the time the authority of

ancient biblical prophets I think he

would point out that some prophets

really do predict the future to some

degree and some of them are

fake and biblical prophets kind of fit

the same category just based on just

retroactively looking and seeing how how correct they were what their what their track record is so some of the biblical prophets made false prophecies and there sayings about a messiah I don't know what the Buddha would say about the Israelis or the Israelites prophesying a messiah I maybe he he he would know better than I would so yeah it's it's hard to say but with with regard to him would would he accept or reject this kind of stuff I think that the enl point of view would be neither to accept nor reject

so I'm just going to move on on next

question this is from Outer Haven and I do not get this question I think it's a joke question outer Haven says how many two Factor authentications until I reach Enlightenment and uh yeah there's there's no way of really knowing the answer to that question could be an infinite number I don't know yeah so I'm I guess I'm just going to move on to the next question I just do not understand two Factor authentications until I reach Enlightenment so this is from game fap and game fap says that Trump doll seems to move around the room and be in different positions in each video is it

possessed like Chucky or perhaps you are using the doll in inappropriate ways or a voodoo doll um actually my woman keeps moving the doll doll around she she kind of decorates the background she put the hats on top of the the the plant thing back there too see the the Trump doll is uh yeah you can see him right right there kind of peeking over the back of the chair there on the bookcase he's like on top of the books on the third from the top row so he's there but he's not he's not self-propelled he's not sentient in any way as far as I know yeah it's just that uh my set designer is is moving it around sometimes she

also placed the the uh the atal pumpkins back

there so I'm just going to move on to the next question this is from drunk Dr and drunk Dr says what's the situation with polygamy in Myanmar I've heard that it is technically illegal but not enforced well I heard the exact opposite I've heard that it's Tech technically legal but I never encountered a polygamist in Burma like polygamy is also legal in Thailand and I actually did meet one guy with two wives in Thailand he was a Burmese man kind of ironically and he had two wives uh an older Burmese wife and a younger Thai wife and the younger Thai wife was like

handling his visas and all that kind of stuff until this guy who was in his 70s he had to have been started messing around with like a 21-year-old Thai girl and then the younger Thai wife who was maybe in her early 50s said that's it I'm not I'm not putting up with this so he wound up losing his second wife and I think he is now monogamous again if he's still alive he'd be very old now so I do think it was has been my understanding that in Myanmar polygamy polygamy is legal it's just that almost Nobody Does it so I don't think it's technically illegal but not enforced it's just kind

of it's not enforced by the people that they can get married they can marry more than one per one woman but don't that's my understanding of the situation and just like in Thailand I think polygamy is legal but rare I think it's even rarer in Burma so I'm just going to move on to the next question this is from ruie and ruy says I've been thinking about the incompatibilities between dhama and Marxism of which there are many including materialism so what's your take on the following if karma is personal and not transmissible couldn't it be seen as an external form of private property like in a certain sense

the body is yeah I think like hardcore
communism it wouldn't even consider your
own body to be your own personal
property because I mean the state can
just do whatever they want with you you
know they can just pound on your door in
the middle of the night and throw you
into a police car and nobody's ever
going to see you
again
so you could see it as a kind of private
property like there is the statement
it's it's like uh symbolic of equinity
of UPA that is it's just the the the
statement Kamas which means each
person's karma is their

own so I mean that if it's your own then

that would make it your private property

in a sense although at the same time

there really is no self in early

Buddhism or in terraa Buddhism and so

you can't really have I mean private

property would be like a conventional

truth but certainly not an ultimate

truth so ultimately there'd be no such

thing as private property or communal

property there's just no property

ultimately because you know there's no

differentiation ultimately

and with no self you know I me mine I

mean nothing is really mine if there is

no

me but in a sense you know like in a

figurative sense one's karma is one's own

Kamas so you can do you can deal with that as you please I guess and I'm going to move on to the next question and this is from the person whose name is spelled something like creel but ironically pronounced anounced throat warbler Mangrove and throat warbler Mangrove says if the Buddha reincarnated today what would he be most appalled and pleased by regarding the state of Buddhism today in your opinion thank you for answering well again I'm having the second guess a fully enlightened sasam Buddha here like I mean there's a good

chance that I mean at the the most

important level he wouldn't be appalled

or pleased by anything you know he would

not accept or reject he'd have perfect

equinity so I mean that would be my best

guess that he would have perfect

equinity would not be appalled by

anything would not be pleased by

anything but I mean outwardly he might

like make comments you know he might

give sermons like he does in the texts

where he is kind of critiquing certain

certain aspects of like the social

structure like Brahman claims of being

you know the highest

cast that sort of thing so what would he

be most appalled by or what would he

like

denounce um I think a lot of it would

just be fake Buddhism masquerading as

teachings of the

Buddha and there's a lot of that even

included in Terra Buddhism that he would

at least try to set the record straight

and saying I have never taught that you

know in my previous existence in Ancient

India didn't teach it didn't endorse it

I do not endorse it

now and uh what would he be most pleased

by I think he might be most pleased I

mean superficially that he might speak

Praise of is the very fact that the the

system that he started has existed for

2,500 years apparently in the Buddhist time or shortly after the Buddhist time and he was he is portrayed in the text as predicting that Buddhism would only exist for 500 years at least true Buddhism and maybe he was right maybe what we got now isn't true Buddhism anymore a lot of it isn't pretty obviously much of it isn't maybe even most of it but there's still you know there's still like undercurrents at least and you go out into remote Asian forests it becomes like you know overcurrents you know where they're really are trying to follow what the Buddha taught so yeah what he'd be most

appalled by would be fake Buddhism masquerading as genuine Buddhism in even in tavana but even more so in like Mahayana schools whereas some of some mahay schools are teaching essentially the exact opposite of what the Buddha was teaching you know and passing it off as teachings of the Buddha and I think what he be most pleased by by would be just the very fact that dhama is still limping along 2,500 years later so I'll just move on to the next question which is from pyramid and pyramid says very interesting would you mind expanding and elaborating more on

scientific

materialism and somebody answered this

in the comments answered pyramid saying

that my book philosophical Dharma has a

number of essays in it that are criti

speaking scientific

materialism also I forgot to ask my my

wife um if my first article on

scientific materialism is up on my

website which she's been kind of

Designing that and and sort of putting

the essays and stuff in order when

they're ready you know when it's ready

to be put in and that kind of thing and

I I forgot to look at my own website um

to see if that article scientism is is

up that's the largest most elaborate

article or essay that I've written about scientific materialism that may be online now but would I mind expanding on or and elaborating more on scientific materialism well I mean for starters scientific materialism starts with what is uncertain and sometimes even rejects what is certain what is uncertain is the existence of a material Universe out there that exists regardless of whether anyone's perceiving it or not they just accept that as an article of faith and some scientific materialists will reject Consciousness I mean BF Skinner was like the classic example of this who just I

mean he didn't not want to deal with
Consciousness at all now he's saying you
don't eat because you're hungry you're
they say that you're hungry because you
eat so there there just a number of
assumptions made in science that are
that are accepted as obviously
True by philosophically naive scientists
but really it's an Article of Faith just
the the idea that everything that
happens in this universe has to happen
in a
regular pattern like rule following
way that I mean you can't have anything
happen that isn't obeying some
pre-established law of physics or law of
nature so I mean science is even

designed to just filter out anything that seems random that seems like it's not following the rules correctly you know like an example I give is in chemistry if you do a number of measurements you know you're doing like some kind of statistical study or something so you have to have like a group of measurements of the same phenomenon one of them comes out differently from the rest you just you just dismiss that when you just assume that something went wrong that science is geared only for finding repeating patterns and then assumes that only these repeating patterns are real that

nothing can happen outside of these repeating patterns so I mean that's an Article of Faith a very convenient even necessary Article of Faith of scientism is that the future will behave the same as the past did that laws of physics can't change

and I mean you pretty much have to do that if you're going to be like making inferences with regard to the Future based on the past which is what science does you know you verify or at least like reinforce a hypothesis or a theory by making predictions you know if this is true then this should be true in the future it's like one of the ways of verifying Einstein's idea of light being

bent by gravity is there was a a total eclipse of the Sun and you had astronomers like trying to verify or or debunk Einstein by measuring whether there was some sort of curvature of light going around the Sun where they could see a star that should have been obscured by the Sun but then they can actually see it so that verified Einstein or at least reinforced Einstein's theories so I mean there's all kinds of Articles of Faith the very idea that reality can be understood intellectually the very idea that this gray blob of meat in your skull is capable of

understanding reality that kind of thing and then they just take it as a kind of religion really they have faith just unquestioning faith in in their scientific materialism Like Richard Dawkins he's he has so much faith in it that he's just like overbearingly smug about it

but I mean if you want more information on that you could obtain my book philosophical Dharma look on my website to see if my original scientism article is there and and if it's not it will eventually be put up on that website so I'm just going to move on to the next question which is from RFS and RFS says venerable sir in

regards to the fear did you overcome the fear of death as a monk

well I've I've never been extremely afraid of death I mean if somebody were to put a knife at my throat I guarantee you I'd start sweating and my heartbeat would increase but it's not so much the fear of just death as the fear of the the few moments before death because getting your throat cut can be very unpleasant or so I have been told

so uh it is true though that like for example in medieval Japan the samurai would go and stay at a Zen Monastery for a time to help them overcome the fear of

death because Buddhism is effective at helping a person overcome the fear of death so I'm not especially afraid of death I mean you can have like instinctive startle responses you know just reflexive stuff that happens but um I mean I'm not really all that afraid of death um but did I overcome it as a monk I think um it may have helped it along but I mean my father wasn't afraid of death he wasn't a monk and he just firly believed in reincarnation he believed he could remember some of his past lives he kind of looked forward to dying sometimes especially when he got old you know he's just curious I want to see what happens next he was getting he

really did not like being old and sick
and broken down when he was like 80
years
old so yeah I mean fear of death has
never been like a major issue with me
maybe when I was younger but whether it
was my being a monk or just getting
older
maturing um that helped to overcome it
more and more is is uncertain but I'm
sure being a monk helped being a
Buddhist in in general was very helpful
in helping anybody to overcome the fear
of death although a lot of devout
Buddhists in Burma are still terrified
of dying and the justification they'll

give is that you don't know what your

next life's going to be I mean you can

just have like this horrible thought

right at the moment of death that can

send you into a lower

realm

so yeah I hope I answered that one

because I'm moving on to the next

question this is from the Proto pseudo

monk occasionally known as Cool

Whip and the Proto sudo monk says you

have said that practicing dhama in the

lelay life is like playing samsara on a

higher difficulty setting despite my

strong yearning to renounce the world

externally by becoming a monk I think in

my case the worldly life presents a

fruitful ground for progressing towards Enlightenment at least in this life for reasons I needn't get into I think the degree of mental renunciation possible monk or not may be the same for me it's like I see my present Karma my thoughts interests Etc and the monastic existence may be counterproductive and may result in dwelling in regrets as card put it like the fruit from the tree that has not fully ripened I have assessed for myself that I should do like the Hindus and renounce the world externally completely as a Wandering beggar at an older age I have to admit that framing the worldly Life as a higher difficulty

setting has been quite beneficial and insightful perspective and played an important role in my confidence for being able to follow the path before I thought unless I wasn't a monk I couldn't would practice Advanced dhama but I think the Paradox of Enlightenment makes worldly life in my case actually a more appropriate form my questions are and so his first question is with that as an introduction could you speak on how a late person can achieve enlightenment well there are two main ways um do it on purpose or do it by accident and in the west it seems like most of the people who claim to have become enlightened or

to have had some transcendental

Transcendent Awakening experience Have

Had It Happen by accident they had a

near-death experience they almost

drowned they almost died somehow or

another and or like at ca he just had

this horrible existential crisis and it

became so unbearable that it just kind

of slammed him out of his his usual mode

of samsara into something

better so that's the main way that a lay

person achieves Enlightenment is just by

being ripe for it without without

realizing it and then just some

cataclysm just slams them out of some

Sor so to

speak um with regard otherwise I mean

you can practice a lot and if you've got

talent and worldly life isn't so much of

a distraction that you still are able to

keep dhamma as your highest priority

where everything else is just kind of

secondary to

dhama then still you can make you know

great progress this I think it was who

was it ramach Krishna said that I mean

if if you are moved to tears at the very

name of God then you can do whatever you

want that you're I mean your mind is

already dharmic and so you know it what

you do outwardly is almost

irrelevant so

I mean just practice as much as you can

as a lay person you know keep dhama as top priority wisdom the cultivation of wisdom and uh possibly almost die and uh that might be your best chances although still the odds of becoming enlightened are greater for a spiritual renunciate that's just going with Statistics but like I pointed out before let's say for the sake of argument that you're a thousand times more likely to become enlightened if you are a spiritual renunciant but if there are 10,000 times as many lay people as there are like monastic re renunciants then still there's going to be 10 times as many enlightened lay people in this

world as enlightened monastic re

renuncian so I think I'm just going to

move on to the next question here

are there advantages for a being lay

person within certain conditions

compared to being a monk to seeing Nebo

so are there any advantages spiritual

advantages to being a lay person um I

think a lot of Burmese monks who were

ordained as

children um they to some degree they

can't miss what they never had but they

never developed any kind of resistance

that um traditionally some of the best

monks and the Buddha himself was like

this are people who have lived a worldly

life and then finally realized that

nothing is entirely satisfying that

nothing you do is going to completely

satisfy you so they just kind of they

get in neida you know they just kind of

turn away from it you know they've had

their fill of it they're kind of fed up

with it and and so a lot of monks who

just renounced the world before getting

fed up you know they still have these

uncooked seed needs I guess where you

know they still have these yearnings of

oh it it'd be really nice to to do this

or that you know um make some money have

a family that kind of

thing um so there is that advantage of

being a lay person where the lay person

can get insight into how living a

worldly life is is never going to be

fully

satisfying I mean nothing is fully

satisfying that's the the first Noble

Truth of

Buddhism so with G aside from that I

mean some lay people they they just they

still have worldly Karma they haven't

worked out yet let's say like

relationship Karma you still have to

learn how to deal with other people on

an intimate basis in a skillful way that

you know it just remains as these latent

tendencies in a celibate monk whereas a

lay person may actually be like able to

work on that kind of stuff whereas the

monk can't it just remains this uncooked seed that he's going to have to become enlightened in spite of that that latent tendency that's still there that he hasn't fully worked out so that's another possibility um and also especially in the in the west to be a monk in the west as as I've said before it's like being some kind of tropical plant that has to live in a greenhouse in an artificial environment with special caretakers that it's just sort of a constraining kind of existence that doesn't work for everybody just being a monk in general doesn't work for

everybody I mean if if your like your personality traits are in tune with Solitude and simplicity and so forth then that's fine but if they're not in tune with that and then you become like a a a renunciant monk you could just be going nuts out there so um if you're just not ready for whatever reason or you're just maybe that's not even the best word in in this context it's if it's just like it's just not in tune with your personality type to become a renunciant celibate monk then you may have to just you know do your best at the higher difficulty setting but don't forget that it really is a higher difficulty setting I mean if if

you um you know you're not very good at playing the game you know it's hard for you to win at the easy level but still you you think well I'm just going to give myself an extra challenge by doing the hard level I mean it's very easy for Lay people to deceive themselves to kid themselves and thinking well I'm just doing a higher difficulty level when really they couldn't even come close to winning at the easy level

I mean not that not that becoming enlightened as a monk is easy it's it's easier you know it's it may be way easier that's why the Buddha he developed the sa to begin with because

that maximizes your odds so you're

you're going with a long shot as a lay

person even though it's already a long

shot even as monk because most monks and

nuns do not become

enlightened not in this

life

so yeah don't don't try to kid yourself

into thinking that it's more noble and

exalted to be to remain a light person

just because it's more

challenging if I mean you can't you

can't succeed in in meeting the

challenge so I think I answered that one

so I'm going to move on to the protos

sudo mon thirdd question here which is

could having imperfect cila breaking

some of the five mainly the fifth or

eight precepts help one to see the three

marks of existence for example very

occasionally drinking having sex

listening to music without desire so

that' be like Tantra one may be able to

investigate how much suffering comes

from these how useless they are instead

of taking a vow to not do these things

without having understood it beforehand

maybe it would help in working out the

karma such that one would gain perfect

CA by seeing in contrast to artificial

emulating perfect cila and getting

stuck okay let's see

here um well one one way of answering

this question is the way I already

partially answered the question above

which is by like wallowing in

sensuality you can then gain the Insight

if you're wise enough that this is not

the path to happiness that it's not

working you know I'm still not fully

satisfied and happy by wallowing in

sensuality so it can give you that

Insight also if you're mindful let's say

you're you're being Mindful and you tell

a lie to somebody and then you can just

feel this unease in your body while

you're doing it then I mean you can get

insight into just the the immediate

effects of

immorality so that's that's a

possibility too

I mean drinking or taking drugs I mean

that's that's one way of doing it is

like the person who's strung out on math

or they're an hardcore alcoholic or

something who just lose everything and

hit rock bottom you know they lose their

job they lose their wife they lose their

family they lose their house they lose

their friends they lose their reputation

they lose their health you know they hit

rock bottom and then finally it Dawns on

them whoa this is not a good idea I

should stop doing

this I mean they might have that

half-hearted idea many times before but

finally it just sinks into the center

that I got to stop doing this so I mean

that's I mean it's definitely not the

preferred route to

Enlightenment but I mean it does happen

with some people where you you you live

a worldly life until you just hit rock

bottom because you're you're doing

something wrong getting in fights or

whatever and

finally it's just it just kind of cures

you of it just hitting rock bottom like

that can just cure

you but uh I don't really recommend

following the route of like pseudo

Tantra till you hit rock and bottom but

some of this really is like Tantra that

apparently Tantra does work for some
people but it's playing with fire it's a
dangerous way of practicing dhama and
you would do well to have a wide teacher
guiding you through some of that
stuff so let's
see I think I answered
that okay I hope so there's probably a
few things few more remarks I could make
but I can't think of what they are so
I'm moving on to the next question here
and this is from Twin
Wasabi twin Wasabi says I've been
studying Mormonism and the concept of
exaltation kind of reminds me of Nirvana
Mormon believe that if you are righteous

enough you will eventually become a God just like Elohim and rule over your own Planet many Buddhists believe that you will not obtain Nirvana until after death I even saw in an LDS video where the man said that if he had to renounce Mormonism he would join Buddhism obviously it's not the same but do you see any similarities or am I mistaken well most of what I know about Mormonism is is that I have read the book of Mormon and the Book of Mormon is is so outrageous you know it's difficult to find a single true sentence in the book you know it's the whole the whole story is based on a Jewish family coming with an an arc to Central America and

becoming the ancestor of all the Native American tribes throughout North and South America and you know they were punished by God for not believing in Jesus hundreds of years before Jesus was born and so forth so I do think Joseph Smith was like hysterically dissociating and coming up with some stuff that is I mean it just kind of amazes me that intelligent educated people can actually Follow The Book of Mormon but apparently what twin Wasabi is studying is like extra stuff that that arose after the Book of Mormon for example it's my understanding that whoever is the leader of the book of Mormon is is considered

to be an inspired Prophet who's sort of like the pope and what they say is like official Doctrine I could be wrong that's that's my vague understanding of post Joseph Smith Mormonism so it may be that they have this idea of exaltation but I mean just becoming a God after you die I mean that's that's sort of like Buddhism but it's it's it's not Enlightenment becoming a God Like Elohim or Jehovah I mean obviously Jehovah is not enlightened just based on what the Old Testament says about it rather a cruel Tyrant it seems to me so and ruling over your own Planet I

mean I mean some Mahayana Buddhists like pure land Buddhists think that some Buddhas will create this Buddha land um it's not really it's not found anywhere there's is not the slightest hint of that found anywhere in the oldest texts you know the Prem Mahayana texts but let's see so many Buddhists believe that you will not obtain Nirvana until after death well that's certainly not a terraa Buddhist belief could be some some Mahayana sect that believes that or just teratas terraa Buddhists that that don't fully understand what their own text say um you will not obtain Nirvana until

after death yeah that's definitely not Orthodox terraa right there so just because a Mormon man says that if he couldn't be a Mormon anymore then he'd become a Buddhist I mean that's not really any strong evidence of much of anything I'm sure that a lot of Mormons would just become like Orthodox Christians or something too so do I see any similarities between Mormonism and Buddhism well I mean there there are some fairy tales in Buddhist texts that devout Buddhists believe just as there are plenty of fairy tales in the Book of Mormon that Mormons believe and but with regard to the wisdom of the texts yeah it's like night and

day um and with regard to the later

developments of Mormon philosophy I'm

really not familiar with that I mean the

Book of Mormon was enough to cure me of

any interest in what Mormons teach I

have met a few Mormons

that were relatively they were moral

serious good

people so I mean that's a similarity I

guess there are a lot of moral serious

good terab Buddhists

too but Mormonism would be more like

Mahayana

Christianity I mean in a way the Book of

Mormon is it's almost like a reform

movement trying to get back to the old

testament which is kind of retro grade

uh progress it seems to me more regress

than progress a lot along with you know

a lot of Mahayana Buddhism you know

they're trying to improve Buddhism and

then they uh more often than not they

just make it worse or muck it

up so yeah I really don't see a lot of

similarities between Mormonism and

Buddhism I do not consider Mormonism to

be an enlightened system which is a

major

drawback of Mormonism in my opinion but

who knows maybe they've got some obscure

esoteric teachings in the in the Mormon

church that is like an Enlightenment

tradition but I have seen neither hide

nor hair of

it you know sort of like the Jehovah's

Witnesses they pretty obviously have no

concept of Enlightenment no

Transcendence at

all so yeah I really do not see many

similarities I see some like shallow

superficial kind of similarities between

Mormonism and Buddhism but aside from

that I really don't see much so I'm

going to move on to

yugao who says please talk about modern

psychology and how and if it clashes

with Buddha's teachings and point of

view well I'm really not exactly sure

what the state of modern psychology is I

mean I'm pretty well acquainted with

like mid 20th Century Modern psychology

with freudians and yans and adarian and

you know they had all these different

theories and it wasn't very scientific

at all you just had to have like put

forth your point of view

eloquently and that was good enough to

get a school going and people following

you and then like in the the late 70s

and 80s a new kind of psychology started

arising called cognitive science that

was way more empirical much more

scientific much more based on brain

function and so forth and then that kind

of faded out when it became politically

incorrect because you know like the new

left the Neo marxists they still follow
along with the Marxist idea that a human
being is like a blank slate you know
there is no human
nature that we are programmable which is
very convenient for leftist governments
that are trying to program the populace
to actually be in favor of their brand
of
leftism so I'm not exactly sure what
Yuga is referring to as modern
psychology I
mean I think modern psychology does have
the advantage over Orthodox Buddhism
with regard to the subconscious mind
because terava Buddhism in particular

has almost no concept of the
subconscious mind other than a few
things like karma is a mental state and
you're not aware of it so that could be
called subconscious and um like latent
tendencies anas in poly that in a latent
tendency that could be considered kind
of
subconscious um there's the uh banga
cheah in in U Abid dama that I mean
that's officially the closest you have
to a subconscious state and it's just
like a test pattern that doesn't
change so yeah I think modern psychology
has the advantage with regard to
understanding like subconscious
motivations and so

forth like certain other things like

dream

symbolism that kind of thing um has a

greater understanding of like Neurosis

or like psycho like mental illnesses or

even just uh

like

hysteria that hysteria is much better

understood even by Sigman Freud

by traditional Buddhism

because Buddhism despite the fact that

it was an enlightened being who founded

it

presumably nevertheless it was

pre-scientific and so you know no

Darwinism in early Buddhism no

freudianism in early Buddhism you know there's a lot of the benefits that we have derived from empirical science was lacking in those days and teacher he's not necessarily going to be able to know all about you know technological and scientific advances that that are happening thousands of years in the future he's just going to be live within the context of the society in which he lives and communicate within the context of the society in which he lives

so yeah I think modern psychology um actually has the Improvement on Buddhism in an understanding of you know the subconscious mind and um you know

like hysteria and so forth and just
especially cognitive science which arose
and pretty much passed away I assume it
still exists out there but it's not
nearly as high-profile as it was before
it became Politically Incorrect in
leftist
Academia that just understanding just
the
darwinian evolution of human nature the
purposes of like like Charles Darwin one
of the greatest books he ever wrote was
the expression of the emotions in man
and animals where he I mean people just
do not question their own behavior they
don't try to view it empirically or

critically but like when you're
surprised your eyebrows go up your mouth
drops open why I think Charles Darwin
might have been the first person to put
forth like a a good theory for that and
he's saying that when a human being is
surprised let's say you're a caveman
100,000 years ago and you're walking
through the forest and you suddenly hear
a loud twig snap somewhere off the trail
you stop your eyebrows go up your mouth
drops open when your eyebrows go up it
it makes your eyes open wider so that
you have better peripheral vision you
can see danger better with your eyebrows
up when your mouth drops open you start
breathing through your mouth which is

quieter than breathing through your nose

so that you can hear danger more

easily and Darwin point points out that

with a dog I mean it's to some degree

it's the opposite like if a dog is

sitting there panting because they

usually breathe know a dog sitting there

panting and it hears an unusual noise

it'll stop panting in order to stop the

the any kind of excess noise so it can

hear danger more easily or hear prey

more easily or

whatever so I mean modern psychology

really does help to understand human

nature at at least with regard to

cognitive science and to some degree

even the earlier mid 20th century

stuff um I mean every once in a while

they'd get insights a lot of the time

they're wrong I have I'm I'm very

skeptical of the whole adus complex in

in uh freudianism that for

example but I mean they did have

insights and like modern insights the

Ancients didn't have so that was

actually an advantage of psychology but

with regard to

um how Buddhism is superior modern

psychology generally does not have any

concept of transcendence or

Enlightenment which is an extreme

limitation it puts them at the level of

Jehovah's Witnesses and maybe

Mormons if you just have no way of breaking through samsara it's just a mental prison it might be a more comfortable technologically advanced mental prison but it remains a mental prison

and then of course Buddhism does teach a lot of things like just sort of the the importance of mind you know mind is Chief mind is the Forerunner you know it is all mindmade you know first verse of the dapada and and Karma that karma is a mental state and we are creating our own reality that's something that is largely absent from Modern psychology and it's extremely important

to know so it is good to be somewhat

eclectic and to accept ccept you know

what is useful from from any

system because Orthodox terraa is I mean

it doesn't explain everything there is

better than any other system some things

explains really well like

Transcendence but other things if you

want to understand

samsara science

is really good at at understanding

certain aspects of samsara anyway just

the super official stuff

anyhow gravity for example Buddhism

doesn't explain gravity then again

modern science can't explain how this

lump of gray meat in your skull actually

generates conscious experience they can't begin they can't get anywhere near that then again Buddhism doesn't explain how the gray meat generates conscious experience but at least they're acknowledging that this conscious experience is just fundamental to reality so I think I've rambled about that enough I'm going to move on to yuga's next question which is explain second samyo give more faithful translation and few examples so I looked up samyo in my Buddhist dictionary for some reason for years as a bookmark in this book I've kept a little

map of the ancient Persian Empire I'm

not exactly sure why I do that but

samio is the usual translation is feder

but samyo literally I mean feder is

really not a bad translation of samyo

yoj just means yoking it means like

binding so it's like yoj has the same

atomology as the English word yoke you

know Bound by the Yoke or whatever

yoj means like binding Sam just means

like together or

with so it means essentially like

attachment and in Burma thanin which is

Burmese way of saying s it just means

attachment like thano means you know

somebody's attached to some somebody

else especially it means sort of like

emotional attachment to another person

he's got than yozen for that kind of

thing but anyways according to uh nanaa

venerable

nanaa there are 10 Fetters tying beings

to the wheel of existence and uh the

second one which is I guess what he's

asking for second sjena I assume he

doesn't just have second thrown in there

because he's acknowledging that that is

his second question you know explain

second Samena no there's no there's no

commas there at all so he says explain

second Samena so the second Samena is a

according to venerable Nana tioa

skeptical doubt or

vicha and I have to admit skeptical doubt is not a good translation of vich kicha that I mean this having doubt is not necessarily any kind of hindrance or Fetter or attachment just if somebody says it's going to rain tomorrow or the Dallas Cowboys are going to win the Super Bowl this year or whatever and I mean you doubt that that is not any kind of of like Fetter or hindrance or or any such thing it's Wii kicha is more like indecision than doubt like IND doubt in the sense of wavering and not being able to decide that's the kind of doubt that it is it's not just I don't think you know I'm I'm not at all impressed by this person's arguments and I'm still

not convinced that that you know a is

true you know that kind of

thing that's fine but if you're like in

this state of indecision like you can't

decide one way or the other and but you

want to decide I mean just setting aside

judgment all together that's fine too

but when you're like wavering and you

can't decide one way or the other then

that can that can be a problem you can't

like fully make up your mind one way or

the other and so you're in this state of

deal doubting

indecision that's what Wii vicha is in

in my interpretation

anyway so like you know did I break this

rule or didn't I break this rule I mean that happens to a strict monks a lot you know you you do something you have to psychoanalyze yourself did I do that on purpose you know was there any moment when I was trying to do that on purpose and you're like I mean that kind of thing I P Al Seattle once told me that actually that kind of doubt is that's good it's like cusa because it's helping you to try to be moral better but with regard to you know what am I you know it's like am I this way am I that do I have a soul or not and you're like struggling with this I mean to some degree it can lead to some positive resolution when you finally do make up

your mind but when you're in this state

of indecision it's it's sort of like

you're disqualified from Enlightenment

you know it's like this it's it's

essentially binding you Sam yo literally

does mean like

binding it's it's tying you up it's a

Fetter

so I'm not sure what other kind of

examples to give other than just you

know the qu the standard um questions

that the the foolish person is asking in

the suas like what am I and where am

where am I from you know what was I in

the previous life and you're just kind

of stewing over this stuff then yeah

that's that's definitely not productive

and it can hold you

back but generally I don't really think

a lot in terms of the official lists of

the 10 of these and the the 10 of those

and the eight of the other and all

that anyways I guess I'm just going to

move on next question this is from Power

and this is another joke question I

think I'm guessing this is a joke

question he says when the venerable P

basa was born did he come out of his

mother's womb walk around and talk about

how great he is to the doctors and that

this is his final

rebirth well I don't recall doing that

but then again I was pretty young then

it was a long time ago so I'm guessing

that I didn't my parents never mentioned

it so I think I'll just move on next

question and this is from let's see CH

Chas

is who changes his name a lot and I

think tasas is is is actually his his

real name so it's kind of understandable

how he changes it around but anyway Tas

is says you've said before that the only

meditation you do is humming M at work

now that you have Aquarium um do you do

watching fish meditation well yeah it's

not necessarily humming I'm not humming

oh I'm just kind of mouthing and

exhaling M more than anything else and

it doesn't happen only at work but it does happen at work sometimes but yeah I do just kind of sit in front of that aquarium back there I've got another aquarium over there an invertebrate aquarium that I stare at a lot too and also my sweetie's got a new aquarium that will be featured in the next aquarium update video which might happen soon especially if I don't have to go to work tomorrow because the place where I work has had no power since helain blew over this area and just wrecked it pretty much so let's see here yeah I do sit and just stare and chill at that aquarium I like looking at that aquarium more than

I like looking at a TV set that I just sit there and stare at it but but part of the problem is that it's not completely finished in my mind and so I'm thinking about ways of like altering it so sometimes I'll be sitting there just chilling other times I'll be sitting there thinking well maybe I need another AO sinkless and I mean there's crud growing on the leaves I'm gonna have to do something about that although I I was very happy yesterday I was looking at Father Fish my new Guru yeah he put out a new uh video showing off his his fish collection and you look at his aquarium and it's the the plants are

covered with crud you know there's all

this algae and stuff growing on his

plants and it's okay with him he's

completely fine with it because he's

like the guru of the natural aquarium

just kind of like in nature where plants

have a certain amount of crud growing on

them you know it's not all pristine

crystal clear water zero algae none of

that and so I mean I do feel a little

better I can I can stare at my aquarium

with more peace of mind now after seeing

that Father Fish video because there is

a fair amount of crud growing on my

plants and so

forth but I think I'm uh digressing

somewhat see do I do I do watching fish

meditation yeah yeah I do also watching shrimp um with regard to my little invertebrate tank um I I just keep watching for amphipods and copap pods I put a one of my gamis in there who promptly ate all the ostra cods but there's still lots of uh copap pods skittering around and some amphipods that sort of thing which you'll you might see um or at least hear me talk about when I do the aquarium video so yeah I mean watching fish is just kind of a mild relaxing meditation not very deep I doubt you're going to get into the ja from watching fish unless you're really into it but also

just mindfulness of daily activities you know like feeling the wind on my hand when I go like this like I did just now um yeah it is I mean I do recommend as for people who aren't really good at meditating and they would like to meditate just get yourself a little fish tank put a few fish in there and then just sit there and just watch them silently gliding around it's a really very nice meditation so I'm just going to move on to Chas CU as is is next question here do following the monastic rules require a lot of self-discipline or maybe when one lives in the monastery it's quite easy well it depends on the monastery

because a lot of monasteries are LAX monasteries where it's very difficult to follow the rules because especially um Burmese monks living in a Burmese Monastery if a if a monk who wants to be strict is living in a LAX Monastery if he is strict he's going to get antagonized by the lack sloppy monks you know they're just say oh he just wants to get famous he's just trying to make us look bad kind of stuff and I mean he can get driven out by by the unconscientious monks because they can't stand living with a strict monk that happens at places in Burma I generally avoided that kind of scene

however um but even if you're at a strict Monastery I mean you still have to know the rules you have to study the rules and there's five books of wiia and there's probably at least 2,000 rules that a monk has to follow it's a myth that a monk has only 227 rules to follow that's just the potim Moka rules but in addition to the poty Moka rules you got lots and lots of other rules like the rule that says a monk has to shave his head is not in the potim Moka for example
so do following the monastic rules require a lot of self-discipline or maybe when one lives in the monastery is quite easy yeah it takes a lot of

self-discipline and a lot of mindfulness because you have to observe yourself and your behavior and your motives because some rules there's there's two main kinds of winning rules there's achida and SAA achida is you break the rule even if you do it by accident like for example drinking alcohol even if you don't know that it's alcohol you know it's it's like some kind of fruit juice that went bad in the hot weather it started to ferment you drink it it tastes like wine you've broken the rule even though you had no intention of breaking the rule sa is only if you do it on purpose is it against the rule

like telling a lie for example you have

to have a deliberate intention to

deceive just saying something that isn't

true by accident you know you're just

misinformed or something that's not

against the rule so um you have to like

observe your own

motives like when you're going through

daily life just so that if you break a

rule you'll know whether you did it on

purpose or

not and just knowing all the rules you

have to like reprogram your habitual

Behavior especially at first your first

few years as a monk you know we are

creatures of habit and so you know you

might just start humming you know just

some tune is in your head you start humming or maybe even singing it you've broken a rule it's just a habitual thing that you happen mindlessly but monks aren't supposed to sing make music it's against the rules just you have to be observing your behavior and and at first especially is is this against the rules is this not against the rules and you have to know the rules so you got to study those too so it's never really easy to follow all the rules especially your first few years once once it becomes your new habit like your new way of living life then you don't have to think about it so

much but at first you got to think about it a lot and just essentially reprogram your habitual Behavior so I'll just move on to CH asks is his next question here which is apart from using money what major rule is the hardest to follow well I mean not handling money was not really hard for me I mean a lot of monks that handle money they just it's just they just can't imagine what it would be like not to handle money they think it would be just horrible you know I had some Sri Lankan monks and like a Burmese mon told these Sri Lankan monks that I didn't handle money I was a junior monk at the time and they just kind of stared at me

like I had just grown an extra head out of my shoulder or something it's like how do you manage it's like I managed the way the monks and the Buddhist time managed you know it's really not that difficult it can be inconvenient it can be a little bit scary like if you're in a you're like in an airport in some foreign country with no money that can be a little bit uh intimidating I guess but just not handling money I mean sometimes it was inconvenient but it was never really difficult so what's the hardest major rule to follow when I was young especially the whole rule against not having orgasms because when you're

young you're just kind of full of it

it's like the pressure builds up until

you can just be climbing the

walls so that was a difficult one um and

it with with regard to Major rules yeah

I think that was really the only really

difficult one for me to follow

especially when I was a younger

monk because I mean it's just this

Instinct this drive and I me you can't

just decide not to be lustful anymore it

if it happens it happens but um it's not

something that you're just going to

decide on especially when you're like in

your 20s and 30s

so yeah I guess that would be the the

hardest to follow for me and then

somebody who's just lowy has doesn't have much libido it's not a problem for them like a lot of Asian monks they're just low te and apparently celibacy is just their natural state or something so what major rule for them maybe handling money or some some monks that are really attached to food just not eating in the afternoon like I remember I think I told this story just a few q&as ago how I was in some remote Forest Monastery it wasn't it wasn't a strict one though and uh I was just passing through and some Monk came out to visit me I was staying out in the the zat which is sort of like

this roofed platform out in the the back compound and he was asking me don't you get hungry in the afternoon and I said sometimes but it's not a problem and he says well I I do it's it's really a problem for me so I have to eat dinner every day but uh I just make confession and the offense goes away and I and I just sort of couldn't resist saying yeah the karma doesn't go away you know and you make confession but I mean you you you promise you're not going to do it again you promise you're going to restrain yourself in future and then you just go ahead and and keep doing it so he just kind of got quiet after that so

yeah I guess that would be it and so I'm just going to move on to the next question because I really can't think of any other major rules that are hard to follow I mean like not killing somebody that's fairly easy to resist the urge on that one most of the time you know not stealing anything I mean that's sometimes not stealing can be tricky like if you're in the west and there's like copyright laws and that kind of thing you might have to like study copyright law before you download something that kind of thing but I'm just going to move on next question this is from scolin or

skaden and this question is fairly easy

scadden says would you kindly give your

opinion on Japanese yoga Shin Shin toitu

toito Shin Shin toitu do and then uh his

uh bullet point afterwards is if you

haven't heard of it which I haven't I

settle for a demonstration of its

practice apparently you can cut through

a pair of chopsticks with a playing card

if you visualize the sticks parting

before you draw your card

down for some reason women are quick to

pick up this technique and can replicate

it after a couple of attempts so that's

Japanese yoga is you cut through

chopsticks with a playing

card I don't I don't get it how how do

you get yoga out of that

um yeah I've never heard of it before

and I don't have any playing cards here

handy I think there might be there's one

chopstick over by the aquarium that I

use

for the stuff but uh yeah I'm really not

planning on chopping through it with a

playing

card

so

yeah well I I really don't have an

opinion on Japanese yoga I assume

there's more to it than just chopping

chopsticks with playing

cards I assume there's more to it than

that but yeah I don't know anything about it really so I'm just going to move on to Skol adin's next question which is is there a way of determining whether an ailment is psychosomatic and the bullet point commentary here is it seems like a large chunk of media consumers are prone to illness just from suggestion like when people believed they had carpal tunnel from being on the internet even though typewriters had been around for decades or women who watched soap operas in the 1950s who kept self- diagnosing themselves with severe life-threatening diseases from the show only to be told by their physician later on that none of

these illnesses are even in any medical book okay but the question is is there a way of determining whether an ailment is psychosomatic well from a Buddhist point of view it's all psychosomatic just like from a Christian Science point of view every ailment is psychosomatic because it's caused by your own mental States maybe some Orthodox terod would say oh there's other things besides Karma that that cause these things but mind is number one mind is Chief it's all mindmade so from my point of view every single possible ailment ultimately is psychosomatic I mean if you you don't want to say ultimately it just doesn't

exist ultimately it's psychosomatic

because your own mind is creating your

reality it's it's your karma mental

States whatever your mind is creating a

reality and therefore you have a even a

broken bone that's

psychosomatic but let's just go with

more of a normie approach is there a way

of determining whether an ailman is

psychosomatic I think that

there's in some

ways like I have read that most like 90%

of asthma is psychosomatic even stuff

like

tuberculosis is to some degree

psychosomatic because even though it is

caused by a rsia or a bacterium or

something still your mind has the ability to resist it and that's like in Christian Science in in uh the end of Mary Baker Eddie's book um science and health with key to the scriptures there's this long chapter called fruitage which is like a 100 pages of testimonies and Asthma and tuberculosis are two of the main ones that people cured themselves of and my father said he used to be an x-ray technician that almost everybody has had tuberculosis at some point but they're able to just kick it it's it's sort of like a a herpes virus where stress or you know some kind of mental

imbalance reduces your resistance to it
increases the likelihood of it
manifesting so even something like
tuberculosis or or even
cancer uh to some degree a psychosomatic
even within a Normy materialistic
context so is there a way of determining
whether an ailment is psychosomatic is
more of you'd have to make an educated
guess as to what percentage of it is
psychosomatic so I mean even you catch
you know Bubonic plague and you know the
the bacterium is detected in your system
and all that still it could be that your
mental States were like instrumental in
deciding whether or not you get sick
something like that or malaria or

whatever I mean for my point of view

it's all psychosomatic at at one level

at a deep

level

but um yeah well obviously if someone is

self- diagnosing themselves with a

disease that doesn't even exist then

that's pretty likely to be

psychosomatic or somebody comes comes

down with some kind of inexplicable

ailment that you know the doctors can't

figure it out then that could be

psychosomatic you know there's like

cases of hysterical uh paralysis and so

forth that

were made much of by people like Freud

and Yung that you know that's that's

psychosomatic hysterical

blindness like uh Tommy in the movie

Tommy with the soundtrack by The Who who

sees uh the Primal scene so to speak

when he's a little kid opens the door

into

his mother's bedroom and sees her in bed

with I hope his father and he just kind

of goes blind and deaf as a result of

that that would be

psychosomatic

um but uh I don't think there's a

100% accurate reliable precise way of

determining whether an ailment is

psychosomatic unless it's just obviously

a case of a person who is hysterical and

there's just they've been thoroughly

examine there's nothing wrong with them

physically but still they can't move

their legs or you know they can't see or

something like that then you know that

would be a pretty good indication that

it's

psychosomatic so I think I'm just going

to move on to uh scadden's third

question which is kind of a similar one

for me do you have any anecdotes of

people actively rejecting

reality and then the bullet point

commentary is this seems like a pretty

underrated concept that quite a few

people are unaware of which is quite

strange since it affects most content creators my best example of this is the leading website for book reviews you could look up any of your favorite authors and it's almost guaranteed that their work is rated low because a horde of people who don't read are aggressively misunderstanding them on purpose as a form of character assassin character assassination so Rowling probably be on that list I guess they're not afraid of symbolic death as long as it's their wicker man well just getting to the question above here without really paying much attention to the commentary do you have any anecdotes of people

actively rejecting reality well pretty

much everybody actively rejects reality

because this isn't

reality so yeah from a Buddhist point of

view any unenlightened being is

rejecting reality

anybody everybody except for a fully

enlightened being is rejecting

reality to some degree or another some

more than others I suppose because I

guess schuline here is referring to

people rejecting like conventional

reality you know conventional truth and

of course anyone who's biased is going

to do that anyone who just thinks that

Donald Trump is like Hitler he's an

existential threat to the United States

a threat to

democracy you know he's just going to

become a dictator from day one he's

going to refuse to

to to like stand down after his his next

four years assuming he gets reelected I

mean that is just rejecting

reality you know somebody like uh Robert

dairo is just flagrantly rejecting

reality of course a lot the

propagandists on stations like MSNBC

they're rejecting reality too although

for them it might be a machia ellian

thing they may know that Trump really

isn't a threat to our democracy but they

have to say it because that's their

job because they're Shilling for the

other

side but anyone who's yeah I think

everybody rejects reality to some degree

or another to the extent that you're

biased for example and everyone's

biased but at a higher level everyone

who isn't fully enlightened is rejecting

reality because this world this saric

world is not ultimately real it is

conventionally real provisionally

real um virtually

real but it's not ultimately real that

Ultimate Reality is not so much rejected

though it's just

ignored most people are just clueless so

I mean they're not even aware that

they're rejecting it so in a way they're

not really rejecting it they're just

completely oblivious to

it and so the next question is from

hercus who was a very interesting

Byzantine emperor and I'm glad to see

that he's still doing

well and hercus says do you have

knowledge of Western monks still being

in Burma during or since the Civil War

have they all left the country and I'm

not really sure I haven't been keeping

up on what's been going on in Burma I

have no intention of ever going back

there certainly not as a monk um but I

have been in a certain amount of

communication with Western people who used to live in Burma and all of the people that I was in communication with that I'm still in communication with have left the country just uh I think it was voluntary I don't think that the Burmese C government has kicked out foreigners yet like they did back in like 1988 or 1990 where they just kicked out all foreigners

um but I think a lot of westerners who are capable of leaving have left I I assume there's still westerners like Western monks still in Burma the government generally treats monks well including Western monks so I would not

at all be surprised if there's still plenty of monks at places like um sh um y or PA y or any of the other mahasi places you know like pandama or chanate or uh sadama Rami places like that I assume there's still Western monks there and Western monks really are not in much Danger from the government the government really does kind of treat westerners with kid gloves they get they they have more rights they get treated better than the citizens because they don't want to start an international incident so yeah I it may be that most westerners including most western monks have voluntarily left the country when you know the government did their coup

and started shooting people but um I don't think they've been kicked out and so I assume they're still you know maybe 50% even still there so I'm just going to move on to hercus is next question or herac leus as a follow-up question did you experience conflicts between the ethnic groups during your stay in Burma I did didn't experience ethnic conflict directly there was um I went to a few Brown zones well one brown Zone in particular in Burma they got white zones Brown zones and black zones white zones there's no Insurgent activity tourists can go there no problem a black Zone on the other

hand is completely off limits because it might be actually under the control of like the Karen nationalist army or something the the government really doesn't have full control there and so nobody can go there and then the brown zones which are intermediate you know it's like there has been Insurgent activity there you have to get like a special permit to go there and so I did go to Southern mun State when it was a a brown Zone and you know I I was shown like the battlefield where the the mun Army and the the Burmese Army had fought and so forth but um I didn't actually see any Insurgent activity um also I was maybe 12 miles

away from a big anti-muslim Riot or a riot between Burmese Buddhists and and Muslims who are mostly of Indian ancestry or Bangladeshi ancestry bengalis that uh people had died in that I was 13 M 12 13 miles away and didn't realize that it was going on cuz I was just living out in this Forest Monas out in the middle of a a Barren Wasteland it wasn't until a few weeks later that I even heard that this Riot had erupted in the city of mtila between Muslims and non-muslims so you know I've heard about it heard about it plenty and uh just kind of have indirectly been exposed to

it but I've never been like in the midst of a battle between insurgents and the the Burmese Army or have have not witnessed any kind of riots or lynchings or anything like that so I'm just going to move on to the next question which is from Zenith

void and I think this is going to be possibly even the longest Q&A video I've ever done don't mean to scare you off or anything but uh it's hard to say how far far down the scroll I am let's see

xenoid says do you believe in the existence of the historical Christian and the mahab barata

war well um it's sort of like asking me if I believed in the existence of the

historical Achilles and the Trojan War
or believing in the historical
Hercules um I think it's likely that
there was some ancient hero who acquired
the name of Krishna it probably
conglomeration of different people
merged together into one narrative like
Hercules or King Arthur but I mean
probably there it is based on some
original person or group of persons that
got coales into one person in the mahab
barata war I've actually uh seen like
Scholars talking about the the war that
it likely was so that that was probably
a historical event although the the
Sanskrit epic the

mahabarata um you know it's not empirical objective history it's mostly Legend and mythology just like the story of Krishna is mostly Legend and mythology so do I believe in the existence of the historical Krishna and the mahabarata war um I think it's there's a it's likely that the the war actually did happen probably not the way it's described in the mahabarata or like the the babad Gita and that Krishna I mean it may be he was just made up or it may be that there was some hero you know like Achilles there may have been a a historical prototype of Achilles a historical prototype of Hercules a historical prototype of King

Arthur that it's just so distorted and
like um conflated with with various
other people that you know it's there's
they might as well well have just been
made
up so that's that's kind of my stand on
with regard to Krishna and and the war
then zeni's next question is do you
believe that Krishna as he is portrayed
in the mahabarata was an enlightened
being well he was portrayed in the mahab
Barat barata or barata as
God you know he was God in human form he
was an avatar of
Vishnu and Vishnu to a Vite is the the
EST God just the

ultimate so Krishna as he is portrayed

in the

mahabarata was an enlightened being

because he was portrayed as an

enlightened being I mean the original

Krishna may have just been some warlord

or something who participated in a war

you know a long time ago and then got

sort of deified as he became a greater

and greater hero like Hercules Hercules

got deified also he he originally just

this strong man like a super ancient

superhero I mean before that he probably

was just some kind of warlord or

Chieftain who was just a badass got a

lot of Legends made up about him and

then as the The Cult of Hercules spread

to other places the like local deities

that were worshiped were identified with

with Hercules and then he acquired you

know

their their mass of stories and legends

you know just got added on so that

Hercules I mean he'd done everything

he'd been everywhere

and with Krishna I mean it's hard to say

to to what extent there really was a

Krishna you know it's it may be that

Krishna as he is portrayed in the Epic

is just it's like night and day with the

original chrishna just like

Hercules or

Heracles so yeah he was portrayed as an

enlightened being because he was
portrayed as God Anyone who reads the
Bava Gita knows Krishna is God just in
human
form and it is true that Krishna does
all kinds of stuff you know it's like I
can't remember if he kills people but I
mean he was having promiscuous sex with
500
milkmaids all at the same time by
multiplying his body up to 500 and
boinking them all simultaneously that he
stole something I'm pretty sure at least
when he was a kid and I mean that's sort
of like um
sarian in gene Wolf's book of the new
son it's like Krishna isn't just the god

of goodness you know sort of like some people will say you know Krishna was doing all this rascally stuff I mean how could he be God but he's he's higher in a way than the Christian God because the Christian God is just the god of good whereas chrishna was the god of good bad everything you know he just encompassed the entire Human Condition pretty much like seian who became like the Messiah in the story where his he starts off as a as a a torturer you know it's just someone like that is you know they embody like the entire Human Condition not just the good parts he's not limited to only goodness

and light he's he's got the full

spectrum he's the god of

everything which is kind of a

sophisticated way of looking at God at

least in like a a anthropomorphic

form so yeah do I believe that Krishna

as he is portrayed in the mahabarata was

an enlightened being yeah I mean he was

portrayed as God a manifestation of God

at least in the Bhagavad Gita I haven't

read the entire epic but I have read the

Bava

Gita so I'm just going to move on to

Zenith void's third question which is

how are Krishna and the mahabarata

viewed in Buddhist culture well I mean

in

Burma which is the Buddhist culture I'm most familiar with there's no mention of Krishna and the mahabarata there is um I did come across a shrine to A God Called Beano May that was out in the middle of this desolate Forest I mean it was just just completely secluded you're just taking this windy Gravel Road through this forest and all of a sudden you're at this Shrine to Beano which literally means means black
Vishnu but that was sort of like a a Hindu god that got incorporated into like the fringes of a Buddhist culture which does happen but it Krishna himself is not mentioned in the poly text the

mahabarata war is not mentioned in the poly texts at all I mean Krishna is found in its poly term and it's poly form of katna which just means Darkness or black blackness and it's not with regard to any deity it's just you know doing such and such an act is on the side of kahna which just means you know it's on the side of Darkness it's it's like immoral it's it's unskillful you shouldn't do that kind of stuff but it's not referring to Krishna in particular I think the closest there is to a reference to Krishna in poly Tex at least that I'm aware of is there are references to Vishnu in the polyx although he's called isana

if I remember correctly so he's not

called Vishnu but in Hinduism I think

isana and Vishnu are the same God at

least they got conflated at some point

so like in the the jagas

sua um isana is mentioned as one of the

chief gods of tawa timsa

heaven

so with regard to a Buddhist culture

like Burma yeah that would be it but

like I've lived in Bali for a while too

not nearly as long as I lived in Burma

and in Bali they've got Hinduism a kind

of brahmanism and and like Buddhism just

all combined into one religion at some

point in medieval times they there was a

decision made that since the people were following Hinduism and Buddhism they might as well just combine them into one religion which they did and so you got this mishmash religion in Bali
um that contains Buddhist and Hindu elements and so the Buddhists of Bali are well acquainted with like the symbolism of the the mahabarata and and the whole war and Krishna and all that I had one of my one of my friends as a monk was a Indonesian monk from Bali who was explaining to me the symbolism of this
war you know it's it's essentially a war between you know the the light side and the dark side you know the the leader of

the dark side was literally

blind which is symbolic you know he's

explaining the symbolism of like the the

brothers on the good side and I mean I

I've forgotten most of his

explanation but you know in a culture

like in Bali then certainly it's it's

viewed as just part of their background

it's almost you know part of their

scripture even though they might

identify as Buddhists they're well

acquainted with it it's taught in

schools and everything because it's just

part of the

culture but in Burma it's not that way

at all and in the poly texts there it's

just not mentioned as far as I can far

as I can

recall so I'm just going to move on to

the next question this is from covac and

sead

zida and man we more than two hours

already wow time flies when you're

having

fun so coaction cot Z now says is

Buddhism a form of nihilism and then

he's got this commentary after the

question question nihilism is a

philosophical approach that rejects the

absolute validity of commonly accepted

or fundamental aspects of human

existence such as knowledge morality or

meaning see while not directing towards

any specific conclusion such as the rejection of values this sounds pretty similar to Buddhism accepting things like morality truth and experience as conventional truth but ultimately rejecting it all as just empty and any meaning we give to things is just a process of perception well in Buddhism getting back to the original question is Buddhism a form of nihilism in Buddhism when you when you're reading a text it mentions nihilism in the text that's generally annihilationism the idea that when you're dead you're dead nothing continues after death and that is

opposed to eternalism or SAS it's ID
which means the view of being cut off at
death and then there's sasad or DT which
is the view of
eternity and Buddhism follows the middle
path between annihilationism or nihilism
and eternalism but SE of action CAD Z
apparently is not referring to this he
understands Buddhism well enough to know
that Buddhism is following a middle path
between those two extremes and so he's
referring to the philosophical approach
that rejects the absolute validity of
commonly accepted or fundamental aspects
of human existence such as knowledge
morality or meaning not directing
towards any specific inclusion well

Orthodox Terra does not reject um knowledge morality or meaning like Abid dama I mean knowled PA is an Ultimate Reality um CA I mean there's certain aspects of CA that are considered to be ultimately real I mean wrong view even as immorality is is ultimately real in Abid dama um I think that that whoever formulated Abid dama really wasn't even sophisticated enough to differentiate their ultimate realities from meaning itself since every one of these ultimate realities has some kind of meaning has to have some kind of meaning so yeah I think Orthodox terraa would certainly not be

nihilistic um even my my interpretation my heretical interpretation of early Buddhism M it's not totally nihilistic because there is an assumption that morality I mean if you consider anything to be real morality be would be one of those things that would be considered real I mean it's it's just built into the system it's just sort of a given you know obviously Buddhism is a moral system it's an ethical system and knowledge I mean ultimate knowledge I mean that's that's not denied at all it's just it is denied that it is perceptual like in the Ana waga you know Ana waga states there is one truth not not another that one wise

person can argue about with another wise person there's this one Transcendent truth I mean they they they go that far admit that much but still it's just off the scale it's I mean you can't really touch it intellectually or perceptually so I'm getting texts on my phone with regard to whether we're going to go to work tomorrow because the power is off at the shop see so I mean it depends on a person's understanding of nihilism I guess some people might say that Buddhism is nihilistic because it denies that you

know anything samsaric is ultimately

real at least my interpretation of

Buddhism and the interpretation of many

Buddhists

whereas Orthodox terraa with Abid dama

and the commentaries and all that even

accept some Sara um like certain aspects

of it to be ultimately real like the the

elemental particles of which it is

composed both mental and physical are

ultimately real according to Abid

dama so I do I do not think that

Buddhism is a form of nihilism although

different people might interpret it

differently so I'm just going to move on

to se ofaction CAD Z's second question

which is do you think your uncarved

block analogy is a type of

eternalism um no and there's somebody

else asked a question a little farther

down that's similar to this but you

could say the uncarved block is eternal

but the uncarved block really isn't

Eternal because it's just off the scale

it is timeless it's aalo and it's not

even an it it's it's just the

limitations of human language and human

perception you got to refer to the

absolute as an it you know you have to

reify the absolute which is what you're

not supposed to do in early

Buddhism and and a lot of people just

cannot cope with that they cannot deal

with it they don't know how to deal with

it you know ultimate truth is so off the

scale that you can't say anything valid

about it so you're better off just not

saying anything about it even not even

calling it it that's just too much even

calling it it is already you've crossed

the line and you've reified it and

you're talking

nonsense

so the uncarved block

analogy um I don't think so but I think

I might go into a little more detail in

a question a little farther below

because it's it's in a way it's more a

general question where I can address

both questions at the same

time so I'm just going to move on to seov action CAD Z's third question which is it's it's kind of a provocative question here I think he's provoking somebody else on the server who is a pure land
Buddhist but he says have you ever read the par Maha Pari Nirvana Sutra or the datag Garba sutras and their claims of a true self what are your thoughts I mean them as Standalone texts themselves well um I've read excerpts from the Maha Pari Nirvana Sutra which is just a massive elaboration on the older Parana Su which is a suta found in the Dian nikaya of the poly Tex

describing the Buddha's last days and I have read that the Maha let's see the mulas saas Vaden School of Buddhism just expanded that into just this huge you know just it's just this huge body of of stuff just very elaborated all kinds of extra stuff added some other sutras and stuff taken from other sources added into it just just elaborate like narrative stories added to it and so forth and it may be that the the Mahayana Buddhists have done something with this Mula sarasti Vada version of the Maha pariana sutta um but it turns out that the Daga Garba Sutra I read recently and I actually took some notes here so my

thoughts

yeah I have read the datag Garba Sutra in its entirety if there's only one and their claims of a true self what are your thoughts okay so the Daga Garba Sutra uh the first paragraph it it takes place on vulture Peak and where the Buddha is attended by thousands of great monks and bodhisattvas as numerous as all the grains of sand in the Ganges River multiplied by

60 so

I mean I I did a little bit of math trying to figure this out so how many grains of sand are in the Ganges River it turns out that just one um like one

cube of sand 8 feet by 8 feet by 8 ft

with grains of sand 1 millimeter in

diameter would would only be 10 billion

grains of sand so let's just be very

conservative and refer say that there's

a trillion grains of sand in the Ganges

River so that would be 60 trillion

bodhisattvas attending this I

mean obviously they mean it figuratively

but why the hell do they multiply it by

60 you know it's like if they're just

trying to say that it's just this

innumerable

multitude happening on vulture Peak

which I've been there is really not that

big of a place I mean you couldn't even

fit a thousand people on vulture Peak

and here we've got thousands of monks attending the Buddha and like apparently like 60 trillion at least bodhisattvas this is in the first paragraph the second paragraph is he's also attended by bodh satras from Buddha lands so not from Earth but from Buddha lands that are postulated by pure land Buddhist so you got the Buddhas who create this Buddha land which I've actually been told is not even considered to be one of the planes of existence it's not even in samsara which is just kind of mind-blowing to me but anyways there was another 60 trillion bvas from these

Buddha lands coming to vulture Peak on planet Earth to listen to the Buddha and attend on him along with countless numbers of gods Cobra dragons gandaras auras garudas canaras Etc and garudas and canaras are mythological giant birds so that's the second paragraph so we've got up to like well we got like 150 trillion people here or including the Cobra dragons and the the mythological birds and so forth so the third paragraph the Buddha uses psychic powers to emanate countless thousand PED lotuses in all through the sky just multi ude of just Indescribable colors and Aromas these thousand petal lotuses

filled the sky and in the heart of each
one of these thousand pedal lotuses
there is a Buddha sitting
there so that's that's the the third
paragraph the fourth paragraph the
miracle was so stupendous that the
Buddha did by emanating these countless
thousand p lotuses with the Buddha at
the heart of each one that all the
beings there including the the great
monks were dancing in ecstasy even
though it's against the rules for monks
to be
dancing so that's the fourth paragraph
and then the as part of the miracle or
the the psychic feat of these thousands

of of lotus flowers they then rotted away and started to stink but the Buddhas stayed pristine in the center and then the Buddha was doing this as a kind of like a simile or U not a like a parable or something because the whole point of this was to demonstrate that like in the heart of every conscious being there is this Buddha nature that's the dag Garba and then in the fifth paragraph the Buddha starts explaining by having a conversation with a Bodhi SATA named vajra mati now it seems to me that if the Buddha really did something this stupendous on vulture Peak with thousands of monks in attendance that

there would be some mention of it in the older texts the Prem Mahayana text and there is no hint of it and it's it's obviously made up fairy tales so I mean it's it contains anachronisms like the Buddha attended by all these Bodhi satas that are never mentioned in the older texts you could say there's some kind of conspiracy where all mention of bodh satas you know aside from the bodhisatta of the Buddha himself is just eradicated expunged from the older text but you would think that it would be too well known I mean this was such a stupendous miracle that the Buddha performed in front of literally

trillions of witnesses how they could

even all fit there I don't

know that I

mean the only way a person can believe

that this is authentic teachings of the

Buddha is if they are very gullible or

so Faith oriented they're willing to

believe whatever they see in their own

texts anybody capable of critical

thought with regard to such things would

have to acknowledge that this is just a

later addition to the ever expanding

Corpus of Buddhist

texts where some newly developed

philosophical system is trying to get

some kind of street cred by attributing

their newly developed philosophy to the

founder of the religion who existed
centuries before and that nobody had
ever heard of this until this new school
came along expounding
it now there is a little bit of support
a few hints of support for the idea that
we do have a kind of Buddha nature that
it can be found in the poly text like
I've been mentioning recently a few
times like the idea there's a suta that
says this mind monks is shining forth
but it is defiled by extraneous
defilements so I mean you could say that
this this luminous shining mind that we
all have that is then defiled by
extraneous defilements could be called a

kind of Buddha nature but the thing is older Buddhism did not not reify the absolute that there's a few hints of it you can find in the texts and they're probably very old hints which doesn't mean that the Buddha taught them it just means that they were ideas that were entertained by Buddhist monks before Orthodox terava or Orthodox early Buddhism really got formulated and systematized so yeah the buddhy S named V raati I'm pretty sure he's not mentioned anywhere in the poly texts that bodh satas from Buddha lands Buddha lands themselves not mentioned in the early texts I mean these These are

anachronistic so you can say that some early Buddhists did believe at least they did reify the absolute and acknowledged that like in the upanishads the absolute pervades everything including us so that like our truest nature is the absolute because everything else is just sort of like a an illusion conjured up by perception but you get beyond the perception the Conan thing in itself is always here and some schools of Buddhism including some early Buddhists wanted to turn that into like you know our true nature is this but what one out and

Early times at least is the idea that

you do not reify the absolute the

absolute is completely off the scale

anything you say about it is going to be

invalid to say that it exists is invalid

to say that it doesn't exist is invalid

to say that it does and doesn't exist is

invalid to say that it neither does nor

does not exist is invalid so any kind of

reversion to the idea that we have this

Buddha nature is a step

backwards it is a Degen generation of

Buddhist

philosophy so I think I'm just going to

move on the next

question and this is from

Austin and this is a difficult one I

think Austin says how can we

epistemically justify that Enlightenment

exists and epistemically it's not part

of my working vocabulary and so I think

I need to drink a beverage or something

coat the old vocal cords don't you

see ah okay epistemically I I ass I

assume that means like es like in

accordance with

epistemology so like epistemology is

like the theory of knowledge how do we

know anything so how can we

epistemically justify that Enlightenment

exists well I mean for starters there is

is the idea that there is Enlightenment

always and it's just that it's covered

over by delusion but the enlightenment
is always there and people can have
moments of insight sometimes in moments
of Crisis where this
deeper for lack of a better word Deeper
Self deeper nature deeper reality comes
more to the surface and so from your own
experience of greater Lucidity you know
that you can feel that you're getting
closer to that but it's you also get
this feeling that it's always there it's
just that you usually don't notice it
and here I am reifying it and it's you
can't help but reify it which kind
of in a way it kind of justifies these
Mahayana philosophers who just started
it just took the ball and ran with it

and just reified it big

time but the less you reify it the

better because because you cannot do it

justice and it's just delusory

delusional so how can we justify

epistemically that Enlightenment exists

well you can't just take an enlightened

being's word for it because you can't

prove that they really are an

enlightened being and taking somebody

else's word for it is uh you know it's

just essentially hearsay you know it's

just taking somebody else's word for it

it's not your own knowledge you're just

accepting somebody else's knowledge as a

belief but you don't know it even if

they really know it directly you just

believe it which is far inferior to

actually knowing

it so I mean the the best way you can

justify that Enlightenment exists is

your own moments of greater or greatest

Lucidity when you're actually getting

closer to that and it's it's kind of

foolish to assume that what you just

experience in your greater lucidity is

as great as it's Poss it could possibly

get you can extrapolate from

that that there's going to be even less

like veil of perception

obscuring

this so-called luminous

reality that is um it is not a

multiplicity and is omniscient as the book of the Tibetan book of the great Liberation says of it and again I'm calling it it because of limitations of human language and human perception but you're better off this not not talking about it because anything you say about it is going to be invalid

so the main the main ways of justifying the existence of Enlightenment through extrapolation from you know your most Lucid moments you can extrapolate forward Ward from that going with the assumption that you did not reach the ultimate with your most Lucid moment you

can take the word for from people that

you consider to be much wiser than

you also there's uh just like using

logic which may not be epistemological

or

epistemic that there is an Ultimate

Reality like the conen thing in

itself and although Kant said that you

cannot know the ultimate

the thing in itself all you can know is

the thing as it seems but still there is

one content thing in itself that we can

know directly and that is the conti and

thing in itself of Consciousness itself

because we are just immediately exposed

to that so all you have to do is just be

fully aware of it without theorizing

without interpreting or symbolizing

anything which is a mystical

State and mysticism is the greatest

justification of Enlightenment even

though somebody like Nana ver utterly

despised

mysticism so I guess that's the best I

can do with regard to

that you just have to take it as a

convenient working hypothesis at first

before you can prove

it and so I'm moving on to uh Anthony

and Anthony says did you ever reprimand

another Monk for not following the rules

on the flip side were you ever

reprimanded for not following the rules

um I can't remember ever being reprimanded by not for not following the rules but then again I was in Burma most of the time and I was ordained in a Burmese tradition so I was with Burmese monks even when I was in America most of the time and they just do not reprimand I mean somebody like upand who is just this Fierce scolder he would reprimand people but it was just for not not meditating well it wasn't for vinia violations as far as I can remember remember he might he might have reprimanded monks but he didn't reprimand me cuz I was one of the strictest Monks at his place when I was there

so yeah I I don't recall ever being reprimanded for not following the rules mainly because I pretty much did follow the rules more than pretty much anyone around me so with regard to me reprimanding another Monk there there is a ceremony called the POA ceremony that happen happens the last upos day of the rainy season of The Rains Retreat and it ends the rains Retreat after the POA ceremony the rains Retreat is done and instead of reciting the ptim Moka like you do every other full moon day in New Moon day on the POA day it's the invitation ceremony and so every monk in ACC in order of seniority will invite

all the other monks there to tell him what his offenses are and in Burma it is the tradition you never answer another Monk's po you just I mean the monk makes his invitation three times the monks all say sadu sadu sadu move on to the next he could be the sloppiest most Shameless monk at the monastery nobody's going to say a word to him so anyways I was a young Monk and I was a barbarian you know I was not bermed and I didn't see any point in this meaningless Ceremony this ritual of every monk inviting someone to tell him what his faults or his offenses are and then nobody answering so there was this one Monk and he was one of the worst

Monks at the monastery and of course he was my nextd door neighbor at the monastery too he was just of he was ordained when he was older he was like a village farmer he remained a village farmer as a monk he's raising chicken he's out there with his his hoe and his mic he's digging the ground and planting crops and all this kind of stuff he really did not care about rules of monastic discipline I don't think he even bothered to attend the the osta ceremony half the time you know he's he's just like a lay person wearing monks robes and so I actually tried to answer his POA and like the the

presiding Abbot at the time the the the actual Abbot was gone was like the second in command was presiding over the ceremony he just starts waving at me like frantically just you know shut up don't say that and it may be that he just thought I was just going out of out of line out of turn or something you know it's like I was trying to do my porn or something but it's just like you do not answer another Monk's invitation in Burma I assume there's a few strict monasteries that do the one I was at was not one of them so I tried to reprimand or at least to inform him of the rules that he was breaking which of course he knew about and didn't care see that's

that's part of the problem there's no point in reprimanding a lack sloppy monk it's it's like I used to talk to this one old monk who said that you know you can wake up somebody that's really sleeping but someone who's just pretending to sleep you can't wake them up and it's it's sort of that way with monks breaking the rules they know they're breaking the rules you can't inform them they're breaking the rules cuz they already know they don't care the very fact that they keep doing it indicates they don't give a [__] they're just going to do that so it's it's just kind of a waste of time and effort to

reprimand a monk for not following the rules unless he's like your disciple or something then you can you can chew him out if you want to or just better yet you know advise him with meta in your heart how that he's breaking this Rule and he better knock it off that kind of thing so with regard to other monks that are tried to reprimand I did kick out a monk or two back when I was a senior monk at one boo Wildlife Refuge Monastery one Boo b do J in in Northwestern Burma that you know I just kicked him out because there's one in particular he was hard to kick out too he refused to go at first um because he wasn't following the

rules he just was shamelessly handling

money for

starters so

yeah I guess that's it I guess that

answers that question so I'm just moving

on to the next one and I think we must

be getting close to the end

here

but that's just an an educated guess

this is from extremely rare bird an

extremely rare bird says nothing is

permanent as we know as Buddhists but

isn't morality sort of permanent as a

universal pattern speaking from my own

experience I cannot will morality or

feelings to be this way or that way they

follow their own rules like raskolnikov in crime and punishment one can rationalize murder but cannot escape the mental consequences the moral weight and significance of it so in one way morality seems like a set pattern that you either align with or don't but at the same time the notion that there is a single set in stone morality for all being seems wrong considering that we all to put it simply have different opinions and moral dispositions it's a complex topic but I would appreciate hearing any thoughts you have on this and this is the question that is kind of similar to seov action CAD Z's question about whether the the simile of the

block of marble is also a kind of eternalism and here extremely rare bird is asking if morality is eternal just because you've got this law of like the second Noble Truth third Noble Truth fourth Noble Truth that remain true you know just into Infinity

presumably and this is dealing with an issue I mean I can bring up a few other examples like the idea on a that on a ukian plane the angles of a triangle will always add up to 1880 de I mean that's just Eternal presumably 1 + 1 equals 2 Eternal presumably but the thing is all of these the morality the the block of marble the the simile of

the block of marble 1 plus 1 equals 2

the angles of a triangle on a ukian

plane adding up to 180° it all depends

on

perception if nobody's perceiving it

it's just

void if nobody is perceiving that it's

void and so it's it's really a matter of

perceptions that are following a certain

pattern but the pattern isn't Eternal

the pattern is kind of flickering on and

off sort of like the world in general

according to orthodox terab Buddhism

it's just kind of flickering in and out

of existence and is not Eternal in that

respect

so ultimately yeah it's not Eternal

because it's it's like an artifact of perception and the perceptions themselves are not Eternal even though this perception now is very similar to the perception of somebody 100 years from now that doesn't mean that it's been constantly in existence for 100 years it just means that under certain circumstances you know there's going to be equivalent you know

equal equal

perceptions just like there's equal triangles so that's really how I describe it it's not that you have this law that is permanent because the law doesn't exist the law is just void

unless there's somebody some sentient being actually perceiving that law and the perception of that law is not permanent but it's not like this law is just in The Ether somewhere or like in Plato's Heaven it's just doesn't exist except that you've got these perceptions arising that perceive it and then bring it into existence while it's being perceived and then it poofs back out of existence as soon as the perception of it ceases and it may be that certain things do change even though we're not aware of it changing so I mean that's the best I can do at present but it is a matter of it's

not really an eternal law that exists in

Plato's Heaven it's just like a

characteristic of certain

perceptions that are similar but the

perceptions themselves certainly are not

Eternal and when there nobody is

perceiving it it's like the tree falling

in the forest

it's just not

there so I'm just going to move on to

the next question which is from

Robert and we are getting close to the

bottom I think yeah we are getting close

to the bottom Robert is the second to

last

questioner so think I'm gonna open up

the emergency backup

beverage okay so Robert says

it seems to me that on a Buddhist

framework moral worth is just a madeup

concept and that ultimately there exists

no moral worth only intention action and

consequences or Karma would you

agree um well moral worth is not

considered to be uh an Ultimate Reality

even in Abid dama moral worth is sort of

like rights that we were talking about a

little earlier that it's is kind of an

abstraction you know it's not you can't

you couldn't just isolate the moral

worth of a person you know you divide

that person up into all of his

constituent component parts and then the

moral worth you know would be in this

little test tube here no it doesn't work

that

way so moral worth yeah it's kind of a

value

judgment and different people would

would uh value another person's moral

worth differently I

assume um I don't know if there's any

like

empirically

just like a a

Bedrock of judging moral

worth so yeah intention action and

consequence um yeah I mean that's that

would be what the abstraction of moral

worth is derived from the intention the action and the consequence and the intention the action and the consequence are all essentially volition and perception so yeah moral worth I do not consider to be an Ultimate Reality something like intention like perception and volition would be closer to being an Ultimate Reality than the the generalization of moral worth so I'm just going to move on to Robert's second question here and he says I'm sure someone has asked this before but I haven't seen it directly asked why did you disrobe well if you look on my blog I wrote I think it's a three-part

series before I disrobed explaining why
I was going to disrobe at the time and
uh so if you want like the full complete
explanation the full complete answer to
your question I would look on my
blog um I think one of them might even
be in the the 10 most popular or most
read um blog post so you might even see
it on the little scroll
below whatever is the most recent blog
post without having to do much of a
search but I mean in short why did I
disrobe the main reason I just stopped
making progress I stopped making
progress for at least let's see 10 years
I mean it was several years at least

where I just was not making progress you know I was not breaking any new ground in my meditation in fact the best meditation in my life occurred back around between 1999 and 2004 and then it was just it was kind of stagnating in my practice I was not making progress barely even like holding holding my ground you know like treading water so there was that second I was burned out on living in Burma and being a monk in America is a totally different ball game than being a monk in Burma cuz in Burma it's a Buddhist culture it's even like the climate the Flora and Fauna are similar to the Ganges Valley

in the Buddhist time so you could live pretty much the way the texts tell you to live wander alone like the Horn of a rhinoceros and all that whereas in America again it's like being some kind of tropical potted plant that has to live in a special protected environment and it just wasn't working nearly as well for me I wound up living at a Burmese Monastery in California that was totally
LAX and it just was not encouraging you know there was no atmosphere of encouraging me to practice or any such thing and so there was that too and then another reason is I could not stop

liking girls one girl in particular who

is now my

wife and so those are like the three

main reasons

but if you want like the elaborate like

wellth thought out fairly well written

explanation I would look on my blog and

there's like a multi-part series

explaining the different reasons why I

was intending to disrobe at the

time so I'm just going to move on to

Robert's third question which is I have

a tendency my whole life to go to the

Extremes in my thinking everything is

pointless to everything is amazing and

tend to obsess over things when I get

interested in something I quickly become

obsessed almost unable to think about anything else any advice well I mean the best advice I would give you is to be mindful just observe it and try to understand it you know just observe it while it's happening be aware that it's happening note that it's happening and then you know just try to be open-minded with regard to any insights that arise with regard to why this is and even if you don't ever come up with any clear answer to why this is just being mindful of it helps to break the momentum it's like um if you identify with the obsession you know it's I'm obsessed on this then it just reinforces

the Habit it reinforces the karma

whereas if you remain detached you know

obsession is arising it's not I'm

obsessed it's you know it's like you're

standing back just observing the

obsessive impulses or whatever then

you've created a kind of Detachment from

it and you stop feeding it so much and

it starts to lose momentum

gradually and just understanding it you

know and The More You observe it the

less it is you and the more it's just

something it's an object that is being

observed and then when you when you

detach from it to that extent you know

it's it's sort of like the the bad habit

it's yeah essentially it is a bad habit

or a habit

anyway where I mean the more you do it

the more the Habit is reinforced whereas

by detaching from it and not feeding it

then gradually it fades out sort of like

aan cha talking about stray dogs how you

know a bad habit is like a stray dog if

you feed it it's just going to hang

around it's not going to go away if you

stop feeding it it's still going to hang

around for a while until finally it

gives up and goes away

way so you just mindfulness is the

Panacea mindfulness is like the the

medicine that cures all

ills and so I'm moving on to the last

question which is from

Andrew the last question so this isn't

going to be the longest Q&A I've ever

done this is only going to be a little

over three

hours amazing as Jesse Lee Peterson

would say amazing

so Andrew says are monks allowed to

drive obviously in the poly Cannon there

aren't any mentions of modern-day

Transportation but what is your opinion

on this subject were you allowed to

drive by car motorcycle boat

Etc well this actually was a

controversial issue back when trains and

cars were first introduced into Buddhist

countries because there is a rule of man

IC discipline saying a monk is not

allowed to travel in a

vehicle unless he is sick and then if

he's sick he's allowed to travel in a in

a it's like a rickshaw pulled by one

man

so um that doesn't apply to boats

because monks are allowed to travel in

boats and now I'm getting a phone call

which I'm just going to try to

ignore you may notice that my ringtone

is God Zilla not that Godzilla is

actually in the room here it is my phone

probably somebody from work telling me

if we have to go to work tomorrow

because the power is

out so I will use this as an opportunity

to drink my emergency backup

beverage okay so anyway where was I oh

yeah there is a rule saying a monk is

not allowed to travel by a vehicle and

apparently it is a land vehicle because

boats are allowable that was the only

way to cross a river in some places in

Ancient India was in a

boat

so

um the whole idea you can't I mean the

rule it just says a monk is not allowed

to travel in a vehicle and so that has

come to be interpreted to me a vehicle

that is pulled by an animal or by

animals and I was sick one time I I

injured my foot and uh drove in rode in

an ox cart a bullock cart in Burma for

16 miles

and um I realized that one of the main

reasons for that rule is that when

you're riding in a bullock cart that I

mean from start to finish the Bullocks

are receiving a beating you know they're

receiving a 7h hour long beating because

Bullocks unlike horses start to slow

down as soon as you stop Wheeling on

them you just got to keep hitting them

to keep them going because otherwise

they start slowing

down

so that is how has been interpreted in

vinia that it's so long as it's not

pulled by animals it's still okay

because it was mainly apparently an

issue of like animals getting whipped

and beaten when they're when they're

pulling the vehicle because even horses

that don't slow down immediately they're

still getting whipped

sometimes you're being a burden on these

animals

so um

technically the rule that says a monk

should not ride in a vehicle is the same

as the rule says a monk should not drive

a vehicle but in Burma and I can't

really say with regard to other Buddhist

countries but in Burma it has simply

become a kind of

etiquette that monks should not drive

vehicles I've seen monks drive vehicles

seen monks on a bicycle in Burma and uh

one monk that I knew who used to live at

the same Monastery as me he actually he

not only had his own vehicle but he died

at a at a red light he had a like a

coronary he had a heart attack at a red

light he just died at the intersection

in his

car

so it's just a matter of etiquette

really if the the rule against not

driving a car would be the same as the

rule against not riding in one so

technically if it's okay to ride in a

car it should be okay to drive the car

yourself but it's just become a kind of

Buddhist etiquette that it's even though

monks can ride in a car they shouldn't

be the one who's driving

it and it's just a matter of etiquette

it's not really part of monastic

discipline but it does kind of make

sense I was always willing to to go

along with

that

so

um I remember when I was first became a

mon at the monastery in burmes Monastery

in California that certain lay people

issued this like a letter that they sent

out to various monasteries complaining

about how they're starting to see monks

driving cars and now it's like most car

most abots anyway just have their own

car this the

complaining continued for a while and

then petered out and then the monks just

started driving

cars so

see so I guess the an the answer to the

question aren monks allowed to drive is

technically there's no rule against it

unless one interprets the rule to mean

that a monk is not allowed even to ride

in a

vehicle but still it's like a a social

like a cultural etiquette thing that is

just considered to be improper

inappropriate for monks to be driving

even though it's okay for them to ride

in the back seat or even in the front

seat

but I was told that in Burma when trains

first became a thing back in British

times some strict monks just refused to

even ride on trains they just insisted

on walking everywhere which is the way

it was done in the Buddhist time so I

mean you can't really go wrong with that

but uh walking long distances is really

uh not really much of an option I

guess and so that's it I guess uh I'm

done I am done answering them their

questions and so

as you may have heard before if you have

any questions feel free to to submit

them below the video or if you have

access to subscribe star you can answer

there or you can ask questions there if

you have access to uh the Discord server

you can ask there and anything you think

I might be able to answer I obviously

know nothing about Japanese yoga and

chopping Chopsticks in half with playing

cards anything like that but terab

Buddhism early Buddhism some aspects of

Mahayana Buddhism meditation monasticism

Burma like philosophy in general I know

fair amount about like Hinduism that

kind of a thing then feel free to ask I can't promise that I'll be able to answer adequately but I'll give it a shot anyway and uh if you haven't done so already feel free to like And subscribe to this Channel and be happy

alrighty

then we are recording we are live is

this

working okay

then hello and welcome to episode

113 or I guess it would be more

correctly pronounced

113 of question and answered I am your

host poo

Bahasa and we're starting a little bit

late today I mean

usually I start doing my Q&A videos

around 2 in the afternoon my time and

now it's way after 5 o'clock it maybe

dark by the time I'm done with this

outside that is probably the lights will

still be on in

here but my woman and I were uh running

around doing things earlier today

including we checked out what our old

neighborhood was like where we lived

last year and I think the electricity is

still off on that side of town there's

so many trees that have fallen down are

next door our neighbor the house that

was closest to us has their entire roof

destroyed and apparently they have no

electricity either uh it looked like a

big oak tree or something had just

fallen down onto their house the house

where we used to live the front the

front uh fence it was like a RW iron

fence that's wrecked and parts of the

roof were also damaged on on the house

we used to live in so I guess it was

good karma on our part that we moved

here where I mean we were right in the

middle of the eye of the storm when it

passed through and our electricity

didn't even go off so praised be the

gods and uh I'm going to have a drink of

my beverage

here and for those of you who uh know

what the cup is I know sticks was a Ed I

don't

care

so also another thing we did today was

we sent a uh a load of groceries to the

airport where they are flying the

groceries to North Carolina which is still a disaster area I'm not exactly sure how bad of a disaster area it is because I mean some of the people who live there who are making YouTube videos you get these hysterical accounts of like bodies everywhere and just the area around Asheville North Carolina just has this stench of of Rotting Flesh and there's like corpses that are still like up in the trees that the government doesn't even want to take down and identify they just want to bulldoze it all and it seems to be a unanimous that the government is not helping it is private citizens helping each other that is doing most of the good and so anyone

I mean do not be fooled by the fact that you're not hearing about this on most of the mainstream media that it's not really news anymore because it's still a disaster area there are still people who don't have food or water or homes because it's all been destroyed and the roads have been destroyed and it's just very difficult to get anyone or anything in or out of those areas and FEMA which is the US government's like Organization for helping disaster victims is out of money because they spent all their money helping illegal aliens so now that you've got a real

disaster they don't have any money in fact uh it just seems to be a unanimous account from you know people that you're you see doing these videos on in the disaster area that really the the government is not helping all that much if at all and in some cases they're doing worse than helping by sending people away not letting people into to you know help the victims you know they they've got like truckloads of goods and so forth they're trying to get in the government will just send them away helicopter Pilots you know they're trying to rescue people the government just I mean threatens to arrest them sends them away and then the government

is

doing min

minimal minimal efforts or minimal

effects anyway in actually helping these

people so if you want to help um I think

uh I'm going to have a link below either

just in the description of the video or

like in a pin comment or something where

you can order stuff through Amazon it

will then go to this it's like a a

Realtors group in North Carolina that

appear appears to be like ser serious

sincere church-going Christian people

who just consider it their sacred duty

to help as many people as they can it

seems completely legit and we have

donated to that

also so with that is kind of a preamble

I guess I should start answering

questions because we got lots of them I

didn't count how many there are but

there are lots lots of questions today

it's not that it was too high of a

number for me to count though so so at

least it's it's a number low enough that

I'm able to count that

high so anyways the first question is

from Twin Wasabi and twin Wasabi says

are all cultures equally valid and that

would depend on what you mean by valid

I'm not exactly sure what twin Wasabi is

referring to here when he says are all

cultures equally valid I mean what does

valid

mean um with regard to like the dhic

nature of a of a culture you know the

like the amount of virtue in a culture

then certainly it's not the same I mean

just look at like the hanss for example

who seem to have been just completely

immoral sociopaths with regard to anyone

outside the tribe you know they saw

anyone who is not a fellow hun as just a

thing to be exploited if they were in an

exploited kind of a

mood so I mean with regard to validity I

mean with regard to like like adaptation

to the environment like in a darwinian

sense then again no because some

cultures Prosper other cultures not so much so with regard to just like success or um like strength I mean obviously not all cultures are the same I mean if you want to have sort of like a a point of view with no value judgments then you could say all cultures are equally like meaningless but it does seem to me that some cultures are certainly preferable to other cultures from my own point of view I would certainly prefer to live in some cultures and not in other cultures I would not want to live in communist China for example even though the American government seems to be moving in that direction

also the EU government appears to be moving in that direction so are all cultures equally valid I suppose twin Wasabi should specify exactly what he means by valid you know what is a valid culture and what would be an invalid culture but I mean all cultures are not created equal some cultures I mean to just about anybody except for somebody who's completely apathetic or maybe fully enlightened and just above making distinctions like that I mean some cultures are just preferable to other cultures so that would going with value judgments that would make them better

than other cultures simply because more people like them but I'm not exactly sure what twin Wasabi was was getting at with all cultures being equally valid and so uh I think I'm just going to move move on to the next question which is from Athena's sigil and Athena sigil says since you've lived in various countries and cultures what are the differences between Buddhist countries versus Western ones in terms of social cohesion fairness for Citizens treatment of animals Etc are Buddhist societies better worse or is it all relative given economic and technological advantages in the west versus the third world world I

know quite a few

Filipinos and economically the

Philippines is similar to many Terra

Buddhist countries I'm not saying that

they're Saints but even though poor

economically they're some of the most

happy and content people I've ever

met well the number of Buddhist

countries I've lived in I mean mainly

Burma that's the country I know the most

about I've spent a few weeks in Thailand

also a few weeks in Japan maybe two

weeks in Japan also worked on Japanese

ships um before I was a monk for months

and months so um I have some knowledge

of what Japanese culture or Society is

like you know living amongst Japanese

people so let's

see what are the differences between

Buddhist countries and Western ones well

I mean it's

it's I think you'd have to go on a

country bycount

basis um like Japan in many respects

more closely resembles the West than it

does a country like

Burma Japan whether it's even a Buddhist

country or not is kind of kind of

debatable you know they've got Shinto

and most people probably aren't very

religious there you know it's like you

hire a some kind of Buddhist priest to

officiate at certain ceremonies and it's

just kind of like a business or just a tradition they don't really understand Buddhism so much just like you know people don't understand the origin of Easter eggs and Christmas trees you know it's just part of their culture they follow along with it they don't think about it much so how much Buddhism has really affected Japanese culture maybe with regard to you know the Japanese ideals of self-discipline and Equanimity and stuff like that I'm sure it must have permeated into the culture and affected it in that respect

um with regard to Burma again it's um let's see a Buddhist country like Burma as opposed to a Western Country like the USA I mean it's very different but it's not just because of Buddhism so it's hard to disentangle the Buddhism from other factors that are causing differences between you know a country like Burma and a country like the USA know Burma is like a fourth world country it's very undeveloped it's ruled by a brutal and incompetent military dictatorship and America is more or less of a representational democracy a constitutional republic so there's differences just along those lines too but to see Athena

sigil says in terms of social cohesion

well see social cohesion is not so much

a matter of

Buddhism or non- Buddhism is it's

largely um I think in a

non-socialist society you're going to

have more social cohesion just like you

know the disaster in Western North

Carolina it's the the government isn't

helping nearly as much as just fellow

citizens are

helping and so social cohesion it's like

in Burma in a burm Village somebody's

house burns down the neighbors all chip

in and help build them a new house I

mean the houses aren't very fancy you

know they can build them a new house in

a matter of a few

days but I mean it was like that in

America also back Frontier times you

know colonial times where you know

everybody knew everybody else especially

like everyone's going to the same church

there's a lot of that here in South

Carolina it's like church groups you

know the church you go to is like

helping the people that need help you

know it's like somebody in the church

still has their electricity going so

they offer their their electricity to

people who want to come over take a hot

shower you know use the chest freezer to

store their food so it doesn't go bad

that kind of thing so that's more like

lack of

alienation caused by just people

interacting and relying upon one another

instead of just being alienated like in

the west and relying on the government

which isn't nearly as reliable in many

respects so fairness for

Citizens well Burmese culture very

Buddhist is not fair for Citizens you

know the citizens have essentially no

human

rights um but I mean that's not so much

a matter of Buddhism is just a matter of

other factors treatment of animals

um I think Asian people in general do

not have the same empathy towards

animals as we westerners do and I again

I really don't think that that's a

matter of Buddhism versus non- Buddhism

I'm not exactly sure why it is that like

people like the Burmese they're very

people oriented they don't like nature

that nature is just kind of

unpredictable and scary there's monsters

and and tigers and stuff out there and

you can just get lost in the forest

you're not

careful

so treatment of animals in a way in

Burma there's more of a I don't know

it's it's a it's a Buddhist thing where

you shouldn't be mean to animals and

it's very low stat if you're a fisherman

or something that's or a butcher very

low status professions and and the the

people in Burma are very status oriented

you know like even the pronouns they

don't just have like words one word for

me and another word for you it's like

there's at least half a dozen words for

me and at least half a dozen of words

for you and the the pronouns that you

use with regard to yourself and the

other person it depends on your relative

social status

largely

so it's

it's hard to say because you know each

country is different and you might have one country like Burma where you know if you're a fisherman or a butcher or something that's a low priority you know low status job not low priority but low status and then some place like Japan where you know they're doing all they're doing the medical experiments on dogs and so forth with way less animal cruelty laws and so forth than in America at least that my understanding

so let's see are Buddhist societies better worse or is it all relative given economic and technological advantages in the west versus the third world I think that is largely it that is probably more

important in determining just like

fairness for Citizens and social

cohesion and so forth it would be other

factors that are not

religious although the more religious

you are like even in the west with

church groups like I was saying you're

more they're more likely to to like you

know have a a social cohesion and work

together and help each

other as opposed to some alienated

person living in an apartment building

in a big city who doesn't even know his

Nextdoor

Neighbors in a berm Village everybody

knows everybody

else so he's got a little commentary here about I know quite a few Filipinos and um let's see they they're some of the most happy and content people I've ever met and that's the same way in Burma and I've pointed that out and this could be like the general happiness of the people that can definitely have something to do with whether they are Buddhist or like you know atheistic materialists like possibly most people in the west at least in Europe Europe has way more atheists per C per you know per hundred people than America does and it's the same way in Burma I used to point this out and I I got some like Angry push back when I would mention

this in dama talks you know when I'd come to America that the Burmese the average Burmese Villager has less unhappiness in his life than the average American with all the technology and the money and so forth government programs all of that although FEMA is is not one of the The Beneficial government programs unless you happen to be an illegal immigrant so yeah the Burmese they have less unhappiness in their life they might have less positive happiness too they they probably have less fun than the average American but I mean I used to I used to tell people this it's like

you go through a burmes village and just count happy smiles not fakey you know Fake Plastic glued on kind of smiles for appearance sake but genuine happy smiles and then go to a city in America walk down the sidewalk and and look at the people there that are just stone-faced and it's it's very different and I mean that's the Burmese they just it's it's the second Noble Truth of Buddhism it's just an easy explanation second Noble Truth to Buddhism so it's like all suffering is caused by desire and the Burmese have this phenomenal lack of Desire they can put up with stuff that westerners cannot put up with you know they just they just accept it you know

they're very accepting people as a

general

rule so I mean that's partly because

they're Buddhist also partly because

they are just stoic people living a

third world culture where I mean they're

living pretty much at the same level the

standard of living as people in ancient

times

so yeah it's it's it seems to

me um with regard to certain things like

General morality and general like moral

ideals that the religion of a society

certainly will affect that although

human nature is human nature you're

going to have kind-hearted people and

coldhearted people in any

culture but then again like Burma or a

third world a traditional Society is

going to be more

conformist individualism is less of a

thing in traditionalist

societies

so this is surprisingly a hard question

to answer because there's all these

complex um conditions that it's hard to

disentangle the like the Buddhism or

just the spirituality or the religion

from other

factors so I mean but with regard to

General happiness a Buddhist culture

does seem to be more conducive to

General happiness or at least lack of

unhappiness lack of dukka than most of what you find in the west and so I'm going to move on to the next question this is from Robin's Nest and Robin's Nest says I would like to ask you your thoughts on medicine Master Buddha of lais lauli Radiance an important figure in the Mahayana and vajrayana Buddhist Canon this is a particular Buddha I hear the most about second only to amitaba Buddha in the Mahayana and vajana Canon my first question is one do you think that praying Nano and or reciting Mantra to or for a particular Buddha before meals in

particular with meat and wishing them a better rebirth and dedication of Merit especially to a particular Buddha EG medicine Master Buddha would work all the same in the terraa tradition simplified do you think dedication of Merit and showing gratitude before meals especially where you wish well for the deceased animal generates Merit regardless of whether the Buddha in mention canonically exists this is not two questions by the way this is a simplification of the question LOL and then a little bit of a commentary here whenever I eat food especially with meat I recite the medicine Master Buddha darne according

to the Sutra I have a routine specific

prayer I regularly do before eating food

which is usually longer when it's meat

LOL

um okay so let's just's scroll up to the

top do I think that praying Nano and or

reciting Mantra well I don't know what

Nano is I think fo might be the Chinese

word for

Buddha but then Nan before I don't know

what that means so let's just kind of

skip

Nano praying or reciting Mantra to or

for a particular Buddha

um well in terab Buddhism there really

isn't much praying done that in there's

at least one

suta where the Buddha actually kind of

ridicules praying he says praying is

like standing on one side of a river and

then like begging the other side to come

over on this side so you don't have to

cross

it so I mean praying is really kind of

unorthodox a lot of devout Buddhists do

pray including terava Buddhists and I'll

get back to that I once had a little bit

of a discussion with a a burmes village

Doctor Who said that he used to pray to

the Buddha every day and uh there's a

question more specifically referring to

that farther down the scroll so I think

I'll save the story I've probably

already told it before

anyway um so do I think that praying or

reciting a mantra to a particular Buddha

before

meals um let's see and then would work

the same in the terrible a of

tradition well um there's certainly

nothing at all wrong with you know like

gratitude and well-wishes towards the

being that gave it to life so that you

could eat the

food um at the very least you in a way

you're like sending meta

to some animal who is now deceased but

has moved on to some other existence

possibly as another animal probably as

another animal so there's absolutely

nothing wrong with that I've done that

many times

myself um praying is it's really not so

much I I have prayed in my life

especially even as a monk I think

especially as a monk but when I would

pray it was times when I was just in at

wit's end you know it's like anybody out

there who's willing and able to help

please do so you know it wasn't even

really directed towards anyone in

particular it was just anyone out there

who's willing and able to

help you know Davis or or enlightened

beings with psychic powers anything like

that you that was it was all a fair game

um so I mean praying to a Buddha that you don't think really exists or ever existed um I think Robin's Nest here is mainly referring to what is generally called medicine Buddha and like the Buddha image is he's holding like a little vial or Bowl which contains medicine you know it's like spiritual medicine it's symbolic um I mean if you believe that he really does exist then at least this offering respect to him is is fine um a lot of Buddhist I mean the main thing that you see um in terraa Buddhist Society is a lot of devout

Buddhists before they eat anything they will take a little bit of it and offer it at their altar you know the Buddha statue has no desire for it the Buddha himself has no desire for this food but still in a way it's kind of making a small sacrifice that before you eat anything you offer a little bit to the to the Buddha image on the Altar and uh in a way um you know it's kind of fills the need for devotionalism in a lot of people I never really did it myself I really didn't see the point in offering rice and Curry to a statue but a lot of people do it also as monks I did live at certain monasteries

where they would

recite um you know I I eat this alms

food not to beautify myself make myself

more attractive to make myself look good

but just to keep me healthy so that I

can continue practicing dhama that kind

of thing that was chanted before each

meal at certain monasteries where I used

to stay and my nose is itching very

much just uh take a brief a brief break

here while I itch my nose

okay let's see here so yeah I mean

offering gratitude in general that

gratitude is really a um underrated kind

of emotion or or feeling that actually

there are some teachers I think it was

uh Paul low used to say that gratitude will get you farther than equinity the Equanimity can just kind of be a sort of apathy whereas gratitude is just Acceptance in a way it's joyful acceptance and that can get you farther it can be a relatively powerful spiritual practice just cultivating gratitude and all of a sudden it reminds me of this movie holy man where Eddie Murphy plays this you know presumably enlightened being or at least very spiritually Advanced being he's walking down the road and somebody throws a a cup of like Fanta grape soda at him and it splatters he's wearing like this white robe it splatters this purple

stuff and he's he just kind of looks at

ah grape I love grape you

know gratitude he's he's so grateful at

the opportunity to to smell that great

beverage that is splattered all over his

robe

so yeah I mean praying not so much in

Terra um

just offering gratitude or respect to

beings including the Buddha who probably

won't really

care but or to the animal who is

deceased who also may not care but

really when you're doing this kind of

thing it's for the sake of your own

attitude you know you're making your own

attitude more wholesome it may be completely irrelevant to the animal that was killed or the the Buddha that may or may not exist you know out there somewhere but it's it's like cultivating wholesome mental States in yourself and if doing this little ritual of you know saying grace of some sort before you eat offering gratitude or respect before you eat if it's helping you to have wholesome mental States then it's fine you know it's a good practice so I think I'm just going to move on to the next question also from Robin's Nest what is a good proper and meritorious manner I think Robin's Nest means

Mantra or prayer which is terot a tradition infused and preferably English that one could use before eating food to gratitude well the only real Mantra or chant that I know before eating food that is is a common one in terab before eating food is the one the monks do with regard to eating alms food it's it's pretty much like I just said and I I used to recite it every day and i' I've forgotten all the words in Polly now but um it's not really gratitude oriented it's just I eat this food you know not to beautify myself not for fun not for pleasure but just to stay healthy so that I can continue

practicing meditation continue following

dhamma so terraa is definitely more dry

of a system more this sort of

cerebral less emotional less

devotionalism a lot of devotionalism has

been added of

course

um so what is a good proper meritorious

Mantra or pray prayer yeah the prayers I

mean you're just not going to find

prayers in

terod texts

really um chance you can find but um I

really can't think of um like a poly

chant or an English translation of a

poly chant that is done by lay people

before eating food to Express gratitude

it's more done just through actions or just kind of off the cuff you know it's just whatever feels good to you to do and like I said in terado Buddhist countries they'll offer a little bit of their food to the Buddha image on the altar do do the bowels do whatever kind of prostration or or little brief chant they do when they pay homage to the Buddha and then they go and eat their food

um but really I mean I guess there is a lot of gratitude towards the Buddha in in like the heart of the person who is paying respect to the Buddha and offering some of their food to the to

the Buddha but um not so much to the

animal

so yeah you may just have to like invent

your own if you do not want to recite

what the monks at many monasteries

recite with regard to um see

Bur saywa meat etc

etc that's in burmes pronunciation of

poly which is how I pronounced all of my

poly for the many years that I lived in

Burma so I'm sorry that I can't really

answer that question very well because

it's it's not really a terraa Buddhist

thing although I'm sure that there are

terot of Buddhists out there who have

come up with something maybe Monks at

monasteries in the West who have come up

with some kind of agreeable satisfying

kind of chant to do before eating that

is I mean it might be just sending meta

I mean that's a possibility where you

just send meta to all beings but again

that's not so much gratitude as just

like friendliness benevolent

feelings so I think I'm just going to

move on to next question this is from S

papala and S papapa says what do you

think of car Jung's

synchronicity sometimes I wonder if it

can meet with Buddhism in some way but

ultimately it's just another delusion

well I mean Buddhism at the conventional

level also is largely another delusion

you know you're believing in people that really exist like goab Buddha who I mean like this person I mean that's that's delusional from the point of view of Buddhist philosophy because there is no self there is no person

so I do think that going just with conventional reality like the conventional truth taught by Buddhism um Carl Young synchronicity really is not in conflict with that in fact it helps to I mean it can serve as like evidence that really the mind is number one that that I mean y synchronicity he calls it an acausal connecting principle I think that's how he call what he calls it an a causal

connecting principle but I don't
understand the a causal part I mean
there pretty much has to be some kind of
cause in order for it to be an effect
you know so I mean I think everybody's
experienced synchronicity or just weird
coincidences like meaningful
coincidences that happen at a rate that
is beyond what would be expected from
random
chance so I do think that there is such
a thing as
synchronicity and uh I think it just
helps to point out that really the world
we live in is
mindmade that so so that like certain

aspects of our subconscious mind are Conjuring up this synchronicity because it's Conjuring up the reality in which we live which includes that synchronicity that meaningful coincidence so I do think that Carl Young synchronicity he can't really explain it Buddhism can explain syn synchronicity better than Carl Yung could explain synchronicity because it does happen in fact like the more you practice dhama the more deeply you go into meditation the more these weird coincidences and synchronicities happen so I mean Yung was on to something he was describing something that he couldn't really explain the why

of it really unless it was like some sort of collective unconscious and archetypes or something you know may be that he he explained it somehow but I don't think he explained it very well I mean I've I've got his essay on synchronicity on the book case back there and I don't recall him actually explaining some kind of mechanism because he's calling it a causal which I mean it's practically random I mean he he just can't come up with any kind of mechanism for exactly how it worked possibly because Carl Young still considered physical matter in an external world to be ultimately real or

at least real enough that we don't

really have much if any control over it

but really we do we just don't realize

it because it's happening at a deeper

level of

Consciousness so I think I'm just going

to move on to s papala next

question which is what if seeing the

synchronicity of how your conceptions

and then perceptions as a pugena paintt

this world with thoughts of self through

our delusional me mind perceptions and

Kama kind of plays out as long as we

have this delusion due to attachment of

to self and

whatnot well that's kind of a

complicated sentence isn't it what if

seeing the synchronicity of how your conceptions and perceptions paint this world with thoughts of self through our delusional me mind perceptions and comma kinds of plays out as long as we have this delusion due to attachment to self and whatnot for some reason this is a difficult question for me to understand okay I'm going to try and simplify it get rid of some of the ex like the the Clauses that kind of break up the sentence and kind of fragment it so what if seeing the synchronicity of how your perceptions paint this world okay

have yeah it's it's not even a

grammatically correct sentence as far as

I can tell that he kind of lost the

thread of subject object you know

subject and predicate kind of a thing at

some point so what if seeing the

synchronicity of how your conceptions

paint this world and then it just the

sentence just kind of goes in a

different direction after that and it

that thought itself is not completed in

a grammatically coherent manner

so yeah I'm not exactly sure what s

papapa is asking

here um what if seeing

the of how your perceptions paint this

world with thoughts of self through our

delusional M mind perceptions and

Karma okay how kind of okay what of

seeing the synchronicity this I mean

this could be a half hour long for me to

even get through this what if seeing the

syn ionicity of how your perceptions

paint this world kind of plays out as

long as we have this delusion due to

attachment to self and whatnot

well yeah I think that I mean the less

attachment to self you have though um it

could you can have more synchronicity

like I was already saying that around

like people like sages or people who are

just doing intensive practice

synchronicity happens more and it could

be that you're becoming less attached or

whoever it is is becoming less attached

to the the main

rules that are like applied to some

saric reality our version of

it it you become less attached to that

and so more becomes possible you can

have more magic you can have more

miracles the less you are attached to

the way things are supposed to

be

so yeah I mean synchronicity would kind

of be included in karma and with an

enlightened being it would be more the

karma of the people around that

enlightened being rather than the

enlightened being himself he would just

be kind of a uh like a window who allows
the miraculous or you know whatever you
want to call it the Paranormal
this the
synchronous uh he allows it into this
world kind of because he is sort of uh
he's a Lial place you know he's sort of
a weak spot in the rules you know he's
he's not nearly so attached to the rules
about how things are supposed to be in
this version of reality and so anything
becomes more
possible but still I'm not exactly sure
if I've answered this
question God
I think I'm just going to move on to

some papal Papa's third question I hope

I at least kind of Knocked a dent into

it but that was kind of a weird question

that I did not fully

comprehend

so some papaa says I watched an aan Sona

dama talk on Right View and he said that

the blessed one said that first there is

Mother and Father what's that about in

your opinion where is that actually

discussed in the discourses I only own

the Majin Naya at the moment and it's

not under Right View I do think that

it's you could probably find it in the

mjay I didn't try to find it I'm

familiar with the with the the quote and

I'm sure it's found more than once in

the texts that when you're talking about right view that first there is father and mother so right view just begins with the idea that you should honor your parents that you do have a kind of karmic connection and obligation towards your parents and then you know after that it moves into you know there is like the giving the result of giving Karma I mean it's essentially um admitting to the existence of karma that is the the gist of of this um strange quote that starts with first there is mother and father and it's not really explained you know the commentators will explain it but it apparently means first

year his father and mother or mother and father is just the very beginning I mean you have a duty to your parents you know it's your own Karma that landed you with these parents anyway and then he moves on to just basic Karma just accepting that there are consequences moral consequences to moral actions that's the that's the main gist of it and there are some philosophy in the Buddhist time who are like materialists who just did not believe that there was any such thing as karma and thus there was no such thing as right and wrong except maybe just in like a pragmatic sense of you know there's a right way of like fixing a a

carriage and then there's a wrong

there's wrong ways of fixing it so I

mean they they might make distinctions

between right and wrong in that sense

but not in the sense of Ethics really

that you could just go around murdering

people and if you so long as you don't

get arrested for it or lynched by a

howling mob that you haven't done

anything wrong there were philosophers

who supposedly were saying that kind of

stuff in the Buddhist

time

so I guess I'll just move on to the next

question then then this this Q&A may be

disappointing because there are some

obscure kind of questions and then like with that question it's like I haven't read the text recent you know it's been years since I came across that text in my reading and so um I mean I understand the gist of it but I can't really go into minute details about the specifics of it so I'm just moving on to the next question this is from Outer Haven and outer Haven says would you ever go hunting can someone call themselves both a hunter and a Buddhist or are the two paths entirely incompatible sounds like youd just be building negative Karma well I think the Buddha's last meal no no it wasn't a butcher that offered his last meal never mind I he was he was a

metal

Smith but I mean would I ever go hunting

I guess that's the first question um

ordinarily no but if there was like a

zombie apocalypse civilization collapses

the only way that I could feed myself

and my family would be by going out and

hunting then there's a good chance that

I actually would and I know that I would

be making Bad Karma so to speak but as a

lay person I mean to some degree as a

lay person you have to be a stoic you

have to acknowledge okay I cannot be a

saint it's just not appropriate for me

as a man not to protect my family not to

provide for them that I like let's say

in a in a disaster area you know it's like you got to go out and find something to eat and it may be that you might have to steal it or loot a store or something or you may have to hunt for it because otherwise your family may starve so something like that I mean you just have to admit I mean you don't try to justify saying well hunting's right in under these circumstances I mean you're still going to be making Bad Karma you just have to accept that and be willing to accept the consequences when they come back on you so you it requires a certain amount of stoicism just the ability to accept the consequences of what one does instead of

like yowling like a scal scalded cat

when the consequences come back on

you so that's really missing a lot in

modern society in ancient times

classical Society in the west there was

a lot of that just the acceptance you

know I'm going to die I could die a

gnarly death tomorrow and I just have to

accept

that I mean you might try to protect

yourself and save yourself and not die a

gnarly death but it's going to happen

sooner or later so when it does to

people around you I mean you may grieve

and all that but still you just have to

accept this is just the way it

is and as a Buddhist where you
understand how Karma works better than
some ancient Pagan then still I mean
it's it's karma it's it's what what goes
around comes around so you really have
to just deal with the consequences of
your actions and be willing to accept
that when it happens if you are you know
something is disapproved of by by dhama
or the Buddha or wise people and you
decide to do it anyway you just have to
kind of say to yourself well I mean I'm
going to be making Bad Karma so if I
really want to do this I have to be able
to accept when the opposite happens back
at
me and then I mean once you make your

peace with that you can continue and go forwards you're still going to be doing something ethically wrong you'll be making Bad Karma but at least um you're like taking responsibility for it it's like you're owning it and I mean you have to acknowledge that there's going to be consequences

so can someone call themselves both a hunter and a Buddhist I'm sure that in Burma you know you got the village butcher who usually is well if there are Muslims in the village it's often a Muslim who is the village butcher or fisherman that uh there's a lot of Buddhist

fishermen and uh you know they just do the best they can it's like I had one guy saying well I can I can keep three precepts you know I can keep two and a half precepts I kind of thing it's if that's the best they can do if so long as you take you know let see how do I say this I mean generally to be a terab Buddhist you take five precepts and three refuges take the three refuges first you take three refuges and five precepts but everyone's going to be breaking precepts sometimes so I mean you can be a hunter and a Buddhist at the same time you can believe that Buddhism is true and then you can sort

of say well in my situation in life I
just can't be a saint I'm going to have
to be breaking certain precepts and so
you just have to accept that that I'm
not a very good Buddhist even if I am a
Buddhist something along those lines so
the two paths are not entirely
incompatible I mean
there's zen master Samurai for example
that you know it's like they have to
interpret Buddhism in a way that and
wasn't just completely condemning
themselves but still I mean you can
still have the equinity the meditative
mind the mindfulness I mean it helps you
to be a swordmaster if you're if you

have equinity and mindfulness you know

you don't lose your head you don't get

start getting excited and agitated when

you're fighting your your enemy or

whatever

so yeah I mean pure Buddhism is Main

mainly just for the heavy hitter

renunciant meditating out in the forest

and then everybody else they've got to

just do the best they can I mean

everybody's doing the best they can

including the Heavy Hitters out in the

forest but some people can't do nearly

as well as that you know they're still

you know they're keeping two and a half

precepts and not meditating but still

they have some appreciation for what

dhama says and even though they may be doing something that dhama condemns in in a way they're more careful about it they're more conscious of it they may be a little bit more mindful like I asked my teacher once back way back when I was just first entered the monastery you know which is better to do something wrong knowing that it's wrong or to do something wrong not knowing that it's wrong and my teacher gave me the surprising answer that it's better to do something wrong knowing that it's wrong and the simile he gave is that if you pick something up knowing that it's hot you're less likely to burden yourself

than if you pick something up not knowing that it's hot you know you're going to be careful when you do it so yeah

Buddhism I assume you know Mass murderers could be Buddhists even though they would be horrible Buddhists sort of like you know Mafia Hitmen are Catholics so yeah you'd just be building negative Karma no it wouldn't just be building negative Karma because at least you know keeping dhama in mind is positive you know paying respect to the Buddha is positive you can do a lot of positive things that to some degree can kind of count counterbalance the negative stuff that you do you can do a

lot of Bad Karma and a lot of good karma

in the same lifetime you know on the

same

day

so yeah you can be a hunter and a

Buddhist at the same time it's just just

that you would not be practicing

Buddhism nearly as well as the heavy

hitter renunciant in you know going

experiencing forth a Janna out under a

tree in the forest

somewhere and so I'm just going to move

on to the next question this is from

Fred and Fred says can these Mahayana

people tell lives and prove them and

then there's three question

marks and I I assume he's responding to my take on the tagata Garba Sutra which is a relatively important Mahayana Buddha Sutra that starts off with just wild wild fairy tale Miracle stuff going on and Fred says can these Mahayana people tell lies and prove them well I mean most Mahana Buddhists are not really telling lies I mean you can say something this is blatantly false or false and not be lying because in order to lie you have to have the deliberate intention to deceive so if you are mistaken and then you repeat that mistake that's not really lying I mean it may have started off as a lie

somewhere along the lines but if you believe that it's true and you're just repeating it that's not lying even if it's totally false so yeah it is a weird phenomenon that's found in pretty much all religions Islam maybe not so much but pretty much all religions will have fake scriptures attributed to the founder of the religion or some great Saint or sage in that system that somebody had to have known at the beginning that they didn't really say that somebody had to make it up but I mean most Mahayana scriptures are this way for

example some of the books of the Bible

are this

way so I mean there are honest ways that

it could happen where let's say you've

got just this teaching of somebody who

isn't the Buddha you know he's maybe a

Buddhist he's got some weird ideas maybe

he starts this teaching and it strikes

traction a lot of people like what he

taught and start repeating it and then

maybe 50 years later after it's become

entrenched in the Society people hear

that and they just assume that the

Buddha taught

it and it's you know it's kind of a a

weird more or less heretical idea that

nevertheless a lot of people like it

they they think that it's true and so it winds up being incorporated into some kind of body of scripture but in a lot of cases I think somebody has to know that they're making stuff up and putting it into the mouth of say go to maudo but I think most Mahayana Buddhists who for example believe in dag garas Sutra you know they think that the dag garas Sutra is authoritative genuine teachings of the Buddha and all that um you know they they think that and so they're not lying when they repeat it even though they may be mistaken still it's it's an honest mistake

so the if there were Mahayana people

telling lies about this kind of stuff it happened in Ancient India which had a very surreal kind of approach to reality very dreamlike and I mean to this day in Burma there's all kinds of just wild rumors and so forth that just get accepted as fact that you know it's just sort of like the gullibility of certain people and somebody's just making this guas you know it could be that you had some kind of nutty monk who had a vision you know he just saw in his mind the Buddha giving this speech and then he just assumed that it was real he repeats it

said the Buddha taught this and then it catches traction might even start a whole new school of Buddhism so there's there are ways that some of the the weirder nuttier aspects of Mahayana Buddhism just the the stuff that's just flat heresy Flatout heresy from a Terra Buddhist point of view or the point of view of you know the early schools of Buddhism the earliest schools of Buddhism that I mean there could be that there was deliberate lying lies being told but there are some other ways that I was kind of touching on that it could be kind of an honest mistake kind of a

thing but I mean there's no way the Mahayana Buddhist could prove that the Buddha really did teach the datag Aras Sutra just like there's no way a terava Buddhist can prove that the Buddha taught the sad batana Sutra or the let's see Daka Pat anything like that there's no way to prove it I mean you can work out you know some some sutas are more likely than others to be authentic and the stuff that comes after the the early schools is much less likely to be authentic because otherwise it'd be in the earlier schools too and Mahayana really they got to do some mental gymnastics to get around the idea that I mean just to to believe that

the Buddha really taught this I mean
it's like the standard explanation you
got like three main approaches one
approach is like the approach taken by
Scholastics for example which is like
even some Mahayana Buddhists acknowledge
Mahayana Buddhism did not get taught by
the Buddha himself it did not arise
until hundreds of years after the time
of the Buddha you know that's one group
another group I think maybe even the I
think the
traditional explanation from
Mahayana is that the
Buddha it's it's so weird this is like
the official Mahayana interpretation

that even the Buddha's main disciples
like Sara molana were not wise enough
even though they were fully enlightened
they were not wise enough to appreciate
Mahayana and so the Buddha had like
these secret teachings where according
toata Garba Sutra they were like it was
like trillions and trillions of beings
listening to these talks including monks
he's just performing these wild
spectacular Miracles and that somehow
none of the early like like terraa Proto
ter a l of Buddhist were there you know
it's like it's it's just so absurd it's
so unlikely that the Buddha would have
taught an entirely different message
that in some respects contradicts you

know what is considered to be Orthodox

early

Buddhism without the Orthodox early

Buddhists being aware of it that he just

had like this completely other religion

practically that for some reason even

even his chief disciples were oblivious

to well it's just nonsense and then

there's a third explanation where you

can say that let's see what would be the

third explanation I was thinking about

this a little

earlier see oh yeah it would be a kind

of conspiracy theory where the Buddha

taught all this Mahayana stuff with

thousands of monks and attendance like

it says in the texts including all these buddhis satas and and beings from Pure lands and stuff coming and that this conspiracy was that the earlier schools of Buddhism just didn't like that stuff and just conspired to delete it all from their own texts which also doesn't seem very likely so the likeliest explanation is that the Buddha just never taught it and it just got added later which is even what a lot of Mahayana Scholars admit to and so I think that's a bit of a digression and I should move on on because uh we got lots of questions today and I've already been going for an

hour so the next question is from drunk Dr oh here you go this I was I already mentioned this drunk Dr says can you elaborate more on so-called Buddha land almost sounds like a meditation theme park well I assume he's referring to this Daga garvas Sutra again where there was 60 times as many bodh svas as there are sand grains in the Ganges and a person on the Discord server actually tried to went to an AI to determine how many sand grains are in the Ganges and it was up in the sextillion so you'd have to multiply that by 60 60 setian

sextillion and they all came from Buddha lands or pure lands and this the pure land or Buddha lands is nowhere to be found there's not the slightest hint of it in the poly Tex that I am aware of it was

uh it's it's an aspect of pure land Buddhism and ironically pure land Buddhism is one of the earlier schools of Mahayana to arise according to experts like uh what's his name AK wer in his book on Indian Buddhism he pointed out one of the early EST um acknowledged schools of Mahayana Buddhism was pure land which according to him arose in Southern India and pure land Buddhism I've I've heard it said

that pure land Buddhism is like Christianity for Buddhists where you've got certain Buddhas who will generate this this like paradise and if you pray to these Buddhas you can be reborn into that paradise and I had a Pur land Buddhism try to explain that these bu Bud lands aren't even in samsara in a way they're indistinguishable from nibbana or Nirvana already which is just kind of a mindblower to someone who knows you know what samsara is where it's you know Diversified and has qualities and aspects in the absolute which it doesn't so yeah it's just this weird

idea cooked up by not so early Buddhists

but still ancient ones

that there are Buddhas who create this

paradise why GMA didn't create one they

don't really say unless they're saying

that just ancient India and the the

Ganges Valley

Basin was was his paradise that he

created but the evidence doesn't seem to

support that very

well so these Buddhas they create this

kind of paradise world where it's very

easy to become enlightened so I mean

it's just ruled by this enlightened

being you know it's just righteousness

prevails is this it's just saturated

with Dharma you pray or just recite his

name over and over and over again just
keep your mind directed on this Buddha
he will allow you apparently to be
reborn into this paradise world where
you become enlightened more easily and I
mean the go to a Buddha apparently based
on the earliest text would never say
such a thing and in fact he would
probably denounce such a
theory now he's saying get enlightened
In This Very life if you can don't
postpone it don't pray to anybody don't
try to wind up
reborn I mean that's that's one of the
the teachings of early Buddhism you
should not be W Desiring Rebirth of any

sort

whatsoever

so that's what the so-called Buddha

lands

are and I'm going to move on next

question this is from David

Jr and David Jr says here just a second

I gotta fix something

here all right David Jr says Buddhists

believe in reincarnation but say it is

not the soul or consciousness of the

dead person that reincarnates but the

karma the karma consequences of how this

person lived so his first question is

why should this newly born person

inherit this Karma why should this Karma

belong to them if it's not the same

Consciousness or Soul well see there's not only no soul in Buddhism so many people do not get this there's not only no soul in Buddhism there is no self at all there is no person in reality so all of this is just kind of like a a virtual reality so you can say there's a virtual soul that gets virtually reincarnated as this new virtual person you can say that if you want to but in ultimate truth there's none of that so what passes for one person from One Life to the next the only thing according to Terra Buddhism that transmigrates from One Life to the next

is Karma and that is just the momentum

of the mental States it's like the

psychic momentum the the stream of

Consciousness if you like that is what

gets re incarnated it's not ultimately

real

though in tervada Buddhism you could say

that the like the Mind moments of these

mental states are ultimately real but

the person isn't

regardless so why should this newly born

person inherit this Karma they've got

the same momentum they've got the same

momentum of mental States the same

psychic

momentum so when it stops here it just

starts it starts again as soon as it

stops you know it's sort of like pushing
down a lump in the carpet that just
causes the lump to arise somewhere else
it's not the same piece of carpet but
it's like has the same characteristics
because it's simply this lump you know
being transferred to a different
lump if that if that
helps so there is no newly born person
to inherit anything ultimately it's just
karmic momentum and even that is at the
level of you know samsara not the level
of the
ultimate okay so why should this Karma
belong to them if it's not the same
Consciousness or Soul well it's not the

same Consciousness from one moment to

the next you're not the same person from

one moment to the

next so I

mean might as well add that as an

additional problem I mean it's rebirth

is happening every moment because it's

like different different body different

mental States from one moment to the

next according to Terra you know

everything is in flux and like even

matter even physical matter which Terra

accepts I I don't personally but Abid

dama the Abid philosophy accepts that

physical matter is ultimately real but

it's flashing in and out of existence at

like what is it trillion a trillion

times a second and you know it just ceases to exist reappears so it's different from one moment to the next so I kind of answered that one so I'm moving on to David Jr's next question how can you talk about the desire to end your cycles of rebirth if you are not being reborn well it's not really you I mean that's what I'm saying is not only is there no soul there's no person at all but we are stuck in this illusion that there are people and souls and so you're trying to get out of the illusion you're trying to get out of the Matrix you're trying to get out of the

virtual reality and into Ultimate

Reality in which there will be no you

anymore because there never was a you

ultimately so you can talk about the

desire to end your cycles of rebirth

without you actually being reborn simply

because you want this virtual reality

with virtual suffering and virtual

delusion to

stop and then I mean going with

upanishadic language you just merge with

with the

infinite you know all the barriers are

down and there's just you just merge

with the

ultimate but you're not really not

supposed to Crave that because that

craving is just another kind of craving

which gets you stuck so you just

practice Dharma as a kind of sacred Duty

or what just something that you are

moved to

do and then you get wiser and wiser and

the illusion gets dimmer and and just

eventually just kind of Fades out or

just poofs out all of a

sudden okay so I suppose I answered that

one I'm going to move on to David

Junior's third question which is what is

reaching

Enlightenment what is becoming a Buddha

and why seek

it well I mean the Buddha has different

meanings it originally just meant

awakened one you know an enlightened

being and sometimes there are a few

texts in which the ordinary enlightened

being is called a Buddha and so it may

be that David Jor is asking about

becoming an arhan just an enlightened

being because a Buddha in Terra also in

Mahayana has has acquired a different

meaning where it's like way more exalted

than ordinary enlightened being Mahayana

Buddhist would even go so far to say

that an ordinary enlightened being or

arhon isn't even fully enlightened even

though they certainly are based on the

early

texts so what is reaching Enlightenment

reaching Enlightenment is just awareness of Ultimate Reality awareness of the conent thing in itself as opposed to the content thing is it seems so you you've gotten out of the Matrix and but there's no you after you've gotten out of the Matrix CU you are I mean generating your own Matrix you don't really exist it's all just this interconnected web of Illusion essentially so reaching Enlightenment is is reaching or attaining full awareness of reality instead of just wallowing in delusion why seek it I mean if if you like being deluded and un happy then there's no real reason to seek it I

guess but all suffering and delusion are

s saric they do not exist in ultimately

Ultimate Reality unless you're an Abid

dama scholar and then you can say that

suffering and delusion are ultimately

real even though people are ultimately

real but mainly why seek

Enlightenment because once you're

enlightened you are no longer stuck in

delusion and

suffering it's better than

heaven and I'm going to move on to the

next question this is from

Anthony Anthony says it is said that the

Buddha was Clairvoyant I knew a Buddhist

who said that he prayed to the Buddha

because he knew that time was not a

constraint on the Buddha and could hear
his prayers all the way in the past what
do you think of these theories
um this is the little story that I was
warning you about that I was going to
mention here I got to adjust this oh
okay it's
adjusted I didn't need to adjust it so I
I had this talk with uh a Burmese
Village doctor he was the the doctor the
village doctor in the the village of
lame in central Burma very nice
guy and uh he told me that he prays to
the Buddha every day and I asked him why
do you pray to the Buddha every day when
the Buddha is dead and he can't hear you

I mean he's no longer in this world and the doctor told me well the Buddha can look into the future and see and hear me praying to him which even that is not good Terra a Buddhism because according to Terra Buddhism only the present moment exists they they mocked the sarvastivada Buddhists who said that the future and the past still exist in a sense you know sort of like Einstein saying that that time is just the fourth dimension so that the past present and future all in a sense are simultaneous but in the Orthodox point of view of terab Buddhism which the burmes are supposed to accept without

question is that only the present moment exists the future does not exist yet the past no longer exists so the Buddha cannot see into the future other than by extrapolating just using like superhuman logic you know logical extrapolation to to see General Trends but he won't be able to um get past people making decisions that are not deterministic you know people are not completely locked into determinism even though free will also is is something that Terra Buddhism doesn't really accept so it's it's a paradoxical State enigmatic state where both Free Will and determinism are both

they're you know they're both

rejected but the Buddha cannot really

see the future all he can do is just

extrapolate and go with

probabilities so even then it's hardly

likely that the Buddha would have looked

into the future and have seen this this

good Village doctor praying to him

unless he just had like this omniscience

where he's he's just seeing every

possible

scenario and then he'll he'll be seeing

this do praying to him also this doctor

cursing him and then his next door

neighbor praying to him and all just all

these

possibilities

so what do I think of these theories it's pretty much what I was saying a little earlier with regard to making prayers in general in that when you're praying to a Buddha I mean the Buddha is probably not going to know about it you know you're sending mea to an animal who died so that you can eat that riy steak the animal probably is going to be completely oblivious to any of that but what you're doing is you're cultivating your own wholesome mental States you know you're you're cultivating reverence and respect and gratitude and good feeling towards others you know like benevolence and so forth so it's mainly

subjective whether it has any effect

beyond your subjective experience is

largely

irrelevant

so he can pray to the Buddha but

probably the Buddha is not going to be

listening or caring I mean unless he's

just totally omniscient and is seeing

all possible scenarios including that

one which is just like infin ismal spec

compared with everything else

so I when you're praying when you're

sending meta and so forth most of it the

overwhelming majority of it is just

cultivating subjective wholesome mental

States regardless of any effects it has

out there in in the world

somewhere and I'm just going to move on

to the next question this is from scolin

or

skaden and he says is bias something to

overcome some biases you can overcome

you know I think people with Trump

derangement syndrome would do well to

overcome that particular bias it it just

you know it's skewes your reality and

causes greater delusion although a

certain amount of bias is just part of

the human condition I don't know if

anyone is going to be completely free of

bias even a fully enlightened being may

still have like vestigal bias even

though they're not identified with it

anymore it's just nature taking its course and you know they're economists while they're biased but still it's just sort of vestigal and just being human is going to cause bias I mean we're biased against like bitter tastes and biased in favor of like sweet or rich or savory tastes we're biased against stink like rotting meat or a cat fart and we biased in favor of more good smelling smells like flowers or baking bread for example it's just built into us that we have certain biases so I guess I should have uh read his little explanatory commentary before answering the question so his question

is is bias something to overcome and then he says I'm not even sure how that would work considering how much bias is integrated into Communications like if I were to say the three following words literally yellow bird most likely The Listener has a mental image just from that even though it was vague and could have referred to anything from a real bird to a cartoon bird and if it was a reference to a cartoon bird it could have been a Tweety Bird or Woodstock from peanuts so yeah I mean certain biases you can overcome them and you do well to overcome them because it's a kind of

delusion other kind of biases we're just stuck with because of being a human being or because we were just born into a culture that makes certain assumptions and we just absorb those assumptions so nevertheless it is good to keep bias to a minimum if possible you know try not to be so biased that you're just completely irrational for example so I'm just going to move on to scadden's next question which is would you kindly explain the relationship between conventional reality and Ultimate Reality and then his little commentary here is it's it kind of sounds like conventional reality is

symbolic to the thing itself like when

people look at the stars in the sky

they're not seeing the thing in itself

but the thing is it was across light

years or perhaps it's more delusional

like the moon which does not emit its

own source of light but deludes that

dilutes I assume he means it dilutes

that of the sun I don't know I'd hate to

find out the uncarved slab is a black

mirror that reflects Karma or

something okay conventional reality

symbolic yeah ultimately conventional

reality um it's not just misinterpreting

sense

data um because you can't just have bare

uninterpreted sense data there was uh

some medieval Buddhist philosopher of

the Dig Naga

School venerable daroda I think his name

was who who pointed out and this is

profound that sense data that has no

kind of perceptual interpretation is as

though it just doesn't exist at

all

so I'm not exactly sure why I mentioned

that but it's not just a matter of you

see a star and then you misinterpret

that star and that's the the star is the

Ultimate Reality and the

misinterpretation is conventional

reality because in a way you're just

creating the star that just out of like

primordial chaos

and that's probably not going to be

understood very well but it's

like this the block of marble it's it's

my Theory of

Everything Is the the block of marble

and inside that block of marble you have

an infinite number of virtual potential

statues you know every single molecule

of every statue is right there where it

has to be all you got to do is just

remove the extraneous Rock and that

statue is already in there and so

conventional reality is like singling

out some statue in that rock and

assuming that it's real you know you're

just with your mind you're just

dismissing the extraneous Rock and

you're just seeing that statue and

assuming that statue to be real or more

more to the point is you are one of the

statues and you're you're in a you're a

statue that's so complicated so

intricate that it has become

self-referential and starts believing

that it's it's a real it's a real thing

it's not just a conditional provisional

virtual statue containing a block of

marble it thinks that it's already

carved it's it's you know it's it's

legit it's the real deal so ultimate

truth would just be the uncarved block

and all conventional truth would be

singling out this statue or that statue

or this group of statues in that

uncarved block and thinking if you're

delusional that it's real and

enlightened being might just still

single out statues but at least he knows

that they're not

real that they are virtual statues

contained in this uncarved

block

so you could say that just the

perception is all is real other than the

uncarved block because it's the

perception that is singling out these

virtual

statues okay

so then I move on to schoen's third

question I assume he pronoun I I assume

he intended to be pronounced scolin but

I think Aladdin you know as pronounced

in English in in like Arabic would have

been something more like Aladin

anyway so anyways here's the third

question hypothetically if the wind blew

and Enlightenment was offered and the

person rejected it because they were

young did they soft to block themselves

like they missed their chance this

lifetime um well I mean if you're

offered Enlightenment somehow through

some miracle I don't know about the wind

blowing and doing it but I mean if you

offered Enlightenment then yeah you

should go for it you certainly you shouldn't say well I'm still young I don't want to be enlightened yet but I mean I mean if you become enlightened when you're young you're still going to be young it's not going to like take away your youth I guess Shri shankara who is one of the founding fathers of ADV vant he became enlightened when he was a child according to tradition um you know he probably remained a virgin and so forth never danced or drank or anything maybe but still I mean it's it's better to be enlightened than to be like a wild

teenager anyway I speak from experience

because I used to be a wild teenager

not extremely wild I never never got

imprisoned or

anything so I nevertheless have come to

the conclusion long ago that if somebody

did somehow miraculously invent an

Enlightenment pill and if you took this

pill you would become enlightened I

think even most monks would run away

from it in Terror as though it were some

rabid demon-possessed

snake that most people just do not want

Enlightenment I that's the main reason

why we're not enlightened right now is

because we don't even want to be

enlightened we're continually trying to

remain unenlightened we like being

unenlightened mainly because we don't

know any

better so let's see this just read the

question again hypothetically if the

wind blew and Enlightenment was offered

and the person rejected it because they

were young did they soft block them yeah

well they just pretty much [__]

themselves up royally

like they missed their chance in this

lifetime they might not have missed

their only chance but certainly they

missed their 100% certain chance and now

it's like total long shot

material so yeah they [__] up is what

what they

did and I'm just going to move on the

next question this is from pyramid and

pyramid says I'm surprised a Buddhist

monk is that familiar with Mormonism

have any missionaries ever come to your

house

if so did you end up having discussions

or just telling them to leave um well

the main reason why I'm familiar with

Mormonism is that I have read the book

of Mormon I think I read it in a cave in

Burma you it was just an English book

that I had access to so I read it and it

was it was astonishing it was just

really bad book in my

opinion um but have any missionaries

ever come to my house the only Mormon missionary I ever spoke with I was walking through a University campus talking to some guy who um was cultivating association with me you know he just you know asking me lots of questions and stuff and so we're we're just walking along I got my robes and my bare feet my shaved head and all that and this Mormon missionary came up to me all smiles and he asked me if I've ever read the book of Mormon and I said yeah actually I have written the Book of Mormon and he said what did you think of it just setting himself up and I'm thinking and I I said like well

I think it's very unlikely that American Indians are a race of degenerate Jews were punished by God for not believing in Jesus hundreds of years before Jesus was born and then of course the smile just kind of evaporated and he he implied that I didn't really understand the Book of Mormon very well but that's obviously what the Book of Mormon is about I think a lot of Mormons more intelligent sensible Mormons kind of have tried to back away from a literal interpretation of the Book of Mormon even though the Book of Mormon was clearly intended to be interpreted literally but with regard to the like more advanced Mormon philosophy that has

come up you know has been I don't know

devised or revealed in later times I

really don't know that much about it I I

know a little bit about like the the

temple garments the special underwear

that high rank Mormons have to wear all

the time so that when they take a shower

they just kind of pull it off till it's

around one ankle and leave that ankle

with the the the long johns kind of

sticking out of the shower when they

take a shower that kind of

thing

so that's about

it and I guess I should just move on

because I answered the question so it

does make sense that after I've answered
the question I should move on to the
next question because otherwise we never
get to the end of
this so the next question is from power
and power says has Father Fish replace
diogenes as your main Guru well diogenes
was never my main Guru really he was
kind of a role model when I was a
teenager my father used my father was
the first person to tell me about
diogenes the cynic diogenes of
cipa um who was like a founder of
classical cynicism in ancient Greece
but uh I don't think he was ever really
my main Guru Father Fish I call him my
Guru partly because I I watch a lot of

Father Fish videos and I tried to set up my aquarium in accordance with the teachings of venerable Father Fish although as I've mentioned before I I kind of messed up by not putting a layer of soil under my sand but I do have a a wellestablished food web going in there now my fish really don't have to get fed very much at all because it's all like a self-contained food web going on in there but uh my main Guru it's it's hard to say I think my main Guru just if I were asked who my main Guru is even though I'm not thinking about this kind of stuff nearly as much there a good chance it would be neem karoli Baba

whose picture is up there on the

alter that I've felt the most devotional

or like a like a deep connection with

neim karoli Baba than with uh any other

spiritual teacher even though I've never

met him a friend of mine actually did

meet neem cly Baba and I was just I was

just amazed you know I was like wow what

did what did he say and he my friend

told me the only thing he ever said to

him was um he had he had shaved his head

recently the friend and not NE Cy Baba

he he started being uh shaven headed and

Ne Cy Baba asked him he started shaving

his head that was the only thing he ever

said to him

personally so it was a little

disappointing for me you know it was

nothing profound just why did you start

shaving your

head

so I mean some people might be

disappointed that my main

Guru is not Buddhist but I mean I really

don't look I mean the Buddha himself is

so far in the past in the distant past

that you don't see him I don't see him

so much

as like an individual person he's like a

legend you know it's sort of almost like

soccer it's I mean he's probably more

legendary than Socrates maybe not quite

as legendary as Hercules but I mean he's

you don't really know for sure you know what he was like it's just you just get this vague image or at least I do because I'm not a dogmatist that just accepts whatever I'm told with regard to the Buddha because some of it's just unbelievable so

um and I just really don't have that much of a devotional bent like Tong Pulu you know or aan sha somebody like that they could be my Guru but um I really didn't have that kind of attitude as a terava Buddhist I still don't terva Buddhism you know it's not really Guru oriented you can you have dependence on a teacher as a junior monk you can have a teacher a venerable teacher someone

you

Revere uh so I guess that would be a

kind of Guru but I never really had a

terab Buddhist teacher who I considered

to be enlightened some of them were wise

I mean all of them knew things that I

didn't

know but um yeah I never really met

somebody that I consider to be a SAT

Guru or just you know sort of like the

absolute

personified neim Koli Baba comes close

to that he might be the he might be the

one

but even diogenes of cipa was not the

absolute personified and Father Fish was

not the absolute personified unless everybody is the absolute personified so I think I'm just going to move on to power's next question which is there's a DJ Buddhist monk in Korea who uses Buddhist themes and iconography in his music his goal is apparently to try to make Buddhism appealing to a younger Audi audience but some monks are arguing that this DJ Buddhist monk is making a mockery of the faith he's even been banned in some Asian countries from performing what is your take well I wouldn't be surprised if Burma is one of the countries that banned him there was uh this is back around 2012 it was uh I think he was guy from

New Zealand came to Burma like 2011 the floodgates were open all the economic sanctions went down you know Burma became sort of Quasi democratic and so a lot of westerners just rushed in and just were looking around for ways to make money you know it's unexploited capitalist Dream Land essentially or at least in their their idea they they went to Burma looking to make money and this guy set up a bar which is already kind of starting off on the wrong foot and then he put out this advertisement showing the Buddha wearing headphones kind of like a psychedelic colored Buddha wearing headphones and he want up

in prison for that because it's just

mocking Buddhism and in in a western

country you can do that kind of stuff

but in

Burma they don't put up with that [__]

you know it's like this is our country

we are devoutly Buddhist you come here

mocking our religion with that [__] you

go to prison or you get deported or you

get go to prison and then get

deported so yeah I mean I can relate to

the idea that what he's doing is

offering a kind of degenerate form of

Buddhism maybe with the idea that

degenerate Dharma is better than no

Dharma at

all but that is debatable sort of like a

lot of the stuff that goes on in the

west I mean it's degenerate Dharma

degenerate Buddhism and you say well I

mean for some people at least it's

better than no no Buddhism at

all but still

um let's see what is my take I guess I'm

giv my take right now aren't

I I can sort of see both sides but I

think I would have to side with the

traditionalists who are saying I mean

music in general is not good DH I

mean like anyone who is keeping eight

precepts shouldn't even be listening to

music C certainly shouldn't be playing

music or singing

um Mahayana Buddhism like is in Korea

maybe they've lightened up on the idea

that that music is wallowing in

sensuality and therefore should be

avoided

but yeah from a Terra point of view yeah

I mean he's he's already started off on

the wrong foot by becoming a DJ playing

Buddhist

music because playing music is not

dharmic from a Terra Buddhist point of

view which is one reason why Terra

Buddhist music tends to

suck because there's there's going to be

Terra of Buddhist music it's just that

it's kind of frowned upon it's

considered to be kind of you know bad

behavior and so you know it's not nearly as good as like Muslim music some Muslim mus is really nice so I guess I gave my take on that that I do think that uh devoutly Buddhist countries would be justified in Banning this guy but I mean I don't think that he should be punished or anything necessarily unless he just knows that it's against the law in Burma for example and goes ahead and does it anyway and then he's got to reap what he sewed so I'm just going to move on to the next question this is from The Three Holy

baskets and this is kind of an easy question even though I can't answer it very well which is can you do a video on the pandura debate and I'm not exactly sure what the pandura debate is I mean it may be that he's referring to the debate which was essentially the Second Great Council but if it's the pandura debate is not the second great Council then I'm not sure what the pandura debate is so I mean he may want to specify before I start going into a description of the Second Great Council which I kind of touched on in a recent Q&A maybe even the the previous one but uh yeah the word pandura I'm not exactly sure it's not capitalized either

so I mean theoretically it could be like a town or city or something where this debate took place in Ancient India maybe but I don't know so I'm sorry I apologize to the Three Holy baskets for not knowing what the pondor debate is unless it's the second Council that's my guess and uh if so then if the Three Holy baskets would be so kind as to verify my guess that yeah you're referring to the Second Great Council then I could give a discussion of the second grade Council but right now I think I'm just going to move on to the next question which is from cify and cify says could you share your

knowledge on how to make the daily

practice of sitting more consist

consistent well it's going to take

adiana it's going to take

determination that I mean if you're

going to get a daily consistent practice

of meditation first you should pick you

know at least one time per day when you

are most likely to be able to dedicate

that time to meditating for most people

it's usually right when you get up in

the morning or right before you go to

bed or

both so once you pick this time then you

stick to it you have to use deter

mintion you know even if you don't feel

like it even if you're not feeling so

good that day you know even if you know you just don't want to do it at all you still just have to do it if if you're going to make a consistent practice of it you have to have Adana which is determination you have to stick to it and no other person can really do that for you I mean if you're at a you're at a like a meditation center and they're going to like punish you you know you got the in some oldfashioned Zen monasteries where you got the guy with the stick then yeah I mean that would be a way of spurring you on to consistent meditation practice but I mean sitting

in a group is a good way of having

consistent meditation practice at least

while you're sitting in a group because

it's kind of I don't know kind of

mortifying to be the only person who

gets up and walks out you know everybody

else is sitting there for the full hour

you know assuming that it's lasts for an

hour you know so it it kind of makes you

ashamed be to be the first one to get up

and leave for

example but if you're by yourself then I

mean you have to

like I mean you have to be on your own

case you have to beat yourself with a

stick if

necessary and you just really have to

make this firm determination and if you can't do that if you're just the kind of person who just falls off the wagon easily then I'm sorry I mean nobody else can really make you do that I'm not sure about any life hacks that can compensate for not having self-discipline other than just gradually cultivating self-discipline and it may be that you fall off the wagon so many times that finally you get so disgusted with yourself that you just can't stand living with yourself so that you're willing to really change and start doing it so

yeah in my case um I don't know it's

just I just meditated a lot especially

my first 10 years as a monk I mean I was

probably averaging like six hours a day

of meditation my first 10 years as a

monk so even my first 20 years it was

probably averaging out to like four

hours a

day that probably wouldn't even include

walking

meditation just sitting

there so in that case I just it's like

my duty I was was a monk before I was a

monk I really didn't meditate very

consistently but after I became a monk

it's like this is my job this is my

sacred Duty you know I can't just [__]

around I don't want to just blow it and

waste it and become like a Shameless

sloppy

monk so that was really the main thing

that got me behaving was actually being

a monk and just being revered by the

people as a kind of holy man and not

wanting to be a

fraud so so there's that possibility

that's the only way you can do

consistent meditation is by being

ordained as a monk maybe you could go

for that and I'm going to move on to the

next question this is from

files and files says you've probably

been asked this before but I was

wondering what your opinion is on casual

drinking and I don't mean water or milk

do you ever drink and the fact is yeah I

do drink alcohol sometimes in fact I had

a shot of B

over ice with a little bit of orange

bitters on it just last night helping me

unwind after

work so the thing is drinking alcohol in

and of itself is not necessarily

immoral I mean Jesus drank alcohol

apparently for

example and no Socrates could drink

anyone under the table and he was

considered to be you know the the wisest

of the Athenians the wisest of the

Greeks according to the Oracle of

Deli so I mean just drinking alcohol in

and of itself especially if it's small amounts like last night it was like a shot of whiskey I rarely get drunk it does happen occasionally I have gotten drunk since I stopped being a monk but um in one time I spectacularly puked my guts out as a result of that so I mean it's breaking a rule you know it's breaking the fifth precept by drinking alcohol and a monk is breaking a rule even if he just takes some cough syrup that has some alcohol on it or he drinks some fruit juice that has started to ferment in the hot weather or or take some kind of medicine that he doesn't

know has alcohol in it until he takes it

and he tastes the alcohol he's still

broken the

rule and I mean I had a a friend a burm

monk when I was in Burma who was

repeating some sermon that he heard

about drinking alcohol how it was

somebody was dared to break one of the

five precepts so he figured drinking

alcohol would be the most minor of of

the five precepts which it pretty much

is it's you know the least you know it's

it's fifth on the list fifth in

importance

essentially and so he said well I'll

drink alcohol so then he he gets drunk

and then he goes out and starts raping

and killing and stealing and winds up
breaking all five and that's sort of
like the justification for not drinking
alcohol if you get drunk of course your
inhibitions go down you become at least
most people become stupider you know
it's like it's like the the connection
between the your higher self so to speak
and just you know the the ego that kind
of gets muddied or severed even in some
people I mean some people just become
monsters when they get drunk I one of my
best friends in high school and college
he was like richy Cunningham I he was
just
cleancut this this really good guy you

know his father was a police officer he

was raised to be really just polite nice

guy but when he got drunk he just went

wild and some people it's like they have

lots of

inhibitions and the alcohol kind of it

removes the inhibitions and all this

repressed stuff just splatters outwards

a lot of people are like

that especially certain quiet guys with

like a really intense look in their eyes

that you don't want to be around them

when they get

drunk so yeah I do drink occasionally I

have a few times gotten

drunk but I I like the taste of beer

sometimes you come home on a hot day and

a cold beer goes down you don't want to drink something sweet you don't want to drink coffee which will just keep you up at night you I don't want to drink just plain water just a cold beer goes down really nice so it is breaking a rule but whether it's it's immoral or not depends on you know how you drink and why you drink how much you drink that kind of thing so I'm I'm kind of a a renegade I guess and I'm just going to move on the next

question this is also from files and he says in older times especially in China many Buddhists including monks and sages were also daoists mostly I've only heard

of Zen or Chan Buddhists that were also dsts but I'm curious what your opinion is on this is it possible to combine or even syncretize dosm with terrible V and Mahayana personally I find the da Jing and the xang Z absolutely beautiful enigmatic text infinitely filled with wisdom much like some sutas so I was wondering to what extent one can utilize both well yeah you can be an Eclectic I mean you can combine Christianity with Buddhism you can combine Hinduism with Buddhism obviously it's already combined Hinduism and Buddhism I mean there's a lot of overlap between them dosm there's even a theory that Lau was never a historical Chinese person but was like a

garbled version of the Buddha which would make Daoism a kind of garbled version of Chinese Buddhism but it's pretty clear that Zen Buddhism did really adopt certain Dost ideas and attitudes and daoists probably accepted some Chan or Zen Buddhist um ideas and attitudes so yeah I mean dosm if you read the text I mean there's not a whole lot of Dogma that is going to interfere with Buddhism dosm is very kind of diffuse it's just sort of I I don't know what the word is I mean it doesn't really set down any hard rules you read the da Jing or the jangu it's I mean it doesn't have like this

systematic philosophy like terraa

Buddhism does and so they can fit

together fairly well without a whole lot

of conflict going on or contradiction

something like Christianity and Buddhism

there's going to be considerable

contradiction and you're just going to

have to pick What attitude to take or

else you can just be like a

muddle-headed person and adopt two

mutually contradictory attitudes or or

points of view a lot of people do

that but dosm really doesn't have any

hard philosophy at least not in the the

two main texts of it where there's

there's much to be in conflict with

Buddhism and so you can adopt more of

this kind of a mystical intuitive approach which the Chinese generally did anyway with their Buddhism and I don't think there's any problem so I mean Terra and DSM it might be a little harder fit than Mahayana and DSM Mahayana is just kind of more kind of diverse with regard to what it's willing to accept than than Terra is but I really don't see anything in the ding that's really contradictory I mean I'm sure there's a few statements in there that could be interpreted uh as heresy from a Terra Vaden point of view but yeah I mean some of it's really profound

like one of my favorite verses of the

the ding I've probably recited it more

than once in these Q&A videos is he who

follows learning increases day by day he

who follows da decreases day by day he

becomes less and less until he has

attained to

non-action with non-action there is

nothing that he cannot

attain and I mean you could call that I

mean if that were found in in a poly sua

then I don't think many people would

have much difficulty in believing that

the Buddha himself actually taught

something like

that so yeah dosm is so devoid of any

concrete dogmatic philosophy that I

think it can be superimposed on Buddhism
fairly
easily so I'm just going to move on to
the next
question this is from rakasa and rakasa
says following up on the explanation of
paa's atmology would you explain the
etymologies of wiana and
SAA since they also seem to be based on
the same verb as PA but are samsaric
Gates rather than Transcendent of Sam S
yeah so pa uh which generally is
interpreted as wisdom in English or
understanding and then You' got
wiana which is usually translated as
Consciousness in terraa although

interestingly in Mahayana I think and I think in Hinduism it has a different it's it's almost means the same as perception it's it's sort of like this indiv visualist like consciousness of something in particular where it's it it involves like discernment or distinctions or some such and then you've got SAA which means in Terra Buddhism perception and they all have that NY in them and that NY means knowledge it's it's based on the same Proto indoeuropean root as the G in gnosis or the Cano in Canal you know the GN the the KNN in English and the JN in in Sanskrit which just becomes like n n with the tild over it in poly you know

it's all it all comes from some prehistoric word that means to know it means knowledge knowing so PA is literally it means fourth no forn knowledge kind of prognosis know that PA in poly has the same meaning as the like the English or Greek prefix p r so it means kind of a forward kind of a thing and it means wisdom or understanding in general wiana the V at the beginning it means separateness so it's like apartness so technically it seems like the Mahayana interpretation or the Hindu interpretation of wiana would be more in accordance with the literal meaning of

the word which means sort of like aart

knowledge it's sort of like

distinguishing whereas somehow in in

Terra or early Buddhism in general it

just came to mean Consciousness in

general so maybe the vi was interpreted

just as like an intensifier rather than

with any um connotations of like

apartness or

distinctness and then

SAA um that is perception and the the

Sun the San or s m in poly has the same

atmology as Co n in Latin you know it

means like with or together so it's like

with knowledge with know

Sona um and really it's it's doesn't

seem to make a whole lot of sense

calling it SAA I mean they could have all originally been practically synonyms but just the literal interpretation of a word I mean the the real meaning of it as it is used can be radically different like the word understanding in English I mean you're not standing under anything I mean it's just it's the the emology does not help in understanding what the real meaning of the word is and so it's it can be that way in with regard to wiyana or SAA or or any of these words I mean all of them have the root which means knowledge or knowing in it but they've got different prefixes which might just be added on there just

to distinguish different kinds of

knowing so let's see since they also

seem to be based on the same verb as paa

but are some saric Aggregates rather

than Transcendent of Sam

Sor um kind of although like like I keep

saying there are at least two texts

texts in ter a Buddhism in the sutas

that

identify nibana the ultimate as infinite

Consciousness the upanishads also go

with the idea of Brahman as infinite

formless

Consciousness although I don't recall

what the Sanskrit word for Consciousness

would be in the upanishads it might not

be wiyana it might be something

else so it's just kind of arbitrary word juggling I mean words themselves really don't have much influence on the actual thing they represent um unless you're just the person who thinks that words actually determine things like I guess the Greeks some a lot of the ancient Greeks believe that but I'm uh digressing into weird territory and so I'm just going to move on to rasa's next next question here which is I have read that it is an offense in terado vinia to ordain someone with eczema however you have mentioned in the past that some ordinations remain valid even if doing

so is an offense for the ordaining monks

since I have eczema can I be validly

ordained if I persuade some monks to

willingly make the offense well I kind

of had eczema it wasn't really eczema

but I do have a tendency I've got like a

searc skin type so I get like searc

dermatitis fairly easily if I don't take

a bath for more than just a few few days

I start breaking out in like a rash

which is sort of like an autoimmune

allergic reaction kind of thing to like

the bacteria that live in my skin

oil or to the waste products of the

bacteria that are living feeding on my

skin

oil and I was ordained it's like the way

I did it just so that I would have a clean conscience is I kind of used bathed regularly and just kind of used uh like dermat Dermatology cream I don't skin cream to kind of clear it up so that at the time I was ordained I didn't have any symptoms of it but you if you do get ordained with eczema for example you're still ordained it's a minor offense for the monks who ordain you but it's still a valid ordination I remember when I first came to Burma I was staying at this Monastery that a lot of monasteries in Burma will do temporary ordinations it's called d ordination where someone will come and be ordained

for like a week or two weeks you know they've got some vacation time or it's the New Year's celebration which lasts about a week you know they'll they'll come and they'll be ordained and then they'll just disrobe after a week or two or a month or whatever and there was a monk at the monastery who literally had leprosy I mean what at first when I first saw his arm it looked like like pizza on his arm it was just like open ulceration on his arm and uh at first I wasn't didn't know what it was I'd never seen leprosy before at that time there's um I guess leprosy has pretty much been cured now but at the time when I first went to Burma in the early 90s you could

still see people who who were were lepers essentially and he was ordained as a monk and uh it was maybe a minor violation for the monks there who ordained him but he's I guess he wasn't a legitimate monk there is a of diseases that you're not supposed to have if you're being ordained and you have to answer that you don't have them at the ordination ceremony which was the main thing I didn't want to lie at my own ordination ceremony so I at least made sure that I didn't have any symptoms you know I had the potential maybe but technically I guess eczema and cber schem dermatitis aren't the same but I

mean eczema it just means like a skin disease you know if you got like an unsightly skin disease it's going to scare villag

you know the main purpose with regard to something like that is you don't want a monk who's going to look like some kind of scary monstrous kind of being you know like a lot of people are afraid of of leprosy I mean especially in a culture in a time when leprosy is a is a thing people are kind of afraid of that they don't want to be hanging out with someone with Leprosy although the official reason given in the text is that the Buddha's personal physician was jivaka the Doctor Who was such a good

doctor he could cure anything he cure things that people can't cure even nowadays and so monks or people with these diseases were joining the S just to get treated by Jiva because he was treating them for free because they were monks and so finally there were so many like people with diseases getting ordained getting cured by Jiva and then just dropping out because they really didn't have a spiritual vcation that the Buddha made a rule that if you have this any of these diseases which includes epilepsy leprosy like I mentioned I think tuberculosis is on the list um the skin disease

one few others I think I think possibly even asthma is on the list if I remember correctly that um you're not supposed to be ordained but it's one of those things where even if you are ordained it's I mean it's it's a valid ordination unlike uh if you're not human and you get ordained or if you're like a unic you don't have a set of balls you get ordained as a monk it just doesn't apply at all it's not a valid ordination you're still not a monk so yeah eczema would be one of those where if you are ordained it is a valid ordination even though it's a a minor offense and I mean the tricky part is you are question questioned at your

ordination and you are asked if you have these diseases and you're supposed to say you know Nati band you know I don't I don't have benal sir and I mean I certainly didn't want to start off kind of on the wrong foot at my ordination by lying so at the very least you could tell them that you do have this and then you know if they're if they are already forewarned that you do have it it's not really a lie because you do not have the intention to deceive in order to lie you have to have the intention to deceive another person and so if they already know that you do have this and you're just saying I don't have it in poly

during the the ordination ceremony just

for the sake of the formality of it then

uh I mean that's that's better than than

like telling a deliberate lie your own

ordination

so yeah you could be validly ordained

with with

and so I'm going to move on to the next

question this is from Romeo and we've

been going for 2 hours now by golly

although we are uh at least two-thirds

of the way through so this isn't going

to be any record-breaking long one

although these these q&as tend to be

very long and

uh some people have complained about how

long they are but I'm not exactly sure

how to answer these questions in a short form I guess I I should just do more short videos on different subjects maybe I could just answer each question as a separate video that just really blow out my algorithm I think anyways this next question is from Romeo and Romeo says even though I'm not a Christian I enjoy the Serenity Prayer God grant me the serenity to accept the things I cannot change the courage to change the things I can and the wisdom to know the difference for it's sucin wisdom can you recommend a similar equivalent a suda Mantra Etc in Buddhism for accepting things in life with

equinity um and I was I've been thinking

about this I cannot I cannot think of an

example of something that is similar to

this I mean first of all no prayers in

Terra at least none in the texts so I

mean that's

out

um I mean why not just go with this I

mean

you don't have to include the god

word and just grant me the serenity but

then who's doing the granting I guess

may I have the serenity to accept the

things I cannot change the courage to

change the things I can and the wisdom

to know the

difference there you go it's sort of

like a blessing on yourself in a way

sending meta to

yourself but I cannot think of any

anything really similar in Terra maybe

you could like read through the D a and

find a verse that comes close to

it um but it wouldn't it wouldn't be

real super

close so I do apologize to Romeo for not

really being able to come up with a

terraa Buddhist a poly poly equivalent

to the Serenity Prayer which I think uh

is attributed to St Francis of

aisi but uh yeah I mean if you really

like it just maybe you could just do the

English may I have the serenity to

accept the things I cannot change the

courage to change the things I can and

the wisdom to know the difference I mean

it works I mean I'm collecting enough

that I can accept wisdom from from

other other uh systems other schools

other

religions

so

see yeah I one of my great comforting

thoughts was actually I think I ganked

it from Christianity I think it's

something from the something from the

New Testament but now I can't even

remember what it was so I'm just going

to move on to the next question here

this is from

Robert and Robert says I have to write an essay on a question based on metaphysical or epistemological themes in either Aristotle deart libnet lock or Hume for my University course in the history of Western philosophy what would be some interesting things to discuss especially if I can incorporate some early Buddhist thinking while still keeping it focused on Western philosophy well the first thing that came to mind is that David Hume actually had a kind of theory of anata which was in his first magnum opus his what the tretis I think it is so I mean obviously I mean he was

saying that there really is no self

there is no unified self that is really

is just like

perceptions that are arising and passing

away so it's it came very close to to

Buddhism uh he kind of backed away from

it later on partly because he got a lot

of push back from it and uh also partly

because it was really hard for him to to

explain you know if there is no unifying

self then how do the you know how do

these perceptions arise you know

subjectively you know just in this one

person even though he's saying that

there really is no person at least not

subjectively that there is no abiding

essence of a person's mental

states that is just sort of like in Buddhism is just this flux that is changing every moment so I mean if you wanted to get some Western philosophy with a a Buddhist flare to it you could uh write something about hume's theory of no self which is in his his first major work which is his tretis um another one that is possible is like libet's monadology um I mean it's not really a Terrain idea but it comes very close to like yoga charara Mahayana Buddhism where in in you know each everything in the world is is this monad you know it's like an atom and the atom reflects the

entire universe you know each atom is is self-contained it has no windows and so you could just have one of these atoms and all the rest of them could be could disappear these monads and that that that one remaining monad would be oblivious to the fact that everything else was gone because there is no real interaction it's it's sort of like in yogachara Buddhism they teach that you know there there is no physical matter and we're just kind of dreaming our reality through the power of Karma and it's just through like the infinitude of all the beings in the universe that we just happen to to like interact we dovetail our Karma dovetails with with

the karma of other beings so that we can seem to interact when ultimately there is no real interaction so those are the two main kind of Buddhist ideas one is Terra Buddhist like hume's idea of no self and uh and also lebit is Mony which is just this weird idea I wonder if lebit actually believed in his monod ology because it's such a bizarre kind of theory of reality but uh yeah i' I'd leave day cart alone he was not a particularly daric person as far as I can tell not that he was a bad person it's just that his ideas were just going a very

different

direction so I guess that's my two

suggestions hume's idea of no self which

is found in his his first major work his

tretis or maybe leit his monadology as

uh I don't know kind of as a kind of

solipsism and so I'm just going to move

on to Robert's next question which is he

says maybe a response to day carts I

think therefore I am yeah I guess you

could refute

dayart I mean even uh what's his name

beran Russell yeah he I mean he was he

was already critiquing day carts I think

therefore I am coito

ergosum where yeah I mean he's he's

saying that's that doesn't make sense

that doesn't really hold water you know you you could just say thoughts arise so there is no I think therefore I am it's just if thoughts are arising then there I mean it's kind of like what Hume was saying you know you could just say the thoughts are arising with no self as a kind of vessel for the thoughts so that's a possibility I suppose it' be more of a reputation of decart than you know really trying to like I mean certainly shouldn't advocate for it not as a good Buddhist anyway and so I'm just going to move on next question this is from Alfred who is different from Fred who is sometimes

goes by the name of Alfred this is a totally different Alfred and Alfred says I saw a video where these Chinese Communist Buddhist monks are apparently worshiping the party flag religion is tolerated in China as long as the party comes first which is why you see the general secretary's picture in churches some monks are even registered as communist members I guess when there's power and money to be made even monks become a business as a former Buddhist monk how would you reconcile this if you were that position would you go along to get along try to fight the system or just leave all together well if I were a Buddhist

and let's say the Burmese government
which they wouldn't do because they tend
to be at least superstitious Buddhists
you know they they do they do not deny
dhama even if they don't follow it very
well um and if if they somehow through
some weird you know you have this the
the military dictator just kind of goes
psycho you know he has like a Nero
moment or something and says you know
all the monks have to to to bow down to
me
um yeah I think I'd probably leave Burma
and if if I was Burmese I think I'd just
go out into a remote Forest area where
the government generally doesn't have

tentacles reaching that far and I assume

even in China there are like remote

areas where a monk could live and

hopefully he won't be living there and

get a reputation for being like some

Sage which will then you know as soon as

the word spreads to the the authorities

you know they'll have to go and

interrogate him or something because

they don't want him you know making

making

trouble but uh yeah I mean there's

there's not much point in being a

Buddhist if you're going to be

worshiping the Communist Chinese

flag I mean different people become

monks for different reasons maybe they

just want to live an easy life maybe they think that um you know the benefits of being a monk will kind of compensate for the you know the detrimental effect of of worshiping this flag in order to keep the government off their back but yeah I mean in vinia there is a a rule where the monk says or where where the Buddha says monks I allow you to obey Kings and the main reason for that in the in the text according to the context of the story was that the King was decreeing an interc calorie month you know this this year the month there's going to be 13 months instead of just 12 which you have to do with the Buddhist

calendar the ancient Indian calendar

because it's based on the moon more than

on the

Sun

so I mean you could sort of use

something along those lines it's like

you know the the government says we have

to worship this flag at least we could

sort of bow down to it just because I

mean we're just obeying the law and we

don't give a [__] about the flag

necessarily it's just we are re IR ired

to do it outwardly even though inwardly

it's just we're being mindful of the

bending and you know the pressure of of

our knees and our forehead against the

floor and all

that but uh I think if you read the Wii
MAA and you're you're hearing about
these these great arahant monks in in
like ancient early medieval Sri Lanka
who I mean they wouldn't they wouldn't
do that stuff they they'd rather just
get tortured to death than you know sort
of Sully
dhama by putting it the same level
as xiin Ming Shin
ping or the uh communist Chinese
flag so yeah I have read a lot about or
seen a lot about China how they're
they're actually like redacting parts of
the Bible to make it more in accordance
with Chinese communism and yeah they're

taking down like crosses from the altars
and Christian churches and putting up a
big picture of chairman shei that kind
of thing which
is yeah I mean I don't really do well
under situations like that there's a
good chance I might wind up being the
ones who got tortured to
death anyhow I'm just going to move on
to the next question which is from
ruy and ruie says what are your thoughts
on upspeak from a domic perspective
considering that utter attention should
be paid not only to language but also to
enunciation and I assume by enunciation
is essentially the same as
pronunciation and upspeak I've never I

don't not I'm not familiar with the term it's not part of my working vocabulary I know what up means and I know what speak means but upspeak I mean I I'm not familiar with the term so what are my thoughts on upspeak From adamic perspective considering the utter attention should be paid not only to language but also to enunciation so it seems that upspeak might mean like you have to have exactly perfect pronunciation and there is some of that in terraa Buddhism when monks are reciting a formal Act of the S where if you pronounce the dhama or

you pronounce poly incorrectly in accordance with burmes tradition and burmes have weird pronunciation but if you pronounce you know like a b instead of a p you stutter your words and say a word wrong that can invalidate the formal Act of the S so in Burma often they'll have three monks all reciting the same thing in the formal act just to make sure that at least one of them hasn't messed up the poly so that they're actually doing it according to the rules and um my teacher venerable Boku who was taught at a monastic School in the city of paku which is how he got his name pooku

Seattle um the pronunciation of ply according to the paku tradition is even weirder than the pronunciation of ply in ordinary Burmese tradition and I was told that he was doing so many ordination ceremonies like for these Don labah temporary monks during like New Year's week that he actually herniated himself using like the explosive frickative or just like you have to say like U an aspirated consonant like you know in in poly it differentiates between p and pH between B and BH between T and th and so forth and these H's have to be pronounced in order to do it correctly so it's it's

[Music]

like the way you have to pronounce this

likeo um he actually herniated himself

doing one of these

s kind of a things and I mean

really like an

Indian or like a Sri Lankan monk

listening to Burmese pronunciation will

just laugh at just how bizarre it is

Thai pronunciation also is pretty weird

they kind of mix p with b and d with T

so Buddha becomes

paa not in the the Spanish sense but in

a Thai sense and it's

just so I mean you have to pronounce it

correctly according to the tradition

that you're

in but I mean poly technically is a dead

language and nobody can know for sure

exactly how it was pronounced in ancient

times probably the sinal pronunciation

comes

closest um but like the M pron iation

the Thai pronunciation the Burmese

pronunciation the pooku pronunciation

they all have these

weird like

idiosyncrasies like in Burma Burmese

pronunciation of poly s is pronounced

like th like you don't say s you say

thanga and I I don't know why that what

happened unless maybe there was a king

that had a lisp you know 500 years ago

and it just became the the like the

Vogue the the fashion to speak with the

same lisp as the king or something I

don't know about

that so I mean you should get the words

right especially in a formal Act of the

S but what is right in one part of the

Buddhist world is going to be different

from what is right in another part of

the Buddhist

world

so those are some of my thoughts on

upspeak assuming that I understand

upspeak is I guess it just means like

being very hard-nosed with regard to

saying everything exactly

right and I mean that was um a big thing

for the brahans in you know vdic brahmanism that you had to pronounce the the hymns from the rig Veda and the the other vas perfectly when you were doing the the fire sacrifice CU if you stuttered your words or you slurred your words you didn't say a word right you had to start over and I think that was one of the theories about where the whole idea of karma comes from Karma means act like in a formal act like s Kama is a formal Act of the sa in po that you know it's like you have to do everything just right in order for the the ACT to be like skillfully

done so that's one theory about the

origin of the very idea of karma

although there's another theory that I

think think I might give a little more

Credence to is that the theory of karma

was part of some of the philosophical

systems of the prehistoric Indus Valley

Civilization which eventually got kind

of syncretized with with early

vadis or maybe not even so early anymore

around a little bit before the Buddhist

time so I aside from that I'm really not

100% sure what upspeak means so I'm just

going to move on to the next question

this is from Yuga

and uh going scroll down we still got a

few questions to go here yugao says my

first question today is to correct my

last the samyo I wanted you to correctly

explain and give examples of is rights

and rituals so it' be

silata so he says my opinion is that

there is no subconscious to begin with

oh I guess that's a different question

so let's just make a space between those

two Okay so so he wanted me to explain

the the samyo or feder of silata which

sometimes is translated as rights and

rituals but originally like you read the

ataka waga which is very ancient

Buddhist text one of the most ancient of

all Buddhist

texts archaic Buddhism pre terrain it

talks a lot about

cabata and it's saying that cabata is

isn't going to get you

enlightened the opposite of

cabata also isn't going to get you

enlightened

and terraa Orthodox terraa didn't really

understand this so if you look in the

commentaries what is this cabata that's

being talked about there they say that

cabata is doing really

absurd like ritual practices like

imitating the behavior of dogs or cattle

and clearly that's not what it means

when you're reading the ATA wagan it's

talking about cabata it's talking about

morality and observances so morality

would be any kind of act that has like a

a karmic um you know like an ethical

aspect to it so you avoid doing

something that is immoral or unethical

whereas an observance isn't necessarily

ethical at all like a monk having to

shave his head every two mons or two

finger wits whichever comes first at

least that much I mean there's nothing

immoral about not shaving your head

there's nothing immoral about having

long hair or also like you're only a

monk is only allowed to eat between Dawn

and

midday but there's nothing inherently

immoral about eating dinner in the late

afternoon for example there's not even anything immoral about eating something in the middle of the night it's just an observance so the ca part is morality you know not killing not lying not stealing that kind of stuff and the observances are just proper way of pronouncing the words in in an ecclesiastical act you know shaving the head the robes being a certain way that kind of
stuff and clinging to that is called Sil parasa even if it's morality even just doing what is good if you're clinging to that and you're just worried about whether you know you're being good enough or whether what you just did was

right or wrong and I mean you're just kind of stewing over it then I mean that's like an attachment it's it's like an attachment to Sam Sara because these actions are all samsaric actions but it's certainly not just rights and rituals it is literally morality and observances and the morality is like the the rules of an ethical nature or practices of an ethical nature and observances are rules or practices that aren't necessarily ethical it's just like etiquette or this is just the way it's done kind of a stuff so clinging to it is it just messes you up and you should if you read

the the AA waga there'll be a lot of discourse on that I mean the ATA Waka even says that a monk should not follow rules which is just flies in the face of later developments in terraa with this immense code of monastic discipline it does mention the ptim Moka in the ateka waga but it's not referring to rules in fact it's it's a little bit controversial exactly what patim Moka originally meant it came to mean this codified rule or a set of rules 227 rules for monks but apparently before that it meant something else it was like on upos day that like the senior monk would give a sermon which was called the

ptim Moka just kind of a how to train

yourself kind of stuff and then

eventually it just came to me on the the

full moon and New Moon the monks would

just recite these

rules

so yeah so I guess I explain

that but you shouldn't you shouldn't

cling to even

morality you shouldn't cling to

immorality or immorality either you

shouldn't cling to anything but clinging

to morality and observ es is one of the

impediments to uh progress in DH so I'm

just going to move on to yuga's next

question which is my opinion is that

there is no subconscious to begin with

it's just lack of mindfulness on part of

them mundane actions being so habitual

what do you think well I mean if you're

not being mindful of it you're not fully

aware that it it's there which would

make it subconscious I mean the way

Karma works I mean that has to be

subconscious if you're not fully aware

of how how karma is working but karma is

mental States you know so your mental

states are conditioning your reality

from one moment to the next and you're

not aware of that happening so that

would be a

subconscious or latent tendencies that

you know you have this latent tendency

to behave in a certain way but it's not being like stimulated it's just kind of lying dormant so that also would be a kind of subconscious mind but it's like the the mind that is creating your dreams at night with the symbolism there is dream symbolism Freud was actually right about that there is dream symbolism and you might not even get the symbols that your own mind is Conjuring up like my favorite example of that is the Australian monk friend of mine who was sort of thinking about disrobing and he eventually did and he had this weird dream and he didn't understand this dream when he was telling me about it

and it just clicked for me immediately I knew exactly what it meant that he was in this canoe with like three gorill and he's just having to paddle around and around the middle of this lake with these gorillas who are just sitting there very peacefully but he knew that if he paddled back to land those gorillas were going to just jump out and run a muck and so he was just kind of Trapped just paddling around and around in this this canoe with these gorillas and I mean it was pretty obvious to me like According to Freud um water in dreams usually represents Spirit you know it's sort of the religious life the spiritual

life

Dharma so him being in that canoe was

like him being a monk him him living the

holy life so to speak and those gorillas

were like his latent Tendencies you know

his

defilements that if he went back to land

and dis robed they're going to run a

muck and he didn't even get it I mean it

was his own dream his own mind conjured

it

up but getting back to yugao here in

this Theory there is no subconscious to

begin with I mean I think until you're

fully mindful until you're fully

enlightened there's going to be aspects

of your mind that you're not aware of

partly because that you identify people

in general identified with their ego and

the ego is not all there is to the mind

it's just the ego is the part that is

like self referential and thinks that

that's all there is but there's all this

other stuff like the the dream symbols

for example or Karma at a more

metaphysical level that we are not aware

of and there is this interesting theory

that a fully enlightened being would

have no subconscious mind I mean he'd

just be mindful of all of all of it

going on but until you reach that stage

there's going to be aspects of your mind

that your ego isn't aware

of and unfortunately Terra Buddhism

really doesn't have much of a theory

about subconscious mind

I think they to some degree the Abid

Scholars dropped the ball on that

one so I'm just going to move on to the

next question this is from Joe do and

Joe do says why do you think such a

highly Advanced being as aan cha

suffered such a plight many people

nowhere near his level don't suffer such

things and what he's referring to is

that aan cha had diabetes I'm pretty

sure and had went into had like a

diabetic stroke and just became like a

vegetable the last several years of his

life he was essentially like a drooling vegetable being pushed around in a wheelchair and see it's it's it's uncertain to me that he really was suffering I mean it was it was like he wasn't there anymore it was just like this drooling body with I mean the spirit of aan CHA might not have even been there anymore I mean it was like the the mental processes of aan cha his karma so to speak I mean it's I don't I don't know enough about what it was like being around aan sha after he had the the stroke or whatever it was that made him become this vegetable um whether he had any Lucid moments at all I'm not aware of I

mean but I mean when he was in like the vegetative state I don't think that he was suffering and it might be that it just he just wasn't there he was off it may be just going with the idea of a a spirit his Spirit may have just left his body May during Lucid moments may have returned

briefly

but um yeah I mean neim cly Baba who who also was very Advanced spiritually he also suffered a kind of diabetic stroke um and died but he it for him it happened fairly quickly and if you read ROM doss's book about him Miracle of love stories about neem curly Baba which

I highly recommend he apparently was

like dropping hints that he knew he was

going to die soon but nobody wanted to

take the hint because they didn't want

to think about that you know because he

was their Guru and they were you know

devoted devotees and all

that so it could be aan cha suffered

such a plight just due to his karma I

mean I mentioned before mahog galana was

literally beaten to a pulp according to

tradition and he realized that it was

his karma he escaped the first two times

but they kept coming after him and so he

realized that it was just inevitable

that it was going to have to happen so

the third time I he just let them beat

him to a pulp because it was some

previous comma that had to work itself

out and presumably that was the case

with aan cha also although whether he

was suffering or in misery or anything

I'm not so sure about that because it

may be that I mean after he became the

the vegetable in the wheelchair there

was just really it was just like an

empty shell still metabolizing like a

someone in a coma kind of but I really I

really don't know enough about what aona

was like after he had that attack

whether he he was loose it at all or

whether he was just out of

it so I'm just going to move on next

question this is from covac and Cad zida
and seac and CAD zida says psychedelics
can induce mystical experiences doesn't
this kind of debunk all of spirituality
as it shows that these states are just a
result of brain chemistry thus
ultimately a result of a materialist
framework and I would say no it doesn't
it doesn't debunk that at
all I mean first of all let's say that
you're not even a materialist then
there's no brain chemistry other than as
a perception and the only brain
chemistry anybody has any awareness of
is a
perception so you have a perception of
taking this drug which I mean going with

somebody like Mary Baker Eddie would say
that's just it's a kind of placebo
effect that you take the drug fully
believing it's going to have that effect
or and also the people around you may H
may have that expectation that you're
going to get high from taking it and
it's just it works as a kind of gimmick
like terot cards or Ouija boards or
something so that's that's a possibility
I mean it's I mean for coaction CI Z now
to say that that if you take a drug it
affects your mind that that debunks all
of
spirituality that I mean that's that's
just

weird and it's it's doesn't even show

that these states are just a result of

brain chemistry I mean your brain

chemistry assume for the sake of

argument that we have brain

chemistry so I mean your brain chemistry

does not have the job of causing you to

experience

reality your brain chemistry has the job

of keeping you alive long enough to have

babies preferably in such a way that

your babies live long enough to have

babies of their own I mean just going

with like

Darwin

so your brain chemistry is not your

brain is not designed for you to

experience reality it's it's I mean if
if you were fully enlightened that would
probably be uh counterproductive from
the darwinian point of view of survival
of the fittest if you're an arant you're
much less likely to have
babies so I mean just because you take
something and it disturbs your brain
chemistry in such a way that you
actually see reality more clearly you
know it it it like it it messes up the
delusion so that you're actually able to
see through the delusion to some degree
I mean even if there is such a thing as
material substances and brain
chemistry there's nothing debunked at

all so you take a drug that messes with your brain chemistry and your brain chemistry is not designed to experience reality you do not experience reality even mainstream science says that the stuff we perceive in our surroundings is not ultimately real or at the very at least it's radically different from the way we perceive it so then you take some drug that interferes with natural brain chemistry and it in some cases it'll cause you to see more clearly so yeah that's it doesn't debunk anything really even from a materialistic framework it still doesn't necessarily debunk anything because even

materialists admit that your brain

chemistry I mean the purp of it is not

for you to experience Ultimate

Reality so I'm just going to move on to

seov action cot zina's next question

what do you make of the 16 steps of the

anapan Sati suta which is majaya number

118 the instructions seem not to make

much sense well as it turns out I happen

to have venerable Nano and bod's

translation of the maim minaya right

here and it just happens to turn out

I've got a bookmark

right at the

anapan and I have to agree I never had

much use for the

anapan and even the instructions in the sa patano which are very similar with regard to mindfulness of breathing it's just the instructions are not good instructions like for example let's see even with regard to the very first part breathing in long he understands I breathe in Long breathing out long he understands I breathe out long breathing in short he understands I breathe in short or breathing out short he understands I breathe out short he trains thus I shall breathe in experiencing the whole body he trains thus I shall breathe out experiencing the whole body he trains thus I shall breathe in tranquilizing the body

formation he trains thus I shall breathe

out tranquilizing the body formation

it's like nobody should meditate like

that if you're doing if you're doing

mindfulness of breathing even just

breathing in breathing out I mean even

that's kind of overdoing it in my

opinion it may be good as an elementary

practice but it's like I breathe in long

I breathe I mean you've got I in every

single breath I mean what good is that

from a Buddhist point of view and then

it continues it's like I shall breathe

in experiencing Rapture I mean why would

anybody try to set themselves up like

that I mean it's it's it's it just is

not good advice iice he trains thus I

shall breathe in experiencing the mind

but while you're breathing in you're

thinking all this stuff I mean it's not

good advice in my opinion he trains thus

I shall breathe in contemplating

impermanence but it's it's like

whoever like came up with the finished

version of that

sua is like they

used language I mean they could have

explained it much more clear

or much more

effectively but I mean they've got it

all like in the future tense I will

cultivate this and I well while you're

breathing in and out you're supposedly

doing mindfulness of breathing and

you're thinking there I will experience

Rapture while you're breathing I mean

what is the point of that it's like if

you're doing mindfulness of breathing

you're supposed to be mindful of the

breathing and then whatever happens let

it

happen so yeah I I've never had much use

for the sua and I kind of doubt that the

Buddha would have taught such a kind

of I don't know it's just sort of

clumsily it's like a clumsy attempt at

explaining the progress you make while

doing mindfulness of breathing but in

reality in all likelihood you're just

doing mindfulness of breathing and stuff like the Rapture and the awareness of impermanence and so forth arise as a kind of insight or just they arise spontaneously it's not like you're trying to make yourself do this stuff cuz I mean just about any meditation Master is going to tell you to stay away from I mean thinking a lot for starters thinking in the future tense thinking about yourself I will do this I will do that I am breathing in short I am breathing in long it's just it's just a clumsy attempt at explaining this stuff and I don't know how such a clumsy attempt wound up in the text unless I'm just grossly misunderstanding

it so what do I make of the 16 steps in
the anapan city sua um yeah I don't
really value that advice at least it
doesn't work for
me it might work for other people and
that's fine it just doesn't work for me
and it's I'm skeptical of how authentic
a teaching like that would be supposedly
coming from a fully enlightened being
who is
giving what seems to be really bad
advice with regard to how to meditate on
the Brea on on the
breath so I think I'm just going to move
on to covac cot Z's next question here
in majima number 108 Ananda is asked if

the Buddha Praises all kinds of

meditation Ananda says he did not praise

meditation on ill will sensuality sloth

and toror restlessness and worry or

doubt

the poly word used is Janna which means

the Buddha does not praise Janna based

on the five hindrances usually these are

considered to be hindrances to Janna but

this text seems to imply you can have

wrong janas based on these as well the

translators seem to have just translated

Jam as meditation what is your best

interpretation of what this word

actually means well literally the word

Janna means something like blazing or

illumination

and originally it probably just meant meditation and the four Jas were probably as I've said multiple times before just the four stages of meditation so I mean first JRE you're still thinking how is that a superhuman mental state so it got turned into a kind of superhuman mental state possibly by like scholar monks who are more interested in formulating Doctrine than in actually meditating themselves they really didn't understand it and so you wind up with meditation itself turning into a superhuman mental state like right concentration is the four Jas

which probably just meant right

concentration was you know the four

levels of meditation and then it got

turned into a superhuman mental state UD

manusa

dama so Janna originally like in the AA

waga a mon is called the J you know

someone who

meditates so probably John even though

literally it means something like

illumination um you know effectively in

in common parlance it came to mean just

meditation and then in terraa Buddhism

it became like these four superhuman

mental States and then in Abid dama it

turned into five and then four more

formless Jas were added as a kind of

annex to Fourth jna and then even higher States got added to that like cessation of perception and feeling or the uh signless perception of mind and so forth but I think in certain other schools of Buddhism J just meant meditation like the Zen School Zen is Japanese for the Chinese word chan and Chan is Chinese for the Sanskrit word Jan or John so it was just the meditation school it wasn't the school that does the four janas because as far as I know in Zen Buddhism they don't even have the concept of these four four Jas that are um mentioned so many times in the poex and always in the same R just stock

formulas so yeah Jonna probably just

meant meditation and then it got turned

into a superhuman mental

state so I'm just going to move on to

the next question here and we are

getting close to the bottom we are

getting close to the end here so it'll

be kind of a manageable three-hour long

I mean why watch you know the the sequel

to Dune when you can just watch this Q&A

instead there's no aliens or explosions

I'm sorry to say it would really liven

up the

q&as but uh some people like listening

to meet answer questions and God bless

you or well just bless you and just

non-specifically so the next question is

from Stellar Supreme formerly known as Liber lamb and Stellar Supreme asked this question in such I mean Stellar Supreme is is apparently a very cerebral kind of guy who uh may be even a little bit on the Spectrum or something who asks these cerebral complex questions and so he asked this question on the the Discord in the on the Discord server in the Q&A room and he immediately was kind of ridiculed by someone else saying you always ask these questions and the most confusing complicated way possible so I think he edited and changed it and then finally he just deleted his entire attempt and included

this this question uh below all that so this is like the final version of this question which is which did you find more enriching Peak meditation or psychedelics and that's fairly easy what I found more enriching was Peak meditation but psychedelics do have their advantages for example you can take a tab of acid for example I'm not suggesting anyone do this mind you but you could take a tab of acid and be fairly confident that there was going to be some significant effect happening within the next 30 to 45 minutes with meditation you may be renouncing the world going off into a cave struggling and floundering for

years before you experience anything

thing as profound as say an Insight from

an acid

trip but when you do get there first of

all it's more clear I mean your mind

isn't like under the influence of drugs

other than your own brain chemistry

assuming that we have any of that just

for the sake of argument let's assume

that there's brain

chemistry so um you know it's like

there's no doubts about it really like

after you come down from from like a

psychedelic trip especially you can

think well I was high and there's going

to be like all this distracting stuff

like the the Psychedelic colors and distortions and so forth that come with an acid trip which are not there in meditation I mean you're still straight and it's just you're just seeing everything with Crystal Clarity and you know it's like there's nobody there in a sense you know it's just like the mind is just like glass or a mirror or something so Peak meditation definitely is better but it's a hell of a lot more difficult and not as reliable unless you just got talent you're just a natural born meditator and some people are like that some people just sit down their first Meditation Retreat and they just

become like a

statue so yeah definitely my best

meditation was more enriching

than any Acid trip I ever took although

I might not have ever become a monk if I

hadn't taken psychedelics first because

it gives you like a glimpse of what is

possible you know it helps you to see

through the veil to some degree you know

it kind of destabilizes or disrupts your

ordinary unenlightened brain

chemistry so to

speak not that I'm advising anybody to

take psychedelics

so I'm just going to move on to the next

question this is from

Austin and Austin says what is your thoughts on Eastern Orthodoxy do you see any similarities to Buddhism and I really am no Authority on Eastern Orthodoxy I think most of what I know about Eastern Orthodoxy I read in like gibbons's Decline and fall of the Roman Empire and like early medieval history like Byzantine history that kind of stuff that's where most of the stuff I learn about Eastern Orthodoxy I've read a few of um Thomas Merton's books he he wrote some essays like on Mount AOS which is like a male only strictly Orthodox monastic uh I think it's like a little um what do you call it like an is not an

ismos like a little little thing of land

that juts out a peninsula that's it it's

a

peninsula um but really I haven't read a

whole lot of

um like Eastern Orthodox Saints who have

written like I've read a fair amount of

Catholic stuff you know I've read St

John of the Cross and and St Teresa of

aula and and like St Francis of aisi

that kind of stuff but I've never really

gotten into just because of you know

where I was born and the just cultural

reasons I guess got into Eastern

Orthodox Christianity other than just in

a historical context

but with regard to my thoughts on

Eastern Orthodoxy with regard to any

similarities to Buddhism well I mean

most

religions worthy of the name religion

other than just some sort of cult um you

know at the basic level of morality they

tend to be fairly similar you know don't

kill don't steal don't lie you know

honor your mother and father that kind

of stuff that's pretty much uniform

throughout most religious systems

so I mean there would be that similarity

also I have been told that some Eastern

Orthodox Mystics were essentially like

St John of the Cross or St Teresa of

Aila I mean they were Mystics and you

know they wrote about it there's a lot
of literature on Eastern Orthodox
mysticism where I mean they may they may
have been experiencing states that are
essentially the same kind of states that
ancient Indian Buddhist monks experienc
although of course they would interpret
them differently you know they'd have to
use Christian jargon instead of ancient
Indian
jargon so there may be enlightened
Eastern Orthodox monks or Christians it
wouldn't surprise me at
all especially after reading some of the
Catholic
stuff

so yeah I think that the main difference I mean it's mostly cultural differences and it may be like an Enlightenment Tradition at least for the The Heavy Hitters that have renounced the world similar to similar to Buddhism you know you've got two different levels you got the lay person and you got the the monastic or the renuncian which in the west people don't like that distinction but I mean that's just because they're egalitarian Americans that don't really like anyone being better than them kind of a kind of a situation ation but in like the older pre-ot schools of Christianity it was kind of similar where you had the lay

people and then you had like the well

you also had like the the secular clergy

who are just kind of like lay people

really and then you had like the the

monks the monastics that would just go

into a cell or go out into a Hut in the

forest and they would do a lot of

meditation what what a Buddhist would

call meditation so there are

similarities it's just that or

Christianity kind of has the cross to

bear so to speak of the all the Jesus

stuff and Jesus dying for our sins and

the only begotten Son of God Almighty

and all this kind of stuff that in my

opinion gets in the way of genuine

Dharma or Genuine spirituality I mean
you can still become enlightened as a
Christian so long as you don't cling to
this like if you're practicing what a
Catholic would call High contemplation
then you you're not thinking anything
and so at least while you're doing that
you're not going to be fettered by
clinging to these
dogmas and Buddhists cling to dogmas too
it's not just a Christian
thing so there are similarities I'm No
Authority on Eastern Orthodox
Christianity though so I can't really
get into a whole lot of detail but I
mean obviously at The Superficial levels
they're similar with regard to just

morality and so forth and then probably

at the higher levels I have seen enough

evidence that the Eastern Orthodox

church has had Saints and sages you know

similar to like meister eckart and St

John of the

Cross so I'm sure they've got their own

Enlightenment

Traditions so oh also I was told just

recently that uh the SE the the feast

day of St josephat in the Orthodox

church has has recently uh

recently occurred and St josephat was a

previous incarnation of the Buddha

according to the jica

tales but we don't need to get into

that so finally we got one last question

this is the last question and it's from

chases and chases says please explain

once again dependent Co rising and he's

just doing this to be difficult

because I mean the Buddha himself did

not really succeed apparently in

describing or explaining dependent core

rising in fact according to the legend

he was not even going to teach Buddhism

he was going to become like a Hermit

Pacha Buddha just go off and live in a

cave somewhere and not try to teach

dhama to anybody because he figured

nobody would understand dependent core

rising and now I'm supposed to describe

it I'm supposed to explain it

so first of all the 12 links were probably devised by monks who also did not fully understand dependent core rising of all the the monks all the Buddhists who have attempted to explain dependent core Rising I think the best job was done by venerable nagar who is not a terraa Buddhist although in his Mula ma jamaka karaka in which he puts forth his understanding of dependent core Rising he refers only to the older Buddhist texts and doesn't use any kind of references to Mahayana scriptures or any kind of mahayan ideas like the bodhisatwa concept so that is kind of an

introduction I guess what is dependent

Co arising well I mean the short form is

you know see this being that is this

arising that arises this not being that

is not this ceasing that ceases that's

like the short version of dependent core

rising and it comes closer to what the

gist of dependent core Rising is it's

dependent core Rising is how this world

of Multiplicity

arises it's you've got everything has to

have conditions you know everything that

arises in samsara is conditioned and

each one of these conditions

conditioning it is is also conditioned

so you have this infinitely complex web

of conditions and conditions and

conditions that really are are mutually supporting and they're not really based on anything they have no substance other than just the absolute which pervades everything sort of you can say even though it's completely off the scale and defies any kind of attempts at valid explanation so dependent core Rising I mean the 12 link Theory just assumes the reality of samsara and it's dependent core Rising is just how like rebirth occurs within the context of of samsara But ultimately originally I think dependent core Rising was explaining samsara not just what goes on inside samsara but how samsara arises and it

arises through

this you've got a

virtual web work of conditions that are

all creating this

illusion of like a wellestablished

universe but I mean this is so hard to

explain I mean the Buddha couldn't do it

how am I going to do

it but it really is it's it's sort of

like dependent core Rising everything I

mean it's sort of contained within the

name itself picha suup picha literally

means having relied on or because of Sam

is together UPA is

arising so it's

dependent is the padicha part Co is the

Sam and uh see picha in the up is

arising so it's dependent co-arising and it's like nothing arises alone it's always there's always this context it's like figuring ground where the context is is like the the ground that is sort of conditioning the figure and the figure itself is the ground for for other things and it's it's like there is no abiding Essence to any of it it's what um Nar called emptiness or voidness he said dependent core Rising is what we mean when we say emptiness because you seem to have these phenomena going on but they have no underlying Essence they are without Essence and it's just this seeming web workk of conditions none of

which has Essences but it's like they

are causing each other to appear to

exist in this weird way that neither I

nor GMA Buddha himself could really

explain very well or if the Buddha did

explain it nobody got it that was one

part of his teachings that few people

really understood which kind of bears

out his feelings uh in the legend as

soon as as he became enlightened he

wasn't he was just going to keep his

mouth shut because he figured nobody was

going to understand

it but it is like it's all happening now

it's not this chain of events you know

this cause and effect like the 12 links

Theory which is standard Orthodox Theory

even nagar had to include one chapter on the 12 links just because it was already established Dogma you couldn't like you couldn't like erase that part you know it was just you're stuck with it so you have to do the best you can which is what a lot of Christians have to do you know even though they might be extremely wise they might be Saints and sages but still they can't just dismiss all this Christian dogma that is found right there in the
Bible
so explaining dependent core Rising I think I must have at least one essay in my books in which I'm really trying to

do my best with a clear monastic mind at the time about what is dependent core Rising how exactly it works and uh I don't know if I can really do it justice after talking straight for three hours but I I I gave it a shot and and it's not easy to explain and the Buddha knew that it wasn't going to be easy and he went ahead and tried it anyway and I really don't think that there are very many people in this world who really understand dependent core Rising even though it is considered to be Central to Buddhist philosophy you know it's it's considered to be one of the most important aspects of Buddhist philosophy because it really

is like the theory of

everything so in a way it's it's sort of

like the Orthodox Buddhist uh attempt at

explaining The Theory of Everything

whereas my own Theory of Everything Is

the uncarved block with these virtual

statues that are kind of

mutually interacting and conditioning

each other so that would be like you

could try to think of it in that way if

it helps

any but it's it just

transcends rational thought I think I

it's I mean

it's the brain simply is not designed to

understand this stuff so trying to

understand this stuff with an ordinary human mind is it's sort of like trying to pound nails with a screwdriver or something so I guess I should just uh admit defeat on that one and call it good and that's it that was the last question so you guys all know the drill I don't know why I always wait until the very end before saying this because some people they won't listen to the whole thing and they'll say where where can I ask questions but where you can ask questions is down below in the comments and you can ask about practically anything who knows maybe if you ask something completely at random I still might be able to answer it

although generally Tero Buddhism meditation in general like Burma that kind of stuff ancient India you know how Buddhism began how it arose what the earliest Buddhism was probably like me personally this kind of stuff I can generally answer I know a fair amount about Western philosophy I know a fair amount about other Eastern Traditions like Hinduism a little bit about ISM um so if you have questions about that sort of thing feel free to to ask in the comments below if you have access to subscribe star you can ask there if you have access to the Discord server you can ask there and uh like And subscribe

if you have not done so already and be

happy

all right it looks like we're

recording therefore I say unto

you

hail welcome to question and answer

number

114 I am your host poob basa and

this is my beverage I will remove the

classy and sophisticated paper

umbrella take a take a little drink of

it and then I shall commence to

answering questions the leastwise I'm

fixing to start commencing at any rate

so the first question is from

RFS and RFS has asked the same question

twice because he asked one onto an older

Q&A after I'd already glean the

questions from the comments there so

then he asked it again on the previous

Q&A which was good thing to do I suppose

although I think I had already recorded

his the first version of his question so

he's got two versions of the same

question here which only counts as one

question and it is as follows venerable

sir I am traveling to Thailand from

America and it will be my first time in

a Buddhist country what is the proper

procedure for offering food to monks for

example if I cook steaks for the monks

do I need to w wrap them individually

cut them into single pieces question

mark and then the second version omits

the

stakes and he says I am traveling to Thailand from America and it will be my first time in a Buddhist country what is the proper procedure for offering food to monks is the food portioned wrapped individually then offered please help me to not appear like a barbarian and uh it's it's good that you want to offer food to the monks uh although it varies from place to place how exactly it is done um like for example sometimes in Burma there some places in Thailand also where people will offer only white rice into the monst Bulls when they go for MMS round and all the curry and non rice

food is just sent to the monastery which is kind of a strange way of going about it also some places in Burma uh monks will accept Curry like other other things besides rice and maybe like unpeeled fruit and so forth um only if they've got little little Curry cups on top of their bowl whereas other places everyone just dumps the food right in with the rice and so you may have to look around and see how other people are offering food in order to know how to do it you know in in accordance with the tradition in that particular area so like the first day you might just want to watch other people there who are offering food and then kind of imitate

them if they're only offering rice and

not offering anything besides rice other

than maybe like a banana or something

then you should go like that you the

monks may not appreciate you dumping

soup or fried vegetables or whatever

into their bowl if they're only

accepting

rice but it depends other places like if

I remember correctly in

Bangkok um when I went for alms round

there like in 1993

um people would offer rice just

sometimes in plastic bags they'd offer

Curry sometimes and I think I think they

would offer curry in plastic bags so

that when you got back to the monastery
or wherever you went back to to eat your
meal you'd have this bowl just full of
these plastic bags that you'd have to
like sort through and and also in in
Bangkok it's a common thing for at least
in 1993 for them to offer bags of water
too so you get these
little bags of just drinking
water so you might want to carry well if
you're a monk you'd want to carry a
shoulder bag or something uh some places
like in uh the city of Mona in Burma
around May and June which is mango
season the mangoes are ripe then you
have to carry a great big sack with you
to put all the mangoes in because

everyone's offering mangoes but with regard to offering the food um yeah my advice to you because it VAR IES from place to place on what is the accepted traditional way of offering food just go out and watch the first day and see what the other people are doing if they're only offering white rice then just you'll know the monks are accepting white rice or or they probably would accept like fruit that kind of thing but any kind of Saucy Gloppy stuff you know some some monks don't accept it in some places other places they accept it only if they've got Curry cups on them or you offer it in a plastic

bag other places they'll just have it

all dumped into their

bowl so I can't really say exactly what

would be the correct way although I mean

just etiquette I mean you take your

shoes off before you put the food into

into a monks Bowl so at least you should

know to do it Barefoot and do it

respectfully use both hands or if it's

something that really only takes one

hand you can just put your second hand

like on your forearm so that you're

still using both hands to offer it

because that's just like showing that

you are

wholeheartedly giving you know with both

hands and uh that's that's really all I

can think of at present but my main advice with regard to how to offer food properly watch what the other people are doing on the first day and then just kind of follow along with what they're doing so that you'll know whether to put it into a plastic bag or just dump it straight in or just offer rice and take the other stuff directly to the monastery that sort of thing so and and I do hope that you won't discredit us Western barbarians so I'm just going to move on to the next question and this is from chasz is and chasz is I think this first question might be rhetorical because I

kind of already answered it in the

comments to the previous Q&A but ask is

is says is China really communist they

look wealthy and

prosperous and I answered I had to

answer that question twice in the

comments because my first my first

answer just disappeared which does

happen on YouTube I'm not the one who's

doing

it um I mean technically China is

communist because the country is ruled

by an organization called the Chinese

Communist Party

but they're not purely communist anymore

because they realize communism cannot

compete economically with capitalism and

so they've added a little bit sort of like government supervised capitalism into the system so now it's more along the lines of like Fascism and I mean you can have Marxist fascism you can have a country that's more or less communist and also fascist at the same time North Korea is a good example of this so it is kind of like I mean in fascism you do have some capitalism but it is regulated by the government much more than in a place like the USA you know you got price controls that kind of thing is all fair game and when he's when tasz is says that China looks

wealthy and prosperous mainly you're
just seeing Beijing Shanghai and some of
the bigger industrial cities in the
bigger industrial centers of those
cities but most Chinese people would be
living below the poverty level by
Western
standards so you're not seeing a
representational sample of Chinese
people when you say Chinese people look
wealthy and
prosperous China is still relatively
undeveloped out in the the red States of
China the flyover areas of
China so I'm just going to move on to tr
is's second question and tasz is may not
pronounce his last name or his name the

same way I'm doing it but some people are just silly and can't pronounce their own name correctly so tasz is a second question here is why do you think quite a lot of old people are bitter and angry the opposite of Children and Youth I think a lot of old people are bitter and angry just because they can't they're not as well equipped to enjoy life life anymore it reminds me of the Book of Ecclesiastes in the Old Testament of the Bible where it's saying that you know when you get old just you don't enjoy life anymore or you don't enjoy it as much life becomes more of just kind of

something to endure you know it's like

your your sex drive goes down you don't

you can't really enjoy sex so much you

can't really enjoy your food so much

partly because you know Tomatoes don't

agree with you anymore or you know this

this causes indigestion or it's just

that like your senses have become

dulled and so largely it's like the some

of the negative aspects of life like

physical ailments tend to increase and

the posit some of the positive aspects

especially in the sensual realm decrease

and so a lot of people especially if

they were sensual people when they were

younger and they're not very adaptable

they're not very resilient in that way

they just life just becomes an

unpleasant thing for them also there can

be a lot of just bitterness over a life

badly spent you know they kind of don't

want to face the fact that they didn't

live up to their ideals their dreams

their Ambitions that kind of a thing so

there can be some of that too but I

think one of the main reasons why old

people are bitter and angry is um you

know they have got like chronic

discomfort or pain in addition to just a

decreased capacity to enjoy sensual

pleasures and if you're you're

not you're not feeling good you're more

likely to be in a bad mood and a lot of

older people you know they got these aches and pains and you know stomach problems and different issues that just kind of wear down on them and they can be in a bad mood and then they start yelling at kids to get off their lawn and that kind of thing but of course you know there's also individual conditions individual aspects that apply to this old person who's bitter and angry different set of issues apply to that old person who's bitter and angry but I think in general it's just greater discomfort in the body and less capacity to enjoy sensual Pleasures so that would apply mainly to Normy type older people

who really were into sensual Pleasures
when they were younger and just can't
enjoy them as much as they are
accustomed so I'm just going to move on
to chasz is's third
question which is kind of an interesting
one not that other questions aren't
interesting but this is the first time
anyone's everever asked this one as far
as I can
remember why Buddha mahavira LSU
confucious zoroaster and first Greek
philosophers lived in 6th Century
BC what happened in 6th century BC that
enabled this religious Awakening well
first of all I would point out that a

lot of like buddhistic Scholars nowadays are saying that the Buddha probably didn't really live in the 6th Century BC it was more like the fifth century BC also Lau may not have existed as a historical figure some some academics are trying to at least hypothesize that Lau was really just a garbled version of the Buddha which would mean that Lau also didn't live in the 6th Century BCE zoroaster or Zorra I'm pretty sure a lot of Scholars anyway think that he was before the 6th Century BC BC Before Common Era so it's not necessarily the case that all these people uh really did live in the first in the 6th Century

bcee but they did live in what is called the axial age and that's a term coined by a German philosopher named Carl Jaspers I think at least for a while he was an existentialist he was also somewhat of a historian and he coined the term axial age and uh let's see here a lot of what I know about the axial age I read in this book this is sort of like my introduction to the axial age it's a history of God by Karen Armstrong It's it's a good book worth reading it's sort of like a history of Western monotheism and uh she says a few things like uh let's see

here uh the individual conscience the good life and the question of Justice in society were like issues for the axial age and she had like a brief introduction to the axial age which I will include here this is Karen Armstrong saying I won't try to imitate her voice so bear with here the period 800 to 200 BCE has been termed the axial age in all the main regions of the Civilized world people created new ideologies that have continued to be crucial and formative the new religious systems reflected the changed economic and social conditions for reasons that we do not entirely understand all the chief civilizations developed along

parallel lines even when there was no commercial contact as between China and the European area there was a new Prosperity that led to the rise of a merchant class power was shifting from King and priest Temple and Palace to the marketplace the New Wealth led to intellectual and cultural fluorescence and also to the development of the individual conscience inequality and exploitation became more apparent as the pace of change accelerated in the cities and people began to realize that their own behavior could affect the future or the the fate of future Generations each region developed a distinctive ideology

to address these problems and concerns

DSM and Confucianism in China Hinduism

and Buddhism in India and philosophical

rationalism in Europe the Middle East

did not produce a uniform solution but

Iran and Israel zoroaster and the Hebrew

prophets respectfully evolved

respectively evolved different versions

of

monotheism strange as it may seem the

idea of God God like the other great

religious insights of the period

developed in a market economy in a

spirit of aggressive

capitalism and with regard to India and

Buddhism I've read you know elsewhere in

different books that really it was a

kind of social Revolution like uh the beginnings of like a money economy and the center of society moving away from large plantations in the countryside to cities

um that helped to produce

Buddhism so it was sort of a a change in in the way Society was structured led to this ferment a lot of Despair a lot of war and upheaval Revolution that kind of stuff which led to new ways of thinking and more individuality more emphasis on like the individual conscience and you know how a person should try to live a good life rather than just Conformity and following along with tradition or

with whatever the king decreed or

whatever the priests decreed that sort

of

thing so I do think that the answer to

this question is not so much with regard

to the sixth Century BCE as just that

General time period in human history is

it there was definitely a Kind of

Revolution that is still with us today

you know the the results of that

Revolution it's just an increase on the

individual person and just also ideas of

you know social justice for lack of a

better word I know social justice has

gotten some really negative connotations

lately due to a certain amount of

hysterical

silliness of the early 21st

century

so I suppose I answered that question or

rather Karen Armstrong answered it

through me I was like a I was channeling

Karen Armstrong there and so I'm just

going to move on to trasa

is's Fourth question oh my

goodness some people some people they

just they just don't care they just go

right ahead and ask that fourth question

don't

they

shame so anyways cheers ask as is

transgressively asks long time ago I

asked you what second Janna feels like

now I'm asking what third jananna feels like

and um I mean just going with the texts third joh first of all you're not thinking anymore you're in a heightened state of awareness your mindfulness is very intense and you're no longer feeling like emotional Pleasure and Pain but you're still capable of feeling physical Pleasure and Pain and that is I mean you can't really describe how it feels exactly especially to no one who's someone who's never felt it before it's like trying to explain what sound sounds like to a person who was born deaf or what color looks like to someone who was born blind if you've never experienced

it before then I mean you can kind of

extrapolate get into your most

Lucid moments you know your memory of

your most Lucid moments and then

extrapolate to that to a point where

you're not thinking anything you're just

wide awake and I mean you've just gone

beyond emotional pain and pleasure and

but you're still capable of feeling

physical pain and pleasure and fourth

jna even the physical pain and pleasure

I mean that's gone too and you're just

in a state of pure

mindfulness

so just you can chew on that it's it's

probably not going to help much in

really knowing what it feels like

because you got to feel it yourself you

know it's it's like someone ask you what

vanilla tastes like somebody out there

they come from some remote area they

never tasted vanilla before they ask you

what does vanilla taste like what are

you going to tell them you could sit

there and explain and explain and

explain until you're exhausted and horse

they're going to be clueless with regard

to what vanilla tastes like the only way

to tell them what vanilla tastes like is

to tell them where to find some vanilla

and then advise them strongly

strenuously vehemently taste it for

yourself and then you'll find out which

is what the Buddha was doing with regard
to dhama and Enlightenment and so forth
he's not explaining what nibana is like
he's just telling you how to experience
it for yourself because that's really
the only way to
know and so I'm just going to move on
the next question this is from covac and
Cad zinaa and SE action CAD zida says
what's wrong with a person if they can't
seem to commit to anything always second
guessing what they say do and think
sounds like skeptical doubt but for
everything well it seems like a lack of
determination lack of Adana and I mean I
used to be this way sometimes I would

just sort of amaze myself like as a monk I I it's time to open a new water bottle I go and it's like it's like which water bottle should I open they're exactly the same they're all the same water you know it's it's all the same brand even I mean what difference does it make but I would actually stop and hesitate and like well maybe I maybe this one or and then I realize that it's just silly and So eventually you have to reach a point of maybe emotional maturity maybe you could call it that or it's just I got to just do this even if I do it wrong you know just like over analysis paralysis can just like be a a handy cap for a lot of people So eventually you just got to the

get to get to the point where you allow yourself a certain amount of time to make a decision then you make that decision and follow through with it I mean it may be at some point you realize this is the wrong decision this isn't going to work there's a better way of doing it so then you can change but if you're just thinking well I'm not so sure about this eventually you just got to get to the point where it's like I'm doing this even if I do it wrong and then just go for it and that takes a certain amount of aitana or determination which is one of the 10 parmes it's something that can be

cultivated and uh mindfulness when you start second guessing yourself and starting to get wishy-washy or whatever just note that and realize that it's not really you it's just habitual thought patterns arising so what's wrong with a person if they can't seem to commit to anything yeah it's it's a lack of determination and some over analysis paralysis and just thinking too much also just maybe not enough experience in life to really appreciate the idea that that just doesn't work very well that at some point you've got to make a decision I mean you you don't have forever to make the decision you've got a like a

you've got time constraints because you
got to make other decisions after that
so you just make the decision
I mean you might have to contemplate it
as long as you still have time you know
you might know you know how much time do
I have to come to the conclusion that I
have to come to but then once you come
to that conclusion you have to act upon
it and you just continue acting upon it
until it it's becomes obviously
impossible to do it that way or you
suddenly see a better way of doing it
and then there's nothing wrong with with
switching but still you've got to be
able to commit to something and I mean

it's like to to some degree it's like Western people you know it's like committing like like marriage for example I'm pretty sure at least half of marriages in the west fail it's just people can't really commit in the old days it was like For Better or For Worse you vow to God in a church before a priest or a minister that you will be together for better for worse till death to us part and then two years later you get divorced because maybe the second ta isn't all that good you just can't agree on the budget you know she somebody's spending too much money or something and it's over and it's it's just lack of determination and just sort of lack of a

kind of equinity where you're willing to put up with that kind of stuff because in in older times you know up premodern times even well into modern times it was like if you're in a bad situation you just put up with it because you made the decision and now you are bound to that decision

so I hope I answer that question because I'm moving on to seal of action sead zina's next

question which is I have heard you criticize the commentary of Buddha goosa in some places but what are your overall thoughts on it as well as the commentaries of vazu Bandu asanga the

wuti Maga

Etc well before I start raging against

Buddha ghost

I will point out that vazu Bandu and

Thea I'm pretty sure they weren't

writing terraa Buddhist commentaries and

I've never read anything by them I've

read something about

them

but um yeah I'm really not familiar with

the commentary is a vazu Bandu or aanga

you know it's they are significant in

the history of Buddhism in general in

Ancient India but they're not terraa

Buddhist I didn't really study them all

that much the wuti Maga was

Terra Vaden or at least Proto Terra

Vaden and the wisi Maga which is the central commentary in the Buddhist um commentarial literature the atas it's it's sort of like the Hub with the other commentaries being like spokes going out from the Hub on this wheel the the wisi Maga which was composed by uh Buddha goam was based on the wiui Maga and the wiui Maga was sort of pre- Orthodox Proto Orthodox and so a lot of it got changed I have seen a copy of the wiui Maga which had disappeared it was like in the some at some time in the 20th century it finally got rediscovered it was like an old manuscript of it was found in some

Monastery in Sri Lanka so that Scholars
became aware of it and it started
getting translated in English and
published in books and so forth so I
have seen a copy of it um I wasn't
really that much interested in reading
the whole thing because I'm really not
all that interested in commentaries I
have more faith in my own judgment in
many cases than I have in the Judgment
of these early
medieval Scholastic monks from South
India and Sri Lanka because if you read
the commentaries
it's Buddha goa's commentaries
especially since he's he's in question
here they really are making wild guesses

sometimes and um they they never or very rarely do they admit that they're making guesses and so they're sort of giving like a an orthodox interpretation of what the texts say and sometimes it it deviates quite a lot from what the texts say so that the Burmese who are complete dogmatists are are most Burmese scholar s are very dogmatic they have like a medieval attitude towards the texts check in to see yeah we are recording so they can't doubt even the commentaries everything in the commentaries has to be true they believe that the commentaries are the words of the Buddha that were like

transmitted outside of the poly Canon

until finally they were edited and

translated um in Sri Lanka because there

was this body of commentarial literature

that at the time was mostly in sinal in

early medieval Sri Lanka and it may be

that Buddha Goa and probably a lot of

other monks translated them from Sali

back into P again it's it's a more

elaborate kind of Scholastic poly than

you're going to find in the earlier poly

texts you know the whole writing style

and grammar and so forth are obviously

it's it's obvious obviously more

convoluted more

Byzantine than than the earlier texts

harder to read than the earlier

texts um and a lot of time they're just guessing they really like for example I mean I could give a lot of examples but um for example there's in in nenia the rules of monastic discipline there's a list of the allowable Fabrics the allowable materials for which amongst robe can be made so it's cotton linen wool silk Bunga and SA or saana comes first saana and banga and banga is hemp sa is Sun hemp which has the same atmology Sun hemp or Bengal hemp as the word poly word SAA the writers of the

commentaries who lived in the South apparently did not have access to Sun hemp which is Bengal hemp which which lives in the North you know it's like subtropical or you know it's a different climate there so they didn't know what what saana meant so they said saana means hemp and banga which really does mean hemp they said that's any combination of the above which has no no etymological support you know it's just they just pulled it out of an orifice essentially or another example is in the texts um for example in in the rules of monastic discipline in the beginning of the chapter on beunis or nuns the Buddha says because nuns are being ordained now

the the SAS or the true dharm is only going to last half as long it's only going to last 500 years so the commentators like Buddha goosa I mean they can't really they can't say the Buddha was wrong they can't say that the Buddha didn't really say that cuzz I mean they have to assume that it's all the teaching of Buddha so they say what when the Buddhist said 500 years what he meant was 5,000 years and why he would say 500 when he meant 5,000 they don't bother with that how anybody could have understood the Buddha when he said 500 meaning 5,000 they didn't have a commentary to refer to they're just

sitting there listening to his words and he's saying 500 how's anybody going to know that he meant 5,000 how do the commentators know that he meant 5,000 they just have it's just this weird tradition and so in in a place like Burma that's very dogmatic the commentaries actually are more authoritative than the poly Tex themselves because for example when the Buddha says 500 if you didn't follow the commentaries you wouldn't know that when he said 500 he really meant 5,000 you know it's like when the commentary says when the Buddha says blue what he really means is red I mean if you didn't have the commentaries you wouldn't know that

it means red when he says blue so

actually the commentaries are in a way

more authoritative than the polyc

themselves to just devout dogmatic

terraa

Buddhists at least of the Burmese

variety

so a lot of serious Western monks just

avoid the commentaries a lot of serious

Western monks don't even bother with the

wisi

Maga and the W the commentarial

tradition has a lot of stuff in it that

is kind

of a Corruption of

dhamma that is not really in the text a

lot we don't real a lot of people don't realize that a lot of this like Abid dama for example some of the basic main teachings of Abid dama aren't even found in the Abid dama pedica they're found in the commentaries of the Abid dama all the cheah vti the the different mind moments Rupa kalapas all this kind of stuff that's found in like all these ultimate realities the lists of ultimate realities and all that it's not in the poly Tex not in the poly toptica like the Abid dapa it's in the commentaries

so in a way budag Goa is sort of like Paul of Tarsus in a way I mean it's a loose analogy but at the same time that

he sort of standardized and you know largely created Orthodox terraa he also kind of mess it up a bit which is in my opinion what St Paul did to Christianity at the same time that he was turning Christianity into a world religion he was also just [__] it up to some degree hope I haven't just offended Christians out there but in my opinion St Paul really I mean in a way he's as important as Jesus of Na Nazareth himself with regard to making a like a mass religion out of Christianity but at the same time he distorted it in weird ways that kind of corrupted the original teachings so yeah I I used to rail

against Buddha gism you know I'm a

Buddhist not a Buddha

goist so I guess I've uh did done some

uh let's

see what are my overall thoughts yeah

those are some of my overall thoughts

and so I'm just going to move on to C of

action CAD Z's third question which is

about the cook

sua which is Samaya

47-8 and he's got this um long quote

here this is supposedly the Buddha who

is speaking here this is the suta

suppose that there is a foolish

incompetent unskillful cook who has

presented a king or a king's minister

with various kinds of Curry mainly sour

mainly bitter mainly peppery mainly sweet alkaline or non- alkaline salty or non-s salty he doesn't take note of his master thinking today my master likes this Curry or he reaches out for that Curry or he takes a lot of this Curry or he Praises that Curry today my master likes mainly sour Curry today my master likes mainly bitter Curry mainly peppery Curry mainly sweet Curry alkaline Curry non- alkaline Curry salty Curry today my master likes nons salty Curry or he reaches out for non-s salty Curry or he takes a lot of nons salty Curry or he Praises nons salty Curry as a result he is not rewarded with clothing or wages

or gifts why is that because the foolish incompetent unskillful cook doesn't take note of his own master in the same way that is the case where a foolish incompetent unskillful monk remains focused on the body in and of itself Ardent alert and mindful subduing greed and distress with reference to the world with reference subduing greed and distress with reference to the world as he maintains thus focused as he remains thus focused on the body in and of itself his mind doesn't become concentrated his defilements are not abandoned he doesn't take note of that fact he remains remains focused on feelings in and of themselves the mind

in and of itself mental qualities in and of themselves Ardent alert and mindful subduing greed and distress with reference to the world as he remains thus focused on mental qualities in and of themselves his mind doesn't become concentrated his defilements are not abandoned he doesn't take note of that fact as a result he is not rewarded with a pleasant abiding Here and Now nor with mindfulness and alertness why is that because the foolish incompetent UNSC ful monk doesn't take note of his own mind so then SE action CAD Zuna says this suit had called someone a fool who seems to be doing everything right on paper

but not getting the result what was he supposed to do I don't get what the simile is trying to tell us and what taking note of his own mind means well it seems to me let's just start with the cook the cook he might be a really good cook he might cook food that really good but the thing is he's not he does it's like he's not taking into consideration what the king actually wants to eat so it's like he's not taking into consideration the person who's eating the food he's just making you know salty food when maybe the king isn't in a mood for salty food he's making sweet food when maybe the king is in a mood for Savory food that kind of thing so then

when you get to the monk who's
concentrating on you know whatever it is
he's concentrating on the way I
interpret this to mean possibly this is
my provisional interpretation is that
he's not comparing that with the effects
this meditation is having on his overall
disposition you know in in a sense he is
the cook and the king at the same time
so it might be that he's getting into
deep meditation when he's sitting there
but he's not really noticing that when
he gets up and starts walking around
he's still got all these defilements
that aren't being attended to it's like
the meditation isn't causing sufficient

insight to arise that he's able to really change his personality it might be just he's in a kind of rut maybe he's he sort of uh dissociates when he meditates a lot of people are like this they can sit down and just sit there like a rock you know they just go into this deep state of samati or whatever but it's it's sort of dissociated it's there aren't any open doors between that state and their ordinary waking state so when they meditate all it does is make them a better meditator it doesn't really improve the rest of their life because it's like there's hardly any communication at all between this meditative state that they are

cultivating and might be getting into

deep states and their ordinary Waking

Life so I think the cook is the king in

that he's the the Monk Is is doing deep

meditation but then he gets up and he

still gets pissed off when crows are

making lots of noise

or he's irritated by like visitors

bugging him or he still has these

attachments to food or attachments to

women or whatever it is it's like he's

getting into these deep meditative

States but he's not really applying that

to his own overall

state so that would be my provisional

interpretation maybe that the suta is

longer and I might get more context from reading the whole thing but from what I have seen of it that would be my interpretation it and so I'm just going to move on to the next question which is from Stellar Supreme formerly known as Libra Lam and Stellar Supreme formerly known as libal Lam says would prayer work the same as meta where you can direct it at individuals but not groups of people or can you actually direct meta at multiple targets and before I answer this question or attempt to answer I would just like to say if I seem to be talking a little faster than usual or a a little more animated than usual I did coffee Leroy Jenkins this

morning where I drank more than I

usually drink of coffee also I ate an

entire octopus this morning which kind

of is settling oddly in my in my

innards and so I'm on a caffeine Leroy

Jenkins at

present just not really trying to do

that but I realized it was like my third

cup of coffee I was sitting in a

restaurant where I ate the octopus and

uh yeah they they gave me a free refill

and uh maybe I should have turned it

down but here we

are this isn't coffee that I'm drinking

by the way it's just bovine glandular

secretions so anyways getting back to

Stellar Supreme formerly known as Libra

Lamb's question here I might as well ask

it again because you may have forgotten

what the question was would prayer work

the same as meta where you can direct it

at individuals but not groups of people

or can you actually direct meta at

multiple

targets well yeah actually you can

direct meta towards all sentient beings

in the entire Cosmos simultaneously if

you read the text on how a monk sends

meta I mean he may send meta by category

you know all female beings all male

beings all human beings all subhuman

beings all superhuman

beings also among can just beam meta in

directions you know first he beams meta

in the east then he beams meta to the

west then to the north then to the south

then upwards then downwards you know

it's

like it's it's sort of like like a radio

broadcast or

something and with regard to

prayer um you can pray to more than one

being too I mean just at a secular level

you can have somebody standing before a

tribunal or a jury praying praying to

the whole tribunal or the whole jury to

have mercy on him for example I mean

that would be kind of like a a human

worldly example of prayer but to a

polytheist you know an ancient Greek or some Hindus nowadays they might be praying to all the gods simultaneously or at least to their favorite ones they might throw in their Guru in in that prayer also so I think prayer and meta can both be directed towards multiple Target simultaneously so yeah I mean definitely if you read the poly Tex a monk can be beaming meta just just any direct it's just scattershot in in One Direction then another Direction Just or just by category or whatever which is in a way it strikes me as just too intellectual and cerebral a way to be beaming genuine

meta but that's just me it's it's one reason why I never really took meta meditation extremely seriously as a viable practice for myself it just seems to me that meta is best directed spontaneously and uh when I have prayed in the past like I mentioned this in a previous Q&A you know it has generally been in the past when I was in a state of just wits and despair and then I would just be praying to anyone out there who is willing and able to help which presumably would be like Davis or like sages Guardian Spirits any anybody like that and if it was more than one that's that was fine with

me so yeah I think prayer and meta can

be

beamed into multiple targets

simultaneously although it may be that

just judging from the way the mind works

it may work best at a single Target you

know people tend to be kind of

simple-minded like mathematicians still

haven't figured out how to do like a

three-body problem where you've got to

be like taking consideration into like

three variables simultaneously you know

so like you got to narrow it down in

order to be able to handle it mentally

because we're just humans and it may be

that sending meta or prayers to another

being that you you might start anyway at

just a single Target until you get

really good at it and then try and sprad

spread it out from

there and so I'm just going to move on

to the next question from Stellar

Supreme formerly known as Liber Lam

which is what goes into contemplation of

and meditation on the Earth

element yeah not very many people

meditate on the Earth element anymore

especially Earth

Casina and when I first when I saw this

question I was mainly just thinking of

Earth Casina which is one of the the

40 um standardized meditation methods

you find in the Wii Maga which I was

talking about a few minutes previously

and with the Earth casin you just make a

circle is U on on like a

flat like a like a board like a white

board you would just like paint a circle

out of mud and let it dry and then

you've got like this dirt disc that you

contemplate on and you really don't have

to think much of anything you might just

be thinking Earth Earth Earth but mainly

it's just like a hypnotic device that

you focus your attention

on and you don't even really need to be

thinking of anything and um with regard

to meditation just on the four elements

in general you could emphasize Earth

element on meditation on the four

elements an Earth element according to Buddhist philosophy mainly just means hardness or solidity so it's like the firmness the resistance to to pressure is mainly the Earth element it's not so much just dirt like the the ancient Greek philosophers you know they considered Earth element to mean that there was just sort of like this this Elemental form of matter that was Earth element but in Buddhist philosophy it's more of like a a quality it's the quality of hardness that is that is the Earth element or resistance to pressure you know it's just kind of a solidity kind

of a thing

and uh I've never really done it

systematically I've never done Earth

Casina also I have read that you can

just take like a round plate or

something and just fill it with put dirt

on that but you couldn't really tip it

sideways so that you can see it as a

circle without the dirt falling off um

so You' it' be more of like an ellipse

when you're seeing it kind of you know

kind of from the side which wouldn't

seems to me it wouldn't be as effective

if cuz Cena is supposed to be a disc or

a circle you're supposed to ideally

you're supposed to see it as a

circle so I mean I I mined in chemistry

in college also I've never really had much use for the four elements idea in Buddhism you know it's just kind of an arbitrary thing they started off probably with more of an ancient Greek idea of really four elements in like an alchemical approach to explaining physical reality you know Earth element is like solidity water element is cohesion uh fire element is temperature and air element is like the kinetic aspect or motion and that's supposedly accounts for the physical Universe you know at at like a physical level and I mean I just don't think that

way I took minor in chemistry and I just it just doesn't work for me it just it has never really struck traction with me at all it just seems like like a geocentric Universe kind of a thing it's like you know I can understand where they're coming from but it just it just doesn't work for me I mean why bother to like meditate on the earth as the center of the the universe you know maybe you've got the sun and moon and planets going around with epicycles you know the way toic astronomy was working with with you know circles within circles to account for the fact that it was really an ellipse and they couldn't

really accept the idea that orbits were elliptical because Aristotle who was like God emperor of philosophers in the West in those days said that in in outer space everything moves in a circle and it just went without question up until people like uh what was his name oh man I'm drawn in a blank it wasn't cernic us wasn't Galileo it was this other guy who came up with the ellip IAL orbits so yeah what goes into the contemplation of a meditation on the Earth element I mean it can be nothing more than using uh a disc made of painted mud you know painted onto a like

a white background as just like a hypnotic object you know you don't even have to be thinking about Earth at all it's just a convenient Circle for you to be focusing your attention on as a kind of hypnotic object which I mean you you might be hypnotizing yourself I do think that wiui Maga in it's really it's largely a manual on self hypnosis I know a lot of meditators would disagree with that but that was when I read it it struck me my father was an amateur hypnotist I know a little more about hypnotism than most Buddhists do I guess and so I do I do realize that like for example in Burma a lot of people just cannot tell the difference between

Hy IC trance like autohypnosis and

jna and it may be that Buddha Goa also

was not really all that great at telling

the difference between self hypnosis and

like SAS right

concentration so I mean if you're just

meditating on the the four elements

though then it's an intellectual

exercise you're not going to get into

very deep meditation because you have to

keep thinking so you're never going to

get past first Janna

and so I would

recommend I mean if you want to do earth

Casina you can do that although you

might be better off with like light

Casina or white Casina something like
that it might work better and the four
elements I mean you're going to have to
find someone who's really good at
meditating on the four elements who can
then tell you the benefits of meditating
on the four elements because for me you
know it's like meditating on some
obsolete alchemical idea
and because you have to just keep
thinking you're not going to get into
very deep
meditation so I'm just going to move on
to the next question from Stellar
Supreme formerly known as lib Lam which
is as
possible our assertions about

Aristotelian logic being Universal confounded by the nature of meditation where there can be signlessness and suspension of bodily feeling where such Logics have no basis for being considered so yeah I mean essentially um Aristotelian logic works fine for a rationalist and like we were talking about in the axial age the axial age manifested in the west at least according to Karen Armstrong as rationalist philosophy that's how we Europeans dealt with the axial age by coming up with rationalism and rationalism has its limitations and it's I mean there are

limitations to it definitely and it doesn't apply to reality it applies to sort of certain structure of human thought you know like mathematics geomet like ukian geometry these kind of things you know they they're valid within the context of human psychology but out there you know beyond the limitations of human psychology they're largely meaningless so I mean anyone having a mystical experience even that is Transcendence of a aotian logic and one of the first essays that I wrote for my first blog in which I was trying to refute venerable nira's hatred of mysticism because he just didn't

understand mysticism he just loathed

mysticism because he said it violates

the laws of thought but I mean if you

think about it there's all kinds of

things that can violate the laws of

thought in my example was a coke bottle

a Coca-Cola bottle made of glass not

plastic an old-fashioned glass Coca Cola

bottle well which is it is it glass or

is it a

bottle well it's both it's glass and

it's a bottle but glass and bottle are

not

synonyms glass is not the same as bottle

therefore if glass is a bottle is not a

so that cook bottle is a and not a

simultaneously and that's just violates the laws of thought you can't have a equals not a that's just VI that's just tramples with hob nailed Jack Boots the Aristotelian laws of thought but it's right there in that cook bottle

so Aristotelian logic it definitely has its advantages you know it helps to weed out sloppy thinking but still it has its limitations too and uh I mean it's not just even limited to like rationalistic thought because anyone can perceive any Nory can perceive a Coca-Cola bottle and see that it's 100% glass and 100% bottle simultaneously with glass and bottle not meaning the same

thing the ancient Greeks I mean they had these it was almost like zenos paradoxes where you got three people let's just for the sake of me not having to come up with Greek names let's just call them AB B and C you got person a person B person C now person B is taller than person C but shorter than person a which the Greeks considered to be a kind of paradox because he was tall and short at the same time taller than and shorter than simultaneously but it depends on the context and it's just they just couldn't really deal with it at the time

so yeah Aristotelian logic it's

Universal within a certain context of

human

psychology but it's not just Absolut Ely

Universal it's not some law of the

entire

universe so I'm just going to move on to

Stellar Supreme formerly known as the

Liber Lamb's transgressive fourth

question and I've already raised his

name up to shame and ridicule on the

Discord server

shame really you guys what's this world

coming

to anyways Stellar Supreme formerly

known as lib Lam says would it be

skillful for the average Normie to

repent for their wrong view instead of

upholding some contrived fight for Right View well I mean repent I mean what is the meaning of repent repent generally involves a certain amount of remorse Contrition which really is is not considered to be a wise mental state from a Buddhist point of view um and how are you going to repent for your wrong view if you still have it I mean that's I mean that's that's not good if if you are repenting of something that you're still doing let's say somebody's committing adultery they're having an affair and they're repenting of it while still doing it I mean what good is that

but in order to to stop having wrong

view you have to have you have to

acquire Right View that's otherwise

you're just you've just switched from

one wrong View to a different wrong View

and you're repenting one wrong view

while still wallowing in this newer

wrong view which I don't see the benefit

of that either unless maybe it's just a

somewhat less crude kind of wrong

view

so let's see I I need to ask the

question again would it be skillful for

the average Normie to repent for their

wrong view instead of upholding some

contrived fight for Right View well I

mean if if they're willing to

acknowledge that that everyone is crazy

putuo UMO you know all normies are

insane then I mean that would be a good

good starting point just acknowledge

that yeah I don't have Right View yet I

might not know what Right View is

because I don't have it yet but at least

I realize that I am a diluted being I

mean that that can have some Advantage I

mean at least it'll make you a little

more

humble but this contrived fight for

Right View I mean you don't have to

really fight for Right View you just be

a Seeker you know you're looking for

Right View you don't have to turn it

into a struggle or a battle or anything

you know you're just out there

inquiring while acknowledging that you

don't have it yet I mean that's that's

fine that

works it's not totally ideal because

totally ideal would mean that you're

already

enlightened so yeah would it be skill

for the average normally to repent for

the wrong view

um yeah it depends on what repent means

but really I think it should be

something

more more realistic I guess because how

can you repent of a wrong view while

still wallowing in

it so just acknowledge that you have wrong View and Aspire or strive or gently move in the direction of finding Right View just keep keep seeking maybe even after you think you've got Right View continue to seek even so because you might be mistaken because that was the fourth question I'm just going to call it good and move on to the next question and we do have a fair amount of questions this is sort of an average amount of questions you know it's up it's in the 40s somewhere so this next question is from Outer Haven and outer Haven says is

there an objective moral standard and how is it determined I assume you don't think Joseph Stalin was a good guy but millions of Russians do what makes them wrong and you correct does it all just boil down to a matter of opinion at the end of the day and I think somebody in the comments pointed out that his choice of Joseph Stalin was maybe not the best choice because there probably really aren't that many Russians who really think Stalin was a good guy for example I mean as soon as the Soviet Union fell Stalingrad got got its old name back I mean people realize that Stalin was a bad guy it might be better to have

chosen Lenin because even during the
Soviet Union the average Russian and
they had a pretty good idea that Stalin
was a bad guy but Lenin was kind of
deified almost you know he was glorified
Lenin you know lennin was a good guy
it's just that Stalin took over
afterwards and ran the Soviet Union into
the
ground
um so but but that's just let's see see
what makes them wrong and me correct so
I don't think Stalin was a good guy gu
no I think uh in a lot of respects he
was worse than than Adolf Hitler he
killed more people than Hitler did

anyway and Stalin was mainly killing his own people although he I guess he was Georgian so I guess killing ukrainians wasn't his own people in know ethnic sense but yeah Stalin was essentially like a gangster who just Rose to the top through ambition and ruthlessness but uh let's just set aside Joseph Stalin as much as would like to to dwell on Stalin let's just set him aside for the moment and just get to the main question here is is there an objective moral standard and how is it determined well the objective moral standard in Buddhism anyway is just based on human psychology that certain actions

especially certain perceptions are going to take you farther away from Enlightenment and other perceptions are going to take you closer to Enlightenment and that's skillful and unskillful that which takes you closer to Enlightenment that which causes you to have fewer desires more contentment less suffering overall in the long run is skillful and what takes you farther away from Enlightenment increases your attachments and desires increases your suffering that is unskillful so I mean it's just based on how human psychology works and so um you know nobody except for a fully

enlightened Saint is going to be completely a good guy maybe I mean even an enlightened Saint can seem like kind of a jerk sometimes I suppose you know even the Buddha according to the text would scold people like rebuke people who might have taken offense at that and they think well this this GOI he's he's really not a good guy you know they can make those decisions But ultimately from a moral standard it's just whatever gets you closer to Enlightenment is good whatever takes you farther away from it is bad this that's just what it's based on

so um judging Joseph Stalin itself would be kind of unskillful because you're not

supposed to be judging people

anyway you know that even just judging

people in a way takes you farther away

from

Enlightenment

so yeah it doesn't all just boil down to

a matter of opinions at the end of the

day unless you're just en normally

wallowing in samsara and don't know what

ethics is really based on at least from

a A dhic or Buddhist point of view you

know for a lot of people in the west if

there is any kind of ethical standards

it's

utilitarian or it's based on decrees of

God

Almighty and neither one of those really applies in Buddhism it's just more based on how human psychology works and because we're all human our human psychology is has is very much the same is more more the same than different so there are in a way within the human species anyway just sort of universal standards of certain kind of emotions attitudes for example will get us closer to Enlightenment certain emotions and and attitudes will take us farther away from Enlightenment

so and and it's in a way it's like for for some people want a kind of attitude or action will actually be a step up an

improvement whereas that same that same attitude might be a step down for somebody else so there is that kind of relativism like someone who is usually very generous they offer something and then they just kind of like I don't want to be doing this I should be keeping this you know they have like a twinge of stinginess when they're offering I mean that would be a step down for them because they're kind of moving away from Enlightenment whereas the person who's always stingy but this time overcomes the stinginess enough to offer something you know he's still experiencing the same amount of twinge of stinginess as

the other person but for him it's an improvement so at least he's he's taking a step upwards even though it's essentially the same mental state but just from the the amount of cusa and ausa it would be the same for both people but at least you know for the more advanced person it would be a step down and for the less advanced person it would be a step up you know sort of like weightlifters you know one guy who can bench press 300 pounds I mean he's never done it before so that's an improvement but then this other guy who usually can do 400 he can only do 300 then he he's he's like degenerating so that shouldn't be too

confusing or hard to understand and so
I'm just going to move on to the next
question this is from sanguine Ultima
and sanguine Ultima says would you say
that Mahayana is to Buddhism what
Mormonism is to
Christianity and if we're going to go
with analogies just try to find the best
analogy I would say there's probably
better analogies than that because
Mormonism didn't exist until modern
times whereas Christianity had existed
for almost 2,000 years before Mormonism
came
along um whereas something like
Buddhism I think Mahayana Buddhism which

began in ancient times it would be more akin to like ticism so you had like like early Christianity like the ebionite you know the Jewish Christians you know from the the near East the Levant that would be sort of like early Buddhism and then you have these Gnostic sects growing up kind of somewhat based they're I mean they're based on Christianity but then they they start having this more Cosmic scale of all these ranks of angels and just weird interpretations of what what God is and who Jesus was you know some some sects considered Jesus never to have been a real human being which a lot of Mahayana Buddhists think about gorma Buddha you know they've just sort of

deified him that he didn't really he
wasn't really a human being he just was
like the semblance of a human being that
sort of thing so I think something like
gnosticism would come
closer um to
Christianity um with regard like
Mahayana is to Buddhism what not ticism
at least some Gnostic sex would be to
Christianity because they were ancient
and they had the same sort of turning
like a
straightforward teaching from one person
supposedly into just this Cosmic
elaborate mythology with all these ranks
of superhuman beings and so

forth so yeah I would say nosism comes

closer to Mahayana

than than Mormonism does like when

you're comparing Buddhism and

Christianity so I'm just going to move

on to uh the next question which is from

scolin or

skaden and scolin or skaden says how

much overlap does the Mahayana

bodhisattva and Jesus have in common so

here's another Buddhism and Christianity

question and then his his bullet points

he he likes these bullet point

commentaries after the question he says

maybe I could use them

interchangeably I'd probably write down

Jesus if I'm talk taking notes because

it's

shorter yeah yeah they're not really

synonyms because Jesus is like an

individual proper name and bodh satva is

just I mean especially um from the

Mahayana point of view it's just a kind

of class of spiritual being so you

wouldn't say that the Buddha like in a

Mahayana text the Buddha gave this

sermon and there were

millions of jesuses in attendance I mean

it just wouldn't make sense it would

sound kind of silly

anyhow so I mean bodh satva is just four

four syllables Jesus is two syllables I

mean you shouldn't be so lazy that you

don't want to say an extra two

syllables so how much overlap do does

the Mahayana bhava and Jesus have in

come it's really hard to say because

it's hard to say exactly you know what

Jesus was like like assuming that Jesus

existed

because sometimes I catch flak from

people on Discord or in YouTube comments

or bitshoot comments or whatever then

they think that I'm just this gullible

rube for believing that Jesus even

existed but let's just assume for the

sake of argument that Jesus of Nazareth

really did exist and I assume even

though all of the Legends aren't based

on his life necessarily anymore than you

know all the legends about Hercules were really based on some protohistoric Dorian warlord or Chieftain or something who became known as Hercules

um yeah it's just hard to say whether you know how wise Jesus was you know what level of spiritual attainment he attained a lot of people would say that he was an arhant that he was beyond a bodhisattva other people would say no he wasn't an Aran you know he he got in bad moods he wept famously you know he he had doubt when he was nailed up on the cross and all this um so it could be that he was a kind of bodh

satva not a Buddhist one apparently at least not in that LIF time it may be I mean it couldn't be that he was a bodhisattva like a a Mahayana Buddhist bodhisatwa in a previous life because the historical Jesus of Nazareth assuming that he really existed I mean he was was born around the time that Mahayana was beginning to arise in India so technically I mean he would be sort of a like bodh satva adjacent kind of going parallel a fellow traveler of the bodh satas um in in in a Buddhist sense it's it's really hard to say but first of all because it's hard to say exactly you know where Jesus was

at assuming that he even existed

and

uh yeah so it's it's really a difficult

question to answer it's it's sort of

like a hypothetical or something so I

think I'm just going to move on to

scadden's next question here because I

really can't say I mean it's it's just

like two different cultures that had

very little overlap at all saying you

know how does Jesus overlap with a a

buddhis satva it's just I I would have

to know way more about Jesus than

possibly anybody in the world actually

knows then setting aside you know

fervent

beliefs just like actual knowledge I
mean even even the Buddha himself I mean
it's it's very difficult to know exactly
what the Buddha was like because all we
have is these texts and the texts
clearly are not 100%
reliable so I'm just going to move on to
scolin or scad's next question which is
is Prince mishkin autistic and he's
referring to one of my favorite novels
The Idiot by Fodor
dovi and Prince Michigan is the
protagonist of this novel The Idiot and
Prince Michigan is sort of a metaphor or
a parable for Jesus so we're getting a
lot of Jesus questions in this in this
Q&A and is Prince Michigan autistic um

well let's just read the bullet point commentary before I try to answer that he says I noticed that the prince keeps being labeled by midwit as an idiot in the USSR in America the old term used for autism was idiot savant yeah well not all autistic people are idiot savants the person who's just almost can't talk and just like clutches a spoon all the time and they're they might be autistic but they're not necessarily a savant you know they they're not like r man who can just you know do you know seven digigit like square roots in his head that kind of thing but uh in Russia I don't remember

the word in Russian but Prince Michin

was what in Russian is called a holy

fool or God's

fool so in a way that's why he's called

an idiot I mean technically he's called

an idiot because first of all he had

really severe um epilepsy when he was a

kid so that he really was just kind of a

slobbering idiot I mean I mean he he had

such severe epileptic seizures that he

was just kind of like in this

days like throughout much of his

childhood and then he got sent to this

clinic in in the Swiss Alps which is

symbolic of Like Heaven until you know

he's he's lived a very sheltered life

and he's very saintly and he he like

forgives his enemies and so forth so

you've got these worldly money oriented

people who call him an idiot partly not

because he had epilepsy as a kid but

because he's so innocent and naive and

forgiving that from a worldly cynical

point of view that's

idiotic and then later on at the end of

the at the end of the novel he really

does go back to being

the like the like the the idiot who's

just like in this days and is nonverbal

and doesn't recognize visitors and stuff

that's a spoiler you might not want to

listen to that part if you haven't read

the novel

yet

so yeah he's God's fool he's not

necessarily autistic I don't know if in

dov's time um there really was a concept

of autism and Prince Michigan is largely

based on doeski himself doeski was no

saint he didn't have any Illusions about

being a safe being a saint but dovi did

have the same temporal lobe epilepsy

that Prince Michigan has and so he sort

of takes his his own position kind of

with the epilepsy certain other

character traits and then tries to you

know make it Christlike that was the the

ambition of dovi in writing the idiot he

wanted to portray a genuinely good human

being and at the time he complained that

really nobody had really tried that I mean donot was was an attempt also um pck in in um Charles Dickens is the pck papers he's another attempt at a genu genuinely good person Charles Dickens I mean his his good guys like the cheeryble brothers in in Nicholas nickelby I mean they're just like syrupy sweet people I mean it's just it's not very it's just sort of like this superficial like like stereotype like a caricature of a good person but dovi wanted to just portray at a deep level just from top to bottom just a sincerely genuinely good person and also at at one or two levels of the novel he also

symbolizes Jesus

Christ so um there might be some autism

you know just the author himself who was

portraying him might technically have

been on the

Spectrum I mean it wasn't severe autism

and that's not why Prince Michigan is

called an idiot in the novel he's called

an idiot in the novel because he was a

holy fool just so naive and trusting and

forgiving and innocent that worldly

cynical people just considered him to be

an

idiot

and like men especially like businessmen

would be mocking him behind his back but

really nobody could bring themselves to

mock him to his face because he was so

such a genuinely good person you

couldn't help but have love for the

guy but then when he was gone they'd be

you know mocking him ridiculing him

behind his

back at least the the men would the

women are too soft-hearted you know they

still liked

him so anyways I'm just going to move on

to scolin or skaden third

question and praise to scolin or

schuline for not asking a fourth

question

here and he says was Nicola

a Mystic Saint and then the bullet

points he he saw despair early on in

life he gained moral character after

reading abafi son of ABA at 8 years

old which places him at level

one right between level zero normal

materialist spiritual

illiterate and level two intermediate

higher proof of spirit but still not

perfected let's see from childhood

onwards has multiple outof body

experiences

had a psychosomatic stress indu induced

debilitating illness that he cured by

reading Mark

Twain that's that's a new one on me how

do you how do you cure yourself of a an

illness from Reading Mark Twain he lived

an aesthetic Forest life for a couple of years gained a greater theoretical understanding of electrical engineering even though he couldn't study in Academia in those years and this there's more but the first couple chapters of wizard The Life and Times of Nicola Tesla okay so the the question again was Nicola Tesla a Mystic Saint and I he may have had some mystical Tendencies but I don't think he was particularly saintly I mean he he was kind of messed up in certain ways he had like weird phobias and foibles like something about the female neck like women working in his laboratory they had

to keep their necks covered they weren't allowed to wear jewelry just cuz this kind of stuff kind of bothered him so I think Nicola Tesla he was more of a Mystic artist than a Mystic Saint you know in some in some respects he's more like JF Gary Epi or even like Elon Musk who Elon Musk admits to being somewhat autistic you know they they might have this inspiration and there's a certain mysticism to creativity you know it may be that a lot of his ideas you know he had like the vision of the the electrical generator thing I don't remember exactly what it was that that came to him in a kind of vision that um yeah there could be a certain

amount of mysticism to it but it was more of a kind of nutty you know sort of borderline you know sort of like the the borderline between genius and just Insanity that would be my guess I really don't know a whole heck of a lot about Nicola Tesla about half of what I know about him comes from Drunk History on YouTube speaking of YouTube they've really cracked down on on not having ad blockers so that I may even stop watching YouTube at all if I mean if I can't watch YouTube without either paying money or watching commercials which I loathe then I'm just going to switch over to rumble or

something so yeah Nicola Tesla may have been had some mystical talent but I don't consider him to be particularly saintly you know he was more like an inspired genius but not especially Saint I mean saint L like a saint would be a moral genius you know and uh yeah I'm not so sure that Nicola Tesla was a moral genius he may have been like a scientific genius a mathematical genius but a moral genius I maybe I just you know have never really studied up on his life but the impression that I get was he was just a bit on the Nutty side which maybe was caused by being sort of a linal being

you know it's sort of like the autism or whatever kind of mental foibles he had kind of had cracks in his mind that allowed the inspiration to shine through that kind of thing but I really have no Authority on Nicola Tesla so I'm going to move on to the next question which is from cify and cify says there is too much confusion about what is valid Buddha's teachings and what is made up the question is if I stick to five precepts steps and daily meditation on the breath would it be a better option than worrying about which teachings are true and which ones are made up in my woman

and her mama have just pulled into the

the driveway and so there may be some

noise and commotion going on in the

background in a minute or

two so I think I just interrupted myself

very rudely and so I'm going to crack

open well I'm going to finish my

beverage

here and then crack open the emergency

backup

beverage and then I'll uh ask this

question

again from cify this is from cify cify

says there is too much confusion about

what is valid Buddhist teachings and

what is made up the question is if I

stick to five precepts and daily

meditation on the breath would it be a better option than worrying about which teachings are true and which ones are made up however I like Tibetan Buddhism I like their colorful tradition which many aspects of our mind represented by different Buddhas and boddhi satas and how to work on my mind with the help of those representations on the other hand Terra seems like a rigid system take it or leave it kind of attitude as I said it's confusing and thanks to any Karma letting me find you it seems you are the best person to give a clear answer and help me to clear the confusion off my mind okay so let's um yeah I appreciate

that and let's let's get back to the top here that's where the actual question is so let's see the question is that's that's helpful when he says the question is you know the question's right after that if I stick to five precepts and daily meditation on the breath would it be a better option than worrying about which teachings are true and which ones are made up okay well I mean worrying itself is not a good idea just just forget the worrying part I mean you can still seek you can still search you know you can still study and really there are some fairly fairly good like guidelines you can follow if you

want to know what the original Buddha originally taught if that's not important to you if you're just willing to accept whatever wisdom and you don't care if the Buddha really taught it then the door is wide open you can accept just about anything but you have to be careful careful with regard to there are five faculties in in Terra Buddhism five indas also they're called the five powers or strengths the five balas and that two of them are Sada which is usually translated as faith and Pa which is usually translated as wisdom but here it's more like more like just intelligence so it's

sort of like faith and and uh let's see what well it's a good a good way of putting them in this dichotomy here it's like like faith and understanding faith and and like intelligence faith and reason yeah there we go faith and reason so that's you got to have a balance of faith and reason because if you have too much Faith you can believe anything no matter how ridiculous it is and I mean some new age people come to mind when I when I say that

if you have too much

reason then and and not enough

Faith then you're going to be a hardened skeptic and even if you come across some Golden Nugget of wisdom you may just

reject it because of insufficient data

or whatever and in the the wisi Maga

Buddha Go's wisi Maga which I mentioned

probably close to an hour ago now maybe

an hour ago or more it says that a

person with too much un too much Reason

Not Enough faith is like a person who is

sick and their sickness is caused by the

medicine they

take so it's like your own reason is is

causing the

problem

so let's get back up to the top here the

question is if I stick to five precepts

in daily meditation on the breath would

it be a better option than worrying

about which teachings are true and which ones are made up well I mean some of the made up ones can be true I mean you can have have some madeup suta or Sutra in which the Buddha is still saying something wise even though the historical Buddha didn't really say that but I mean there's a lot of things the historical Buddha didn't say that are still true the the the historical Buddha never said Carson City is the capital of Nevada even though Carson City actually is the capital of Nevada so there's there's true things even philosophical truths that the historical Buddha didn't say that you can still I mean you shouldn't reject it just because the

historical Buddha didn't say it but I mean if it depends on what your priorities are if you really want because you're a Buddhist let's say because you're a Buddhist you want to follow what the founder of the tradition originally taught like if you're a Christian you want to follow what Jesus taught not what Paul of Tarsus taught not what some Pope taught not what some patriarch taught but what Jesus himself taught that would be the purest truest Christianity is following what was taught by the historical Jesus and it's the same way with Buddhism the purest

Buddhism presumably would be what the historical GMA Buddha the original Buddha actually taught and so I mean it's impossible to be 100% sure but I mean there are certain guidelines I mean like most Mayana texts I mean it's not going to be what the original historical Buddha taught it might be something that he would approve of might be something that he would agree with it might be like a paraphrase saying in other words something essentially like he taught some of it but still I mean if you really want to get as close to what the original Buddha taught then you're better off going to the texts that are the closest to what

the original Buddha taught which

nowadays for the most part are poly

texts that's not to say that the poly

texts accurately 100% accurately

represent what the original Buddha

taught but you've got a higher

percentage of authentic teachings to be

found in the poly texts so at least you

know you're increasing the percentage

of what you consider to be the teachings

of of Buddha but I mean if that's not

important to you if you just

you want to accept what you consider to

be wise what Vibes with you you know

what what resonates with you you know

you can read the Bava Gita some of it's

very wise you can read the ding some of

it's very wise some of the New Testament

is very wise the general Epistle of

James has got a lot of wisdom to

it Kabir whatever teachings of ramam

Mahari just

whatever that's fine

it all depends on on really what you're

going for I mean if you just want to

suspend judgment like a classical

skeptic and just practice you can do

that too but it's hard not to have

beliefs until you're enlightened even

enlightened being is going to have the

semblance of beliefs they might not

cling to them or identify with them but

they're still going to be there the

cultural conditioning and stuff is still

going to be

there

um so if you just stick to five precepts

and daily meditation on the breath yeah

that's that's fine but still you're

going to have to think you're going to

have to have beliefs and presumably

you're going to have beliefs about

Buddhism and so you should be careful or

at least know what your priorities are I

mean do you want to know what the

historical GMA Buddha really taught or

at least you want to get as close to

that as you can then that's one thing

but I mean if you just just want to

accept any kind of wisdom anything that resonates with your heart or with your inmost self or whatever you want to call it then I mean that's that's a different approach you can take and I mean I kind of can appreciate both ways i' I've gone both ways it's just that when I'm in Buddhism mode I really do want to get as close as I can to what the Buddha originally taught but if I'm just an Eclectic I'm willing to accept wisdom from any Source mode then I can read the D Jing the shangu the the bagavat Gita the General Epistle of James whatever and that's all fine I've read a lot of scriptures even even after becoming a Buddhist monk I mean great many

scriptures I have read only after I became a Buddhist monk of of other religions and so it's good to be bahuta as as it's called in P to be to have to have heard much you know to be learned to be well read you know to to be able to compare different traditions and know the points and the the strong points and the weak points and so forth but I mean it's just the worrying about it which is I mean that's that's the stumbling block you know just reading the bagavat Gita or reading the heart Sutra you know I mean there's nothing wrong with that it's just when you start getting false ideas because of

it or just just worrying did the Buddha really teach the heart Sutra and just stewing over it that's not going to be very helpful in all likelihood he didn't although he may have approved of the message I do think that the Buddha that the the heart of what the Buddha taught the essence of what he taught is more in agreement with the heart Sutra than with a lot of what you're going to find in the poly

texts

so it really depends on what your priorities are I mean if your priority is to know what the original historical gab Buddha taught then there are ways of at least increasing the odds or

increasing the percentage of genuine teachings in you know within your field of view you know you can dismiss certain things fairly easily like Abid dama for example even within the poly texts

so yeah um yeah the confusion part is is really the kind of the the stumbling block or the obstacle and so I mean you can go either way and it it's it's all good so long as you're not stewing and like indecisive and worried and fedding and all that but just looking and just seeking you know just studying that's all

fine and really it depends on what your

priority is to to determine which way

you should

go but I mean you you do you should

balance faith and reason too much of one

and you're out of

balance so I'm just going to move on to

the next question this is from

Yuka and Yukka

says let's see what are your thoughts on

this in the

AR majaya number

26 the Buddha didn't want to talk about

the Enlightenment with anyone at first

but then came the god Brahma sahti and

pleaded the Buddha to go and teach and

then the Buddha went out of compassion

if the Buddha was fully enlightened I

assume that he would have been more than willing to go and share his Insight with others without having to be exhorted to do so well this story is also found in in vinia in the vinia ptica the book of monastic discipline the books of monastic discipline pretty sure it come it's in the

mahaga

um yeah so I I am familiar with it and uh I guess uh he just wants my thoughts on it well for

for starters I do consider the story probably not to be authentic history that it does kind of it does kind of have the odor

of religious

propaganda I mean there's probably a

kernel of truths it may be that the

Buddha really was hesitant to teach

dhama because according to this same

story he didn't think anyone was going

to understand dependent core Rising

padicha Samu and

and I mean that was a valid concern

because it seems to me anyway almost

nobody really understands it even though

it was Central to the Buddhist

teaching you know according to the text

padicha Samu is Central to dhama and

still almost nobody really understands

it it aifi into the 12 link Theory the

12 nidana Theory and then people just

memorize that and think that they understand it and they don't but the propaganda comes in where the Hindu personification of Ultimate Reality or the the you know the Proto Hindu the vdic personification of Ultimate Reality comes down and gravels before the Buddha that's the propaganda part also there there are other sutas where you've got the viic personification of Ultimate Reality and the the patron deity of the Indo Arian Saka king of Gods Alias Indra are like guarding the door to the Buddha's cabin you know there like one standing on one side other standing on the other side

and they're reciting spontaneously these

verses of Praise

devotionalism me as just pretty pretty

intense religious propaganda where they

are like exalting the Buddha over the

highest most important deities in the

viic

pantheon and the Proto Hindu

Pantheon

so um it may have been though that the

Buddha really was hesitant to start

teaching because he figured people just

wouldn't understand the message and if

his original message was like the ATA

waga terada has pretty much forgotten

the ATA waga there there's one text

called the Mahan nesa which is a a

canonical commentary on the ATA waga which reinterprets the ATA waga into something relatively mundane you know like in the Ana waga where it says um the Buddha says don't have any view the the Mah Nida says well when he says don't have any view what he means is don't have any wrong view I mean why even bother don't believe what's wrong why why even say that it should be obvious you shouldn't go around having to tell people don't believe what's false

so um yeah and also in terava there is the the existence in teravan tradition of the P Pacha Buddha which is like a

Hermit Buddha he's a fully enlightened Buddha he doesn't teach he just goes off into the forest and like in Zen Buddhism and so forth there are enlightened sages who just live alone in the forest they they're just don't want to be bothered it's it's not really a matter of compassion because I mean compassion to some degree involves a certain amount of delusion because there is no self there really are no suffering beings ultimately conventionally like in this virtual reality they exist but in Ultimate Reality there are no suffering beings and so if so you got a being who's in enlightened I mean they're just

dwelling at the level of the

absolute some of them just don't see any

point in in like re-entering the the

feverish dream to try to awaken these

dream beings who are not ultimately real

which kind of reminds me of ramen am

Mahari where he had his Awakening

experience and for I think it was like

at least two years afterwards he was

mute it was like he hadn't worked out a

way of like reconciling this new

heightened awareness with just living in

Som saric worldliness using language

communicating with these normies

essentially not just normies but virtual

normies

so I guess I gave my thoughts on

that and I do think it's largely just a

legend I really have my doubts

that Brahma sampad you know the the

personification of Ultimate

Reality came down to earth and gravel to

the Buddha to teach a tradition that

would

mock himself Brahma sah or belittle

him I just It just strikes me as

religious

propaganda and so I'm going to move on

to the next question which the person's

name I'm not so sure how to pronounce

this

laund is that how to pronounce it is

spelled L4 o t h u n

D4 so if we say that four is an a it would be LA thund or La Tunda something like that anyway the person with two fours in his name says I can't find anything in the vinea regarding the SEMA and women going into the post Hall and meditating or paying respects when there are no monks in there on day or on days where the sa is doing official business I thought they're not allowed inside but some Elder monks and some Junior monks think it is or think it's um well I actually wrote an essay on semas or ecclesiastical boundaries which is in this book available on

Amazon here I'm I'm doing some hype here essays in terava Buddhism and on page 157 we've got technical matters ecclesiastical precincts or SEMA and one of the things I mention in this is that the whole idea of semas or nowadays A SEMA is considered to be like a meeting hall for the monks it's like a congregation hall for the monks that's not what SEMA means in poly Sema it's like an ecclesiastical boundary all the monks who live within the same SEMA are required to do their formal acts of the S together and the boundary markers of a SEMA can include a mountain or Hill a rock a forest or Grove of trees a single

tree A path or Road a termite Mound a river or stream or any body of water so you can see here that some of the boundary markers for AA or like a mountain a forest a river and so it's fairly obvious just based on the SEMA and I if you want to read the original information on semas I'm pretty sure it's in the vinia mahaga but it's it's fairly clear that AA was like uh what is it called in Christianity like uh H I can't remember what it's called in Christianity where you just got this area where you know everybody goes to

the same Church you know it's kind of an oldfashioned idea but that's what a SEMA originally was I mean it's like the maximum dimensions of a SEMA is like something like 20 miles on a side a SEMA cannot be so big that you can't walk to the meeting Hall in that SEMA within one day so

originally the SEMA was just the precinct the precinct no that's not it ah it bugs me when I can't think of the word it's it's an oldfashioned Christian word anyways it's just it I mean it could be like miles across the SEMA it's just all the monks living in this area with well demarcated boundaries which can include mountains and forests they

all go to the same congregation Hall which doesn't even have to be a congregation Hall it's just like a specified place where the monks all meet and then they do their formal acts of the of the sa together and so I mean obviously there can't be a rule against women being inside the SEMA because it's going to be like an entire city can be the SEMA it's called the GMA SEMA that's one kind of SEMA where especially if the city is an oldfashioned City with City walls those walls can be the boundary of the SEMA and then you can't just make all the women in the city leave when the monks want to do a me

so it's the whole idea has gotten

corrupted so now the ecclesiastical

boundary is usually just slightly larger

than this one congregation

Hall um but clearly the rules haven't

changed since ancient time so there

really is no rule against women being

inside the SEMA when monks are meeting

but there is a rule against anyone who

is not fully ordained which includes

women men and like novices even from

being within Arms Reach of the monks

when they are doing a formal act all the

monks have to be within Arms Reach of

each other you know they're they're kind

of huddled together but you can't have

anyone who isn't a monk outside of that

and you can't have any monk farther

farther than Arms Reach or that

invalidates the formal

act

so what is the question

here I'm not sure if there is there's no

question mark here so maybe we should

continue with with Lao thunda question

here because I haven't gotten to a

question mark the SEMA at the temple I

go to has an artificial pond with the

Hall built at top the pond and the pond

is enclosed by a gated fence and there

is a perimeter of pav bricks laid down

surrounding the fence I saw a person

temporarily ordained as aiku in honor of

their father's death however there were people or relatives just outside the hall not standing on the perimeter did they inadvertently validate the ordination no they didn't because I cringed when I bowed down to someone but I did so out of respect for the Triple gem so no you can't have a rule I mean it's it's certainly not in the rules of monastic discipline that you can't have unordained people inside the boundaries of the SEMA um like during an ecclesiastical act because as I say a SEMA can be miles across and I still can't think of the the the Christian term for it in English for perish that's it it's a parish so

it's just this entire area where all the monks living inside that entire area have they all have to do their formal acts together and this got de degenerated corrupted into something that is not in the poly text where the SEMA just shrank down to this little formal boundary around this little congregation hall building but the rules remain the same so you can have women inside the SEMA it might be against tradition in that culture for women to be inside the congregation Hall during a formal Act of the sa but there's really no rule against it it doesn't invalidate

anything so long as they are not within Arms Reach and it could be a man who's within Arms Reach if he's not ordained so I mean if you want to read up on it it's in this book also it's in the Maha waga of the vinia ptica if you want to get to the original source

so let's see here's here's some more all these questions arose because some guy wanted to use some cinder blocks that were used to decorate or reinforce the Gated fence replace it with matching cinder blocks and use the cinder blocks from the SEMA wall to make a tombstone or Mausoleum for people's bones and Ashes at this Temple I was told from

others whatever is in the SEMA stays and can't be taken out but yet the new Abbot here said it's absolutely fine and that there was no harm to be done I refused the Abbot and did other chores at the temple who's in the wrong well the Abbot is is correct because the original meaning according to the poly rules of monastic discipline is a SEMA is just a large area in which all the monks who live in that area have to do their formal acts together and it can be miles across with like a mountain demarcating one one side of it and like a forest demarcating the other side of it you need more than just two boundary

markers but

still and so I mean it is kind of

against tradition it's not against the

rules but it can be against tradition

for there to be like women or lay people

inside the congregation Hall when monks

are doing a formal Act of the S although

like at an ordination you know the

junior mon the new Monk's Mama might be

watching you know it may be okay I mean

it's not against the rules so long as

she's not within Arms

Reach but it depends on like the the

tradition of that area or that Monastery

but really no rules are being broken

other than maybe just local Monastery

rules but it's not against

vinia so whatever is in the SEMA stays
and can be taken out well a lot of
things can be taken out like you put
flowers on the altar the flowers get old
and wither up and dry out you just throw
them away outside the SEMA
building I mean that's that's an obvious
exception
so yeah it's it's really it's just
become very ritualized and it's has
deviated quite a lot from the original
meaning of the
rules and the original meaning of the
rules was essentially it is I've already
a parish you know it's just the area
within which all the monks who live in

that area have to congregate together at

this designated

place

so I guess I answered that question so

I'm going to move on to the next

question which is from Joe do and Joe do

says I've heard you talk about eart toas

the Power of Now I forget what you said

just quickly do you like the book is it

worth reading yeah I like the book and

it is worth reading you know he he

adopts kind of a an unusual attitude or

an unusual perspective on you know the

perennial philosophy you can call it

that you know just sort of wisdom in

general he's got sort of a as as like

dhamma teachers who are considered to be

enlightened beings or who consider themselves to be enlightened beings you know it's kind of a different angle some of what he says I don't really get saying that women identify with their pain body I mean that's I've never heard that before he's got some kind of strange ideas all animals are fully enlightened except for a few domesticated pets who have like acquired Neurosis from their owners from their human owners that kind of thing but yeah it's it's well worth reading definitely you can definitely uh get benefit from reading that book regardless of whether eart TOA really is enlightened or not

he's obviously he obviously had some kind of Awakening experience at least he acquired like a heightened state of awareness there was certainly a Consciousness shift when he had his experience that just slammed him into this higher level of Consciousness so I mean you don't have to accept or reject anything that he read but it's it's good to expose yourself to that kind of thing so I'm just going to move on to joo's next question following up on my question about why aan suffered late in life what I am struggling to understand is how is it that the serial murder gained serial murderer gained Nirvana after renouncing

the world and his ways without making up all that bad karma first or after again the story about the awakened monk that had to get beaten to a pulp I don't know them by name sorry surely he didn't have as bad karma as the serial murderer and why did he have to make Pi up that Karma after Enlightenment trying to wrap my head around it because I think some say aan cha was yeah a lot of especially people in Thai Traditions think aan sha was an Arad also aan man ajan Mahaba those would be like the big three in Thailand there's a few others aan Le damad daro and so forth that are considered to be you know enlightened

beings by a lot of people in Thailand or in Thai Traditions but uh yeah the the ser murderer was anguli Mala and even after he became enlightened he did I mean people were throwing rocks at him I'm sure he uh he got bloodied quite a few times I don't remember how he died he may have died like a painful death as a result of the karma that he committed or he generated when he was literally a serial killer and Maham molana was the chief disciple of the Buddha who was literally beaten to a pulp even after he was fully enlightened um but the thing is when you become enlightened or in order to become

enlightened you do not exhaust your karma that's something that the Janes believed the Buddhists did not accept that the Buddha himself didn't have any use for that idea the Janss would try to exhaust their karma to use up all their karma and then that would be like they'd become enlightened after they had exhausted all their karma but in Buddhism Enlightenment and your karma are almost irrelevant you know there there there's no direct correlation between them so I mean you do try to make good karma so that you can have enough smooth sailing in your life enough Clarity of

mind you've got you don't have like a

[__] storm going on all the time so you

can cultivate dhamma you got good karma

that helps you to cultivate dhama and

then from there there's like this

jumping off point and it's at different

stages for different people some people

might have to attain fourth jna before

they can get to the jumping off point

some people can jump off before they've

attained Janna it's just depends on the

person like their talent their their

personal qualities or whatever their

luck random chance I don't

know but I mean you don't exhaust your

karma before you become enlightened and

you can have a lot of good karma and a

lot of Bad Karma and still you can make significant spiritual progress whereas somebody else who doesn't have as much Good Karma or as much Bad Karma you know it it might be more difficult for them just for because of other reasons so I mean some people the Bad Karma is what slams you so hard that it just knocks you out of Sam Sor that's kind of like eart told us case I mean he was having this existential crisis where he was becoming just I mean he just couldn't stand it anymore I mean he was just at wit's end and it just slammed him into this higher state of consciousness something very similar

happened with rahen am Mahari is going
to come up in a later question
here so it's it's not that you have to
use up your Bad Karma or get rid of your
Bad Karma somehow in order to become
enlightened it can still be there if
You' got enough Good Karma compensating
so that you can still make progress you
can still hear you know the enlightened
teacher speaking to you anguli Mala must
have had some really good karma
also um I think it's Richard gri wrote a
book um let's see how Buddhism began the
condition Genesis of the early teachings
one chapter was about anguli Mala and he
has this hypothesis that anguli Mala who
is portrayed as just a serial killer may

have been like a devotee of Kali who may have still been a serial killer but at least he he had like this yearning for some kind of you know Divine Awakening or something he was just going about it in the wrong way but he had some kind of momentum going from a past life this spiritual momentum and just taking this really wrong turn may have just slammed his momentum the other direction when he met the Buddha I mean it's there's all kinds it can take all kinds of weird stories you know there's all kinds of different people can have these Awakening
experiences so yeah I don't think that

anguli Mala being a serial killer and

then becom coming enlightened I mean I I

do think that he met with a lot of

violence cuz people knew who he was

people were like throwing rocks at him

because he he killed their their Uncle

Joe or

whatever but um yeah I don't know how he

died I think he might have died a

violent death

too but it didn't matter so much because

he was

enlightened he had laid down the burden

he did what had to be

done so yeah it's it's not like the

Janes believe that you have have to use

up all of your karma even your good

karma all good and bad you just exhaust

your karma and then you don't have any

more sticky Karma sticking to your Jaa

and then you just float up into heaven

that's essentially what the Janes

believe but in the Buddhist it's I mean

samsara is kind of

irrelevant you know it's like you can

bail out of samsara at pretty much any

stage it's just that the more advanced

you get the more likely it is that

you're going to be able to get the

insight allows you to just bail out it's

not like you go up up up up up until you

reach nibana it's like you just go up

this endless ladder up up up with no end

to it until finally you just bail out sideways so I kind of sort of answered that question and I'm moving on to the next one this is from RP brothers and RP Brothers says hey can you levitate I was told levitation is possible I used to try to levitate like when when I was in Burma I would like jump up and try not to fall back down again I fell back down every single time I also used to try to wave my hand through like Solid Rock and it didn't work either I kept hitting the thing you know like tried to wave my hand through a post or something and it just kept hitting until finally I just developed this defeatist attitude where I was like trying to be careful not to

hurt my hand when it hit which of course that means you don't have the faith of a grain of mustard seed but in my dreams yeah i' I've had a lot of lying dreams or levitating dreams but in uh my conscious waking State I do not have a whole lot of psychic
Talent my father was more psychic than me or at least he was more intuitive than
me maybe a little more Lial than me although I guess I'm Lial in other ways so I have tried to levitate and somebody in the comments made this semi joke answer that there was a picture of photograph of me levitating over the

city of Mona in Burma and I heard that there was this picture going around of me levitating over the city of Mona and I would just say well must be somebody else because I don't remember doing that but the Burmese are very a friend of mine also was seen levitating even though he didn't remember levitating either so you can get legends about you pretty easy living in a place like like Burma or India

but uh yeah I tried to levitate and it just didn't really succeed I I couldn't levitate for more than about one second so I'm just going to move on to the next question this is from five precept Paul formerly known as five

precept

Pete and his first question is have you

read whisper in the heart the ongoing

presence of neem karoli Baba and no I

haven't but it sounds like an

interesting book I wouldn't mind reading

it if I had it maybe I'll maybe I'll

order it or something

I have read uh Miracle of Love um

stories about NE Koli Baba which uh and

I've got his his picture up there on the

on top of the bookcase on the closest

thing I've got to an

altar so yeah the correct answer to this

question is no I have not read whisper

in the heart the ongoing presence of

neim cly baba but it sounds like a an interesting book an inspiring book too so anyways if ie pret Pete formerly known as no five preet Paul formerly known as five preet Pete says assuming all the manifestations and miracles of neem carolib Baba are true wouldn't that still not explain how he is appearing to people after his death well we don't know what state he is in now because even in Miracle of love stories about neem corib Baba there were several stories about him manifesting after he died sometimes as other people but with the same mannerism as NE cly Baba you know it's like he would just appear as like a little kid or or some old sawu or

something and you know this it could

just be the imagination of the the

devotee who is so you know firmly

directed towards NE K Baba they would

see him and and other other people but

in a way it kind of reminds me of in the

New Testament you know the the disciples

the apostles on the road to emus and

they meet Jesus and they don't recognize

him you know it's just he looks like

somebody else apparently so was it

really Jesus or was it just somebody

else they later they thought oh that

must have been Jesus because he acted

like Jesus

did

so let's get back to the question though assuming all the manifestations and miracles of neem cly Baba are true wouldn't that still not explain how he is appearing to people after his death well neim cly Baba just did not follow rules that's one of the reasons why I really I just resonated with NE Cy Baba he was like an enlightened Rascal and he did not follow rules it's like there's a story in Miracle of love where ROM dos is talking to a physicist and he's you know talking about the Miracles of nimc Baba and the physicist is an open-minded physicist and so he's he's accepting the possibility that neim Cy Baba can read minds and do with these these psychic

Feats and then ramda says also he can appear in more than one place simultaneously and then the physicist kind of of backs off from that says well that's that's impossible and then ramda says yeah it may be impossible but he did it anyway and that's just kind of the way n Koli Baba was I mean he just broke rules so I mean there's no telling what he did I mean he could be some sort of I mean assuming that he wasn't even fully enlightened he could still be some sort of deity who can just continue appearing or I mean he could be enlightened and just be breaking the rules about what's

supposed to happen to Enlighten people

it's hard to

say

so oh this is like another question

that's tacked on to the question above

that I've already been responding to

wouldn't he have taken rebirth elsewhere

or enter partana well he could take

rebirth as some assuming that he did

take rebirth he could take rebirth as

some being in some higher Dimension that

can still manifest however he pleases on

in this version of ssar I mean that's

presumably

possible but trying to second guess

somebody like NE cly Baba is a Fool's

erand it's just an exercise and futility

and so I'm just going to move on next question this is from s papapa and some papapa says what kind of exercises are allowed as a monk would push-ups jogging and sit-ups be allowed or just walking meditation I can imagine that making your muscles bigger and having a six-pack would be seen as sensual I read through the 227 rules of the order so I'm going to guess no on building muscle but I'm still asking because I don't really know so getting back to the question which is right here at the top what kind of exercises are allowed as a monk well there are two main kinds of exercises that are

specifically promoted in the text one walking doing a lot of walking meditation or just you know walking to the Village I mean sometimes a monk will live in a forest it could be 2 miles or more to the nearest Village I've heard of places that were like s miles away so you'd be walking you know 15 miles a day just going for food and walking through the village and coming back again so a lot of walking that's good for your health it's good for the cardiovascular system and so forth and then the other kind of exercise that is specifically allowed in the text is just doing chores around the monastery chop wood carry water that kind of

thing so with regard to the examples some papapa gives push-ups jogging and situps well jogging let's just say a jogging monk would look inappropriate to in a Buddhist culture and it would not Inspire respect or reverence in a non-Buddhist culture you know you got the monk with jogging I mean jogging shoes would be out he'd be out jogging in flipflops or barefoot and just he'd look silly and people would be laughing at him in a non-Buddhist culture and in a Buddhist culture people might be like clucking their tongues and shaking their head and thinking these Barbarian monks they just

don't know how to act

properly so jogging would be out

swimming would be out because there's

specifically a rule a monk is not

allowed to play in water he's only

allowed to swim if he's got a genuine

reason like it's the only way to cross a

river he's trying to get away from like

a charge water buffalo or

something charging elephant maybe then

you can jump into the water and swim but

swimming for exercise is uh I mean maybe

if it's like prescribed by a doctor you

know it's definitely for health reasons

you might be able to get away with it

push-ups and sit-ups I mean if you did

it in privacy for health reasons but

it's really not necessary I mean going with the the early Buddhist texts if if you're walking a few miles a day and you you chop wood carry water kind of stuff you know you're filling your five gallon bucket with water at the well and you got to pull the Rope to fill the bucket and then you know you're carrying it on your shoulder you're walking a quarter mile to your your cave or your Hut or whatever that's fairly good meditation when I was a monk I wasn't doing any kind of special meditation but you know I was in decent good shape just from I mean first of all just living a rough examp existence you know it kind of

brings out the caveman instincts and

maybe boosts your testosterone or

something just from living a rough

existence and then you know all the

walking and you know fetching bucket

after bucket of water just fill the the

Big 10 gallon can to take a take a bath

and you know carry another five gallons

up on my shoulder back up the hill back

to my cave that kind of thing that was

in good shape I mean you could do like

yoga stretches and so forth I suppose

but I mean what would be the purpose of

it if it's to help you to stay limber so

you can sit in the full Lotus for an

hour or more then that would be a

dharmic reason but you just want your

body to be a well honed machine that you know you just want to be able to look at yourself in the mirror and with admiration then no that that would not be a good good excuse and it's furthermore looking into a mirror is against Venia

anyway so yeah I think you'd probably be best as a monk just doing a lot of walking meditation and uh some of that uh chop wood carry water stuff and if that's not enough I mean you got to you've got to uh kind of examine your motives why do you want to do push-ups why do you want big biceps or welld developed pectoral muscles or or a

six-pack or anything like that it's like

how does that help you to practice

dhama maybe if you got a doctor

prescribing it for some sort of

condition maybe then but otherwise I

think you're just better off with

walking chopping wood and carrying

water so I'm just going to move on to S

papal Papa's next question and

specifying that my answer to the first

question was specifically with regard to

monks well L people you can do as you

please so anyways some papapa second

question

here since everything is mindmade and we

are all a part of this beautifully cruel

game based on Karma and our defilements

aren't we able to kind of read each other's minds to some degree by having awareness of mine and others bodily speech and mind an example is something's someone's smiling at you but you know that it's fake and someone else Smiles at you and you know it's genuine I know it can't always be true at all times and ultimately aren't I just projecting that based on a wrong perception or just perception and then con ceptions in general it's not hard to see and Social Psychology or whatever psychology that handles this seems to have a good understanding of how to see it and the Deep mental states that

accompany these actions but it seems like Buddhism might take it a little further or deeper but I'm not all the way certain so let's uh get back up to the main question here aren't we able to kind of read each other's minds to some degree by having awareness of mind and others bodily speech in mind well I mean even animals can do that I mean um I think part of the situation here is it it reminds me of a book called Seth speaks by Jane Roberts who is channeling this multi-dimensional entity called Seth and Seth says you always know if you're being lied to you always know if you're being ripped off you always know what the other person's motives are that

everyone has like this communal like

telepathic

mind but you don't have full conscious

access to this level of your own mind

because most of us are stuck in the ego

this ego isn't your entire mind the ego

is like this

self-referential part of your

Consciousness that is pretty much

oblivious to anything beyond it because

it thinks that it is has its own

existence separate from everything else

so your ego is oblivious to like your

subconscious mind where this telepathic

ability exists and so it's not so much a

matter of some like Adept

Swami who cultivates telepathy that creates the ability to be telepathic it's just that he acquires access to that level of his mind that is already telepathic but we've all got it it's just that most of us are completely contained in this mental prison of our ego and we're unaware of all this other Consciousness around it that we have I mean we should have access to if our ego wasn't all closed off against it so maybe an animal doesn't have as much of an ego presumably animals don't and so they're more able to read minds or or read people's true intentions you know like a dog proverbially can tell this weather a person approaching him is

friend or enemy you know they can sort of see through the fake smile see through the con man Spiel you know they can tell better than a lot of people can whether someone is really a friend or an enemy also my father used to be a big game hunter in Alaska and he said that sneaking up on a moose is damn near impossible like if you're out moose hunting I'm not recommending that you all go out moose hunting here but if you go moose hunting sneaking up on a moose is damn near impossible the Moose will always get spooked and run off but if you sneak up on a tree next to the Moose you know you're just concentrating on

that tree next to the Moose sneaking up on that tree it's as easy as shooting cows my father kind of had a magical attitude towards things he was sort of a pagan type um but I mean that could be an example I mean Stone Age people they just accepted it as this fact that animals can read minds that's one of the hypotheses for how meditation was invented you know somebody had to invent meditation one possibility is that it was Stone Age Hunting magic where people firmly believed animals can read minds and so if you're lying in Ambush with your spear or your your adle adle or whatever then you try to not think you know you you

just you just try to keep your mind

empty while you're you're lying in wait

for the for the animal to go

by so I mean there is that also they

have done studies where there is a

significant ability in humans to know

when someone is staring at them like

behind them that we do have like this

subliminal ability to do this kind of

stuff I don't know if they figured out

exactly how we do

it but we do seem to have you know above

random chance ability to know when

someone is staring at us from like

behind us

somewhere so we do have access to this

kind of a group

mind but because we're locked into our

ego and think that our ego is who we are

then in a way we blind oursel to all

this other stuff that we should have

access to but deny ourself access to

it and uh I kind of I hope I answered

that question because I'm moving on to

the next one and this is from ruie and

ruie says hello poo would you care to

elaborate on the utterance of

another as a requirement for Right View

as well as on the qualities of that

other that should be clearly apparent

and I do vaguely recall that there is

like a suta saying in order to have

right view it you know it one of the pr

requisites for Right View is the utterance of another but I mean it never really made an impression on me and uh the utterance of another is very sporadic in its reliability you know the utterance of another is not necessarily going to get your right view it could go the other direction so I assume the implication is the utterance of another is the utterance of a wise being you know like like a Buddha some some sort of very wise being but if you're just an Normy it's hard to tell who's wise and who isn't wise because you can't really understand

something greater than

yourself so you're going to see everyone

pretty much at your own

level and I really I mean it never

really resonated with me that in order

to have Right View you have to have the

utterance of another it may be going

with the Buddhist idea that only a

Buddha can come up with Dharma on his

own know that in order to learn dhama if

you're not a Buddha you're going to have

to get it from somebody else so that

could be what it's referring to here I

don't recall the

context but that would seem to be a

logical uh like consequence of Dharma

you know if if a sama Sam Buddha is the

only person who can really comprehend
Dharma on his own without it being
taught to him then all the rest of us
are going to have to learn it from
somebody else so that is probably what's
it's referring to as the utterance of
another someone who can teach you
dhamma
um so I guess I answered the question
didn't
I the qualities of that other I guess
they would have to really understand
dhama in order to teach it to somebody
else and nowadays it's not even
necessarily the utterance of another
much as you can read a book I mean some

of my most important teachers have been books so I mean the book itself is not conscious so the book itself is is not wise it's neither wise nor foolish it's just like this you know paper and ink so it's just you need to hear the right words that can trigger the Insight which reminds me of there was some Zen monk who wasn't enlightened he walking through the marketplace and he's walking past a butcher shop and there's this lady there saying to the butcher give me the best cut of meat you've got and the butcher says every cut of meat in my shop is the best cut of meat and somehow that triggered an Insight in this Monk and he had an Awakening experience so

that was the utterance of another

although of course he had experienced

previous utterances that were more along

dharmic lines that set him up so that

was right for this random comment from a

butcher to just be the last little nudge

that send him over the

edge but I do think probably what it's

referring to is that since only a

Buddha can learn dhama completely

without a teacher then everyone else has

to have a teacher and nowadays it can be

a book it can be a YouTube video it

could be a

podcast preferably be be like a really

wise teacher generally a monk but not

necessarily and so I'm going to move on to the next question this is from game fap and game fap says living in the state of South Carolina how often do you come across Confederate iconography like this shirt look at that what is the general public sentiment of the state's Confederate Heritage it's kind of silly silly that all of a sudden these memorials became a problem when for a hundred years no one cared not even Martin Luther King our culture looks for scapegoats instead of fixing real problems well every once in a while there's like one house on like a state highway just a few miles out of town they have got a huge Confederate

flag flying over their house every once

in a while you'll see a Confederate flag

on like draped from someone's porch or

something and they don't catch a lot of

flack from

it um it's just seen as kind

of sort of Southern Heritage you know

nobody's thinking I support slavery

that's why it's like you know they think

of the more positive aspects of like

state rights that kind of thing when

when they they think

about um you know the Confederacy like

my father was from Georgia and when he

was when he was kid there were still

people alive who had fought in the Civil

War so that when he was a little kid grown-ups were telling him that his belly button was where the Yankee shot him and my father used to say that to me to that's where the Yankee shot you um but I mean from the southern point of view they they would kind of switch it over I mean it wasn't about the Civil War wasn't about slavery it was about states rights you know are we going to have like a loose Confederation of states or are we going to have like a like a like a centralized federal government that's going to be the most important although I think slavery was a major part of the Civil War like I read the autobiography of John Stewart Mill

who used to be in the Guinness Book of World Records as one of the people that was estimated to have one of the highest IQs of any person in history he was a politician he was in England but I mean he was a politician extremely intelligent and in his autobiography you know he lived during the time of the Civil War and he said it was pretty obviously about slavery so I don't think that there are very many people who fly Confederate flags or have Confederate bumper stickers on their pickup trucks generally it's more likely to be a pickup truck than a car that has a

Confederate flag bumper sticker on

it um there is a a store just north of

Greenville called uh Dixie Republic

which is where I got

my got my

shirt I like Corinthian helmets too and

also it says mul La you know come and

get it which is with reference to uh the

second Second Amendment of the US

Constitution um yeah they've got lots of

Confederate paraphernalia there a lot of

portraits of Confederate generals and so

forth South Carolina it's like there's

all kinds of streets and parks and I

think there's one County there's schools

named after Wade Hampton and if you read

the biography of Wade Hampton man that

guy I mean he was he was a high ranking officer in the Confederate Army during the Civil War before that he used to go bear hunting without a gun he would just sick his dogs on a bear and then just jump on it with a knife and stab it to death this guy and I mean he was uh after the Civil War during Reconstruction he had this group of or it wasn't really his organization it wasn't kind of like the German Essay with Hitler it was it was this other group called the red shirts they were like Vigilantes they just endorsed him to be the governor of South Carolina and they did some terrorism kind of stuff

you know scaring people into into either voting for him or not voting at all that kind of thing the election was very irregular so that you had two Governors at the same time two like you had the governor and the anti-g governor like two different governments trying to govern South Carolina it became clear that most people were on the side of Wade Hampton and so the other guy was kind of you know advised by the president of the United States he'd better just like give it up and resign or something but there's a lot of um Confederate Heritage in the South and most people I mean it's they don't

really think about slavery it's just

sort of like a national or you know

Southern Pride kind of a thing you know

we stood up to the to the [__] in

Washington DC that kind of

thing we've got our own Heritage

here so I forgot the question though

let's see living in the state of South

Carolina how often do you come across

Confederate iconography yeah well you

drive past Dixie Republic which is the

store that sells all this Confederate

stuff also other Southern stuff they got

all these flags incl including a big

Confederate flag out

front um unfortunately though I was

going to buy an American flag there it

turns out all their flags are made in

China who wants to buy an American flag

made in China I

don't I did get the shirt though I don't

think the shirt was made in

China

so yeah actually it reminds me a few

months ago there was a uh I work at a

sheet metal shop and a customer came in

to pick up some like Roofing panels and

he had a Confederate flag on the company

truck you know it wasn't just this

privately owned pickup truck it was you

know this this

organization it turns out that they were

an organization they had a kind of a

valid excuse they uh they like renovated
or like restored historical buildings
and so he had a Confederate flag on the
back of his pickup truck this this
customer and also my the the factory man
manager was very impressed he actually
was had a an SS skull
ring if I remember correctly he also had
like a braided beard he was a badass
looking
guy but he kind of had the excuse for
the the Confederate flag on his on the
company truck just because they restored
historical buildings which would include
you know Confederate era buildings I
suppose and uh so it does happen you

know it's not super super common but

it's not super rare either that you'll

see a Confederate flag either flying

over somebody's house or draped from

their their balcony or or stuck onto the

side of their car or something not super

rare but it's really they're not

thinking about slavery when they're

doing it they're just thinking about

like Southern Pride Southern

individuality so to

speak so I'm just going to move on to

next question this is from Twin

Wasabi and twin wasabi says would you

ever talk to Sam

shamon he is a YouTuber who does

religious discussions but I don't think

he's ever talked with a Buddhist monk before I've never heard of Sam Shimon um I'd be willing to talk to him really I'm I'm willing to talk to just about anybody you know there's any YouTuber who wants me to be interviewed on their show or something as a general rule you know I say okay you know I don't go out searching for people to to interview usually my woman is is always wanting me to like reach out to this person or that person see if they want to be interviewed but I'm just kind of standoffish in that respect but if somebody asks me usually I will say yes even they could just be small time you

know they got 35 subscribers or

something it doesn't really matter to

me um so I mean if you wanted me to be

on a show there's a good chance I'd go

for it as long as it's in good faith

then then I'd be willing to go for it

so but i' don't know who he is so I'm

just going to go on to the next question

here this is from

Romeo oh Romeo says my two questions

require you to Dawn a guidance counselor

Fez if you own one so just a

second people haven't been asking maamaa

questions lately so The Fez hasn't been

getting much use it's kind of acquiring

a little bit of dust

actually see

here all

right see my two questions require you

to Donnie godan counselor Fez okay

check my beloved niece a junior in high

school is soon going to take the SATs

and begin looking into colleges while

not totally discouraging her I have

urged her to think twice about going to

college considering the exorbitant costs

available Alternatives like remote

online learning and widespread leftist

indoctrination do you see going to

college as still necessary to B to

better one's life in 2024 well no it's

not

necessary

um yeah it's it's certainly not

necessary to better your life and really

considering how most universities have

just become like leftist indoctrination

centers then I mean there would be that

definite disadvantage to going because

there's a good chance she would just

come out

brainwashed um I mean I really liked

going to college I was I was sort of a

hot shot in college I was like a brain

jock and uh had a lot of fun in college

like the university I went to had lots

more girls than boys going there or I

should say more women than men young

women than young

men had a lot of fun in college it was

some of the most fun I ever had in my life was in college but uh yeah it's it's a bit different nowadays like the same University I went to I mean it's it's just become just like shrieking leftist hysteria at this point for example if if Trump wins a second term no doubt there's going to be like therapy sessions offered for free by the the university clinic and all this stuff for people who are just freaked out because we've got a a fascist as president again he's going to he's going to destroy the con the Constitution even though it's mainly the

left that doesn't like the Constitution so the answer to this question is fairly simple it's not necessary to better one's life you know it can better one's life but not nearly to the same degree as as in the past because we are living in the information age I mean you can learn just about anything you want to learn online for example you it's like the internet is like a a seventh sense you know the sense organ is the computer and the the internet I mean it's like you have this Clairvoyant I you can just have access to the world's knowledge at your fingertips so let's see let's just move on to the second question Romeo second

question considering the high

probability of AI replacing many

currently existing

jobs during her lifetime which field of

employment do you suggest someone my

niece's age

pursue and that's a very difficult

question because I don't know your niece

you know different people are going to

have different talents different

interests and so on but uh I mean with

regard to AI I think it's fairly obvious

that AI is going to pretty much abolish

most artist jobs it may abolish most

musician jobs at least uh like recorded

music there might still be some call for

live

musicians but most of the music probably

is going to be composed by AI like

mathematician forget about it um I think

certain professions are less likely to

be taken over by AI especially like any

kind of interpersonal interaction kind

of a job like there's always going to be

doctors even though it may be that an AI

program is diagnosing your symptoms

you're still going to have to have a

Doctor Who's like you know asking you

questions you know like looking you over

sitting down having a talk with you

still going to have to have nurses I

assume I don't think they're going to

have robots that are like you know

taking people's blood pressure and so

forth I mean to some degree it's

automate automated but you're still

going to have to have the the nurse put

the the cuff on your arm or

something but still I really don't know

the daughter or the the

niece at all so I'm not sure what her

talents what her inclinations would be

so it would have to be you know

something that you like and are good at

I mean any kind of profession you want

to be successful and happy in a

profession I mean there's there's a few

things I mean you have to like what

you're doing you have to be good at what

you're doing and you have to be able to make money by doing it I mean those are like the three big things and so I mean AI will in influence the third one but still it depends on the individual you know what it is that they like and what it is that they're good at and with regard to your niece I have no idea who that what that would be although as I say most art is going to be computer generated I mean already like most of my my uh the thumbnail nail s on my videos now are are AI generated music probably it's it's really taken off poetry even although poetry is pretty much of an obsolete art form yeah and math definitely so yeah

some of the more human stuff but I mean you definitely don't want liberal arts degrees because then you're definitely going to come out some brainwashed leftist some some Neo Marxist although I did read recently that a lot of people in the in northern states are sending their kids to Southern States to get a university education because Southern States like in Georgia Alabama South Carolina or more conservative and traditional and most the universities might still be hot beds of leftist activism but not nearly as much as in some place like New York or

Massachusetts also there are just some universities and I would advise my niece to choose one of these that are still are there's like an emphasis on freedom of thought and expression University of Chicago for example or like Hillsdale College which I mean a lot of these places they offer courses online anyway which kind of deprives you of the the fun of being on a University campus but University campuses probably aren't nearly as much fun now and the fun that is to be had is probably of a more of a degenerate nature than like when I was I mean even when I was going to college in the in the in the 8S the mid to late

80s mid 80s let's say you know it's like you got young women who are away from their father's watchful eye for the first time in their lives and they just go Hog Wild but nowadays I mean I mean there's such a thing as too much of a good thing I mean they're just extreme at this point and also of course you go to a drunken party you're drunk the girl's drunk and then you uh hook up with her and then you know three months later she's persuaded by some foaming at the mouth feminist that she was like taken advantage of because she was in a suggestive State because she were drunk

Ian you can have your life ruined for rape you know it's like both of you are equally drunk but I mean you're still a moral agent even if she is too inebriated to be one so somehow there have been multiple cases of that sort of thing although I'm completely digressed from the question so yeah I would advise her that I mean she's going to have to decide for herself what her interest are what she's good at you know and try to you know Steer her away from stuff that's going to be taken over by by AI like like art for example unless she can find a niche you know be a Potter you know some pottery I assume isn't going to be

completely taken over by AI even though painting probably will drawing probably will but find a university that still has some Traditional Values that isn't just like a Marxist indoctrination camp that would be one of the most important things if she does go to a university and of course you can do courses online now so that that will spare you from a lot of it so I think I answered Romeo's questions so I'll take the Fez back off and uh move on to the next question which is from prisic Monk and prisic monk says how well does The Following song align with your

concept of terraa Buddhism and he's

gotten the link to this YouTube video

which I almost couldn't watch because as

I have said YouTube is really cracking

down on not allowing ad

blockers and I just refused to watch

commercials on Youtube so I mean I had

to refresh a few times in order to

finally be able to watch it and uh it's

called fake I think maybe the band or

the or the uh the composer is called

that handsome

devil and uh it's like the

refrain in the in this song it's like

rap so I actually listen to some kind of

rap music it's this is a distraction

from what is really happening and it's

talking about how everything in your life is fake you know the boobs are fake the lips are fake the smiles are fake it's all fake you know everything is fake which kind of reminds me of Holden Coffield in The Catcher in the Ry who was like obsessed with phony people everywhere he just couldn't stand it even though he himself was a phony person you know he was lying all the time just coming up with all this [__] he was telling people and The Catcher in the Ry is a crypt Buddhist story it's more Mahayana than terava though

so what let's see where's where's the

question again how well does The
Following song align with my concept of
terraa
Buddhism well I mean it's saying that
you know everything is fake or at least
you know it's just listing off you know
thing after thing after thing that's all
fake with the refrain being this is a
distraction from what is really
happening but but I mean what is really
happening is fake too so I mean that
that would be the main difference here
between the song and Terra Buddhism is
that the song is kind of implying that
we're living in a an artificial fake
world that's but really it's like a
distraction from the real world that we

should be paying attention to and the

real world is still

samsaric

whereas I mean in Terra if you're if

you're like an Abid scholar or something

you could say that's sort of true that

there samsara is ultimately real

according to the Abid dama philosophy or

at least according to the Abid dama

commentaries but my understanding is you

know it's all just conventional truth so

in a sense you know no matter how deep

down you go in samsara it's all going to

stay fake or just like

conventional like provisional

conditional like uh what's the other

word virtual potential you know it's not

ultimately

real so I mean you can reduce the amount

of fakeness by just like going off into

a forest where there's no like human

artificial [__] that's being thrust

upon you but still you've got your own

perceptions who which are generating

Illusions and you believe the Illusions

which turns it into

delusion so

yeah I mean there are certainly

themes that uh between the that sort of

overlap between this song or rap I guess

you call it rap rap a song even though

nobody's actually singing and uh and

Buddhism terraa

Buddhism but um I think terraa Buddhism goes a bit deeper than the song does which is to be expected because it's just a song so so I think I answered that and so I'm moving on to the next question which is from pyramid and pyramid says one of the main rules in Buddhism is not to compare yourself to others it sounds logical but this is very hard to do in the Modern Age sports for example is literally all about comparing yourself to others who ran the who ran the fastest who scored the most points who had the best performance the award shows the Oscars

Grand Etc are also about comparing

yourself what advice do you have to

those who want to remove or at least

minimize the comparisons that we

inevitably make and personally I've

never been really a competitive person

um if I compete it's like with myself I

try to do better than I've done before

so it's still kind of I'm comparing

myself to myself which is still

Mana the word the word usually for

translated as conceit

sometimes pride is mana and poly and

literally Mana means measuring so you're

measuring yourself up that's that's Mana

that's conceit or sometimes translated

as Pride like Mana J he's got big Manana

in Burmese means he's proud he's a stuck

up

person

so yeah in Thea waga it says to consider

yourself Superior to others is conceit

to consider yourself inferior to others

is conceit to consider yourself equal to

others is conceit and so just comparing

yourself to to somebody else in any way

is conceit I mean just to to have

self-regard is conceit it's something

that a Buddhist shouldn't have so if you

want to get away from that I mean first

of all get away from

competitive uh

environments you know I mean you can be

sort of like Prince Michigan in the

idiot where people are competing against

you and you're you just don't see it you

know you're not competing back which

means you're going to get people

backstabbing you to get the promotion so

that you don't get the promotion that

sort of thing

um also I mean there was there was a guy

that I used to work with that it was

kind he was a young man and he was kind

of a a masculine kind of guy he worked

out and he was a you know he was pretty

pretty well-built kind of a young guy

and I kept getting the impression that

he was like competing with me and I was

told when I was in the University that

there was this guy who was competing with me and I just didn't get it it's like why you know I mean in case in in the case of the guy who's working with me then you know he wanted to Pro get promoted you know better than me you know I was kind of seen as a rival or something I assume but uh yeah I just don't think that way so I mean one way is you just you just don't think that way although if you tend to think that way then one of the best things you do first of all get away from competitive environments and even better yet you can become a Hermit you can become a

recluse and then you're not competing

with anybody maybe you know competing

with animals competing with

yourself but it's more of a competition

is more of a mental

state than than you know something that

you necessarily have to partake in you

know it's like an attitude

but other people can be competitive with

you and you don't have to be competitive

back which may mean that you're not

going to get promoted as much as the

competitive guy which is one reason why

men can make more money than women even

though now the laws are kind of and also

the like the Dei initiatives and

everything are geared towards women

making at least as much money as men a

lot of women make more money than men

just because they're

women but women just aren't as

competitive as men so they have to like

you know rig the game in women's favor

just so that they can com sort of

compete without having to really

compete but I I'm like straying away

from the question again how not to

compare yourself to others I mean the

traditional Buddhist way is you go off

alone into a forest and just stop

interacting you opt out of society I

mean that would be the the traditional

Buddhist way of going about it otherwise

you just have to adopt a

non-competitive like attitude you just

do the best you can without worrying

about what anybody else does and it is

doable I mean I generally tend to be

that

way so I'm just going to move on to the

next question this is from drunk

Dr drunk Dr says have you heard of the

phenomenon called the hum it is a loud

unexplainable noise that people have

reported hearing across the world

maybe this is the power of the Buddhist

Meditation reverberating throughout the

centuries no I've never heard of the hum

and that's that's the question right

there so I guess I could just leave it

at that nope I've never heard of the hum although I kind of doubt that it is the Buddhist Meditation reverberating throughout the centuries although it does remind me of a story in one of ROM Do's books how he had been taught a Mantra by one of his teachers in India and he was doing this Mantra and doing this Mantra until suddenly it just he just kind of locked into this it was as though the Mormon Tabernacle Choir was all doing the same Mantra with him you know it was just like reverberating just thousands and thousands of voices all doing the same Mantra and so he told his teacher about it and he says Ah you got

into the the like the frequency of that Mantra so that you know you were kind of tuned into all the other beings especially the more advanced ones who are doing that who had done that Mantra you know they just kind have created this akashic record of the Mantra going on so that might be more along the lines of the reverberations of the Buddhist Meditation would be you'd have to get to that level you know it's not going to be just some ordinary physical level that ordinary normies are going to hear but yeah the correct answer the short answer is nope I've never heard of it and so I'm going to move on to the next question here this is from power

and Power says ever notice so many

atheists are bitter and angry ever have

any atheists rage and mock you because

they think they are superior than you

why be so angry at something that you

think is not real for example I'm not

angry at Bigfoot because I don't think

it's real so I don't waste my time well

atheists do think that people who aren't

atheists are real so they're not angry

at God so much as they're angry at

people who believe in God but not all

atheists are angry maybe a lot of

atheists are angry but just like not all

old people are angry which is a question

I answered couple hours

ago um and some some atheists are just

smug like a lot of the atheists you see

on YouTube or somebody like Richard

Dawkins I mean they're just smug is all

get out they're not angry they're just

they just like are in love with

themselves they're just delighted with

themselves and they're just amused at

the very idea that somebody wouldn't

believe the same way they

do but angry atheists yeah I think

they're just kind of intolerant of

people who disagree with them like some

a lot of leftists are that way too

especially nowadays it wasn't wasn't

always that

way so I think most atheists are bitter

and angry because they kind of validate their own opinions by the opinions of others and if a lot of other people don't believe the same thing as them it kind of casts shade on their own beliefs and they're kind of offended by that I would assume there was one atheist in particular that used to rage at me on minds.com which is sort of like alt Facebook I don't do much on on Minds anymore but uh I used to when I was a monk especially that was like the the one social media site that I actually participated in you know with memes and that kind of thing and there was this

one guy who just raged at me he I mean

he had the idea that all religions are

just invented by like people in power in

order to keep people like repressed and

he he actually used this argument he's

like trying to argue Buddhism he I mean

he was ignorant of Buddhism he's

actually trying to argue Buddhism with

me saying the very fact that godma the

Buddha was of the upper classes he was a

katri of the Roy like the nobility that

itself demonstrates that he was just

trying to keep everyone down

and it's like no he renounced all that

so yeah I have had some interactions

with at least one just I mean he was

just really just he never said anything

positive except maybe about himself but
I mean he was just this bitter angry
atheist but the most of the ones you see
on YouTube I mean they're more the smug
type they're not they're not really
angry and bitter so the angry bitter
ones they're just sort of pissed off
that people don't believe the same thing
they
do and that's it's not just atheists who
are like that well maybe I mean marxists
are tend to be atheists so yeah but it's
not just people over the issue of
atheism it's just that kind of person
who I mean they don't really have faith
in

anything that they just I mean it's sort

of an AFR to them that someone would

disagree with them that someone would

believe something that they consider to

be [__] you know it kind of

undermines their own certainty and they

resent

that but then the ones who really are

certain about their atheism are just

smug so I think I answered that one so

I'm going to move on to the next

question this is from Ken or kazen which

always reminds me of the man kazen Wars

but I assume kazen is not an alien with

like ears that come go up like a like a

fan like the kazen

were so anyways Ken or kazen says

recently went down a ramam m hary

Wormhole listening to the David godman

talks fascinating there are a lot of

stories about devotees having

spontaneous mystical experiences with

permanent personality changes some of

them were basically looked in a somat

state for years afterwards I think maybe

he means locked in a somat state for

years afterwards were these devotees

experiencing

nibana out of all the modern Mystics I

have read about I would consider ramam

mahashi to be the captain of the team um

whether what they were experiencing

exactly I cannot say but Raman mahashi

supposedly had the ability of like

somehow triggering enlighten m in people

who were dying like I think he did this

to his own mother you know he'd be like

laying his hands on their forehead and

maybe touching like their heart with the

other hand or something as they are

dying and just somehow create some sort

of spiritual circuit or something so

that they were kind of in tune with his

own enlightened Consciousness as they

died and it just helped them to fade out

instead of being reborn I think he did

that with his favorite cow

also um but exactly what they were

experiencing I cannot say because I

wasn't there I didn't experience it

myself but I'm kind of doubtful that

that if they were locked in a somat

state for years afterwards with a

permanent personality

change maybe or it could just be that

they had some sort of like relative

Awakening experience they were in a

higher state of consciousness but still

not fully enlightened because you

experienced nabana for

years then I mean that's it you're

enlightened supposedly like if you're

like an Arya but not quite fully

enlightened you might experience like a

flash of nibana you know for like a

split

second but that's that's just Orthodox

terraa and I'm I'm a little bit

skeptical even of

that

see I mean I can accept that I mean you

can get glimpses even though you're not

fully enlightened you can still get kind

of glimpses of the goal or you know the

highest state the absolute because it's

always here all it takes is a thinning

of the veil and it can shine

through but whether somebody can be in a

state like that continually for years I

mean and then stop being in that

state that's that's questionable

although like I said earlier that Ramen

am Mahari himself when he first had his

Awakening he was mute for like two years

it like he it took him like two years

before he could like

reconcile this new state of of

Consciousness with the old State of

Consciousness you know like the absolute

with the conventional it took him like

two years before he finally was able to

start speaking

again but what happened to these people

I really can't say I wasn't there I

really don't know much more about it

than than uh

what Ken or kazen is uh mentioning here

I did read about Raman marari but I

didn't read about how um you know people

were having permanent personality

changes that were locked into somati

into a samati state for years and didn't

I didn't read about that part in in the

book that I

read so it's I really can't say what the

devotees were experiencing I mean it's

possible with an enlightened being just

damn near anything is impossible or

anything anything is

possible you know like I was saying with

NE cly Baba he he would just break rules

he didn't care he was no longer

constrained by that kind of

stuff so Ramen am Mahari he's he was

definitely a major heavy hitter in 20th

century

spirituality I mean he was uh the saint

leest of the

Saints I mean there was never any the

I'm aware of never the slightest hint at

any kind of Scandal with him that he was

just a genuine Saint in addition to

possibly being fully enlightened even

though he was a

Hindu

so I'm just going to move on next

question this is from

xenoid and uh we're almost done xenoid

is the last person on the list but it

always sneaks up on me so xenoid says

can you explain the difference between

inaction and non-action ction and that's

that's a good question inaction is just not acting it's just like remaining Motionless In Action you know like uh an inanimate object or you know someone who's just sitting in a chair he's relatively inactive you know he's still going to be fidgeting a little bit maybe you know his abdomen is going to be rising and falling as he breathes his eyes are going to be moving around maybe but it's relative inaction but non-action like mentioned in Chinese text like the D Jing is wo which means non-action no action and that's a different kind of thing altogether that's sort of like the behavior of an Aran because karma I mean

the literal translation of karma into English is action so an enlightened being they're not creating Karma anymore therefore an enlightened being is not creating action I mean he's still talking walking around but it not inaction it is more non-action or woo way where he's so detached that he's not making Karma anymore so there's no longer any subjective like being enslaved to a habit pattern kind of a thing there's no delusion motivating his actions and so he's detached from samsara so that as far as samsara is concerned he's not leaving any tracks you know he's like

quite Shan walking across the rice paper and leaving no tracks behind that's kind of symbolic of woo way or non-action where I mean it's outwardly there's action but there's no like momentum to it there's there's no karmic consequence to it really other than other people who are like unenlightened people who are observing that they might have a reaction that is karmic but the the person himself the enlightened Sage you know he's just in a way he's just a mirror reflecting other people's Karma back at them so he's not creating any Karma because he's just detached so I think that that would be

how I would describe it although like a

Dost might describe woo way or

non-action differently but still it's

the same general principle of you're not

making any ripples you're not leaving

you're not leaving

tracks that you might H outwardly seem

to have an action

but it's like there's no momentum to

it so to speak so I'm going to move on

to xenoid second

question which is can you answer the

dragon's question at one minute and 24

seconds in this video and the the the

video in question is on YouTube which is

called pax's wide words and it's on the

Philo artograph referred channel of YouTube and the the dragon's question is it's it's a question I heard in a philosophy class in college it's it's kind of a trite question actually and it's kind of a leading question that I think most people who ask that question are expecting a certain answer to be the correct answer and so anyway the dragon says what is better to be born good or to overcome your evil nature through through great effort and when I was in university My Philosophy professor said essentially this made essentially the same question and he considered it to be better to overcome your evil nature through great effort I mean what is what

it PR what is praiseworthy about being
born a saint it's more praiseworthy and
therefore better to be born a sinner and
then redeem yourself to perfect yourself
you know but let's say Albert Einstein
was right and that time is the fourth
dimension then it would be better to
just be born good because then you're
good
longer you know it's like you start
being good earlier so that you de you
have a less Badness and more goodness by
being born
good so I mean better is a value
judgment different people can it's like
a matter of opinion I guess which is

better but it seems to me that I mean ultimately they'd be equivalent or if anything you could say that it's better just to be born good because then you you're good longer you know you're not bad you you you erase you eliminate all the Badness that would have happened if you started off bad and then gradually became good even though it's through your own Noble efforts and so forth still there's all this Badness that's there unnecessarily if you could have chosen just to be born good to begin with

and forget all the sentimentality it's it's largely a matter of sentimentality that people would prefer the the second

that it's is more praiseworthy and
therefore better that you start off bad
or at least you know imperfect and then
strive through heroic efforts to become
good
when I mean obviously if you're good
from the beginning then you're good
longer there's more good in that not in
just setting aside the value
judgments but this reminds me of what I
consider to be a better question that I
saw in a movie called Avalon which is
one of my favorite movies by the way if
you can watch a movie called Avalon it's
an excellent movie and it's it's a a
spiritual movie like a parable of

Enlightenment and it's a science fiction movie in the the genre or Genry of virtual reality like the Matrix is a good one the 13th floor or uh let's see existence is another one to some degree uh dark city would be another one kind of on the kind of On The Fringe of that Genry but it's like the virtual reality like a computer generated virtual reality that is symbolic of samsara and you got the person in this virtual reality trying to transcend the virtual reality so anyways there's this character in this virtual reality called the bishop and he says and this is it's with regard to a video game there this this virtual reality is a video game in

the future that you can enter into and

you just some people get lost in the

video

game so anyways the bishop says which is

the greater challenge which is the

better game which would you choose given

a choice the sort of game that you think

you can win but can't or alternatively

one that seems to be impossible but

isn't and then he says that the game the

the perfect game is like a delicate

balance between those two that that's

how the game developers are trying to do

it and it's symbolic of samsara and and

Enlightenment Enlightenment is the same

kind of enigma you know it's like we're

living in a in a samsaric world where

you think you can transcend it you think

you can perfect it but can't or

alternatively it's like it's like

balanced and one that seems to be

impossible but is

so that was I consider that to be more

profound than than the dragon's question

and the the philosophy philosophy

professor's question when I was in

college of you know which is which is

better to be born good or to overcome

your evil nature through great

effort anyways I'm just going to move on

to the very last question the last

question of this Q&A also from xenoid

which starts with a z or a zed if you

happen to be in the UK or Australia or New New Zealand or whatever so it's kind of symbolic isn't it so symbolic anyways his his question is why are memories typically lost upon death and I guess the main reason from from just a saric point of view is because you've got a new brain you've got a different brain than the one previously so I mean that that's the easy answer you don't remember your past lies cuz you got a different brain now but um there are many cases if you read a book read one of the books by Ian Stevenson you can you can see that some small children still remember their

previous lives and then they gradually

forget it as they get older because you

know they start getting lost in this

version of samsara and maybe their

parents are kind of creeped out by their

kid talking about being a different

person and so forth and they just kind

of suppress it you know sometimes you

know and parents can even get angry

especially fathers kids talking about

being a different person and so forth

just shut up about that and so they just

eventually lose

it but I mean it's

like first of all you're not the same

person so I mean it's like the same

stream of karma this the same psychic

momentum goes from One Life to the next
but it's not necessarily specific
memories and they're can be like some of
those memories can make it through to
the next life but there's all this
trauma and commotion and stuff going on
first you're you're like unconscious in
your mother's womb and then there's all
this commotion of being born and the
bright lights and all this stuff that is
just completely disorienting and then
you're the process of just being a baby
that really can't think very well yet
you know it's like the myelin sheaths on
your neurons are not fully developed yet
and so forth going with the you know the

the standard rules of this version of reality and so in in a way rebirth is sort of like you know one birth is one finger on this hand and another birth is this finger on this hand and this finger doesn't remember being this finger because it never was this finger but it's all part of the same hand it's kind of a deal like that that's another way of explaining it I suppose but there are some people who can remember past lives my father claimed to remember a number of past lives the Buddha supposedly remembered this thousands and thousands of his past lives some of which are supposedly recorded in Jonica

stories but the correct answer as to why memories typically are lost upon death is something I can't really answer um I've given my best guesses you know you got a new brain it's not really you anyway it's just sort of a a continuation on the same theme but it's not the same person and also it's just all this stuff happens between lives that can just cause you to forget I mean you don't even remember what you did like on your second birthday you know it's this same life but it happened so long ago and all the stuff happened in between and then there's like the issue of your nervous

system wasn't fully developed which would theoretically cause you to forget a lot of things not only to happen in this life but happened in previous lives and so forth so I assume all of that has something to do with it and that's that's it that's that's my answer to that question and that's the last question the last answer on this Q&A and so like I should be saying at the beginning but I never do I always say it at the end if you have any questions that you think I can maybe answer especially about ter of AO Buddhism early Buddhism meditation spirituality in general philosophy General eastern and western that kind of thing Burma me

personally anything you think maybe I

can answer feel free to ask the question

and I'll do my best to answer it as I

did this time in all previous

occasions and like And subscribe if you

haven't done so already and feel free to

look at the URL links especially if you

want to study up on

semas where this book is for sale on

Amazon along with two others

and be happy

alrighty then hail audience hello and

welcome to episode

115 of question and answer I am your

host as usual poo

basa

and we've got just sort of a moderate

number of questions so that we probably

won't even go three hours this time I

have had people um somewhat complaining

a little bit

that my videos are getting way too long

but I got to answer questions I mean

that's the purpose of

this so I mean if you can't just sit

there for three hours and listen to the

whole thing you do have the option of

pausing it and going away going potty having a drink maybe doing something else and then coming back and continue watching it because I mean it's not like one of those things where you have to keep track of you know what happened before it's not like watching a movie or something you could just listen to the the questions in any order so I mean one thing that might be useful is if somebody other than me that is were to make timestamps so that people can just look at the the questions that they're specifically interested in but uh I'm not going to do it myself because I just spend hours on on these things anyway and so anyone else wants to do that

that's fine

and it's it's getting into flannel

shirt-wearing weather now it's all of a

sudden just a few days ago the

temperature plummeted so that it's

getting just slightly above freezing at

night now here in upstate South

Carolina so that is just sort of a

little bit of small talk to kind of get

the ball rolling to melt the ice as it

were I shall remove the classy and

sophisticated paper umbrella from my

beverage and commence to answer

questions and the first question is from

covac and sead

zida and covac CAD zida says it seems

like suffering horribly from a terminal illness and dying would create worse mental States than getting euthanized you can accept your end gracefully because you know you are going to suffer horribly and be at peace with your chosen easier death but suffering and pain into your mind breaks and you contemplate death constantly so you can escape the suffering seems much worse thoughts and really it's this kind of a false dichotomy that you can euthanize you know get yourself euthanized you know you can Auto terminate or whatever or you can suffer in pain until your mind breaks and you contemplate death constantly I mean that's it's not really

your only two options here or at least

not the your only two possibilities of

what can

happen so I mean going from going with

the the the Buddhist point of view

especially the Terra Vaden Buddhist

point of view you know anything that you

experience is the fruition of karma

especially you're suffering pain before

you die that's the fruition of karma too

and so you would be burning up more

karma by just toughing it out but you do

have the option as far as I know in

Buddhism or in terab a Buddhism Auto

termination is not

particularly immoral you know in in

Christianity especially now I mean especially in the west it was it has been the influence of Christianity that has caused Auto termination to be a terrible sin in Dante's Inferno there was a special ring of hell just for people who Auto terminated but um in Buddhism also in pre-christian paganism it it was sort of something that is an option I guess if if life is becoming so bad that it's just not worth it anymore you know you've Dishonored The Legion or whatever then you know it is it is sort of an ex socially acceptable way of of dealing with the situation I guess so I mean it would depend on you know each person individually it would

depend on the circumstances and so forth um but as a general rule in Buddhism you know like there were monks who were Auto terminating in the text and the Buddha said you know it's like it's not a good way of doing it I mean you shouldn't you shouldn't you should try to remain alive until you have accomplished the goal and some people it's like the extremist of you know mortal Agony is really the push that they need to send them over the edge and apparently based on a lot of authorities that it's like the moment of death is like a big chance at becoming enlightened there in the even in the the

commentarial literature there are many

um instances of people who become

enlightened at the moment of death

godika in the godic kasuta I mean he he

did it both ways I mean he Auto

terminated and died at the the moment of

death or died at the moment of death he

became enlightened at the moment of

death although again the Buddha does

generally discourage Auto termination

for

monks

so with regard to this it depends on the

individual some people can be more stoic

than others some people may have more

need of this karmic fruition coming to

pass than others and so really it it is

an individual choice but generally even
though it's not considered to be grossly
immoral from a Buddhist point of view
it's not
encouraged and so I'm just going to move
on to se action Cod Z's next
question um which includes kind of a a
semi lengthy quote here from Samaya
54-6 so see actions Zena says the Buddha
asks how a monk is being mindful of
breathing and then the rest is a or what
follows is a quote from the the suta
itself the monk says sir I've given up
desire for sensual pleasures of the past
I'm rid of desire for sensual pleasures
of the future and I have eliminated

perception of repulsion regarding phenomena internally and externally just mindful I will breathe in mindful I will breathe out that's how I develop mindfulness of breathing and then the Buddha says that is mindfulness of breathing arita I don't deny it but as to how mindfulness of breathing is fulfilled in detail listen and apply your mind well I will speak and then arita replies yes sir then the Buddha says this and how is mindfulness of breathing fulfilled in detail it's when a mendicant gone to a Wilderness or to the root of a tree or to an empty Hut sits down cross-legged sets their bodies straight and

establishes mindfulness in their

presence just mindful they breathe in

mindful they breathe out breathing in

heavily they know I'm breathing in

heavily breathing out heavily they know

I'm breathing out heavily they practice

like this I'll breathe in observing

letting go they practice like this I'll

breathe out observing letting go this is

how mindfulness of breathing is

fulfilled in detail and then covac sead

zida says what do you make of the Buddha

seeming to say the 16 steps is the full

way to practice and the monk doing just

being mindful of breathing in and out is

not doing it completely despite

overcoming sense desire and this is

pretty much uh another just sort of a a

reworded question that I think covac and

sead Zina asked previously with regard

guard to

the the anapana suta which is just the

suta on mindfulness of breathing and

there's this long list and I pointed out

then and I point out here again that I

do not think the Buddha would have

taught how to do mindfulness of

breathing with all this thinking all

this I am doing this I am doing this all

this stuff about future tense like I

will breathe out observing uh letting

letting go for example it's like I just

do not consider this to be

likely a genuine teaching of the Buddha

it's something that got added in later

on and then it's just sort

of you know it just gets added to other

sutas

also so I mean arita formerly a vulture

trainer I think he was kind of a foolish

monk at first according to the texts and

uh so it may be just sort of a

gratuitous throwing in arita because you

know he's likely to do something

perceived as

wrong um even though here I mean it

seems like his version of doing

mindfulness of brief would be

superior to all the I'm doing this I

doing that all this discriminating

discernment thinking in the future all

this kind of stuff that you're supposed

to be doing when you're doing

mindfulness at breathing I think just

being in the present moment just

watching the breath going in and out is

a better and deeper method even though

I'm disagreeing with this text

but just about any kind of Westerner

capable of independent thought and

critical thinking is going to disagree

with certain texts because there's all

kinds of stuff you can find in the

texts so I do think that arita's method

is actually superior to the method that

the Buddha

allegedly says is better than what arita is doing even though just looking at the instructions you can see that it's not nearly as deep of a method because of all the thinking even thinking about what I'm going to do in the future all the this discriminating you know this discriminating this from that while you're supposed to be meditating and not even thinking so yeah I would consider that to be a later development and not an improvement on what the Buddha originally taught and so I'm just going to move on to seov action CAD Z's next question

which is another uh comment on a

su so ction says in Ang AA

6-38 it seems someone was teaching wrong

view of the maaka in the time of the

Buddha so the quote is venerable Goda I

am one of such a doctrine of such a view

there is no self-d doer there is no

other doer so then the Buddha says I

have not Brahman seen or heard such a

Doctrine such a view how indeed could

one moving forward by himself moving

back by himself say there is no self-d

dooer there is no other doer what do you

think Brahman is there an element or

principle of initiating or beginning an

action and then the Brahman says just so

venerable sir then the Buddha says when

there is an element of initiating are initiating beings clearly discerned and then the Brahman says just so venerable sir and then that's it that's that's the end of of this excerpt from the suta and then SE of action c z says however the Brahman could have said no if he was a fan of nagar how would the Buddha have responded if he had said that since there is nothing that can be called self then there is no initiating being well really the Brahman is not really adapt adopting like a maamaa point of view because maamaa rejects all possibilities logically to say yes is invalid to say no is invalid to say yes and no is

invalid to say neither yes nor no is

invalid so he's put forth A View which

is already pretty much

against um just hardcore maamaa you know

I adopt this View and that is I mean AA

waga also which is kind of Proto maamaa

you know you're not supposed to adopt

any view at all so to say that there is

a self to say that there isn't a self

Etc you know both of those are views and

so really according to the TIC wag also

you know you should not adopt self viiew

you should not adopt no self viw because

you shouldn't adopt any

view but then it's getting the Buddha

here seems to be arguing in favor of

self viw which seems to contradict

Orthodox

tervada so I mean let's see where is it

how indeed could one moving forward by

himself moving back by himself say there

is no self-d doer there is no other Doer

I

mean that I mean that's shot down

philosophically elsewhere in the text so

here you got the Buddha endorsing what

elsewhere he shoots down and an element

of

initiating I mean what would be the

element of initiating how do you get

initiating as a pure substance or a pure

you know just pure nothing but

initiating I don't think that's really

logically possible either and then when there is an element of initiating or initi beings clearly discern and here he's he's just flat out arguing in favor of self viw not even like the more subtle self viiew of something like um vant but he's just saying you there are beings which is just flatly contrary to just the mainstream of Buddhist philosophy and also it's contrary to you know the early teachings of like Thea waga so again I would say that this is probably
um like a
Corruption of of the of the sutas it's like a later
addition probably not originating from

the

Buddha but I guess the question here is

how would the Buddha have responded if

he had said that since there is nothing

that can be called self then there is no

initiating

being um yeah I'm not sure how the

Buddha would respond to that it depends

on you know what I mean if this really

was the Buddha

I mean he probably wouldn't have been

saying what he is saying here in the

text to begin with um but if it wasn't

the Buddha it would be like whatever the

author of The suta is wanting the Buddha

to endorse

essentially

so I mean it's still a view I mean how

would the Buddha have responded let's

just say the the historical

Buddha who I mean he the found of early

Buddhism so how would the Buddha have

responded if he had said that since

there is nothing that can be called self

then there is no initiating being well

that's still A

View to even to believe that is too

much so I that's how I mean how the

hypothetical Buddha who would say such

things as the previous the preceding I

don't know because I kind of doubt that

the Buddha really said this but

if the historical Buddha how would he

respond to somebody saying since there is nothing that can be called self then there is no initiating being he he' just say that's a view too you're still clinging to a view so I'm just going to move on to the next question this is from Raphael and again this is going to be another sua quote someone wants me to comment on so RAF oh no I guess it's no I guess it is okay so Raphael says can can you comment on this and this is a question on Reddit so there's like some Buddhist subreddit out there somewhere I really don't pay much attention to Reddit but somebody asks on Reddit are there any Buddhist

texts that specifically renounced gender identity and why they ask the question I'm not sure and the answer is yes the Som suta is short and direct and then it quotes the suta what difference does Womanhood make when the mind is Serene and knowledge is present as you rightly discern the dhama surely someone who might think I am woman or I am man or I am anything at all is fit for Mara to address and I'm guessing I haven't looked this up but I'm guessing this is from the bikuni samuta see it doesn't say it's it's uh in the suut nikaya and there's this whole chapter on nuns meditating in the forest and then Mara the tempter comes and tries to distract

them from their meditation meditation by you know asking them some some question some heretical kind of question and then the enlightened none will respond and I assume that's this enlightened none is responding to Mara Mara is probably trying to discourage for meditating saying how can a woman possibly become enlightened something like that you know and then she says what difference does Womanhood make when the mind is Serene and knowledge is present as you rightly discern the dhamma surely someone who might think I am woman or I am man or I am anything at all is unfit for Mara to address so let's see what here can I

comment on this well um I'm not sure why the person on Reddit is asking about text that specifically renounce gender identity I mean they might have been sort of you know trying to come up with something against identity politics in the early text or it may be that they're like non-binary or something and there want something to support like this identity politics of someone who is like neuter they identify as neuter or something so I'm not sure exactly what the intentions of the question asker on Reddit uh was but I mean it's just there is no self I mean you don't identify as anything oh I just that's kind of weird excuse me I got distracted by like light

from the

shining through the blinds that just

disappeared on the

wall so I guess that's I guess that's my

comment on this it appears to be um of

the bikuni

samuta um probably I'm guessing just

based on what how it looks here some

non-meditating then Mara comes up tries

to discourage her from meditating by

making some sexist derogatory derogatory

comment about how you know how can a

woman Poss possibly qu enlightened or

some such and then she answers with this

and I mean it's basic Buddhism I mean

you're not supposed to identify as

anything any kind of self-belief

self-regard is conceit anyway so I mean

someone's in jna someone's in deep

meditation where they're not thinking

anymore they're not identifying as

anything it's just I mean you're getting

closer and closer to a kind of

hypothetical pure Consciousness with no

content

and it doesn't really matter if it's

male or female or anything else at that

point

so I guess that was my comment so I'm

just going to move on to the next

question this is from the Arya swasti

project in the Arya swasti project says

I know that the precepts and the other

methods of Buddhism lead to Liberation however most people don't even follow the five precepts if we know it's the way to Liberation why is it so damn hard to follow the instructions by the Buddha and most people really don't know that it's the way to Liberation and it's certainly not it's not the way in and of itself for example a cow generally keeps five precepts you know they don't they don't kill they don't steal they don't commit sexual misconduct I mean they go into heat and then you know it's Mating Season or whatever and they they have babies but it's not really any kind of

sexual misconduct I'm pretty sure they

don't take in toxic

was it what was the fifth

one I didn't do it in the right order

that's

why certainly don't tell lies I've never

heard a cow tell a lie in my entire life

or use any kind of wrong speech

really

so I mean I don't know for sure that

keeping five precepts is the way to

Liberation I mean it certainly

helps but I mean I think that they

probably have been people who have not

followed the five precepts absolutely

perfectly who have become

liberated and whether the Buddha

himself he I mean it's it's likely that the Buddha just went along with some version of the five precepts which are already pre-existent in India you know the the brahans had their own version of the five precepts The Janes had their own version of the five precepts the first four fairly consistent the fifth one was variable among the different schools

and uh and that was for the lay people that's sort of like tossing a bone to the lay people giving them something that they can you know practice because back in those days they weren't late people weren't doing much meditation you

know they were too busy you know tending

the fields or tending the children or

that sort of thing and

so I've pretty much lost the threat of

the question

here so I'll just read it again I know

that the precepts and the other methods

of Buddhism lead to Liberation well how

do you know that unless you become

liberated unless you're extrapolating

you know it's helped you and so you

extrapolate and you just think it's it's

going to lead to that but I mean

eventually you have to you have to just

leave everything behind before you can

become

liberated so I'm not I'm not trying to

be like Mara's advocate here and saying
that you shouldn't keep five precepts
that kind of thing but I mean you don't
want to cling to five precepts you don't
even really want to insist on five
precepts
because that's more subtle kind of
clinging and so people they really don't
have that much faith I mean we
westerners especially and I'm I'm
included I'm a Westerner too we tend to
be kind of
skeptical and maybe a little too
open-minded in certain respects and so
it's like well maybe yeah probably even
but you're not really 100% sure the way

a person is 100% % sure that if they stick their hand into a fire it's going to burn them it was uh John Stewart Mill made a remark in one of his famous essays that I don't remember which one it was that to find someone who believes in their religion the way a person believes that if they stick their hand into fire it's going to burn them you have to look to the Eastern Nations that have not been influenced by Western Civilization or you have to look into the West when it was predominantly Catholic you know modern Western Society just can't believe anything 100% anymore so there's always you know well maybe probably you know working

hypothesis and it it makes for a lot of lukewarmness but also it makes for Less rigidity and dogmatism so there's a tradeoff you know it's like either way you've got you know good side and a and a bad side so we just have to to deal with the sides we've got

um let's see but even a lot of Burmese people um you know they're not super good at following five precepts because it's just they don't really have this 100% stainless steel or titanium faith that it's necessarily true so

I think I answered that one so I'm just

going to move on the next question this is from Arin and Arin says what is the karma of a saint who is born of evil debauched abusive parents and then uh a little comment here I think Karma can be complicated and it's nice to hear how it can be explained under different circumstances that aren't so black and white well the the example that came to mind with regard to this question U it's not strictly about evil debauched abusive parents but it's comes pretty close and that is the story of St John on the cross possibly my favorite Christian in St John of the Cross his his father was the son of a family of relatively wealthy silk

Merchants you know they were like upper middle class in 16th century Spain and he was doing a lot of traveling around like buying silk and and and that sort of thing and he fell in love with a a a silk Weaver a a girl who just she was of the lower classes you know some probably some Village girl who was just a weaver and he fell in love with her and they eloped and got married and because this was 16th century Spain his parents the St John of the cross's grandparents just disown him he was just thrown out of the family because he disgraced the family by marrying beneath him he married some

lower class girl and so they just cut them off entirely and so St John of the cross's parents um they just had to get by as Weavers you know he he had no more of the the family wealth and so they were just having to like toil and earn a living and then the father died so that they were even in more Dire Straits it was like this widowed woman trying to raise three sons and they think think that one of the three sons just died of malnutrition St John of the Cross was less than 5 feet tall when he was full grown probably due to malnutrition as a child and the grandparents and I think there was an uncle involved they were just abusive she's the the mother in

just I mean in desperation is like
begging them to and even if they reject
her I mean they're her own flesh and
blood these grandchildren they should at
least take care of them somebody took in
St John of the cross's Elder brother and
he was just treated like a slave and
abused and so St John of the
Cross he eventually got sent to like a a
Catholic boy school for like poor kids
that couldn't afford for you know to
have a private
education and he was partly working his
way through this school you know earning
his keep earning his board and keep by
working in a plague hospital so as a

little kid he has to work in a plague

Hospital like changing bed pant hands

maybe

wiping ick out of sores that kind of

thing seeing people dying all the time

and real is that's one of the reasons

why he became a saint I think it was

just the the sheer hardship of his

childhood due to these abusive

grandparents and an abusive

uncle that I mean he was it's like some

people are born Saints some people

achieve sainthood and some people have

sainthood thrust upon them and that kind

of childhood for some people who are

like spiritually mature and ripe I mean

St John of the cross in a way he had

sainthood just thrust upon Him by this hell likee childhood so different people will react in different ways to to different situations like some people today are traumatized even into adulthood because their parents got a divorce when they were a kid my parents got into a divorce got divorced when I was a kid kid and for me I mean I didn't like it but you know I was flexible and just accepted the situation and but some people they just won't accept the situation and it just makes this festering soar in their psyche that just stays festering for the rest of their life

maybe so I mean two different people are born to of evil debauched abusive parents some people I mean it will just destroy them other people it will just it'll be like the pressure between like on a watermelon seed between your fingers it just pops upwards you know into some Heavenly realm practically and then just there's the full spectrum in between some people you know they'll in a way it'll be like a crucible like a purifying fire that helps them in certain ways and it's their karma so it's it's you know it's in a way it's their burning off Karma through this karmic fruition but at the same time they're going to have scars from it so

there's the whole

Spectrum so I mean the karma of a saint

who is born of evil debauch and abusive

parents probably they they have the the

potential for sainthood to begin with

and they just it's like a a purifying

fire that just in a way Burns Burns away

a lot of their pride or you know their

conceit or whatever it is their laziness

whatever they just can't be that way and

just kind of forces them into a higher

level of

Consciousness but it's going to be

different from from person to person and

from Saint to Saint for that

matter so like in the Middle Ages maybe

that's one reason why there were so many Saints in the Middle Ages is because children were treated like livestock a lot of people who lived in the Middle Ages would be sociopaths by modern standards because they had they had to deal with so much neglect from their parents and I have read that the infant mortality rate or just the mortality rate before the age of like seven was so high more than
50% that parents could not really be emotionally invested in their children they just you know they just treat them like
livestock because chances were the kids were going to die before they they even

got got reached you know seven or 10

years

old after they got older then the

parents would say well this one's going

to survive probably we should uh be more

emotionally invested care more about

them you know it' be less of a risk to

our own heart to really care about this

kid so it could be that a lot of

medieval Saints started off in life that

way with just kind of

cold like negligent sort of parents and

a lot of the people they just Farm off

their kids to some wet nurse or nanny or

something

so I suppose I answered that question

and so I'm going to move on to the next one this is from Dark Age Dinger and Dark Age Dinger says I've been going to a Burmese Monastery even learning the language but something I realized is that the monks there are a little unscrupulous at least when viewed through a restrict Orthodox lens I've went with them to the local market and seen them perform transactions which from what I understand of vinia is an offense I've also seen them eat afternoon on quite a few occasions anyway wondering your thoughts on this well my sympathies to dark AG Dinger for having to realize this and I realized it fairly quickly

after I became a monk living among other monks and the fact is that among Burmese monks probably Sri Lankan monks it's approximately 98% of the sa that are like unconscientious like this they don't even try to follow the rules strictly in Thailand it might be even as low as 95% but it's the overwhelming majority in terab Buddhist countries that the monks are going to be handling money eating dinner if they feel like it just doing whatever they please and not really caring about the rules and this is sort of getting back to that five

precept question that the AR swasti

project asked because here you got monks

that are ordained I mean they

voluntarily chose to be monks and like

in Burma 98% of them don't even try to

follow the rules

correctly and part of that is that

Asia Asians tend to be more conformist

than westerners and so if they are

brought up in a corrupt tradition they

just go along with the

corruption most of them

do so that's just the way it is you have

to search diligently to find really

strict conscientious Asian monks with

regard to Western monks that might even

be as high as

50% that try to follow the rules

correctly even most of those fail you

know they're still talking about um you

know they might not be handling money

with their hands but they're still

telling people what to do with money

that kind of thing endorsing checks that

kind of stuff which is just breaking the

exact same rules if they're handling it

themselves

so but with with westerners you might

have as many as 50% that are really

conscientiously trying to be proper

monks and follow dhama correctly partly

because we westerners have to reject our

own culture sometimes go against the

wishes of our parents you know lose our friends in order to practice dhamma it's a bigger commitment and we're tend to be more serious about it although you it's it's sort of like Medieval Europe where I mean most of the monks in medieval Europe were corrupt too and the priests also at one point in the Middle Ages the pope actually had to uh put forth It's a papal bull or something like that um AB ol olving women of the necessity of making um confession because so many women were being sexually abused in the confessional you know it's just becoming rampant and monks were just like murdering each other in in the Middle Ages you you read the beginning of

bertron Russell's history of Western

philosophy he he gets into that pretty

well he was he was in a bad mood when he

wrote that book partly because World War

II was going

on um

so yeah it's just it's just the way it

is really it's it's unfortunate I I used

to say a lot of the time that I mean if

95% of the S would just be purged you

know just just to remove the Deadwood

you'd have way fewer monks but they

would be much higher caliber of monks

and it would probably be to the benefit

of

Buddhism because a lot of monks

especially Asian monks they don't get ordained as monks because they have a genuine spiritual call fall in you know they just want to live an easy life they want upward social Mobility maybe they're they're like latent homosexuals and want a culturally acceptable reason for not getting married um it may be that they're just stupid or ugly or lazy and just couldn't make a living otherwise and so their parents centered the monastery and uh that's fairly common in terata Buddhist cultures I am sorry to say I was Sullen and disillusioned my first couple years as a monk is just it was just really I was so idealistic when

I first became a monk because like I've said before I used to think that I was going to be joining the Brotherhood of wise men diligently striving for enlightenment and everyone would be wiser than me because they'd been striving longer than me and it just didn't turn out that way at all I mean most monks Burmese monks that I've experienced they just want to live in Easy Life some of them maybe want to get famous as a teacher but the most of them do not have a genuine vocation a genuine spiritual calling and and those that do it's it's kind of a low-level one where they just

want to do enough good that they get a

better rebirth that kind of

thing

so um my sympathy goes out to Dark Age

drer because I I went through the same

thing so anyways I'll just uh move on to

Dark Age dinger's second question what

are your thoughts on conspiracies do you

think they're primarily another

distraction from Mara and should be

ignored um conspiracies I mean I think

maybe he's referring to conspiracy

theories I mean there's obviously

conspiracies there's obviously

conspiracy theories and obviously some

conspiracy theories are true and also

some conspiracy theories are just

mainstream that's just what the

propaganda is and most of these you know

sort of sheeple will believe the

conspiracy theories like so many

conspiracy theories were flung against

Donald Trump just as a way of destroying

him which fortunately have largely

failed but like the whole Russia like

the P dossier the Russia conspiracy hoax

that kind of thing I mean that was a

mainstream

conspiracy

so you can't really I mean if you're

going to have any kind of social

presence any kind of social or cultural

awareness like awareness of current

events that kind of thing then you always have to be on your guard you can't just be totally gullible and believe whatever you're told it's it's better off to have a certain amount of skepticism regardless of whether it's being said by your side or some other side still I mean it's good to have a certain amount of philosophical Detachment and skepticism and I mean that's one thing we westerners are really good at which makes us lukewarm with regard to keeping five precepts for example

so um yeah I don't think that they're primarily another distraction from Mara um because conspiracies do exist

and we should be aware of them when
they're happening to help them not
happen if they turn out to be a bad
conspiracy
so I think I answer that one I'm going
to move on to the next question which is
from yakub did nothing wrong and this is
one of those Wise Guys Who changes his
name
regularly so he's not really a new
question asker he's just that he's
asking under a new name and yakub did
nothing wrong says is it sacriligious or
otherwise ausa to have an altar for your
Buddha figure and then also enshrine
non- Buddhist personages such as Donald

Trump or or yakub alongside the blessed

one and for those of you who may notice

that up there on top of the bookcase the

hell somebody stuck a pumpkin up there

just a

second take the pumpkin off the altar

put over

there

okay where was I oh yeah

so let's see kind of got distracted now

as as you notice on the I've got a non-

Buddhist personage up there which is

neim karoli

Baba so also I think that Buddha picture

behind the Little Buddha statue might be

a medicine Buddha which technically I

mean it's not terad

anyway um so yeah I mean I've after my father died I had a picture of my father kind of at the front of the altar lower down than the Buddha statue I mean you shouldn't have anything higher up than the Buddha statue even though I'm doing it there just because I can't really avoid the fact that the picture is larger than the little statue so whether something is sacriligious I mean that depends on somebody's interpretation of religion whether something is ausa depends on the the doer own mental States so if you're if you're like putting something on the altar just

due to negligence or just lack of

respect or something like some some

people will just like toss junk onto

their altar just to get it out of the

way while they're like cleaning or

something you know they just it'll just

accumulate junk sometimes so I mean that

is just in a way it's kind of

sacrilegious probably acusa I guess

unless it's just for them it's just

completely neutral the altar is neutral

the junk they're putting on the altar is

neutral you know it's all just neutral

then it could be neither cusa nor ausa

or neither moral or

immoral but as a general rule the altar

should be a place of reverence you

shouldn't be littering it with stuff

that you don't have a like a good

respectful reason

for like I know somebody who put a

picture of Donald Trump on their on

their

Altar and I mean they did it just as a

way of like being it's making it easier

to send meta to Donald Trump to protect

him from assassination attempts

essentially that's like the main reason

for it and I don't see anything

necessarily wrong with that I mean

there's there's nothing about Buddhist

altars in the poly Tex because Buddhist

altars apparently hadn't been invented

yet at the time that the Buddhist texts

uh were

composed so it's it's really a matter of

One's Own volitions one's own

attitudes um that that determines

whether some something is moral or

immoral putting it on an altar if it's

not particularly Buddhist I mean some

people I'm sure they've got like a

picture of Jesus in Burma is it was very

common to have pictures of sa Baba on

Buddhist

altars along with the Buddha although

the Buddha was like C like he was in the

center and then you have sort of like

other other images maybe around the

Buddha mostly Buddhist but not

necessarily like there I've saw quite a few little images of sa Baba on Buddhist altars in Burma where the people are very devout so with regard to SAC religious though it just depends on the attitude of the person who's making the Judgment some people are Puritans they would say that you know even a Mahayana Buddhist image on a on a Buddhist altar would be sacrilegious because most Mahayana Buddha images aren't even go to a Buddha you know it's it's like amitaba or something some some mythological Buddha that according you know to for most terraa

Buddhist this doesn't even really exist

it's some other Buddha not you know the

historical Goa Buddha it's not even one

of the previous Buddhas it's just some

kind of madeup cosmic mythological

Buddha that Mahayana Buddhists have

decided to go with who maybe an egregor

at this point where the belief of so

many people is actually making some sort

of valid existence for this being I'm

not sure

but yeah I do think that mainly it

depends on the attitude of the person

who's doing it the person who is

perceiving the situation or the person

who is setting up the Altar and putting

things on the

Altar and it's going to vary from person

to

person

so and and I've done it myself I've got

Nim CI Baba on my own altar that's the

closest thing I've got resembling an

altar anyway

so I'm just going to move on to the next

question this is from

trasis and trasis says do you have a one

Contra argument that our lives are not

created by our minds and it seems to me

that the strongest argument against

idealism would be the very fact that you

can have somebody go into a room they'll

see what's there and then they'll leave

and then somebody else can go into the room and they'll they'll see essentially the same stuff even though there was no Direct communic ation between these two people that it does appear that if we accept that idealism is a fact that there really is no Ultimate Reality to physical matter then it would seem that things there they cease to exist and then start existing again you know if somebody is not in this room I mean just assuming that the fish don't have enough Consciousness to cause the books on my bookcase to exist then they just don't exist and it's somebody walk in all of a sudden they exist again so it's like intermittent existence sort

of but it's just a perception anyway SAS

Peri to exist is to be perceived as

George Barkley used to

say so that's I mean you might say that

it would be more in accordance with

aam's

razor that it's just they just continue

to exist even if nobody is perceiving

them although how they would exist it

would just be an undifferentiated void

so I mean it's in a way

even now I'm I'm trying to slip more

Buddhist philosophy into this than is

necessary I guess but it does seem that

would be the strongest argument and

there's ways around it I mean you can

say like maybe a yogachara Buddhist
might say that that's just the way it is
it is true it's just existence is
intermittent for inanimate objects
somebody has to be perceiving them but
there is so much it's like our Karma
with other beings in this world have
enough in common that we are creating
essentially the same world that if
someone's world differs you know
significantly from our own they're going
to be in a different world not in our
world or you could go with Barkley's
idea that that's always being perceived
the books on my book case are always
being perceived even when there's no
conscious being in this room because

there's like like a deity who's observing it like according to Barkley you've got the central scrutinizer which is God and God is just sort of keeping everything together he's like stabilizing the entire universe even though there's no physical matter in Buddhism who knows it could be I was just thinking of this the other day that you've got the Brahma who is like the overlord of 10,000 World Systems and he's sort of overseeing these 10,000 World Systems so it may that you've got this very high being who is just sort of locking everything into

place

so anyways that is my one I think that

is the strongest argument against

idealism the very fact that you can have

apparently things going on in a room

when there's nobody there to observe it

and then you can come in and see the

after effects you can like I don't know

close circuit cameras or you know just

walking in and the clock has one time

and you walk out you walk in later the

clock has a different time so presumably

it I mean it might seem like a better

argument I mean obviously it does seem

like a better argument to most people

that the clock was just minute hand was

just moving slowly the whole time nobody

was in the room rather than first the clock is you know the minute hand is here somebody leaves the room the clock disappears and when it reappears again it's you know it's pointing in a different direction with with no continuity in between so I do think that is the strongest argument but I don't think it's strong enough and I really do not consider physical matter to be ultimately real largely because in order for anything to exist you have to have perception I don't see how you can get past that there anyone who's arguing that you can have individual objects

without anyone perceiving them they

don't understand how indiv ual existence

Works they understand how perception

works and so they just it's like they're

trying to

sneak um some kind of perception into

through the back door so that there's

some kind of perception going on even if

there's nobody to perceive

it and that might be confusing to some

of you and uh so be it because I think

I'm just going to move on to the next

question and this is from

pseudonym and I'm checking to see yeah

we're definitely

recording so pseudonym says what is the

Buddhist description or understanding of

Brahma and there's different understandings or Buddhist descriptions of Brahma I mean Brahma you've got a whole slew of Brahma Realms in Buddhist cosmology it's like the whole Rupa Loca which is one of the three main spheres of samsara you got the Kamal Loca where we we are that includes animals lower beings and like the first several levels of heaven with dava's inhabiting it but once you go from Dava to Brahma you got the Rupa Loca and then you got the arupa Loca so I guess the top two levels of s the samsaric cosmos are inhabited by brahmas um with regard to Brahma as just an one Brahma you know the Brahma that

would probably be the mahab Brahma who is the overlord of all these systems and in a way it's a kind of Buddhist propaganda kind of religious propaganda against Hinduism because Brahma was coming to mean I mean the the god Brahma in in like vadic Proto Hinduism was coming to be a personification of Ultimate Reality and I mean you read the upanishads when you've got the sages trying to describe Brahman which is sort of the non-persian it's very similar to Buddhist attempts at describing nibana or Nirvana that probably these sages had similar experiences they're trying to

explain the the same state essentially

but within different contexts one is

like vadic Hinduism the other one is

Buddhism and so they they go about it in

different

ways and then of course of course you've

got like Catholic saints who may

experience also something very similar

to what the vonas Hindus and the

Buddhists were experiencing but of

course they're going to have to

interpret it in accordance with Biblical

Christianity which doesn't work nearly

as well in my opinion but that's

okay so

Brahma was becoming in the Buddhist time

the personification of Ultimate Reality

so then the the Buddhist pists say nope

he's just at this relatively mediocre

level of Heaven there's all these other

Heaven Realms above mahab Brahma that

are attainable some of them only

attainable by

Buddhists

so

um the Buddhist description or

understanding of Brahma I would say is

less reliable than the description or

understanding of Brahma by say the

people who compose some of the chief

upanishads

who were using Brahma as just like

Ultimate Reality especially Nuna Brahman

which is like Ultimate Reality which has no discernable characteristics which it comes very close to a lot of Buddhist descriptions of the ultimate or the absolute but the Buddhists don't call it Brahma they call it something else Mahayana Buddhists will have a whole slew of names for it and then Brahma just becomes kind of a Foon I mean some of the sutas about mahab Brahma are just making a fool of mahab Brahma you know it's just more religious propaganda so what is the Buddhist description or understanding of Brahma that would be like mahab Brahma but

Brahma itself can be an abstraction too

like Brahman in in

Hinduism um but I guess we'll get to

that in the next question so I guess

I'll just move on to the next question

which is also from pseudonym and it is

how does this understanding of Brahma

factor into loving kindness compassion

joy and equinity being labeled the

Brahma viharas well I pretty sure I

haven't read it recently there is a suta

where some

Brahman of the Brahman cast goes to the

Buddha and he's talking about um you

know the the way to Brahma you know

which is for a Hindu is like the highest

good it's like the ultimate and then the

Buddha just kind of what he did a lot of the time was like repurpose the terminology of other religious or spiritual systems and so he'd say well the the way of living with Brahma is cultivating these four mental States you know which is loving kindness as it's usually translated compassion um sympathetic joy and equinity and so in a way he was just repurposing like the the language of the brahmas to appeal to to brahans the language of the brahans to appeal to brahans which is something that the Buddha did you know he would kind of understand where you were at and then

use a language that you were able to understand and willing to accept in explaining dhama so it started off apparently where the Buddha was explaining the Brahma viharas to brahans and then the name just kind of stuck that's my best explanation of how these four mental states that can be cultivated came to be known as the Brahma viharas you know the the Divine abodes because Brahma can also just mean like divinity that's how um the first famous Nana nanami uh wanted to translate Brahma whever he he saw it was as Divinity or Divine he was calling the brahans divines as though they were like you

know it's sort of an old-fashioned word

for a priest or a minister is a Divine

and it wasn't a very good translation

but nle was kind of eccentric and he

wanted one pow always to be translated

by the same English word so with certain

poly words that have lots of different

meanings he had to really really like

scratch his head and come up with some

one word that could fit the entire

spectrum and in this case it didn't work

very

well

so yeah I think I I think I explained

that at least to to my own

satisfaction so I'm just going to move

on to pseudonyms next third question

here please provide Clarity on the

relationship between right intention and

the Brahma viharas and then uh he's got

like a a sub question embedded in the in

the main question which is are the

Brahma viharas collectively considered

part of right intention or only meta and

karuna why or why not and then he says

thank you for sharing the dhama well you

are welcome so

please provide Clarity on the

relationship between right and intention

I assume he's referring to the second

step of the Noble eight-fold Path which

would be Sama sanapa and SAS

sanapa isn't always translated as right

intention I mean it's got a lot of different translations right attitude is one of my favorites right thought sometimes I can use even right mental action because it's followed by right physical action and right verbal action so in a way it's just sort of the the standard Triad of Acts of Mind Body and speech so right intention SAS sanapa I assume that's what he's referring to here um and the Brahma wear the relationship between right intention and the brah haras well the brah miara are just a an optional Avenue of cultivating wholesome mental States and so wholesome mental

States stes presumably would be

contained within SAS sanapa and it would

include you know all four Brahma viharas

I don't see why it would only include

meta and karuna and not mudita even if

you want to say that

um like uh equinity you know is somehow

above the other three because it's so

detached but still that is a mental

state and so all four brah Horas would

be included within s sanapa or right

attitude right mental action right

intention whatever you however you want

to render the term Sama sanapa which is

the second step in the noble Eightfold

Path so the relationship is that the

Brahma viharas are just included within

SAS

sanapa at least the the aspect of the four Brahma viharas that are in fact mental States or mental actions that I mean cultivating the hor would include you know all the other seven steps of the eight-fold path you know you know right effort for example or right concentration that kind of thing

so I think I answered that and I am kind of trying to abbreviate my answers a little bit just to try and make sure that it's not a monstrously long video but still I do feel like I have to do justice to the question and so it's

always going to be very long unless we get back to the the very early days of these q&as and I only wind up with like 12 questions or something but back then I think I would even just wait until I got a longer list before I would do the video I wasn't doing them every week back in the beginning so we're going to uh move on to the next question which is from Joe do and Joe do says is sex outside of marriage sexual misconduct like having a girlfriend and not necessarily if you are monogamous with a person that you love and it's not just you know promiscuous and it's the person that you love that you're faithful to doesn't

already have a mate you know it's not just being faithful to a married mistress something like that um then it would not be considered sexual misconduct so technically speaking Kamara uh which is the third precept it isn't exactly the same as committing adultery but I mean if it's promiscuous sex you're just hiring a prostitute picking up some drunken chick in a bar that kind of thing then that would be sexual misconduct but if two people sincerely love each other they're faithful to each other it's as though they are married marriage really is not a Buddhist institution at least not in

early Buddhism because early Buddhism was a monastic institution and it's just a serious offense for a monk even to participate in a wedding it's just a secular thing it doesn't have anything to do with dhama necessarily other than just how dhama applies to everybody but just the institution of marriage in and of itself is not considered to be a particularly Buddhist institution in early Indian Buddhism although Mahayana monks will perform wedding ceremonies and so forth but that's Mahayana so sex outside of marriage is not necessarily sexual misconduct if the two people genuinely are devoted to each other and faithful to each other and

neither one of them has commitments to anybody else so I'm just going to move on to the next question which uh I don't I don't see the thing is I've got this problem here that Joe do technically has asked four questions and but two of them are kind of like like this one it could just be like a polite manner of speaking where it's like can you hand me that cup you know it's like I want this cup handed to me I'll say can you hand me that cup it's it's just sort of a turning something into a question when it's really a request

so um I can I can interpret this in that manner and then Joo gets down to the allowable three questions and will not necessarily be severely punished this time so Joo says can you please ask Brian Rue if he could please upload a playlist of his teachings on Buddhism surely YouTube won't censor that but surely YouTube does and will and has censored that poor Brian Rue has probably had well over a dozen YouTube channels and they always get taken down I mean once you get taken down once then the very fact that you've been removed once is sufficient reason for YouTube to remove you every time after that you've already been kicked out you can't just

come in under a different name with

YouTube but just look on bitshoot he has

got playlists on bitshoot you can look

at like the the Dharma truther Dharma

monk

truthers um what is it playlist or

whatever you know he's got playlists on

bitshoot

and I think he's on Odyssey also that I

mean you're going to have to leave

YouTube leave the YouTube Plantation

which I'm tempted to do at this point

simply because I'll get ad ad blocks are

not allowed even if I click on my own

videos you know it's like YouTube

doesn't want me to see even my own

videos even though I don't monetize any of it just because I've got an ad blocker on my computer and I mean if that's the way they're going to be then to hell with YouTube I'll just move on to rumble or something although my second largest audience is on bitshoot because I've been on bitshoot much longer than I've been on Rumble so yeah if you want to uh see Brian ruse teachings on Buddhism bitshoot is the place to go bitshoot dcom I'm gonna move on to joo's next question which is almost a funny question he says ever considered making a Facebook page would be awesome for your followers and I have steadfastly

refused to go on Facebook partly just because that Facebook is just as censorious and dishonest in their censorship as YouTube is if not worse I mean it may be that Zuckerberg he's claiming that he's libertarian now maybe he's turned over a new Leaf or maybe he's just you know politically strategizing in case Trump wins or something but you know Facebook is just another cess pit as far as I'm concerned so um people were pestering me for years I should I should be on Facebook get you should get a Facebook page until finally a supporter of mine back when I was still a monk actually set up a Facebook

page in my name for

Pabu and I never even logged into it I

looked at it a couple times but I never

logged into it I just have no interest

in Facebook I am on minds.com which is a

kind of alt Facebook you it's like a lot

of the people that get kicked off of

Facebook go to minds.com which really is

a free speech platform to free speech

for most leftists because you know

there's like you know esoteric hitlerism

study groups and that sort of thing on

there but I really even on minds.com um

I originally opened a channel on

minds.com as a monk just to upload my

blog

posts and still I'm just mainly just

using it to upload my Q&A videos my other videos now haven't written a blog post in several months at this point and I I used to like do a lot of meming on minds.com but it's it's pretty much Fallen by the wayside now that I've got so much to do in so-called real life that my virtual life on on Minds has taken a major hit and I just have like a vestig existence there now but Facebook yeah I'm I'm not going to do that so I'm just going to move on to joo's Fourth question or let's just call it third question just so that he Dodges the bullet and doesn't receive the severe punishment which is what's your thoughts

on the power struggle between Tibet and China well it doesn't seem like much of a power struggle does it I mean China has just invaded colonized Tibet and uh Tibet doesn't have much of a chance to do much about it at the present moment and I mean if if you're familiar with Chinese history that China and Tibet were like Arch enemies for a long time sometimes Tibet would actually be more powerful than China but that's not the case anymore China has invaded and conquered Tibet the Dal Lama lives in Exile China is doing everything it can to control who the who the llamas are you know who the the tul C are you know it's like they're gonna make sure once

HH the Dal Lama dies China for sure is going to start announcing they have found the next Dal Lama he's going to be a a devout follower of the Chinese Communist party just a convenient Lackey and you know who knows what's what's going to happen but there's not much of a power struggle it used to be that in the west because Tibet had been colonized conquered violently by the Chinese um that to favor Tibetan Buddhism was very much in fashion among liberals also there were so many like Tibetan Monks in Exile in other countries like in the west that you had a lot of Tibetan places opening up so

that um I think 20 years ago or 30 years ago Tibetan Buddhism was much more in Vogue in the west than other schools of Buddhism partly because it was like a hot issue you know China was the bad guys who invaded Tibet and then you had all these like a an a diaspora of Tibetans moving out into other countries and setting up like Dharma centers and so forth um but now the Liberals are pretty much uh kissing the collective butto of China and uh there's not nearly so much activism on the part of Hollywood entertainers and so forth of freeing Tibet you know reestablishing the Daly Lama as the Theocratic leader of Tibet

and all that so the power strle is uh is just kind of feeble struggling on the part of Tibet at this point but China's gotten the uh the death grip on Tibet and they've done what the West is kind of doing to the West which is just brought in I mean what the Chinese have done is they've just sort of like relocated millions of Chinese citizens or subjects as they should be called into Tibet to just kind of cify it to Chinese IE it so it's hard to say how Tibet could possibly regain Independence much less become more powerful than China like it was a few

times in the past other than just China collapsing if you know if China goes through the same thing that it went through um like before World War II or maybe shortly after World War II then you know it just kind of goes collapses into a kind of Anarchy and chaos then Tibet may be able to make its move but at present it's uh not much going on seems to me so I'm just going to move on to the next question this is uh from Stellar Supreme formerly known as Liber Lam and Stellar Supreme formally known as Liber Lam says I was recently speaking with a lineage holder of a Terra Vaden Sri Lankan Monastery he's got Terra voden in in kind of like scare

quotes here so I'll just start over I was recently speaking with a lineage holder of a Traden Sri Lankan Monastery he claimed that the Buddhist satva is equivalent to the teravan concept of the buddhis SAT even when I clarified the distinction he also claimed that Burmese terava was based in lineage started in the 11th century CE by Maha weara despite Burmese terada having its roots in the 3r century BC with Emperor Asoka he also claimed the path of arahan ship is inferior to that of the bodh SAT and that aan cha and biku Bodhi believed in such a buddhis SAT path what are your thoughts on the claims made by these

authorities of Buddhism well there are quite a few U terava Buddhist monks in Burma who they are on the bodh satata path they want to be Bodhi satas in fact there are some who want to they're they're like a kind of minor bodhisatta where they don't aspire to becoming a Buddha they just aspired becoming like a chief disciple like saruta and molana were so like one of the most famous seatt in Burma um he he claims that he's a bodh he's destined to become a Buddha apparently but that's not very likely I think a lot of these seat say that they want to be bodh satas largely because they do not want to really practice conscientiously for the sake of

Liberation in this very life so they just put off I think that's one of the main motivations for that and it's it is sort of like a Proto mahayan idea that that goes way back you know well into terada that being a Buddha is just nobler and better than being an ordinary arant even though originally I don't think there was originally a distinction between the two other than that the Buddha was like an one individual he was just the founder but he was an AR too you know Nam buddas the Buddha was an arant and there are at least a few texts that refer to an ordinary enlightened being

as a Buddha because I mean Buddha just
means enlightened it means awakened
literally so there
are monks I think in fact the founder of
my own tradition venerable Tong Pulu he
also wanted to be a bodh SAT he wanted
to be a Buddha in some future life
although um I remember I was told that
on one of his visits to America some
star-eyed westner asked him if he was
fully enlightened and then T Pulu se's
answer was I have made a multi-life
commitment which was interpreted to mean
that he was really striving to become a
Buddha so it does exist in terraa where
you can um strive to become a Buddha
although they're not postponing

Enlightenment indefinitely until all other beings are saved you know they're just trying to perfect themselves sufficiently that they can become a sasam Buddha instead of just an Aran although I think that they got uh hijacked by later developments in Buddhism so let's see Terra having its roots in 3dr Century BC yeah I mean Burmese terraa it started with the Mons like the M Kingdom which may have been suan abumi which is mentioned in the Ashokan inscriptions as one of the countries that the emperor Ashoka in India sent missionaries to so um whether it goes all the way back to the thirr

century BC like whether it was an unbroken um tradition in Mon's in like in the mon kingdoms and mon Empire I'm not sure but by the time Terra or by the time the Burmese uh converted to terraa they got their terraa from the mons so it's actually more accurate to say that Sri Lankan Buddhism now is derived from Burma rather than the other way around because um there were a few times um when Buddhism the sa in Sri Lanka had become so degenerate that almost all of the monks were either invalid or paraja you know there's one Chronicle where there's this guy lamenting that almost the only morality still shown by monks in Sri

Lanka is their devoted dedication to supporting their wives and children so it was like the sa just pretty much killed itself off in Sri Lanka and then had to be reimported they had to go to Burma and also to Thailand to bring back ordained monks who could then start ordaining Sri Lankan monks and get the S going again so to claim that the path of arhan ship is inferior to that of the bodh SAT no I mean the path of the bodh SAT is probably an anachronism it's or it's rather it just got added later I do not think it is an original teaching of Buddhism so it's hardly likely to be

superior to what the Buddha obviously

was teaching which is Strive to become

enlightened In This Very

lifetime so yeah auna probably believed

in in a bodh SAT path because it is

existent in terava

Buddhism

so yeah the buddhis path is preferred

even by some very high-profile seos and

aons even though they might not talk

about it

publicly and I mean it is an established

terot of Buddhist tradition even though

I do not believe that it originated with

the Buddha himself it was just a like a

product of later devotionalism where

like with the jica

stories where the Buddha is just raised to a there an astronomically higher level than an ordinary enlightened being even though technically the ordinary enlightened being and the sasam Buddha are just as enlightened as each other both of them have zero delusion and so it was just the devotionalism towards the Buddha caused people to just place the Buddha on this astronomically High pedestal and then that was considered to be something more noble to strive towards than just being some ordinary arhon the Mahan then just belittled and ridiculed and considered to be

inferior

so I guess I'll just move on to Li

Stellar Supreme formerly known as Libra

Lambs next question which is a followup

on the first one is do they have wrong

View and that depends on how you define

Right View I mean they have Orthodox

traditional view but whether I don't

think that the Buddha would have

endorsed it the the historical GMA

Buddha I don't think he would have

endorsed the bodhisatta path or the

mahayan buddhy satva path that he just

there's no evidence that he really

taught that stuff or no no persuasive

evidence

anyway so whether they have wrong view

or not with so many other questions is a matter of who you're talking to and and what you're using as a a standard I mean just with regard to Orthodox mainstream terraa as it exists today then it's not wrong view but if you're going to compare it with what the Buddha originally taught which we really can't be 100% sure of then I would guess it probably is wrong View and all view ultimately going with the earliest text all view is wrong view that's why the word DT has come in later Buddhism to mean wrong view when literally all it means is view originally like in the early text like the ataka waga the

Buddha saying have no View and then
later on it got interpreted to mean when
he says have no wrong view says no no
view what he means is no wrong view so
just the word that means view has come
to mean wrong view in in uh traditional
terab Buddhism but that's not what it
originally
meant so I'll just move on on to Stellar
Supreme formerly known as Libra Lamb's
third question which is another followup
on the first question have they
committed a sesa offense and I don't
know how they would commit a sesa
offense um by saying that they want to
be a Buddha in some future world system
that they're that's what they're

striving towards I mean I don't know

what what sesa rule it would be in a

Breaking of I mean even if a monk has

wrong View

in order for that to be a s De offense

he has to be admonished by the sa three

times formally admonished by the SAA

three times and then after three

admonishments if he persists in

maintaining that wrong view then he's

committed to S DEA offense but again

this is traditional accepted belief in

in Terra um I don't think anybody has

been admonished for wrong view for

adopting this point of view and I mean

just the whole thing of admonishing a

monk for having a wrong view it doesn't matter what their view is I've never heard of that happening in Burma in in historical times the Burmese are so accepting and wanting to avoid Making Waves although there have been some teachers including tanid dong seatt who have been rebuked by the the chief ecclesiastical Council in Burma of which which is led by the the S Mahan nayaka searo he's the highest ranking monk in Burma he's sort of like the Tai s Raja except he's not called the S Raja he's called the Mahan nayaka which is the the great leader of the S and he sort of presides over this ecclesiastical Council which will then kind of police

the sa a little bit although of course they they do almost nothing to promote you know monks actually following Venia in fact the song the the the highest Monk Burma will accept money and spends money and most Burmese people don't even know it's against the rules for mons to handle money because almost all of them do it including the highest ranking ones and the most famous ones most of them so no nobody's committed a s Desa offense for endorsing the the bodh path instead of Simply striving for enlightenment In This Very life and so I'm just going to move on to the next question this is

from

Wilson and Wilson says you mentioned a

while ago that one ought to hang out

with people who are wiser than they are

if they want to be wise or that hanging

out with foolish people will make you

more foolish Etc I've heard variations

on this my whole life wise successful

Rich Etc but it always begs the question

wouldn't the wise people you're now

hanging out with be hanging out with a

fool that is you and thus becoming less

wise how did you get wise people to

break this Rule and hang out with you

and I used to think about this when I'd

read the rhinoceros horn disc discourse

the kaga sanasa it's saying that as a

general rule you should go alone like the Horn of a rhinoceros but if you can find a wise teacher like a good friend who is wiser than you you should hang out with him and I always used to think essentially what Wilson is saying here I mean if he's wiser than you and you should hang out with him but going with that same suta that that wiser person than you shouldn't have anything to do with you but I assume that there are some people who are wise enough that they're stable they're not going to be dragged down at least not very far by helping a sincere disciple who is sincerely seeking wisdom and not just

being like a a foolish you know drunker

who cheats at

cards did I say drunkard or drunker I

think I might have said drunker

drunkard drunkard is what I was

saying so yeah that is true

but um it does seem to be like a logical

fallacy but speaking of logical

fallacies um this begging the question

thing it it's kind of a kind of a minor

very minor tiny pet peeve I have and it

seems most people don't really

understand what begging the question

means I think so many people don't

understand what begging the question

means that the whole meaning of begging

the question has changed into something

that it wasn't originally supposed to mean which happens in English a lot so I shouldn't complain against that but begging the question literally means that you're asking a question that that is already decided on the answer to the question it's something along those lines it's not just there's something that's begging out it's it's just like calling out for an answer which is the way some people in interpret begging the question but begging the question is sort of like assuming the desired answer in the question itself but we need to get into that anym

than we already got into it just

now so yeah I think I already answered

the question that there are some people

who are wise enough that um they're

they're just stable they're not going to

be like swamped they're not going to be

submerged by some less WI person wanting

to be their

disciple and it does seem like

especially if you're an enlightened

being then that's it you're not going to

get dragged down by foolish disciples I

mean it might cause you to scold them

you know it might cause you to lose some

time but it doesn't really matter at

that point because um it's my

understanding in ter of a of Buddhism

anyway that once you become enlightened

that's it there's no falling back

there's no backslid sliding for an for

an enlightened

being so I'm just going to move on the

next question this is also is from

Wilson and that is I've heard of various

spiritual charlatans claim to be so

enlightened so as to be above rules of

morality Etc the Hindu answer to this is

that being above morality means you

already effortlessly exemplify it not

that you are exempt from it does this

guideline hold in

Buddhism um well I mean the Hindu answer

in theory would apply to Buddhism that

being above morality means you
effortlessly exemplify because in terado
Buddhism you can't become enlightened
without being a perfected Saint in Terra
Buddhism and I am skeptical of this but
the official position of tervada
Buddhism is you have to have purity of
morals before you can have purity of
mind and you have to have purity of Mind
before you can become enlightened like
purity of wisdom so you have to be inter
teral was a perfectly moral Saint before
you can become
enlightened and I do not think that that
is necessarily the case um like the ATA
waga would would say that I mean it's
morality and observances is just

something that it's just it's it's
essentially irrelevant to Enlightenment
you don't become enlightened through
morality observances and you don't
become enlightened through immorality
and non-observance either it's just sort
of irrelevant
but you could say and I think some
Hindus say this ramda said this with to
Nim karoli Baba who's back there on top
of the
bookcase that I mean once you become
enlightened then you throw away the raft
it's like you use this raft of Dharma
which is made up out of you know sticks
and leaves and Vines It's Just Junk once

you cross the the flood in this raft you

you don't need the the raft anymore and

so this adherence to morality could be

called part of this raft that once you

become

enlightened toss it aside that is not

Orthodox terava

but um like somebody like Ram dos when

he's trying to explain Nim car Li Baba

who was just phenomenally Advanced he

was a spiritual

Superman but especially he would like

tell lies he would say stuff that wasn't

true and he knew it wasn't true or like

someone would invite him to their house

he'd say sure yeah I'll be there and

then he just wouldn't show he had no

intention of

showing so that was ROM Do's explanation

of how NE cly Baba could be so

spiritually Advanced like when he would

meet you he would know and understand

you better than you know and understand

you so that was ROM Do's explanation is

like you know he you may need it when

you're developing but once you've got

there you know need it

anymore although just if you're behaving

spontaneously like there's nobody there

you're just a mirror reflecting other

people's Karma back at them then if

they've got some kind of crooked Karma

you might be reflecting like some kind

of crookedness back at

them so I've uh kind of lost the the

thread of this question here so I'm just

going to ask it again also from Wilson I

have heard of various spiritual

charlatans claim to be so enlightened so

as to be above rules of morality Etc the

Hindu answer to this is that being above

morality means you already effortlessly

exemplify it not that you are exempt

from it does this guideline hold in

Buddhism well all of a sudden I'm

reminded of one of the the first Coons

in the mumon KH which is some some old

zen master was asked is the enlightened

being free of karma or like is he no

longer exempt or no longer constrained

by the law of karma and he said yeah
he's no longer constrained and as a
result of the him saying this he got
reborn as a fox who lived out in a den
behind the monastery
somewhere so it's like the enlightened
being is at one with the law of karma
would be the correct answer I
suppose but uh yeah I'm not so sure that
everybody who claims to be above rules
of morality because they're enlightened
is necessarily a spiritual
charlatan I mean there are definitely
spirit ual charlatans who uh claim to be
above morality I mean there's a lot of
people who claim to be enlightened to or

acclaimed by their disciples to be

enlightened who certainly were not moral

people Osho formerly known as the bwan

Shri Raj Nish is an example of this one

of my favorite spiritual teachers who

might still be alive today which is Paul

low um see there's a few other examples

I some Zen Masters have been that way um

see who else golly there's quite a few

oh Krishna mty Jay Krishna mty me both

both famous chrishan mes are like that

so really I mean it's it's like

Enlightenment is I mean you can't pin

anything to it it's not really involved

in Sam

sorrow that nothing in samsara can touch

it nothing samsaric can touch the

absolute

and so if you're dwelling at the

absolute what's going on at the saric

level is just

irrelevant so I am open-minded on the

idea that you can have enlightened

Rascals that appear to be immoral like

neem coroli Baba

again but uh it certainly is not

Orthodox terab Buddhism because

according to Orthodox terab Buddhism you

have to have completely absolutely pure

morality before you can get to

completely absolutely pure mental States

before you can get to full

Enlightenment so it all depends on how

you look at

it and so I'm just going to move on to

Wilson's thirdd question

here which is I am having a great deal

of trouble understanding the doctrine of

nonself or no self or not self honestly

the whole thing sounds like a

translation error it makes perfect sense

to me that oneself wouldn't be

fundamentally made up of conditioned

things thoughts feelings memories your

body Etc but the Atman or your will and

awareness or your Consciousness seems

like it would be absolutely fundamental

to everything even if you say the self

is an illusion then you presuppose that

there is a self to fool with this

illusion if there is no self then what

is being fooled well this

is this this kind of argument is shot in

down in the East and in the west like in

the west like um ber Russell shot down

uh decart's Kito eroom it's like I think

therefore I am which is kind of what

Wilson here is is accepting as a valid

argument but as beron Russell points out

I mean you thinking is no proof of any

kind of self I mean you could just say

there are thoughts the thoughts are

integrated

but there's no underlying fundamental

self Essence holding up these thoughts

it's just thoughts that

arise and I mean that's it and that's that's what David hume's idea of no self um that he he he um discussed in his first major philosophical work the Treatise that um you know that's what he was saying I mean there's no underlying self necessarily there's no evidence of that because it's all you're aware of is these mental States these perceptions and so logically you could just say that the the mental States exist but this underlying Essence called the self doesn't have to there's there's no logical necessity for it so you can have a thought thinking I exist but that's just a thought and even that ultimately isn't ultimately

real I mean it's all devoid of essence

which is basic to early Buddhism also to

maamaa

Buddhism so let's

see yeah the Atman yeah it's like in the

the earliest text that refer to this

it's it's kind of a pun in the AA waga

where it's saying you know for the wise

monk there is no self there is no not

self I mean it's just any kind of belief

is going to be invalid any kind of

belief I mean that's the problem that's

some sor Sam Sara is

perception so you have to go beyond

perception and to say well after you've

gone beyond perception there's the self

all you're doing is just dragging

perception with you into this

theoretical state of Enlightenment and

it doesn't work that

way

so yeah I mean the existence of thoughts

the existence of a perception of being

fooled for example does not logically

necessitate any self that is actually

fooled and so I guess I'm just going to

move on next question this is from

xenoid oh and speak of the devil here's

David hum and narara well narara I guess

that requires a

fez sorry there

Donald

this not sure

exactly I'm not sure exactly how how much maama is being mentioned here but I have already discussed m jamaa i I humbly apologize for not putting on The Fez when discussing it let's see here trying and get the Fez the tassel all set up right okay so I'll I'll read the question again in an alternate timeline if David Hume and nagar were able to read each other's works or meet in person to share ideas what do you think they would have thought of each other God that's that's really a tough one I mean I know more about David hume's mental States than nagar's mental States because nagar

wrote in a kind of poetry like formal poetry at least the only work of his that I have read which is the Mula Ma jamaka karaka you know it's very a formal Exposition composed in like Sanskrit poetry and so it's hard I mean aside from the philosophical points that he was making it's hard to guess what his personality was like you know what he would think of somebody else David Hume on the other hand he wrote a lot I've read quite a lot of what David Hume wrote and he was kind of a sarcastic wise guy in addition to being a skeptic and also he lived in Scotland during the the so-called Enlightenment which at this point was towards the end of it he

was he lived in like the mid mid to late 1700s and uh probably like most other well-educated upper class Europeans or westerners he probably just sort of had a kind of bias in favor of Western culture a certain uh like chauvinism that you know just the very fact that you have some Indian philosopher writing something I would assume David Hume being a product of his culture would kind of be reading it tongue and cheek he might have to admit well there's some impressive statements here but still I kind of doubt that I mean David Hume didn't have much use for religion anyway so I assume he might

even have less use for like Indian religion than for Western religion although it may be he might be willing to use Eastern religion as a kind of weapon against Christianity which I mean if you read some of his stuff is there's like these veiled attacks on Christianity all the time in in the writings of David Hume usually veiled because I mean he lived in a Christian culture and he would be committing social suicide if he just came out and just blatantly attacked all Christianity but he he could attack um Roman Catholicism for example because there were very few High you know Elite Roman Catholics in Edinburgh Scotland in

those

days

so yeah if David hum and Nar were able

to read each other's works or meet in

person to share ideas what do you think

they would have thought of each other I

think nagar might have had a Little Bit

of Sympathy For David Hume because David

Hume was a skeptic but he never got

Beyond skepticism now garina on the

other hand used skepticism as a way of

like demolishing

Samara in order to get to what lies

Beyond samsar but he can't even talk

about what lies Beyond on samsara

because you have to use samsaric

language to discuss anything and so by

trying to discuss what lies Beyond

samsara all you've done is just create

more

samsara and so some people will

misinterpret like maamaa or nagar as

just being Skeptics might interpret the

Buddha himself as just being a skeptic

just I don't know but the fact is that

there's a deeper level than that which

is mysticism and I don't think David

Hume had much use for mysticism I don't

I think he just had no use for it he was

I mean the Christianity that he had to

accept at a surface level was

protestantism which pretty much

eliminated all renunciation you know all

monasticism which pretty much eliminated all mysticism from Christianity there's not a whole lot of mysticism in Protestant Christianity it's probably in there I assume it's in there so I think nagar might have had a Little Bit of Sympathy For David Hume like he was a a clever Barbarian who was getting close to the right track you know he had got he had grasped the the the basics of like maamaa to the extent of just doubting everything but he couldn't take the next step which would be mysticism or you

know just mental cultivation just you know David Hume didn't meditate anything like that he would have little appreciation for Janna it might be that he would scoff at explanations of Janna um like it just reminds me of Gibbon Edward Gibbon who wrote The Decline and fall of the Roman Empire and I think Gibbon and hum knew each other they were both members of this intellectual movement called ironically the Enlightenment and Gibbon just I mean he just despised mysticism it despised the whole idea of meditation you know it's just people it's just these Looney Hermits who are lightheaded from starvation and fanaticism and constant

prayer they're having these

hallucinations that they think are more

real than the

world that's that's how Gibbon would

describe it and I think that's how a lot

of these smug intellectuals of the

Enlightenment movement in the west like

in the 16 1700s would look at like deep

spirituality

they would not see it deeply at all and

it's intellectuals even nowadays like

scientist Stephen Hawking being a good

example you know they similarly they had

almost no appreciation at all for

anything beyond the

intellect

so I think David Hume might have had a kind of tongue-in-cheek admiration for for nagara maybe sort of grudgingly acknowledge that nagara was a very clever intell ENT man but I don't think he would really understand the point of nagar and nagar I think would kind of have a similar sort of um almost like pity for David Hume because you know he was just sort of locked into this intellectual rationalism kind of approach to reality even though David Hume realized the limitations of of like rationality better than most western philosophers still it's like he couldn't move Beyond

just skepticism just admitting that we are blind worms was about as far as David H could get with regard to understanding the just the limitations of being a human and he could not really transcend the limitations of Being Human through mysticism which is pretty much the only way of transcending the limitations of being a human so xenoid second question is a follow up on the first question where would they agree and disagree I think they would agree that most of what or pretty much everything that people are sure of they are certain of that they think they know

for sure they don't really know it's

just

beliefs um with regard to David hum's

experiments with anata I think there'd

be some agreement there that there's no

underlying self you know this just

because there are thoughts that believe

in a self that doesn't logically

necessitate an actual self underlying

those perceptions those

thoughts um to what degree nagarjuna

would agree with uh some of David hume's

other ideas like the cause and effect

are not is not necessarily real that

that's one thing that David Hume just

pounded away at and it's it's it's

profound and I think even a lot of

Buddhism never really got that far in that CA and effect you don't really know cause and effect cause and effect is an inference one continues to see B following a and so then you say well B is caused by a that's that's David hum I mean he he really pounds away at it in very eloquently so it may not be very convincing in my very abbreviated version of it but uh also David Hume he really pounded away at the fact that really our desires are controlling us and that the the intellect is just a slave to the passions and I think nagara would have uh admired that Insight I think nagara also um I think

Buddhism in general I mean karma is
really just will it's not rational at
all rationality is just this it's just
this artifact that is used as a tool in
service of irrationality
so I think they would agree on that and
uh I think I should just continue with
the next question now see zeni void's
third question what other extremely
radical Skeptics from the east or west
deserve to be brought into this
conversation well pero the not uh pero
of alah but the skeptic Piro the skeptic
you know the the founder of puristic
skepticism if he wasn't free you know he
was busy or something something his
mouthpiece later on in the Roman Empire

of uh sexus empiricus who was I mean most of what we know about classical skepticism comes from this book by sexus empiricus might be on my bookcase I know I used to have it I haven't looked for it recently and I'm not going to just sit there and my back to you trying to find it on the bookshelf but uh yeah I mean some of the the Greco Roman Skeptics might be um brought into the conversation I think uh possibly the original like the the the actual Socrates you know he said that the only thing that I know is that I don't really know anything something like that there was a lot of skepticism in

platonism um so there could be some

platonistic Skeptics but again that's

all Greco Roman so you could toss in at

least one of the the heavy hitter uh

Skeptics from Greco Roman

civilization um

and I'm really not very familiar I mean

you could throw in just for the sake of

spicing things up some like medieval

Chinese Zen master who you know they

were more like nagar though I mean they

weren't really Skeptics I mean they

could use skeptic as a tool for

dismantling

samsara but they wouldn't stop at that

you know that's just sort of the jumping

off point instead of where you end maybe

even some uh 20th century um

existentialists who say that you know

the world is ultimately meaningless that

kind of a thing but I think

existentialists I I don't know who would

be a good example a good candidate for

participating in a conversation with

David hum and narina and maybe you know

Piro or sexus

empiricus

so yeah and it's kind of arguable

whether they were even radical Skeptics

if you're a Mystic you can use

skepticism as a tool but it's not that

you really are a skeptic you're just a

Mystic using skepticism as like an

intellectual tool for this kind of

dismantling some

Sor so I guess I'll just move on to the

next question this is from

philes and files says you usually talk

about Janna by the textbook definition

but what's the deepest jna you feel

you've been in personally

and if I was a monk I wouldn't be able

to answer this at all I'd be against the

rules but I'm not a monk and it's just

hard to say exactly I mean it would be

at least second jna I suppose because I

wasn't thinking anymore you know my mind

was just Crystal Clear like glass and no

thoughts were

arising but I mean how do

you gauge it

exactly as to you know what level you

got Beyond that is hard to

say um and and also like I keep saying

Jan is almost a useless term because it

it's so controversial with regard to

exactly how it is interpreted and I do

think that the way it is interpreted now

is is not the way the Buddha himself

interpreted it I do think the four janas

were just the four stages of meditation

Janna originally just meant

meditation and first Jonna would not be

a superhuman mental state I mean you're

still thinking it'd just be like

correctly doing Elementary meditation

would be first

jna but that's not what Orthodox terata

teaches anymore now even first jna is a

superhuman mental

state so what's the deepest jna I feel

I've been in personally I can't say I

don't know I mean it might be just sort

of a a mistake even to try to categorize

that kind of stuff but I had gotten to

the point where I wasn't thinking

anymore and I was very mindful in it's

like when you get into a stage like that

the a thought can start to arise just

through the power of karma going with

Buddhist philosophy um you know Karma

just keeps generating thoughts whether

you want it to or not but you just see

just the first like ripples of that

thought starting to form and then you

just as soon as you you see it which is

almost instantaneously it just Smooths

back out again and disappears

again just become as soon as you become

aware of

it so it's it's just hard to say I

really can't answer this question um but

I had gotten to the point where I wasn't

thinking anymore but it's like the ways

of of differentiating third and fourth J

or second you know third and fourth J

from second Janna is all of them you're

not thinking anymore but with third jna

you're still feeling physical you're

still capable of feeling physical

Pleasure and Pain and then with regard

to Fourth jna you're still capable of

feeling physical and

mental Pleasure and Pain No wait you're

still you no longer experience physical

or mental Pleasure and Pain in third

genre you no longer experience mental

Pleasure and Pain but you can still

experience physical Pleasure and Pain

but it's in a way it's just a

potentiality you are still capable of

experiencing

that

so I mean just because I didn't feel

physical pain when I was sitting in

meditation I mean it could just be that

there was no pain to be experienced really but who knows I really can't answer that question so I spent enough time uh explaining why I can't really answer that question and so I'm just going to move on to Phil's second question which apologies if this is too blunt but do you ever feel regret for spending such a substantial portion of your life in asceticism and sense restraint a lot of people seem to be terrified of Orthodox Buddhism because the idea of spending their life and sense restraint and negating one's identity feels like dying to them at least partially or temporarily so no I

don't think I've ever felt regret for

spending 30 years as a monk sometimes

there'll be like this feeling of whoa

it's like I was actually a monk for 30

years and now I'm an old man and so I'm

like re-entering the world as an old man

with very few assets other than just

like mental ones

plus a good woman who loves

me so no I don't really feel regret I

mean it's I mean why would I feel regret

for that I don't understand other than

just you know 30 years of my life has

gone by but what would I be doing if I

hadn't become a monk you know it's like

there's a good chance I would be like an

unemployed University professor at this

point if I hadn't become a monk cuz

that's kind of the direction I was was

heading you know as sort of a hot shot

in like Marine ecology I would have

gotten like a master's degree in like

Marine ecology or something like that

and wind up maybe on a University campus

as a biology Professor who then loses

his job because as a biology Professor I

would not call some guy who identifies

as a woman

she and it's like being in the wrong

University is just like this hot bed of

polit politically correct

hysteria

so yeah no so so the answer is no I

don't really regret having spent a

substantial portion of my life and I

mean I'm glad of it you know it's it's

one hell of an

education and uh yeah who I am right now

as a result of that so no I do not

regret it and so I'm just going to move

on to Phil's third

question which is you mentioned you're

drinking Bine gland secretions do you

have any health advice especially

concerning New Tropics and supplements

well I don't even know what neut Tropics

is and the bovine and glandular

secretion that's just

milk I put it in my coffee every

day and supplements I mean the only

supplements that I would really endorse would be like jinsang and spirulina which are both more or less natural and uh just I prefer the root just the unprocessed jinsang root if you can get that just take a little chip of it and just put it into a glass of water and wait a few hours till it's soft and chewy and the water's kind of brown and tastes like Jin sing and you drink the water and you chew up the root and swallow it and it's it's fine and it used to be when I when I lived in Burma um it's like right towards the end of the hot season no right towards the end of the rainy season but before the

cold season is really kicked in it's

like the weather just keeps

flip-flopping there's these extreme

violent uh weather changes from like

rainy to Sunny Sunny to rainy and so

it's just like wet and and like humid

and warm and then it just goes to

blazing hot and like extremely humid

because all the water's evaporating and

filling the air and just it keeps going

back and forth like this and I would

come down with this kind of fever and in

the the villagers called the Udo Pia

which is like climate fever or weather

fever and um in Burma it's especially

the kids who would get it but I was a

round-eyed barbarian and I was getting

it um and it seemed like if I took Jin
sang or spirulina regularly towards the
end of the rainy season I wouldn't get
this fever and the fever would there's
nothing you could take to get rid of it
until the weather finally cooled down
like around the end of
November you know so it might last like
a month and a half i' i' have this
feverish condition that just would not
go away until the weather finally cooled
down when the when the cold season
finally arrived and so spirulina and and
jinsen I would both
endorse
um but uh I mean b gland secretions is

just milk and so yeah it's there's

nothing wrong with drinking milk either

especially in your

coffee so yeah new neotropics I don't

even know what that is Health advice I

really don't think about health and like

like food supplements and pills and that

kind of thing very much at all it's like

my attitude towards my own health is

sort of like my attitude towards that

aquarium back there where you just if it

feels right if it looks right it's

probably right and you don't have to

keep doing water tests you know checking

the ph and the the like the nitrogen

levels and all that you just have faith

that it's balancing out everything's

good and and it's like thinking about it a lot can have you being like worried about your health and and that sort of thing and worrying about your health is unhealthy any kind of worry is acusa it's bad karma you're better off without it so I just have faith you know to some degree I'm like a Christian Scientist and uh you know it's all it's all mindmade anyway so the best way to have a healthy body is really to have a healthy mind and just not worry about health but but as I say spirulina and Jin sing are both good they're they're at least maybe it's just a placebo effect you know it's

like you believe that they're good so

they're

good so I'm just going to move on next

question this is from Sam

papala and some papapa says how much of

Mahayana is heresy in Terra and or how

much of it is heresy to you I personally

think it's beautiful and can get you

some places but I think it will get you

stuck in some sor with all of its wrong

views well with regard to how much of

Mahayana is heresy in

terada then almost all of it because

they've cooked up new sutras new

discourses of the Buddha that the Buddha

in all likelihood did not really say

them and so that would be kind of heresy

they're saying the Buddha said this stuff when it's not recorded in the oldest text that he actually said that stuff so he probably didn't I mean just from the the Orthodox choden point of view cooking up new new teachings of the Buddha to to the extent that they deviate from the earlier teachings of the Buddha that would make them heresy and wrong View and that would be most of it I mean there there are the earlier texts are embedded in the Mahayana traida which is just an entire Library it's huge all these books in the Mahayana trapa and the earlier texts are are like buried deep in those and almost

no Mahayana Buddhists will will read those texts instead they'll just look to terraa maybe read some translations of teravan text without bothering to look into their own Mahayana text a lot of a lot of this stuff isn't even translated into English

so how much of it is heresy to me well I mean when you're having other Buddhas that kind of thing or like endorsing you know don't become enlightened In This Very life but put it off indefinitely to all other beings which ultimately don't even exist or enlightened to uh yeah that's that's pretty much heretical and that's what Mahayana Buddhism is largely

based

on so I mean a lot of what the Buddha

taught in Mahayana texts you know it's

not you know the Buddha it's not

necessarily the historical Goda but some

of it like the prya paramita stuff I

mean that's getting back towards the

very early teachings like pro pro uh

what do you call it pre terraa so I

think the Buddha even though he might

not have taught the heart Sutra or The

Diamond Cutter Sutra I think he would

endorse a lot of what is contained

especially in prya paramita maybe maaka

and like some of the Zen stuff but pure

land stuff I mean that's from a

especially from an orthodox early

Buddhist point of view that's almost

100% wrong view except for the stuff

that is in agreement at least with

regard to keeping morality you know not

telling lies that kind of thing that

would be right view

anyway so how much of Mahayana is heresy

in

Terra uh most of it you know like it's

let just say

90% and how much of it is heresy to me

well I really don't think in terms of

heresy like you could say that The

Diamond Cutter Sutra is heresy but I

still like it you could say that the the

Gad Gita is heresy from a Buddhist point

of view but I've still read it I like it it's it's profound like some of the chief upanishads even some parts of the the New Testament there there's wisdom in there and so I really don't think of it as heresy it's just different cultures or subcultures have come up with their own attempts at describing the the the Indescribable in a lot of cases so with regard to Mahayana I mean Zen and like the the Perfection of wisdom literature is is good and and beneficial and can help even a terot of Buddhist so long as they allow themselves to be helped by such things

but other aspects of Mahayana like the whole bodhisattva idea or the pure land ideas they're it's just so far off the track that I mean you'd probably be better off just sticking with the early Buddhism stuff and uh not not bothering with that kind of stuff it's just my opinion it's just my sincere opinion that's that's there you have it there so yeah but I really don't think much in terms of heresy other than as a technical term that heresy is just what is contrary to established Orthodoxy that's what heresy is as far as I'm concerned so I really don't have any kind of heresy um because I'm not determining

what is established tradition I can say according to Orthodox Terra this is heresy or according to Roman Catholicism that is heresy but I mean according to me I mean you've got wise teachings and foolish teachings and everything in between and just I just leave it at that so I'm just going to move on next question this is from ruie and ruie says the venerable ajan Puna has often manifested his fondness for chat's notion of a dhama as a point instant do you think it is applicable to Ultimate Damas as well such as nibana and please a humble request no off the scale stuff so without the off the scale

stuff I mean I can just say that nothing applies to the ultimate dook because I consider there to be only one in in Mahayana or not Mahayana but Abid dama you've got all these ultimate Damas you know they're like elements ultimately real elements which really are kind of Point instead they're like a pixel it's not just a PIX a pixel of light it's not just two-dimensional but it's like this one pure indivisible Speck of something real and it could be a color it could be a it could be like a mental state like a perception it can be like a kind of matter Earth element water element fire

element or there's 28 different kinds of matter according to Abid dama it's not just the four elements and so I mean these Damas in Abid dama that's what a a dharm in Abid dama is it's just like this pixel of quality you know the indivisible Speck you know so it' be like a point instant it exists for only one moment and it it it occupies um I had one there was one burmes ABI dama scholar who says that one of these ultimate Damas is approximately the size of an electron so it's sub microscopic it's just this tiny Speck but um I do not consider Abid dama to

be really describing Ultimate Reality

and I do not consider there to be plural

ultimate Damas I think there is just one

ultimate dhama and nothing applies to it

I can't say that it's off the scale but

it's not a point instant and just

anything you say about it is going to be

invalid

so I do not consider nibana to be a

point incident and I do not consider any

of the other ultimate realities

described by Abid dama to be ultimate

ultimately

real so I'm just going to move on to the

next

question which is from yugu and he just

says how are you lately well I'm fine

thank you

um yeah I mean I don't know how how to

uh elaborate on that it's just kind of

strange when I can answer a question in

a single sentence and then I'm just feel

like like I don't have my cell phone or

something it's like wow how I how do I

deal with this I I answered it

already but I guess the biggest

development in my life recently is the

snail Apocalypse in my aquarium where I

recently acquired as if you watch the

the aquarium update video you know that

I got some uh bat a striata or zebra

loaches who it turns out are predatory

on snails and they've pretty much wiped

out my snail population except for the biggest ones are still alive but even the two mystery snails the big ones Leroy Jenkins and righteous fist of apocalyptic chaos they're pretty much closed up all the time because the loaches are like trying to get at them so I suppose I should take the two big ones out and put them in my 10 gallon uh invertebrate tank and just let the two Nite snails that don't stick out a lot of meat you know they just kind of stay underneath their shell and move around underneath their shell without sticking their feelers out or anything they're doing okay so I guess I'm just G to have to get more Nite snails and

uh just deal with the fact that that's
the only kind of snail I can have in
that aquarium now because the zebra
loaches are just just preying upon all
the rest of
them so and it's Saturday it's always
Saturday when I do these are almost
always Saturday Saturday is nice I like
Saturdays so I'll just move on to yuga's
next question which is please tell us
your opinion about Jim kry and his
breakdowns on public television notably
the ones on New York Fashion Week
2017 was it wise of him to talk about
that deep stuff in public like that and
Jim Carrey I don't really follow Jim

Carrey I he used to be like there used to be like Breitbart articles about Jim Carrey where he would be drawing pictures I assume this is Jim Carrey I might even be confusing him with someone else he's like a comedian like a comedic actor right and he would just draw these he has anti he has Trump derangement syndrome apparently you know he'd be drawing these horrible pictures of trump as some sort of you know swine like caricature or something but uh I read somewhere that Jim Carrey either considers himself to be fully enlightened or at least he's got fans who consider him to be fully enlightened and like an enlightened being with Trump

derangement syndrome is is kind of an enigma to me like a an oxymoron or a paradox at least uh and with regard to his breakdowns on public television I'm I've never been a Jim Carrey fan um I've seen some of his movies he seems to be a fairly good actor did he play The Grinch in the liveaction version of How the Grinch Stole Christmas I mean he did a good job in that if if that was in fact Jim Carrey but I'm really don't I'm not keeping up on
kerana so to speak and so I really know nothing about his breakdowns or New York Fashion Week in 2017 or talking about deep stuff in public or any such thing

sorry about that I'm just not really a

major Jim Carrey fan so I'm just goingon

to move on to the next question which is

from gamef and game fap says how did

Tibet become synonymous with monks

and I think I pretty much answered this

question to a large degree in a

previous I mean in a previous answer to

somebody

else I think Tibet became synonymous

with monks largely because um the

diaspora like The Exodus of Tibetan

Monks from Tibet into other countries

and how especially like in the

1980s it was it was like a celebrated

cause that you support toet against

China and then so you had a lot of

Tibetan Monks in the west and then it became this this cause that was politically correct the the Hollywood entertainers were were all in on it where you know Tibetan Buddhism is you know the Dal Lama is wonderful and you know everything's good one thing the Dal Lama did to end that was he actually was saying in public interviews that you know all the migrants that have moved into Europe should go back to where they came from that Europe is for Europeans and of course that was you can't say Europe is for Europeans so um but it originally became

synonymous with monks in in the west I guess certainly didn't become synonymous with monks in in Burma Tibet Tibet did not become synonymous with monks in Burma at any time but um yeah I do think that it was largely because of the the diaspora of Tibetan Monks like fleeing Tibet after China took it over and then it became like a fashion that you're in favor of Tibet and the Dal Lama against China and but now the the Liberals are all kissing the collective behind of China and so and and the Dal Lama has said a few Politically Incorrect things which has helped him to fall from grace and no

longer be in fashion that uh

nevertheless Tibetan Buddhism has left

uh an imprint on the west and so a lot

of people will just think of the Dal

Lama they a lot of people will even

think that the Dal Lama is just like the

the pope of all Buddhism they'll think

that even the Dal Lama has Authority in

terado Buddhist countries which is not

the

case there is no pope of teral each

country may have like a presiding like

highest ranking like the S Raja in

Thailand or the S Maha SE in Burma

but yeah it's it is just a a common

fallacy that that the Dal Lama really is

sort of like this this pope of all

Buddhists or

something so I guess I kind of answered

that so I'm just going to move on to the

next question which is from five precept

Paul formerly known as five precept

Pete and five precept Paul says if I

don't feel a strong urge to move forward

with a major life decision should I take

that as a sign that it's not the right

path well it could be a sign that it's

not the right path but it isn't

necessarily a sign that it's not the

right path for example let's say

somebody is an

alcoholic and they don't feel a strong

urge to move forward with sobriety you

know they don't want to kick the habit

they don't feel a strong urge to kick

the habit then they should not take that

as a sign that kicking that that

overcoming their alcoholism is not the

right path so if you've got a bad habit

that you

enjoy then you may not feel strong a

strong urge to break that habit even

though breaking that habit I mean it

would be part of the right path for

you

so yeah I do not think it's necessarily

the case that not feeling a strong urge

to move forward with a major life

decision should be taken as a sign that

it's not the right path because it could just be that you have this reluctance to do what you consider to be the right thing or you have a just like your subconscious mind or your defilements or whatever are just trying to talk you out of something that would be to your advantage and I'm not sure what five pret Paul is contemplating here if he's contemplating any major life decision I assume maybe he is because he did ask the question but um you're going to have to rely on more than whether or not you feel a strong urge because sometimes strong urges can be foolish in fact it may be that most strong urges are foolish strong

urges it's just kind of the nature of a strong urge to be kind of unenlightened in as in general there may be exceptions to that like a strong urge not to to step on a a an ant or something I mean that's fine you know it might might manifest as a strong urge not to just want to hurt anything that's that's fine but still strong urges in Buddhism have a connotation of having like strong attachments and desires and so forth that for the most part you're better off without and so you're better off with something more subtle than whether or not you have a strong urge or not I mean

you just can consider you know all just like with me if I'm going to make a major life decision it's my nature that I'm just going to brood over it like when I was going to move to a good forest in Burma I just sat there and stared at a map for hours and I had a friend who would come visit me sometimes he'd walk in he'd just see me sitting on the floor staring at the map again he'd just start laughing it was just I'm just waiting you know just kind of trying to I'm just waiting for the right decision to come and then either the right decision comes or you just keep waiting until finally you have to make the decision whether you know anything has

dawned on you yet and then you just make your best decision and follow through with

it so I hope I was of some help to five preset Paul in answering that question because I'm moving on to the next one

and uh let me see here Yep this is the last group of questions this is from skolin or skaden who asked these questions uh today shortly before I uh commen to answering them I'm pretty sure so anyways scolin or scoline says would you kindly break down the symbolism in the 13th floor and the 13th floor is a movie and I watched the 13th floor twice in my life and largely because a person

who claims to be enlightened named Jed Makenna or at least he calls himself Jed McKenna um he recommended it's one of his favorite movies for like philosophical spiritual reasons so I watched the movie the 13th floor and uh sko Adin or schaden has his standard bullet points after after the question and he says red lips seem like one which is symbolic of the red truth such as the blonde woman or the old man who gets kissed on the cheek in the singer's Lounge in those scenes they speak knowledge that goes beyond the conventional truth and the thing is I never really studied the symbolism of the movie the 13th floor

there's some movies where it either just clicks and I just go into on deciphering symbols mode or else I just study it because it's such a fascinating movie and the 13th floor I mean I watched it it's a good movie it's worth watching it's a philosophical movie but I never tried to interpret the symbolism Beyond just the obvious level that these science fiction movies in which someone is living in a computer generated virtual reality that you know it's symbolic of us now living in like the Matrix and the Matrix that is one movie that I have studied very thoroughly so I'm I'm aware of a lot of the symbols

that a lot of people aren't aware of for example um when agent Smith first drives up at the beginning of the movie his license plate is supposedly I have read this a Bible reference to the Smith in his fiery Forge which of course represents agent Smith is metaphorically the devil that's why he's called Smith because he's sort of like the the fiery Forge kind of a of a bad guy but the 13th floor I'm I vaguely remember the movie and the symbolism the main symbolism is of course course that this virtual reality um the computer generated virtual reality in the movie is symbolic

of what we are living in now we are living in a virtual reality this is not ultimately real so sorry about that of not really studying the symbolism of the 13th floor I mean there's other similar movies like The Matrix or even like dark city that I've studied the the symbolism of a little more or at least I just kind of intuitively grab ASP the symbolism of it while watching it better than the 13th floor sorry about that so I'm just going to move on to scadden's next question which is kind of a strange one would you kindly explain the synchronicity between Abraham Lincoln and John F Kennedy and

then the bullet points are quite a few and they are as follows AB Lincoln was elected to congress in 1846 JFK was elected to congress in 1946 Abe Lincoln was elected president in 1860 JFK was elected president in 1960 the names Lincoln and Kennedy both contain seven letters both presidents were concerned with civil rights both of the president's wives lost children while living in the White House both presidents were shot in the head on a Friday President Lincoln's Secretary was named Miss Kennedy Kennedy's Secretary was named Miss Lincoln both were assassinated by Southerners both were succeeded by Southerners Andrew Johnson

who succeeded Lincoln was born in 1808 Lincoln Lynden Johnson who was succeeded Kennedy was born in 1908 John wils Booth who assassinated Lincoln was born in 1839 Lee Harvey Oswald who assassinated Kennedy was born in 1939 both assassins were known by three names both names are comprised of 15 letters President Lincoln was shot in a theater named Ford Kennedy was shot in a car named Lincoln made by Ford John wils Booth ran ran to a theater and was caught in a warehouse Oswald ran from a warehouse and was caught in a theater both booth and Oswald were both assassinated before they could go to trial a week before

Lincoln was shot he was in

Morrow um Morrow Maryland and a week

before Kennedy was shot he was with

Marilyn

Monroe so I have seen a lot of this um

back when I was a kid you could get a

penny that had Abraham Lincoln on it and

then stamp

like in the space above the date on the

penny was a little picture of of Kennedy

like the the profile like you'd find on

a a half dollar and it had a lot of the

same stuff on this little card you'd get

with this penny I had one of those I was

like kid or at least I saw one in our

house not sure exactly who the owner of

it was and yeah I mean it's obviously a

synchronicity there's all these

parallels between the two men and one

Buddhist way of looking at it is it's

just like the Karma of the population

they had the the karma to have an event

like this happen and it happened

twice um aside from that I mean it could

be just sort of the collective

unconscious eliciting this theme more

than once going with like some kind of

yian idea who came up with the idea of

synchronicity but it does seem to be a

meaningful coincidence which is one of

yung's definitions of a of synchronic

um in a way you could argue that it's

kind of an evidence that the world is

mindmade rather than

materialistic just that you can have

like this same pattern repeated that I

mean just through random chance or just

materialistic factors is hardly likely

but if our own minds are are creating

our environment then you know the

collective unconscious or whatever the

collective Karma or whatever of the

population can produce this same event

there's two different versions of the

same event which uh is kind of

interesting but I don't know if Yung

himself who came up with the idea of

synchronicity could explain exactly how

it happens and I can't explain exactly

how it happens either other than just

it's just elicited from the karma of the people and once wasn't enough for some reason so it had to happen twice and if it happens again you know like let's see here someone born in 2046 oh wait someone who was uh elected to congress in 2046 and elected president in 2060 if he follows the same pattern then that would be pretty amazing but we're gonna have to wait for that one so I'm just going to move on to scolin or scad's last question which is the last question so we're way under three hours I tried to uh be a little more concise than usual and so we're way

under three hours and just just watch

I'm going to digress so much that it's

it's going to take me half an hour to

even get to the answer to this

question so oh God forgot to put the the

paper umbrella in here before I started

drinking from it classy

sophisticated

okay so scolin or scolin third question

is what was Dr Richard Albert trying to

imply in Krishna play Krishna play about

his compensated

date and then he says don't read the

following unless it's true gold digging

airheaded

bimbo and I assume what what he's

referring to first of all he's referring

to a book edited compiled by ROM dos formerly known as Dr Richard Albert of Harvard University before that Stanford who became ROM dos he came went to India looking for like spiritual Masters meditation Masters who could tell him something about LSD that I guess I should back up a little this is going to be a three-hour video anyway what the hell Richard Alpert he was like this Jewish bisexual University Professor that he started off in the uh University of California whatever whatever you call it moved to Stanford then got promoted to Harvard he

was a professor of psychology straight lace guy aside from the bisexuality and so forth and then he he met this guy named Timothy liry who also got a job at Harvard and they started experimenting with psychedelic drugs and they both got kicked out of Harvard because of this and

so um Richard Albert Dr Albert went to India trying to find someone who could give him advice with regard to you know the the values of this or you know how to deal with it you you know how to cultivate these states possibly without using the chemicals and so forth and he met maharaji or Nim karoli Baba and so in his books Miracle of love stories

about neim CI Baba there is a chapter called Krishna play and Krishna play is mainly about sort of sexual issues how neim karoli Baba who's pict is up there that I mean he would be playing out the karma of women and some of it would be sexual so there's these weird things like this one story where there's this old lady who came to visit maharaji and he actually started nursing from her breast and milk started flowing from her breast these kind of weird stories and because she never had a child and it just it was like this lifelong source of Sorrow to her so he

became like her child just to help her overcome this somehow it's stories like that and anyways uh ROM Doss mentions that he hooked up with this woman in New York after he had after maharaji had died this was like late 70s or something and she was a psychic and um that she was supposedly channeling maharaji and so ramas he got involved romantically with this woman her name was Joya I think she was like this Jewish housewife with fake eyelashes who nevertheless she was she was like this really talented Channeler and she could Channel this really mind-blowing stuff you know she just go into this Trans State and gradually I

mean he he goes into much more detail in
his book gr for the mill where he's
talking he's got an entire chapter
discussing his interactions with this
woman
and she was becoming more and more of
like a cult figure that she was um in a
way he was sort of EX she was exploiting
him um just for his spiritual clout
mainly
and so he eventually just kind of parted
ways with her after it became clear that
it was in a way it was like her
spiritual power was going to her head
and she was becoming like a spiritual
Nero or

something so let's see what was Dr

Richard Albert trying trying to imply in

Krishna play about his compensated date

I mean in in the book in uh not Gris for

the mill but the book about neem cly

Baba he just mentions that neem cly Baba

was continually warning him about Kanan

Kam which is gold and women always be

careful of gold and women be careful

about gold and women you know they're

they're danger to

you and maharaji apparently knew what he

was talking about and then Romos after

he's involved with this woman he's he

finds himself in like a jewelry store

buying her this gold jewelry and then

all of a sudden he remembers you know

maharaji was constantly warning him about gold and women and here he's buying gold for this woman so that's as far as I know that's mainly what he's trying to imply in Krishna play about this woman is just that maharaji I mean he knew pretty much everything already and so he's kind of warning him in advance and it took him years before it finally dawned on him what was happening but um if you really want to know the details about ROM Doss and his interactions with this this woman in New York City that he he gives an entire chapter about it in his book Grist for the mill which is one of the first

spiritual books I ever read and I highly recommend it it's an excellent book one of the coolest things about it this book is the header across every single page is ram ram ram ram ram ram ram which was maharaji's Mantra that he would I mean he was always meditating on Rah so that's it I don't think she was a gold digging airheaded bimbo but I mean she might have been to some degree I mean she she kind of at least had the the bimbo attribute to some degree um whether she was airheaded or not I don't know and gold digging gosh yeah I'm not so sure about that either but if you if you read Gris for the mill by Romos which is classic

it's one of his best books in my opinion then uh yeah I I definitely recommend it and he describes his interactions with this woman in much more detail than just the very brief mention of it in U Miracle of love stories about neim corly Baba and U that's it I answered all them their questions didn't I and so I should always say at the beginning but always wait till the end to say it is if you have any questions that you think I can answer that that Carrie what's that guy I see I didn't even remember his name Carrie something Carrie that I mean I don't know about him I don't know a whole lot about Hollywood actors that

kind of thing but Buddhism Buddhist

philosophy meditation Burma uh what

early Buddhism was likely to be like

that kind of thing I can answer fairly

well as a general rule

so just include questions in the in the

comments below this video If you please

and uh no more than three per person and

it may actually get decreased someday

but I'm still going with three even

though it makes for long videos and uh

be sure to like And subscribe if you

have not done so already I assume if you

got all the way to the end like this you

at least liked it a little

bit and look in the URL links below this

video

um for other ways that you can access my information including three books that I have for sale on Amazon and of course as always be happy

all righty then I think we're recording

yep I checked right after I pushed the

button to make

sure hello and welcome to episode

116 of question and answer hail audience

I am your host p bosam and you may

notice from the little sticker here I

did my patriotic duty today and voted

voted

early and uh I don't know it just was

like my

patriotic duty to participate in such a

historic election between on the one

hand a totally incompetent diversity

hire who cannot answer a single question

and who made it into Politics on her

back or a Hitler figure who loves Jews

who's going to abolish the Constitution

overthrow our democracy and set himself

up as dictator for life so I mean the

decision was a pretty easy one to make

for me

going to have a drink from my beverage

here remove the paper

umbrella which does not remove the class

of having paper

umbrellas and I got to

admit I'm usually kind of pretty much of

a chill person you know I'm not an

overly excitable person but I've been

kind of stressed out this weekend I've

been stressed out lately the past few

days and it may be evident in my tone or

some such in this Q&A because as my old boss used to say I have thrown my sucker in the dirt and I might actually get myself fired when I go back to work on Monday possibly the only reason I wouldn't get fired on Monday is they know that if they get rid of me they're just screwed and may have to just lock the place up

so it is an American tradition like Disobedience to superiors and I'm just like defying an incompetent management at

present but we need to go into details because that's not why we're here we are here so I can answer

questions and I should say this at the beginning usually I don't even think of saying this till I get to the end but if you have any questions about something you think I can answer particularly about terraa Buddhism early Buddhism in general philosophy even more in general Eastern or Western I know quite a bit about non- Buddhist philosophy also monasticism Burma me personally got questions about anything like that that you think I could possibly answer feel free to include them in the comments below

and so I'm just going to uh start answering questions then and one of the very first questions is from Athena's

sigil and let's see I'm just going to

scroll all the way down to the bottom

I've got it down at the bottom here

Athena

sigil um ask the question essentially oh

it won't scroll up here that's that's

Dandy okay his question is essentially

explain the poly

Canon so I think that just going to have

to be a separate a separate video just

because it's not a question you can

answer very quickly you know it's not

like a one sentence answer when you

explain the poly

Cannon so I'll probably do another video

possibly right after this one and then

put them

up whenever so setting aside Athena

sigils question of explain the poly

Canon I'm going to answer the question

from game fap and game fap says do you

ever get bored of Buddhism after all

these years how do you refrain from

getting bored well I mean do scientific

realists get bored of scientific realism

do secular humanists get bored of

secular humanism it's just like a model

that you use to help you interpret

reality so so I mean reading Buddhist

books I can get bored of reading

Buddhist books watching Buddhist videos

on the internet I can get bored with

that in fact I've pretty much always

been bored with that I've just have never been really fascinated by other people's interpretations of dhma unless it's under some unusual circumstance because most of it I've already heard before a hundred times at least you know if it's something kind of Innovative I might be interested in that but for the most part I'm I remind myself of this jazz musician I used to know he was a trumpet player from St Louis who said he told me he doesn't like to listen to other people's music because he doesn't want it to contaminate his own unique personal style and I can kind of relate to that

you know it's like I kind of trust my

own judgment more than I trust the

Judgment of most people who write books

about Buddhism or do videos about

Buddhism or

whatever but I have studied bu Buddhism

I almost said Buddism I've studied

Buddhism extensively I studied some

budism

also um and so I mean i' it's just under

my belt it's like an

education um and so it's not like

something that one can be easily bored

with I mean some people assume

that all the time even when I'm not in

front of a camera I'm talking about all

this Buddhist philosophical stuff which

I am not it comes up sometimes sometimes it doesn't come up usually it doesn't come up so it's just sort of like this foundation and I I don't see how I would get bored of Buddhism anymore than a scient like a scientist would get bored of
science just I just don't see it so the answer to this this yes or no question that has already taken about five minutes to answer is no I do not get bored of Buddhism except with regard to reading Buddhist articles or watching Buddhist videos I usually just don't do that so I'm just going to move on to the next question this is from

Arin and Arin says I see a lot of Buddhists in Discord speaking about going to Retreats and how nice they can be to set aside the real world chaos Etc I once heard it said that a person's garden is their own idea of heaven and I believe it how can we use Buddhist principles to make our homes yards and Living Spaces more retreat likee in order to foster a personal space that is more conducive to practice while fostering more retreat-like benefits at home we see some of this in Zen and with Fang shuy but is there anything in Terra that would lead to this well like I used to advise people back when I was a monk and people would

ask me you know how can I live a more dharmic spiritual life my advice Numero Uno is get rid of your TV set and I mean if you want to set up your house like a Terra Vaden Retreat Center not the way real terod and Retreat centers are but the way they would be if the the founders the people who set up those Retreat centers were following dhama I mean you would not have beautiful landscaping you might have decomposing corpses or at least skeletons you know you can decorate the house with skeletons some of the text say you should avoid anything beautiful so I mean you just strip the

house down to the bare necessities it would be auster I mean if you want your house to be set up like a retreat center you would want it all AER and you know no beautiful decorations it would just be Stark simplicity so I mean maybe if you want to have some semblance of a forest you could just have lots of plants everywhere so it's kind of jungly I mean you could do that I suppose auster with plants but I mean from a Terra voden point of of view like an ancient Indian aesthetic point of view all the the beautiful decorations and everything you just wouldn't have that I used to I used to think about this a lot when I was a

monk it's like you read like Buddhist magazines and it's advertising Retreat centers I remember reading an advertisement for a retreat center talking about just the beautiful scenery and you can go like um like what is it water skiing or it was water boarding or something no water boarding is a torture isn't it no they didn't have that but I mean it's like you can go get a massage like from a raiky master you can go swimming at the beach and all this kind of stuff just so beautiful but I mean if you follow the ancient poly texts I mean you should have like human remains you know it's just it should be

like a reflection on asuba or impurity

or just sort of the

disgustingness of life in

general so um for like a person with

aesthetic tastes who really likes

everything to look nice and everything

you might be better off with with Zen

and I mean with regard to our front yard

we've got this little postage stamp of a

front yard now and I keep saying I mean

we should just turn the whole thing into

a Zen Rock Garden I mean what's the

point of mowing this little yard that is

useless for anything

really so maybe um if you want your

house to be like a retreat

center you may be better off going with

Zen and just have like the Japanese

elegant Simplicity not a lot of

decorations and not a lot of bright

colors and everything maybe some

plants but you want to you want like a

retreat center in in in the spirit of

the ancient ply texts I mean it's just

going to be just like bare

walls bare floor as little comfort as

possible and yeah I don't think that's

going to go very

well so I hope I answered that question

because I'm moving on to the next one

and we really do not have an extremely

long list which is convenient for me

because then I can devote more time to

answering the one Whopper of a question

from Athena's sigil later on

so this next question is from pseudonym

which as I say as I have said before I

doubt that it's his real

name anyway pseudonym says I I just got

to milk as much out of that joke as

possible pseudonym says how might you

guide someone to set boundaries within

relationships while also practicing the

Brahma viharas in other words how do you

prevent the practice of the Brahma

viharas from turning you into a per

verbial doormat and I do not know how

practicing the Brahma VOR

viharas would turn somebody into a dmat

you know it's not going to remove your

spine it might require quite a lot of backbone to practice the D of or the Brahma weara so see how do you guide someone to set boundaries within relationships well I mean the boundaries within relationships it should just be like your ethical principles you shouldn't have to compromise your principles in order to get along with somebody else which may be kind of as burgish you know it may cause you to lose friends I mean sometimes being too honest or too too candid can cause you to I mean you can lose more than just

friends as I may find out on

Monday but uh I mean just having like

meta karuna mudita and UPA I mean UPA I

mean if you're having a relationship

with a woman and you have too much

equinity that may not go very well

so you may have to emphasize the first

three a little more if you're engaged in

like a romantic relationship with

somebody if you just are supremely

indifferent that's not going to really

be a very very good thing I think from

in from the perspective of the other

person

anyway so let's see how would I guide

someone to set boundaries within

relationships well I mean the boundaries

is just your ethical principles it's

what you consider to be really important

in order for you to have uh what's the

word ah sometimes words just Escape me

not

rectitude which is kind of a obscure

kind of a word anyway

man it's weird that I just cannot think

of the

word

ah anyways just just to have like a

moral backbone and then just base your

your your boundaries on that and try not

to compromise your what you consider to

be really vital to living a good life a

virtuous life a proper life you know

don't compromise that any more than you absolutely have to to and that's enough of a boundary I think unless I mean if you're like a private person you like a lot of alone time you may have to set a boundary like you know I just need to chill by myself for a while you know I don't want to socialize tonight I just want to relax maybe kill zombies on my phone for half an hour before I really start engaging because I just want to unwind something like that so I mean you have to take take into consideration that if you compromise your own principles too much then you're going to be less of a person that's going to how do I put this I mean you might get along

with people even worse just because

you're being fake and it's causing a

strain on you which may eventually cause

something to

tear so just be true to yourself I guess

and then I just tried to just pounce

back at that word that I couldn't

remember and uh gosh I think it maybe it

has three syllables though so I'm I'm

I'm kind of closing in on

it anyways so yeah I really don't see

how practicing the Brahma viars would

turn anyone into a doormat unless maybe

they are just already

predisposed towards be being a doormat

anyway but I mean if you're not a

doormat before you practice the Brahma viharas I don't think they're going to turn you into one if you're kind of dor matish to begin with then it may be that it might somehow make you even more of one by I mean I don't even know how I don't know how the four Brahma viharas of like loving kindness this the usual translation it's not a very good one in my opinion but that's what it's usually called meta or loving kindness Runa or Compassion mudita or sympathetic joy and UPA or equinity um I don't see how those four qualities even if cultivated you know intensively I don't see how they would

turn somebody into a

doormat

so I guess that's my answer and I'm

going to move on to the next one and I'm

still like this back part of my brain is

trying to come up with the word

of

man I mean there were times when I was a

monk sitting in a cave and it would be

somebody's name some famous person's

name for example and it would just

Escape me it's not just in my old age

it's not like I'm you know losing it

very

much but I it was like one of them was

Hershel Walker I remember I was sitting

in a cave in Burma just racking my brain just going through the alphabet over and over again trying to wait for one of the letters to just kind of click and then just kind of lead me into the name and it took it took hours it just derailed my meditation because I was just so stubbornly determined to remember that name but I can't really do that here I mean probably within a few minutes I'd have it but you guys don't want to see me sitting here just like furiously cogitating going through the alphabet trying to remember word so I'm just going to move on to the next question this is from covac and sead

zida and seac and sead zida is asking these audite kind of questions lately and so his first question is what are the four foundations of mindfulness or the four applications of mindfulness might actually be a more correct rendering of Sati patana it would be Sati and upana which would be like you know the the application of mindfulness rather than Foundation of mindfulness but setting that aside it's sa batana regardless of how you render it into English um what are the four foundations of mindfulness I mean why is it a thing what's the purpose Etc because to me it

seems like an arbitrary classification

of random meditations thrown together is

there supposed to be some deeper

original meaning to the four foundations

and maybe the meaning was misunderstood

later on when they tagged these lists of

meditations to them yeah that's possible

and I should have brushed up on because

I really have never been interested in

in all these lists in tervada Buddhism

you know the three of those the four of

the other you know the 37 of that just

these lists I there was this monk that

was ordained at the same ceremony as me

I think he might still be in robe so

he's he's a senior monk now but I

remember he was just really into Abid

dama commentary studying the wisi Maga

and he would just have lists that he

would be memorizing as a way of studying

dhama and I just was really it just

seems so artificial and arbitrary to me

but you've

got mindfulness of the body mindfulness

of the of

thoughts or or mindfulness of mind let's

see mindfulness of feelings and then

mind fulness of dhama and that

mindfulness of dhamma I mean the first

three are pretty straightforward you

know it's

like

uhas that was what I would tell like

burmes people would ask me what kind of meditation I would do um sometimes I would tell them it would be like chasa or wait anasa which are mind mindfulness of the Mind itself or mindfulness of feelings and I could be just like getting this wrong because it's been a while since I've studied this but the first is the body mindfulness of the body and like mindfulness of breathing and so forth mindfulness of just everyday activities you know when you're like being aware of the movements of your body and everything but you're not really being mindful of your body when you do that it's more

chasa mindfulness of your mind

mindfulness of mental States because

you're only aware of your body through

the intermediate of mental States

so I mean the only reason you can be

aware of like breathing is through these

mental sensations of experiencing

breathing so I mean look at my hand I

can contemplate my hand that's kind of

contemplation of the body I mean it's

not really an orthodox you know there is

no hand meditation technically but still

I mean it's I'm medit I'd be meditating

on the

visual sensation which is mental visual

perception which is mental about a

certain amount of tactile sensation

which is also

mental maybe I could like make sounds

one hand clapping and then that would be

auditory perceptions which is also

mental so already I mean I was I've been

the sort of person that the four sa

batas really you know I would just

like to my critical mind it did not seem

like a very elegant system

it's just sort of in a way like covac is

implying it seems to me that it's just

kind of like this Jerry rigged

conglomeration of different meditation

techniques just put under

categories because some of them are are

very different from what an ordinary

person would consider to be or an ordinary Buddhist or an ordinary Buddhist monk would consider to be mindfulness like contemplating decomposing corpses for example I mean that's a kind of mindfulness meditation but it's really not what we consider to be mindfulness meditation in the sense that mindfulness meditation is just experiencing whatever is arising um just as it is right now without any kind of like verbal commentary just as close to unprocessed sensory data as possible which would also include just thoughts or or mental processes as they arise

also so I mean if I'm doing

like mindfulness on breathing I'd be

more inclined to call that wait anasa

mindfulness of just the sensation of

touch or because the sensation of touch

is technically mental it could also be

Che NASA so I mean how you look at

mindfulness of breathing it could be any

of the first three sa batas and the

fourth sa batana is the one that used to

stump me the most I used to like really

like try to figure out what the the

Daman nasana is and it is somewhat

controversial different dhama teachers

will interpret it in different ways I

think aan Tano's interpretation is a

fairly good one but it does seem to be

just kind of a catchall of like dharmic Concepts I think that may have originally been it where you're just like contemplating dharmic teachings or just Buddhist Dogma although some people will interpret that differently because it's got lists of qualities it could be like you know you're it's based on the quality itself rather than just contemplating the list so I do tend to agree with what COV action CAD Zena is implying that the different meditation techniques arose first and they just got attributed to these four different categories and like

I already said mindfulness of breathing could belong to any of the first three categories technically speaking depending on how you interpret it how you look at it I mean chasa maybe not so much but it certainly could be considered weit in aasana especially if you are contemplating the weighta or the feeling of the air at your nostrils or the the if you're more of a mahasi person doing the mahasi method the feeling of your abdomen rising and falling so there may be it may be that the Buddha originally did teach for panas and it may be that it's it's that

has been to some degree lost or at least very much garbled but like GC Pond says in his Monumental work studies and origins of Buddhism even the saatana sua in a way it's kind of like The Sermon on the Mount to Christians where in all likelihood the historical Jesus assuming that he existed I don't want to offend anyone on bitshoot by sugges in that that Jesus of Nazareth really existed but just for the sake of argument let's just say Jesus of Nazareth really did exist as a historical figure probably The Sermon on the Mount wasn't just some sermon that he delivered all at one time

in a way it was sort of like collected sayings of Jesus then wound up getting put into the Bible as one sermon at least in one of the gospels whereas in like a different gospel I think in Matthew it's The Sermon on the Mount but in Luke it it's like diffused out in probably closer to as it actually happened and it could be that the sa patan and the Maha saan there are two of them um that it was just sort of like a uh like a meditation manual just a list or a like a compilation of different meditation techniques that were just conveniently categorized under four different categories so um GC Pond is of that

opinion he he has some relatively

learned reasons for believing that it

does make sense to

me um so whether the Buddha originally

gave a teaching of four sa Banas or

whether it was just a convenient

compilation method of different

meditation techniques that the Buddha

probably did teach at least a lot of

them

then I mean it may be impossible to

really know the answer to that

question so I'm just going to move on to

se action sead zona's next

question which is where do you think the

future of humanity is going based on

this video where human brains become

fully simulated and we are able to

predict and know even individual

behaviors better than ever and he it was

he uploaded

this um his like a short YouTube video

of some kind of geeky Science Guy kind

of going on and on about how

scientists have digitized the brain of a

fruit fly and then they they put it into

a computer they uploaded you know all

the the neuronal connections and

everything of this fruit fly brain and

then they were able to make a kind of

program out of that so that they could

kind of input digital stimuli to this

brain and then it would act like a fruit

fly you know it's like they'd put

digital uh data representing food near

the fruit fly and then the fruit fly BL

brain I'm having trouble talking with

regard to tongue twister kind of words

the fruit fruit fly brain say that three

times fast would like respond with you

know extruding prosus towards the food

and so forth and to at the end of this

little video the geeky Science Guy is

saying we could do that to a human brain

and that means that with regard to you

know an afterlife and Free Will and

everything and then it just kind of like

short circuits and that's the end

because of course he's a kind of

materialistic atheist probably who you know he's just sort of like hinting at it without just blurting it out but I do think it is possible that say a human brain could be digitized but whether the digitized human mind you know you upload your personality into a computer you upload like the the brain structure your brain structure into a computer somehow that whether the assuming that there is some kind of Consciousness that is generated through this pattern this complex pattern you know it you've got energy there which then becomes it's so convoluted and complex that it becomes like

self-referential that you know it could like cause self-consciousness to arise but whether it would even closely resemble the original human with the the organic gray blob of meat called a brain I mean whether they would even be close to each other is questionable because science simplifies things and just because they're human they're going to be oblivious to to an infinite number of things that we just we don't have the sense organs to detect it for example and so just because you've got the the neuronal sequences or whatever of a brain programmed into a computer that doesn't mean that it's

you're going to have like this

digital brother this identical twin who

thinks just like you inside this

computer that's going to have to be

tried I guess

by scientists who consider the the you

know scientific inquiry to be more

important than ethical issues that sort

of thing because I mean brain scientists

especially do the most gruesome

experiments I mean I've I used to have

this friend who was a

neurophysiologist and he was sending me

books on like the human brain and all

this cuz I was interested I want to know

how the brain works

and it just goes over and over about

just these experiments done on monkeys

you know they they'll take a monkey

they'll cut off the top of his skull and

plant like electrodes into his brain and

then make him like solve puzzles in

order to get like a squirt of fruit

juice into his mouth through a tube

because you know he's clamped into this

cage where he can't move other than his

hands kind of a thing or one experiment

some famous elegant experiment where

they remove the entire cortex from a

cat's brain and then see what the cat

does after it recovers from the from the

operation more or

less I mean I just felt like dirty after

reading the book it's like I wanted to

take a shower after reading a few

chapters of this

book so anyways getting back to seov

action CAD Zina where do you think the

future of humanity is going based on

this video we're going to have to see

whether or not uploading a personality

into a computer really does does

replicate a human

mind and that's that's anybody's guess

really I do think that probably it's not

going to be an exact replica even if

they get all the neuronal the neuronal

structure

correct

then I

just probably they're going to be

overlooking something and it's not going

to be equivalent so it's it's a question

as to whether you know we're going to

reach a science fiction scenario where

people are just uploading their their

brain structure their personality and

and I mean your personality isn't

entirely limited to your brain structure

I mean there's all kinds of like

hormonal stuff going on you know and

they're going to have to work that in

also somehow otherwise you're just going

to be without

hormones not even virtual digital

hormones and still in the back of my

mind I'm trying to remember that

word oh

boy and I think it's got a g in it but

it's not the beginning it's there's a g

somewhere in the

middle so let's see

here where do you think the future of

humanity is going based on this video

where human brains well I mean this is

just transhumanism you know and we're

we've already started on the road of

transhumanism I think the first person

to get false teeth or a prosthetic leg a

peg leg or something that was like the

beginning of transhumanism where you're

combining you know like objects with a a

human being kind of a thing but of

course uploading a human mind into a

computer there was a really good movie I

think I think Johnny Depp was in it

about how this computer scientist I

think gets his personality programmed

into this brain or into this computer

but the thing is once his mind was

programmed into the computer he had

access to the the entire internet

essentially and so I mean he stopped

being very human pretty

quickly so I mean you'd have to upload

the human mind into the computer somehow

without overlooking stuff like hormones

and then you'd have to like upload them

into this virtual reality that resembles

our our empirical reality closely enough

that the person wouldn't just go insane

I think in that movie with Johnny Depp

they started off with a monkey they they

programmed a monkey brain into the

computer first and all they were getting

from the monkey brain was

screaming because it was just so freaked

out that it's just like in this black

void you know there's no trees or even

cages you know it's just completely

Beyond his

understanding

so yeah that's that's technological

singularity stuff and it's The

Singularity because we cannot predict

what's going to happen once it

hits so the future of humanity may not

even get that far because once AI

becomes intelligent

enough most of you have probably seen

enough science fiction movies like The

Terminator movies or whatever to know

that once a computer becomes sentient if

that's even

possible once a computer becomes

sentient I mean it's just going to

surpass us in a matter of milliseconds

probably because it can program itself

you know it's like recursive

self-programming that it's just going to

this it's going to be like the uh what

do you call it the the curve you know

the what do you call that s it's not an

s-shaped curve is it no it just goes

whoop and then it'll it'll be as as

above far above us as we are above

amibas with regard to intelligence so I

mean you just can't predict what's going

to

happen so human beings playing with this

kind of stuff thinking that they're

going to create heaven on Earth or

whatever there's no telling what's going

to happen with

that and so I'm just going to move on to

seov action CAD zina's third question

here which

is in angura nikaya

4-37 the Buddha says that one who

possesses four qualities is incapable of decline as and is in the vicinity of nibana what for here abiku is accomplished in virtuous Behavior guards the doors of the sense faculties observes moderation in eating and is intent on wakefulness and then um sovac continues here similarly in majaya number 53 it says quote mahanama a noble disciple is accomplished in ethics guards the sense doors eats in moderation is dedicated to to wakefulness they have seven good qualities and they get the four absorptions Blissful meditations in the present life that belong to the higher

mind when when they want without trouble

or difficulty

unquote so then covax continues here

these four are often repeated in many

sutas either as a group or as the four

or four practices in the gradual path

such as majam minaya 107 which GC Pai

thinks is is one of the earliest

descriptions of the Buddhist path what

is the significance of each of these

four individually and how can these be

practiced

properly okay these four individually so

the first would be virtuous Behavior

which is keeping five precepts or if

you're a monk keeping V that would be

virtuous activity and it's virtue is

passive it's negative in Buddhism it's not doing things you can just sit there doing nothing and be perfectly virtuous from a Buddhist point of view something like

generosity is it's different that's Donna not Sila so the positive things that you do that's different from virtuous Behavior going from a ancient Indian Buddhist philosophical point of view so keeping five precepts for a lay person would be virtuous Behavior

guarding the doors of the sense faculties is a little more subtle there's different levels to it I mean first of all you guard the door of the

sense faculties by just not exposing yourself to a carnival you know it's like you you go to like a secluded place with not much going on you you go to the The terad Retreat Center atmosphere with bare walls and I mean you just try to strip things down as sensorily austere as you can and then I mean if even if you can't do that I mean that would be like for starters that would be like surface level and then at the deeper level you just try to stay mindful with clear comprehension so that that you don't have a running commentary you just experience what you're experiencing in the present moment with

as little like interpretation as

possible that would be guarding the

sense doors first of all you avoid

excess stimulation and then secondly

what stimulation you do unavoidably

receive you just do not respond to it

it's sort of like J Krishna mury talking

about choiceless

awareness where it just kind of goes

through you it goes like some sound a

barking dog for example just goes in one

ear and out the other ear and you don't

interpret it as barking dog it's just

auditory Sensation that you are

experiencing while it's happening and

then when it stops happening you just

move on to whatever happens next you're just in the present moment just experiencing whatever stimuli or occurring to you and not having this I like this I don't like that what was that sound this this running commentary this interpretation perceptual interpretation you try to stay as close to Bare sensory data as you can manage and even you get like a second chance whereas even if you start to think you can still be mindful of the thought and kind of objectify that and detach from that so you don't still still you have a second chance at not just getting lost in this stream of Consciousness this internal

monologue so that be guarding the sense doors at least from my interpretation observing moderation in eating for a monk that's one meal a day and you don't eat until you're stuffed you eat just enough so that you stay skinny but healthy with regard to lay people
I mean it would just be not eating to excess and eating to live rather than living to eat you know not being a foodie not taking pictures of your food and putting them on Instagram or Facebook or whatever you know it's just you just eat plain food you're not like saucing it all up with all these flavor profiles and caring about

presentation and stuff that you can

learn about if you watch a show called

chopped but

I mean essentially moderation in eating

is just eating what's put in front of

you not being picky in your food and

just eating for the purpose of remaining

healthy enough to continue practicing

dhama and then being intent on

wakefulness I think the just the

standard dogmatic interpretation of that

is that you sleep as little as possible

the ideal in the text is one

watch of the night which is onethird of

a night so that would be approximately

four hours just sleep four hours a night

and there was only one month in my life

when I was able to average over the course of a month less than four hours per night that usually I'm a sleep ahead I had to be in some of my best meditation had to be going on in order for me not to need more than four hours of sleep but at that time I had this rule is that if I woke up and I already been asleep for for 4 hours that was it I had to get up I couldn't go back to sleep again and in the text it says you know when you lie down to sleep you should be like looking forward to getting back up again in the morning you know it's like you sleep as little as possible and for most people it's going

to be more than four hours because I

mean I tried it at a pandama at a

Meditation Retreat at Pama in Burma and

I I was down to like five hours per

night I think and I was starting to

hallucinate in the like the the after

the evening meditations I was starting

to dream while sitting there in

meditation it was like I had this

physiological need to start dreaming and

so I'd be just it would be like

hallucinations going on in my head so

finally I had to like increase it to

like five and a half hours and then the

it was like the dreaming stage the sort

of the awaking dreams

didn't start until the last meditation

of the evening before I went to sleep

and then it was more manable so you're

going to have to figure out what the

minimum of sleep you can get away with

is I mean at first when I first became a

monk I'm thinking like four hours is

like the the goal I should be going for

and I was just dragging myself around

like a zombie because before then before

I was a monk it was like nine hours was

ideal for me I've I've always been kind

of a sleepy head although I don't sleep

that much

anymore so those are like the

four the four virtues the the four

qualities that supposedly if you possess

these qualities you are incapable of decline although I mean you if you lose the qualities that would be decline I mean it would seem that once you have all four qualities you'd be like a soda paana or something and you couldn't backslide I mean you couldn't possibly start eating too much again which I'm kind of skeptical of that uh I mean so long as you have that you're incapable of decline but then if you lose any of that I mean that would be decline in and of itself so that it would it would seem to be that once you get these four qualities I mean you you're just that's it that they're not going to go away no matter what you do really so yeah I it

may have started off with the Buddha giving a like a discourse in Ancient India the Ganges Valley you know praising monks especially monks who keep their precepts who are restrained with regard to the sense doors you know who observe moderation in eating and who are intent on wakefulness that that would be a monk who is practicing well and that you know you can expect progress from that and then it could be that some of the the elaborations on that idea came later to say that I mean it's like once you EST once you get those four qualities you can't possibly backslide and stop having

the four qualities I mean that would

seem to imply that just having those

four qualities for just one moment all

at the same time would imply that you're

an Arya and uh I don't think the texts

actually go that far

so I'm just going to move on to the next

question this is from dhama

River and dama River says I once lived

in a Buddhist temple where many monks

were quite miserable they were extremely

unhappy I never imagined monks could

suffer so much it honestly felt like

prisoners doing time it didn't feel like

holy men striving for any kind of

Liberation is this normal are monks

supposed to be like this are they

supposed to live tortured existences

with no joy whatsoever or are they

supposed to live the holy life joyfully

and happily is a miserable or joyful

monk a sign that he's practicing

incorrectly or correctly what are your

thoughts well I mean I was a monk for 30

years and I've spent time at lots of

monasteries and I

never to my to my knowledge ever set

foot in a monastery where it was just

abounding with miserable monks I don't

know what nationality dhama River

doesn't say um what kind of Buddhists

they were he says Buddhist

temple um and he doesn't say what the

nationality of the monks would

be um

so I mean it could be some kind of Asian

Monastery where the monks were just uh I

mean I don't know what country this

Monastery was in um you know maybe they

were Asian missionary monks in the west

who were just they missed being I mean

they were like in this foreign land

where they couldn't communicate well

couldn't do the things they used to be

able to do back in the motherland or

whatever but even then I mean generally

Burmese monks and the one Thai Monastery

I stayed in at the West in the West for

a short time they just did not seem

miserable at all I mean as a general

rule you practice dhama you're going to have a certain amount of Serenity contentment I mean if you're practicing correctly you're going to have some Serenity and contentment and a certain amount of Happiness although the best kind of happiness for a Buddhist isn't like positive happiness that has the opposite of negative unhappiness so that you have wind up with this Duality you know this roller coaster ride of up and down happy unhappy happy unhappy it would be more just a kind of Serenity but even Serenity or even like neutrality sort of a a a Serene neutrality I mean that's not miserable

it may it may look miserable to other

people it that's that's one thing is

that some people may go to a monastery

where monks are practicing relatively

conscientiously and I mean they may

think that these monks are miserable

just because they're not grinning and

smiling and and singing and laughing you

know it's it's they may think man this

is so austere you know maybe they're

eating one meal a day of just rice and

goop it's like how could they be happy

and I mean they're obviously not being

overtly bantly joyful so they may just

kind of project that I mean if they were

in that situation they'd be miserable

these monks aren't extremely

joyous so I mean it may be that somebody could go to a monastery and see sort of neutral monks as you know that project you know their own kind of what they would be like if they were in the same kind of environment onto these monks but I mean aside from that I've never been at a monastery where you had all these miserable monks just kind of drooping and moping around as a general rule Burmese monks tend to be fairly happy people for various reasons I guess and if you're doing intensive practice you're going to be enjoying the fruits

of dhama you know it's like you're going

to be

experiencing a kind of happiness that

most people just don't

experience

so let's see is this normal no it's I

don't think it's normal I've never I

never saw it in all my years as a monk I

never was at a monaster I've been at

lots of monasteries never was at a

monastery where even a significant

number number of the monks were

miserable I mean sometimes there were

times when I was a monk that I was

fairly miserable but it was like

struggling and striving just sort of

like wrestling with the devil in the

wilderness wrestling with my own defilements and sometimes you just kind of get depressed or discouraged or whatever but still there's this goal of dhama that you it's kind of like a shining light on the horizon

anyhow so yeah I mean are monks supposed to be like this no are they supposed to live tortured existences with no joy whatsoever um you're allowed the joy of meditation and it may be that if they're shitty meditators they won't be able to experience that um the Buddha did allow a few Pleasures to monks one was The Joy of Eating which of course you're supposed to do in moderation the joy of

sleeping also you're supposed to do that

in moderation the joy of bathing taking

a nice bath you have to do that in

moderation and then just the Bliss of

meditation which you can you can wallow

in that

one

so I mean aside from that I mean

tortured existences I mean even self

torture is not the middle path although

the austerity of a conscientious

monk um I mean it may look like torture

to an outsider

but I mean it's just sort of this

superficial austerity that really is not

torturing the Mind other than maybe

causing the monk to practice being okay

with

discomfort but being okay with

discomfort is not the same as being

miserable so is a miserable or joyful

monk a sign that he's practicing

incorrectly or correctly not really

because I mean I've mentioned before in

these q&as that there's like four

different ways of progressing in dhama

you can have fast and happy fast and

unhappy slow and happy and slow and

unhappy and it's going to depend on like

the personality the character traits and

so forth the parames the comma of the

individual who's practicing so sometimes

I mean you can be practicing correctly

and be miserable like there's uh the case of um let's see the the Buddha gives a discourse on like four different ways of practicing dammo this is a different four different ways where one of them or maybe maybe it's the same one let's see there's no there's the kind four different paths and there's the kind that starts unhappy but winds up happy and that's the monk who has strong desires you know he's he's a lustful person or just by Nature he you know he's just got these he's a hot head or whatever and then he becomes a conscientious Monk and it's like restraining him he is so repressed by restraining his urges that he's like

like a basket case he might be just like beating his breast with tears streaming down his face in frustration but according to the suta I mean eventually he's going he's not going to become Enlighten necessarily because he's he's got so so many strong urges and so forth but at least he's going to go to heaven afterwards as a result of that and I mean that's kind of like the the biblical chrisan Christian approach you know is you're supposed to be miserable now so you can be happy later so I mean that does have a certain application in Buddhism so um I mean a miserable whether a monk is miserable or

joyful really is not a reliable like a statistically significant correlation with whether he is practicing correctly or incorrectly I mean if he's Serene and content then that's a good kind of a good indication but if he just laughs a lot and smiles a lot I mean it could mean that he's just not very serious and you know he's just kind of a wise guy who has a good time easily easily amused or something

so yeah I really do not consider um like the dichotomy the D the Dual duality of misery and just Joy or Elation you know like ma manic depressive um I don't think that that is

really either one is a good indication

of whether a monk is practicing

correctly I mean he would be following

the middle path between misery and like

Elation misery and just being giddy with

joy he'd be following the middle path of

just Serene

equinity but I mean we are human and a

monk is repressed I mean a lot your

animal urges tend to you have to just I

mean you wind up having to repress your

animal urges a lot which I mean if you

know about Freud he would say that's

going to make you a neurotic basket case

but I mean at a higher level once you

get good enough at it then you just

watch these urges arise without reacting to them that's that's mindfulness that's not just repression that's allowing it up to the surface not just pushing it down and then just kind of processing it transmuting it into something neutral by not reacting but I've kind of wandered away from actually answering this question but yeah it is definitely abnormal to go to a terraa Buddhist Monastery and have a significant number of the monks there be miserable unless maybe something really horrible is going on at the monastery and then it would be temporary and even then the wise the

wiser monks would be more Serene than like the rookies so I'm just going to move on to the next question and this is from tasz is and tasis says let's say I am in Burma and I tell people that I am not a monk and everybody knows this and now I shave bald and wear monk robes and bull and everything and I walk from town to town just for the fun of it would I be arrested no you would not be arrested because that sort of person in Burma who looks like a monk and dresses like a monk and acts like a monk but is not ordained is called a yate and I used to have a friend he was from Texas he was a

monk for many years and then he kind of got I know it was like he didn't follow the middle path very well he he I mean he was like a Buddhist Rambo most most people will stray off into the self-indulgence side of the middle path he strayed over onto the excessive athetic rigger side and so it was like the his loot strings were too tight and he couldn't play music properly according to the the metaphor and So eventually he just kind of burned out and kind of like turned against Buddhism at a surface level but deep down he still believed it and so he became a eate and which means I mean he he wore

monks robes still he shaved his head

still sometimes not always well some you

they don't shave their

head and he just went for Al still he

lived inside of a big hollow tree big

Banyon tree for many

years and everyone was cool with

that so it I mean it is a a traditional

thing in Burma that you can be

unordained and still live pretty much of

a monastic like a monk life and so long

as you admit that you're not a monk that

you're a ye or whatever and ye

interestingly the word Y in burmes comes

from the Sanskrit word Rishi so it's

like you're a

Rishi doesn't come from poly because the

poly word is

e so they got an r in there that which

the Burmese pronounce like why burmes

often pronounce R like why because in

the original Burmese language there was

no R sound Asians have a thing with the

letter R for some reason East Asians

anyway

so yeah you would not be arrested and if

you were a serious practitioner you

meditated you know you calm and

restrained and public and all that then

you might actually still be uh respected

and people would be happy to put food

into your

bowl I'm not entirely sure about other

countries but in Burma it's it's a traditional thing that has been there for hundreds of years so I'm I'm going to move on to the next question which is from five precept Paul formerly known as five precept Pete and five precept Paul says I recently had a difficult encounter with someone and found myself stewing in resentment it made me wonder when I was filled with hate was I sending harmful energy towards them possibly causing Misfortune in their life or was I only hurting myself well mainly you were hurting yourself and this it's the other way too if you're sending meta to other beings mainly you

are benefiting

yourself um whether they will receive

that meta or not or whether they will

receive that hate or not depends on

number of factors you know your mental

States their mental States how sensitive

they are to Vibes in the air so to

speak

um so it may be that they received some

harmful energy from your anger at them

but it's mainly their own Karma like

whatever they did is maybe they did some

some dick move against you then in a way

it's their own karma that's causing

their suffering rather than any kind of

hate you're beaming at them although I

mean I have experienced meta from you

know other people you know it's like my preceptor for example he didn't like me very much I was just this wild unruly Barbarian and I mean I'm still that way I defy authority sometimes you know it's like I follow my conscience before I will follow some authority figure which I mean it's it's like a tradition in America Civil Disobedience America as a nation arose from Civil Disobedience um so anyways he didn't like me very much but then one day I was outside doing something and I just had this Rush of like I mean it's like someone was just beaming love at me me and then it turns

out that at that same time the the pre

my preceptor was in the Dharma Hall

leading a meta meditation and I I mean

it could have just been some coincidence

synchronicity or something but I do

think that uh he was deliberately oops I

just got the message that my battery's

about ready to go dead because I forgot

to plug the computer in this time one

moment

please let's see here

admire my aquarium while I'm doing

this

okay we're doing all right just hope I

hope that it's uh I'm not using more

more battery power than I'm getting

because sometimes um in the past for

some reason like the fans going on the computer and it drains the battery faster than it recharges and I just get down to like 2% and it starts like freezing up and stuff so anyways let's see we're getting back to oh yeah the preceptor and yeah so I do think that it is possible I mean mental states are contagious like if you beam hate at somebody they're going to feel the results of that and just saying well it's their own karma that's I mean that might um kind of justify to yourself what you're doing but still you're making Bad Karma you know it's like punching someone in the nose you

know it is true it's their karma to get punched in the nose otherwise you couldn't punch them in the nose no matter how hard you tried they have to have the karma that allows them to get punched in the nose but still even though they are repaying a karmic debt you are making new karma for yourself by punching them in the nose and so it's really not some kind of you can't use that in a casuistic Manner and say well it was their karma so you know I could I could just take all of their property away from them and it's it's their problem that it doesn't work that way because it might be their this their own Karma to experience what they're

experiencing but you're making new Karma

by doing it and so sending harmful

energy towards people I mean it can

work but still you're hurting yourself

more than you're hurting the other

person arguably even punching them in

the nose you're hurting yourself more

than you're hurting the other person

even if it breaks their

nose because they may have just paid off

a karmic debt but you have just incurred

a new karmic

debt so yeah the short answer I mean I

I'm really not good at short answers I

always have to meander all over the

place but uh I mean it may be that if

you're like beaming hate at this person

they're going to pick up on some of it

it may cause them a certain amount of

dooka some some

troubless of mind or something but still

you are mainly hurting yourself and I'm

going to move on the next question here

this is from

Romeo and Romeo says one of the central

themes I find in your q&as is the

importance of one's mental state in

generating the right momentum to carry

you through this life and towards the

next with this in mind my question

pertains to how to mindfully be aware of

current events in the conventional s

world when it objectively seems to be

going to hell in a hand basket I say this as an admitted yet conflicted News Junkie who feels the need to keep a breast of what's going on in the world even though doing so often brings me down every now and then I try to go on a news fast but it doesn't usually last for very long they say ignorance is bliss but I honestly don't see sticking my head in the sand and tuning out what's going on in the world as an option for me one of the things I like about your q&as is that you balance the pursuit of ultimate truths while still being grounded in conventional samsaric everyday reality you seem to be able to

strike the right balance between

cultivating and maintaining a pure

positive mental state while at the same

time being aware of current events and

the negativity often found in them any

suggestions on how I can strike this

balance as

well well I mean first with regard to

Ultimate truths in the plural I really

think that there I mean ultimate truth

is is one there is only one ultimate

truth over which a wise man could argue

with another wise man as the AA waga

puts it um but that's just that's just

sort of a

quibble um I think in order to be able

to see current events with equinity

there are two things that you can

cultivate I mean there's probably other

things you can cultivate but two just

occur to

me and I'm still trying in the back of

my mind remember that one word that I

can't remember

now so even when I stalled for a second

to drink from my cup still the word did

not did not

arise into my

sensorium so two things that you can

bear that you should that you could try

to keep in mind one if current events

are bugging you read history read

gibbons's Decline and fall of the Roman

Empire for

example read read about the Huns or the

mongal even read about World War I or

World War

II and you'll see that it's not just

that things are [__] up now it's the

world has always been [__] up that's

what samsara is all about in fact things

are actually pretty good compared to the

way they've usually been in the past

I mean we're just kind of soft and

gentle now we've been feminized so that

now the problems are causing through

like degeneracy rather than Barbarian

Invaders raping and

pillaging or just Psychopathic Kings or

Emperors or whatever I mean things were

really messed up even in the Buddhist time like on the the list of 10 dangers that is given in the text occasionally that danger number one on the list is Kings the danger of Raja or Kings and it's not just enemy Kings invading like your own country I mean your own King can be a danger to you too back in those days there were no constitutional monarchies in those days it was you had a king he was usually a kind of sociopath or a lot of the time he would just be this ruthless sociopath that's maybe how he became king in the first place and he can just do whatever he wants I

mean human rights are a modern

Innovation maybe like the Romans and the

Greeks maybe some some of the the

ancient Indians also you know it could

have been an Indo-European thing this

whole idea of Human Rights or at least

the rights of the

citizen but uh I mean mostly I mean

that's for the most part that's like a

modern

Innovation so just I mean read gibbons's

decline fall the Roman Empire you want

to see just a a [__] show that lasted

for hundreds and hundreds of

years uh and another thing is just bear

in mind that whatever we are

experiencing it's our Karma to

experience so I mean if you want things to to work out better in the world around you I mean you got to work on yourself and make what's inside you better and then it's going to be reflected outwards it was like eart TOA I think it was in his his book The Power of Now saying that some people who disapprove of what's going on you know in the outside world it's like somebody standing in front of a mirror like this like raging against their own reflection in the mirror because it really is the world we live in is is a projection of our own mental

States in a

sense so just kind of bearing those two

in mind I mean the easy route is read

some history and just see what a [__]

show history is I mean it's just for

most of the existence of the human race

I mean things have been a heck of a lot

worse than they are now I mean we're

just kind of in a decadent degeneracy

stage I mean the [__] hasn't really

started hitting the fan and it won't

necessarily start hitting the fan I mean

the Roman Empire it pulled itself out of

you know almost destruction more than

once like the emperor aurelian pretty

much almost

singlehandedly with the aid of the

legions just prevent Ved the the Roman Empire from just fragmenting into these little petty States all over the place

so yeah that would be my my two my two uh bits of advice on that one is read more history like gibbons's decline follow the Roman Empire is classic and uh just bear in mind that the world we live in our Karma has landed us here our own mental States our own actions it's our own doing which you know new Agy or like woke kind of Western Buddhists will call that victim blaming but that is just basic Buddhist philosophy so I'm just going to move on

to the next question this is from scolin
or schuline he never tells me how to
pronounce his name correctly and there's
a a nonzero chance that even if I knew
how to pronounce his name correctly I
still just might deliberately
mispronounce it
so anyways scolin says are there any
benefits to going to hell and then has
he likes bullet points like little
commentary after after the question so
the bullet point here is I remember once
you mentioned that some Retreats were
advertising people reaching Heaven or
Hell Realms on the first day well that's
it's not exactly going to hell it's more
like using Clairvoyance to see hell you

know it's it's sort of like

Dante in in The Inferno you know he's

just a visitor you know he's not stuck

in hell he's just he's not being

tortured in Hell he's not receiving the

punishments he's just being Guided by

Virgil through you know being shown you

know like on a guided tour through hell

and the The Meditation Retreat that was

there the meditating Meditation Retreat

Center in Burma that was advertising how

stop it how if you attend one Retreat

you'll be able to go into the Realms go

into the hell Realms and see the beings

there and all that um you know it was

like mainly using Clairvoyance probably

the body of the meditator was still

sitting there on the mat when their mind

is observing Heaven Realms or Hell

Realms or

whatever so it'd be more a matter of

just like the Divine eye Clairvoyance

allowing you to see Heaven Realms see

hell Realms rather than actually going

there bodily

so Dante even went farther than the

meditators at this Meditation

Center so I mean the benefits of

actually burning in Hell being tormented

in hell like being reborn as a denisen

of hell yeah there's I mean you could

argue that you're burning off some

pretty serious Karma by going there but

it seems to me that if you're going to

go to hell for crime

like or you know sins what do you want

to call it defects Moral

Moral

misbehavior of this committed over a

matter of a few

decades and then you're going to burn in

hell for a zillion gajillion years for

doing that which is what Buddhism

teaches essentially if you go to hell

like a vich hell the bottom pit of Hell

you're G to be there for a long long

time so I mean in order for you to be

there so long for just a some you know

you just happen to to murder somebody or

something which sent you there or you
badmouth some Saint or something then I
mean it seems to me and the hot weather
in Burma caused me to have this this
idea that once you get there it's so
miserable that you are so miserable that
you're just generating like this these
foul mental states that are perpetuating
stay in hell you know it's like you are
so miserable you are just cursing the
entire universe that kind of
thing so yeah there's no benefit to that
you're better off just uh being reborn
as a human having just the usual human
[__] happened to you and just getting
through it as well as you can rather
than burning in a VY hell and being

hacked with by demons with with axes and

that kind of thing

so I'm just going to move on to

scadden's next question is there any

specific methods to breach the shores of

Hell or would I just need my guru's

blessing like jaia skaden go to hell

with love in your

heart um so I mean if you actually want

to go to hell I mean no I mean to

cultivate Clairvoyance through Janna

would be like the the Buddhist the

acceptable Buddhist way of at least

developing cultivating the

capacity to view hell

Realms to see them with like

Clairvoyance the Divine eye debach

chaku and I still can't remember that

word

so yeah so it'd be just cultivate Janna

whatever kind of Janna works best for

you whatever kind of meditation

technique conducive to jna you are best

at then you can try and there's still no

guarantee that you're going to get

psychic powers by doing it personally

that Meditation Center in Burma that was

advertising how people who go do one

Retreat will be able to see the heaven

Realms and see the hell Realms and all

that it was probably hypnosis self

hypnosis because I don't know I mean in

Buddhism to be

guaranteeing that your first Meditation

Retreat you're already going to have

psychic powers it seems way more likely

that it's just a kind of hypnotic trance

rather than genuine

jna

so yeah I think you'd have to be able to

I mean it's possible if you had like

some Guru with psychic powers who could

just lay his hand on your

head yeah lay his hand on your head and

then just like kind of beam something

into you ROM dos says that neim cly Baba

would do that kind of stuff to him

sometimes other people would say the

same thing that he could just like lay

his hand on your head or just say

something or do something and I mean you

could have like this flash of you know

some kind of paranormal activity going

on but um I think the standard

Orthodox um uh

advice on how to breach the shores of

hell as scolin says it would be to

cultivate psychic powers through in deep

meditative

States so I'm just going to move on to

scadden's third question here which is

have you ever performed or been part of

an

exorcism and then his bullet point

comment here is I know beaming meta is

the Orthodox stance but surely you could

just choke slam Lord zerxis back to Hell

well the thing is that demons

in Buddhism don't come from hell I mean

there's demonic entities down there but

the ones up here don't come from there

they're just terrestrial demons or

they're coming from you know some Valley

in the

Himalayas that you know they're just

kind of making foray over the mountains

into the Ganges Valley and then they're

going to be going back to the Himalayas

after they've wed their Havoc so to

speak

um but have I ever performed or been

part of an exorcism aside from just

chanting that is the way in terraa

Buddhism at least Burmese terado

Buddhism You' got someone who is

supposedly possessed by a spirit or

you've got a haunted house the monks go

there and they chant parita which are

protective chants I've done that a lot

of times when I was living

alone there was this guy he he had to

have been a autistic he was not like

mentally like towards the center of the

statistical bell-shaped

curve um and he was having trouble with

Spirits pestering him all the time and I

just I mean the best advice I could give

him

is I mean chant the metosa memorize the

metala and chant that because that is
the standard Orthodox way of like
appeasing and sort of
defusing malevolent supernatural beings
just beam love at them and then they
can't maintain their shitty attitude
towards you you know they they are
appeased you know they chill out they
feel happier because you're beaming love
at them which helps them to be happy
maybe even against their their wishes
and then they'll they'll leave you alone
because happy beings don't want to make
trouble for other people it's unhappy
beings that try to make trouble for
other beings you know you got some bully

raging on a on a Subway or something

he's not a happy person you got some

leftist some radical leftist screaming

in your face they are an very unhappy

person and that's why they're doing

it criminals that like to hurt people

that kind of thing they're hurting too

and they just are taking it out on other

they're just lashing out at others it's

not Society is to blame it's their own

doing but still they are unhappy and

they're taking it out on

others

so it does make sense as as a Buddhist

technique to be meta at malevolent

beings even though some people might

think that's kind of unfair it's not

Justice that bad people should have love beamed at them you know they should be punished somehow but um I have done kind of exorcism I remember once when I was in college um I had to move out of the college housing um for summer break you know it wasn't open during summer break so I moved into this little studio apartment and it just had like this dark Vibe it's like I couldn't really relax there I always felt kind of at a sense of unease there there was like some kind of you know who knows what the hell it was an old building a lot of people had been living there who knows what kind of

stuff had happened there it'd be like certain kind like sedd motel rooms that have that same kind of vibe like who knows what kind of [__] has happen in this room before so I was just getting interested in Buddhism back then and uh so I just did like a little ceremony I didn't use Sage I hadn't heard about Sage yet fortunately because sage burning sage always gives me a headache but you know i' lit some insense and I just started chanting I think it was The Diamond Cutter Sutra because I hadn't really been fully ConEd converted to terraa yet at that time and uh it seemed to have helped at least it was the placebo effect at least I was more at

ease you know it's I mean a lot of the time in haunted houses you're in a house that's supposed to be haunted it's like your own apprehension and fear of what might happen help stuff to happen so it could have just been a kind of placebo effect but I did do like this little purification ceremony in that apartment to kind of and inan a way it was kind of an exorcism or just a way of like cleansing the atmosphere
you know sort of making the atmosphere so clean that dirt liking Spirits would go away kind of a
thing you know the impur spirits feeding on impurity would go away because there

the place had been

purified so to

speak so I think I'm just going to uh

move on to the next question here and

this is from xenoid and

xenoid has asked three very long

questions lots of question in these

three

questions so might as well just Dive

Right In Here xenoid says before hearing

the four noble truths I was severely

depressed because my desires in life

were not being met when I heard them for

the first time I understood that they

were logically coherent but I initially

did not understand the full weight of

their implications however a few days

later I had what I would call a mini

Awakening experience I vividly remember

standing around at work and feeling a

sudden Rush of understanding over the

fact that desire is the cause of all

suffering desires only exist in the mind

one only suffers when desires are

present and that these desires can be

eliminated from the Mind therefore

leading to a state of perfect peace

which could be called

salvation from that moment forward I

never again felt felt

the feeling of Doom I had about life

previously it felt like my entire world

view changed in an instant all because

of a few simple facts primarily

revolving around the second Noble Truth

things didn't magically become perfect

but I genuinely feel optimistic about

life again because I am fully convinced

of the reality of Liberation my

Consciousness feels bright again similar

to how it did when I was a devout

Christian it's shocking to me that I

used to believe that life was simply

good or bad entirely based on external

circumstances and that if my desires

weren't fulfilled I might as well die I

consider the fact that you only suffer

because you want something rather than

not having the thing you want to be the

most important fact about life my

question

is does this type of experience have a name in Buddhist philosophy it feels too big to just be called Insight but definitely not big enough to be called stream entry or anything like that because it was just a realization of facts within the confines of samsaric language and not an intuitive understanding of anything close to the unconditioned well it would still be considered Insight I mean you can have liberating Insight you can have little insights or you can have just the big Insight that just causes you to wake up entirely so yeah it would definitely

beyond the spectrum of insight but I do agree with this this uh personal story here that I mean I've said it many times if you know only one thing about Buddhism if you know only one thing about Dharma you should know the second Noble Truth which is whenever you are unhappy is because you want something and it's it's your own action you don't have to want
it it's it's like people think that they are just they don't have any choice but to be unhappy when it's raining on the day they're supposed to go on their picnic you know it's just like I that's the way most people are in fact most western Buddhists are this way I think

maybe even most eastern Buddhists still adopt this kind of like re materialistic or realist attitude that being unhappy is imposed on you from outside when really ultimately according to the second Noble Truth All unhappiness is self-inflicted and that is really a super empowering idea you are no longer a victim unless it's just a victim to your own bad habits your own habitual bad mental States or just of your ignorance of the second Noble Truth some people I mean it's even even like relatively wise Western philosophers I think even David Hume had this idea that you know certain

external things happen

you just have to be unhappy I mean this

you don't have any

choice but I mean to an enlightened

Sage I mean if you read uh William James

um the varieties of religious experience

he gives a lot of examples of of like

people being like whipped and beaten I

mean they were like they were like

French Protestants huguot I think they

were called the

huguo and the the C Catholics were

persecuting them and they were just

being like whipped with rods and so

forth but they were so charged up with

faith in their religion that they were

just swooning with joy at the honor of

being whipped and beaten in the Name of Christ a lot of like the Christians who allegedly were fed to lions in the Coliseum it was the same kind of thing they'd be singing hymns of Joy while you know the lions are running them out killing them

because it was such an honor you know even in the Bible like I think it was uh in the Acts of the Apostles of the New Testament where um some of Jesus's apostles after Jesus Is Dead they get summoned to the samedin they're warned to stop teaching this Christianity stuff and then they're whipped and then as they're leaving they're

rejoicing and so really it's not

necessarily Insanity that causes

somebody to Rejoice at being whipped and

beaten it's just a matter of your own

attitude so I mean that is really one of

the most liberating things and I I've

told people many times if you know only

one thing about Dharma it is that

whenever you are unhappy it's because

you desire something and that is and

that that desire is

optional ultimately that is a volitional

act so your own unhappiness is a

volitional

act it's just self-imposed un

happiness and the second thing I mean if

you only know two things about Dharma

the second thing what I've told people

is that regret or remorse is always bad

karma it always just makes things

worse so I think I'm just going to move

on to xeni void's Second long

question which is how see I could have

answered that question with just like

one sentence and I didn't

that's why these videos are so long

anyway xenoid second

question how do you know when somebody

is ready to hear the four noble

truths question mark But then he's got

like this additional stuff

here which I may as well read I

guess he says from my last question you

understand that I believe the four noble truths primarily the second are on earth shattering realization about the nature of suffering and contentedness the thing is I think these truths could initially have a negative effect on the life of someone who is already happy and fulfilled I remember being at an Eastern Orthodox Church about a year ago when a little old Christian woman who was obviously very happy and fulfilled in life said something like come for cookies and fun when referring to an event the church was hosting soon it was a very cute moment that felt straight out of a cartoon I think it's pretty

obvious that this happy go-lucky little old lady is going to be experiencing better mental States when she's spending time with her family and Community receiving the holy sacraments and imagining her eternal life in Christ almighty's boundless love rather than contemplating the nature of Duca contemplating how her desires are actually the root any whatever suffering the root of any whatever suffering she does experience being told to meditate on death Etc I do believe that Buddhism is fundamentally life denying Multiplicity denying religion but that doesn't strike me as a bad thing however

to many people Buddhism is seen as gloomy I saw a comment online from a Buddhist turned Christian that Buddhism is embracing depression my friend who only has a cursory knowledge of Buddhism said that it seems like a form of nihilism sometimes I want to explain Buddhism to people when I see them in bouts of depression but I worry that if they don't fully comprehend The Logical conclusion of the for Noble Truth which is salvation it may actually break their psyche even more because they will see that the things they still do enjoy about life are fundamentally meaningless okay so let's go all the way back up here to the actual question

which is how do you know when someone is ready to hear the for Noble Truths well you don't necessarily know I mean in a way the fact that you're telling them the for Noble Truths means that it's their karma to hear it but that doesn't mean that they're ready to accept it I mean they might hear it and reject it with scorn with ridicule which would actually cause them more harm than if they never Hur it at all

maybe with regard to the little Christian lady I mean something resembling the second Noble Truth is found in the general Epistle of James and James was wiser than Paul of

Tarsus in my

opinion and James supposedly was the

leader of the Christians after Jesus

died assuming of course that Jesus ever

existed don't want don't want the bit

shoot people on my butt

so yeah I mean I think the general

Epistle of James I haven't read it in

years but I'm pretty sure it does say

something about how it's like suffering

is caused by

desires so I mean it may be that the

little old Orthodox Christian lady was

just very wise or it could be that you

know she's happy at church even though

there might be other places when she's

not so where she's not so happy I mean

most

normies you know most people that don't

really do deep meditation I mean they're

going to be upset a lot of the time when

things don't go their way or

whatever um so it's hard to say about

this little old lady I don't really I

don't know her at all of course and so

she may have been just really wise just

a Serene contented person or it may be

that she was just you know happy when

she was at church and maybe just was

taking it out on her her daughter or

something

at other times I don't

know but let's see

here let's see yeah Buddhism in a way

it's life denying yeah I mean you're not

supposed to wallow in it anyway I mean

you can accept it with equinity it's not

I mean pushing it away that's aversion

you know you shouldn't have attraction

or aversion if you can help

it so to that extent it's not so much

life denying as just sort of like you

know putting up with it

uh multiplicity denying yeah at the

highest levels it is multiplicity

denying um but I mean it's it's gloomy

to people who want sensual pleasures and

so forth and they just don't get it that

there's a higher level of happiness that

comes from intensive Dharma which does

include a certain amount of

aestheticism you know to avoid pain you

also avoid pleasure to some degree and

then you get this Serene equinity that

that's in between the the pleasure and

the pain or the the happiness and the

unhappiness

so let's

see sometimes I want to explain Buddhism

to people when I see them in bouts of

depression yeah I mean you don't want to

philosophize to people who are miserable

that does not work I mean to you got

someone who's miserable and you're

telling them yeah it's all

self-inflicted it's not even real anyway

it's all an illus

I mean you're you're likely to get

screamed at or something I mean some

people if they really are miserable the

best thing you can do is just give them

a hug you know don't try to philosophize

at them maybe you know after they're

feeling better you know that's that's

one thing about Dharma is you you need

to learn it when you don't need it as

bad because if you wait until the [__]

is hitting the fan so to speak then I

mean it's not how are you going to

practice mindfulness only when these

really horrible mental states start to

arise you got to practice it like in a

relatively calm state so that it's

second nature by the time the the shitty

mental state starts to arise that it's

you've already got kind of a you've got

it down somewhat so that just it's like

second nature to be mindful of it and

then you you neutralize

it you transmute it into something

ethically neutral

so I don't know if I've even answered

this

question let's scroll away the hell up

to the top here how do you know when

someone is ready to hear the for Noble

Truths I mean you really don't know I

mean if they are in like a contemplative

you know they're unhappy but they're

they're like seeking you know they're searching for why or you know how do I make this better kind of a thing then they might be receptive matter fact they may be more receptive to learning about the second Noble Truth than when things are going okay and they don't give a [__] you know they're they're in Western Normy mode of thinking that whether you're happy or unhappy depends on external circumstances and it looks like uh yeah my battery is up to 11% now so I think I think we're not going to freeze up and have other glitchy malfunctions necessarily so yeah I mean it would depend you're going to have to pick up

on them if they're just shut down

they're so miserable they're just closed

off and just I mean you can get a sense

at if philosophizing at them is just

going to make things worse you know then

you might be better off just giving them

a hug and you know just be nice to them

and just let them kind of deal with it

you know give them some kind of

superficial advice on how to improve

their situation or some such but leave

the philosophy alone for a while but if

they do seem to be like really

questioning

you know maybe even reaching out in

despair because their habitual way of

dealing with reality isn't working anymore I mean if they're having a crisis like that then it just may be that they are ripe for hearing some kind of profound truth that can turn their life around because there is a certain aspect of human nature it's there's a book about it called battle for the Mind by William Sergeant it's a profound book it's one of the most important books I ever read that talks about how we are creatures of habit you know we just have this habitual way of going through life and even if it doesn't make us happy at least it gets us through life well enough that we're just kind of locked into that and it's only when we have a

crisis when our habitual way of dealing with life just isn't dealing with it anymore that we can I mean we become very open to suggestion that's how like Chinese thought reform works it's how a lot of things even certain kinds of like religious Retreats work this way where they just like like they put they put you into a crisis and then you can be born again or you have your insights or you know you you realize that communism is is the one true way or or whatever it is you go through the manhood ritual that kind of thing and so I think my qu my answer is

even longer than the question here so I'm just going to move on to zeni void's third question question which is what is the best way to introduce someone to intention based ethics when they've only ever known vague utilitarianism and consequentialism and then that's that's the main question and then he goes on to say when I tell someone I'm a Buddhist they'll often ask if I'm a vegan and then they will be perplexed when I tell them I'm not how can you quote how can you financially support meat companies when you know they kill animals if your religion demands that you never kill anything yeah this I get that sometimes

too they ask no they ask I struggle to explain this because I don't know how to go about properly justifying Buddhist ethics I can point out problems with consequentialism like how it inevitably leads to horrible greater good atrocities but to them this just sounds like a criticism of the concept of morality as a whole not utilitarianism consequentialism in particular

well that is kind of a tricky question which I mean the actual question is what is the best way to introduce someone to intention-based ethics when they've only ever known vague utilitarianism consequentialism um I mean if they're

just locked into like Western Scientific realism then I mean if they're just locked into western style samsaric realism I mean you may it may be like talking to a wall it may you may be just wasting your your time and effort trying to help them see the light so to speak um I mean you might explain that I mean ethics in Buddhism what is good what is good karma is what gets you closer to reality closer to Enlightenment and what is Bad Karma takes you farther away from Enlightenment and that is purely psychological it's purely mental you know I've given lots of examp or maybe just the same example over and

over again of how two people can do exactly the same thing outwardly but one of them is making good karma the other one's making Bad Karma you know the saving the the frog from a snake is the standard example I've given a few other ones so I mean if you can eat meat with pure mental States Jesus ate meat assuming that he really existed go to My Buddha according to the earliest tax the poly tax he ate meat

also the enlightened monks ate meat Tibetan Monks eat meat because I mean you can't grow many crops in Tibet very easily I mean it's just I mean like the Bible says too it's not what goes into

you that defiles you it's what comes out

of you that defiles you it's your own

actions that defile

you so I mean you could use your own

ways I'm not going to try and formulate

an argument here um just putting forth

the point that ethics really is

psychological it's not materialistic

it's not this outward thing and that

whether we are happy or not depends upon

our own

attitude I mean that might be the start

is like the whole second Noble Truth

thing and then once once you can kind of

get the point across that ultimately all

suffering is

self-inflicted then maybe you can kind

of go with the idea of Karma and mental States and really it's your mental States when you're doing something that make something ethical or unethical not the the mechanical outward action of it but I think you might have to tailor your arguments to fit the individual just as the Buddha did you know you find out kind of what their point of view is and then you kind of you know angle the argument to be more likely to be something that they can accept like if they're a Christian for example you can use like the general pistol of James or you know some of the the quotes that I've already given like it's not what

goes into a person that defiles them

it's what comes out of a person that

defiles them that kind of thing but if

they're if they're just like an atheist

I

mean if they really are just just

scientific material IST and think that

you know there's you know let's say that

they're indoctrinated into modern

postmodern

leftism where they just have to say that

you know victims are victims because of

hii for example it's not the second

Noble Truth has nothing to do with it

and in in fact i' I've said before they

actually are Western Buddhists I put in

scare quotes here who say that the the

second Noble Truth should be

modified because not all suffering is

caused by desire some suffering is

caused by patriarchal

oppression and with someone like that

you're better off just keeping a safe

distance from them if if at all possible

do not engage them in any kind of

conversation that may result and then

becoming red-faced with

hysteria or just like sneering at you

so anyways I'm just going to move on to

the next question here we've been going

for less than two hours that's that's

something and ruie is our next

questioner hail ruie and ruie says how

much value would you place on rebirth by aspiration like someone who wants to be a bodh I guess I had a teacher in Burma who was a kind of he wanted to be a kind of bhis but he maybe he was just too humble to Aspire to becoming the next like a future Buddha he wanted to be a future great disciple because according to like tradition each Buddha has two Chief disciples our historical GMA Buddha had saruta and mugana so each Buddha for for unknown reasons I don't think the text ever really explain why this has to be so but every Buddha has to have two Chief disciples and his aspiration was to be reborn in some future age as a Buddha Chief

disciple or I mean there's other ways of rebirth by aspiration like like some old temples like in Burma for example will have these little inscriptions it's like a clay tablet that has this inscription on it and people will like donate it or like offer it at an altar at this Temple and a lot of these um little clay tablets are women that are praying to the Buddha or you know whatever power there is at this Temple that in their next life they can be reborn as a man that was actually fairly common because men were considered to be superior at least

socially and

physically so how much value would I

place on it well I mean it can be done I

mean even according to Orthodox Terra

Buddhism you know or it's it's sort of

like in the upanishad it's whatever a

man inclines his mind toward that does

he become so I mean if you have this

deep like drive or urge or desire to be

reborn in some certain way you want to

be a rock star or something then I mean

your karma is going to be kind of moving

in that

direction and so I mean that does happen

if you're just not ripe for

enlightenment yet you're being realistic

let's say and you just don't even really

want to become enlightened yet then I mean you can kind of steer your course through karmic samsara in certain ways and I mean it's it's a samsaric thing um you might uh you know there might be some Dharma to it like pure land Buddhists for example they want to be reborn in this kind of Buddhist Paradise where it's easier to become enlightened and the Buddha didn't teach it pretty sure the Buddha said if at all possible strive to become enlightened In This Very life you don't know what your next life's going to be there's no guarantees strive to become enlightened

In This Very life if you can or do your best that's the best you can do and so rebirth by aspiration I mean the Buddha says you should not hope for any rebirth I mean that's even back in the Ana waga that's that's you know like primordial archaic Buddhism is saying do not wish for any future existence but I mean it can still work it's it's not really Orthodox Buddhism except for maybe some kinds of Orthodox Mahayana Buddhism or I guess it even kind of worked its way into terraa with devotionalism where some people can you know aspire to be a Buddha or like one of my teachers he's he aspires to be a future great disciple or some such but

even that is a kind of deviation away

from the earliest primordial teachings

of a sage does not desire any future

existence you should not aspire to any

future

existence or you shouldn't even aspire

to

non-existence you shouldn't be aspiring

for any future State at

all so I mean there is some validity to

it in a samsaric context but I'm I'm

fairly certain the historical gab Buddha

did not endorse it and he would

discourage

it and so I'm going to move on to the

next question this is from Stellar

Supreme formerly known as Libra Lam and

Stellar Supreme formerly known as Libra

lamb says did you ever consider being a

damay

monk and the easy answer to that is nope

I never considered becoming a dute monk

I mean you can kind of think about it I

mean you might have to consider it just

enough to reject the

idea so maybe there was sort of like

casual semic consideration but I was

never seriously tempted to become a

damay monk and those of you who don't

know what dute is it's the strict sect

of Terra in

Thailand so I wasn't even a Thai I

wasn't even in a Thai tradition and the

dut they're they're somewhat puritanical in the sense that they don't consider any other monks to be real monks only dute monks are real monks plus maybe the M tradition that damay was derived from so I mean Burmese Buddhism was also derived from a mon tradition but I never was able to determine whether Dam monks in Thailand will consider Burmese monks to be real monks but the Mahan nikaya monks which is the most populous sect of terraa in Thailand they don't consider them to be real monks they will not do ceremonies with them for example they just consider them to be lay people wearing

robes and it seems to me that the onus would be on the dute monks to prove that I mean there is some wisdom to innocent until proven guilty

um so to some degree it's it's like they kind of hoty intolerance in a certain way at least it can come off that way it was I mean it's like something that I wasn't really interested in also in order to be reordain as a dute monk you'd have to like reset your seniority to Zero by becoming a dam Mayu monk if you had been a monk for three years and then you you switch over to damay you got to do oh I think it's called doly Kama or it's like the act of making firm is it's like you have to be reordain and

only this ordination is the real ordination because you weren't really ordained before then that kind of thing and it just never really appealed to me and I'm I'm not so much of a stickler on like unbroken lineage to think that you have to have an unbroken lineage of ordinations from the Buddhist time until now in order to become enlightened for example I mean that's silata parasa or adherence to morality and observances and it wouldn't even be morality in that case it would just be observance observance of the ordination tradition or some such

so I could have just said no but I have to give the long answer that's much longer than the question itself and so I'm just going to move on to Stellar Supreme formerly known as Libra Lamb's second question which is what do you think of the parable of Jesus leaving behind the 99 sheep for The Lost One in the context of mudita as we understand it in Buddhism compare and contrast please well I mean my understanding I haven't read the New Testament very very uh recently I'm still I'm I'm like struggling trying there's like this back part of my brain trying to remember that one word and there's just this

blockage so anyways my understanding of the parable of you got a Shepherd who's got a 100 sheep and one of the sheep gets lost it Strays away from the flock and so the shepherd will temporarily abandon the the 99 in search of that lost sheep and then when he finds the lost sheep and brings it back he's rejoicing more over that one sheep than he rejoiced over the other
99 and mudita I don't see how it even fits into this this Parable because mudita is rejoicing in the happiness of someone else you know you are glad that someone else is happy and I mean would the shepherd be rejoicing that the lost

sheep that has been found as happy I mean it might not be all that happy it might be like struggling in his arms as he's carrying it back you know it might be preferred maybe it went away just because it wanted to go away and now he's he's dragging it back to those 99 [__] that that one sheep had just been barely tolerating all this time so I don't think mudito necessarily fits into the context of this Parable at all

um yeah I mean who's experiencing the mudita it's it's not clear to me it's like I mean there you've got 101 beings in this Parable you got the shepherd you've got 99 sheep that don't get lost

and then you got the sheep that does get lost and who's experiencing the mudita I mean the the shepherd might be rejoicing that he got his one sheep back but that's not mudita because mudita is being glad that somebody else is happy so I don't I don't think it really fits the context or maybe I'm just not understanding the parable but I'm not sure who even in the parable would be experiencing

mudam

so um I mean the the parable my understanding of the parable is that you know God rejoices in reclaiming a lost soul more than he rejoices in the 99

Souls that weren't lost and didn't have

to be like

saved but I mean I'm not sure where the

mudita fits in so I'm just going to move

on to the next question this is from

files and files says what is the

Buddhist teaching on close friendships

are they just a form of clinging some

close friendships could be a form of

clinging but not all close friendships

are a form of clinging I mean it may be

you've got like the wise friend you you

know it's like you got the preceptor who

loves you like a son and you love him

like a father and there might be a

certain amount of clinging but it's not

just clinging it's not even mainly

clinging it's just there's like this

symbiosis going on with both sides

benefiting in a

sense so I mean I've had I still have a

few friends from from high school at

least one in particular I had a second

friend from high school who died

recently um but I mean we were friends I

mean we weren't super close anymore

because they were living on the west

coast and I'm now living on the East

Coast after having lived in Asia for

many years so I mean it wasn't really a

close friendship so maybe it doesn't

apply

here but uh yeah I mean a close

friendship it's or or like a romantic relationship it's it's not just a form of cling different people are going to have different levels based on their own personality their you know how their wisdom and all that but I mean there's definitely more to it than just clinging so I mean some friendships are definitely um encouraged in Buddhism especially the friendship with the kalana Maita the good friend the spiritual friend who helps to guide you in dhama and I mean it can be sort of like the disciple Guru kind of relationship or just even like a fatherson kind of relationship which I mean fatherson

relationships aren't just a form of clinging although they're generally is some clinging in there

so the Buddhist teaching on close friendships is the main kind of close friendship would be the kalana Maita of the you know the spiritually oriented friend who helps you to practice dhama that would be the main Buddhist teaching in the poly Tex with regard to close friendships so I'm going to move on to the next question here do you think friendships can last a lifetime and stay genuine sure I mean most of them

don't but um I mean most of them don't last a lifetime but some people I mean especially if you live like in a a third world village where I mean you grew up your whole life with your next door neighbor you know he's you played you played together when you were kids and you grow up and you're still friends and neither one of you moves out of that Village you know as your parents and grandparents just going back Generations all lived in that same plot of land in that Village you know it's way easier in like a pre-modern kind of society where people don't move around much and so and people are also kind of more close-knit less

alienated so it comes easier in in a place like you know rural Burma for example but it's it's possible in the West too like and like I said I've I've had friends that um since I was a teenager most of my friends since before I was a teenager that we've just drifted away partly because you know I just drift away you know

I'm I moved away from my hometown long ago so the people that were still living in my hometown or you know some of them drifted away from the hometown also so I mean it's just it's less likely to happen in the modern way where people are more mobile and not just rooted to

the land in this you know ancestral

Village so I'm just going to move on to

Phil's next question which is many

people seem to desperately desire these

types of friendships close long-term

friendships with members of the same sex

and yet struggle to achieve anything

that's not shallow which usually just

ends up hurting them even more is it

even worth it well I mean if they can't

achieve anything that's not shallow it

may be that they themselves are

shallow and a shallow person is not

going to have a deep relationship a

shallow person has to have a shallow

relationship

um let's

see I mean it seems to me that that kind of friendship should arise spontaneously I mean it's like if you have to make effort to have this long-term friendship then I mean it's kind of forced it's not spont on aneous and natural it's like this artificial thing that it's more likely to fail so I mean I guess the the healthiest attitude is just to be open to the possibility of it although you know once you've become several years old it's hard to have a a lifelong friendship with anybody because there's already been those several years before you even

met so yeah struggling to achieve I mean

that's like struggling to have a stable

relationship with your m

you know like a romantic relationship

when it becomes a struggle I mean if

there's struggle occasionally like in

times of Crisis you know somebody is

having a meltdown and the other one is

kind of you know one or both of them are

kind of struggling to deal with this

crisis situation or whatever I mean

that's going to happen and even really

good friends may get pissed off at each

other sometimes but

um to just have it be like this chronic

struggle just to cultivate this

long-term friendship um yeah I think

that's you're starting off on the wrong

foot with the whole struggle

thing um you're better off just

accepting the friendships that you have

whether they're friendships for a day

you know you're sitting next to somebody

on an airplane strike up a conversation

everything's fine you have a nice

conversation you might even exchange

phone numbers or something that you'll

just promptly forget and you'll never

call the other person but I mean there's

nothing wrong with that I mean

pretending that you want their phone

number if you really don't I mean that

would be a certain kind of dishonesty

but still I mean making a friend with somebody for five minutes while you're standing in line to vote something like that there's no problem or having a friend that I mean you went to kindergarten with I mean that's fine too I mean there's there's nothing necessarily wrong with having a friendship that doesn't last forever because really nothing lasts forever anyway

so I mean it's like making a problem that doesn't necessarily have to exist just accept the friendships that you've got value the friendships that you've got especially if it's a good friendship and that's that's

good and I still can't remember that word so I'm just moving on to uh the next question which is from Joe do and Joe do says do you believe that the idea of the bodh satva has no credibility at all I am a big fan of his Holiness the Daly Lama do you think the concept of his return to help Humanity lacks wisdom and that there is no validity to his rebirths well this is kind of similar to a question I've already answered about aspirational rebirth um but this is kind of a different angle on it do you believe that the idea of the buddhy satva has no credibility at

all well I mean I think it can happen

and it may be that the Dal Lama really

is like the same being reborn over and

over again you know they do all these

tests you know they'll have this array

of objects the child has to pick the

right one consistently and which is like

that's what the previous Dal Lama that

was like his property that kind of a

thing you know they got these filters

these tests which is going to be

overthrown if at all possible by the

Chinese Communist party after our

current HH the do Lama passes away

because of course they're going to want

control over the next one and so they're

just going to say this is the one and

they're going to like groom him to be like the authentic Del Lama even if he isn't so I mean it can happen like neem cley Bob up on the alter back there according to him he just kep keeps getting reborn and it's mainly as a kind of B even though he's a Hindu so I mean it can happen but like I said before it's it's not really in accordance with what the Buddha was teaching unless they're so Advanced that they don't even have aspiration anymore that it's just the karma of the the beings in the world they're like like like almost summoning this being to be reborn among them who

really there's there's nobody there if he's fully enlightened he's just sort of reflecting their own Karma back at them with nobody there but uh that wouldn't so much be a buddhis zva as just a fully enlightened being or some being just this far away an Auburn pubic hair away from Full Enlightenment which uh maybe I shouldn't make jokes about that but um yeah I I wouldn't say that has no credibility at all it is a samsaric phenomenon so it's not ultimately real but within a samsaric context like an empirical Buddhist philosophical context that mean it can happen presumably it does happen and I am really don't have any dog in

the fight with regard to whether the

dely Lama has been the same being

reincarnated over and over again that I

guess tradition says that the Dal Lama

is actually Avatar of the Buddhist God

MRI you know he's a kind of bodh satva

God the god of wisdom and a buddhis SVA

at the same time very Advanced one

and I'm a little more skeptical of that

idea but it is possible that you can't

have like a tul

cou I think a tul coup is just like a

being that deliberately is reborn and

then there's like this lineage of this

same being being reborn as this this

Tulu I think I'm No Authority on Tibetan

Buddhism

so I mean

ultimately from the point of view of

Ultimate Reality there's no validity in

anything

samsaric

but within the the context of samsara I

do think it is conceivable I mean I'm No

Authority on this but it is conceivable

that you can have have an advanced being

who is deliberately kind of choosing his

next life and just having like a lineage

of of physical lives with the same

conscious entity inhabiting them as a

kind of

tradition I mean it's conceivable I

don't see why it would be necessarily

just flat out and impossible but I can't

really say it's not really in the Terra

Vaden tradition

anyway so I'm just going to move on to J

next

question which is if you have watched

The Joe Rogan podcast with Trump by the

time you answer this what was your

thoughts of so or if so maybe he meant

to say and I did see part of it my

sweetheart was watching it but I was

kind of busy doing other things through

through a lot of it including taking a

shower and I went out to vote see I went

out to vote where is it right did it

fall off no there it is see patrio IC

Duty everyone should go out and vote

it's early voting now but you can in in

South Carolina early voting started like

last

Monday so yeah I did watch The Joe Rogan

podcast I mean it wasn't any kind of

heavy hitting political Manifesto or

anything it was just Joe Rogan and

Donald Trump just hanging out like

friends and having this conversation

that went all over the place they're

talking about you know whales the effect

of of windmills on wh sonar and talking

about like UFC fighting and boxing and

and talking about politics and um it was

it was interesting and KLA Harris would

be utterly incapable of doing that and

she's she's not going to go on Joe Rogan she's been invited I think but I mean she cannot communicate without reading a teleprompter she can't answer the simplest questions she'll just go around around a word of salad apparently as a kind of strategy not to pin herself down to any position that intolerant leftists of some some strand of leftism would hate so I mean she's just like she gets asked a question about you know her position on something she'll just Meander around and around cackle a little bit not answer the question and then if there's a follow-up question

like well I mean the question was this

and she she'll just just like get

uncomfortable and nervous and and won't

answer the question and on Joe Rogan I

mean she'd be submitted to she' I mean

she'd be subjected to that for three

hours and I don't I just can't imagine

her actually doing that so I mean Donald

Trump is actually like a human being

he's not just projecting an image that

he is like what you see is what you get

with with Donald Trump but come Harris

she's just trying to project this phony

image to set her to distance herself

from her own past Behavior her own past

record and and the past record of the

administration of which she is a part so

she's just doing this dance and mainly

it all boils down to Donald Trump is is

bad you need to vote for me

because just

because so I mean that really doesn't

answer the question though does it what

is my thoughts of The Joe Rogan Trump

discussion I know I don't know if you

could even call it an interview it's

just these two guys hanging out I don't

know if if if Joe Rogan would actually

get baked before he would do an

interview with with Trump it's my

understanding that he usually smokes out

in his high when he's doing these

podcasts but maybe out of respect for

Donald Trump he he refrained from
getting loaded before the before the the
show or during the
show um no I mean it wasn't any kind of
really
hard-hitting um you know some of the
stuff he would that Trump would say was
the same kind of stuff he would say in
his his
rallies um it was was kind of
interesting towards the beginning where
he's talking about just how surreal it
was becoming president you know being
shot through the ear he said it wasn't
surreal I mean he was just like in this
state of heightened awareness you know
he knew where where everything you know

it was like Crystal Clarity when he got
shot through the ear but when he was
like go walking through the White House
like the private quarters and everything
for the first time it was like it was
like a dream state for him you know it
it was hard to really um kind
of realize that this was actually what
he was doing so that was kind of
interesting it was just like a little
bit of personal details about the life
of Donald Trump who does strike me as a
much more genuine person than his main
competitor in in this presidential race
that's going
on so might as well just move on to this

question and it is the last question the very last question so this is a relatively short Q&A although there's going to be like a an appendix to this Q&A in which I'm answering Athena sigils question for me to explain the poly Canon so anyways this is the last question this is from bukoto Prav and bukoto Prav says um the age of saints and sages are over and there won't be any new religion on the face of the Earth for some time do you agree with this and not necessarily I mean I wouldn't make that assertion I would not just flat out say the age of saints and S are over and there won't be any new

religion on the face of the Earth for some time um it may be that I mean for some time I mean that could be like a day or a century I mean for some time is not is kind of a vague um statement you know what is how long does for some time last but uh anytime in the foreseeable future Maybe so I mean I don't think that the age of sages are over the age of saints is kind of over CU Western culture is pretty much taken over the world and Western culture is not particularly virtuous even though people think that they're virtuous they just have kind of a a distorted understanding

of what virtue really

is for example the modern the postmodern

left considers any kind of sensual

Indulgence to be completely divorced

from from virtue or

morality but sages I still think you

know like you could say ekart toah is a

kind of sage there are a lot of sagey

type people even though they might not

be Saints like Jay Krishna mury was a

kind of sage and and even though he

wasn't a

saint

um and but and he kind of started his

own kind of religion really I mean there

are a lot of followers of of Krishna myy

even

today um like the person who was

ordained at the same um the same

ordination ceremony as me he he started

off being a follower of Krishna

mury um and another guy that I know um

he was born in Ohio California his

parents were like at the Krishna mty

ashram he was he was pretty much Born

Into the Krishna mury ashram but uh and

me Krishna mury wasn't exactly a Hindu I

mean it was just sort of his own thing

so there are like these new little

religions that kind of

arise um not mainly because of saints

which is it may be that because they're

sages but not Saints they're there's

just

not and there's maybe a little too much

Scandal for the tastes of like skeptical

cynical westerners or some such but

there's no telling I mean it may take

Western Civilization or at least some

area within the sphere of Western

Civilization to have some kind of like

[__] hitting the fan crisis kind of a

situation where people are in sufficient

despair that they're willing to let go

of their former conditioning and accept

some new system with some

charismatic teacher who may be a saint

or a sage teaching this and then you

know they just the old way isn't working

anymore this is generally how new Rel

religions arise or at least a lot of the time that's pretty much how Buddhism arose and Christianity where just the old ways are just becoming obsolete and so people are in this state of like ferment and largely just despair and then this new optimistic idealistic system arises generally with some charismatic teacher and then just it just somehow strikes a cord it just seems to fit the the Zeitgeist or whatever and people join it and it's it's hard to predict whether anything like that is going to happen anytime soon it might but I mean it's it's not

really conceivable that I mean you can't really predict how or when or where it's going to happen so I mean there is a possibility so I'm not going to just deny that the age of saints and sages is is is over I'm not just going to assert that and that there won't be any new religion on the face of the Earth for the foreseeable future um I don't think that's necessarily the case anything is possible and so it may be that you know things are going to get bad enough somewhere in the world that people are going to reject their old conditioning and reach out to some new system that just happens to be arising in the area

with some charismatic

leader who knows

so that's it I answered all the

questions again and so like I said at

the beginning if you have any questions

that you think maybe I can answer about

religion Buddhism especially early like

terraa or like archaic Buddhism

especially monastic discipline Burma me

personally philosophy in general

whatever if you think maybe I can answer

the question then feel free to ask in

the comments below if you have access to

subscribe star you can ask them there if

you have access to my Discord server you

can ask them there and um like And

subscribe if you have not done so

already and be happy

okay then hello and welcome to question

and answer number

116a this is like the appendix to

question answer number 116 I am your

host poo basa your host poo basa I think

I just said I'm your house P basa I

don't know how well that came

about

but I was asked this question for the

Q&A and it's such a huge question that I

figured it's best just to make a

separate show of it I've done this

before long ago back when q&as were

possibly even in single digits I did one

of these about Free Will I think it was

at the time where somebody asked a

question it was it was going to involve even more of a rambling digressive sort of answer than usual so I might as well just go for it now and uh we are recording I'm pretty sure we've been going for a whole minute already so that's good so Athena sigil asked hey poo my question for next time which is now now it's it's next time I'll start over hey poo my question for next time is explain the poly Canon the various texts and their significance in terava teachings a lot of westerners only know the DAP and a few famous quotes by the Buddha or think that all Buddhists worship the same things and read the same TT texts obviously they do

not as there are variant various schools and I've noticed so many don't understand or appreciate these differences and distinctions I know so many well-intentioned Seekers who have a hodgepodge understanding of what Buddhism is and that various Buddhists have significantly different cannons and Vary from one another for example Zen Chan shingan nichiren Etc are all classifies as classified as Buddhist but are they they all worship the Buddha but through different texts or even radically different interpretations so maybe this has two questions what is the poly Canon and its

constituents and what makes it different from the other forms of Buddhism I like your long rambling answers that's good because they show your vast knowledge of the subjects and if you don't know you'll admit that okay have a great weekend and thanks per usual so that is the question question right here the main question is explain the poly Canon so right here he he kind of re asks it at the bottom too what is the polyc Canon and its constituents and what makes it different from the other forms of Buddhism so I guess the way to do this would be in a kind of historical more or less chronological order of

explaining you know what the poly Canon is how it how it developed how it evolved and then how kind of like post taden post early Buddhist Mahayana Buddhism kind of went on from there so I mean the the Buddhist texts began with the teachings of the historical Goa Buddha assuming I mean there's certain to be Skeptics out there who think the Buddha never existed or that Jesus never existed or whatever but we can say with a fair amount of confidence that Buddhism began with the teachings of a certain Sage of the shakya clan in Northern India you know fifth or sixth Century

BCE and he would just wander around I mean if if you read the earliest Buddhist text like the ateka waga of the suttin it's pre- Orthodox in some parts of it are just not in accordance with later established Orthodox Terra Buddhist tradition you're like have no view have no belief this kind of thing it had to get reinterpreted in later developed terraa to just mean have no wrong view have no false belief but I mean why would the Buddha try to warn people not to believe what is false I mean that just goes without saying or at least should

so you start off with the Buddha walking around wandering around Northern India

the Ganges Valley mostly and just giving talks which I assume were largely spontaneous talks and he would tailor his talks to the people he was talking to like aan cha used to say that some people would accuse him of contradicting himself because he'd see one person going too far to the right and he'd say go far to the left he'd see another person going too far to the left and he'd say go farther to the right and then they would compare this at one point you're saying people should go farther to the left another Point you're saying people should go farther to the right that's contradicting

itself and the Buddha probably did this kind of thing I mean he'd be tailoring his talks to who he's talking to and according to the poly texts and I'll get to the whole idea of poly and all that in due course that according to the poly Tex I mean that's the way he taught I mean if he was teaching a Brahman he would you generally use sort of Brahman ideology and he would try to tailor his arguments in a way that the Brahman could understand and accept it rather than just giving him some alien foreign kind of philosophy that is going to be rejected right off the bat and if he's talking to a Jane he would be talking more in terms of Jane philosophy and and

like if he's talking to some sort of like a materialist philosopher and they had them in in the Buddhist time then uh I can't remember the Char vakas they are called then you know he'd be using a kind of um you know language and sort of attitude that this other person could accept and so there wouldn't really be necessarily this this unified coherent message at first that that was for later when you have the scholars trying to like streamline the whole thing into an establish doctrine that doesn't contradict itself and they weren't fully successful at that but that's how the Buddhist texts originally began was the

teachings of the Buddha that were

recorded from memory in the form of

sutas or

sutas and suta or Sutra usually is

translated into English as discourse

literally it has the same atmology as

the English word suture like a thread

that you use for T like you know

stitching up

wounds so it's like a a thread of

discourse and that would be like the

earliest Buddhist teachings that were

recorded would be recorded just like

verbally they wouldn't be written down

yet in ancient Indian the Buddhist time

there wasn't much writing going on and

it wasn't Indian tradition until much

later that you write down like religious or philosophical like scripture kind of stuff stuff like the the four vas weren't written down down for a long time or that is my understanding that it was just a tradition in India that is memorized by Heart by the priests or the monastics which in a way kind of gave them a monopoly on wisdom and PE and the ordinary people would have to come to them because they couldn't just buy books on Amazon in those days so anyways that's how like Buddhist teachings Dharma began was just the Buddha giving instructions mainly to his monks

as he got more and more famous he would give talks to lay people also like even like kings there were some Kings who were sort of like Alexander the Great you know they just like to go and talk with philosophers and so sometimes at least if we can believe the texts there were Kings King the king of kosa the king of magada you know some of the other smaller leaders of various States would come in and hang out and discuss philosophy with the Buddha and there would be people sitting around like remembering this stuff which is kind of what happened with Jesus of Nazareth also where at first you know you didn't

have like a scribe writing it down as he's as he's saying it it's just that people would remember something that he said and just repeat it and it would just kind of get spread around as you know the Buddha taught this and it was just sort of this amorphous body of just sayings essentially

and some of it would be um like like the ATA waga of the sutin which I considered to be the largest fragment of archaic pre terraa Buddhism that we know of that it would be turned into poetry by some somebody whether the Buddha himself composed poetry or not I don't know I've heard the theory that as like a prince

or a high ranking Atria like a noble

that one of the things he would learn as

a child is just impromptu versification

that he would learn sort of like rapping

nowadays where you know you can just

speak in poetry but it may be that it

was just a gimmick where people would

just commit his teachings to poetry as a

way of making it easier to memorize

because stuff wasn't written down

yet so that would be like the first

stratum would be just these sayings of

the Buddha some longer some shorter that

people had memorized especially

monks and just you know just memorize it

teach it to others so that you got this

tradition going with regard to

philosophical and just spiritual advice
then the next stage would probably be
the rules of monastic discipline
according to the text the Buddha was
laying down rules of monastic discipline
starting about 20 years after he started
teaching dhama there were no rules rules
of monastic discipline at first because
at first according to tradition you just
had all these wise heavy hitter veteran
Aesthetics that were the Buddha first
converts it wasn't until he became more
and more popular and then you started
having like normies joining you know
that weren't these veteran athetic Heavy
Hitters like at

first and so he started having to come

up with rules

although there if you read between lines

in the texts it does seem to be that

probably there was no like established

monastic code during the Buddhist

lifetime like for

example in the the official history

found in the rules of monastic

discipline themselves of the First

Council after the Buddha died after he

attained

Parana that a lot of the I mean the

enlightened monks his enlightened

disciples accepted it with equinity some

of the the unenlightened monks were

grieving because their teacher had died

and then you had this one old monk just saying why all the long faces now we don't have venerable Goda telling us do that do that don't do this all the time you know we can do whatever we want to and mahak kasapa who was the Buddha's successor as senior monk in the sa at the time of his passing away his two Chief disciples had pred deceased the Buddha he was alarmed by this and so he decided there better be a first counsel to just codify rules of monastic discipline so that I mean you have something to stabilize the S because if you don't have any kind of structure any kind of established order it's just

going to disintegrate and there is a scene where somebody asks the Buddha one of the monks asks the Buddha why is it that the dispensations of previous Buddhas didn't last very long and the Buddha says because previous Buddhist didn't have wiia they didn't have rules of monastic discipline and so in a way that could be read as a kind of um apologetic for creating these rules of monastic discipline as a kind of necessary evil almost as a way of like stabilizing the sa so that they have this rule this order that just kind of keeps things regulated at the very least like at the First Council which is called the vasiti that the the Council

on vinea the council on monastic discipline that they had to have protocols for ordination like in the Buddhist time he would just say ehib beu come Monk and that was it that was the ordination and all the Buddha just had to declare you a monk and you were a monk you know presumably I mean he's he was like inviting you into the songa but without without the Buddha I mean how are you going to have ordination ceremonies and you know it's like what are the monks going to have to do originally there was just a kind of protocol for athetics in Northern India you know there was just sort of a

general um established etiquette that

the Aesthetics would follow you know

they were celibate they'd go for alms

and eat only in the morning you know

they'd go barefoot as a general rule

they'd wear robes some of them would

shave their head some of them would have

like um the brahin the matted ha

Aesthetics the julas they would

essentially have like dreadlocks you

know they just let their hair just grow

in mats

and you know it was just sort of a

protocol that it was just like a

tradition like Unwritten laws Unwritten

rules so they decided for the sake of

the stability of the S so that the the

true teachings could last for a long time that they had to have these rules with regard to ordination procedure and also probably the the core of the potim Moka rules I would assume the core of the potim Moka rules and also like ordination protocols and all that were like at the First Council like the first vinia and then um you know that's like right after the Buddha's passing away so then what happens is Buddha becomes Buddhism becomes more and more popular more and more people join including people
who they're more philosophical than spiritual you know they're just like

rationalists and so they're trying to systematized dhama and also there's going to be a lot of because stuff isn't really written down yet there's going to be a lot of just stray teachings that are attributed to the Buddha that get Incorporated even though they might not have really been by the Buddha like for example in the rules of monastic discipline a monk is supposed to stay in one place during the Reigns Retreat that's the three months of the monsoon season he's not supposed to travel around he's supposed to stay in one place but there are C certain excuses where a monk is allowed to travel and one is there's somebody who has heard

this teaching of the Buddha that hasn't been like codified yet that hasn't really been incorporated into the into dharm yet and so the Monk Is is allowed to go and talk with this person and I mean a lot of the time I probably most of what is included in the the suta ptica and I'll get to the piticas in in a minute or two

that I mean the Buddha didn't really teach it some of it is just stuff that was popular people thought it was very wise you know that the origins of it were lost in the the haze of the past and so they just assumed it's so wise the Buddha must have taught it and so it

gets incorporated into the into the text
and the people who are deciding making
the Judgment calls what to incorporate
and what not to incorporate weren't
necessarily the most enlightened monks
the most enlightened monks were probably
meditating alone out in a forest
somewhere whereas the ones in the big
school monasteries that are coming up
with these new rules and doctrines and
all that I mean they weren't necessarily
the wisest monks I lived in Burma for
many years and it's it was fairly well
known that scholar monks were
notoriously LAX in their practice you
know it's like their approach to dhama
is Scholastic and intellectual They

Don't Really practice all that

much and so you don't have necessarily

the best and wisest monks that are

determining what is going to be

established

Doctrine and early on you had this

division of dhama and discipline dhama

and and and

vinia and in in the earli in in the

sutas the Buddha doesn't talk about Abid

dama so there was just this originally

or at least early on you just had this

division of dhama and winia this

Doctrine and discipline you know it's

sort of like the theoretical aspect and

and also like meditation instructions

and so forth and then there's just the

the rules of discipline that that

stabilize the S and just keep it from

fragmenting and monks just going and

doing all kinds of weird stuff that they

probably shouldn't be

doing and then Buddhism continued to

become more and more popular and you've

got these at

C I've got some notes Here don't want to

skip over anything stray teachings

attributed to the Buddha and also

philosophical and dogmatic developments

that are put into the mouth of the

Buddha so that within a 100

years um you

had probably even a hundred years after

the time of the Buddha less than half of the teachings attributed the Buddha would be really coming from the Buddha himself and the teachings that existed during the first hundred years or so of Buddhism or at least the first 70 before the first schism

that that would be called The Core text that is called the core text by Scholars or at least scholar monks that I've talked to that those are the the the texts that are pretty much in common among all of the old early schools of Buddhism because Terra was not the only early School of Buddhism that a lot of terraa Buddhists think that terraa

naturally obviously is the original teachings of Buddha and all the other schools just kind of branched off from that but that is really not the case that there were many schools of Buddhism like even in like the time of Asoka like middle of the 3rd Century there before Mahayana arose there are already lots of different schools of Buddhism you had the Maha sang gikas who pretty much dominated in the Buddha's actual Homeland like sort of the the Ganges Valley sort of Central and and Eastern Ganges Valley and then the Tera schools the the prototypes of terraa and in Allied schools like sarasti Vada they arose farther to the west and then

terraa gradually through competition pressures and so forth was migrating into South India and eventually wound up in Sri Lanka or at least the the ancestors of terana so around the time of the second no the third Council the First Council was right after the Buddha died and that was probably establishing just basic Doctrine and mainly the rules of monastic discipline or at least the like the the basic framework the first foundation of the rules of monastic discipline because more got added later second Council was what was sort of the the cause of the first major schisms

into schools and it's not really necessarily significant with regard to the rules of monastic discipline or or just the the texts in general aside from the fact that that caused schisms different schools branching away from each other and then just through isolation and just different teachers emphasizing different things the teachings just start moving in different directions with different emphases and so forth and like I was saying that uh Terra was first it was sort of migrating westwards through Northern India and then started Ed migrating southwards and poly is the official

language of the Terra Buddhist

scriptures and devout terraa Buddhists

generally believe that the Buddha

himself spoke poly and then most of the

other schools started changing it over

to Sanskrit because Sanskrit was like

the classical language of ancient India

so it it's sort of like in in the west

the ancient West if you had some kind of

philosophical text it' generally be

translated into classical Latin or like

attic Greek instead of the more

rustic dialects and so forth

elsewhere but in Terra they just did not

switch over to Sanskrit and nowadays

they're saying that the Buddha probably

did not speak

poly but he spoke a kind of

protop that poly arose in like the area

of magada which was sort of the Buddha's

main stomping ground the kingdom of

madaa and then as it migrated it started

incorporating um certain aspects of

languages that were farther west and it

became streamlined into a kind of lingua

Franca for monks especially Terra monks

or Proto Terra monks so it's kind of an

artificial language at least Scholars

are saying that nowadays that it

probably was not the the original

language that the Buddhist spoke

although it probably the two languages

probably be mutually intelligible and

one of the bits of evidence why the ateka waga of the suata is so old is that it has like archaic word forms that were lost to the later more streamlined developed form of the poly language it's got like these archaic forms it's sort of like reading Shakespeare when you're used to Modern English the language isn't exactly the same so so around the time of the third Council during the the reign of the emperor Asoka um you already had lots of different schools and the third Council was mainly a terraa thing the other schools had their own councils at that

point apparently and one of the main reasons for the third Council was to purge the sarasti vodin from the Terra vadens it was like that was what caused Terra or Proto terraa and sarasti Vada a close related school to split apart and also is at this third Council probably that Abid dama was added as the third basket of the Buddhist scriptures so the Buddhist scriptures are called the titica or the three baskets first basket is vinia the school of the the rules of monastic discipline second is the suop ptica or the basket of discourses and the third pitica which as I say probably was not added until around the time of the the third Council like third mid

middle thir Century BCE is the Abid dapa which the Burmese considered to be the highest and most important teachings of Buddha but it is unlikely that the Buddha taught very much of it that it's a kind of commentary it's like these scholar monks that were mentioned earlier were trying to codify no I'm starting to lag um down to 5% okay so the battery is is running low on my computer even though I've got it plugged in but they're trying to codify dhama and explain everything in accordance with this dogmatic system this philosophical system that they were developing and a lot of the main

teachings of Abid dama aren't even

really they're not even found in the

Abid ptica it's it's like commentarial

tradition

and maybe I if I just didn't do

anything I I have this idea if I don't

do anything that the lag on the the

camera will catch up but I don't think

it works that way so I might as well

just keep keep waiting through this but

there's definitely a lag and I hope it

doesn't ruin the quality of this very

badly

so it was around the time of like the

mid-3rd century that you finally got the

titica the three piticas of terava

Buddhism vinia suta

and Abid

dama and I may as well if I'm explaining

the polyc Canon I may as well explain

that within the sutapa you've got five

nikayas or five collections the first is

the dega nikaya or the collection of

long

discourses the second is the majam

minaya or the collection of middl length

discourses then you've got the samut

Kaya which is the collection of

connected discourses which tend to be

shorter discourses that are grouped

together they're edited together in

accordance with topics so you'll have

like the nidana samuta is all about the

12 nidana theory of dependent core

Rising then you've got the angur inaya

which is also short discourses but they

are group together in accordance with

numbers so you've got

the like the group of ones the group of

twos the group of Threes And the Buddha

will discuss you know one main topic in

the group of ones two main topics in the

group of twos you know three main topics

in the group of threes and so

on and I think uh the lag has caught up

with me a little bit we're up to 6% on

the

battery ah

so and then finally you've got the Cuda

kinaya which is the small collection but

it's actually the largest collection

which is just sort of

miscellaneous there's a lot of like the

dhap which is one of the most well-known

po

texts is found in the cudak kinaya and

it's generally considered to be

relatively late that modern Scholars who

are experts on poetry ancient Indian

poetry they'll say say well this meter

style that this verse is composed in did

not come into Vogue until you know X

number of centuries after the Buddhist

time and so probably that's when it was

composed and the kinaya it's uh it's

just uh just really a miscellaneous

collection of texts like it contains the suttin which contains some of the most archaic texts it was like these texts were so well known that they were just in a group by themselves they were not incorporated into these other bodies of text that I already mentioned like the samuta for example and then you've got like the udana which also contains some very old texts the IDI Wuda maybe contains old text and you've got gradually you got later texts like you've got the the terata and the terata which are supposedly versus composed by enlightened monks and nuns then you've got um even apparent ly and possibly later stuff like the jota stories which

are

devotionalism after lifetime after

lifetime after lifetime that that gave

rise to the idea that being a Buddha was

this like almost infinitely above being

an ordinary enlightened being and it was

largely this devotionalism the

glorification of the founder of the

system so that was like uh one of the

seeds of Mahayana is this idea that to

be a Buddha is much better than to be an

enlightened just an ordinary arahant or

enlightened being even though originally

I doubt that there was any kind of

distinction between the two the Buddha

himself was an aans and there at least a

few texts in which an ordinary

enlightened being is called a Buddha

Buddha simply means awakened or

enlightened and arant literally means

worthy one and that is applied to the

Buddha like in the the basic namot tasa

bavato AR samas

Buddhas um which is like the beginning

of just about any kind of poly

chant that the Buddhist called an Aran

and so it was this devotionalism and

glorification of Buddhism that led to

the Practical deification of the

Buddha

so um you had Abid dama and then you had

like commentarial literature that was

still um it was still probably mainly

just not written down it was just this extraneous tradition of official explanations for texts the texts that are canonical so Mahayana came mainly from the category of stray teachings attributed to the Buddha and later um philosophical developments coming from more and more Divergent Buddhist philosophers so I mean everything is impermanent everything is anicha including Buddhism and so it just continues to change and evolve and so terraa is more conservative and Mahayana has just continued to develop certain aspects of

Buddhist philosophy and also devotionalism and until you get into like um pure land Buddhism or certain other kinds of Mahayana where the the historical godma Buddha really is not even he's hardly in the equation anymore that you see like the Kamakura Buddha in Japan or that gigantic standing Buddha in Japan those aren't even GMA Buddha a lot of the Buddha statues you'll see like the ones based on the comic akura Buddha um I mean that's not even goab Buddha that's some mythological Cosmic Buddha that was an innovation of certain Mahayana devotional sects or schools so that um the historical GMA Buddha in some

schools of Mahayana he just pretty much Fades from the picture and then you get into like I think it's nii Ren where they're basically basing their system on veneration of the Lotus Sutra like the chant namu yo rengo is I'm pretty sure it means something like you know I bow to the Lotus Sutra and and the Lotus Sutra is not found in the core text it postdates um the the the schisms that that sort of were initiated by the the second Council or at least came shortly after the second Council so uh it is kind of interesting though that

these oldest texts like the dig nikaya

the majam nikaya the pooka rules you

know these the first four nikayas of the

sutas dega majima samuta and angut and

also um certain books of the

vinia that they are found in Mahayana

Tex they're called

agama not they're not called nikayas

they're called aama

at least the the groups of

sutras and they're they're in the

Mahayana texts they're in their traida

but almost nobody pays attention to them

because for Mahayana it's more important

these later sutras these later teachings

that got developed that are considered

to be more

important because they're like some esoteric higher teachings that were kept secret from the first Buddhists and I mean the official the official explanation for how Mahayana suddenly arose hundreds of years after the time of the Buddha is that the Buddha realized that people just weren't wise enough to understand Mahayana at the time even his enlightened Chief disciples apparently were not wise enough to appreciate Mahayana so it was put and it was sort of anachronistically printed volumes of the Mahayana teachings were put in a it was like a Castle or a cave under the ocean

and guarded by Cobra dragons until people became wise enough like with the Advent of the the the Buddhist teacher nagar the Buddhist philosopher nagar he was wise enough and so you know the Cobra dragons presented him with these earlier secret teachings of the Buddha which needless to say is is not a very believable story except to those who are predisposed to believe pretty much like I mean in in terrible a of Buddhism there's a similar explanation for the Advent of the Abid dama peda because all of a sudden you've got these new teachings of the Buddha that are just being declared authentic teachings of the Buddha despite the fact that nobody

had heard of them before and so the explanation for that is that one rainy season one monsoon season the Buddha left a kind of holographic image of himself on Earth and then he levitated or teleported up into a heaven realm and taught the deities Abid dama and that a kind of synopsis of it was brought down by one of his chief disciples and then it was codified and I mean again it's sort of like the the mythological explanation of the origin of Mahayana is just a kind of gimmicky mythological explanation for how it is that all of a sudden new authentic teachings of the Buddha are appearing

after nobody knowing about them for over

years or hundreds of

years

so I guess that's pretty much of a a

brief synopsis of the history of

Buddhist texts I mean I guess I could

have mentioned this is is not a very

well structured um talk or explanation

but but in in vinia you've got five

books of of vinia also so I might as

well backtrack now that I've gotten all

the way up into developments of Mahayana

I can go back to um vinia and say that

there's four main books you got the

mahalaga or I guess we should it depends

on what order they come in it depends on

on like the the Buddhist culture in some

countries mahaga and Chula waga come

first but they came later than the next

two which are the the two books of the

the potim Moka rules so that's pidia and

let know it would be it' be part of

and let's see I think it's pidia or what

they're called I got them on the

bookcase back there but I'm not going to

get up and

look

so

um probably the the earliest part like I

already said of the rules of monastic

discipline would be just the potty mocha

rules and then all these other rules

kind of a spun off you know it's like

the potty Roa potty mocha rules weren't comprehensive even the rule that says a monk has to shave his head is not included in the potty mocha rules and so more and more rules were gradually added until finally you get to the last book of vinia which is the Pari which even states in the book itself that it was composed in Sri Lanka which means that it would be much later even than the third Council and it was it's still canonical it's probably one of the latest additions to the poly toptica and it's mostly just a kind of review like a study Aid kind of a thing and all the schools of Buddhism at least uh

I know that in Mahayana Buddhism they do have like potim Moka rules they're called pratim Moka in Sanskrit they've got vinia piticas but for some reason they just apparently when they're like moving into like China central Asia and China and then like Korea and Japan and so forth it just the culture was so different from the culture in which these rules of monastic discipline arose that vinia has been pretty much much abandoned by Mahayana just as they have abandoned the earliest teachings as found in what what they call the aamas and then of course because Buddhism is impermanent and constantly

in a state of flux then we have what's

you know like what Terra a Buddhism is

turning into in the west with a kind of

woke Boomer Buddhism with everything

optional and Reviving the bikuni order

under you know question

pretenses and just sort of turning it

into a feminized system you know very

compassion oriented even though

originally Buddhism was one of the most

masculine spiritual systems ever devised

much more so than Islam in that it was

devised

by originally just athetic men who

avoided women like the plague

and now it has become especially in the

west a kind of feminized sort of um sort

of Dharma flavored neomarxism or some such and that that's that's where we are right now we've we've gone from ancient to postmodern and that's my attempt at explaining the the poly Canon and Buddhist texts in general and so I'll just stop here and say be happy

okay we are

recording so hello and welcome to

question and answer number

117 I am your host pel

basa and those of you who watched the

previous Q&A may recall that I mentioned

that I was in a somewhat agitated mental

state because of the situation at work

which might result

in my being

fired and uh I'm in not really much of a

better mood this weekend because on

Tuesday it actually happened so I'm no

longer working at a sheet metal

shop and at first like last weekend I

didn't want to give any details because

I was still working for the place and

everything but what happened

was upper management for several months

has had this policy of not hiring

anybody at our shop e not even to

replace people who had left and it took

eight or nine people to run the shop

efficiently and effectively you know we

had eight at the beginning of the year

and still we could have used an extra

guy just to make sure everything gets

done in a timely manner and people just

started quitting and upper management

just saw found no reason to replace them

so the other warehouse guy quit so I was

the only full-time machine operator in

the shop then the office manager quit

then one of the two sales reps quit and then a little over two months ago maybe two and a half months ago the branch manager quit and we went for more than two months without even a manager there and we were just swamped we could not keep up with customer orders we're get getting farther and farther behind the sales rep is saying well maybe in a week or so we can get your order when it's supposed to be like the next day and we were just so completely swamped with too few people that every few weeks I would send an email an increasingly frustrated aurbic kind of email to upper management telling them that we are losing

customers we are losing business we are losing money because of managerial incompetence and it I mean the the last one I sent which was this this previous Monday morning I just flat out accused them of being incompetent and I mean the camel's back was just broken at that point I didn't give a damn anymore and I mean I just told them I me I may lose my job because of

this but I mean if I do then the total number of full-time Warehouse staff where like machine operators will be zero and then you're finally at long last going to have to do something about this

situation so I sent the the email to the

regional manager the head of HR in this responsible for for that area the regional manager's boss the regional manager's boss's boss and the CEO of the entire
Corporation and all I got back that day was this Bland email from the regional manager thanking me for expressing my concerns um but then the next day after that Tuesday we were completely swamped as usual I get called into the manager's office which is usually locked because there's no
manager and uh there was like this conference call with the regional manager the the the HR guy and some some

lady that I'd never seen before and

they're saying well

you're just going to have to do it and

it was just completely unrealistic what

what they were telling me to do what

completely precipitated this was as I

was saying we were completely swamped we

could not keep up and then some Regional

sales guy sent us this order to produce

that was just so unrealistic it was 20

foot long trim very complicated it would

take two guys forever to make this stuff

we only really had one guy

anyway so I sent this email in in the in

the email that was accusing the upper

management of being incompetent with

regard to just losing customers losing

business losing money due to their own policy of refusing to hire anybody that I said if if this order is going to get done somebody else is going to have to do it or you could reduce the length of it so that only one guy can make it because I'm only one guy or you can have the sales guy who like the regional sales guy helped me make it and he can expect to help me make all this other long complicated stuff that he sends me until we get more guys and so the regional manager on this conference call said well he hasn't had the the necessary safety training to help you on that machine but nobody in the shop had

had that s safety training so he's just
bullshitting me and probably my theory
is that he just resented being called
out for being incompetent he wanted to
do some kind of dominance mood on me
dominance move and put me in my place or
some such
and so he's just saying you're going to
have to do it and so I just said no and
so I got fired so I'm looking for
another job maybe I'll get a job at the
zoo that would be kind of
nice and uh so that's the big news
and I have to admit I've been in kind of
a not a very chill relaxed kind of mood
lately as you may you may have already
noticed

I guess the other big

news is uh I got two more loaches for my

aquarium and they' just wiped out all

the snails except for some called

they're called Nite snails because they

stay completely underneath their shell

whereas any kind of snail that like

sticks feelers out or anything out of it

shell the loaches get it also my lovely

sweetheart she got uh a little siese

fighting fish tank she was going to have

a male and a female in the same tank

didn't work the male was just like

beating the [__] out of the female and

so we've got like this little you see

like a little blue fluttery kind of fish

back there that's the the female siese

fighting fish who is a refugee now in my

tank because of an abusive

partner so I think we're all caught up

and I guess I'll just commence to

answering questions because that's why

I'm here I still have this job of

answering questions and um there is a

good chance I'll put out a few few more

short videos

than I usually do and by short I mean

less than two

hours um preferably less than half an

hour um just

because this is like the only job I've

got right now other than just looking

for another job which does take some

time and effort especially when you're trying to do stuff online you got of jump through so many Hoops you know it's like you're getting you're having to verify security codes and all this like they're going to send it to your phone then you have to log in and come up with a new password password and everything just to like apply for a job so anyways the first question is from Virgil and Virgil is asking about moot seatt of Burma and he says mogot SE did you attend a retreat in his tradition of weasa or do you know anyone in Burma who did if so what's your opinion about the system I heard his

weasa is very popular in Burma and it is true that when I was living in Northwestern Burma which is the part of Burma I probably spent the most time in um there was a lot of people following the MoGo method there were a lot of people following MoGo even more people following the Ley method Ley Seattle method and also there was some uh the Inu method those were like the three main methods in that area plus probably mahasi because mahasi is everywhere in Burma so anyways Mogul Seattle's method it has a lot of emphasis on understanding uh padicha samua in accordance with the traditional dogmatic 12 link theory of dependent cor rising

and if you don't know what that is

that's fine you might actually be better

off not knowing what that is so I never

really attended a retreat in the MoGo

method I I never followed the moogo

method of meditation but I did have a

couple of Monastery attendants who were

were really into the MoGo method and um

just living in that part of Burma I came

across a lot of people who followed the

MoGo

method and it really does rely heavily

on I mean on understanding the 12 Links

of dependent core Rising as is expressed

in the text and the commentaries and um

it's almost like a symbol of the MoGo

method that you've got the the wheel of dependent core Rising with all these arrows and links and everything and a lot of like the two meditation or the two Monastery attendants that were staying at the monastery sometimes they would meditate a lot of the time they would just sit there crossing it with their eyes closed listening to a recording of either moot seato himself or a disciple of mogot SE explaining dependent Co
arising and I think they use those those charts of the circular wheel of dependent core Rising as a kind of like like a Mandela or something and so for me it just has way too much thinking

about this dogmatic interpretation of dependent core rising and just I mean what I heard about MoGo is that he was very wise some people thought he was fully enlightened but still the method itself really did not appeal to me just because I really don't have a whole lot of use for the 12 nidana theory of dependent core rising and just all this thinking and listening to recordings while you're supposed to be meditating and so forth it just didn't appeal to me so my opinion of the Seattle himself would be higher than my opinion of the tradition that is associated with that Seattle just because I mean for some

people it might be really nice and I never really did find out what any deeper level of meditation would be other than just like contemplating dependent Coe Rising I assume there would be some mindfulness involved but mainly you know when you ask about MoGo method they're going to tell you how it differs from other methods and how it differs is this emphasis on understanding the 12 Links of dependent core Rising divided up into three lives you know the previous life the present life and the future life and Etc and so on so that would probably be the best I could answer that question without just

rambling into complete digressions so
I'm just going to move on to Virgil's
next question which is also about mot
Seattle he says after mot Seattle was
cremated apparently they found some sort
of relics in his Ash including an
eyeball an intact tooth and these pearly
things that look like gemstones that
said to appear only in the case of aans
do you know if there is any support in
the sutas that link these relics to the
achievement of arahan ship or is it
purely Burmese
folklore well actually neither it's not
purely Burmese folklore because I have
read that in China like back when China

was still like openly Buddhist at least

a lot of China was openly

Buddhist they were finding these same

relics these little balls that look kind

of like pearls in the ashes of Mahayana

Buddhist monks and the Burmese I mean

they would have to say no that's not

possible because the Burmese believe

that if you find these little pearl-like

things in the ashes after a mon is

cremated that is evidence that he was he

was

enlightened so they don't believe that

Mahayana mon can become enlightened

because they're staunch devout terraa

Buddhists and so they really don't know

how to deal with that that I mean there

are Mahayana monks who also Leave Behind
These balls and there's no mention of it
at all in the poly texts in fact I have
seen probably what are authentic relics
of Gab Buddha himself and it's just
charred little bits of bone and I came
across a theory which might be might be
accurate that these little pearl-like
balls are actually gall stones or kidney
stones so yeah but but it's it's really
a big deal in Burma they're called D
doll which is us it's translated as
Relic but literally means something like
noble
element and I mean there are like little
Museum like little building I mean it's

a small Museum just like one big room
that's like connected with a big pagota
or or some such you can go in it's just
all these do DOS all these little balls
and little white shap
that are like in reliquaries you know
they're like in little glass cases and
so forth and they'll point out this is
from this rant and this is from that
arant and they almost always have some
from the Buddha himself which you know
it's sort of like in medieval Europe
people selling fragments of like the the
Jawbone of the donkey that that Samson
was killing Philistines with or you know
a piece of the True Cross or this kind
of thing you know a piece of the the

crown of Thor horns that was crowned Jesus and all this it it's kind of the same thing because there's no mention at all of these little Pearl like things that were found are found in in the relics or in the ashes of the Buddha himself or in anybody that you're going to find in the poly Tex at least I've never come across any mention of these little pearl-like balls being found in the ashes of a cremated arant but in Burma and the only the only thing I ever heard about with regard to mogot Seattle what what they found in his ashes I've been told that both of his

eyeballs were left

unburned and it could be that it was

just like two of the larger Pearl like

balls that maybe are like kidney stones

or gall stones or something I don't

know um but if you saw of MoGo he had

very like striking penetrating eyes kind

of like Osho or the the buwan Raj Nish

how I mean Ian I'm not comparing them

personality wise or attainment wise but

both of them had like these like

penetrating eyes you know like these

large dark kind of luminous looking eyes

and so it may be that because he really

did have striking eyeballs in life that

when they found some balls in the ashes

they just assume that they were his

eyeballs

so yeah the intact tooth I I never heard

about the whole time I was in Burma I

was living in MoGo

country and uh never heard of

that and then the Pearly things which

um yeah it's just it's mainly just a

tradition but it's not purely a Burmese

tradition because it also existed in

China in days gone by before China

turned

communist so I think I'm just going to

move on to the next question and this is

from cify and cify says don't you

sometimes miss your Monk's life and

really the the the correct answer the

true answer to that is no I I don't

really miss the Monk's life um you know

it was just obviously very important

part of my life you know this important

stage you know like half my life I was a

monk it's just kind of amazing to me

that really it was like I spent so long

as a monk it doesn't really seem like I

was a monk for 30 years but I

was but I mean I've really taken to

Heart the idea of you know wherever you

are I mean that's just where you are and

you just continue you know moving

forwards and regretting or wishing

things had been different in the past um

I mean everyone can fall pray to that

even I am like like over the past few

days you know past four days just kind
of replaying just the whole Fiasco at
work in my mind and thinking ah I should
have said this you know this would have
been more I would have been fired
regardless but at least I could have
like stated my case better but really I
was so angry at the time that I mean the
camel's back was already broken and it
was it was a hopeless
case so anyways after that digression
um yeah I mean I don't really miss the
Monk's life I'm glad that I was a monk
you know it's it's been just a formative
you know period of my life definitely I
wouldn't be sitting here talking to you

guys right now if I hadn't become a monk but I mean I I stopped being a monk just because it wasn't working anymore I've I've already gone over all the reasons and everything it just it was like it had run its course I had gotten as far as I could with it it was time to move on to something else it was fairly obvious at the time so no regrets no no real missing of it and so I'm just going to move on next question this is from covac and Cad zida and he says you were talking about how breath meditation can involve many aspects of the for sa patana it says explicitly in the various descriptions of the 16 steps to

sa that when followed properly it

satisfies all four

saatana can you please explain how this

does that what I mean is that I

understand you have said that it isn't

good meditation advice but I don't even

understand how you can possibly practice

what is even said in these instructions

as the instruction seems so vague and

random and I really do not understand

why COV action c z is so fixated on

these 16 steps of anop since both of us

appear to be pretty much in agreement

that it's not very good instruction I

doubt that the Buddha gave the

instruction as it is found in the texts

that it just doesn't make a whole lot of sense there's all this thinking you're supposed to be doing mindfulness of breathing but there's all this thinking about what you're going to be doing in the future you know I will be this in the future I will do that you know it's like and all this discernment all this discriminating perception that I mean it's it's not good meditation if you're doing that unless somehow there's some way of transcending the discriminating perception so that you can be kind of above and detached from the discriminating perception maybe like purely mindful of discriminating

perception in which case you're not really dealing with the content of the of the perception anymore so and why he keeps this is like his third question about these same 16 steps and he says can you please explain how um the 16 steps which I don't consider to be authentic teachings of the Buddha probably you know I can't just categorically insist that the Buddha really didn't teach it but it may be like a garbled distorted version of something that he taught because to me it just does not seem like good advice with regard to how to do mindfulness of breathing and so can I please explain

how this satisfies all for sa patana I mean you'd have to look in the commentaries I guess and maybe you'll find an explanation of that but I mean it's all academic because neither one of us really takes it very seriously apparently although maybe setion CAD zut takes it way more seriously than I do because this is the third question he has asked about this and it's it's all pretty much like flogging the same dead baby because choking the same dead chicken if you will because it's It just strikes me as all academic it's just some sort of commentarial explanation to make sense of things that isn't necessarily going

to be an improvement on just not

knowing

so let's

see yeah I

mean you you can work it out for

yourself because it's just a It just

strikes me as being this academic

question about

the 16 steps of mindfulness of breathing

that I do not consider to be very good

advice it could be that I just not

getting it somehow but all this thought

and like thinking about what you're

going to cultivate in the future and all

that when you're supposed to be sitting

there just being mindful of breathing It

just strikes me as some sort of

Scholastic some ancient Buddhist

Scholastic got carried away maybe just

took the original teaching and just sort

of elaborated on it in a way that kind

of distorted it beyond all

recognition so yeah there's there really

I don't know what the answer would be to

that I really have not had any real

interest in it I never really took I

mean from the first time I read the

anapana Su that I mean it just did not

strike a cord with me at all it's just

it just kind of just blanded with a thud

when I read the thing never had much

interest and it didn't bother reading

the commentarial explanation of it it

just didn't work for me I went with a

different

method so I mean if it clicks with you

then yeah go go ahead and do it and then

maybe you'll find out from your own

experience how all four of the the

foundations or applications of

mindfulness are satisfied and perfected

by following the 16 steps

but it's just it's just not something

that I'm really in a position to explain

because I never bothered to find out

what the explanation is it's sort of

like reading Hagel or something or

reading like this complicated text on

like like an Earth centered astronomy

I've got a a a book back there the suria Sant that I mean I read the thing just just as a matter of self-discipline kind of you know it's just I don't like having a book and getting started on it and then not finish finishing it but it's it was so hard to read this and it's all based on a geocentric model of the universe which I mean I just can't take it seriously anyway why try to figure out how to you know try to follow this and just you know keep up with it understand everything that's being said when you don't really take it seriously to begin with hegel's phenomenology of spirits and other one you know I read it but at some point there's just you have

to reach this point point of is just not worth the effort to bust my ass intellectually trying to understand everything that he's saying when even the editor and translator of the book didn't fully understand it and I'm pretty sure that Hegel really was just being a sophist when he was writing most of it

anyway so I'm just going to move on to the next question this is also from seov action Cad zonam and please seov action CAD Z no more qu questions about the 16 stages of anapon it as found in these suas so C action seot Z says as you probably know people care a lot about

looks when they are young and start caring about other things when their looks start going to [__] with age as most don't age as well as you when I try to overcome attachment to the body by thinking it will one day become old and ugly I constantly think about how it was never even goodlooking to begin with anyways so I'm just coping Maybe there is a different way to deal with attachment to the body for people who never had any delusion of thinking their own body is attractive in the first place do you have any advice for people like this well I'm kind of like that myself I mean when I was younger I just I did not consider myself to be

good-look there were a few girls in school when I was younger that thought I was a cute cutie or something thought I was you know attractive but mainly I think I was attractive because of my personality and my intelligence and so my sense of humor more than my appearance I think I might have actually improved in looks since I was 20 years old like I I never liked my nose I just thought that I had like this little snub nose and it just was not attractive and uh had kind of like a weak chin or something which as I've gotten older it's kind of filled out you know it's like um your your features kind of

continue to grow somewhat or maybe

there's like this old Talking Heads kind

of Spoken Word Song you on their album

remain in light talking about how a

person you know it's like their attitude

determines their appearance you know

they can sort of gradually subtly alter

their appearance through you know the

ideals they have in their mind and so

forth maybe that happened with me or

something I don't

know but um yeah I mean I never really

considered myself to be really

goodlooking or or even particularly tall

even though I'm well above six feet

still I mean like if I try to imagine

myself talking with other people I'd

always kind of imagine myself at about
the same level as them and so I mean I
never really I've never really been
identified with my body all that much
either
so yeah this this might be a strip two
in answering SE action CP Zina because
I've never really been that preoccupied
with my looks I mean when I was young
like when I was in high school and
college I just had like long straggly
hair it was all curly I didn't quite get
into the dreadlocks but you know I'd
like comb it with my fingers and and all
these weird booping sounds that you hear
are uh my sweetheart's computer's

notifications on for Discord I think

so yeah I mean I never really was all

that I really didn't care all that much

about my

appearance never considered myself to be

all that good-look and and furthermore I

was just so head oriented you know just

so introverted that I really just did

not identify with my body all that much

and so let's see maybe I should just get

back to the question here let's see

where is it and I try to overcome

attachment to the body by thinking it

will one day become old and ugly um I

constantly think about how it was never

even good-looking to begin with anyway

so I'm just coping maybe there is a

different way to deal with attachment to the body for people who never had any delusion of thinking their own body is attractive in the first place you have any advice for people like this well I mean if you're doing Buddhist Meditation on like the foulness of the body like the 32 parts of the body meditation or contemplation of corpses for example then I mean you're supposed to be considering that your body is foul now no matter what you look like you know it's like even the most beautiful woman in the world I I saw a few autopsies when I was in Burma and I know that like the smooth rounded voluptuous

curves of a beautiful woman you get

below the skin and it's looks like this

partially melted Vita cheese the

subcutaneous adapost tissue you know and

then there's all the guts and stuff you

know it's snot and mucus and flam and

all this kind of stuff is you know even

inside the most beautiful person and I

mean you look at people on on the

Internet or on TV nowadays the most

beautiful people I mean there's lots of

plastic and stuff added to them anyway

they've got all these art artificial

padding and stuff

added and I think we're just going to be

stuck with these Discord notices booping

for I don't know how much longer that

was that was my my Discord server

there so let's see here a different way

to deal with attachment to the body for

people who never had any delusion of

thinking their own body was attractive

in the first place well I mean just

contemplate the 32 parts of the body for

example do that meditation and that

works for anybody regardless of what

they look like because you know you once

you get under the skin I mean it's all

this

goop

essentially so maybe you could try that

but I

mean I don't know it's just I can't

really relate to it very much simply

because I never really identified with

my body never really identified with my

name either it's just I'm I'm more

mentally oriented I guess and they're

just going for it big time on the

Discord server right

now so I think I'm just going to so I

guess I should give like the def answer

before moving on to the next one that

would traditionally according to terraa

Buddhist tradition the correct

meditation to do or the correct practice

if you want to reduce your attachment to

your own body is contemplate the

foulness of your body now don't

contemplate how foul it's going to be

when you're

80 just contemplate you know all the

goop and ick and and just I

mean I guess guess witnessing an autopsy

might not be realistic but maybe you

could even find online somewhere like an

autopsy video or something that would be

the the next best thing to actually

watching a real

autopsy

so yeah the 32 parts of the body

meditation is the standard meditation

that is prescribed in terava Buddhism

for overcoming attachment to the

body and so I'm just going to move on to

COV action Cod third

question which is you have talked about half the sua doctrines being added in the first 100 years but this doesn't seem to make much sense to me with your comparison to Jesus you have made before he taught for like one to three years all his disciples rejected him in the end while the Buddha taught for 45 years had many enlightened students and Ananda lived for almost 40 years after the Buddha himself died

the Puda teachings that are in common with all schools seem closer in comparison to the works of Plato or Aristotle really being their own we don't have their writings directly and mostly have their teachings from Roman

sources and vague references from later Greek sources however they were both famous enough that their teachings would have been preserved much better as a result sure the Buddha didn't write anything himself but it doesn't seem fair to compare it to the case of Christianity even in Christianity Jesus's brother James seems to have run the sect of ebionite Christians which probably heavily reflected the historical Jesus's teachings well but that church died out so it seems even with one to three years of preaching Jesus's true teachings lasted around over 400 years so with all this in mind

even in the worst case scenario it doesn't make take doesn't make much to say Christianity was ruined in the first 100 years the original message was still out there but it was just a minority school so how can you claim Buddhism with many more factors and circumstances to preserve their teachings would end up having half the text common to all schools be added on later and when I was he's referring to statements I made in a previous video like the video that I I uploaded right before this one few days ago about like the history of the the development of the Buddhist text and I was being generous when I said maybe half of the core texts represent

authentic teachings of the Buddha I think it might be closer to maybe 20 to 25% let's say

25% so I mean I'm I'm doubling down literally on what I was saying in that previous video that of the teachings as they existed like the Dharma or Dharma as it existed the suta literature and and the vinea as it existed 100 years after the the time of the Buddha was maybe 25% authentic but I mean there's like a spectrum at on the on the one extreme you've got literal verbatim records of what the Buddha actually said you know just 100% quotes and then you've got after that

would be like a paraphrase you've got sort of a and it you know as you move farther away that the paraphrase gets looser and looser but still it would be along the lines of what he taught and some that he would be likely to endorse and then you start getting into stuff that's largely Irrelevant this stuff that's just kind of made up and added but is kind of you know sort of along the lines of what he taught even though you know it's it's just made up in the kind of Tau me originated with somebody else in more or less of the spirit even though the Buddha never really addressed the issue or some such or never would address it in that manner or whatever

and then finally you get stuff at the extreme this just mythological stuff that the Buddha would just denounce that he would just deny having anything to do with that and some of the stuff that is in the poly toptica including the core texts would in all likelihood be something that the Buddha would just no I would never say such a thing a lot of the miracle stuff for example

so the Christians did have the advantage in that both the Jews and the Greeks and it was like a hellenized Judaism was sort of like the environment in which um Christianity first arose both the Jews

and the Greeks had already had an objective sense of history and of accurate recordkeeping which was not the case in India I mean it's still I mean I mean in India and the Buddhist time there was more of a surreal understanding of real ity you know there was less of an idea of objectivity and it's still that way in large parts of Burma where I mean just wild theories and and just rumors and so forth can spread like wildfire and just totally distort like something I said or did you it would come back to me like two days later in this totally distorted form so it is true that the Buddha apparently was much uh more successful

as a teacher than Jesus was although

where he says here that um let's see he

said something like all of all of

Jesus's disciples like re rejected him I

don't know where you get the idea that

all of Jesus's disciples rejected him in

the end I mean according to tradition

all of his apostles were martyred for

not rejecting him I mean it's true that

St Peter you know kind of Deni IED

knowing him you know then the [__]

crowed three times and and so

forth but

um I mean it was written down earlier

than than uh than Buddhism by hundreds

of years I mean hundreds of years after

the time of the founder and also the culture that it arose in was definitely more attuned to the whole idea of like accurate objective recordkeeping and even then they just missed the boat it's sort of like human beings are like the only the most we're the most rational animal but still I mean we're a far cry from perfect at

it so he talks about uh James who was considered to be the brother of Jesus and James I mean he was he was the leader of the the Christian church after Jesus died you know he was he was in the the lineage of of King David and so forth supposedly presuming that that they actually took that seriously that

Jesus was a descendant of King David
that the leaders of the Christian church
after Jesus died were his family members
because you know it had to be the same
branch of of King David I guess at least
that's what I have that's what I have
been
told um and for whatever reason reason
James is pretty much edited out of the
New Testament you know there's a few
brief mentions of him and then there's
the one General Epistle of James and
mostly Paul just kind of did a hostile
takeover of Christianity and and the
followers of Paul and so James who was
actually the leader of Christianity he

was like the first pope or something

that um he he's pretty much edited out

he is downplayed because he and Paul

apparently didn't get along there was

like this ideological divide between

them and apparently Paul's side one and

Paul turned Christianity not just into a

sect of of Judaism but into a world

religion the state religion of the Roman

Empire

so let's see

here yeah so I mean in answer to this

long question here let's see what is

where's the question mark it's right

here at the end let's see so how can you

claim Buddhism which many with many more

factors and circumstances to preserve

their teachings would end up having half the text common to all schools be added on later well I mean it's not many more factors about the only factor in favor of the Buddhists is that the Buddha was much more effective as a teacher so there would be more people who would actually understand what he was teaching but like I said in the video when you're determining what's going to be official Doctrine it's usually not the wisest monks the wisest monks are out alone in a forest meditating it's the busybody School monks you know the politician monks they're the ones who are making a lot of the decisions with regard to what

to include and what to edit out of this

body of I mean you can't really call

literature because it wasn't even

written down

yet and again in Ancient India and in

the orient the Ori

in general maybe not China so much but

there is there was a kind of surreal

approach to reality you know it's it's

it's all mindmade kind of stuff they

just did not have the same like

empirical sense of objectivity that

existed in the

west so it resulted in more Distortion

more weird stuff getting added in not

that the New Testament doesn't have

weird stuff added in but there's more of

it in nap

texts so I think I'm just going to move

on to next question and this is from

isog I'm not sure how to pronounce this

name it's it's not really a common name

I'm pretty sure isog I think and isog

says what do you think of the terava

Buddhist conflict with rohinga

Muslims and there's really not much of a

conflict going on anymore in Burma with

rohinga Muslims because most of them

were dri driven out into Bangladesh and

then after they were driven

out the you know certain governments and

uh not for-profit

organizations they uh there's like

pressuring the Burmese government to let them come back in again and resettle and the rohingyas didn't even want to come back they'd rather stay in refugee camps in Bangladesh then come back to Burma and take their chances with the military government so I mean there's not much of a conflict going on anymore between terraa Buddhist and Burma and rohinga Muslims not that I know of Unless somehow they they did come back but uh there is like the 969 movement in Burma led by Asin wethu or at least that used to be led by ashin wrau I never really was interested in it all that much but there are some some of

the most famous seatt in Burma like

thigo seato is an outspoken critic of

you know Muslim immigrants into Burma

you know Burma should be kept for the

for the Buddhists that kind of a thing

at least the ethnic Burmese Heartland of

Burma you know I mean so a lot of the

the ethnic groups on the the fringes you

know the geographical fringes of Burma

um you know they're Christians or

whatever largely due to uh missionaries

during British colonial times

um but the Burmese they are very

traditionalist and conservative with

regard to their religion they really

don't give a [__] about political

correctness so I mean the rohinga

Muslims were brought in by the British

to settle newly cleared areas for for

Farming and so the the Burmese don't

even really consider the ringas to be

like legitimate citizens because they

were just installed in Burma by the

colonialist

oppressor

so there are a lot of Burmese people and

it's it's understandable I suppose

because there's a lot of people like

this like in the west also who just do

not want their traditional culture to be

overwhelmed by people who may be

antagonistic to their traditional

culture and in Burma it's just

considered to be a trism just a kind of obvious fact that if youve got a small number of Muslims you know you got a few Muslims in the village they're perfectly fine they're good neighbors a lot a lot of the time the The Village butcher will be a Muslim simply because it's not considered to be immoral for a Muslim to kill whereas it is for a Buddhist obviously but once you get a certain critical mass they start becoming aggressively
intolerant
so well I mean they're just not politically correct enough to just you know sit by and cheer on the death of

their traditional culture and so to some

degree some of them are fighting back

but it's not so much a religious thing

you know it's not like I mean it's more

of a cultural thing and to some degree

it's a kind of xenophobia thing

xenophobia just being like distrust of

foreign ways and so

forth foreign people I guess to some

degree and we people in the West can

disapprove of that or whatever but the

burmes don't give a [__] whether we

disapprove or

not so I mean they have the right to

decide for their own country what

they're going to do right now they're

ruled by a military dictatorship I'm

pretty sure and I don't think the

military dictatorship is really keen on

resettling or importing lots of

Muslims or really any kind of any kind

of foreign migrants into

Burma and

that's they're a Sovereign Nation

supposedly although they're becoming

more and more just sort of like a

satellite of

China well the Chinese really aren't Pro

Muslim either so there's no problem

there I

guess and

uh yeah I guess I answered that question

so I'm moving on to the next one this is

from ruie

and ruie saysi wonder whether in the time of the Buddha there were many who after hearing a few sermons took off on their own and reached final Liberation and that's what the texts say I mean I don't I'm not exactly sure what ruie means here if he means hearing a few sermons and then taking off on their own without like converting to Buddhism sort of like sidarta in the Herman hes novel um you know he he heard a few sermons and he decided that he would is just going to do it on his own you know he's some some of us are just not really followers so you know the whole unquestioning obedience thing is just

doesn't work for for some of

us

so see so I'm not sure if ruy means that

just people who heard a few of a sermons

and then as Buddhists maybe like

Buddhist monks went off and meditated

and if you read and if I mean if that's

the Assumption then if we can trust the

text at all it happened a lot you know

it's just like the standard story you

got somebody who comes to the Buddha

talks with him the Buddha converts him

you know he gets a little bit of

teaching he goes off meditates

diligently in the forest and before long

he becomes

enlightened it may not have happened

nearly as much as it is claimed in the

texts I mean in the text you can have

you know thousands and thousands of

people all becoming enlightened

simultaneously

but um you know I'm I got no problem

with the idea that it did happen but

with regard to people who um heard a few

teachings of the Buddha you know they

met the Buddha in person were inspired

to go and practice but they didn't want

to be ordained as Buddhist monks and

they just went off as a

non-denominational

aesthetic and went off and meditated in

the forest and became Enlighten that

could have happened too probably was n

as common since probably the people that

were really moved and like converted

just became Buddhist

monks um I mean if if they weren't then

you'd have to have a certain kind of

character to really be moved and to

really like commit to what the Buddha

taught well at the same time not

becoming one of his

followers

so I'm not exactly sure which way ruy

was intending with this question whether

he was referring to monks or whether he

was referring to people that just heard

some sermons of the Buddha and then just

went off on their own kind of like a modern Westerner might do you know they just became eclectic you know they just combined some of the Buddhist teachings with some of mahavira's teachings and maybe threw in a little bit from maali gosala and you know some some bramis stuff you know theyd studied the upanishads a little bit and then they just went off and and with the this kind of eclectic combination of views or or something or maybe they just the Buddha was teaching no view you know like in the ATA waga and so they just considered it unnecessary to join any kind of you know any kind of tradition if you know it's like all you

got to do is just not believe

anything so I mean it's hard to say

exactly you can't really answer these

kind of questions with any kind of

certainty because I do not have the

Clairvoyance to look into ancient India

and see what was actually going on there

all we have is texts that are not

entirely reliable and some of the stuff

like if if they're talking about non-

Buddhists they might not even get

mentioned I can't recall any any stories

in the texts of a person coming and

listening to the Buddha and not

converting not becoming a monk and then

just going off and becoming a

enlightened anyway I mean according to

Orthodox tradition if you're not a a an

ordained monastic in in Buddhism if you

become enlightened you have to be

ordained very quickly afterwards or

you're going to die you're just going to

have a sudden

death

so yeah

I'm it's I'm not

sure I don't like I don't particularly

like getting questions that I really

can't answer very well well but it

sometimes does happen and it's already

happened a few times already in this one

video because sometimes people are

asking about hypotheticals or they're

asking you know what happened and you know there might be no records of it so it's like how do you know even if I had some kind of Clairvoyance I mean how do I know that that it's being accurate in this in this case you know I might be accidentally accidentally peeking into an alternative version of reality or something that doesn't apply to to us right here or something so I'm just going to move on next question this is from Romeo and uh Romeo is asking it's it's three questions that are all It Strike me as very similar so he says my questions pertain

to the fact that in the very near future AI will be replacing many of the aspects of life that people find meaningful like work art music relationships Etc so the first question is how do you think most people will react to the AI takeover and the seeming meaninglessness that will come with it and it seems to me that finding meaning in life is kind of like feeling Pride that pride is something that you're born with it's most people it's not that they have to rise up to some some level of prominence or success before they feel proud it's I mean if you're just a proud person to begin with you you can be proud of anything you can be proud of how many

beers you can drink without puking you

can be proud of how big your feet are

you can be proud of the number of women

you have dumped on it doesn't matter you

you'll come up if you've got this

tendency to Pride you're going to take

pride in something you're going to be

proud about

something and I think it's pretty much

the same way with finding meaning in

life that if you just have a tendency to

find meaning in life and pretty much

everybody does then you're gonna find it

somehow or other I mean it might be

something silly like you know getting

into immersive video games or you know

some sort of virtual reality stuff or um
just how getting a hobby getting a fish
tank maybe or or whatever it is building
model cars I don't know but I mean
relationships I assume AI will replace
relationships for a lot of people which
is not good for the human race because
you have to have like real people
getting together in order to make babies
and perpetuate the
species but I mean it's going to weed
out it's kind of the Misfits the
biological Misfits The evolutionary
Misfits so um yeah there might be a lot
of Mala you know people that just maybe
a lot of unemployment simply because AI
is going to be replacing a lot of people

in their

jobs so let's see here what is the

question again I sometimes I got to

reread the question just because I I've

talked so long that I've forgotten what

the question is how do you think most

people will read or react to the AI

takeover and the seeming meaninglessness

that will come with it I think a lot of

them will just follow along with

whatever they're told to follow along

with which is the way it seems like most

people in the world are you know it's

just they're told you know just follow

along with this and everything will be

fine and so just follow along with that

whether everything really will be fine

or not um there's some people are going

to just be in Despair and rebel which is

always the case any kind of change that

happens there's going to be some people

who don't like it and rebel against

it so yeah I'm not I'm not sure I mean

with regard to meaninglessness I mean

from my philosophical point of view

you're better off with

meaninglessness because meaning is some

SAR you know meaning is a kind of

illusion

so

um see how don't how do you think most

people will react to the AI

takeover yeah I think a lot of people

are just going to get immersed in

virtual reality kind of stuff and

uh see take up Hobbies maybe there's

going to be a certain reaction against

it so that people will actually spend

more money just to deal with an actual

human

than dealing with this

Ai and one thing I've noticed with

regard to technology like computer

technology is like whenever something

gets developed it gets it gets put out

there when it's still got all these bugs

in it so that nothing ever really runs

really

well it's like you know you got to have

the newest version which is still like a practically a prototype and there's all these glitches and so you can't just have a method that's all worked out from three years ago you got to have the newest version which is it's going to be like way more imperfect than the version before that in certain respects anyway but I don't know if that is actually helping to answer this question or not might just help some people to just not get sucked into the AI thing but I think if a corporation is going to save money by having you know AI um you know just you just talk to the AI when you're the drive-thru window which I think is already happening you know you're not

talking to a real human you're talking to this artificial intelligence which then records your order and then maybe just maybe an actual human will be involved in the process of cooking that order and serving it to you but yeah it's it's hard to say exactly what's going to happen it's not so much for me a matter of meaninglessness is a matter of I mean there's going to be a lot of unemployed people I think and so there might be have to be some way of finding busy work jobs that for for actual humans to do because otherwise we're we're kind of screwed it's it's just going to be you know everyone's

going to get this stipend like an allowance to live on because and then where's the money going to come from but with regard to finding meaning in life I think that people like I was saying earlier people that generally have a tendency to find meaning somehow somewhere and they'll come up with something it may be that their new meaning in life is just to protest against the meaninglessness or even to like have this this new philosophy of meaninglessness or some such you know that'll be their meaning in life that'll be you know their purpose is to just rail against the lack of purpose but people will find a way

somehow or another and I'm just going to move on to Roman 's next question CU as I say these are all interrelated very similar questions do you think it is possible for people to find meaning in their lives considering the seeming meaninglessness that will come with the AI takeover if so how and I think I've already answered

that do you think it is possible for people to find meaning in their lives

yeah of course it is it's of course it's possible I mean Dharma is not going to go anywhere I mean there's still that Christianity probably isn't going to go anywhere

so people are going to find meaning I

mean it's like a need for any

unenlightened

person to have meaning in their lives

and so I mean when it's a need like that

you're G to you're going to find

something

see yeah I guess I've already answered

that question I hope so anyway because

I'm moving on to the third one here can

dhama help people cope with the seeming

meaninglessness that will come with the

AI Tak over if so how so I've already

partially answered this question and

that as I already said dh's not going

anywhere you know AI is not going to

replace dham probably at least not for

everybody it may be that you have like
you know AI Bots that are you know
answering spiritual questions and so
forth uh whether they'll have any actual
wisdom or not I don't know but uh also I
mean it will help some people who are
more advanced
in that DH like or the archaic Buddhism
like in Thea waga the Buddha is is
saying I mean meaning is the problem you
know you don't want meaning you know
it's like meaning is samsara meaning is
what keeps you trapped in samsara and so
you know some people will cling to like
a a lower level of dhama you know a more
kind of a Normy level of dhamma as their

meaning the meaning that they need to to to you know get through life and then more advanced people may actually embrace meaninglessness they might they might do it more easily since you know everything is becoming apparently more and more meaningless due to AI so then they'll like embrace the the early teachings of the yo wagas at least a few people probably will and where it's saying you know it's like don't have meaning meaning is not good for you anyway so yeah it might be like a surgence of existentialism or something but with regard to the actual way the AI is going to

manifest in in

society I mean I really can't I really

can't predict that other than that you

know there's a lot of jobs like Romeo is

saying here a lot of jobs are going to

be phased out because humans are going

to be replaced by machines but that's

been going on for a long time you know

it's like John Henry against the the

steam drill you know it's the people

have been protesting that you know just

think of all the poor uh like the

blacksmiths or what what are the ones

har no faers the ones that shoed horses

you know they all lost their jobs

because the invention of cars and so

forth and uh I mean it's it's just going to keep happening I mean so long as technology keeps developing there's going to be like new jobs for people to do which may not be predictable at present and then there's going to be older jobs to get phased out I mean The Chariot makers are really they're really they've really hit hard times because I mean the demand for chariots is so low nowadays so we're just G to have to wait and see I guess that's the best attitude especially from a Buddhist point of view it's like don't worry about the future especially if the future is uncertain which It generally is you just wait and

see what

happens so I'm willing to do that and

I'm going to move on the next question

this is from dhama river and dhama river

says I recently heard a quote by Bhutan

Buddhist monk Zar K rimpoche I will

paste it here exactly as he said it it

had a big impact on me because lately I

felt that I had stopped making progress

with my meditation practice and I find

myself sitting on the cushion wasting my

time with thoughts running wild and the

mind is uninterested and unengaged I can

relate to that could you please read it

out loud and then provide your

perspective on it thank you and then he

has beginning of quote so this this next

is going to be from

Zar K

Roch beginning of quote wisdom is the

most important all the others are

secondary do you understand to see the

truth is the most important morality

discipline even meditation even

so-called meditation as precious as it

sounds if your meditation is not making

you see the truth you are basically

rotting your butt do you understand

sitting on something it's useless okay

maybe it's going to relax you a little

bit it may sort of make you calm down a

little bit so what if you don't see the

truth a little bit of calm that you can

achieve in many ways to see the truth is always so important end of quote and completely agree with this I it's like the whole point is to know reality that's wisdom is the highest the highest virtue in Buddhism you know it's like you have you have to have good CA good morality which allows you to have good concentration which then allows you to have wisdom so wisdom is like the goal you don't become enlightened without perfecting your wisdom and in this case the perfecting your wisdom just means getting down to zero delusion regardless of any you know philosophical framework that you might

be dealing with you have to get down to zero delusion and I mean that's that's the goal I mean that's really number one so yeah I mean it is more important than morality or discipline or meditation because the whole point of morality discipline and meditation is to get you to wisdom I mean that's that's the whole point you know we're we're wallowing in delusion and unreality and so we're supposed to free ourselves from that we're supposed to be liberated from that we liberate ourselves from unwisdom so yeah I would I would agree with the rimpoche the venerable the venerable one and so I'm just going to move on to the

next

question this is from Jack and Jack says

my question is about taming the Mind

tying it down to a pole like a wild

animal can you just elaborate on this

where does it come from in the teachings

Etc and I actually looked briefly for

the the like what Su this simile is in

there is a simile with regard to

mindfulness of breathing not the 16

steps of mindfulness of breathing but

just mindfulness of breathing

and the simile is you're taming an

animal by kind of T tethering it to a

pole and the pole

represents the breath the animal the

wild animal is your undisciplined mind and the tether is mindfulness it's like whenever the animal tries to get away this tether will keep it from getting away from the pole until finally the animal will stop struggling against this tether and just stay near the pole of its own accord so it's like mindfulness of breathing if your mind starts wandering away from the breath with mindfulness you bring it back to to the breath bre again and you just keep doing that and doing that and doing that until your mind just naturally stays with the breath and so you have domesticated tamed your mind by using mindfulness of breathing and I don't remember what suta

it's in and I'm pretty sure it's not in

the majaya because I looked in the

majaya and I just did not see it in

bod's like index of similes it wasn't

wasn't in the index of similes at least

it wasn't in there with regard to

teaming animals or tying them to poles

or any such

thing but it is a

sua um using the simile of an animal

Tethered to a pole as a simile for how

you tame your own mind through using the

the the Rope of mindfulness to keep it

on the breath the breath is the

pole so I suppose I successfully

answered that one so I'm going to move

on to the next question which is from
trasis and trasis says I am using my
three questions here on this one qu
because I want a little deeper analysis
I know this is Buddhist Marine Channel I
don't know how the Marine gets in there
I know this is Buddhist Marine Channel
but could you please say something more
about your interpretation of the letter
of James you probably may want to read
it again after all this time and
actually I did before I did this video
because it's only like four pages long
it's a short little chapter in the New
Testament that probably a lot of
Christians are unaware of because it
really doesn't get a whole lot of

press partly because as I said earlier James pretty much got edited out of the Bible and his his dominant role in early Christianity um this kind of got I don't know memory hold or something but it turns out I do have a Bible it's a good one it's this one right here it's a Catholic Bible I think due to the the maltes cross down there and also there's like some little Latin inscription in here from uh somebody yeah I won't try to find the Latin inscription I guess oh yeah wait the impr premature yeah and the censor dep depuis censor deparis is the Reverend Kenneth H

Shan

but this is a this is a good copy of the Bible a good edition of The Bible because it's got footnotes it's got Maps it's got alternative renderings you know it's like there's like the scene I think it's in John where the woman is taken in adultery and then Jesus says you know let he who is without the first sin who is without sin cast the first stone that there's a footnote saying that in some early manuscripts this is found in Luke and not in John or there's actually a a footnote not um when it's talking about Mary being a virgin you know there's like the prophecy in the Old Testament of a virgin will give birth to a son and

his name will be Emanuel which means God is with us it's it points out that the the Hebrew word the original Hebrew it doesn't mean virgin it just means a young woman it just means a young woman will give birth to a son and his name will be Emanuel and it was the uh the early Christians who really were not adapted Hebrew were relying on a Greek translation called the septu aent which mistranslated that word and they translated it as virgin when really it didn't even mean virgin and so Jesus's mother got turned into a virgin just because of a mistranslation of of a a passage in the

Old

Testament but the general Epistle of

James um yeah I James was very wise I

think he was wiser than St Paul and like

I was saying he was the leader of

Christianity after Jesus was crucified

assuming of course that Jesus ever

existed there's always going to be

people out there saying you are so

gullible you think that Jesus actually

existed you think that there is a actual

moon landing you think that the Earth is

a

sphere but just for the sake of argument

just hypothetically let's assume that

Jesus really did exist and he had a

brother named James

who was his successor as leader of the church in Jerusalem especially and this is apparently a letter from him and it's most of it is just like basic morality some of it I read in a Bible commentary wants that some of it is kind of making jibes at St Paul because as I mentioned earlier James and Paul did not see eye to eye so you know he's talking about um you know faith alone is not good enough because Paul was really into the the faith you know just your um Redemption through faith kind of a thing whereas James is saying you know faith without works is dead but he did have some

wisdom and I what I did mention I think
one reason why trasis is was asking
about this is because I was saying that
James probably would have been a good
Buddhist he had some wisdom and there is
some like quasi Buddhism that you can
find in the general Epistle of James for
example let's see
here let's see where is it okay where do
all the fights and quarrels among you
come from they come from your desires
for pleasure which are constantly
fighting within you you want things but
you cannot have them so you are ready to
kill you strongly desire things but you
cannot get them so you quarrel and fight
you do not have what you want because

you do not ask God for it and when you ask you do not receive it because your motives are bad you ask for things to use for your own

Pleasures you know it's essentially all the problems in the world are caused by desire all the suffering is caused by desire which is second Noble

truth but he does have some stuff in here that it's some of the my favorite teachings of Christianity are found in the the general Epistle of James like this part now listen to me you that say tomorrow or today or tomorrow we will travel to a certain city where we will we will stay a year and go into business

and make a lot of money you don't even know what your life tomorrow will be you're like a puff of smoke which appears for a moment and then disappears what you should say is this if the Lord is willing we will live and do this or that but now you are proud and you boast all such boasting is wrong and that reminds me a lot of like aan cha where he's talking about you know everything is unsure it's all unsure and so I mean this this one teaching in the New Testament that's found in the general Epistle of James is something that I've pretty much taken to heart you know I'll say God willing or or U inshah you know yeah I'm not just

going to say I'll do it so you know I'll

do it inshah I'll do it God willing I'll

do it if you know you know if I don't

die first and nothing prevents me from

doing it because it it does seem kind of

strange that people will say for sure

they're going to do something in the

future when really it's uncertain you

really can't know for

sure also let's see here there's another

one

one

well yeah there's there was another good

good one in here but now I don't see

it okay that's good enough so I mean

most of it is just sort of basic

fundamental morality you know just basic wisdom for the common person who wants to improve their life and live a better life and it's of course it's within sort of like a a Hebrew very early Christian context but there is a lot of wisdom in it and uh it is one of the wisest parts of the entire Bible in my opinion

so let's see what is the question here I could you please say something more about your interpretation of the letter of James okay I think I just did that so I'm going to move on to the next question this is from Don Fades and Don Fades says if the dam auta is considered to be

the Buddha's first sermon where does the ATA waga fit into that timeline pre or post please would you provide some clarity on this and it is true that according to tradition the dhamaka patan aluta was the Buddha's first discourse after his Enlightenment to the five athetics you know if you ever see a picture of the Buddha and there's like five monks sitting on the ground in front of him listening listening to him then that is symbolic of the Buddhist first sermon and it is kind of interesting that the poly scholar KR Norman who translates for the polych society or at least did uh years ago I

don't know if he's still alive and kicking now but um he points out that the damaka nuta is somewhat anachronistic it assumes that the hearers are already familiar with certain basic doctrines of Buddhism and so it may be that it is like a distorted garbled version of the Buddhist first sermon if it isn't just somehow somebody just said this sermon which is dealing with basic dhama you know sort of like an intro to the four noble truths and the middle path or at least one middle path one of many middle paths that this must be his first sermon or you know it may be that um just it got distorted over time for the reasons that I've

already discussed in response to se

action cpad

Zona

so it could be

that um it is like a garbled or

distorted version of the Buddhist first

sermon but as it exists today it doesn't

represent as archaic of of a Buddhist

teaching as for example the teachings of

the ataka waga in the sutata which I

consider to be the largest fragment of

truly archaic Buddhism still in

existence at least that we know of there

may be something on an inscription

buried under the ground in in India

somewhere that we don't know

about so personally it may be that the Buddha in his first sermon um did address the four noble truths maybe without the the fourth Noble Truth being an eight-fold path it may have just been that there is a path and um like the middle path um between extremes you may have addressed that also but in the way in its elaborated form as it exists today it's probably got some anachronisms and some changes in it and so it may be the Buddhist first sermon was something along the lines of the damaka batuta but nevertheless regardless of that regardless of the exact chronology of that the AA waga is

clearly pre- Orthodox very archaic very early Buddhism that at the very least you could say it was an advanced teaching taught to his Advanced disciples very early on in his career but again it's it's hard to say exactly what the situation is because we do not have the Divine eye to look back into the past and see exactly what the chronology of everything is and and what the Buddha did and didn't say and when he did or didn't say it

um so we can just make educated guesses so I'm just going to move on to Don Fade's next question which is what

is Mara's deal what benefits can be possibly what benefits can possibly get from all his Relentless tempting activities and leading beings astray and I mean Mara he's the cosmic bad guy he's the he's the supernatural villain in Buddhism you know he's like the Buddhist devil although there are some significant differences between Mara and Satan um but I mean I've never really seen a need for a cosmic bad guy we seem to do a good enough job of like I don't know messing ourselves up you know it's all our own Karma the the cosmic bad guy isn't really necessary in that regard he can't do anything to us that it isn't

our Karma to have done to

us um and what benefits does he possibly

get I think the

traditional answer to that is that I

mean he's sort of like a jealous God and

he doesn't want anyone escaping from his

realm and his realm is samsara so that's

one difference between him and Satan

in that Mara is like essentially the god

of samsara at least in a symbolic level

he's the god of at least the lower

levels of

samsar so he doesn't want anyone like

escaping from his power because you know

he's power hungry he wants to control as

many beings as possible and apparently

an infinite number just isn't enough to satisfy him

um but I mean I I have had this idea that if there really was a Satan or there really was a Mara that they would be atheists I mean Satan would be an atheist you know he would he would have this worked out in his head that um you know there is that this God that there is no highest God that transcends you know everything you know he might just have like this this enemy God like you know the the Old Testament yah or something

but I think that Mara or I mean they would be completely

unspiritual and so you know they'd be like a smug a smug atheist on the internet who just snear at people that don't believe the same as them who still believe in God or whatever and so there might be some spite involved in that although I mean with my best guess is that there is no official Cosmic bad guy you know you you may have have malevolent wrathful like higher beings you know you may have malevolent Gods small G Gods but I don't think it's going to be like their official job to try to keep people from becoming enlightened because that's really what he's doing that's

what Mara's deal is it's

it's it's not like he's trying to get

people to go to hell like Satan does you

know it's not like he's trying to keep

people out of Heaven if he can't get you

to be bad he'll get you to be good

because either way you're still stuck in

samsara because the heaven Realms are

still samsaric they're still in samsara

nibana is off the scale so that's like

Beyond his control and so he doesn't

want anyone going Beyond his control it

could be even kind of a jealousy thing

it may be that he just knows he's he's

not going to get it so he doesn't want

anyone else to get it either you know

kind of a dog in the manger kind of

attitude just arguing for the sake of argument that Mora actually exists so let's see what benefits can possibly get from all his Relentless tempting activities and leading beings astray just the satisfaction of I mean if he really is malevolent then it's the satisfaction of just [__] with people you know messing them up or you know it could be again like the the jealousy issue of he doesn't want anyone escaping his grasp or that he doesn't want people attaining what he can't begin to comprehend you know it's like the gods themselves don't know what the Buddha's mind is is like resting upon when he's

in deep meditation you know it's like

even gods that can read minds it's like

they just get to this void when they try

to read the Buddha's mind you know is

he's just like Infinite Space or

something and it may be that for

whatever reason Mara just resents the

very idea of that you know it's just

like it's like it demeans his dignity to

have people wiser than him or escaping

from his realm or

whatever so I think I'm just gonna move

on to Don Fades his next

question and I'm looking again just to

make sure we really are recording and we

seem to be so yeah and we've got we got

light Distortion here just a second I

got light shining in my face

that should be better a little bit nope

that's weird what what is that oh it's

it's like this little crack like where

the where the strings go through the the

blind that leaves like this little crack

and that's where the light's coming

through so oh

well we'll just have to put up with it I

guess so anyways Don F's third question

what kind of booze do you think people

were drinking back in Ancient India I

would imagine imagine social or

occasional drinking wasn't really a

thing back then like you would either

not drink at all or you would be one of

the village

drunkards well like for example when

it's discussing the fifth precept which

is Sur Maria it's talking about no no

consumption of surra Maria and this

surra if I remember correctly is defined

as alcoholic beverages made of grain and

Maria would be alcoholic beverages made

from other things like fruit so that

would be like wine so it would be sort

of like beer and wine so apparently it

did

exist um that there's more than one kind

although I would guess I mean just based

on like Burma you know I lived in Burma

which has flora and fauna and climate

and everything and even a lot of like

just the way people live their lives

similar to ancient India or at least

ancient Gangi Valley

the main booze of

choice every culture seems to have

it is TDY which is like fermented Palm

sap like from a a ttty palm which is

also called a sugar Palm it looks kind

of like a palm Ira it's got like fan

like leaves like this which is how palm

trees got their name I guess and also

coconut palms which have more a longer

frer kind of of leaves um it's it's sort

of like maple syrup and Maple syrup you

got to boil it down it's very watery

when it first comes out of the tree and

it's the same way with palm trees it's

this very watery sweet sap and it starts

to ferment pretty

quickly so they just drink it's tan GA

it's called it's bitter bitter Palm

water and uh tan Joe is sweet Palm water

which I used to drink as a monk you know

it's it's kind of like a maple flavored

beverage that you can drink which

is Palm sap watery Palm sap so I would

assume that there was a lot of that

getting drunk back then if the

cultivation of like palm sugar and palm

sap was a thing in the Gangi Valley in

the Budd Buddhist time but I mean it's

talking in the in the ancient

texts about you know fermented grain and

fermented fruits and fermented leaves
and this kind of stuff so I'm sure they
experimented a lot with that it I assume
that the the Indo Arian Invaders were
they were drinking when they got there
it's like um you know they probably were
smoking cannabis and drinking alcohol
and taking certain other drugs even
before they they got into India you know
the the the Indo
Arians so you know they were sort of
like uh cians when they first invaded a
little bit like cians anyway
so yeah I mean it would I mean it
wouldn't be any kind of hard liquor I'm
pretty sure that distillation hadn't

been invented yet but various kinds of

like fermented beverages grain maybe

some kind of mead uh and also the the

fermented ttty or or like the watery

Palm sap

stuff um and it probably would be a

little more common than Don Fades would

like to suppose because of course an

ancient India not everybody was saintly

saintly people are the minority pretty

much everywhere you

go so I mean they wouldn't have bothered

to make a rule against it if it wasn't a

thing that was happening in

society and so I'm just going to move on

to the next question this is from game

fap and game fap says can artificial

intelligence reach

Enlightenment and the the jury is still

out on that it's we're just going to

have to wait and see I guess

I don't personally I don't see why

not that I mean if you can

have intelligence based I mean in this

version of reality this version of

samsara you've got intelligence based on

a gooey blob of meat with neurons in it

I mean why why would that have any kind

of Monopoly on sentience and wisdom when

you might be able to have like a replica

of that brain programmed into a computer

and something similar going on in the

computer that's possible it seems to me

I don't see any reason why it should be impossible it may be that people just won't ever get smart enough or fool hearty enough to program a sentient computer but I don't see why it would necessarily be impossible that you could have rebirth linking Consciousness appearing in a computer that is like fertile ground for a complex mental processes you know in the way that a human brain is and one of my favorite science fiction authors is uh why am I why am I drawing a blank he wrote The Long Afternoon of Earth man that is weird he's one of my favorite science fiction authors anyway one of his his favorite themes in his

stories is religions based on on omniscient computers so it's not just enlightened computers it's omniscient computers it's like you you get it to a certain critical mass of complexity and like um recursive self-improvement and then it just like hits this traction and just takes off and becomes essentially enlightened and people would have one of these computers they might carry them around on on like a backpack or just have them set up on an altar in their house they go to the the omniscient computer with with all their problems and so forth um but then again I talked to a

Burmese monk who was an Abid dama scholar I think I was writing a blog post about this issue at one point and I asked him if he thought it was possible for a computer to become conscious not just enlight not I mean not necessarily as far as enlightened even but even for it to become sentient and he just flatly said no that would be impossible he was very dogmatic Abid dama scholar and somewhere in the Abid dama it says you have to have like Kama jupa or something that that this um like Karma born matter that that the Consciousness has to arise into or something so uh personally my best answer is I don't see how it would be impossible in

theory um but some other people I think there's at least one person on the Discord server who also considers it to be just a ludicrous idea that you could have sentience in a machine but why the brain isn't just a kind of wet gooey machine I don't know so I'm just going to move on next question this is from yugao yugao starts with hello how are you and I won't consider this to be one of the questions I guess so I'm as fine as could be expected for someone who recently became unemployed and is out looking for a new source of money to pay the

bills at least I still have this job

doesn't pay very well but I'm not doing

it for

money so yeah I'm healthy I'm doing all

right so that one that one won't count

so you Go's first question is why do

people exaggerate

things and one way they exaggerate one

reason why they exaggerate things is um

just to tell a better story or but a

more important reason why they

exaggerate things is it makes it easier

to justify their position you know if

they like build up their position more

than it really

is so you know they get mad about

something it's like you've done this 50

times already and it might be like three

times you know it's like it's it's just

a way of

justifying their position

in a

sense it's kind of bolstering their own

position I assume that would be the main

reason for

exaggeration and I mean it's it's easier

to do than just flat out lying you know

at least it's based in reality you know

it's sort of like taking liberties with

reality to some degree but at least

you're not just making up a bunch of

total

[__] so people that are averse to

lying maybe might still take a little

recourse in

exaggeration mainly just to support

their own position but also sometimes in

certain cases just to tell a funnier

story or you know a more con you know a

more entertaining story or you know a

more powerful story or something like

that so I'm just going to move on to

yuga's next question do you think that

the New Testament is just people doing

exaggeration of some events like how

gospels are becoming more and more

unbelievable

and I mean certainly there's

exaggeration in just about every

religious text there Buddhist texts have

got exaggerations I'm sure you know like when some Buddha in the past gave a gave a a dhama sermon and you know a zillian gajillion people all become enlightened simultaneously you can find just these huge numbers of people becoming enlightened the Buddha's retinue is you know thousands of monks and in those days I mean how are you going to feed thousands amongst they couldn't even gather their own food or in the commentaries it says that the city of Sati had a population of something like I it was just an outrageous number it was like 70 million people with most of them being Buddhist Aras at least soapas

even though historically salti wasn't
even a stronghold of Buddhist I think it
was like the aicas or something really
that was like a a hub for the aicas
but I mean there's no way you could have
70 million people living in an ancient
city they just did not have the the
infrastructure the way of getting food
in and waste out for 70 million
people so do I think that the New
Testament is just people doing
exaggeration of some of I don't think
it's just that I assume that there is
some factual statements in the New
Testament I think there's probably a lot
of the sayings of Jesus not most of them
but some of the sayings attributed to

Jesus are really saying of Jesus um I don't know why they would exaggerate certain things like his crucifixion for example um I think some of it's beyond exaggeration I think some of what's in the New Testament and the Bible in general is just made up like just doctoring the the life of Jesus of Nazareth so that it fits the Old Testament Prophecies of the Messiah you know like Mary being a virgin that was even a mistake based on a mistranslation of the Hebrew Bible into Greek Jesus being born in Bethlehem he had to be born in Bethlehem because one of the the Old Testament prophets says the Messiah

is going to be born in the city of Bethlehem so you had the followers of Jesus who knew that he came from Nazareth having to come up with some story of how Jesus was born in Bethlehem and they came up with two entirely different stories Matthew and Luke come up with two entirely different stories explaining how Jesus was born in Bethlehem in one version I don't remember whether it's Luke or or Matthew the implication is that he was he and his family you know his mother and father and him as a as a baby were I mean he was born in Bethlehem in their own house presumably but then King Herod had this decree that all baby boys were

going to be massacred and so they ran away to Egypt and then when they moved back after King Herod died they still weren't sure about King herod's son so they moved to Nazareth and then in the other version it was they they apparently started off in Nazareth and then they had to go to Bethlehem for the census because of some decree of Augustus Caesar and there wasn't that was that's the version where there was no room at the end and he had to be born in a manger and all that and then they just went back to Bethlehem there's or went back to Nazareth there's no mention at all of them fleeing to to Egypt for

for

years

so there is some exaggeration in the New Testament there is just some objective statements of fact there's some garbled attempts at statements of fact there's opinion like in the the letters of of Paul for example lots of opinion they're just some madeup

stuff so this just it's just a a a big accumulation of all this different stuff and this the same is true of of Buddhist texts

also so let's see here do I think that the New Testament is just people doing exaggeration of some events I don't think it's just that there is some

exaggeration in there but that's not that's not all there is and how the gospels are becoming more and more unbelievable I don't know I don't know exactly what this means that the gospels are becoming more and more unbelievable I mean like people are just believing them less because they're becoming less Christian or because some of the statements in the in the New Testament are becoming like more debunked by history or or science or whatever um yeah I'm not exactly sure what this second part means the gospels are becoming more and more unbelievable that's either a cultural thing or like a

scientific advancement thing or

something but I think um I answer the

the actual question so that's good

enough I think and so I'm going to move

on to yuga's next question which is did

our Buddha predict and say who will be

future one just like past did the same

for

him

um that also is I mean it's not found in

the earliest texts this whole idea of a

succession of Buddhas where any Buddha

who is a genuine

bodh in Sanskrit

possibly mistranslated as buddhis

satva that in order to become a real

buddhis sat you have to receive what in

burmes is called a bate which means uh some Buddha some fully enlightened Buddha has to prophesy in your case that you're going to become a Buddha in some future age you know zillion gajillion eons from now um and I'm skeptical that that goes all the way back to the original Buddha that's a kind of Mythology that Buddhists accept not all Buddhists a lot of Buddhists so like the the Buddha before our godma Buddha was kasapa Buddha and the next Buddha after our our Buddha godma Buddha is going to be Matea or in Sanskrit mraa Buddha and there's already been lots of

people claiming to be mraa Buddha including elron hubard at least by his followers I don't know if he himself claimed to be mraa Buddha but some of his followers were strongly implying that Elon Hub the the founder of Scientology was mitraa Buddha but according to the tradition a Buddha cannot arise when you still got Buddhism from a previous Buddha what has to happen is Buddhism has to completely die out become extinct and then another Buddha will arise who who comes up with dham on his own he doesn't have a teacher teaching him this stuff it's just through his own insight and wisdom and genius you know he gets

Dharma and then he starts Buddhism going

again he starts Dharma again he gets the

wheel

rolling which is why the the the

Buddha's first sermon is called the

damaka pat which is damaka is damel

patana is rolling so he started the

wheel rolling with that first sermon

that's when Buddhism began

so did our Buddha predict and say who

will be a future one just like past did

the same according to tradition you know

he did talk about Mata Buddha I think um

I haven't heard of any Bates you know

any like some Brahman comes up to him

and then the Buddha prophesies you know

in some future world Eon you're going to be a Buddha called such and such and give some details of that um I'm just I am skeptical that's I mean this was a later development of like the apotheosis of the Buddha and then you wind up with this whole Pantheon of Buddhas that I really don't think that that was an original feature of archaic Buddhism I think it was added later so I'm just going to move on this question this is from scolin or schuline and scolin or skaden says would you kindly give a disc course on the three venoms of the pharmcy and then he's got uh his his

characteristic bullet points one is the blue pill I find this meme is often misunderstood a lot of people believe everyone is genuinely asleep two is the red pill I find that this meme is almost completely misunderstood I don't think I've heard anyone other than my Guru identify it as samsaric and three is the black pill I find this meme is the irrational and far from leading to liberating Insight maybe akin to the death of knowledge which was not ignorance but ignorance of ignorance and why he doesn't include the white pill I don't know maybe it's like the three question limit but you of course you

also have the white

pill and so I mean the blue pill and the

red pill that's that's the two original

pills and they come from the movie The

Matrix I'm pretty sure like Morpheus

holds out two pills a red pill and a

blue pill he offers them to Neo and says

you know you take the blue pill and

you're just going to essentially just go

back to sleep you're G to just go back

right into samsar you're GNA forget all

about anything beyond you know the

Matrix you know you're just going to

become you know a good boy in The Matrix

and just live the rest of your life you

know sleepwalking essentially in a dream

state or the red pill you take the red

pill pill you're going to get out of the Matrix so let's see my discourse on the three venoms of the phraisy well it's going to be four because you have to include the white pill also if you're going to include the black pill but the two first ones blue pill and red pill the blue pill that's just normies who essentially just want to believe what they're told they want to believe that all this is reality this is the only reality there is or at least it's the highest one and you know they're just in in political parlament the blue pill people generally are the ones who believe the mainstream media you know

they just follow along like

sheep whereas the red pill are the

people who are waking up you know

they're not enlightened necessarily

although in the movie Neo symbolically

became enlightened after at the end

after he died and was essentially reborn

due to the faith and love of his woman

Trinity so the red pill um it's not

necessarily Enlightenment but it's like

you're starting to see through the

illusion you're starting to see that

this is not reality or especially in a

political context what the mainstream

media is telling you what the

politicians are telling you is not

reality

so I mean red pill obviously the implication is red pill is far superior to blue pill blue pill is a is an indoctrinated Normy that is clueless with regard to reality they just believe what they're told red pill at least you're waking up you may not be fully awake yet but at least You' you've got this idea that this isn't reality or you know what the projected reality from the The Establishment that that is not reality then uh might as well put the the black pill in there black pill is next on the list and black pill is just like cynicism and giving up so it's I mean in a way it's it could be just as

bad as the blue

pill the blue pill I mean you

still still may have some hope but then

again black pillars they may become so

depressed from their own black Piller

that they're just going to finally take

a different pill than that but black

pill really is just you know we're all

[__] it doesn't matter I give

up and then the white pill is I mean

it's it's like extreme pessimism and

then the white pill is optimism you know

it's like uh Dr Turley our Patriot

Professor who helps us to think better

so we can feel better in these crazy and

turbulent times and he's just totally

upbeat you know totally optimistic and

then when things don't go the way he is saying you know we're crushing it and then and then we lose or whatever you know like in 2020 you know he's just indignant and pissed off for a week or two and then next thing you know he's all you know we're we're crushing it again so the white pill is probably better than the black pill optimism is probably better than pessimism and that at least you haven't given up hope you haven't given up yet because really in life the only Surefire way of failing is to quit that's the only the only Sure Fire way of just failure is just give

up and that's one reason why certain ancient civilizations like the early Romans they wound up Conquering the Western world because I mean you read some of their early history it didn't matter what happened to them they just absolutely refused to give up you know there was like Hannibal has like conquered most of Italy he's got most of Italy rebelling against the city of Rome and the Romans just won't give up they they just would not stop they'd send Legion after Legion some of those Legions like at K would just be wiped out they just recruit more people and just keep fighting they just would not stop so I mean that's one of your best

chances at Enlightenment I mean I mean there's I'm sure a lot of people who watch this have a dim view of Winston Churchill but one of his famous sayings is and I'm not g to it's not going to be an exact quote but it was along the lines of you know success is the result of going from failure to failure with no loss of enthusiasm so because sooner or later I mean if you just refuse to give up you know the implication is sooner or later maybe even just from random chance or like your opponent messing up worse than you you're just going to wind up being successful so I don't know if being red

pilled is necessarily a venom getting

back to scho of's uh original question

here would you kindly give a discourse

on the three venoms of the pharmoc crcy

and I mean the red pill is probably the

healthiest pill to take at least going

with the original symbolism of what the

red pill implied because the red pill

you're on the path to Enlightenment you

know you're on the path of dhama or or

you've begun to wake

up so I'm just going to move on to the

next question this is from Wilson and

whenever I see this name Wilson I always

think of that Tom Hanks movie about the

what was it a a soccer ball or a

volleyball named

Wilson anyways Wilson says you've done a compare contrast of Buddhism with Hinduism and Christianity can you do one with Judaism and Islam so I assume

um he wants me to do one comparing and contrasting Buddhism with Judaism and buddh Buddhism with Islam or does he want me to compare and contrast Judaism on the one hand and Islam on the other hand because he says can you do one but that's one each

maybe sometimes I mean when you ask questions you should uh make sure that the meaning is clear if it's ambiguous sometimes I can get

confused so I mean I have written a blog post on my blog which is still still up I think you can find it in the URL links below this video um at least the blog itself you might have to do some searching cuz it's it's an old blog post just comparing Judaism and Islam it's like which one is more dangerous for Western Civilization that's about the the most of a compare contrast I've done with Judaism versus Islam you know which which is which is better which is a worse kind of a thing um but with regard to videos uh I did do some videos with uh comparing Buddhism Hinduism and Buddhism

and Christian also we did one Buddhism

and Atheism with aan

pun oh and Brian Alis was my favorite

science fiction author that uh I was

having the the mental block with regard

to several minutes

ago but um yeah it was Brian Rue and aan

puno Damo and I were doing these little

discussion videos and uh then because of

Brian ru's reputation some of ajan pun's

um supporters were just vehemently

protesting against him doing videos and

so he decided he didn't want to die on

that hill so you know that wasn't going

to be a battle he was willing to die for

so he just kind of backed out of these

videos um I did hear from him that maybe

this coming winter he might be willing

to do some more not with Brian probably

but at least he and I could do videos

about um whatever whatever topics some

Buddhism oriented

topics with regard to Judaism and

Islam there's really not a whole well I

mean you could compare Buddhism with

Islam or Buddhism with Judaism

too but uh it seems like the differences

to anyone who knows about both would be

fairly

clear um

yeah so I mean it's possible but uh I

mean it might be more realistic if I

just uh did a little video just talking

about them although I might get in
trouble for it because since I'm not a
Jew or a Muslim then I really do not
have an extremely high opinion of either
system also uh I do have
a I do have a a blog post that you can
look up on the blog explaining why many
Buddhists have such a low opinion of
Muslims and this kind of touches on the
whole thing about the Muslims in Burma
because it was Muslims who exterminated
Buddhism in India I mean Buddhism may
have been kind of on a shiky foundation
even before the Muslim Turks invaded But
I mean they were just exterminated it
was

genocide so I I did write a relatively Long blog post about that including lots of long quotes from the Muslims themselves bragging about just wiping putting Buddhist to the sword and so forth in the name of Allah the benevolent the merciful so I'm just going to move on to Wilson's second question here have you read the origin of Consciousness in the breakdown of the bamal Mind by Julian Janes if so I'd love your take or any Buddhist take on it well well I haven't read the book I've read about it and a friend of mine named Otto excelsor has read it and he will mention this book by Julian James the theory of Julian Janes

in just about any video we do together

you know he'll have some some

convenient like I don't want to say

excuse but some convenient opportunity

to mention Julian Janes in this theory

of the of the bical

mind and so I know a little bit about

this theory of Julian James which is

that before the Bronze Age collaps in

ancient times like home like you know

when the Trojan War was fought that'd be

towards the end of this period that

people had a bamal mind they had it was

almost like schizophrenia their mind was

like the two hemispheres of their brain

weren't really communicating very well

and so they would consider thoughts to be coming from outside of them and that's actually a teaching of early Buddhism too that that thoughts Damas or mental States they are considered to be just like a a sensory stimulus like coming from outside your mind somehow you know it's just sort of like a a visual image you have the visual image then You' got the eye and you've got eye Consciousness and you got the contact of the three and then that creates visual Consciousness and in Buddhism the thought you've got you know the mind base you've got the thought and then you've got the Mind Consciousness and the contact of these three causes

you know mental Consciousness to arise

um so anyways getting back to Julian

James though you know he had this idea

that people kind of believed in like

animism and like polytheistic Gods

partly because they considered their own

thoughts to be implanted into their mind

by these other beings and it just seemed

to them that that's what was happening

and if you read old texts you know like

Homer and so forth it really does seem

that you know that's the people had this

kind of

idea um I'm kind of skeptical of it and

and the whole idea with regard to the

collapse of the Bronze Age

collapse which was like a bigger cataclysm than the collapse of the Roman Empire it was like almost all of Western Civilization collapsed somewhere around 1200 BC if I remember correctly just almost all of it there was Egypt kind of just shrank down to this little nucleus in Egypt he had this Empire before that and also the Hittites got wiped out almost every town city and Village on the Eastern Mediterranean got wiped out um Assyria I think also shrank way down into like this little State and that's when the semites kind of exploded because they were like aggressive Nomads that could survive this kind of thing better than sedentary people living in

cities and that's that's kind of how the
the near East kind of became
Semitic so let's see there's I also read
an like a an alternative Theory which is
generally what I think would be more
likely to be true in that it's almost
the opposite of this theory of the bamal
Mind by Julian James I can't remember
who came up with the idea but he was
saying that now we've got a bamal mind
we've got our mind is less Unified than
it was in very very ancient
times that I mean it just kind of seems
that way to me that people had a more
unified mind in ancient times although
there is the evidence of people thinking

you know their own dreams and even their own thoughts are just like implanted into them it's like they're hearing a voice in their head when it's really just their own mind thinking but to them it's like this voice of a God or something inside their head but that might just be a cultural thing rather than any kind of neurophysiological thing going on with their brain and anyways the the collapse of the the the Bronze Age according to Julian Janes was it was just becoming untenable that this byic cameal split mind that people had it just it couldn't keep up you know it couldn't cope with

technological and cultural progress and so there was just this it was like a mass psychological collapse of of Western civilization and then this new kind of mind arose after that and I'm kind of skeptical I mean I can't just categorically say it just didn't happen that way but I do think it might be possible that we've got more of a split mind now like the left and right hemisphere just don't communicate very well with each other I don't know uh who would have more mass hysteria people before the Bronze Age collapse or people after the Bronze Age class but there seems to be plenty of of Hysteria

nowadays and that's like hysteria is
caused by like two two parts of your
mind that just aren't communicating with
each
other that you got like these neurotic
hysterical symptoms percolating up from
the so-called subconscious mind due to
repression or fear or unsatisfied
desires or
whatever so um um Auto excelr would be
the person to talk about that I could do
a video with him we have been in
communication although uh we've had a
lot of upheaval lately both of us have
his mother um became very unhealthy very
recently right around the same time that
uh I became

unemployed so there is there is a

possibility I mean he would love to talk

about it I'm sure he would because he

brings it up at every convenient

opportunity so with that I'm just going

to move on to Wilson's thirdd question

and this is a toughy he says can you

please define self and

exist this is not a joke question and

I'm not trying to argue I'm still

genuinely baffled by the idea of no self

and I'm trying to understand so the

first thing I did when I put this on my

list this question I just looked it up

in the dictionary which is something I

do a lot more than a lot of people will

do you know it's like defer to the dictionary as just the starting point of understanding what a word means because people just coming up with their own meanings for things it does not make for good interpersonal communication you know it's good to kind of defer to a language Authority on what a certain word means so anyways this is like the Oxford American new American English dictionary or some such it's got self noun a person's essential being that distinguishes them from others especially considered as the object of introspection or reflexive action so a person's essential being that distinguishes them from others and

that essential being is the main reason why Buddhism teaches no self because there is no essential being you know it's it's all like dependently co-arising apparent phenomena and it's very difficult to explain how you can have something that isn't real causing something else that isn't essentially real you've got this whole web of these these unrealities reinforcing each other so that it seems like they're real but they have no I mean they have form but they have no underlying Essence they are empty of essence and that's a a a fundamental teaching of Mahayana like

especially

majaka maamaa Buddhism really hammers

away at that idea and just like in a

very intellectual and logical manner

just bashes away at the idea that

anything has any kind of essence and you

can have like a superficial apparent

forms of things but underneath I mean

there's there's nothing really holding

it up it's just this web work of

conditions none of which really has any

underlying essence you know it's just

apparent forms that are like reinforcing

the apparent reality of everything else

and it's very difficult to explain in

any way that begins to make sense so

especially with regard to any essential

being that distinguishes them from others because I mean there are some people like people who like a more upanishadic interpretation who will say that there's just one underlying essence you can say that Nirvana or or the dharmakaya or whatever ever whatever you want to call it is this underlying Essence but there is no individual difference in this it's all this uniform and and it's like samsara the apparent forms of samsara have this as their underlying essence you know sort of like some Christian Mystics or just Christians in general theologians or whatever would say that all the the

10,000 things of this world have God or the mind or spirit of God as their underlying Essence but even then you don't have any self of this person versus the self of that person because ultimately they all have the same self like going with the upanishads so and probably going with the daing like Daoism also that would be that would be the case you know from from the Dao came the one from the one came the two and from the two came the 10,000 things so the da is like the the ultimate the absolute so there's two ways you can interpret no self I mean there's more than two ways but you could say

that um I mean sort of like the the small no self Theory which a lot of um Mahayana Buddhists who aren't maamaa would endorse is that there is an underlying Essence but all everything in the universe all sentient being shares that same underlying Essence so it'd be like there's one self in the entire universe everyone is is sharing the same self if that makes any sense and then there's the more radical like the big no self Theory which is saying that because nibana is completely off the scale you can't call it an Essence that there really is no Essence supporting the appearances of

things and you can you can say well why
are there appearances of things and the
appearances themselves are not
ultimately real and it's very difficult
to explain something like this because
human languages simply are not devised
to explain this kind of thing they're
they're more devised to explain like
what are you going to have for dinner
that kind of thing worldly stuff when
you start trying to get away from the
world trying to get away from
phenomena then language because language
is itself a phenomenon I mean it just
breaks down you you can't you can't do
it it can't touch
it

so I think Terra a Buddhism kind of goes
with the idea
that there is no personality you know
there is no unique person because um I
mean going with like Abid Orthodox terod
and Dogma they're one of their
explanations of no self and there's more
than one is that what seems like
an individual person or a self is really
a Cong conglomeration of all these
different like essentially particles you
know it's like we're made up of atoms
and it's just sort of an arbitrary
decision to cut to like divide the self
from what is beyond the self and it's
constantly changing from one moment to

the next you know it's like a flame it's like a candle flame so the candle flame is a different flame from one moment to the next there is is no abiding Essence that is persisting that you can call the the the the self of that flame that flame has no self because it's just these particles that happen to be sort of associated with each other and I mean there's no clear demarcation exactly where the flame starts and stops and also it's just in a constant state of flux and just changing from one moment to the next so that would be a more orthodox teror V an explanation of no self getting to exist I mean exist has

to almost be an undefined term sort of like in physics they say that energy has to be an undefined term because eventually you have to get down to the rock bottom of sort of an axiomatic word that I mean you can't just keep arguing back from that sort of like in logic at some point you have to start with a premise that isn't itself the conclusion of other premises I mean it's like you just have to start somewhere and and existence is pretty much like an undefined term but my dictionary does say exist which is in transitive verb to have objective reality or being so in that case the whole objective thing kind

of throws a monkey wrench into the works

because

objective um is kind of illusory there

is nothing purely objective there's

always subjective mixed with

objective so to to exist is to have

objective reality or

being and if you're kind of dealing with

a quasi virtual reality like all

these all the infinite number of statues

that exist in an uncarved block of

stone I mean if you're dealing at the

level of form I mean it's just not there

you could you could argue that there's

the underlying essence of stone but the

the the statues that are contained in

that stone then there really are in

there but I mean it takes some kind of imagination to actually sort of create a discret like statue inside that uncarved block of stone so does the the statue the uncarved statue in the uncarved uh in the uncarved block of stone and does that have objective reality or being and you can argue that it doesn't has just sort of potential conditional reality or being but it doesn't really have objective reality our being and this entire phenomenal World from some Buddhist points of view anyway is just like that and it's difficult to wrap your head around it and it's better just

to kind of grock it not trying to be intellectual about it just sort of I mean it's it's you're better off not even really believing it because by by believing it you're just clinging to another belief which is just another samsaric phenomenon so you just kind of let go you know you kind of adopt the the classical skeptical view of suspending judgment and then you get Ataxia or Peace of Mind through not clinging to ideas and coming up with conflicts and and and that sort of thing so it's hard to explain and I can explain it hundreds of times or at least dozens of times and I'll have to keep explain explaining it because it's not

an easy concept to figure out in fact

ultimately it's impossible to figure out

because if you think you figured it out

you really haven't

because Concepts and thoughts cannot

contain reality I mean they cannot grasp

reality I think it's The Diamond Cutter

sutras it says The Diamond Cutter Sutra

that says the past mind cannot be

grasped future mind cannot be grasped

present mind cannot be be

grasped so I'm just going to move on to

the next question and this is from

philes and he's the last questioner

these are the last questions from

philes it catches me by surprise every

time we didn't have a really a huge list

I think it was like 30 questions so

we're a little over two hours it'll be

way less than three hours this time

unless I just go on this digression Jag

that'll just blow you all

away so so anyways Phil ay says recently

I've been reading about more esoteric

forms of Buddhism Mahayana of course and

it's been blowing my mind especially

hauen and shingan the first of which is

based on the 1600 page flower Garland

Sutra would love to hear your thoughts

on these and there's not really much I

can say because I really I think I read

one book when I was a monk in Burma by

some hawaien master

I don't remember his name and it it

wasn't anything mind-blowing it was

pretty basic stuff you know basic

Mahayana there was you know a lot of it

was just pretty much in agreement with

Terra I mean it's just like basic ethics

and so forth so I mean there wasn't

anything really esoteric in that book

and that's the only book by any anybody

Huen that uh I know of that I can

remember shingan I think that's like a

pure land sect isn't it

I could be I could be mistaken I don't

even know exactly what shingon is I

really don't have much interest in that

kind of thing and so I might have like a

very superficial familiarity with some of it but I've never really gotten deep into it simply because I don't consider it to be what the Buddha taught and especially when I was a monk I mean my I became a Buddhist in order to follow what the Buddha taught I did not become a Buddhist to follow some later tradition for from some other country or whatever now I became a Buddhist in order to try to follow what the enlightened founder taught as well as I could so yeah I mean 1600 pages is is kind of extreme for me anyway I have read some books that long I guess but I think gibbons's Decline and fall of the Roman Empire is like, 1400 Pages or

something I think war in peace is like

1400 pages I read that

but reading the flower Garland Sutra

it's it's really not really on my list

of of priorities so I mean there's

really not much I can say

about um yeah hauen and shingan esoteric

forms of Buddhism the most esoteric

Buddhism I have read would be like some

some kinds of Tibetan Buddhism like the

biography of Padma samb Bava was pretty

esoteric um even the the autobiography

of milera was kind of had some esoteric

stuff in it I mean he started off as a

black magician for example although that

wasn't he wasn't really a Buddhist

yet so yeah I really don't have a lot of thoughts on it so I really can't say very much so I'm going to move on to Phil's next question which is do you have any experience with esoteric Buddhism and I mean just reading a little bit of of Tibetan Buddhism that would be an experience with esoteric Buddhism and also just having some casual superficial contact with Burmese terrain esoteric Buddhism like you've got um magicians like Wizards there's I I met this one Seattle who had a reputation for being a necromancer like like uh subjecting ghosts to his will that kind of a thing there are Alchemist monks quite a few Alchemist

monks in Burma who I mean that's kind of esoteric and they got a lot of secret stuff if they figure out how to weigh a way how to um transmute base metal into gold you know that's going to be esoteric because they don't want to share it with everybody because then gold you know the price of gold would plummet so yeah just casual superficial um experiences with mainly Burmese terraa esoteric Buddhism which isn't really

Orthodox

Terra but you know it was it was more or less Orthodox Terra and SE ter Buddha who had this reputation for being a

necromancer and uh a lot of the magic stuff is based on terana like the Wizardry you know you've got white Wizards and black Wizards in Burma the white Wizards are devout Buddhist Wizards whereas the black Wizards they're more into like Witchcraft and stuff and uh necromancy that kind of thing so I do have a just very little experience not enough really to say very much about it so I'm just going to move on to fil's third and last question and the very last question of this Q&A and that is do you think a Buddhist sci-fi novel or rather fantasy since scientific realism is a no no incorporating these sects would be cool I asked because this

is kind of what the last chapter which
is 350 pages of the flower Garland Sutra
is um yeah it depends on like the talent
and Imagination of the author I suppose
I think there probably have been like um
esoteric Buddhist novels and my friend
Oto
excelsor was telling me about there's uh
some kind of Buddhist novel it's a
science fiction
novel um that has like a a Mahayana
Buddhist theme to it I mean even The
Catcher And The Ry has a Buddhist theme
to it which I didn't even realize when I
first read it it was like after reading
The Unofficial

sequel um JD salinger's unofficial

sequel to The Catcher in the Ry which is

Franny and zooie finally dawned on me

man that was this B this is

Buddhism but it wasn't esoteric Buddhism

it was kind more Mahayana than terava

but it was sort of

mainstream like secular almost secular M

Mahayana so yeah I mean there's no

reason why you couldn't have a Buddhist

science fiction or fantasy novel based

on esoteric Buddhism I don't see why not

it would depend on the talent you know

the writing skills and the imagination

of the author to that would determine

whether it was successful or

not and I mean there's ways of

camouflaging even the the Buddhist aspects of it you could just have it not obviously Buddhist at all you know like the Matrix you know it's it's got a lot of like esoteric Christianity in in there that I mean most people they don't they don't see it at all most people can watch a very symbolic movie or read a very symbolic book and just not see the symbolism at all like William golding's the Lord of the Flies the novel I mean the whole novel is a parable you know it's everything in that novel is symbolic and you can have intelligent college educated people read that novel and they just think it's about little

boys on Island they don't realize that the entire thing is a is like an apocalyptic Parable but yeah I mean sure there's no reason at all why you couldn't have a Buddhist novel that's based on esoteric Buddhism that I mean it could either it could be overt or covert I mean you could just camouflage the Buddhism or you could just have it on the surface you can have some Planet you know colonized Planet 2,000 years from now that somehow got converted over to esoteric Buddhism and they're taking it seriously and then you can just work out the ramifications of that or the author could work out the ramifications of

that so yeah I don't I don't see I don't see that there's a problem with it although as I say I really don't know a whole heck of a lot about esoteric Buddhism other than what little I've already mentioned and so that's it we've done we

done and so as I should always say at the beginning but almost always don't remember to say it until the end if you got any questions you think I can answer especially about Buddhist philosophies particularly Terra like Burmese terraa I I'm somewhat of an authority on um early Buddhism like the the evolution of Buddhism

meditation just Burma in general me in general like religion in general philosophy in general there is a good chance that I will be able to have some kind of intelligent answer although there's no guarantee and the farther away you get from the stuff that I've personally experienced the the less likely it is that I'll be able to really give a satisfactory answer but I do my best and uh with that I'll just say uh be happy

hello and welcome to question and answer number
118 I am your host poo basa as usual and this is my
beverage so I'm doing kind of a
nocturnal Q&A today or this evening I should say because I was busy earlier today so it's going to be more I mean the lighting is going to be more subdued I guess I was running around doing things like I went to this aquarium swap meet to offload some of my excess horn wart those of you who have been keeping up with my q&as in my other videos may know that I've had an issue with horn wart over the past few months and the

stuff grows like an inch a day and so

I've got to prune that horn wart plant

that monstrous plant Zilla back there in

that aquarium is because just it would

just take over the entire aquarium and

so I go and offload the horn wart I just

gave it away for free I didn't like the

idea of just flushing it down the toilet

or throwing it in the garbage or

something then I walked into a nearby

pet store that I mean the the aquarium

Club swap meat thing was going on in the

parking lot of this pet store I go into

this pet store they've got wild type

male dwarf gamis that I had been looking

for in vain for months and now I don't

really have room in my aquarium so that

was that was kind of

a a shocking blow to me earlier

today furthermore they were even on

sale I've been looking for them for

months I even tried to order one and

they sent me the wrong

kind then I finally find them on sale

and my aquarium's already full of fish

and I really shouldn't get one also

because I have haven't been working

lately haven't been working the old 9

to5 grind or 8 to5 that I'm kind of

reverting back to my nocturnal ways

anyway just my woman and I both prefer

if just left to left to our natural

nature to get up late and go to bed late

we're just not mning people I don't even

fully trust morning

people so one more little announcement

before I start answering questions is

that uh my good friend Brian and I did a

few videos

yesterday and uh I'm not sure if they're

going to go on YouTube because YouTube

is rather censorious and disapproves of

certain people being featured on their

site so it might be an ALT Tech

exclusives like later on this week it

possibly may go on YouTube I don't know

I might experimentally try one just to

see how long the video video stays up

before it gets taken back down

again by digital big brother or big

sister more

like so you got that to look forward to

you can look forward on bit shoot or

Rumble if it doesn't if um little uh

videos that I did with Brian don't show

up on YouTube they'll still be up on

bitshoot and Rumble and so we got lots

of questions we got more than the usual

number lately and so so I should just

Dive Right into these things and the

first question is from

philes and files says what would a

Buddhist journey to hell like a Buddhist

Dante's Inferno and a journey to heaven

like Dante's Paradiso look

like well I mean I've read Dante's

Inferno I never read the Paradiso I've

just everyone says that the Inferno is

is really interesting but his the

Paradiso and then he's got like the

what's the the

middle man it's not

limbo it's uh Purgatory the purgatorio

that both of those are fairly boring and

uh there's just not much going on in the

Christian Heaven apparently so I mean

hell is more interesting William Blake

also agreed in his marriage of heaven

and hell that hell is just way more

interesting than Heaven it's just all

you got in heaven is kind of just just

Bliss bordering on boredom according to

certain Christians

anyway

so I don't really know how a Buddhist uh

visit to Heaven Realms would compare

with Dante's version because I never

read Dante's version very few people

have read Dante's version of his trip to

heaven where he's just totally sing on

this certain woman named uh

beatric but um a Buddhist journey to

hell I mean for one thing um in in Dante

is hell it's got different levels but in

the Buddhist version each level is its

own hell you can't really travel in

between you know each hell is a

different

hell so I mean you'd have to like do

some astral traveling from one realm to the next you couldn't just walk like Virgil and Dante did through hell and uh I mean you probably find some famous people down there not probably not very many gels and gibin which uh Dante was continually encountering in his Inferno were like the two main political factions in India or India in Italy at that time so I mean you go down you just it's it's hot the Buddhist descriptions of Hell usually I mean there's all these different levels of hell but not very many of them get described mainly the one that gets described the most is aichi Hell which is the very bottom so that would be comparable to the the

plane of ice with Satan in the center
and he's chewing on I think it was uh
Judas with one he had three mouths he's
chewing on Judas with one mouth and uh
Brutus I think he was chewing with the
other mou the guy who betrayed Julius
Caesar and the third mouth was left
empty just waiting for Mr 666 to wind up
in hell so that he could get chewed on
with the other mouth um but avichi hell
is not a plane of ice the hell Realms
are generally considered to be very hot
like just like glowing iron and you've
got the the standard demons with not
necessarily pitchforks but other sharp
pointy implements that they're causing

you know just Untold misery onto the

beings there and

yeah I mean that's pretty much all there

is to Buddhist hell there's really not a

whole lot of

description other than is just hot and

miserable and there's demons and

everyone's thirsty because it's so hot

and I don't know I don't think it'd

really be that good of a place I think

you could you could possibly get like uh

PTSD or something from really visiting

hell unless you just really had this the

the kind of mental fortitude that Dante

apparently

had

so I guess I guess that I mean the

heaven Realms I guess I could sort of describe what a visit to the heaven Realms would be like each Heaven is its own realm so it's not just one heaven like in Christianity or like mainstream Christianity anyway it's you got this different he

and it could be divided up into three three levels you've got like the daa Realms which are part of the kamalo or the sensual the sensual Cosmos the sensual World which includes us humans even though we are not in heaven includes all the lower Realms animals and ghosts and humans and then also all of the lower Heaven

Realms and they're just considered to be like paradise I mean it's like sort of a pagan idea of paradise even maybe a um a Muslim idea of paradise where it's just like being a rich beautiful person here that never gets sick and lives for millions of years and anything you want you can get it and there's all kinds of sensual pleasures and beautiful parks and golden Mansions studded with with like jewels and all this kind of stuff and then you get up higher than that you get into the Brahma Realms which is the Rupa locco or the realm of form the world of form and there it's it's starting to get

more like some attempt at a Christian Heaven where everything is Chill you know there's no division of male and female there's the the brahmas kind of counterintuitively have I think they only have like two sense organs instead of I think they've got like this they can see and then they've got the mental senses I don't think they even have a sense of touch and probably not a whole heck Lots going on up there they're mostly just like chilling out in a state of bliss and above that you got the arupa Loca or formless realm where if you went up

there you might not see anything because it's pure mind and nobody has a body and there it's even more chill where I mean they can't even do anything you know they just kind of abide in Bliss and there doesn't seem to be much point to it so a Buddhist journey to hell like a or a Buddhist Journey To Heaven I mean probably I mean this whole question may have been elicited from me discussing this Meditation Center in Burma not far from where I was living at the time um in like Northwestern Burma sine division where they were guaranteeing that your very first Retreat within just a matter of days you'd be able to visit Heaven Realms and visit hell Realms and

you'd be able to sit for hours without moving and all the kinds of things and I would guess that probably they were being hypnotized and so in a in a case like that you know where where you're relying on your your imagination like it's probably the case with Dante also where you're just relying on your own Buddhist imagination then it's going to be different for each person and it's not going to be very realistic probably so you I mean just just imagine for yourself what a Buddhist hell would be like and imagine for yourself what a Buddhist Heaven would be like and just

make that more Vivid and that would be
what your visit to heaven and hell would
be like if it is as it is in many cases
where you think you're like you're in
this meditative State and you think
you're astral traveling to these places
when really it's like hypnotic
imagination
so considering that we got lots of
questions I'm just going to move on to
fil's second question which
is as an experienced monk do you think
guarding or being mindful of the sense
doors is a reliable way to reach
Detachment from greed aversion and
delusion or is something more than that
required other Traditions like Hinduism

posit many different kinds of yogas oras Buddhism at least Orthodox terava Buddhism seems to imply imply that there is only one real method to the absolute or One Yoga that being forming a Mindful and wholesome relationship with the senses and hence all of samsara by extension after all isn't the genius of Buddhism to recognize this dependent origination well going with like the Hindu idea of yoga Buddhism would be like Raja yoga maybe a little bit of Nana yoga combined you know the The Yoga of knowledge but mainly it's like the king yoga which is the yoga of like meditative

practice um I mean there could be other kinds of yoga you know you got bakti yoga which is devotionalism and you've got Karma Yoga which is works you know like Mahatma Gandhi was a Karma Yogi um like devotees of a guru would tend to be like bakti yogis but in terot of Buddhism especially early Buddhism it was mainly Raja yoga just meditative spiritual practice this sort of uh Solitude contemplation austerity that would be the general um route of practice for an early Indian Buddhist so let's see here do I think guarding or being mindful of the sense doors is a reliable way to reach

Detachment from greed aversion and

delusion or is something more than that

required

well I mean there are other things that

are generally added to that path like

basic

morality also um like austerity like I

already mentioned and like

Solitude Solitude is important because

it's much easier to be mindful and to

guard the sense doors when you're not

being distracted all the time you don't

have a lot of stuff going on not lots of

commotion not people demanding your

attention talking to you in symbolic

language that I mean you've got to like

go into like samsaric mode to to deal with this stuff so if you're just off alone staring in a blank wall in a cave for example then you've got way less distraction way less stuff that is like kind of keeping you from practicing very deeply so it's it's like a a package deal it's not just one thing that you practice if you're a Buddhist I mean guarding the sense doors is kind of a a broad term that can include different practices even you could say basic morality is kind of guarding the sense doors in that you're like reducing the odds of [__] hitting the fan karmically in your future by just moral self-restraint but I mean it's not just

a onefold path or Orthodox Buddhism
teaches an eight-fold path which
includes a number of things not just
being mindful which is Step seven on the
eight-fold path some right mindfulness
would be pretty much what is um philes
is talking about here but there's a lot
of other stuff too if you don't have
Right View at the
beginning where you don't even know how
to practice I mean it takes a certain
amount of study just in order to find
out you know why you should practice how
you should practice that kind of
thing so it is a package deal there's
all kinds of things although

ultimately guarding the sense doors and
mindfulness I mean that's like the Apex
of
practice so in a sense it is that that
is the most likely to increase your odds
of becoming in LED if you're just very
moral but you don't have much wisdom
you're not cul in wisdom you're just
kind of stuck in samsara at the same
time that you're being very moral I mean
cows do that and they're not
particularly enlightened unless maybe
you think that all animals that are not
human are enlightened and there are some
people like eart TOA who teach something
along those
lines but for example if you're guarding

your sense doors and you're being mindful greed hate and delusion or attraction aversion and semi-conscious stupidity they're less likely to be a problem or at least they're not as big of a problem because let's say you're guarding the sense doors you're being Mindful and then like something pleasant arises you know some pleasant sight or you get some really good food in your bowl that day then I mean even if greed starts to arise if you're mindful of it then you know it sort of neutralizes the greed it takes away most of the karmic force of that greed and if you're just guarding the sense doors when you're

looking into your bowl you're just see

seeing shapes and colors you know you're

not interpreting that as oo mangoes I

like

mangoes so guarding the sense do kind of

I kind of reduces the stimuli coming

into your mind into just as close to Raw

data as possible without all the

interpretation of I like this and I

don't like that this is better than that

and and all the rest and then uh just

being mindful even if that stuff does

start to arise you're mindful of it

you're observing it it's not you anymore

it's just mental States

arising so that's advanced practice

although there are a number of other

things like Solitude moral restraint uh austerity that kind of stuff that set the groundwork for advanced practice so that's sort of like the morality and so forth is like the course adjust n knob and then when you get really good at that and then like the fine adjust knob would be like guarding the sense doors and practicing mindfulness and also cultivating deep meditative States like

Janna so I think I'm just move on to Phil's third question which is why is someone who has attained lasting insight into reality not reborn I am wondering what exactly is the mechanism at work

here and mainly what get you reborn is

your karma and when you become

enlightened you have neutralized your

karma you know it doesn't have momentum

anymore it's like the momentum of your

mind is what causes you to be reborn

into another birth mainly it's even to a

large degree what carries you from one

moment to the next and then you've just

transcended that it's uh how how to how

to explain it it's like momentum I mean

if if according to physics momentum is

mass times velocity so the velocity

might still be there but by being

mindful you've kind of neutralize the

mass so if you got zero Mass you know

it's like you realize it's not

substantial there's no underlying absolute Essence to it and so in a way you've just sort of like removed the Mass from what you're doing that's sort of like um mindfulness practice kind of reduces the velocity of your or the momentum of your mind by just kind of neutralizing the substance whereas if you're doing J like deep meditative states where your mind just becomes motionless of course then you're neutralizing the velocity although uh doing that is only temporary and then once you stop being in Janna then it just returns again so in a way it's what you're doing is

you're neutralizing your karma still technically they say in enlightened being has like Karm Kaka or the the fruition of past Karma but they're not making any new Karma and the mechanism exactly what causes that past comma alone you know from before you were enlightened to cause you to get reborn again that's kind of a question that isn't discussed much in early Buddhist philosophy although technically it seems to me this is all pretty much an illusion anyway it's virtual reality and when you reach Ultimate Reality what happens in the virtual reality just I mean it's just sort of not exactly canceled out it just becomes

irrelevant you know it's it's like you know the the the statues in the uncarved block of stone the statues are really in there that's kind of like what our life is like we're one of those statues that's in this uncarved block of stone but once you realize it's the uncovered block of stone it's just stone with the the statues just being large ly imagination then it doesn't even matter what the statues are doing in there because they're they're not really you know they're just virtual potential conditional statues in there anyway so in a way that's kind of

punting the ball I guess it's like

saying you know it's like when you

transcend the illusion you know what

happens in the illusion doesn't really

matter anymore it might be that it seems

like aans are being reborn or some such

but it's all just irrelevant because

there's really nobody there there's

nobody identifying with those

aans but it's really difficult to talk

about this sort of thing and people

stubbornly persist in trying to get me

to explain like Ultimate Reality which

can't be explained and there's there's

going to be at least one more question

on the scroll I don't try to figure out

how to answer these questions at the

time that I'm cating I'm just putting them on the list you know I'm just cutting and pasting cutting and pasting um so a lot of the time I haven't really fully read the question until I read them here although occasionally I will see a question and think oh that's interesting that's that's a good question I'll and then you know kind of think about it a little bit but anyways the next question is from Don Fades and Don Fades says with regard to the 16 steps and the 16 steps are like 16 ways of practicing mindfulness of breathing as found in the anapana Su or is it the anapan Su it's it's how to practice

mindfulness of breathing

anapan and there's these 16 steps and

some of it's identical to what's found

in the mahasi patana sua when it's

discussing mindfulness of breathing and

um I don't consider it to be very good

advice the way it is the way it is LA

down in the sutas it's just unrealistic

there's just way too much thinking way

too much thinking in the future tense

like I will do this and I will do that

and I never had any interest in it

really the first time I read it when I

was a junior monk it just did not strike

any chord with me at all it just seemed

like not a very good way of explaining

how to

meditate but people have been asking me
questions about these 16 steps
and in fact I'm going to get another one
on the scroll I noticed when I was
getting the questions together earlier
today um but anyways Don fade says with
regard to the 16 steps I interpret them
to be not so much steps to a final goal
but more like different dishes at a
buffet each one being different energy
that has a unique Dynamic aspect or
flavor of insight that can be cultivated
while focusing on the breath maybe on
completely missing the point but heck it
works for me thoughts and yeah I think
that is more correct it's it's not

really 16 stages or 16 steps you know in perfecting mindfulness of breathing it's just like 16 different ways of practicing it with some of those ways like like at the very beginning when you're just being mindfulness of bre being mindful of breathing being really what most people are practicing and that is with good read reason I think so yeah I mean that probably is a better way of interpreting it that it's not 16 things that you're supposed to master in sequence it's just 16 possible different things you can do when practicing mindfulness of breathing but even then the way they describe it with I will do this and I will do that is not a good

way of

meditating that you should be thinking

as little as possible and you should be

in the present moment not thinking about

what you're going to be what you're

going to be mastering in the future like

some of these steps have in the

text so yeah I think I would agree with

Don Fades and it might be different

teachers not necessarily even the Buddha

who had these different ways of

practicing mindfulness of breathing that

kind of got cated into this one list of

different ways of doing

it so I'm just going to move on next

question this is from

Romeo and Romeo says my my questions for your next Q&A are about the Jewish Kazar Theory which speculates that 90% of Jews today are not descended from the Semitic Hebrews of the Bible that Trace their bloodline to Abraham or even come from the Middle East at all instead according to this Theory the ashkanazi Jews of today are descendants of the kazars a semi-nomadic pagan Asiatic tribe who built a kingdom in the area of Southern Russia and converted to Judaism on mass in the 8th Century the promotant of this Theory include Jewish authors like schomo sand with his book The Invention of the Jewish people and Arthur Kesler who in his book The 13th tribe have you

ever heard of the Jewish Kazar Theory

and yeah I've heard of

it um yeah they were like Huns or

Mongols or Turks you know they were one

of those Asiatic nomadic tribes from the

the steps of Central Asia who who were

kept like migrating

westwards in in a lot of cases just to

get away from even worst tribes farther

east they're migrating westwards and

like attacking first the Roman Empire

and then later you know the the European

kingdoms and so forth that existed in

medieval Europe and um they they're

particularly nasty I mean all of them

were these these um nomadic Asiatic

tribes I mean they were just from from

the steps I mean they were just like

ruthlessly just lacking in any kind of

empathy or anything like that I mean

they would they would just do commit

atrocities that was sort of like their

the national Pastime was committing

atrocities on on other

people so it is true that the kazars who

had this little kingdom going in uh

Eastern

Europe um that they converted to to

Judaism although um I think they could

test that now with with DNA testing you

know they've got like the you know the

different uh what are they called not

Al I always always forget

that but these different Hao groups

these different Hao groups they could

probably figure it out pretty easily

testing the ashkanazi Jews I mean just

today I came across another theory about

the origin of the ashkanazi Jews that it

was

largely they largely began with Greeks

in Anatolia so the Greeks um you know

they colonized much of the world

especially after Alexander the Great

conquered much of the world and so

Anatolia which is like the the Asian

part of turkey was mostly Greek speaking

you know throughout like most of the

Roman Empire and all

that and uh that a lot of them were converting to Judaism in fact a lot of the first European Christians were these same kind of Greeks that weren't satisfied with polytheism they like the idea of you know for whatever reason of you know what Judaism was teaching at the time and so you had a lot of converts like Greek converts to Judaism and another theory of the origin of ashkanazi Jews is that more of them came from these these Greeks that were became became Jewish and then a lot of them when Christianity came along a lot of those those sort of Greeks that liked the Judaism maybe they were maybe they weren't like circumcised and following

Torah perfectly I mean it was uh St St Paul Paul of Tarsus I mean he was really convert converting lots and lots of these these Greeks that were already interested in Judaism so and that's another theory which again and they know you know DNA well enough now that they could probably verify some of this and I would guess there isn't just one source of the ancient ashkanazi Jews I mean there really was a diaspora of Jews like the Roman Empire um you had first you had the Babylonian captivity then a lot of the Jews came back a lot of them were even still there in the Holy Land in you

know Palestine or Judea or whatever you want to call it and then um they just kept Uprising against the Romans so that um there were a few anti-jewish Wars where they were putting down these rebellions and I think it was uh hadrien who had Jerusalem sacked and Jews were not allowed to live there and I mean it was again they were just having to scatter they had to live somewhere else and so you had like large Jewish community in Italy and you know southern Europe and so forth and so I have no doubt that some ashkanazi Jews really did come from these like displaced Jews of the diaspora and then some of them probably came from the kazars some of

them came from from these Greeks that converted to Judaism like in you know like helenistic times and uh uh early Roman times and you know who knows there's probably others so what would be the main group of you know the main ancestor of ashkanazi Jews well the main ancestor of ashkanazi Jews is W weren't Jewish at all they were just Europeans that inter intermarried with Jews so yeah I think the modern ashkanazi Jew is way below 50% Hebrew in ancestry you know you got blonde blue-eyed Jews nowadays so like Scarlet Johansson is Jewish I

think she was born that way not like Elizabeth Taylor who just married into it or Ivanka Trump who married into it I think she was born that way so yeah I mean I'm really no Authority on you know the the ancestry of Ash Kazi Jews I would guess that it's from a number of sources like I was discussing and uh I think I'm just going to move on to the next uh question which is also from Romeo which I think I've already answered because it was just sort of a you know a followup to the first question how plausible do I think this Kazar theory is yeah so I already answered that part and then he has in parenthesis here as much as I'd like you

to answer these questions I understand

if you avoid doing so due to the

possibly controversial nature of them

and really I don't think that even very

many Jews would object to what I just

sad

so yeah I think I already answered those

questions so I'm just moving on to the

next one which is from cfy and I'm

checking and yep we are recording fact

we've been recording for more than 30

minutes

already and cify says you kind of

answered the question that I asked a few

weeks ago about so-called assisted dying

that is becoming a norm in the west what

is your opinion about it from a Buddhist point of view well from a Buddhist point of view to choose to die like to choose well maybe I shouldn't even I mean this this question may be more controversial and upsetting to people than the origin of the ashkanazi Jews because it contains you can easily say a certain word that you're not supposed to say on YouTube you know it's certain words you're not supposed to say for various reasons um so anyways youth in Asia assisted self-termination um it's the person who wants to Auto terminate they have that

right from the Buddhist point of view
it's not entirely moral but it's not
considered to be anything horrible you
know it's it's sort of like like like I
said in the earlier Q&A that cify is
probably referring to um the whole idea
that auto termination is like very
immoral
comes mainly from Christianity in
pre-christian
paganism you know everyone had that
right sometimes it was your duty to Auto
terminate if you were a soldier who
disgraced the legion it was your duty to
fall on your sword for
example a lot of famous Romans did this

and not necessarily fell on their sword

I guess Mark Anthony fell on his sword

and he messed it up he didn't fall on

his sword right and it took him a long

time to

die but um from the Buddhist point of

view the the problematic part is the

people that are helping like someone

wants to end their life then that is

their decision to make but anyone who

helps them is from a Buddhist point of

view participating in Murder like you

just help somebody to off themselves

don't want to use disrespectful language

but you help them in this process then

you are from a Buddhist ethical point of

view

a kind of

murderer and that that applies also to

abortions from from the Orthodox teravan

point of view that's all that's also

murder and so helping someone or or like

especially if you talk them into it you

know it's like well you know this is a

terminal condition you're not going to

get better it's going to get more and

more icky as time goes by maybe you want

to consider this option than that person

from a Buddhist ethical point of view is

a murderer if the person takes their

advice so it's really you got to be

really careful because sometimes I can I

can agree that youth in Asia like let's

say an animal for example one time more than once when I was a kid my father would shoot some animal we had a a kitten that got up into a car when he started the car the fan belt just kind of chopped it up and it it was kind of kind of maimed and kind of crawling away my father went and got the gun and shot it also we had this really nice cly dog that apparently got hit by a car he disappeared for a few days and when he came back it's like all the skin on his side was missing and my father just went in and got the gun and shot him and buried him out in the garden and it just kind of makes sense that sometimes it's going to cause less

suffering but if you're doing it to somebody else to someone other sentient being still you're messing with their karma you are responsible for terminating their karmic stream in this life and so it's you're making big Karma by doing it from a Buddhist point of view even though like from a utilitarian Western ethical point of view you know it may be the lesser of two evils it may be you know well intentioned you know you've got motivations of like sympathy or empathy compassion still from the Buddhist point of view ancient Indian ethics that I mean messing with somebody

else's life and ending some other

being's life is about the biggest worst

Karma you can

do

so um with regard to that sort of

thing the doctors and nurses especially

would have to be more careful than the

person who's making the decision because

you know they

pretty much have a right over their own

life because it's their life but even to

help them is in a sense um committing

murder and in creating big

Karma and not good karma

either so I mean we in the west who are

eclectic and somewhat lukewarm in our

Buddhism I mean we can just kind of

weigh the pros and cons and decide which way we're going to go but still I would advise it being very careful especially if it's like your parent then I mean if it were my parent I'd let them make the decision and I wasn't G to wasn't going to help them

really I wouldn't want to my father I mean he my father was a tough guy he wasn't really afraid of death you know if he wanted me to help him that would cause like a new like

internal sort of uh debate in my mind as to whether I should help or not I certainly wouldn't want to I mean from the Buddhist point of view one of the

things you can do that's guarantee you

of going to hell is to cause

deliberately cause the death of one of

your

parents although generally they're

thinking more along the lines of Lizzy

bordon and not along the lines of just

unplugging the machine that's keeping

them alive because their body is too too

broken and wasted to keep itself

alive so let's see here I've noticed

that I say so a lot in these q&as I hope

it really doesn't bother people all that

much the more I get aware of it the more

I'm going to have like this automatic uh

like a reflex of catching it like I used

to say what was it basically a lot you

know a lot of people will just throw

basically they'll just pepper their

sentences with

basically and then I had a friend of

mine just point out as an observation

you know basically doesn't really mean

anything and then it just kind of

humbled me to think that I was just sort

of peppering sentences basically without

being fully mindful of the fact that I

was using this word so

much so

anyways I hope I answered it better this

time but I've got lots of questions to

answer still this could be a three-hour

long one those of you who like The Joe

Rogan Pro podcasts you may not be

intimidated by that some people are

scared off by three-hour long videos

especially if there's no like explosions

and space aliens and nudity and that

kind of stuff so I'm just going to move

on to cfy's second

question in my meditation sometimes I

reach the state of Stillness where I

almost stop thinking and only observe my

breath where do I go from there do I

stay in that Stillness or do I do

something else let's say I dissolve into

a light and build my body back well you

shouldn't do anything

deliberately um if you're trying to get

into deep meditation the less thinking

the less effort the better it's kind of counterintuitive or or ironic or paradoxical maybe that the the better your meditation gets the more effortless it gets until finally when you become fully enlightened or you get into the deepest possible meditative States is just effortless so you get into a state of Stillness where you almost stop thinking and only observe your breath well I mean you're still you haven't completely stopped thinking yet so you can still work on that and observing your breath it depends on how you're doing it I mean the less effort you know the less

watching and the more just plain seeing

there is the better see watching is a

deliberate act that involves a certain

amount of volition and perception and so

forth but just

seeing is more detached than watching

you know it's like just hearing is more

detached from

listening so it's better to hear and see

you know the wiser you get the more

hearing and seeing you're going to do

and the less listening and watching

you're going to do the less listening

and

observing so

yeah I mean if you get it perfect then

you're going to you're going to have

fourth jna because mindfulness of breathing goes all the way up to fourth jna so if you can perfect that mindfulness in breathing then you've got fourth genre you've got as high as you can get so I mean if if you're just kind of stagnating you're not making any progress you might want to try other things you know if you just keep trying and trying and trying for years and you're not making Improvement then it does make sense that you can experiment with something else but um at first I mean I don't really know what your what your progress has been like

so um I would say just keep doing

mindfulness and breathing unless you're

just stagnating and not making progress

and then try something

different but it isn't really a

progression of you get the the

mindfulness of breathing down so that

you're you almost or completely stop

thinking you're only observing the

breath and then you start like trying to

dissolve into light or doing any kind of

psychic stuff yeah that's that's like a

step

backwards the less stuff you got going

on the better because you're trying to

get as close to a flat calm as you can

in your mind so that you're not

distracted by the waves and then you can see you know essentially the water as the water you can just get through all the samsaric phenomena which are mainly just appearances and just get through to the reality underneath so the less stuff you got going on the better unless you just got a busy mind you need busy stuff going on just to keep your mind like occupied because if you've got a busy mind and you're trying some kind of very still quiet meditation your mind's just going to overflow that overflow the the primary object and just be wandering all over the place

so I hope there was some useful advice

in that long rambling monologue because
I'm moving on to the next question this
is from Indiana
dharm and Indiana dharm says how
advisable is it for a renunciant to send
meta presumably meta would ordinarily
generate Good Karma but a serious
renunciant is trying to minimalize or
minimize all Karma well according to
terab Buddhism even just like getting
Jan where you're in these deep
meditative States that's good karma too
I mean you you get into Brahma Realms
only through through attaining jna
according to to Buddhism at least terada
Buddhism so uh a certain amount of Good
Karma is unavoidable you're just going

to have to deal with it which I mean good karma I mean it can cause distractions you know it can cause you know all kinds of you know really Pleasant stuff to come your way but you can just kind of neutralize that the effects of that by just guarding the sense doors you know being Mindful and so forth but I mean the Buddha in the in the text advises monks to to uh radiate meta to to beam meta to broadcast meta and um really I mean the less attached you are to it the more it is that you're just being mindful of what you're doing then in a way you're sort of transcending the karmic effect of it

anyway you know you're detaching from
The Meta because you're doing it
mindfully you know it's just like energy
transfer or something just this
phenomenon going on so that in a way
you're detached from it it's sort of
like The Diamond Cutter Sutra which is a
Mahayana text it talks about the proper
conduct of a budh satva and it's like
the proper conduct of a budhy satva is
to do only good while at the same time
not really thinking of it as good you
know you're just detached from it you
don't care about the outcome you're just
doing it because that is what you do or
it's which reminds me of the bagavat
Gita also where you know it's like the

fruit of your actions you just offer up to God it's it's a kind of Detachment so you're doing good but you're not attached to the good you don't have that kind of karma it's just more of a a spiritual wholesome karma that's going to help you you to practice spiritually in the future so I'm just going to move on to Indiana dh's second question in Orthodox terraa is it mandatory to take refuge before an ordained monk in order for it to be official oh so if now it's not really necessary a lot of Burmese people think that if you take three refugees you know dhama uh Buddha DH s and or

five precepts or eight precepts it doesn't really count it's like unofficial if you don't do it in front of a monk or at the very least do it in front of the Buddha at an altar you know you do it in front of the Buddha statue or something but I mean it doesn't really matter it's like it's more internal than just an external ritual anyway like keeping five precepts I mean the actual ritual of taking the five precepts is almost irrelevant what's way more important is that you actually follow the five precepts you you might not ever you know do the the poly recitation of undertaking these five precepts and it's the same way with the

three refuges I mean so long as you sincerely take refuge then you you you've taken the Refuge regardless of what you say or don't say or any rituals or whoever you know whether you do it in front of a monk or anybody else or nobody but a lot of mainstream like Asian type Terra think that really it's it's better to do it in front of a monk um or at least like I said you know do it in front of a Buddha statue at an altar and so I'm going to move on to the next question which is from Stellar Supreme forly known as Libra Lam and Stellar Supreme formerly known as Libra

lamb says what is the best argument you

can think

of for why an alcoholic should quit

drinking here and

now well from a Buddhist point of you

second Noble Truth clinging and

attachment or craving and attachment are

the cause of all

suffering so alcoholism is a kind of

addiction ethanol addiction addiction

involves craving an attachment

so alcohol addiction is a cause of

suffering so if you don't want to suffer

you should try to overcome that

particular addiction or any addiction

best not to be addicted to

anything so that's the best especially

the best Buddhist argument for why an alcoholic should quit drinking because craving and attachment are the cause of all suffering according to the Buddhist the the second Noble Truth of Buddhism so since alcohol addiction is a cause of great craving and attach ment then it is the cause of great suffering and if you don't want to suffer most people don't want to suffer very much most people would like to keep their suffering to a minimum as a general rule that uh it just it just makes just makes sense it's just a sensible thing so I'm just going to move on to Sellar Supreme formerly known as Libra

Lamb's second question which is could it

be argued that there are sentient beings

in the lra which lra is literally Loca

is world or Cosmos and udra means Beyond

or higher

than

so could it be argued that there are

sentient

beings um that are higher than the

cosmos or I mean definitely there are

sentient beings higher than this world

you you got all the heaven Realms and

all that now just not even not even

bringing up space aliens

but um I mean Beyond any world I mean

you got the formless Realms the formless

Realms could be called

lood but um I mean if you if you mean

Beyond samsara beyond the 31 planes of

existence then it could be argued I mean

anything could be argued but it wouldn't

be Orthodox

Buddhism so I mean it sort of reminds me

of the answer to an earlier question

where it's like what is it why is it

that an enlightened being stops being

reborn I mean it doesn't they don't

necessarily I mean it's you can't even

really put it into words it's not them

getting reborn anymore because the them

has been

neutralized

so sentient beings in the lodra I mean

there are a lot of people including a

lot of Buddhists who think that Buddhas

just continue to be

reborn or enlightened beings continue to

be

reborn but uh it's it's in a different

way where it's like there's nobody there

and it's just sort of they're appearing

as phenomena to other unenlightened

beings that they really don't have any

even even any belief in a self anymore

they don't have an ego anymore or any

kind of you know it's

like what what was keeping them you know

sort of existing as an entity no longer

exists

but I mean it's you get into these

Realms of just Paradox and the mind can't grasp just mind warpy stuff when you're trying to think about it's like an enlightened being you know they transcend this body there's this karmic stream and just kind of just let it go where it wants while you know they have just merged with the absolute or some such or just ceased blown out like a flame and then you know what happens to that karmic stream according to Orthodox Buddhism it just gets cut off Orthodox Buddhism is very mechanistic in its description of certain things and so it might be that Orthodox Terra Buddhism is not 100% correct and it could be that

there is some semblance

anyway of like the

transcended karmic stream of an

enlightened being

still like manifesting in this universe

with nobody there it's just like the the

karma of other beings are helping it to

manifest which it's it doesn't make

sense to even talk about

it so maybe I should just move on to the

next question this is from the Arya

swasti

project and the Arya swasti project says

very sorry to hear about the issue with

your employer since this is a common

Misfortune in a lot of folks Liv lives I

think most people have been fired or let

go at some time on that note most people also attribute something like this to bad or past Karma I.E maybe they tired they fired someone without good cause in a past life personally I think karma is infinitely more complicated than that but can you share your thoughts in regard to the karma aspect of losing your job well I mean it certainly was was co-created I was getting increasingly frustrated and annoyed with the just Flatout incompetence of upper management and so I was becoming more just fed up and disgusted in my communications with upper management which is not

diplomatic so I mean even if I hadn't

gotten angry in the final interview

where they're telling me do this and I

was telling them it's just not realistic

to do this they're saying do it and I

just say no

and whether I'd gotten angry or not at

that point I probably wouldn't be

working there anyway but I did get angry

I was just I was getting

too just agitated and just impatient

with these people to even try to be

polite

anymore so that was on me although with

regard to what how the situation arose

leading up to

that who who knows I mean there's

there's infinite complexity in karma you know there's no telling what it was exactly it could have been like a hundred different things all just sort of kind of weaving together to make this incident occur and there's no way I mean I'm the Buddha says even trying to understand Karma can cause you to go insane you know just the all the ramifications of it and the the the subtleties and complexities of it so it's really hard to say exactly what brought about that I mean it it'd be my own mental States ultimately because karma is a mental state but then again you know

enlightened beings you know Maham mogana

as I keep saying according to tradition

was literally beaten to a pulp even

though he was a fully enlightened being

he was the Buddha's one of the the

Buddha's Two Chief

disciples so I mean even the Buddha had

you know David trying to kill him and so

forth so you still can have Bad Karma

and there's no telling what resulted in

me working for a company that just had

this this utterly incompetent attitude

with regard to hiring

people

so I have no idea but really I'm just

not I don't score high marks on

unquestioning obedience I just never

have I've never been good at questioning

obedience and when they're when you've

got somebody who's stupider than you and

obviously incompetent ordering you to do

something that's just

ridiculous

then I'm I'm I'm just not going to do it

I mean it it would depend on the

circumstances but in this circumstance

it was the camel's back was already

broken I was just fed up and so I just

flat out refused and

so I'm uh looking for another job I

think I might uh I mean the place where

I used to work would hire me no problem

but I'd rather not take a a major pay

cut in order to go back to work and so

I'm checking out my options at

present and there's a chance I might get

sort of a like an afternoon shift like

working until like 11: p.m. which would

be better for my woman and me because as

I was saying at the beginning of this

thing we are night people anyway we're

really not morning

people so

I think I'll just move on to the arus

swasi project second

question which is do you think that it

happened in order to clear room for

something more suitable for you that's

possible too because sometimes even a

spiritually Advanced person can have bad

things happen to them just because it's
time for a change you know it's
like you know they need something bad to
happen to them for whatever for whatever
reason like in a previous Q&A I think it
was maybe two q&as ago I was talking
about the childhood of St John of the
Cross he had a horrible childhood I mean
just abuse starvation like having to
work in a plague hospital as a kid all
this kind of horrible stuff was going on
as a kid but it just was like a crucible
that just sort of cooked him into being
a
saint and that can happen I mean
near-death experiences have caused

people to have Awakening you know
Awakening experiences also so just
because something seems to be a bad
thing happening to you in a lot of cases
it's really not that bad like ROM dos
back when he was Dr Richard Alpert he
was a Harvard Professor he got fired
from Harvard which was considered to be
just a total disgrace but they just
opened up his path to going to India and
and meeting neim Koli Baba and becoming
a a relatively Advanced spiritual
teacher so we'll just have to wait and
see
with regard to what the results of this
entire situation are going to be and I'm
just going to move on the next question

which is is there anything that we can do or need us to do like purchasing your books or a subscribe star to help the situation sawu well that's I mean that's a generous kind of question to ask and I mean you can't buy my books on um Amazon if you please the links are below just as usual and also I do have a subscribe star there's other ways of of donating to the cause if you see you fit and then it is a meritorious deed although we're not exactly starving I mean it is nice to have help at times like this but I mean I'm doing this for free I'm not doing it to get paid or anything so just a kind of public service and I mean

we're not really hurting right now we do have money in the bank right right now not like a whole lot of money but we do have money in the bank so I appreciate uh that sort of indirect kind of offer and I'm just going to move on to the next question this is from Toronto and Toronto says is it fair to consider president Trump a bodh satva at this point and he asked this question on the Discord server and I I gave this sort of joke answer I said maybe a demigod and possibly to be declared a God by the Senate after his demise and then uh Toronto that maybe

took me seriously because he said will you go into more detail about this in the Q&A so here we are so Toronto wants to know if president Trump is a bodh satva and I mean in this life he's no doubt unaware of being a bodh satva he's really not a particularly spiritually oriented person as far as I can tell I mean he's more the hero kind of person I mean he he is kind of a Julius Caesar type person which is why I made kind of the joke about he might be declared to God by the Senate after his demise it was like in back in Pagan Rome you know after a good Emperor died he could be declared a God by the Senate and then

he'd be considered a God and there'd be like temples or shrines or whatever set up in his honor but if he was a bad Emperor they would say no he's not a God and they just throw his body into the Tyber River so a demigod yeah I don't think he's a demigod because I'm pretty sure both of his parents are human um but I mean he does have a kind of heroic character to him which a lot of leftists and a lot of sneering blackpilled I don't know what they would be Libertarians or or you know like super right-wingers or something they might just sneer at that but I mean he is kind of like a Julius Caesar

figure and uh luckily his uh his previous practice of forgiving his his political enemies and putting them in positions of trust which backfired on Caesar totally at the end it it kind of backfired on Trump in his first first ter but uh he survived it but uh yeah I think president Trump has the potential of just going scorched Earth and just just really going for it and I'm sure that most of his supporters are going to be cheering him on enthusiastically if he does this you know like just like gutting the the the federal bureaucracy for example deporting the illegal aliens that kind

of

thing getting the getting the hostages

back which for some reason during the

Biden Administration the fact that we

still have American citizens held

hostage in Asia by by Hamas and I think

also in Afghanistan after all this time

I mean it's like you don't see it in the

news at all nobody gives a

[__] but I do think that President Trump

does give a [__] about this kind of

stuff so he's he's kind of a heroic

figure and it's like totally unheroic

people hate and resent him just

maniacally you because nowadays on the

left to be heroic is to be sort of like

a moral degenerate who flaunts their

degeneracy that's like like brave for

them but I mean if you're if you're like

heroic in the ancient sense that's tox

toxic masculinity at the very

least

so um yeah I think he might have to

really declare himself dictator for life

or get himself declared dictator for

Life by Congress and then after he dies

maybe they will declare him a small G

God but I kind of doubt it I really

don't think so I don't I I think he'd

really want that anyway he would not

want to be the Julius Caesar of America

even though he kind of is sort of to

some

degree but Julius Caesar I mean while we're while I'm digressing on ancient history um Rome was the Roman Republic was in a much worse State than the American Republic is now that there were just continual bloody Civil Wars going back and forth Just continual purges whoever got into power would just Purge their political enemies then you know you'd have some Survivor among the political enemies who Rises to power somehow just starts purging the other side it was I mean it was there was a very big turnover rate in the Senate at TH in those days and it was just Rome was sort of degenerating into chaos political and social chaos and Julius

Caesar by having him having himself
declared dictator for life and sort of
setting the groundwork for the Empire
the end of the Republic and the
beginning of the empire
he really did kind of push reset on Rome
and got it going for several more
centuries but I don't think it's really
necessary for Donald Trump to even try
anything like this and besides he's an
80-year-old
man maybe one of his sons can can carry
on the Legacy or something if
necessary so I'm just going to move on
to uh the next question which is from
chasis and chasz says do you hold view

that a person cannot do anything to become enlightened if yes why the Four Noble Truth says that there is a way to Enlightenment and it involves things like right action and right livelihood therefore it's doing something well it's sort of like Krishna mty Jay Krishna mury used to say is that you can open the window but you can't make the W the breeze blow in that you can get yourself ready for enlightenment but you can't make it happen so even even like in the the sanos suta the mahasan sua the Buddha says if you practice this diligently for you know X period of time two things are are guaranteed you'll either become enlightened or you'll get

really close to being enlightened and
you can't guarantee that you're going to
be enlightened because there's no way to
make it happen so it's like you open the
window but whether the breeze blows in
or not is beyond your control but I mean
it's not going to blow in if you don't
open the window so the practice is to
get you as
receptive as possible to the moment of
Enlightenment and you can't guarantee
that it's going to happen you can't
force it to
happen but still you can increase your
odds and you know you can just be ready
for it you can be receptive for it to

happen and part of that is you know

clean your room open the window and then

maybe the breeze will blow in sooner or

later if you keep the window open long

enough it's very likely to blow

in so yeah the the no

four the uh the Noble eight-fold

Path you know it is the path leading to

Enlightenment but it doesn't make

Enlightenment happen it just makes you

ready for it and then you know God

willing it'll

happen but it's it's it sort of devolves

on some something akin to Divine Grace

because you really do not have control

over that there's nothing you can do

because doing is Karma and niana is not

the result of any kind of

cause you know this Karma leads to more

karma it does not lead to the cessation

of

karma so I'm just going to move on to

tasz is's second

question which is if a lay person is to

follow five precepts Anar 8 novice 10

and a beu 227 plus thousand more then

wouldn't it be better for one's Karma or

comma and convenience to just keep the

eight precepts and keep keeping them

well and keep keeping them well and

strict and not ordain as a monk and

break lots of rules well it can

be I mean if you just keep eight

precepts but I mean it's the whole lifestyle of the monk is more conducive to Enlightenment than the lifestyle of say somebody living in a house with a family and a TV set and bills to pay and you know a job and insurance and all this kind of stuff it's like the radical like Solitude and austerity of of the Monk's life is really um I mean it's that more than following all those rules that makes the Monk's life more conducive to spiritual advancement the cultivation of wisdom and ultimately Enlightenment

so yeah I mean uh some people they they would just prefer to be a novice you know dress in Monks robes live the monks

life but then just you've only got 10 rules plus the seia rules which are kind of minor rules of etiquette that a novice still has to follow a salera that uh yeah in a way that could be in certain ways more conducive to Enlightenment part because like in a place like Burma you would have much lower Prestige than a fully ordained monk you'd have less people like coming to visit you and and pestering you and wanting to talk with you all the time that sort of thing but mainly it's it's the lifestyle more than the number of rules that that really determines whether it's a a

spiritual life that is conducive to spiritual advancement so I think I'll just move on to the Third question of chascas is which is I mean why become a monk in 21st century is it a social status thing paradoxically and again it's it's like the lifestyle and in the west becoming a monk in the 21st century is somewhat problematic because you can't really live the lifestyle of a monk that is described in the text who's just wandering around going going into the village for Ms like sleeping under a tree that kind of thing it doesn't work nearly as easily in the west mainly because early Indian Buddhism was

designed for early India not for 21st century America or Europe or wherever so I mean to become a monk in the 21st century in like Burma or Thailand or Sri Lanka I mean that that's why one thing becoming a monk in the west where I mean you're living in like a house in the suburbs it's got maybe a little Monastery sign out front not too big because you know they don't want you want don't want to attract trouble or anything and then you've got all these you know payments you know bills and stuff with regard to this house and maybe you'll have a committee of lay

people that are paying the bills monks aren't supposed to handle money and then you've got to like defer to this group of lay people and their ideas about how the monastery should be R and it's it's just not the same kind of Lifestyle as is described in the sutas in the polych if you really want to live that kind of Lifestyle your best bet is to go to a terot of Buddhist country and try to follow that lifestyle as well as you can in a climate and in a society that really supports that sort of thing rather than in the west where it's supported by some people and just sort of ignored by most people and maybe antagonistic for some people and you got

all these complications of living a

worldly samsaric kind of a life and you

can't really just cut your ties with

society and just become a nameless

wandering

beggar which is what the early monks

were you know you just wandered from

place to place nobody it might be that

nobody knew what your name was you

didn't have a name hardly

just sleep in a different place every

night you don't know where your next

meal is coming from that kind of thing

yeah it's maybe I mean it's conceivable

that you could do that in the west but

um the West just isn't designed for that

sort of

thing so I mean if you want to increase

your odds of becoming

enlightened then yeah becoming a monk

makes sense and it's probably makes even

more sense to become a monk in a

Buddhist culture rather than any non-

Buddhist

culture but I mean it's it it depends on

the individual for some people the

Monk's life just they're just not meant

to be a monk they just do not have the

temperament that is suitable for being a

monk you know you don't like looking at

bare walls in solitude and silence day

after day for the rest of your life then

being a monk may not be for you if you

just can't stand and being a celibate for the rest of your life then certainly being a monk is not going to be the right choice for you it's not for everybody and for some people it might be an obstacle I mean if you're so frustrated you know it's just it's so you're going so much against your own Nature by being a monk that it's just tying you in knots you're just like this neurotic mess and sexually frustrated besides then yeah I mean you might you might be better off trying to you know strive for enlightenment in some other way and just following some of the lifestyle but it should be simple and

harmless you know it's just avoiding

trouble as a general rule unless you're

really an advanced tant practitioner or

some

such so I think I'm just going to move

on the next question this is from scolin

or

skaden and scolin or scho ofine says

what are some of the ways that people

have tried to cheese themselves into a

heaven realm and I'm not exactly sure

what it what it means to cheese yourself

into a heaven realm

um and then he's got the bullet point

the the characteristic bullet point I

don't suppose people tried voting

so yeah it doesn't help me to understand

the question so people have tried to cheese themselves into heaven does that mean just kind of like I don't know doing some kind of slick deal to get into heaven and I mean that just reminds me of of the Burmese belief that if you build um pagot I mean that's that's pretty much it you're pretty much guaranteed of Heaven That's The Stairway to Heaven right there it was like uh George Orwell who is much more famous for his novel's Animal Farm in 1984 he also wrote a novel called Burmese days because George Orwell lived in Burma as a colonial police officer during the British times in central Burma and he

wrote this novel about what it was like

in colonial Burma during the British Raj

and the villain of the story was upo

chin who was this this Burmese guy just

completely corrupt and his wife would

warn him sometimes you know you are an

evil man you're going to go to hell and

upo Chin would just say you don't know

anything I'm going to build a

pagota and it's like like he just thinks

that building a pagota would just like

erase all of his past misdeeds just

erase his his Bad Karma or

something but aside from that I'm not

sure what cheesing yourself into a

heaven

realm I'm not even sure exactly what

that

means trying to cheese themselves into a

heaven realm so if it doesn't mean some

kind of slick deal where you can get in

without technically being worthy of it

then then then I'm not sure but in in

Asia especially in in like Buddhist Asia

there are a lot of spiritual

materialists who just consider Merit to

be a kind of spiritual money and they

just do meritorious Deeds as a way of

buying their way into

heaven and that's and if you just do the

meritorious Deeds without caring about

heaven just because that's what you do I

mean it's going to be much more

meritorious over all then you got this

kind of transaction going you know I'm

going to do this in order to get that

you know it's just becomes sort of like

a business trans

transaction but I do not fully

understand scolin or skillin's question

and so I'm moving on to the next

one and I would advise people to try to

be articulate in your question so that

it's clear that someone other than you

if they read it they'll understand what

it

means just always try to imagine this I

do this when I write I don't write very

much anymore because I'm usually doing

videos like

this but when you write something you know try to imagine somebody other than you reading it you know who doesn't have the same inside knowledge you've got and you know doesn't have the same vocabulary as you seem working vocabulary

anyway so anyways scad next question has anyone made it all the way to the highest Heaven realm and formed a herum from Mara's three voluptuous daughters and if anyone has done that I do not think it has been recorded it's not recorded in the Buddhist texts I'm pretty sure so yeah I mean you seduce Mara's

three daughters you might have Mara to contend with you might get pissed off at that or who knows maybe he'll like you for being a rascal but yeah I mean total hypothetical there no way of of knowing such an answer it is not recorded anywhere in the text that I have ever seen and I rather doubt it so I'm just going to move on to the scadden's third question which is as follows has anyone claimed full disclosure from meditation and then in the bullet points he has something like aliens exist they're our greatest allies the world is bankrupt so you're now their slaves I

just reached Enlightenment so

byy well this is another somewhat

ambiguous question has anyone claimed

full disclosure for meditation and with

regard to like this I just reached

Enlightenment I'm sure there have been

lots of people who have claimed full

disclosure on that one you know the

Buddha himself apparently made the full

disclosure of his Enlightenment after

meditation

and in the in the poly sutas you're

going to find lots and lots of people

doing

likewise um with regard to somebody

through meditation I would assume that

people through meditation may have come through with disclosures that there are like small G Gods you know there are like entities in other dimensions and so forth kind of like from an iasa trip or something sometimes meditation can be somewhat psychedelic for some people um I'm sure that people have had all kinds of weird insights including like worldly political kind of insights and so forth through meditation um I mean the only ones that really matter from the traditional Buddhist point of view are these reaching Enlightenment or reaching one of the stages of Arya ARA hood or you know getting one of the

weasa Insight knowledges you know

there's this list I think it's 10 weasa

Insight knowledges that you're supposed

to get like the mahasi method a lot of

people don't realize this but the mahasi

mahasi method is largely based on just

doing mindfulness of breathing until

these weasa Insight knowledges start

arising in order and then the teacher if

if you get the right one in the right

order he'll he'll write it down he'll

make like a a harping noise and write it

down and then that'll sort of give you

positive feedback to move on to the next

one or some such

so maybe I

answered one of scadden's three

questions there which I guess is good

enough so I'm going to move on to the

next question which is from

Virgil and this is kind of an

interesting question I don't think

anyone's asked this one

before and it's about meditation he says

what does it mean to change postures

mindfully does that mean you keep

awareness of the meditation object while

you adjust or change your posture like

switching your legs or it means to be

mindful of the process Itself by

focusing on the body and the process of

changing

legs does it mean you keep awareness of

the medit oh okay all right I think in mahasi they say to be aware of the feelings while changing and noting everything but that may not apply to some atat type practices like meta or anapan where you need to stay with the object yeah that that would be my answer is it depends on what kind of meditation you're doing if you're doing mindfulness medit meditation then you're supposed to be mindful of whatever is like foremost in your mind whatever is like the most noticeable stimulus is what you're supposed to be mindful of so let's say you're sitting in meditation you're doing mindfulness like sa batana

meditation and which would include
mindfulness of breathing you can do
mindfulness of breathing as a
mindfulness meditation which is like
what mahasi
teaches and you're going to notice like
your knee hurts and then it it just
keeps it keeps keeps hurting until
finally you get to a point where you're
not you're no longer meditating on your
breath you're meditating on the
screaming pain in your knee and that
could go on for a long time and maybe I
mean it used to be in mahasi they would
teach you even if it hurts so bad you
think you're going to die don't change
position it's called heroic effort pain

is the key that unlocks the door to

nibana pain is the friend of the

meditator they used to teach that back

when

it was people were tougher I

guess so I mean you notice the pain in

your knee for a while then you notice

like continued urges to change the

position of your knee then maybe you

notice the decision yeah I think I

better change position in my legs

because my knee is hurting like a son of

a [__] and then you got to notice the

intention to to move your arm and to

like lift your leg and then you're

noticing the the screaming pain is is

your sword joint is like being moved and

then you know you're being aware of the

the pressure of your hand against your

leg and the the muscles and your arms

and and the whole rest you know

everything that arises you're supposed

to be mindful of it and note it until

finally you're back in regular position

again maybe your knee doesn't hurt

nearly so bad anymore so you can go back

to mindfulness of breathing but if

you're doing some kind of samata like

concentration meditation you know some

somat based meditation then it may be

like if you're doing mindfulness of you

know like light Cina or something then

you would still try to be focused on the

light Casina while very sort of uh
unobtrusively you know just as casually
and slowly and just sort of
non-disruptively as possible change your
position although if you're doing somat
really well then probably You' just sort
of be detached from the pain
anyway so yeah it does depend on whether
you're doing like mindfulness based
meditation or like somat concentration
based
meditation and so I'm just going to move
on next question this is from seac and
sepad zida and seac and suad zida says
please explain the karma generated in
this case and he left a link to a video

which was about a 10-year-old girl with emotional problems who stomped on the head of a baby and killed it and the baby's father was unwilling to forgive her for that so what is the karma generated in this case well there's three main people involved I guess there's there's other people involved first you got the baby who's who died and there's no telling what the baby's Karma was that caused its life to be just abruptly ended at the at the age of about six months because of this girl stomp this 10-year-old girl stomping on his head and then the 10-year-old girl I mean she was kind of a mess already apparently

based on the video and I mean she's

she's even more of a mess now because

she's guilty of first-degree murder at

10 years

old so I mean she's got a mess of a life

to contend with Unless somehow and let's

hope that this happens somehow she has

some kind of breakthrough and make some

progress rather than just spending the

rest of her life just this

mess with regard to the father I mean

it's understandable I mean from like a

saintly like a saintly point of view

like the Orthodox Buddhist point of view

of course he should forgive the girl you

know in Christianity of course you're

supposed to forgive everybody but I mean

it's understandable that he would want

her to be punished for killing his

baby and that his reluctance or

unwillingness to forgive her in a way I

mean he's making karma for himself

through the anger and the hatred and the

desire for vengeance you know maybe it's

just Justice that he wants but still

he's got a strong attachment which is

creating Karma he's he's obviously not a

happy man and he's making bad karma for

himself too but in a situation like this

if you're not a saint already I mean

somebody kills your baby

then I mean it may take quite a while

before you cool down enough to just sort

of get a little bit of Detachment it may be two years from now he's willing to forgive the girl it's just that you know he's kind of caught up in in just paternal instincts and anger and indignation and all that but I mean obviously if the girl made worse Karma by killing the baby than the father is making by not forgiving her for killing his
baby and with regard to the karma generated mean others you know like the judge and you know the police officers involved and so on and so forth who knows so I'm just going to move on to se vaction CAD Z's next question which is

you said you don't want me to ask more questions about the 16 steps were you being serious or was that a joke because I genuinely had more questions about it well I was I was serious it's like three questions about these 16 steps and there was another question about it in this Q&A so that's four questions about these 16 steps or 16 approaches to mindfulness of breathing I mean I've already said over and over again it's just largely an academic thing for me I really don't think the Buddha actually taught this it could be that it was just a compilation of different different like instructions with regard to to mindfulness of breathing that some of these

instructions were put into very clumsy language which is which makes it very obviously bad advice for a meditator I mean you have to reinterpret the instructions in order for it not to be bad advice and it's just I just never paid much attention to I read read the suta I think it's in the majima and I mean it just it really did not strike a chord with me at all it just it just seemed like it was not good meditation advice for me maybe someone else would really go for it but for me it just I don't know so why CAC andad Z is so intrigued by this I mean you

should ask somebody else you should ask

somebody who takes it more seriously

like a more Orthodox kind of teacher

like you know any of the monks that do

q&as you know there are monks on YouTube

that do q&as and they tend to be more

Orthodox than me they'll take the UN

sua more seriously than I do and then

they might be able to come up with I

mean you could even look on on the

internet there's at least one entire

book written on that one sua which has

like probably most if not all of the

commentarial stuff translated too and

you could study that I don't remember it

was biku b or I hope it wasn't biku cuz

he doesn't really meditate but I mean

there some famous monk from like the 1970s or 80s wrote this book about this suta you know it's just indepth explanation and if you really want to know what the 16 steps entail and and so on and so forth etc etc then yeah I would suggest that you you know ask somebody else or or try and find that book and study that book or look online I mean it might be all online now that what is the commentarial explanation for these 16 different steps or or stages or or approaches to mindfulness of breathing because I mean why why keep flogging a dead baby with this I no I shouldn't

have said that because we just did one

about a dead baby so yeah I shouldn't

have said that dead horse let's just go

back to the

horse man and somebody thought that me

talking about the ancestry of the

Ashkenazi Jews is going to be

controversial something that people

could complain

about but yeah I mean I'm No Authority

on these 16 steps you're better off I

mean if you're really that interested

you should probably ask somebody who

takes it way more seriously than I

do and so I'm just going to move on to

se action CAD zina's next question what

is the difference between a democracy

and a

republic well a democracy is the rule of

the

majority whereas a republic generally

has a constitution that helps to protect

people from the rule of the majority it

can be a Democratic Republic which is

what America supposedly is but still I

mean like this the

stereotypical uh description of a

democracy is two wolves and a sheep

deciding on what to have for dinner so I

mean the the founding fathers of America

realize that democracy can be that way

it can be mob Rule and it can be you

know the majority preying upon the

minority and so you set up a

constitution that is going to protect

the minority to some

degree

so that would be

my amateurish attempt at describing the

difference between a democracy and a

republic and so I'm just going to move

on to next question this is from

xenoid and xenoid has asked some very

lengthy questions here

very long questions asked by xenoid the

first one is the shortest of the three

he says when sidarta Goa was asked if he

would exist after death not exist after

death exist and not exist after death or

neither exist nor not exist after death

he rejected all possibilities here he is telling us that we can never understand the absolute through thought however if we are going to talk about the absolute in any way we have to imperfectly shove it through the lens of one of the four possibilities which of the four do you think

tarnishes the understanding of the absolute the least

well probably most terab

Buddhists including most terava scholar monks would have to go with the second option so that SED when a Daga after death does not exist that would come close to the truth I think so I mean

your four options are an enlightened being exists after death doesn't exist after death does and doesn't exist and neither does nor does not exist after death and I mean just going with like mainstream Buddhist philosophy the second option comes closer to the truth is he no longer exists that's why early Buddhist iconography never showed Buddha images they would show a footprint they'd show an empty seat they just show up bod leaf or something to represent the Buddha because he was no longer in this world he was no longer in any world so probably the four the the one option of those four which tarnishes

Buddhist philosophy the least would be
that an enlightened being no longer
exists after death although I mean
that's kind of what we go with although
really
it's it's beyond that even that is
invalid which then gives rise to these
possibilities that I was mentioning
earlier about how an enlightened being
could still seem to exist after death
but it's you're getting in you're
getting into really paradoxical ground
at that point so I'm just going to move
on the next
question and I'm still feeling a kind
of sort of cringy semi- regret for that

flogging a dead baby comment that I made earlier because I mean it it was just too close to the story of a man who lost his baby and then there could be a connection and and then no such connection was intended so Zenith void second question and this is one of the long ones a logical issue I've had with the achievability of nibana is that because it is without cause and does not cause anything else it cannot interact with the causal and contingent meaning that it cannot be achieved because it cannot be affected and is not within the realm of cause however the idea of God being the absolute also does not work because

in order for him to create or interact with his creation he must have a causal or contingent aspect meaning he is still within the realm of contingency and therefore not absolute a scientific materialist might just say well then there is no absolute but even through simple Aristotelian logic this doesn't work because this leads to Essen thisness picha suada which has components of infinite regress therefore lacking any explanatory power or a grounding reality to base anything off there is a divide among atheists as to whether or not existence had a beginning or is eternal but these options fail

because this would require a causeless beginning or an infinite regret which are both illogical it seems that Sedar tooda was right in his claim that the absolute can never be properly understood through words going with pure Aristotelian logic I don't think the absolute can be reached but in the context of a meaningless and this teologico samsara where even death cannot certainly promise finality it seems like the only thing worth trying to do especially considering it seems likely that others namely the Buddha have done it in the past how can I get my mind to shut up about trying to understand the absolute and get closer

to just experiencing it as a lay person

I seriously doubt that lay people can

become enlightened It seems impossible

to fully integrate the understanding of

the absolute if you have to do things

like trying to survive and constantly

understanding everything through some

SAR language instead of meditating

247 so is okay so I guess the the

question mark the actual ual question is

how can I get my mind to shut up about

trying to understand the absolute and

get closer to just experiencing it as a

lay person well I mean if you really

believed that you can't understand

intellectually which you can't then I

mean you wouldn't just keep trying to figure it out it's just it's like compulsive thinking I guess and I mean from the Buddhist point of view the thing to do is just be mindful of it and when it starts to arise just label it impulsive thinking and Let It Go but apparently you do not fully believe that you can't figure out the absolute because you keep trying and if you really knew that you couldn't figure it out you wouldn't keep trying you know it's like you might try to jump to the Moon you know five or six or 700 times but eventually you're going to have to realize that you just can't jump to the Moon there's no air up there anyway

anyway so I mean once you fully realize

that you can't jump to the Moon which

most people fully realize then that's

why you don't see people trying to jump

to the

Moon you know you don't see merry many

people trying to do the impossible

unless they just don't know that it's

impossible yet but once you know

something's impossible then as a general

rule you stop trying I mean you got to

draw the line somewhere if it's

impossible don't try to do it especially

if you're sure that it's

impossible

so I think you haven't

fully you haven't fully realized that

you can't figure out the absolute

because thoughts are symbols and symbols

are very crude attempts at representing

what they're trying to represent and

what what the these symbols are trying

to represent in this case is completely

formless and how the mind cannot grasp

that you just can't you cannot perceive

something that is formless you're going

to have to have some kind of form to it

you're GNA have to attribute some kind

of form to it just just for it to be

like something that you can deal with in

your

mind in order to call it an

it

so yeah I

mean the best thing to do I guess is

just be mindful I mean whenever you

catch yourself trying to do this instead

of just like setting aside the the

claims that it's impossible because you

don't fully believe them just it's not

going to work you're never going to

figure out Ultimate

Reality you cannot figure out Ultimate

Reality symbolically because Ultimate

Reality is not

symbolic symbols are very different like

the letters t are extremely different

from an actual tree

and then when you're trying to think

trying to figure out the the ultimate ultimate truth it's even it's even more different like your attempts to understand Ultimate Reality are even more different than the letters t r are from an actual tree so it's just it's just not going to work and eventually you're going to have to just realize that and then you'll just let it go once once you have fully realized that you cannot figure out Ultimate Reality then you'll just let it go so but until then you should be mindful at least that you're trying to figure out reality again trying to figure out reality again you can even you can even label it as that whenever

it comes up trying to figure out

reality but it's just not going to

happen I mean you can sort of figure out

some Sor to some degree which is what

science is really good at or at least

it's better than anything else we know

of at present

empirical science scientific method but

the ultimate is is beyond that science

can't touch that

either so I mean maybe you could just

try and get into like Kant Emmanuel Kant

where I mean that's that's what he did

best was explaining how people can't

really know the thing in itself all they

can know is the thing as it seems but

Kant was not a Mystic and so I mean

there there is one thing in itself that

we have direct access to there is one

Ultimate Reality that we really can know

directly and that is the thing in itself

of our own Consciousness and that is not

perception and symbols that's just

Consciousness as

Consciousness because once you get into

thoughts and perceptions and so forth

then you're dealing with the thing as it

seems so I'm just going to move on to uh

zenith oids

next very long

question which is would it be fair to

say that the Buddha is the Incarnation

of the absolute in the same way that

Jesus and Krishna claim to be and I I could just stop here but he keeps going I believe that neither Jesus nor chrisna can truly be the absolute if they have contingent aspects I don't know how Hindus deal with this issue but Christians have a few ideas to deal with this problem

one Christ is just a prophet not God and not absolute that's the Aryan heresy two Christ only had a has a divine nature this would make him not man and therefore not a sinless man who could redeem Mankind through his conquer of death that was like some Gnostic sects I think three Christ or also what was it

uh the quietists or or something like that three Christ has a human nature and a divine nature this means that he has two Wills Oriental Orthodox Christians claim this understanding would mean that there are two sons instead of one as there can be only be one will within a mind and therefore false yeah I think that was like the the heresy of St serel of Alexandria or something the the poly fite no Duo fite monopis site I don't know four Christ has one nature which is both human and divine this is what Oriental Orthodox believe the pmic made by other Christians is that this means Christ is neither created nor uncreated which

fails on an excluded middle and makes

him not God because God is only

uncreated I think that the Buddha has

the same symbolic archetypal

significance within the collective

unconscious as Jesus and Krishna that

being the perfect human who is one with

the absolute but I don't think this

works going with strict Aristotelian

logic because the absolute is totally

not understandable through words if we

were going to try to intellectualize

what the Buddha became upon achieving

Enlightenment we would have to divide

him into a condition and unconditioned

nature apply to him something which lies

outside the five Aggregates Etc I don't think we can describe him properly just as we can't describe n okay so the qu the actual question is way up at the top here would it be fair to say that the Buddha is the Incarnation of the absolute in the same way that Jesus and chrishna claimed to be it wouldn't really be an incarnation of the absolute I mean he wasn't enlightened when he was born he he didn't get enlightened until you know he was what 29 29 years old or was it that was that was that when he he renounced the world yeah I think that's when he renounced the world so he didn't become Enlighten till he's sitting under the bod tree and became enlightened

before that he he apparently wasn't the Incarnation of the absolute and Incarnation means would seem to assume that you were born that way you know Incarnation so the way it works is that You' got let's say just a totally foolish person like maybe a vampire or something you know some soulless being who is just totally foolish you know has no wisdom other than maybe a certain worldly cunning they would be spiritually opaque you know like like Satan or something then the the ordinary person any any being that has what Mahayana Buddhist call the Buddha nature would be

sort of translucent like a bathroom

window or like a the the shower curtain

or the the door to the

shower you know light goes through it

but not

perfectly and then an enlightened being

would be like spiritually

transparent you know it's just there' be

be no

Distortion so somebody like neim Koli

Baba up there on the altar right right

there I mean he was considered to be

just a SAT Guru you know he was just God

personified God in human form and I mean

it's just kind of the way it is he was

just sort of spiritually transparent or

at least his his devotees considered him

to just you know God just shown through
him because he had sort of
this like attenuated his ego or
attenuated his delusion sufficiently
that I mean the just the Spirit light of
spirit which is always there just shown
through him unimpeded and the Buddha
would be like that I suppose it's not
like you're attaining anything though
really it's like let's see there's a
piece of paper right well no forget the
piece of paper let's just go with the
the uncarved block of marble that I'm
I'm always harping away at and you got
all these statues in that block of
marble so if you're at the level of

unenlightenment you're dealing with the statues you see them as these entities they're the these images you know but when you become fully enlightened you realize it's all just this block of marble that the statues contained inside that block of marble are virtual you know they're really in there in a sense but it's virtual you know it takes imagination a certain amount of of Illusion to create these statues but once you become enlightened I mean like one of these statues once one of these statues somehow becomes enlightened you know you've got enlightened statues in there every possible statue is in there including

statues of enlightened beings then they realize that it's just Stone and so they no longer have this false identity as this individual being it's just they just merge with the Stone and so it's like when you when you're calling that stone God or the essence of God the daraya The Da Brahman whatever you want to call the absolute I mean we're already that we're already 100% that it's just that an enlightened being um they don't have any Illusions [__] up that you know they're no long it's no longer distorted so the Buddha would be like that any enlightened being would be like

that maybe Jesus although his behavior

in the New Testament would not be

enlightened behavior from a an orthodox

terraa Buddhist point of view

but that's take that for what it's worth

so yeah Krishna also he was an avatar of

Vishnu to the vaishnavite Hindus he was

you know that's the highest God he's

just God the absolute personified just

it wasn't that you had this God right

here and outside of him was not God it's

just everything is God you know it's all

God and then you just have this one

being here that knows

that and and that he's no longer

identifying with anything other than

that maybe at this kind of the surface

level it may appear that he still has an ego on a personality and and so on and so forth but deep down it's like the absolute is just he's aware of the absolute and just or if in Christian terms he is just aware that the spirit of God is completely just suffusing his entire body and everything else too everything outside of his body is equally 100% suffused by the spirit of God or whatever you want to call it which in Buddhism isn't even reified and so it's off the scale and you can't say whether it exists or doesn't exist partly because it's formless

so would it be fair to say that the

Buddha is the Incarnation of the absolute in the same way that Jesus and Krishna claimed to be um not in the same way as Jesus because I don't think that Jesus I mean he was considered to be the only begotten Son of God so he was just qualitatively different from everybody else whereas the Buddha was just a human being he was a human being who had he had eradicated attraction aversion and semiconscious stupidity from his mind and so in a way he just kind of merged with this enigmatic paradoxical absolute which can't be said to exist or not exist and uh maybe Krishna would be somewhat

intermediate because Krishna would still be sort of qualitatively different from an ordinary human being because we're not all avatars of Vishnu but really at the moment of Enlightenment nothing is gained you're just realizing what has always been there from the beginning so an enlightened being is different from any other being simply in that he's like spiritually transparent he he doesn't have any self Illusions getting in the way of the absolute and realizing the absolute is there and everywhere else so I don't know if that EXP explain anything but I'm moving on to the next

question this is from

yugao and yugao says now that a big T is back in the house yo from Buddhist standpoint tell us will he or will he not bring anything good to this world of ours well I think one of the main Goods that Donald Trump will bring to the world is that he is going to be a thorn in the side of creeping deep degeneracy that the left has like degeneracy is practically their battlecry it's like they're promoting that and it's it's just amazing like you watch all the Meltdown videos on YouTube or or Twitter or whatever this this leftist after leftist after leftist most of them female they they're just like

freaking out you know they're just

they're just convinced that the world is

coming to an end and it's in a way

they're they're just symbolic of the

decline and fall of Western Civilization

just decadence decadence used to be a

big deal like historians would talk

about a a like a society in Decay you

know the decadence of this Society was

causing you know societal decadence

resulted in the the the fall of the

civilization and so forth they don't

talk about it anymore because we're

smack dab in the middle of it and so

Donald Trump

sort

of I mean he's not like some

reactionary fighting to return to the

old ways so much as he's just calling

out the really obvious

degeneracy of you know just like

bringing sexual deviant right into the

mainstream I mean to tolerate sexual

deviant that's fine is like most sexual

deviants or at least a lot of deviation

from the biological Norm you know

they're not exactly harmful you know so

long as you're not being a predator on

children or something then you

know that's fine maybe so long as it's

you know in private somewhere between

consenting

adults but I mean to just drag them into

the mainstream so you've got like
government embassies flying the rainbow
flag that kind of thing and it's just
you you got [__] in the military in
fact in high command it's like gibbons's
Decline and fall of the Roman Empire he
he at the time that he wrote this which
is like the late 1700s it was just
considered to be a truism in among
historians at the time that a Telltale
sign of a civilization in severe decline
is the rise of Unix into social
prominence and that's what's happening
now in the West except we don't call
them Unix we call them
trans and Donald Trump is going to be

definitely throwing a monkey wrench into

that which is a good thing I mean he's

not going to have us all you know like

everyone has to have a Bible that they

carry with them at all times any such

thing he's relatively moderate in that

regard but even being a moderate is a

hell of a lot better than just parading

degeneracy and celebrating

it I mean the left they have removed any

kind of sensual excess from the entire

field of Ethics like sensual excess you

know drug abuse gluttony sexual

overindulgence that kind of stuff it's

no longer an ethical issue

anymore to to a lot of people like in in

the new Left

especially and so there is kind of a

push back against that because it just

goes against just common sense to the

average person that's one reason why KLA

Harris lost she's she's got like moral

degenerates twerking at her rallies on

stage that kind of stuff just

celebrating

it so yeah that would be one good thing

is that that uh Donald Trump is sort

of he's sort of facilitating a return to

more normal values with less celebration

of

degeneracy less celebration of Decline

and

fall also I mean there's there's going

to be more honesty in government with
him which I mean some people may just
laugh at the very idea because they have
been indoctrinated to believe that he is
just the worst liar that ever existed
when I mean if you look at the the the
debates and you count the lies on both
sides Donald Trump probably tells fewer
lies than his
opponents and his lies are mainly just
sort of exaggerating like a car salesman
might exaggerate how good the car
is so let's see from a Buddhist
standpoint tell us will he or will he
not bring anything good to this world of
ours yeah I think he's returning some
common sense which is you know like a

secular you know worldly kind of common sense but even that's better than just flat out lunacy and just lying I mean the the mainstream media they're just professional Liars at this point faith in America in the mainstream media is down below 20% I think and most of the people that believe it are on the left it's down to like 8% for like right-wingers or conservatives or traditional people who vote Republican so let's see here yeah I do think that he will bring something good to this world of

ours of course there's going to be just people raging in hysteria for the next four years but maybe if some of them at least have enough self-awareness to realize that I mean when they're in the minority you know Trump won the popular vote he won more than half the country and just vote wise that they're in the minority and they can't really be lied to anymore to believe that they're really they're the majority they're on the right side of history and and trumpism is just some sort of weird cult I mean they might still believe that but now they have to accept that that cult is taking over the

country and I think that's a good thing

because I mean the cult is really what's

being brainwashed into these people like

at universities and even like like

kindergartens now they're just raised

into

it so anyways I'm just going to move on

to yuga's next question which is also

from karmic view are you happy that you

were born in USA is there any other

country you wished you could have been

born

to well

well like ancient India in the Buddhist

time like Northern India the Ganges

Valley I mean being born into certain

cultures of the past which maybe I was born into those cultures in the past but nowadays you know I was born in 1963 and the USA was obviously the place where I should have been born your karma lands you where you ought to be so I'm satisfied with that and like I said earlier like unquestioning obedience is is just not one of my personality traits and so USA I mean America was born of Disobedience we were born of Civil Disobedience and Rebellion our national anthem is actually a war song about our it's well it's war of 182 but still maybe maybe the British still haven't fully accepted our independence at that time

so yeah I'm I'm happy that I was born in the USA and I am happy that um the Neo marxists lost the election and they lost big I don't think they fully realized just how badly they were beaten because now we've got the president we've got the Senate very probably the House of Representatives the Supreme Court most of the governors most of the people and Trump I think he's learned his lessons from from the first time he was actually trying to put out an olive branch to like the neocon globalist you know the globalist Republican Elite you know like inviting them to participate

and they were just stabbing him in the back every chance they got and I think he's learned from that and most of them have been purged now the the Republican voters have just purged them like they were all Liz Cheney so I think he may go scorched Earth and I think that would be that would be extremely entertaining so yeah I'm I'm glad I'm an American I mean I can't think of any other country in the world today that I would prefer being born into so I'm just going to move on the next question and this one is from Jazz and Jazz lives in Thailand and so he has asked me these

questions through a friend through email so I hope he sees the video because it's in the video that I'm answering his questions so Jazz says is it good to set aspirations for the future quitting sugar addiction hoping to encounter wise and Noble teachers aspiring to live as a single person for the rest of my life so is it good to set aspirations for the future well in the texts in the early Buddhist text it says a wise man would have no aspiration

you know you're not hoping for some future State you know you're just right here in the present being as Mindful and detached and equanimous as you can

manage without worrying about the future not worrying about the past not worrying about stuff that doesn't exist but I mean you can make plans I mean so long as we're living in this world we can make plans I mean quitting sugar addiction is not so much an aspiration is I mean it's just like a a task you know like something to do which we all have to do that we all have to acknowledge that there are things that need to get done and if you really think that quitting sugar addiction is something that needs to be done you should just set about and to do it I mean there's no need to really aspire to it all that much it's just something to

do so you do it hoping to encounter wise and Noble teachers I mean hope is yeah that's also something that's really not encouraged in early Buddhism um because again you're you're just like thinking about some future state that isn't right here right now you know it's it's sort of like you're you're wandering off into unreality but I mean you can live your life in such a way as to maximize the odds of encountering wise and Noble teachers you know do your best that sort of thing I mean it's more like task oriented behavior rather than you know like

aspiration

like you got something to do you got to

change the tire on your car I mean you

don't have to Aspire to changing the

tire on your car you just acknowledge

that the tire has to be changed and so

you set about changing

it

so yeah I mean it's it's it's more of a

pragmatic thing aspiration is seems kind

of

idealist

idealistic whereas I mean if you just

set about to do something but you really

have to be careful of goal oriented

dharm

cuz usually the future is not the way we

expect it to be you know this we can plan out the future but it's never going to be exactly the way we want it and so it's best not to have much attachment to any future State just live your life in a way that is as good as you can manage and I mean you you can acknowledge that there's things that you you should do and so you should set about trying to do those things but um um maybe describing it as an aspiration isn't nearly as good as just describing it as like a I mean even calling it a goal is is maybe pushing it a little bit you know it's it's it's just something to be done it's like a

duty maybe that's the way to do it it's

it's your sacred duty to maximize your

chances of encountering wise and Noble

teachers for

example and I'm not exactly sure that I

answered that one

so let's just move on to Jazz's second

question and see if I can be more

certain of answering that

one it is as follows is it okay to focus

on one of the Brahma viharas

individually or is it better to practice

them in conjunction with one another why

is it better to practice all four as

opposed to just UPA or equinity well I

mean different people have different

characters and certain Brahma viharas

which the four brah yaras or meta or like loving kindness the usual translation is loving kindness like you know benevolence two is compassion karuna or compassion and then you got mudita or sympathetic Joy which is taking joy in other people's joy and then fourth is upco or equinity and different characters are going to do better at different brahama viharas some people will just be really good at cultivating compassion for example Maybe not so good at equinity you know some people would be really good at meta which is the main one that gets taught the most gets

practiced the most and maybe they're not so good at mood or something and as a general rule you're more likely to Master One Thing than you are to master for so I mean in generally unless you're just really drawn to doing all four and you can do all four well then probably you'd be better off just emphasizing one one of them and then you could maybe do the other three a little bit you know but just to put most of your emphasis on one of them and that would be the one that you're the best at or maybe it's the one that you feel deep down is the one you need to cultivate the most maybe because you just are lacking in that or

something so that's the one you really need to work on you'd be one of the other either the one you're the best at or the one that you just feel that you need to work on the most because maybe maybe you're just not good enough at that one but trying to do all four at the same time it decreases your odds you know down to 25% that you're going to really be good at what you're doing then if you just emphasize one of them but it may be some people just can do all four maybe they've got parames you know they got momentum going from past lives cultivating all four or something and they can do it really

well so

yeah I think the standard way of doing

it is to emphasize one of

them but it one size does not fit all

for everybody and so I'm just going to

move on to the next one from Jazz which

is tips and advice on how to sleep in a

sitting posture yeah that's the sitting

Danga this it's one of the 13 optional

aesthetic practices for monks and it's I

think it's chapter two of the wisi MAA

so I mean you could read chapter two of

the wisi MAA if you've got it which is

just an overview of the 13 dangas each

Danga has three three levels easy medium

and hard so the sitting practice where

you never lie down you sleep in a

sitting position also has easy medium and hard easy is you're allowed to sit in like a chair that might lean back a little bit and the way I always figured it is if it's you know less than four 45° you know it's it's on the side of perpendicular from 45 then you're still sitting up but if it's less than 45 then you're just lying down so you could get a kind of reclining chair that and not recline it all the way back but have it you know like closer to perpendicular than 45 degrees that would be the easy the easy way of doing the sitting practice the second level the medium level which is

what I did as a monk for couple years
is you're allowed to lean back against
something so I just had a board like a
flat like a 1 by8 or something I had it
leaning against the wall and then I
would lean against that I'd have to have
a pillow because I've got sort of a sway
back my my back is kind of s-shaped and
I I'd have to lean my head way back and
it was harder to breathe if I didn't use
a pillow so I still had to use a pillow
and it's it's hard to get used to
because like when I was first trying to
do this you know I'd wait wake up at 3:
in the morning just flopped over on my
side one time I remember I was sitting
in the full Lotus position in the

meditation Hall and I just like fell over still in the full Lotus just sleeping and also there's another way of doing the the medium level if you if you're not going to lean back you can take like a rope or a belt or something you can raise your knees up and then you have the Rope like around your back and around your knees kind of holding you up that way but I don't think that would work very well unless you were sitting on something very soft because I think your your ass bone would be grinding into the floor and it get relatively painful after a while so let's just skip the rope and the or the belt or whatever

and just say that just you're sitting on the floor but leaning back against something and then the hard level is you're not leaning back against anything you're not sitting in a chair for the most part you're just sitting as though in meditation and sleeping that way and I've Been Told that the late wayo Seattle of Burma actually slept just sitting upright in meditative posture I did know uh one American monk who was trying to do all of the dangas in at the highest level and he kind of cheated a little bit because he took his alms Bowl put it in front of him and then leaned forward he rested his forehead onto his Ms bowl and slept that way and he wasn't

getting enough sleep and uh it really
took a toll on him and he had drop out
of the monk Hood because he had a kind
of breakdown mainly from lack of
sleep and then as soon as he recovered
he came back to Burma and reordain and
was a monk for many more
years so yeah those are the the three
ways you can do it according to the wiui
MAA and it does take some getting used
to like especially if you're doing it at
the medium or the hard level it may take
months before you can really
go to sleep and then wake up the next
morning still sitting and not just
flopped over on your side on the

floor but I mean there's a good chance you're going to wind up getting like bed sores on your behind and everything if you're if you're meditating sitting in meditation all day and sitting and sleep all night or you're just sitting sitting sitting most of the day and night then I mean that can result in like bed sores and that kind of thing I can I speak from experience on that one so I'm just going to move on to the next question and this is from Krypton air yeah two hours and 12 minutes that's not too bad I guess Krypton air says what are you using to measure the amount of progress you make is it based on General equinity

in everyday life the amount of reduction in emotional intensity with regards to emotional reactions to events and circumstances base resting mental state have you considered the possibility of deep Saras arising and clouding your current mind State like dust in the air as a result of sweeping the floor well that's kind of two questions I guess but I I think the main one is what are you using to measure the amount of progress you make well I never really measured the amount of progress I made other than in meditation I mean your progress in meditation is pretty easy to gauge it's just you know

how well do you keep your mind on the primary object of meditation you know how much are you thinking how little are you thinking you know how how well can you just sit there without your mind wandering how long can you keep your mind focused on the meditative object or if you even go beyond having meditative objects how long can you just sit there just

empty so that's that's a fairly good way of measuring your progress in meditation with regard to everyday life it's not nearly so easy I mean there's you're probably better off not measuring it I mean like the word

Mana in in poly usually is translated as

conceit sometimes as pride and it's
something you're not supposed to have
it's it's like UNH wholesome Karma but
literally Mana means measuring it's like
measuring yourself
up and like to compare yourself to
somebody else is a kind of mon even if
you consider yourself inferior to some
to somebody else that's still Mona it's
still you're you're like measuring
yourself so you're probably better off
not measuring or trying to measure the
amount of progress you're making in dama
you should just keep practicing because
sometimes like like Krypton air here is
implying towards the end sometimes it's

not clear like one story that that I've given before is there's this guy who has a big rock in his backyard and he doesn't like that rock it's hard to to get the lawnmower around it he's got to get the weed eater out and and like trim around this rock because he can't get the lawn mower up against it so he doesn't like this rock he's going to move this rock out of his backyard G to move it over to the side or something and so he goes out there and starts tugging and pushing and pulling on this rock and he can't budge it but he's stubborn so he just every day he's out there just pushing and pulling and shoving on this rock and little does he

know that that rock that Boulder that
he's trying to move out of his backyard
actually goes down like 12 feet it's
just huge thing that weighs many tons
there's no way he could possibly move it
but eventually he just he can't move it
he doesn't know that it's this huge you
know like this huge
Boulder and he just gives up in Despair
and thinks that he's made no progress
when actually all that pushing and
pulling on this rock has resulted in him
being just like mus ular and a athletic
you know he's in really good shape
because of all this strenuously pushing
and pulling on this rock trying to move

it and even though he couldn't move it

at all and it seems like he totally

failed nevertheless without him really

noticing it he's buff now he's a

Chad and meditation can be that way it's

like it seems like you're not making any

progress but any effort you make is

going to yield results even if you don't

notice the results any effort you make

is going to bear fruit

so maybe one of the best ways of

measuring the amount of progress you

make is by just keeping in mind how much

effort you have

made but really trying to figure it out

is is not so easy you may think that

you've really you're just chill you

think that you got light shining out of you think you've made some attainment or something and it may not be that way at all ROM Doss used to gave this story once probably more than once about this this hermit who lives out in the forest and he's meditating every day and he's doing all this practice until it's like there's light shining out of him and he thinks he's really attained something and he's gonna he thinks he's ready to go back into society so he walks into town and he's on the sidewalk and somebody just jostles up against him and he gets he gets pissed off you know it just annoys him you know it's like he

thinks that he's enlightened or

something but then something comes up

and these old habits just arise you know

there are latent Tendencies anas they're

called imply that uh I mean you can't

really know maybe you can judge the

progress you make by how you deal with

situations when the [__] is hitting the

fan that might be uh some kind of um way

of gauging whether you're making

progress or not that a certain situation

that might have had you blowing your

stack years ago now it's like you can

deal with it calmly that kind of thing

that would be some evidence but I mean

it may be just because you're older you

know you're just getting too old for

that

[__]

so yeah you're probably better off not

trying to measure the amount of progress

you make you're better off with just

conscientiously striving to be better

just

conscientiously you know doing doing

your spiritual practice and not even

caring about the results it's your duty

to do this spiritual practice regardless

of the

results because I mean keeping a

scorecard and and you know writing down

numbers on on a piece of paper and all

that it really is not particularly

helpful unless it's just something in particular you're trying to keep track of like for example uh a few times as a monk I would keep track of how much I was sleeping as a way of reducing the amount of sleep that I was I was indulging in but even that wasn't really trying to measure my progress it was just keeping track of how much I was sleeping so I hope I answer that one because I'm moving on to the next one this is from Ken and at the time that I first saw this I didn't understand the question but now I think I do Ken says did you release the monkeys and I think I heard that

somewhere in South Carolina the state of

South

Carolina like 43

monkeys escaped from a laboratory which

probably means that some animal rights

activist infiltrated that laboratory and

let them

loose and it wasn't me I was not the

animal rights

activist who released those

monkeys and I do not have an emergency

backup beverage so I'm just going to

have to survive the rest of this video

with no freaking beverage

so I mean I can sympathize with animal

rights activists who release who

liberate

monkeys um like like I mentioned maybe

in the previous Q&A I was reading a book

on I've read more than one book on how

the brain works and just it's just

Grizzly horrifying kind of experiments

they do on these monkeys just really

awful experiments you know cutting off

the top of their skull and planting

electrodes in their brain and strapping

them into this this Frame thing and

making them you know with one hand that

can still move you know they're like

pulling a lever to try and solve

problems or something and they're seeing

what part of the brain is firing when

they're doing this and all that it's

like and then of course when the
experiment's done they don't just like
replace the top of their skull and give
them a banana and you know send them on
their way it's like they're just
destroyed you know they're probably they
remove the brain and like do a like a
analysis on on any change that happen in
the brain or that sort of
thing so no I did not release the
monkeys and I think I'm just going to
move on to the next question that was an
easy question answer I could have just
said nope I moved on but it's I've got
to have long digressions in my answers
or it just doesn't work somehow so the

next question is from ruie and ruie says I've been watching a multitude of iterations of the woke meltdown online in the wake of Donald J Trump's Landslide victory and cannot help but think of Frank Herbert's fear as the mind killer in the novel Dune indeed these psychotic hysterical meltdowns seem to be utterly fear-based and while these Snippets of online mental collapse are sad to watch they also offer an opportunity for contemplation on this occasion would you like to speak a bit on Buddha dhama as a path to fear prooof the

Mind well I don't think just I mean I've been watching watching a lot of the

Meltdown videos too and uh for me it's

sometimes it's an interesting

anthropological study I don't think it's

all based on fear to some degree it's

like infantile Tantrums because they

didn't get their

way that you know it's partly fear I

guess but to some degree it's just this

meltdown of them insisting on comma

winning just absolutely vehemently

insisting that she has to win and then

they don't get that and then it just

like something

snaps it's like an infantile kind of a

thing where they're throwing a tantrum

because they want ice cream or some such

but then again there is some fears they

they they have been indoctrinated to

believe Donald Trump is the second

coming of Adolf Hitler that he is a

fascist that he is going to destroy

American democracy even though the left

was doing more of democracy destroying

than than Donald Trump ever did that

he's going to destroy the the

Constitution he's going to abolish the

constitu even though the left is really

doing more against the Constitution than

Donald Trump ever did etc

etc

so with that as kind of a a

preamble ruie

here is asking let's see on this

occasion would you like to speak a bit on Buddha dhama as a path to fear proof the Mind well yeah there's different ways that dhama will help to make you fear resistant like I've said before the Samurai Warriors of medieval Japan used to spend time at Zen monasteries to help them overcome their fear of death and certainly dhama can help you to overcome your fear of death I think just about anybody even someone who has lived in a monastery for years if somebody put a knife to their throat they'd start sweating and their heartbeat would increase they'd start breathing a little faster I mean that's just

natural but I mean fear of death

especially I mean if you're just going

to get reborn

anyway it's not that big of a deal like

like some spiritual teachers say I mean

after you've died you're going to

realize it's like wow I've done this

lots of times before it's not that big

of a deal but with regard to fear in

general of course the the Panacea the

the the Surefire cure for that even

though take some time to do it is

mindfulness it's like fear arises if

you're mindful it's like fear is arising

it's not I'm afraid like an unmindful

person they're afraid it's like I'm

afraid I'm scared shitless but if you're

mindful fear starts to arise and it's fear is arising it's not you if you are anything at all you're the Observer and not the object being observed so when the fear just becomes the object being observed you have this philosophical Detachment this separation from it and it's not you it's just this phenomenon that's arising the thing is that if you you wait until you're afraid before you try to practice this it's not going to work you know it's like you're you're already all doped up on adrenaline and and you're all agitated and everything and you know it's already derailed so I mean you have to practice it when you

don't really need it yet I mean you can argue you need it all the time but you you practice it when you're calm so that it becomes second nature and then when the something whatever it is arises then you know then you it's just second nature That You observe the phenomenon you're detached from it and it's not you and then when it's not you and you're detached from it you don't reinforce it you don't feed it and it gradually dwindles away and the Habit eventually dies out or just becomes a pale shadow of what it used to be and also I mean just living a an aesthetic existence like like monks lived I remember one time I was at my

father's house and we had we they had
like rats in the Attic or something and
my stepmother poisoned these
rats I mean she she she knew better than
to ask me to do it because I was a
Buddhist monk at the time so anyways I'm
sitting there in a chair next to my
father and we're talking and I look down
and there's a rat like looking up at me
on the floor you know it's it had
reached the stage of what is it cyanide
poisoning or whatever is it cyanide
whatever whatever the usual rat poison
is that I mean it was just kind of
sitting there in broad daylight and it's
like I was so used to living in Burma

it's just oh there's a there's a rat under the table dad you know it was like no big deal some people would be very startled they look down and see a rat looking up at them but I mean I've had rats crawling on me at night when I'm trying to sleep Scorpions on me at night when I'm trying to sleep I got stung by a scorpion once I was sleeping on my bed in my cave I feel something crawling on me I figure it's just like a cockroach or something I tried to brush it off and it it turned out to be a scorpion and it stung me but I mean if you're detached from your own existence you don't have a lot of attachment to things then it's going to

make you less afraid and also just living a like a relatively tough aesthetic kind of existence it just kind of brings out the stoic in people and it just you just gradually become less fearful or at least that was the way it worked for me let's see so where's the question again here would you like to speak a bit on Buddha dhama as a path to fear proof the mind yeah I mean ultimately it's mindfulness that fear proofs the mind because then even if fear starts to arise you detach from it and it's not you it's just a mental phenomenon that is arising which you are observing like

an anthropologist observing some some

artifact of

humanity but of course like I was also

saying there there are other ways that

Buddha dhama also can make a person less

fearful but I'm just going to move on

the next question now this is from

Wilson and Wilson says is there a dolly

Lama or pope of of terraa if so who is

he and no there is not each country has

like each terraa Buddhist country will

have like a leader of the s i I suppose

in Thailand it's the sa Raja the the

king of the sa who is the number one

monk in Thailand but he has zero

Authority in Burma or Sri Lanka in Burma

it's the S of mahanayak SE who is

considered to be the top ranking Eccles astical figure in the Burmese sa I'm not sure what it would be in Sri Lanka I assume they have that or it may be that each individual sect of terava each each like monastic tradition in Terra has its own leader um so maybe the the closest you've got to a pope of terraa would just be Whoever has been monk the longest he would be the senior Monk and he may not have much Authority but at least he gets to sit in the front and he gets to walk in the front of the line that kind of thing everyone all the other monks have to bow to him because who you bow to is just purely a matter

of seniority whoever's the senior monk

gets bowed to you know the junior monk

bows to the senior

monk so I mean I there would have to be

an a monk who had been in the song of

the longest and I mean there's few monks

I met one monk he was H he's he must

have been he must be long long gone by

now he was 102 years years old when I

met him in in all likelihood he was

ordained as a monk when he was 20 so

he'd been a monk for like 82 years he

was a novice before that I

assume so he wasn't the the highest

ranking monk ecclesiastically he wasn't

the the S Mah

though so yeah the easy the easy answer

to Wilson's question is no there is not just a a supreme leader of Terra Buddhism it's just each country has like the the highest ranking ecclesiastical you know sort of you know equivalent to like an Archbishop or something so I'm just going to move on to Wilson's next question which is is there any specific advice about dealing with strong feelings of regret or the desire to go back in time and fix something this seems to me to be much harder to let go of than other hindrances and again it's the same thing as with fear is it's mindfulness is how you deal with it you know you get into

the habit of being mindful of thoughts

and feelings that arise and then when

this particular kind of feeling arises I

mean it's just second nature you just

observe it and let it go it may not go

away immediately so you might have to

observe it and let it go several times

or just keep doing that you know just

keep observing it as just this object

that isn't

you but uh once you really take it to

heart

that

regret is just always bad karma then it

makes you almost immune to it you might

have a little twinge of it every now and

then but still I mean once it's sort of

like the the previous question about

under trying to figure out reality how

can I stop like trying to figure out

reality it's like once you fully realize

that it's impossible or in this case

once you fully realize once you take it

to heart that regret is

always every single time this bad karma

it just makes things

worse that once you really take that to

heart I mean it's

like you don't you don't go there

anymore it's just why do it you know

it's just it just automatically just

drops away as a general

rule so I mean through mindfulness and

then just really trying to really

understand that

regret the stewing over the past doesn't

help anything it just makes things worse

you're just making the situation

worse so I'm just going to move on to

Wilson's third

question which is are one's intentions

at the mercy of conditioned events one's

intentions are the ultimate Arbiter of

karma like you said earlier about saving

the frog from the snake however it seems

like they might be able to change

involuntarily hypothetical scenario you

see a suffering homeless man on the

street and you take out your wallet to

give him some money so that he can

afford food or medical care as you reach for the dollar suddenly out of the corner of your eye you see a famous YouTube star who searches for people doing good deeds and gives them $10,000 if he catches them in the ACT he sees you and turns his camera to face you the dollar is in your hand what do you do it seems like now having known that you absolutely will get a reward for this act the motivation for doing this to get $10,000 could spring up in your mind and dominate your motivation for helping the homeless out of compassion your intentions are now dirtied by events outside of your

control on the other hand not giving the money because you want to avoid the situation also sounds bad what would a good Buddhist do in this scenario well a dollar is kind of cheap don't you think I mean probably you should give him more than just a dollar especially if he needs medical care I mean a dollar is not going to get you very far but setting that aside I mean still let's see intentions are let's see where does he say it here no yeah your intentions do not change involuntarily I mean you may not have complete conscious control over your intentions because your intentions are not entirely

subject to Your Ego to your thinking

mind so that's that's the thing it's

it's hard for a lot of people to

understand they just naturally identify

with their ego they think their ego is

me and so their mind is doing something

beyond the control of their conscious

ego and they just think that it's it's

like involuntary or something but really

it's like this subconscious

intention that's just not under the

control of their ego

so I say so a lot don't

I it just seems to be appropriate to say

with regard to this whole YouTube thing

I mean you should just stick with the

original intention I mean you're going

to be aware of this guy watching you I

mean I'd be embarrassed of getting

caught just giving $1 doll I mean I I

might reach in and give it pull out a

few more ones at

least um

but but even I mean ultimately it's your

karma to have this YouTube guy there and

your karma the fruition of your karma

your karma is intention your not so much

intention as volition or will so I mean

it's it's all generated by your

mind but where is the question

here let's see what would what would a

good Buddhist do in this scenario I mean

he just give him the money I mean just

try to ignore the YouTube guy and then

if the you YouTube guy gives you 10,000

bucks you can give even more to the to

the

beggar I

guess kind of a kind of an unusual sort

of circumstance that's never happened to

me before

actually but I mean if if your intention

is to give money to this beggar then you

just give the money to the beggar and

you know anybody watching you should be

irrelevant doesn't always work that way

but I mean that's that would be how a

good Buddhist would do it I

guess so I'm just going to move on the

next question this is from thermal

squid just scrolling down a little bit I

think we're getting kind of close to the

close to the bottom of the

scroll thermal squid says why are

normies condemnable or blamable at a

spiritual level I hear that term used

often here as a point about the dullness

of their mediocrity but I find that it's

typically normality and formality in

general which is assumably comfortable

or safe you do not need to worry about

the average person holding some extreme

or delusional view being neurod

divergent or mentally unstable or

otherwise as unpredictable or unadjusted

I feel as if those that consider

themselves to be Above the Rest or employ this term are often just unfortunate and no more intelligent or wise than anyone else so I guess the main question here is why are normies in in air quotes condemnable or blamable at a spiritual level well I mean they're not condemnable or blamable really but I mean to he says a little farther down here you do not need to worry about the average person holding some extreme or delusional view everybody holds a delusional view it's just the the normies so-called share the more or less the same delusion but there's still there's still very

delusional and sometimes I'll use the word Normie as just a loose translation of the poly word pugina which means common person you know normi is a normal person and from from the Buddhist point of view the the normal person the putuj is insane pjo umaro the the common person is out of his mind so at a spiritual level yeah all normies are delusional it may be that they share the same kind of delusion which makes it a kind of conventional truth you know it's uniform enough that they can function and interact but still they're living in a delusional world and all of us are that are not

fully enlightened so it's not like I'm

trying to pick on

anybody and that's I mean just the poly

Texs just hammer away at this

so let's see here it says you do not

need to worry about the average person

holding some extreme or delusional view

well not so much extreme but definitely

delusional being neurodivergent or

mentally unstable well like Freud says

everyone is neurotic at the very

least yeah I mean the normal person can

be mentally

unstable let's see or otherwise

unpredictable or unadjusted I mean so

what if they're

predictable I mean that's that's really not like the spiritual Criterion for judging like who you want to associate with is how well they are predictable how predictable they are or how adjusted they are to an insane Society like Eric from he was he was a uh part of the Frankfurt School for a while he was a unabashed socialist my father was also a socialist I mean he was sort of a strong union man and he was a naive socialist back in the old days when socialists could still be tough you know he was sort of a Jack London type socialist but um anyways getting back to Eric fromom um I mean he says that in an insane

Society it's the people who are adjusted to that Society who are the insane ones that that in an insane Society the the people who are more the most sane are going to appear maladjusted
so yeah I mean if you're just going like grading on the curve going with statistical averages and so forth then yeah then I guess the average person is like right there in the right there in the center of what is like normal that's why they're called normies I
guess and I mean they would be considered healthy I suppose relatively anyway but from from the point point of view of Buddhism or like Eastern Eastern

spirituality in

general the average person is

insane because this is not

reality so I think I'm just going to

move on to Thermal squid second question

because these are all kind of related to

each other and he says this ties into a

conversation I had with libram formerly

known as Libra lamb now he's Stellar

Supreme this ties into a conversation I

had with Libra lamb recently as well why

is Conformity considered to be an

effeminate Behavior I see that dissident

and revolutionary personalities tend to

be degenerate prone to violence drug use

immoral and nihilistic in general a

Bohemian or some kind of atypical

Consciousness seems naturally averse to wisdom or something like dhama Conformity then is only undesirable in modernity with its unique conditions a person that is disposed to being different just because or sticking it to the man is immature and usually unskillful typically this crowd takes pride in having mental illness or cementing their individuality in some pathological criteria I don't see how edginess or individualistic loudmouth characteristics are conducive to the cultivation of virtue just as an example so I guess the only question mark to this is at the top here why is

Conformity considered to be an feminite behavior and I mean it is true that women are more conformist than men are and that's just it's part of our psychological sexual dimorphism my father who was somewhat of an authority on women had this saying that he said several times I recall when I was a kid he said that it ever became the fashion for women to have their head shaved and their scalp painted with red and green checks they'd all be rushing to the beauty parlor to have it done women more than men are slaves to Fashion they have to conform um to a greater degree than men do so that would be why Conformity is considered to be an

eminite Behavior because it is more

feminine than

masculine so let's see that's that would

be the the simple

answer like the the clothing Industries

tried in vain for decades to try to get

men as enslaved to fashion trends as

women and they failed men were much more

likely to just wear the same jacket the

same pants for 15 years straight until

they just wore out whereas women they

might have to get different a whole

different set of

clothes every six months some of the

really fashion conscious

ones you know now in Autumn it's like

subdued Grays and Browns it's like well we going to have to get a new wardrobe so that is why Conformity is considered to be an eminite Behavior it's just an anthropological thing that women throughout most of the history of the human race um they were much more prone than men are of just being like captured as booty by an enemy tribe the men all get slaughtered the women get enslaved they get brought over and kept as concubines just like prizes of War you know booty so to speak and so so they might women are much more likely to all of a sudden find themselves I mean throughout most of the history of the human race much

more likely to all of a sudden land in a totally different environment a different Society worshiping different gods with different taboos different kind of clothing styles and everything and so women are much more flexible and much more likely to conform to the society in general which is one reason why it's mostly these young women who are shrieking and screaming and crying Hyster Aly on these meltdown videos because Trump won they conform to an insane society that is losing the battle so dissident and revolutionary personalities tend to be degenerate

prone to violence drug use immoral and

nihilistic not all of them I mean the

Buddha re arguably was a dissident

revolutionary type of

person I mean like Elon Musk I mean you

could say Elon mus musk is uh I mean

he's kind of you know he's on the

Spectrum I suppose but he's a genius

it's like the greatest

Geniuses are deviant you know they're

not in this middle of the statistical

bell-shaped

curve so the greatest Geniuses you know

they're kind of on The Lunatic Fringe as

a general

rule and it may be that most people on

The Lunatic Fringe are you know they're

tend to be degenerate prone to violence drug use imoral and nihilistic but even so most of the Saints are there too so it's you might be a little bit more of a a grab bag out on The Lunatic Fringe but that's where you're going to find like the most outstanding super Geniuses and Saints and sages in addition to the homeless people yelling curse words on the street corners or just staggering around like zombies because they're they're too high on drugs to do anything other than stagger around like zombies so I guess I answer that one and

so I'm going to move on to Thermal

Squid's next

question I think there's a question mark

in here thirdly you say often that

regret and remorse are always UNH

wholesome mental States but are they not

obvious components in something like

humility if we for get our misdeeds we

will Orient ourselves towards thinking

that these things occur to others and

not ourselves that others are worse than

us or that we have some High Ground here

in any substantial way regret and

remorse then seem to [__] or fragment

a sense of self it it it is almost

remembering its imperfection actively I

also think that they are effective in

preventing any further tragedy hypocrisy or decay of moral conduct shame then exists for a spiritual reason and goes far beyond the rumination of attributes you cannot control if you read the questions from 3 to one there is a kind of General subtext about the usefulness of associating with those that live alternative Lifestyles or are possessed by strange ideas like me I guess I feel like I have wasted a lot of time and have exposed myself to so many more UNH wholesome mental states by abdicating the Norm or the daily mundane toiling of the commoner the line between unconventional and insane is far too

ambiguous for

me yeah

well okay so I guess the main gist of

this question

is why are regret and remorse always un

wholesome mental States and that is what

Buddhism teaches I've already I've

already discussed this uh several

minutes

ago um but are they not obvious

components of something like humility no

I mean humility is very different from

remorse you can be a humble person I

mean a lot of a lot of Burmese monks are

just very humble people I've know lots

of humble people and I've never really

noticed any great remorse I mean there's

this guy I used to work with up until recently very humble guy and I really liked him and sometimes he'd be hard on himself because you know he might mess something up and he'd be oh he he'd just really just kind of take it out on himself I guess and I mean it's unnecessary there there's two different things it mean you could say that for some people remorse will help them to prevent doing the same misdeed again because they feel so bad through their regret after doing it but it's unnecessary it should be unnecessary I mean all you have to do is acknowledge you did something wrong and like

determine just have the determination

you're going to try to do better in

future and and that's it like there was

it's in William James the varieties of

religious experience and it was some

heretical Christian teacher who I think

he may have been killed by the

Inquisition or something but he was

saying if you're running a race and you

fall down the best thing you can do is

just immediately jump back up and keep

running you don't just sit there weeping

and wailing because you fell down that's

not you're not going to win the race if

you do

that the the best thing you can do if

you fall down get right back up and just

keep going and I mean there's a lot of sense to that there is some wisdom to that that if you have enough sense to acknowledge that you did something wrong and just determine to try and do better in the future then all the the self-loathing and the the beating up yourself you know all this regret and remorse is completely unnecessary and furthermore as I as I've said before and as Buddhist philosophy teaches Buddhist ethics it always just makes things worse I mean it may have like this side effect that helps you in a certain way it might help to keep you from doing the same thing in future but as it says in in the

text I mean if you're going to have

experience shame or you're going to

experience moral Scruples you should

experience them before you do the

misdeed and not afterwards afterwards

it's useless it's just making the

situation

worse so if you're going to have shame

or moral Scruples you do it before the

deed so that it prevents you from doing

the misdeed in the first

place so let's see here if we forget our

misdeeds well I mean remorse is not the

same as I mean if you don't have remorse

it doesn't mean that you forget your

misdeeds

I mean you can still remember I did it

wrong that time I shouldn't do it wrong

that way again I mean that's that's it

that's not

remorse but it's not forgetting that you

did it wrong it's it's just it's a false

dichotomy in that

case so let's see

here we we will Orient ourselves toward

thinking that these things occur to

others and not ourselves yeah that's if

you have like this selective Amnesia

which is not the same as simply not

feeling remorse and

regret the others are worse than us yeah

you're not supposed to do that either we

have some High Ground here in any

substantial way regret and remorse then seem to [__] or fragment a sense of self not really I mean it's yeah I mean you wind up with a crippled sense of self but still it's a sense of self and not only is it a sense of self it's like a crippled sense of self but you're better off just with no sense of self but that is for very Advanced sages I suppose see I also think that they are effective in preventing any further traged yeah I mean they can as a side effect but it's not the best way of going about it I mean you can pound nails with a wrench but I mean that's not the best way of pounding Nails you're better off

using a

hammer so I mean you can avoid doing

misdeeds through regret and remorse but

you're better off not not bothering with

the regret and remorse and just having

some better reason for not doing the

same

misdeeds so let's see

here shame then exists for a spiritual

reason and goes far beyond the

rumination of attributes you cannot

control yeah but the shame should come

before you do the thing instead of after

you do the

thing so and I suppose I answered

this see I he says I feel like I have

wasted a lot of time and have exposed

myself to so many more UNH wholesome

mental Days by abdicating the norm or

the daily mundane toiling of the

commoner well yeah I mean I I do the

daily mundane toiling of the

commoner but uh still I can acknowledge

that the the the commoner as a general

rule is just flatly

delusional see the line between

unconventional and insane is far too

ambiguous for me yeah it's like the the

line between genius and insane is also

rather ambiguous

like getting back to William James and

his varieties of religious experience

that he starts off the book with this

discussion of how some of the greatest Saints would be considered insane he's I think it's George Fox he he has some some uh passages from George Fox who I think was the founder of the Quakers who was a very functional person he was like a personal secretary to Oliver Cromwell you know he was intelligent and everything but he was nutty at the same time and you just read these these excerpts from his diary where where this inner voice of God is having him you know take his shoes off and walk through the middle of this town of Lichfield just yelling at the top of his lungs wo

to the bloody city of Lichfield he has
no idea why he's doing this just God
told him to so he's doing it later he
found out that Christian Martyrs were
killed in Lichfield what was what was is
now Lichfield during Roman times and
that's he figured that was why God had
him doing
that so I mean you want to you want to
get rid of unconventional people I mean
you're going to get rid of progress
pretty much any kind of significant
progress any kind of
Enlightenment anything that's just
really you know Way Beyond the
statistical Norm the bell-shaped
curve so I mean there is a certain

amount of gambling since most people

lunatic FRS are just

lunatics so anyways I think I'm just

going to move on to the next question

here and we're getting close to the end

here which is kind of good because we're

going to go over three hours I kind of

figure we would there's there's a lot of

questions this time this is from eight

precept aroan who I got my suspicions

that he might be a brother or close

relative of five precept

Pete anyways eight precept aroan says

venerable sir I am feeling Torn Between

Two meaningful paths monastic life and

family life I am in Thailand now and I'm

currently not able to ordain for at least 10 to 12 months but I have met a wonderful woman from a good family who is also grounded in dhama how might I discern the right path for me and what qualities or practices should I focus on to make this decision with wisdom and compassion and that's that's a tough question because of course eight precept aroan knows about the situation way more than I do because all I know about this situation is what I just read in this paragraph and so eight precept aroan may have to
like understand himself well enough like can I be celibate for the rest of my life and I mean if you're a horny kind

of person a lot of guys are that may not work very well or on the other hand do you really want to become enlightened In This Very life

then it's I mean it's going to be easier if you renounce the world and you don't have other people requiring your attention and and like distractions and responsibilities and maybe a little bit down the line you got children and all these attachments and responsibilities and distractions and so forth then I mean you may be just swamping yourself with distraction so that you can't really practice dhama effectively but like I was saying earlier the monastic

life of just be walls silence Solitude

you know renunciation no Family Ties

this kind of stuff it doesn't work for

most

people and

so um I mean you're going to have to to

know yourself well enough like to know I

mean do you really want

do you want like love and family and all

the ups and downs of that or do you want

bare walls silence and Solitude as a way

of reducing distractions so that you

increase somewhat your likelihood of

becoming enlightened or at least

increase the amount of spiritual

progress you're likely to make unless

the spiritual progress you need to make

in this life is like learning how to

deal better with people

and just like sharing your life with

another person and making compromises

and so

forth so I mean I wouldn't want to just

flat out tell somebody they shouldn't

renounce the world but for most people I

mean most people just don't do it and

most people couldn't do

it and it may not be the the right

choice for even for some people who do

renounce the world and of course people

who just choose to to adopt the

householder life the family life I mean

some of them might have been better off

if they hadn't done that especially

after like their third or fourth divorce

not that I'm saying that eight precept

aroan is likely to get divorced from

this thail

lady I think it's much less likely um

you know some place like

Thailand but um yeah it's very difficult

so let's see how might I discern the

right path for me and what qualities or

practices should I focus on to make this

decision and wisdom with compassion when

I have an important decision to make and

I'm not sure what the answer is I just

kind of sit there empty and just kind of

wait you know you just fill your head

with as much information as you can and

then just let it digest until an answer comes to you and generally the answer is going to come to you at a time of like peace when you're like alone at least I mean you might be like lying in bed next to your your or something but maybe she's sleeping and you're just lying there in a contemplative State just at ease and it's times like that when it's more likely that the intuition of the right thing to do is going to arise you know just get as much information in as possible and then just wait and let it digest you know let it ripen and mature until the correct answer arises in a moment

of like equ it Clarity you'll have a

Moment of clarity and then the right

thing will

arise but aside from that I really don't

know 8 precept aroan well enough I don't

know his personality what his character

is like to know whether he'd make a good

monk or whether he'd make an even better

husband and father I really don't

know so I'm just going to move on to the

next question and this is from

Raphael and Raphael is our last

questioner of the evening because it's

it's dark outside and my you can see my

fish tank is in Moonlight mode

now so Raphael who asked two questions

this is his first question do you think

that racial

homogeneity is important for social

peace some studies suggest that

Multicultural environments lead to

increased mistrust among people do you

think the racial

homogeneity in Burma contributes to the

overall happiness of the Burmese

population

well Burma is

multi-ethnic uh country although it is

true that they're pretty much segregated

and you got like the seven states of

central Burma they're ethnic Burmese no

it's the seven

provinces yeah I think it's the seven

provinces are just ethnic burmes which are kind of in the center and then you've got seven ethnic states around the outside and yeah they're pretty much homogeneous Within you know whatever GE geographic area you're in you're G to have Burmese people you can have like Ms in the South and you're gonna have you know chins and Burmese or or shans and Burmese and you're gonna have like some Indians that live around and they're pretty well integrated and um so I mean it's not 100% homogeneous but more so than America I suppose so do I I think that racial homogeneity is important for social peace um I mean it's more conducive to

social harmony I think although there have been multi-racial civilizations you know Rome was multi-racial I think the ancient the ancient Indus Valley Civilization the prehistoric indis Valley Civilization which is one of the great prehistoric civilizations that was supposedly multiethnic or at least I have read that there were like East Asians and and Proto ooids and like Mediterranean Caucasians all living together in that Civilization which lasted for centuries so I mean it may be that a certain too much peace might actually not be so good of a thing I mean a

certain amount of upheaval and Chaos may actually promote progress and a certain hardiness hardiness of the people so I mean even a certain amount of like interracial what inter intra intra racial interracial like competition certain amount of you know just having competition like strengthens things you know sort of like that's the way capitalism Works you've got different like companies competing against each other which strengthens the entire the entire situation so I mean you may have more riots and upheaval and so forth but there's going to be a like a positive side to that also but uh I mean

some some cultures I mean it's it's too late I mean you can't really just kick out the ethnic minorities I mean once it's already multi-racial it's pretty much going to stay that way until maybe a few centuries down the line they're all going to be so interbred that it's just going to be one sort of light brown race or something um so which does happen so see do I think that racial homogenity is important for social peace I think it's somewhat more conducive for social peace but then again I mean social peace might be overrated you know to have a certain

amount of like chaos and upheaval may actually have its advantages so do I think the racial homogene of Burma contributes to the overall happiness of the Burmese population um maybe yeah I think I think there is a good possibility that the fact that it's not so much racial homogeneity as just cultural homogeneity they all see eye to eye you know it's a very traditionalist country pretty much everyone has the same more or less same approximate point of view so that I mean you can have pretty much people getting married at random that hardly even know each other before they get married and it's likely

to work out simply because the people are so uniform that they're very likely to see eye to ey even though they didn't know each other before they got married hardly so it's uh not I think it's more cultural homogeneity than racial homogeneity and I think that sort of thing is uh it's kind of a lost cause in a place like America just because there's so many different people Living in America individualism is much more valued and insisted upon than in Burma like in a place like Burma I mean you don't want to stand out you don't want to be the weirdo it's a Conformity based culture

so it's stable it doesn't make much

progress just because it's everyone

thinks the same you know there's not

much originality at

all so it is good to have different

groups and just ort of even competing

with each other different religions

competing with each other just a certain

amount of chaos it's it's that's what

brings about things like the Italian

Renaissance I mean they were all

Italians I guess but they they were

living in like individual city states

that hated each other's guts and were

having these Fierce competitions with

each other and there is all this

struggle against whether the pope should

be the ruler of all Italy or whether the Holy Roman Emperor should be the ruler of all Italy and I mean it was like chaos like brought forth the Renaissance so yeah I mean like social peace I mean it can it can be overrated it can be just playing boring you got to have originality and Innovation and so forth in order for a a nation to really Prosper especially if it's competing with other nations or other cultures

so I don't know how well I answer that question I'm going to move on to Raphael's second question which is the last question I almost cuss I almost use

an exploitive to emphasize that this was

the last [__]

question but it's it's kind of a good

question it's it's not like a really

difficult question it's not one of those

ambiguous hypothetical qu questions it's

just kind of a technical question which

is nice especially to end with and it is

as follows saffron colored robes

forbidden for monks to wear and

ironically the answer is yes bright

yellow is one of the Forbidden colors of

Monk robe so it's just kind of ironic

that poetically mon terraa Buddhist

monks robes are called saffron robes

which I think comes from Sri Lanka where

Sri Lankan monks as a general rule do

not follow the rules very well at

all but yeah bright yellow is on the

list of prohibited colors along with

like bright orange bright

red

um it's kind of strange I think blue is

out white is out but strangely some

colors like gray are still allowed even

though I never saw a monk wearing gray

robes but it is allowable to wear gray

robes it's just not

traditional whereas it is traditional in

some parts of Buddhist the Buddhist

world that bright yellow is allowable

even though technically it is

forbidden it's on the list of forbidden

colors and I think I I might be
confusing it with turmeric but there is
a yellow dye that in the sutas it's used
as a kind of metaphor for something that
looks really good at first and then just
disappears because it doesn't last I
can't remember if it's saffron saffron
dye or turmeric as dye that you can use
it as a dye and it looks really good but
you wash it once and the dye just washes
right
out so yeah my robes in Burma were
generally of a kind of a reddish brown
like a russet color which uh I used uh
see what's it called it's a kind of it's
KATU it's like the resin from autch tree
which is a species of

Acacia and you can buy it bulk in the marketplace because some people include it in their Beetle quids they chew Beetle nut and they sometimes they'll put some of this katchu stuff to add a kind of bitter flavor to it and it makes good robe dye so I would use that so I mean reddish brown is definitely an allowable color so that's what I did but saffron any kind of bright yellow is actually a forbidden color and that's it I answered all the damn it questions not that I'm complaining that's why I'm here I do this voluntarily I'm happy to answer questions so even though I might cuss a little

bit doesn't mean that I'm not completely willing to answer questions and so if you got any questions you think I can answer I usually I mean I really should do this at the beginning because probably most people don't make it all the way to the end but if you have any questions you think I can answer about early Buddhism terraa Buddhism monasticism philosophy in general Eastern or Western religion in general I mean I don't might not know much about particular obscure Cults but religion in general I understand fairly well I suppose just me in general that kind of thing I can answer questions like that

fairly well and you may include your

questions no more than three per episode

please in the comments below and uh like

I said I may have some alt Tech

exclusives coming up with my friend

Brian that I I'm not sure whether

they're going to go on to YouTube or not

that you got that to look forward to in

the the following

days and uh I guess the only thing left

to say is be happy and then I'm going to

push this button and I won't be talking

to you anymore until next week or maybe

in a few days

alrighty then we are

recording hello and welcome to episode

11 of question and answer I am your host

poo basa and this is my third cup of

coffee so far today so it may be that by

the time we get to the end of this I'm

going to be like vibrating and bouncing

up and down and

stuff but such is life

everything is in a constant state of

flux

anyway so with that is kind of a very

brief inconsequential

introduction I think I'm just going to

commence to answering questions because

we got quite a few and so this is

probably going to be kind of a longish one maybe it won't be three hours we'll see and the first question is from Elias and Elias says is the view that an enlightened being has a crystal clear mind and doesn't think anymore in line with Orthodox Terra so the easy answer to that is no according to Orthodox Terra enlightened beings are still thinking they're still wondering about stuff you kind of wonder how it is that an enlightened mind would be different from an unenlightened mind other than just no greed hate or delusion but considering that they're thinking about people and this kind of stuff they're still thinking about samsaric phenomena

as though they were real you'd

wonder why is that not

delusion but the thing

is um because we're human we're still

thinking even though an enlightened

being is no longer identified with that

thinking and is no longer creating

Karma so Orthodox

terava um especially Abid dama

philosophy came up with what is called

kid a or functional mind something like

that which is just a kind of gimmick

that allows enlightened beings to still

act as though they are creating comma I

mean they still look like they are

performing volitional

acts whereas in reality they are not

because they're not creating karma karma

is

volition

so um I don't think that an enlightened

being really does have just a completely

thoughtless clear mind probably they

still are thinking

thoughts um but they're just not

identified with those thoughts it's just

nature taking its course it's just the

brain performing its natural

function just assuming that it is the

brain that thinks Orthodox Terra a

philosophy the commentarial tradition

Abid dama and all that just doesn't know

what the brain is for according to the

wisi Maga the brain is just marrow

feeling a large Hollow bone and that

thought actually arises in one of the

chambers of the

heart so an enlightened being if they're

like in a state of deep contemplation

might have a crystal clear mind that

doesn't think but when they're standing

up and walking around talking to people

this sort of thing presumably they're

still thinking it's just that their

thought is kind of denatured in a way

you know it's just has no momentum

anymore it's just like the semblance of

thought or it's I mean it was always the

semblance of thought it's just that now

they just realize it's just a semblance and they're not identified with it they don't consider it to be real it's just nature taking its course so I'm just going to move on to the next question and this is from covac and cod Zeta and COV action CAD zida says if matter exists independently of mind then wouldn't that mean it is technically an absolute since it exists without depending on anything else except itself well not necessarily if matter exists independently of mind and there's no way of proving that but hypothetically if matter exists independently of mind then still it wouldn't necessarily be an absolute

because the matter could be caused by something else and also like for example in Orthodox terraa Buddhist philosophy matter is ultimately real but it's like in a constant state of flux it's appearing in disappearing a trillion times a second and if you take away the causes of that particular matter that particular matter also dis disappears so it's not like an Ultimate Reality except in a like a very conditional sense but that is assuming that matter does exist with even if there's no conscious mind perceiving it and again there's no way of proving that

so since it exists without depending on anything else I mean obviously oh maybe not obviously to everybody but it's pretty clear to me that any kind of Multiplicity requires perception to divide things up because the divisions are are largely arbitrary you know you can look at a forest and say that is a forest or you can single out one clump of trees or you can single out one tree or you can single out one branch on One Tree or you can single out one twig on one branch on One Tree or you can single out one leaf on that twig on that branch on that tree or you can single out I mean you can just keep singling out like a cell on that leaf or an organel

contained within that cell or a molecule contained within that organel or or whatever I mean it's it's just arbitrary what you're going to consider to be the thing that is being observed what is the object what is the unit and without perception dividing stuff up you just have this undifferentiated void

so if matter exists independently of mind I'm not sure how that would happen then wouldn't that mean it is technically an absolute not even even if we grant that matter does exist without it being perceived by anybody with by any conscious mind still whether it's an

absolute or not is questionable because it's still conditioned you know it's still like a conditional reality so um since it exists without depending on anything else and you don't know that I mean matter depends on stuff that isn't matter for example matter depends on space you can't have matter without space so the matter is in a sense depending on something other than matter for its existance Etc and then you've got like all this um like theoretical physics stuff about how matter is really just extremely high frequency of electromagnetic radiation and so matter is is energy eal

mc² so maybe coaction C Zen is assuming

that just like energy fields and like

electromagnetic radiation and so forth

would all be put under matter just as

any kind of

non-mental entity I don't

know but I think I've answered that

question sufficiently to satisfy myself

anyhow so I'm just going to move on to

se action CAD zuna's next question which

is is the word samsara actually ever

used in the sutas if so where and in

what context and yeah it's found

throughout the sutas it's found

throughout the

nikayas and um for example verse 60 of

the

dapot right here this is one this is

probably my favorite translation

by I should know this I just want to

make sure I get it right though aaria

Buddha rakita his translation which is

sold through the Buddhist publication

Society of Sri Lanka

anyways it's uh chapter 5 the chapter of

the fool the

balaga the very first verse of the

chapter on the fool which is long is the

night to the sleepless long is the

league to the weary long is Sam SAR to

fools who know not the sublime truth and

um the venerable author here translates

samsara as worldly existence and that's

generally what samsara means I mean literally

it's it means like fairing on or like transmigration would be arguably a literal translation or at least close to a literal translation I think in Chinese when the uh Buddhist texts were translated into Chinese samsar is translated as birth and death so in a way it just means like just the the the journey I don't like that word much but the journey through worldly existence and it's it's found just throughout the

texts probably only Kaaya have the word samsur and it means essentially worldly

existence so I'm just going to move on to covac C's third question which is you have talked about AI on this channel but what are your thoughts on embryonic selection and genetic engineering there are already companies that can select for IQ and height and in the future they will be able to do much more essentially making a character select screen for your child what are your thoughts on the future of this where eventually everyone pretty much does this well it may not be that everyone pretty much does this it's going to be the people who can afford it so it's like there's already been a science fiction movie about this called gataka where like the upper classes like

the professional classes the wealthy and so forth they can order genetically engineered children and so like in the movie gataka and this would probably happen um you're you show interest in a young woman she's going to be like looking around your cubicle at work looking for a hair or something so she can have it taken to a lab and have it genetically analyzed to see if you are one of these genetically perfect Superior humans before she's going to really take an interest in you or not so yeah I mean it could result in like in the movie a kind of genetically engineered upper class who are you know

they got super high IQs perfect health

you know they're going to be all the

astronauts and the the the good athletes

the professional athletes the doctors

the Geniuses the The Talented artists

almost all of them will belong to this

genetically engineered Elite

but I mean that's Eugenics essentially I

mean a lot of people consider Eugenics

to be immoral I don't know why exactly

it's like Eugenics with regard to farm

animals or crops that sort of thing no

problem they don't see a problem with it

really at

least a few extremists might but when it

gets to human beings I mean that's

that's like something the Nazis did

Eugenics that's just bad

I mean the Nazis arguably got their

ideas from the founder of Planned

Parenthood in

America and Planned Parenthood started

off as being a kind of eugenics program

Eugenics was kind of a big deal 100

years ago or more but for some reason it

has gotten a bad rap although now now

that you have the option of having like

like physically perfect genius children

for whatever price you'd have to pay for

that then people are going H that's

that's kind of a good

idea but I think probably you'd be

better off with just oldfashioned

Eugenics rather than like people artificially genetically engineering stuff I mean it could be that you could still kind of have a combination of natural Eugenics and the artificial you know DNA sequencing stuff by just like doing scans on all the eggs and all the sperms you know doing some automatic scan and finding the ones you know from the donors you know the the mother and the father that are the most perfect and just combining those rather than actually getting into the The genome and monkeying with that because when people do that kind of stuff they're not omniscient people are not omniscient scientists are not omniscient and

they're going to overlook something you know they're going to genetically engineer for something and it's going to cause some side effect that was unforeseen

so in my opinion probably old-fashioned Eugenics where you're just selectively breeding Superior specimens to produce Superior children would probably work better

although that of course leaves out most people who are not very well bred so let's see here what is the question exactly what are your thoughts on the future of this where eventually everyone pretty much does this yeah I

don't think eventually everyone's going to be pretty much doing this it's going to be the elites that are doing this the the wealthier people people living in mud Huts in the third world are not going to be doing that so we might be ruled you know 100 years from now by a race of genetically engineered Supermen which is found in a lot of Science Fiction and uh it always for some reason turns out to be a bad thing the saurin Superman it was even in Star Trek you know KH was one of these genetically engineered Superior people and they just try to take over the world and then the the the genetically

inferior masses have to rise up in rebellion and cause this catastrophic cataclysmic World War which renders the Earth uninhabitable or some such so I guess I've talked enough about that because really all he asked was what are my thoughts and I just spewed out a whole bunch of thoughts whole bunch of head thinkings just came out through my mouth and so I'm just going to move on next question this is from Wilson and Wilson says how do monks who take on the Danga of living in a forest feed themselves I'm guessing they're not hunting wild animals or farming do they take supplies with them

rely on visitors or do they live

entirely on gathered

Flora none of the above really I mean

they could rely on visitors but the

thing is wherever a monk is living even

if he's living in a forest he has to

live within walking distance of a

village he's that's the the Goa Gama

that's you know the his Resort his Al's

Resort so he's got to be able to live

close enough to a village that he can

walk there for alms round every morning

and then walk back which so that's a few

miles I suppose and so really causes the

problem if you're living in Burma or

probably Thailand possibly Sri Lanka

I've never been to Sri Lanka where if

you're within walking distance of a village you're also within distance of hearing the the loudspeaker system blasting cheesy pop music and Monks chanting and Village announcements and so forth which is uh bothersome to westerners who like peace and quiet but not bothersome to people in third world countries that don't seem to mind noise so how do monks who take on the dong of living in a forest feed themselves they live in a forest that is nevertheless close enough to a village that they can walk to the village and get their daily alms food and then walk back to their their their tree or their

Hut or their cave or wherever they're

walking back to I mean technically you

could have lay people bringing you food

I'm sure a lot of monks who live in

forest do

that um I generally I mean there's

another Danga which is you only eat alms

food in which case if you're doing that

Danga also then you wouldn't be

accepting food brought to the

monastery

so I guess I answered the

question so I guess I'm just going to

move on to Wilson's second question

which is following up on the pope of

terava question so we asked in a

previous Q&A whether there is just one

like reigning Supreme terraa monk who is like the pope of terraa and I pointed out that no there is not each country has like a senior authoritative monk figure but the terraa in general does not so Wilson says following up on the pope of terat question and I'm checking to see if we're yeah yeah we're still recording okay following up on the the pope of terava question I have sometimes seen Catholics criticize Protestants for not having a central Authority and saying the result is the bizarre Patchwork of doctrines you see in Protestant Christianity some are flying rainbow Flags some don't even believe in

vaccines or blood transfusions some are handling live snakes etc etc given that terata Buddhism also lacks a central Authority do they have the same issue if so does each division within terava consider themselves the true one and everyone else to be heretical or they all unified at the end of the day well they're all unified by dham like in the Maha parasuta the Buddha says that after he dies dhama will be the teacher and all terab Buddhists share the same sutas they share the same Vena which is the same rules of monastic discipline so the ultimate Authority is the poly texts and it's pretty clearcut what the doctrines are um it's there's

like refinement of Doctrine in the commentaries the commentaries are like Orthodox although some schools of Terra might take the the commentaries more or less seriously you know they'll put emphasis on this or that so there's going to be somewhat different interpretations like the mahasi tradition of Burma um you know they'll they'll emphasize some what some some commentary says in that you don't even have to have access concentration in order to become a soda pond you know just momentary concentration is good enough you don't have to have jna you don't have to cultivate these deep

meditative States just being mindful very mindful is good enough and that's considered to be unorthodox and there was a big uh controversy like back in the 1950s especially with Sri Lankan monks saying that's mahasi method is is is not correct and then the mahasi method saying no no this it's correct but because of this here sub commentary says so and so I mean you might have like disagreements on certain aspects of teravan Doctrine but the the authority the final Authority for orthodox Terra is the polyan Canon and that includes you know all the rules for monks and everything and so um there's not a whole lot of

Divergence I mean all schools of Christianity might consider the New Testament um especially the New Testament to be you know the ultimate Authority but I mean you look at all these C these Christian schools and a lot of them just kind of don't have a whole lot of use for certain teachings of even of Jesus of Nazareth the Catholics I mean they Incorporated a whole lot of ancient Pagan stuff as this kind of syncretism to help them take over the the Pagan mindset and the Pagan world World viiew they just adopted a lot of classical paganism as a way of just kind of easing

themselves into control of the Roman Empire religion

wise so and also the New Testament it's it's not a very thick book whereas the poly Canon is in the in the Burmese Edition is 40 volumes so it's a lot more information and so yeah I mean there's not nearly as much Divergence in terraa as there is in Christianity or Protestant Christianity Protestant Christianity would be more like Mahayana you know protestantism came after Catholicism just as Mahayana came after terava or after the earlier schools of Buddhism which Terra is the the prime example

nowadays

so yeah it's it's really not the same kind of situation although in the West you've got a lot of Divergence most of the the serious Divergence from classical Orthodox tervada is found in the west where you've got a lot of like progressives who are just trying to change it to suit themselves a lot of them just don't like the idea of monks you know they're just trying to turn terraa into a kind of protestantism like a kind of Buddhist protestantism and they're just essentially [__] [__] it all up I mean if you don't like Terra follow something else don't just change the

religion to suit your own unenlightened tastes so I'm just going to move on to Wilson's third question before I start ranting maybe I got a little bit of ranting in there but I think we should just move on to the next question so Wilson's thirdd question how can we best help people suffering from Trump derangement syndrome some of the meltdowns are kind of amusing but I think a lot of them are coming from genuine suffering we all have unskillful thoughts cravings and attachments naturally but I believe these days there are media sources that are deliberately trying to cultivate these states in others for political ends and they've

reached a scientific level of Effectiveness I'm not even talking about dissuading them of their beliefs I think that's in the realm of normal discussion I'm talking about helping them to drop panicking fear-mongering and hatefulness well yeah it is true Wilson brings up a good point that I mean some of the mainstream media most of the mainstream media to some degree are actually promulgating this fear-mongering and they were trying to win an election through fear-mongering you know Donald Trump is a Nazi he's Hitler he's a fascist he's a threat to democracy he's going to declare himself dictator he

said so himself he's going to put Liz Cheney in front of a firing squad etc etc etc and they just can't stop now I mean to stop now would be like admitting that they were just lying to everybody gaslighting everybody from the get-go so that is kind of a problem I mean it's like America is divided up into two main camps sort of like the Roman empire was divided up into two main camps when Christianity was taking over paganism you know like the fourth century and uh Christian was sort of like the Progressive Movement of ancient Rome although I have to admit Christianity did have a kind of moral High Ground that progressivism

lacks although the progressives do consider themselves to be morally superior to the people they despise which isn't very moral but there we are so anyways how can we best help people suffering from Trump derangement syndrome I mean just talking common sense to them you know Trump was already president for 4 years you know he didn't become dictator then it's like just wait and see you know just point out that if they're like repeating like parting like the the Liz Cheney in front of a firing squad stuff I mean you can just point out to them the actual truth of the matter and I mean you may lose friends

or whatever um but I mean there's really not much you can do you can just avoid political discussion

and then if if they keep bringing it up about how Trump is you know evil he's a devil he's a pedophile rapist and all this then I mean even the rape thing that he's continually accused of it was this woman just accused him of molesting her in a department store like 20 or 30 years afterwards I mean it's like he runs for president all of a sudden she remembers this and brings it up and it was just her word against his she had no no evidence it was just accusation and then of course a left leaning judge with a left leaning jury found him guilty

because they're trying to stop him from becoming president but I mean at this point I mean in ancient Rome fourth Century Rome you're still a pagan how are you going to talk sense to a Christian like especially if they're like an evangelist type of Christian they're just full of zeal you know they're just Wildey Fanatics and there was a lot of those ancient times lots more than now at least per capita like you know per per thousand people so I mean I think just calm common sense I mean you don't want to start ranting at

them or raging at them because that just hardens their position you know they just you get pushed back you know so I'm not exactly sure I think for a lot of them just the realization that the majority is against them now um I mean one of the reasons why they're going along with the Trump as Hitler stuff is they're just conforming to what they consider to be the right side of history and when it becomes more and more clear that their side is losing then a lot of them are just going to abandon ship and it's already happening you got a lot of Democrats voting Republican for the first time in the recent

election but trying to talk sense I'm

like trying to talk sense to a Jehovah's

Witness I mean it's not going to

work so the best way to help people

suffering from Trump derangement

syndrome calm Common Sense compassion

don't just fling stuff into their face

don't rant at them you know just remain

calm and sympathetic and I mean if they

keep bringing stuff up you can either

just calmly point out the actual facts

of the issue if you know the actual

facts of the issue or change the subject

just say let's not talk about politics

it's pointless let's talk about

something

else and really I mean that's all you
can do you can send meta that would be a
good Buddhist approach just beam love at
them even if they disagree with you and
think that you're just some ignorant
buffoon so I hope I answer that one
because I'm moving on to the next one
and this one is kind of similar this is
from nmit and nmit says what did the
Buddha say about politics
and he didn't say a whole lot about
politics I mean the closest he would say
about politics you know he'd be talking
people out of having Wars you know it's
like he would um there was one suta in
particular where there was like These
two factions that were getting ready to

fight a war over like property rights over a body of water or something like a river or some such you know that that was sort of like their border and he's just you know encourage in them to find a peaceful solution there's a kind of possibly apocryphal suta in the dean kayak where the Buddha is saying that crime is caused by poverty and that a good king would subsidize farmers and provide them with you know seed seed grain and like whatever whatever equipment they needed for for growing their crops and so forth but for the most part the Buddha said that if you're really trying to become enlightened

don't bother with Poli politics don't talk about politics in fact there's u a long list of subjects of conversation that monks should avoid it's called uh just animal talk it's just stuff that is not conducive to Enlightenment it's just some saric distractions and that includes Talks Of Kings talks of ministers talks of Wars you know just essentially talking about politics so yeah I mean Buddhism early Buddhism was based on like from the get-go you know step one of being an early Buddhist is you renounce society which includes renouncing politics you go out alone into a forest and

meditate

so yeah I mean that's that's mainly the

the political thing I you can people on

on whatever side of a political Spectrum

can find passages in the text that

appeared to endorse their side

but the Buddha was he was a Centrist I

mean he was he taught the middle path so

yeah he would he would uh discourage any

kind of

extremism other than the extremism of

renouncing society altogether and

becoming a a Wandering recluse that's

kind of extreme nowadays but in the

Buddhist time in Ancient India that was

the middle path

so yeah I mean the less Politics the
better for someone who is striving to
become
enlightened it's just that if you're
living in this world especially if
you're living in like a Democratic
Republic where it's your civic duty to
participate in politics to some degree
because you're a
voter then I mean it does it is kind of
a civic duty to have some kind of
knowledge about current events and some
kind of theory about politics you know
following what you think would be best
for society so you can vote in favor of
that but if you're like a radical
renunciate you're you're going for

nibana in this very Life by following the teachings and texts then you're not even going to talk about politics even if like lay people come to you and talk want to talk about politics you just change the subject

so I'm just going to move on to the next question which is from uh PSA and PSA says is taking Mahayana or vajrayana ordination inferior to terava ordination or it doesn't matter as long as the practitioner is serious and honest well from a Terra Vaden point of view like the Orthodox point of view certainly Mahayana or vajay ordination would be inferior because the Orthodox position

of any religious system is that that

religious system is the best

one I mean why follow a religion if you

think there's some better religion that

you're not follow and why you just

follow the one you think is

better but according to my own

opinion and I'm not really just a

dogmatist who follows along with

whatever it says in books especially now

that I'm not a monk

anymore then I mean it does matter I

mean it it depends on a lot of different

things like like you can ordain in a

terraa tradition and you're at a sloppy

Monastery with monks who don't practice

and a an Abbot and like a preceptor who

is not a wise person he doesn't practice he doesn't follow the rules um you might be better off being ordained at a strict Zen Monastery than at a LAX terraa Monastery um there's always going to be a certain amount of like unorthodox teachings or just stuff that the Buddha didn't really teach you're going to find some of that in terraa you're going to find even more of it in Sam Mahayana and like Tibetan schools so there's that consideration

um mainly if you find a really wise teacher like someone who's enlightened or close to Enlightenment just really wise who can just has deep Insight who's

an Effective Teacher I mean it doesn't really matter all that much what tradition he belongs to he can be terraa he can be a Zen roshi he can be some vajana he can be a llama he can be a Sufi he can be a Christian I mean so long as he's like the wisest teacher you have found the wisest teacher you think you're likely to find anytime in the foreseeable future you'd be you'd do well I mean if you just cannot accept Christianity you don't think Christianity is true I mean you should be honest and upfront with this wise Christian teacher and say I I really can't believe that the Jesus story I can't cannot believe that this

Jewish Carpenter turn Miracle Rabbi who lived in the early Roman Empire is the only begotten Son of God and died for my sins and all that but still I mean if he's really wise he might still be willing to teach you maybe with the expectation that as he teaches you maybe you'll gradually see the light and become more of a Christian or some such so I mean there's a lot of things to take into consideration but um I mean everything else being equal you know the wisdom of the teachers and the the strictness of the monasteries or or the the the centers you know the the Dharma centers

or whatever then you're probably better
off with terraa than with some schools
of Mahayana especially or with vaj
rayana I mean vaj rayana and Mahayana
they do have like profound teachings
like Zen in in Tibetan Buddhism some Zen
methods are very Advanced um like maama
philosophy is very Advanced but then
they've got all this other stuff you
know mythological stuff thrown in or
even just stuff that the Buddha would
have
denounced if if he had heard of it
during his
lifetime so I mean you really have to
like carefully choose based on all these
variables

and I think one of the most important variables is just the wisdom of the teacher that you're going to follow if you're not even following a human teacher you're just reading books and so forth I you'd probably be better off starting with Terra because it's older it goes farther back it's at least um chronologically it comes closer to the Buddha you're going to find a higher percentage of genuine teachings of the Buddha in the poly text then you're going to find in later texts that have already started diver in and and going in different directions you're still going to find

wise stuff there it's just that you're

going to have to dig more to find

it so I hope I answer that question so

I'm because I'm moving on to psa's

second

question and it's uh right here I

watched your video with Brian on Trump

winning in a landslide and around the 48

minute Mark you mentioned the morning

after pill I don't I don't remember

mentioning the morning after pill but

maybe Brian mentioned it

anyways uh PSA continues here I just

wanted to mention that this is not a

miscarriage pill the morning after pill

prevents the egg from being fertilized

by the sperm so the woman never actually

gets pregnant I'm not advocating for the morning after pill as a birth control method all I'm saying is that when a woman gets an abortion a baby dies but when she takes the morning after pill nobody dies it's just a fact you can do this research on your own what are your thoughts on this um I'm not sure exactly how long it takes after the man squirts for the the spermatozoa to find the ovom in the woman's womb
area and like to fertilize the egg I don't know how many hours that takes on average whether it's possible for her to take a pill the next day before the the zygote has formed before her egg is

fertilized yeah I don't I maybe I should just follow the advice of PSA and do the research on my own but I don't think you guys want me to do that right now so yeah I mean from a Buddhist point of view then to kill or prevent an egg from being fertilized is much better than killing a fertilized like an embryo at this point once the egg is fertilized it becomes an embryo a zygote is the first stage of embryonic development and then from the from the Buddhist point of view life begins at conception a human life begins at conception so and people who think that that's just

a theory that's just some weird

interpretation no that was the belief

it's found in the sutas it's in the

rules of monastic discipline also that

life begins at conception the rebirth

linking Consciousness enters the

mother's womb at the moment of

conception as soon as that sperone

fertilizes that

egg in fact it can't fertilize the egg

unless the the like the it's called the

Gonda it's sort of the uh the karmic

momentum of a being who's going to be

reborn as that baby is there ready to

enter so yeah I mean the morning after

pill if it really does

um prevent the fertilization of the egg it's it's almost like sort of like celibacy really you know the the ovam is is celibate even if the mother or the woman is not celibate that ovom remains a virgin in a sense so yeah I mean that would that would not be nearly as um as large of a a caric event as actually terminating a pregnancy even though it's like in the First hours after fertilization from a Buddhist point of view from a biological point of view um I think that that's kind of an ethical judgment that people should make individually because from a biological point of view a fertilized egg doesn't feel anything you know it's it's almost

like killing a a bacterium in a sense it

doesn't have a nervous system

yet so

yeah so I mean I do go along with

Buddhism to the extent that it

is you're probably better off not

terminating a pregnancy not having an

abortion inducing a miscarriage that

sort of thing but I'm not going to

insist because I really don't have a dog

in the fight you know it's it doesn't

involve me directly I'm willing to let

somebody else decide and I do think that

the best thing to the best

line of action to take with regard to

this is have some authoritative body

possibly the Supreme Court in

consultation with medical authorities

just come up with a certain time

when a baby becomes a citizen or a human

who is worthy of Human

Rights and I guess nowadays it's just

assumed that you're not a human with

human rights until you are actually born

and you have to be born naturally I mean

if if a

doctor performs an abortion and the

fetus comes out alive and viable in some

states that alive viable fetus that is

now a a premature infant still doesn't

have human rights and can be killed

without any murder being committed so I

do think it would be a good idea

probably for the Supreme Court to just
make an official decision on
at what point in the development of a
baby does it become a human being a
citizen that that has
rights and I'm just going to move on the
next question this is from
Toronto and Toronto says the more I
practice vajana the more convinced I am
that terraa is dull nihilistic and
lifeless am I wrong if so how well the
texts of terraa can be rather dull
because they're very
repetitive um largely because they were
um composed for oral recitation and
memorization they weren't written down

for hundreds of years at least that's

what most people

believe so yeah the the poly Tex can be

dull but terraa itself you'd have to

actually live the lifestyle in order to

decide whether it's dull not istic and

lifeless I mean to be a lay person just

trying to practice Terra like it's sort

of like Sandlot ball you know

it's if you're really going to practice

Terra the way it was meant to be

practiced starters for starters you

renounce the world and then you're

wandering around like through forests

you know you don't know where you're

going to sleep that night you don't know

what you're going to eat the next day

and I mean that's not exactly dull I've I've done that sort of thing and yeah I mean it's like if you're sitting in a chair in a house or sitting in a meditation Hall you know once a week then Terra is I mean you're getting like this pale shadow of a fragment of terraa and so yeah it can seem dull but if you're really living the lifestyle I mean just observing your breath for hours a day staring at blank walls you know that can be dull I mean Zen does that to some degree also so I mean to that extent I mean if you just need stimulation you need bright colors and sounds and stuff

going on all the time then yeah V roana
might be better for
you um but I mean if you're really a
good meditator I mean if if it really
you really are cut out to live the life
of an ancient Indian Buddhist aesthetic
then just watching your breath as it
moves in and out of your nostrils for
hours a day it just doesn't get boring
or it doesn't stay boring anyway I mean
sometimes you can go through these
droughts of inspiration and it just
seems boring and dumb and dull but I
mean that is the route to Enlightenment
I mean it is a well well trodden path to
Enlightenment anyway with regard to the
nihilistic stuff and with regard to like

um sort of

uh like denying your your natural urges

renouncing the world and so forth it's

it's somewhat nihilistic it's not

nihilistic so much in the philosophical

sense as it is in just saying no to what

most people say yes to just sort of

detaching yourself from from samsara

that could seem nihilistic certainly

lifeless well you're not having babies

anyway you're still alive in fact you

may be more aware of your life processes

if you're practicing Terra budhist

mindfulness

intensively

so it all depends on how you look at it

I suppose you can say that terraa is is more dull than some much more stimulating system because that's really not the point of terraa the point of terraa is to cure you of your addiction to samsara and if your addiction to samsara is requiring you to be stimulated most if not all of the time then I mean I don't know what to tell you so I think I'm just going to move on the next question this is from Raphael and Raphael says in one of your q&as you mentioned that out of sheer gratitude you once prostrated yourself multiple times before a Buddha statue in Burma what event prompted you to do that

again and I don't know this is this
might be a rascally question because
yeah I did do that and remember this is
in Burma this this wasn't in
America but uh I was I was tripping
balls on acid at the time that somebody
gave me this vial of liquid
LSD and figured mind as well so I took I
think it would be the equivalent of like
two or three
hits you know I don't know I don't know
how many micrograms that would be and I
was just sitting there meditating
throughout most of the night and just
like overflowing with just gratitude and
joy and you know love for all beings and

and I was I was really bwing to the statue that night that was uh in the The Meditation Hall I was my my cabin or where I was staying at that time was a room off the side of the main congregation Hall where the big the big Shrine and altar were so it was a great big imposing Buddha statue that I'm sitting at that at the foot of and um yeah and then what happened the next night I mean this isn't really answering the question this is just gratuitous extra added Divergence here deviation what what am I trying to say digression that's it

digression is that supposedly there was only like a couple hits left in that

vial just based on what you know how

much it was supposed to contain and it

turned out that I wound up taking just

the most massive dose of LSD I'd ever

taken in my life then the next night

after that and I pretty much just like

liquefied and just melted into the floor

that

night yeah I wasn't doing much bowing

that second night I was I was pretty

much just

horizontal

so yeah I

mean uh I I don't know exactly where to

go with that but psychedelics I mean

especially monks of my generation at

least half of them probably got

interested in Dharma through

psychedelics because psychedelics caus

like an expanded mental state and then

you start getting interested and you

realize that such mental states are even

possible where you're more awake more

conscious than usual that you're in a

state that in some respects is more real

than your usual waking State and then

you start looking for natural ways of

cultivating that same expanded

Consciousness without using the

chemicals but somebody gave it to me and

I thought all right yeah I'll do

this okay so I'm just going to move on

to Rafael's next question which is you

spent most of your time in Burma in solitude where their times however when you appreciated the company of another Monk and yeah especially Another Western Monk because then we can like cry on each other's shoulders about uh just the having just the trials and tribulations of living in Burma so I mean just being able to hang out speak English you know you can have deep conversations about philosophy even whereas with a Burmese person first of all there's the language barrier I never spoke I never completely mastered the Burmese language and even if I did there's still the culture barrier where

most Burmese Monks at least the ones

that I knew all think kind of the same

and so it's rare to have like a really

novel original stimulating conversation

with a Burmese monk after you've had a

few conversations with Burmese monks

because you get the same kind of

conversation from Burmese monks in

general so being able to hang out with

someone who had more of your point of

view some originality some critical

thought and so forth

than uh yeah just being able to crack

jokes that kind of thing yeah that was

that was refreshing that was that was

good that did happen

sometimes so let's see

here I think I'm just going to move on the next question this is from Stellar Supreme formerly known as Libra Lam I guess he's still called Li Lamb by some people they didn't get the memo yet I guess so Stellar Supreme formerly known as Liber Lam says is the holy life driven by culminating self-restraint such that the more committed one is to fighting their caces the more insight they will attain middleway considered so this is almost completely understandable so Stellar Supreme is uh his complicated cerebral questions um this one is is pretty accessible as his complicated cerebral questions go so is

the holy life driven by culminating

self-restraint such that the more

committed one is to fighting their cesas

the more insight they will attain Middle

Way consider well I mean if you're

committed to fighting your cesas then

you're pretty much doomed to failure

unless you get to a certain stage when

you realize that cimar Rouge tactics

against your own defilements is not

going to work you know you're just

creating more karma with the

struggle so I mean the more progress you

make the more effort it

becomes with certain you know certain

exceptions that can occur along along

the way but just being committed to

fighting your caces that can be like a a fanatical point of view that is is as much of a hindrance as a help but at the at the end here he's got sort of the the uh the mitigating factor of Middle Way considered but still it's it's not there there's no guarantees it's not just a matter of like determination to fight your kesis I mean you're going to have a certain amount of parmy a certain amount of spiritual Talent you know it's sort of like someone who wants to be a great artist that just their commitment to striving to be a great artist isn't necessarily

going to help them become a great artist

if they just lack talent to begin

with and I'm thinking of what was her

name Fanny Fanny price in uh of human

bondage my Somerset mom she was like

this fanatical art student just

determined she was going to be this

great artist she just had to fight fight

fight to to just learn everything she

needed to learn and the the problem was

she was just devoid of talent she just

was a hopeless

case so let's see here let's let's just

read the question again shall we is the

holy life driven by culminating

self-restraint such that the more

committed one is to fighting their caces

the more insight they will attain Middle Way considered not necessarily I mean it could be that you're not really committed to fighting your caces you're just drawn to meditation or something you just enjoy it you're good at it and it just progresses from there um it could be like a joyful thing and not really a struggle thing but it depends there there's different temperaments different characters and different people are going to make progress in different ways but uh cultivating self-restraint I maybe that's what he meant instead of culminating

self-restraint cultivating

self-restraint um yeah I mean that's

definitely uh an important aspect of it

even if you're like taking some kind of

esoteric tantric route or something

there's still going to be some

self-restraint involved

so um yeah so self-restraint I mean it

is it is like essential you know it's

it's it's a vital part of spiritual

practice but the commitment to fighting

your cesis that's I don't think that

really is necessarily vital and it can

be more of a do more harm than good and

eventually you're going to have to let

go of that you never let go of the

self-restraint necessarily but it

commitment or

determination to overcome your

cesas um yeah to some degree it's it's

like goal oriented dhama which is always

playing with fire because things never

turn out exactly the way you expect them

to things just go in a different

direction and then you can become

disillusioned and discouraged and

everything because you have this ideal

that you're setting up which may not

have been a realistic ideal to begin

with which is one reason why J Christian

murty was always warning against having

ideals you know it just makes a person

like hypocritical to some

degree so the holy life driven by I assume he means cultivating instead of culminating self-restraint um such that the more committed one is to fighting their caces it may be that you're not having a conscious commitment it just can just be like a drive or a sense of Duty or something that would be better than just having this determination of slaying your defilements and cesis is usually translated as defilement so I'm not sure if I answered that one but let's move on to Libra lamb oh Stellar Supreme formerly known as lib lamb second

question it is as follows in the great discourse on causation it gives this outline of the diens then there is the dimension of non prient beings and secondly the dimension of neither perception nor non perception do that's unquote do you see this as implying that beings don't inhabit Beyond eth jna or just at the base of it or what before this it notes beings inhabiting Jonas 1-7 well according to the Orthodox interpretation of the Buddhist Cosmos and the 31 PLS of existence when you get above the dava a when you get up into the the the Rupa Loca or the the realm of form and the

arupa Loca or the formless Realms each one of those Realms corresponds to a level of jna so um there's there used to be originally four stages of Janna four four levels of meditation essentially and then four more were added subsequently that were kind of an Annex to Fourth Jan so that you can still say there's the four Jas but then you've got the four formless Jas that that are added onto that and the two highest ones are the realm of nothingness in the realm of neither perception nor non-perception and that's what's being mentioned here in this quote then there is the dimension of non- prient beings

and secondly the dimension of neither perception nor non-perception and this level of I mean the the formless jna of neither perception nor non-perception is the highest johnic State you can reach and that also corresponds to the highest Heaven realm in the entire Buddhist Cosmos the realm of neither perception nor non-perception where mind is so subtle you can't really tell if it's there or
not so see do I see this as implying that beings don't inhabit Beyond eth J or just at the base of it or what yeah I mean that is the highest realm in the Buddhist Cosmos that any being being can

be can can exist in can be born into is

the the realm of neither perception or

non-perception which corresponds to the

highest formless J

state so yeah that would be the highest

the highest you can go in Sam

Sara and I hope I answer that question

and I'm moving on to uh the next

question which is from

xenoid and xenoid said can you give your

opinion on this video and he sent a link

to a video by what's his

name uh redeemed Zumer or something like

that yeah redeemed Zoomer on on YouTube

gave this this little did this little

video where he's talking about how um

the Jedi in the Star

Wars

saga um come close to Buddhism whereas

the evil Sith you know all these darths

that they actually come closer to

Christianity even though this redeemed

Zumer is himself apparently a Protestant

Christian so xenoid says as a kind of

commentary I think it's true that Star

Wars is definitely more daric than

abrahamic the only thing that strikes me

as deeply Christian is that Anakin is an

obvious analog to Christ so that's Darth

Vader at least Darth Vader before he

became Darth Vader he was like the Darth

Vader kind of abod or something so

anyways see the only thing that strikes

me as deeply Christian is that Anakin is an obvious analog to Christ I wonder how much George Lucas was praising and critiquing Jesus Through Anakin because on the one hand he ultimately does fulfill his role as the chosen one and save the Galaxy while on the other he is extremely far from perfect Luke seems like a more positive portrayal of a Christ figure because in the pre- Disney continuation of Star Wars Luke encourages his new Jedi Order to not avoid attachment romantic or otherwise which is more Christian than Buddhist I think the thing redeemed Zumer missed is that the Sith seem more nian than anything else and I should say as a kind

of disclaimer that I really was not

heavily into the

sequels um like the second Star Wars

movie with the Ewoks and all that it

turned me off big time I I thought the

Ewoks were cringe and then it didn't

really end you know it was just setting

up for the next the next step in the in

the sequel and so I was very unimpressed

by The Empire Strikes Back and then uh

return to the Jedi I remember almost

none of it I've seen each of those

movies just once I think I saw the

original Star Wars two or three times

every movie after that you know up

through um I think it was like the sixth

one I saw once and then when it started getting into the the like the the politically correct um Disney stuff you know with the message kind of uh hijacking the the actual story that uh I just lost interest and didn't watch any of those so I really am not well versed in the whole iconography of Star Wars so it is true that this redeemed Zoomer was kind of wall in samsara and thinking that you know it's wiser and better because he's a Protestant Christian apparently that you should you know that wallowing in samsara in a certain way is good Detachment is bad and he's enslaved to a kind of worldly

you know kind of reformed Jewish worldview and he was saying that like contemplation is a Buddhist thing and Christianity doesn't really endorse like getting into like a formless state where you're not thinking about anything and so he was apparently unaware of the contemplation practiced in like contemplative monastic orders in Roman Catholicism and also in like Greek Orthodoxy Greek and Roman or Russian Orthodoxy

so um also he was apparently unaware of the general Epistle of James that I mentioned relatively recently in these q&as where where James essentially has

like a daric point of view with regard

to the cause of all suffering is

desires whereas redeem Zoomer is saying

you know Desir is some desires are good

and you should hate evil and not be

detached you know you should still be

kind of in PSAL Sara functioning within

the context of psara even

ideally um you know it's like love good

hate evil and you should have passion

towards fixing the world and making it

better and this kind of

thing

so see let just scroll up here in zeni's

question can I give my opinion on the

video um I think a lot of these

resemblances of you know the the Jedi

being kind of based on Buddhism and the Sith being more less based on Christianity and all that it's just coincidental to some degree that um I think the the Star Wars story especially like the first few ver first few episodes first few installments of the series would be more along the lines of what's the the hero with a thousand faces I can't remember the guy who who wrote the hero with a thousand faces it's just like the standard um what do you call it just it's like a universal kind of theme like an archetype an archetypal story where you've got the innocent youth who is

destined to become a hero it's in in a way it's like his innocence makes him somehow worthy of Performing these you know extreme feasts you know like the The Grail story it has to be sir percel the pure who had never lay with a woman was the only one worthy of finding the Grail this kind of stuff so I think it's not so much intended by George Lucas to be Buddhism versus Christianity as um you know it's just like this um archetypal story that you can interpret that way but you can interpret other ways also but then again it is true I've mentioned this before that Yoda is based on a Buddhist monk that Yoda um was based on the Cambodian

sa Raja who was living in Stockton California George Lucas came from uh a city just a little bit south of Stockton I can't remember his name and uh let's see h no forget it I'm not going to try and remember the name of the town that George Lucas came from but he apparently was familiar with this Cambodian s Raja who was living in Exile in California not living in Cambodia because the government was anti-religion in those days so he sent people with cameras and Recorders and followed around this 100 year old uh Cambodian Monk and they based Yoda like his his speech mannerisms and so forth on the way this

old Cambodian monk was talking and even
the word Yoda the name Yoda literally
means warrior in the poly language
presumably in Sanskrit
also so I mean there was some obvious
deliberate Buddhism that was uh included
in the whole Jedi philosophy and
everything so it could be that George
Lucas deliberately liked Buddhism and
tried to model the the spiritual
philosophy of the Jedi to some degree at
least on Buddhism maybe he was down on
Christianity you know maybe he would had
a strict Christian upbringing and
rebelled against it or something and
tried to make the
Sith um more Christian but then again I

think wasn't was George Lucas still running the show when when the Sith came out and all that I don't I don't remember I don't remember that so yeah I do think that a lot of the similarities are just sort of coincidental but it is true that Yoda is based on on a Buddhist monk so there is that and I'm just going to move on to the next question this what I'm going to do this is from this is also from xenoid and xenoid says if our reality is created by our per ceptions does this mean that fictional stories have their own reality under themselves as long as someone is perceiving them as in as long

as there are people watching Star Wars

is there a real Anakin Skywalker who

saved a Galaxy a long time ago far far

away

and I think probably in Orthodox terraa

the answer would be no although I did

read I think I think the book was Seth

speaks by Jean Roberts who is channeling

this multi-dimensional entity who calls

itself Seth back in the

1970s and Seth Seth was saying that one

reason

why um no matter how many beings become

enlightened there's always more beings

there's always going to be an infinite

number of beings in this universe

because the universe is like spawning

new beings and he gave two ways in which it happens I mean might be more than two ways and this is just completely unorthodox you know this is heresy from a uh a terot a Buddhist point of view but it's intriguing I think it is interesting that one way is that the karmic stream of a being can split so you you've got like this karmic stream of a human being or a low ranking daa or something and they just kind of send off this little offshoot that then just becomes a dog or something and then that just starts its own its own Evolution you know it's just it's like a new being that just split off

sort of like asexual reproduction

through budding you know and some some

beings some relatively primitive animals

reproduce this way like a Hydra the

freshwater Hydra reproduces his way just

through budding it just splits off

little little copies of

itself and then another way is through

like imagination or dreams where you

dream some being you it's it's a being

that you've never met before this

happens all the time you know you dream

about somebody you have this you know

you're interacting with this person in

this dream and it's someone you never

met before it's someone you don't know

it's just your imagination kind of

created this person and according to
Seth that these beings that you're
generating in your imagination your
Daydreams your night dreams it it's sort
of you're creating beings that start off
this very subtle shadow kind of
existence and then gra that's starting
off this whole new this whole new
Evolution of a of a karmic stream for a
being whether that's true or not I don't
know it's just kind of an intriguing
idea but uh yeah I mean it does seem
like
um like I think about my father
sometimes he died many years ago but in
a way it's like it's you're you're

perpet perpetuating a kind of existence of this person that you keep remembering and thinking about and this just sort of it creates this Vibe of them or something or like reading War and Peace by Leo Tolstoy um you know Pierre bahov so many people read about Pierre bahov that in a sense he could become what pagans call an egregor it's like an actual being who exists because so many other beings are contributing their Consciousness to believing in this that it actually like creates an actual being that exists and again this is just vile heresy pernicious wrong view from a terab Buddhist point of view but it is an

intriguing

idea so let's just try and get back to

the question here if our reality is

created by our

perceptions does this mean that

fictional stories have their own reality

under themselves as long as someone is

receiving them in a sense yeah I mean it

would be way more tenuous shadowy flimsy

ephemeral kind of an existence than this

but I mean even this world that we

consider to be so real is also fiction

in a sense we're in The Matrix in a

sense it is an illusion it's

Maya and so you've got a way more

attenuated more crude less developed

version of that that you know when we're reading a novel that you know is sort of creating these beings it's kind of giving life to them especially if it's a good novelist who who is good at like personification what's what's the word character development that kind of thing he makes a realistic multi-dimensional character then in a in a way you could say that so long as someone is perceiving that character they do have a kind of existence just as as I'm perceiving this cup which is giving this cup a kind of existence and my coffee is cold now

so I just I just want to try and do

justice to this question it is an interesting question if our reality is created by our perceptions does this mean that fictional stories have their own reality under themselves as long as someone is perceiving them as in as long as there are people watching Star Wars is there a real Anakin Skywalker who saved a Galaxy a long time ago far far away well I mean this cup isn't real so I mean you can say that it's a real cup I mean it holds the coffee in so I mean it's a kind of conventional reality so long as people believe that something is true that adds a kind of conventional truth to it so I mean when

you're reading a story you in a a part
of you is believing that it's real you
know it's like when you're watching a
scary movie um I mean I can detach from
movies more than most people whereas you
know you get to like the the scary part
and it's like you know the special
effects are good in this you know it's
it's you know I I'm be still thinking of
it as a movie instead of just getting
immersed into the
story but I mean you're creating little
universes whenever you're doing that
like you're playing a video game I mean
that's your world is this video game
that you're playing and I mean it's it's
no no more fake ultimately than this

world which is also a kind of

Illusion so it could be uh like one's

philosophical point of view or attitude

is going to

determine the exact answer to this

question so yeah there's not a real

Anakin Skywalker anymore than there's a

real

Lucas so I mean it's just a a matter of

levels of like pseudo

reality and I'm just going to move on

next question this is from Romeo and

Romeo says if I am correct in Buddhism

there is no right or wrong only skillful

or unskillful and one's mental state is

the sole determining Factor as to

whether an action or is good or bad you often use the analogy of the snake and the Frog to illustrate this I am wondering if you can clarify this concept as it pertains to the uncomfortable topic of pedophilia I don't even know if you're even allowed to say that word on YouTube just call it the p word I guess there is a movement a foot to legitimize mutually consensual relationships between adults and children not only do these pord activists sincerely believe that they are not doing anything wrong by having sex with underage children they actually believe they are doing good exclamation point they consider

laws against adult child relationships as Prejudice and oppression I know this is hard to believe but if you are skeptical check out the Namba well website how would the Buddhists know right or wrong when it comes to physical actions without bad mental States apply here after all however warped we may feel about their behavior and mental state

these PWS themselves feel perfectly fine with them and these people actually are these people actually not generating Bad Karma for themselves well let me take a more extreme example of someone who thinks that they're doing the right

thing but really from a Buddhist point of view they're making very bad karma and that would be like an Islamic terrorist you know someone who blows up a building that's got women and children like unarmed civilians in there who never never did them any wrong and they think they're going to go to heaven because of this they think they're doing something good or I mean a much milder um situation would be someone who hunts or fishes for relaxation you know it's just a a wholesome kind of hobby you know they just sit on the river bank and catch fish and you know haul them up on the bank and Bash their head in and then they take them home and cook them

for dinner and it's just wholesome all

good clean

fun so I mean it's just because you can

justify something or just because you

believe that what you're doing is good

doesn't mean that from a Buddhist point

of view it really is good for example in

Buddhism any kind of like sexuality

wallowing in

sensuality of any sort even like food or

or music anything like that alcohol

intoxicants whatever it is

dancing that wallowing in this is

already um you're making bad karma for

yourself to some degree and I mean it's

it's there's there's a whole scale I

mean doesn't mean you're going to burn

in hell because you went dancing but

still or because you had sex with your

your spouse or something but

still um just because you enjoy

something doesn't mean that you're not

making Bad Karma because there are

underlying mental States like lust for

example and with regard to

like having sex with a child I mean deep

down you know that there's something

like deviant about it they they've got

like deviant reasons you know sort of

like unhealthy reasons for why they're

attracted to small children in the first

place you know they're afraid of

grown-up women or it's just like the

complete helplessness and Trust of a

small child makes them feel like they're

more at ease and and in control of the

situation or some

such but um just because you can justify

something does not mean that you're

you're doing something

right

so and then the children as a general

rule it messes them up even if you know

they go along with it at the time later

on you know they can have relatively

severe psychological issues because of

what happened to them as a child

that I mean that happens a

lot so let's see what is exactly the

question here how would the Buddhist know right or wrong when it comes to physical actions without bad mental States apply here yeah I mean just the the lust for starters and um I mean as a general rule there's some sort of deviance involved some kind of unhealthiness involved even in being attracted to a child even though the the PWS can justify it and say you know they're just as healthy as anyone else just as a morbidly obese person can say they're just as healthy as anyone else or or whatever it is you know anyone can justify their position no matter how how deviant or unhealthy it is

so um I'm not exactly sure what like the underlying um like unskillful mental States would in all probability be involved in someone who is sexually attracted to a toddler for example I mean there is a difference between being sexually attracted to a 16-year-old girl who is biologically at least an adult you know she is biologically sexually mature and then on the other hand someone who is like sexually attracted to a 5-year-old I mean it's uh it seems to me that there would be some sort of deviance especially in the

latter case the the the first case that
was just standard through in throughout
the human race for thousands of years
you know it's lately that has become
considered very bad and especially if
it's someone on the other side that you
need a good reason for attacking them
you can bring that up but you know like
Matt Gates you know he supposed L
allegedly had a relationship with a
17-year-old
girl and I mean even 50 years
ago or a hundred years ago it would be
just kind of a non-issue unless he was
married and was like committing adultery
or
something not that I'm trying to justify

anything necessarily I'm just pointing out that some of this is like cultural you know it's based on culture but I don't think there's there's been a very very rare that there's ever been a culture that would approve of an adult man having sex with a toddler you know that's that is unnatural you know there's just something built into us that sees that as reprehensible and deviant and even the people who do it are probably still going to have that instinctive taboo like repressed in their subconscious mind so that it's still there even though they're like you know maybe

subconsciously like repressing that

because they don't want to they don't

want to feel that or

something so I guess I've babbled enough

about that so I'm going to move on next

question this is from

quator

quator and he says is nibana experienced

at each of the four stages of

Enlightenment and there was somebody

else

who not under a Q&A but I think it was

under a different video that I uploaded

was asking me or he he was talking about

is nibana experienced and technically

you would have to say that nibana is not

experienced that you don't really

perceive nibana at least from an orthodox terraa point of view that you don't really you can't perceive neb and if there's no perception there's no real experience from an orthodox ter about a Buddhist point of view but just set aside the word experienced so quator isn't says is neana experienc at each of the four stages of Enlightenment and according to Orthodox terraa you get a glimpse of nibana at each of the the attainment of each of the four stages so when you become a sodon you get this glimpse of nibana that lasts a trillionth of a second and then you kind of go into a

coma a little bit after that and then

and then somehow you even though you

didn't experience it you still are aware

of having somehow kind of experienced it

and I really think that the whole idea

of the four stages of Enlightenment is

um not what the Buddha originally

taught that uh like in GC Pond's studies

and origins of Buddhism he gives reasons

for uh why he is skeptical of the whole

four stages of enlightenment

that soap probably just meant like a

born again Christian just like you've

entered upon the the the path of dhama

and you know you're very idealistic and

enthusiastic and so forth and that's

probably what it originally meant but

then it became a superhuman mental state you know it was like like one of the stages of Enlightenment from I mean later on the the next stage is sakami which isn't even mentioned in the oldest texts like I think in the S paluta which is in the Dian Kaya it's it's one of the Cardinal texts in Terra Buddhism where King aatu comes to to speak with the Buddha and the Buddha is giving ajat satu a discourse on the the advantages or the benefits of practicing dhma and he gives them an ascending order and I'm pretty sure he doesn't even mention the four stages of saood that probably the idea of the four

stages of Enlightenment or Aria hood or sainthood is uh subsequent to the composition of the Sona paluta um if I remember correctly that the four stages are not mentioned in that text so I mean it's all kind of academic if the four stages of Enlightenment are just a kind of apocryphal teaching that the Buddha didn't endorse and that it's like a misinterpretation or or Distortion of earlier teachings then I mean according to the text that I mean there is like a flash of nibana that lasts like a trillionth of a second at the attainment of each of these four stages but I'm not even sure

that Nana even works that way that you know like you get this flash that lasts a trillionth of a second and then you kind of go into a coma afterwards and then you snap out of it and somehow you're aware even though you didn't technically experience it that that it you you you somehow kind of almost sort of experienced it it's some some aspects of Orthodox terraa do not stand up to scrutiny very well and so it relies on dogmatism or people just not really wanting to apply critical thought or not being able to I mean they're not like philosophically sophisticated enough to to see the flaws in an argument kind of

a thing

but uh according to Orthodox Tradition

at the at each of these four stages

there is going to be a flash of

nib so but I do think it's it's just

kind of an academic question like a

hypothetical kind of a question because

I do not think that the four stages of

Enlightenment um were really taught by

the Buddha I think it's a distortion of

earlier teachings and I mean it's it's

just I don't really think don't really

care about

it so I'm just GNA move on the next

question and this is from the person

whose name is spelled like it should be

pronounced creel but is actually

pronounced throat warbler

Mangrove and throat orer Mangrove says

do you think that the end of suffering

and the end of rebirth are one and the

same and again according to Orthodox

tradition yes the end of suffering and

the end of rebirth are one and the same

that when you end suffering I mean you

you end you don't create any more karma

and like at the moment of death what

Karma you had as latent like residual

Karma just evaporates somehow and so

there's no

more like rebirth linking Consciousness

there's no more psychic momentum that

causes you to be

reborn um so in a way the end of rebirth is kind of a side effect of the end of delusion or you could say that the end of rebirth is a side effect of the end of suffering which is itself a side effect of the end of delusion um but like I was mentioning I think it was the previous Q&A or the Q&A before that um I think it is kind of it's It's plausible I guess that an enlightened being could continue to appear to take rebirth even though there's not going to be anybody there I mean ultimately there never was anybody there there's nobody here there's nobody anywhere but um it's just sort of like

this kind of a a empty being who is sort of like an egregor like I was mentioned earlier where it's just he's just like a production of other people's Karma something like that I think is possible and some some ttim monks apparently believe that that's possible because in um what's his name aan man who's considered to be you know he's like the greatest monk of of modern Thailand that he was sort of almost he was practically the founder of the the Thai Forest tradition he was considered to be an arahant and according to his biography written by one of his disciples who is

also considered to be an arant he had

Buddhas and and whole retinues of

thousands of of dead arant dead Buddhas

all coming to visit

him so I mean that's unorthodox but at

least some high some highly respected

revered th monks anyway believe that

it's

possible whether it's rebirth or not or

just some sort of you know pseudo

rebirth some kind of

karma conditioned manifestation

maybe but

yeah I mean it's in a way we're getting

into hypotheticals

again but uh officially according to

Orthodox terado Buddhism the end of

suffering and the end of rebirth are one and the same so uh I move on to throw orer mangroves follow-up question if so how did the Buddha know that he will not suffer any more rebirths

and how can we say how the Buddha knows anything

I mean we're second guessing a fully enlightened sasam Buddha you know how did he

know who knows I don't know how the how the Buddha knew this but presumably he was like infinitely wise because he had zero delusion and so he'd probably just see clearly the the State of Affairs and just announce the clearly seen the State

of Affairs you know he he just knew that

his karma was neutralized

deactivated and

so but all we can do is just second

guess a fully enlightened being which is

kind of silly I guess so I'm just going

to move on to the next question here and

this is from the Virgin Mary Jay whose

real name is chasz

is and Virgin Mary Jay whose real name

is tascaz is says some monks said that

somewhere in the sutas there are stories

of the Buddha when his back was hurting

and when he was in pain sometimes he

would stop a doat talk and ask someone

else to finish this doat talk instead of

him and he himself laid down is it true

well there are sutas where the Buddha would want to stretch his back and you know you it may just be a kind of a manner of speech in Ancient India you know so you're just getting tired of sitting up all the time you know you're getting uncomfortable it's not necessarily that you've got a back ache that your back is hurting you know it's just like I need to stretch my back and lie down you know it's just getting tired of sitting up all day long or something and so yeah there were times when he would lie down um I think there's a few times when he'd be giving a talk and then you know it's like I

need to stretch my back I'm going to lie down let somebody else can continue that's possible I mean it is in the text that he did do that I don't know for sure that he was literally in pain it maybe just it was getting late it was he figured it was time for him to to lay down and he just let one of his chief disciples continue with the discourse um because he wanted to stretch his back kind of a thing so yeah so it it does say that in the texts so I'm just going to move on to uh chasz is a second question here which is what do you think it means Darkness Darkness within darkness which is like

uh metaphorical talk of Christian Mystics Darkness within darkness and I assume darkness is just a lack of perceptual content like emptiness in in Buddhism and darkness within darkness is that you don't even have the concept of emptiness or Darkness you know it's just even beyond that you know sort of like um there's a text the the kalaha where is talking about how the advanced Saint presumably the enlightened being he has no perception of perception he has no perception of non-perception and so Darkness within Darkness you know it' be you you don't even have the perception of non

perception that's that's how I would interpret it it's like Darkness sort of like Nuna Brahman in Hinduism where it's just Ultimate Reality which has no discernable characteristics it's like a characterless mystical state but even to call it darkness is going too far because even that doesn't really apply it's just sort of a a symbol that that is invalid ultimately and so you just darkness within darkness which is kind of separating you like One Step from the first symbol and just you I mean you take an infinite regress of Darkness within Darkness within Darkness just forever I guess to really completely distance yourself from just this concept

of darkness which doesn't really work

but you have to say

something so it's just like

non-perception of

non-perception sort

of but it goes beyond words which is why

they have to say Darkness within

Darkness Ness because they can't say

what it really means and so I can't say

what it really means

either so I'm just going to move on to

Virgin Mary J Alias tasas is his third

question

here how about Liv stream Q&A on black

Sunday December 1st why is it called

black Sunday is that a is that like a

European thing I don't know I know

there's like Black Friday which is the

day after Thanksgiving and in Europe I

don't think they have Thanksgiving the

way Americans have

Thanksgiving um I mean it's possible

it's theoretically possible I could do

uh a live Q&A on December 1st which is a

few weeks from now I

guess so yeah I'm not going to promise

but yeah it is possible so I'm going to

move on to the next question which is

from skolin or

skaden and the question is how

contagious are mental States and then

he's got the bullet point commentary

there seems to be quite a few people

seething that weren't about a week ago for whatever reason they seem to have an unhinged view of the world like Freud who thought his patients were a one one representation of the average person maximum cherry picking so how Rel how contagious are mental States um it depends on like if you're like a very open empathetic person and don't have much wisdom then they could be very contagious on the other hand if you're kind of a reserved kind of aloof sort of person and you've got wisdom then you've got more resistance you might still feel feel it in the air you know there's a pissed off person in the room you can

feel that but it's going to be less

likely to get you as agitated as if you

were a

very

empathetic um and at the same time sort

of a a foolish sort of

person so it would be largely a matter

of of two factors it's just wisdom

versus unwisdom and also like how

connected are you with the mental states

of other people but we're all connected

to some

degree and uh I mean even a a sociopath

probably has some kind of connection

even if it's subconscious and they're

not fully aware of it I mean even for

most people most of the connection we

have with with one mind and another mind

is subconscious it's not a matter of

conscious thinking

ego so yeah there's

um how contagious our mental States

contagious enough that you have to be

careful about it but it's going to vary

from person to person but it's always

going to be there there's a certain

amount of contagion in in mental states

which is why in the mongal lauta the

list of black blessings in a person's

life blessing number one is not

associating with

fools because you associate with fools

and their mental states are contagious

and you you catch you catch a dose of foolishness from them and then the second blessing is associating with the wise because wise people's mental states are also contagious so if you're in the presence of a very wise person that uplifts you I mean it's sort of refines the the the Consciousness the vibe of the area you know the the co the center of gravity of Consciousness is raised by having a wise person there

so yeah I think I answered that one about as well as I'm able to so I'm just going to move on to scadden's second question is there an optimal method to jettison thought pollution and and then

the bullet point says I noticed that after spending some time with a negative unwise person that negative unwise perceptions arose that were analogous to me for about a week or so it was odd because I didn't even converse with them it was like you could just pick up negative irrational perceptions just through osmosis or just through like a perception of that person and then that kind of triggers latent tendencies in yourself I mean if they're not even nearby anymore then the contagion part is is already finished and it's just sort of you know it could have like planted a seed or what is more likely it

just sort of activated this latent

tendency in

yourself so getting back to the real

question the actual question is there an

optimal method to jettison thought

pollution mindfulness is the Panacea

just let it let the thought arise and

note it and let it go so you have to

have mindfulness as a kind of habit

already you know it's just something

that you have to practice in life so

that when situations like this happen

then you've got a kind of defense

against them so a foolish thought arises

you just you know thought arising and

then you just note it and let it go

that's the optimal method to jettison

thought pollution and prevention is a
good way I mean that's not jettison it
but preventing the thought pollution by
just not associating with foolish people
if at all
possible so I'm just going to move on to
scolin third question and I really don't
know the correct way of pronouncing his
name I guess it would be
scolin anyways he says would I generate
Bad Karma for causing or forcing an ego
death and then the bullet point says
like if theoretically somebody named bag
of bones Bo for short went online and
com commented like a good samaritan but
then this comment was read by a mentally

ill person who tried to mislabel it as problematic is ISM phobe arises thereby trying thereby trying to detach from the moment because it not only challenged their world view it completely BTF Ed them as they believed their mental illness was their true self well whether you I mean if you've got good intentions in what you say you know you're just telling the truth you think people ought to know the truth and you're not saying it for the sake of punishing anybody making anyone feel bad or whatever you know you just you're just saying something that you think is just an objective fact that ought to be said and you're not saying it as a weapon not

deliberately to for the sake of

bothering anybody necessarily then you

haven't done anything

wrong somebody else can I mean it's like

someone who who makes a kitchen knife is

not guilty if somebody uses that kitchen

knife to stab somebody

else I mean it's it depends on your own

mental

States the the karmic or ethical quality

of an action depends on the intentions

and volitions of the person who commits

or who who does the

deed so would you generate Bad Karma for

causing or forcing an ego of death only

if you did it intentionally or I mean if

there's a certain amount of carelessness or delusion involved and there's always a certain amount of delusion involved then indirectly it might cause some problems but as a general rule the ethical quality of your actions or your words depend on your own intentions and if somebody decides to get offended by that even though I me like microaggressions microaggressions are a good example you know you meet like someone who's obviously not from your country you ask them what where they come from that's a microaggression and then if they're like a progressive leftist they might get offended simply because they've told that they've been

told that it's offensive you know it's a microaggression they've just been micro aggressed but I mean if it's done in in good faith you're just being friendly and then you might even commit another microaggression by telling them they speak English very well you know that sort of thing I mean that's a microaggression too people can be offended by that but if you're not meaning any any offense at all you know you're just being trying to be friendly then yeah I mean it's on them it's their own fault if they get offended and that's that's one thing that's always true regardless is being

offended is always your own fault

whoever is offended I mean that's their

doing so I mean you could go up to a

saint and just chew them out call them

every name you can think of and if

they're really wise they won't be

offended you know they'll just forgive

you but if they get offended that's

they're doing I mean for you to be

chewing them out is you're doing for you

to be trying to offend them is you're

doing but if they actually are offended

that's they're doing and that's like a

relatively Elementary level of Buddhist

ethics that Western lay Buddhists just

don't like that part and so they just

ignore it or reject it a lot of

them but because of course the the the doctrine of progressive leftism is I mean you're not supposed to offend anybody and if you do that's your fault but really if you offend Somebody by accident you know you're not even trying to offend them then if they get offended that's entirely their fault it's their own doing so I think that may answer the question and if it doesn't too bad because I'm moving on to the next one and that's from lucky luchano and lucky luchano says I have a question how do you feel about the concept of the Dao and the way daoist

Traditions believe it's necessary to

gain a type of Enlightenment but it

isn't part of Buddhism well the Dao yeah

it's just a different approach to

essentially the same

situation that uh Zen Buddhism

Incorporated quite a bit of dosm into it

when it moved into

China

um but I mean the da itself is really a

kind of poetic way of describing the

absolute you know it's like from the da

came the one from the one came the two

from the two came the 10,000 things it's

just the da is just sort of the

underlying Harmony or or probably better

yet the source the underlying source of

the underlying Harmony you know it's
just sort of the ultimate the absolute
and it's spoken of a lot in a poetic
manner that really was not the approach
taken by ancient Indian Aesthetics that
were equally
spiritual but it was just largely a
cultural thing like the Chinese I've
read that the Chinese mind at least back
in those days was much more poetical and
intuitive the Chinese language is more
kind of poetical and intuitive than like
ancient Indian languages like Northern
Indian like indic languages so just the
way of thinking resulted in a different
emphasis whereas in Buddhism the

ultimate just is not reified you just

don't talk about it much you know it's

just off the scale whereas most

Traditions that that aren't like

Buddhist will reify the absolute and

generally in the west they call it God

but in the east they call other things

Brahman or da or or

whatever eart aarta calls it being

there's all sorts I think uh who is it

uh Paul low just refers to the source

that kind of

thing so it's just sort of a different

it's largely a cultural difference with

a A different kind of approach to

essentially the same

situation so lucky luchano second

question is do you you think the da could be real and from a Buddhist point of view the absolute you know it's it's ultimately real but then you can't really say anything about it so even to say that it's real is invalid to say that it isn't real is invalid to say that it is and isn't real is invalid to say that it neither is nor isn't real is invalid anything you can say about it is invalid so you're better off just not talking about it that's like the ancient Buddhist approach so you can say that the da is real you say that the ultimate the absolute is real the highest truth

Ultimate Reality yeah Ultimate Reality I mean that would have to be real in a sense but the concept of real is very different from actual reality and when you're just dealing with intellectual Concepts and words and so forth you're better off just I mean for some people it's helpful I guess I mean most spiritual Traditions do reify the absolute and call it by some name even the Buddhists have to call it nibana or nibana datu or Mahayana Buddhists will talk about the the dharmakaya or the one mind or whatever um so I mean in order to even talk about something you have to give it a name and so long as the da is is like

Ultimate Reality then by definition

Ultimate Reality would have to be

ultimately

real but there's different

approaches so I'll just move on to lucky

luchiano third question which is do you

think the da and the Greek logos are

pretty much the same concept just

explained a little differently by two

different cultures and the logos I mean

the Greeks in general tended to be

rationalists they were just in love with

rational thinking and even the the name

logos I mean literally means word like

in the New Testament where it says you

know the go uh when Jesus is called the

word

that really the the original Greek is

logos Jesus is the

logos and that was sort of considered to

be like the creative

Force so the Dao is behind the creative

Force so it'd be more like what plotinus

was calling the good you know it was

like the da would come closer to like

the ultimate in the philosophy of the

neoplatonist like like plotinus

especially the Greek logos would be like

a step down it it would be more like

practically like U like the Demi urge or

something you know it's it's like

the like Maya in in like Mahayana

Buddhism no not mahay Buddhism but

Hinduism you know you've got Brahma who is the personification of Ultimate Reality his consort is Maya who is the one who is like giving birth to the entire universe and

um I think the Dao would be more like Brahma or Brahman and logos I mean I'm I'm No Authority on Ancient Greek metaphysics of of this nature like gnosticism or even um neoplatonism you know I I never read all the way through like

plotinus so I mean I'm No Authority on this kind of ancient Greek attempts at U mysticism but logos is my understanding I could be mistaken but it is my

understanding that logos was more of a

phenomenal you know sort of what is

creating the universe of Multiplicity

and not like the the underlying

unity in a way gives rise to the

multiplicity it was more of um you know

it was like a step at least one step

away from the

ultimate

so um I guess I answered that one about

as well as I am able and so I'm just

going to move on to the next question

and look at the clock and it's a little

less than two

hours okay this next question is from

eight precept aroan an eight8 precept

aroan says would intending to ordain for

a higher rebirth hinder the monastic path even if the intention is later purified with practice um well it would be kind of a hindrance at the beginning but I mean you're you're going to have unenlightened reasons to begin the monastic path otherwise I mean you wouldn't need to to take the monastic path because you'd already be enlightened and this the classic the classic example of this is the Buddha kind of played a dirty trick and uh he had a half brother named nand not Ananda his his chief his uh attendant but just nand that was the Buddha's half brother and on nand's wedding day

the buddha showed him a glimpse of of Heaven like tawa timsa heaven and what the celestial nymphs like the goddesses look like up there and compared with them the woman that nand was going to marry this mere human mortal you know looked like a a burnt monkey by comparison and so the Buddha played a kind of dirty trick on nand to get him to renounce the world and essentially jilt his fiance on their wedding day and so nand became a monk wanting to get it those Celestial nymphs and wanting to get it those those goddess hotties in heaven but as he practiced you know he was using kind of a bad reason for practicing to begin with but any reason

to practice is better than just not practicing and then his he was practicing correctly you know under the guidance of the Buddha himself and so he was making like development wisdom so that as he got wiser and wiser his motivations got wiser and wiser and he eventually became enlightened and then of course he didn't want the hotties in heaven anymore so you can start off with a foolish reason and just about any reason to start the monastic path is going to be a delusional um to some degree foolish reason because you're unenlightened it's

going to be an unenlightened reason and

then if you practice even though I mean

it that dumb reason

is still going to be inspiring you to

practice and so long as you're

practicing correctly then your wisdom

will improve and then you'll come up

with better

reasons so I mean any anything that

causes you to practice dhama is you know

it's sort of like skillful means in in

Mahayana they talk about skillful

means you know it's so long as it gets

you going then it's it's not all bad it

could be an unenlightened reason but

still it's getting you to practice and

then when you practice you get wiser and

your reasons get

better so in a way it's kind of a

hindrance just because your whole mental

state when you're unenlightened is is

just to some degree a

hindrance but it's it's better than not

be entering the monastic path at all if

that is really what your calling

is so I'm just going to move on to the

next question this is from LA

infamia and La infamia says is God in an

abrahamic or vidic way a theory and so

long as you got names and labels and so

forth It's all

theoretical like God in the abrahamic

sense um we can get to the vidic sense

next I suppose but God in an abrahamic sense I mean yeah that would have to be theoretical um I mean humans trying to understand God and then coming up with like a wrathful vengeful god um who developed over time I mean originally the god of the the Hebrews was L it was just like a Canaanite god a father figure who then later got conflated with an Edomite or midianite uh war God and God of storms called Yahweh they got conflated maybe some Egyptian influences helped to in the development of God also and uh I mean it was in a way it was a theory although of course monotheists who believe in the abrahamic God would not consider it to be a theory

they just consider it to be a

fact but um it's just I mean how could

it not be a theory when you've got mere

humans trying to come up with

ideas about a being that is infinitely

Beyond on them you know it's it's like

amibas trying to understand a human it's

it's it's not going to happen at least

not in that way you know you can if you

get if God becomes just like this

formless underlying

just practically emptiness it's just

infinite formless Consciousness or some

such then you can understand that but

not intellectually you just have to like

blend in with it you just have to become

aware of it by getting rid of all the distractions that are preventing you from from just being aware of it directly but God in an abrahamic sense is the wrathful vengeful you know the the angry old man with the long beard sitting on the throne in heaven with angels flooding around his feet like butterflies that would be like the Old Testament kind of God so I mean even that developed over time so that like in seminary schools like Catholic Seminary they're teaching like a very abstract kind of God that's getting very close to like what the upanishads are

teaching so yeah getting getting to the upanishad are just the vdic the vadic God I mean vdic God wouldn't be a capital G God if you're talking about like the rig Veda that's that was like polytheistic um there may be some later texts later hymns in the rigveda that are hinting at monotheism or one ultimate highest God but instead it's like I think like vdic Proto Hinduism was called something like henotheism where it's like you know each God or there's several different gods that are all praised as being the highest God because in a way they're

sort of like representations of the highest God and you can have more than one representation of the highest God or some such but I'm not exactly sure what a capital G God in a viic sense would be unless it's a vonti sense of Brahman as just infinite formless Consciousness and so long as you're thinking about intellectually it's a theory if you're in a mystical State experiencing it directly then it's not a theory but so long as you're thinking um you know yeah I mean so long as you're thinking about it you're trying to figure it out then it's going to be a

theory

so I think I answered that and so I'm

going to move on to L infamia second

question which is does early Buddhism

reward dying in battle like creating

extra amount of positive Karma um the

only way you would get good karma from

dying in

battle or being on a battlefield to

begin with would be like if you were

like a pacifistic stretcher Bearer

you're just an unarmed person like

taking wounded soldiers off the

battlefield so they could get medical

attention and then you get killed doing

that you know like muhamad Gandhi did

that during World War I he was like a stretcher Bearer on battlefields just I mean he was unarmed he was a pacifist but he was doing his patriotic Duty for the Empire by uh you know helping getting wounded soldiers off the battlefield so that he could get medical attention so something like that would be okay but fighting as a soldier in early Buddhism definitely a no no like monks are forbidden even to set foot on a battlefield you're not allowed to even go and look at monk or look at monks look at soldiers like in formation like a par military parade anything like that monks aren't allowed to even go look at that I mean obviously Buddhism was

Radical pacifism you're not even allowed to step on bugs not on purpose anyway you step on them accidentally then that's fine but um you step on I mean to kill any living being on purpose I mean any macroscopic being I think bacteria are fair game protozoans I suppose are fair game so yeah Buddhism does not reward dying in battle you're not guaranteed of heaven or any such thing if you die on a battlefield there is some military metaphors like Poetic language like there is a suta in the suan where before the Buddha became enlightened he's striving for enlightenment and Mara the

evil one is trying to talk him out of it and the the buddhis you know the the soon to be Buddha says it's better to die in battle than to live in defeat but I mean he's talking about spiritual you know sort of figurative spiritual battle and not actually standing on a battlefield killing people so yeah emphatically not in that case case so I'm just going to move on next question this is from ruy but I will say I will say that like Zen Buddhists there have been like samurai sword Masters that were apparently Zen Masters there was like a an unofficial extra Coan Coan added added to the mumon con by some Samurai swordmaster who

added another Coan to the mumon con

which is a collection of Zen Coons and

apparently he was high respected with

regard to his wisdom even though he

probably like hacked people to death

with swords but he did it in in

accordance with Bushido and you know

like the Zen Detachment and just doing

it all for honor and not for you know

like as a thrill sport or you know

aggression or anything like

that so I'm just going to move on next

question this is from

ruie have another slug of cold

coffee and ruie says would you say that

UPA is what creates an enduring Rift

between Dua and TNA until final

Deliverance is achieved would you also

agree that it consists of an enduring

nonverbal State I.E without mental

formations in which awareness is

nevertheless still present so upeka is

the highest of the four Brahma viharas

and it is is considered to be the

highest of the four Brahma viharas it's

it's um the only Brahma weara that leads

all the way to fourth of

J so it's it is the mental state that

can get you the highest of the four

Brahma wi haras anyway um so let's see

there's two questions here I guess so I

might as well separate the two questions

and maybe I'll I'll answer the second

one first because I think it's easier

would you also agree that it consists of

an enduring non-verbal State without

mental formations in which awareness is

nevertheless still present I mean if you

want to call just pure Consciousness or

um you know

like for example fourth J like the

highest state of contemplation yeah I

mean there would be UPA in that so I

mean you could call it that I mean just

kind of by default it's not like upeka

would be a discreet mental state like

one of the 52 ultimately real mental

States is described in in Abid dama it

would just be sort of a lack of agitated

mental States or attached mental States so that an enlightened mind would be an equanimous mind so that they would there would always be UPA and an enlightened mind and it would be non-verbal I suppose although I mean you could have UPA while thinking thoughts but the UPA could still be there so it wouldn't be I mean the the verbality is that a word the verbosity the symbolic states of words would not be really an aspect of UPA but they could be they could exist at the same time so yeah I mean you'd have to have awareness with UPA so see would you agree that it consists of an enduring non-verbal State without mental

formations in which awareness is nevertheless still present yeah I mean you could have UPA with mental formations and with words in thoughts but that wouldn't be the OPA they could coexist it's just that they would not be the UPA I mean they could be suffused with UPA I suppose because UPA really isn't a discreet mental state so much is it's like an absence of non-an mental States seems to me but you'd still have to have Consciousness so pure UPA would be like fourth

jna so getting up to the first part of this question would you say that eka is what creates an enduring Rift between

Dua and tahna which is like unease and craving until final Deliverance is achieved um well the dooka yeah I think the rift would have to be before you even get to the dooka unless it's just physical dooka if it's physical pain then you can have like Detachment from that like equ equinity towards that but but the the like the mental dooka the unhappiness aspect of dukka I mean you've already failed at equ equinity if if you're experiencing that unless maybe You' just sort of denatured it through mindfulness you know you're detached from it and then it could still be just nature running its course but then it gets really difficult

to explain that sort of

thing so would I say that UPA is what

creates an enduring Rift between duka

and tatna or between perception and

craving yeah it might be better to um

have the rift between perception in TNA

like sa and

TNA um or in the 12 nidana Theory I

think it's wa and in TNA so that would

be where the you you cut the chain is

between like feeling and

suffering so would I say that UPA is

what creates an enduring

Rift um until final final Deliverance is

achieved I mean you could say that I

mean there's other words like niida you

know there's like the the kind of Trilogy in Buddhist Spiritual Development you start off with niida which is like disenchantment or sort of disillusionment which leads to WEA which is dispassion which comes closer to equinity and this dispassion leads to we MO wuti or weoka which is Liberation so niida leads to WEA which leads to weoka um so I guess in neida just being fed up with Sam Sor that wouldn't be pure UPA but then the next stage is WEA which is dispassion so that might be like UPA and then the that would be UPA and which then leads to liberation or or U weoka so yeah I mean you could you could

argue that way I me there's different

ways of interpreting things I suppose

but that's

one relatively valid way of interpreting

it

um I wouldn't say that UPA UPA is

necessarily enduring especially at

first but when you become fully

enlightened I assume UPA would always be

there

so I'm just going to move on to the next

question this is from

rpad and rpad says did you break your

monastic vows before or after dis robing

and this is based on the misconception

that terab Buddhist monks take monastic

vows I mean there are no real vows that

monastic terraa Buddhist monks take

you've got rules of

discipline you know you got you know

training

rules and I mean all monks break those I

mean there's different levels you know

it's like seven different categories of

monastic offenses you know you start off

with Duca and dubas which you just make

confession and it's over then above that

is p desia which you make confession and

it's gone then is ptia and nissia Pia

and above that is you're starting to get

into uh I mean all of these you can just

disappear they just disappear the

offense anyway disappears through

confession then you've got tulaa which is a like a grave offense which would include something like eating human flesh and uh that one also I mean you can just confess it and it uh it sort of absolves you of the ecclesiastical offense it doesn't absolve you of any bad karma you made and then above that is s say so there's 13 of those and those you have to do Penance for six days and six night and then go through a relatively elaborate reinstatement ceremony which is really pain in the butt I did it a few times mainly just to get rid of doubts in my mind is did I do that on purpose or was it an accident

you know you got to like psychoanalyze yourself you can't be sure whether you really did break the rule or not so you just do the Penance just just to just kind of wipe the Slate clean and then finally you've got the four Paras where if you break any of these four paraja rules you're excommunicated from the songa for the rest of your life and uh that's having sex stealing anything that's valuable enough that you can get arrested for it essentially um murder killing another human being or talking another human being into killing themselves or whatever and then finally is deliberately lying about having attained

superhuman mental States and I did not excommunicate myself everybody breaks rules but um I didn't break any of the rules that would excommunicate me and so I deliberately dis rubbed and then uh then I I did uh kind of commit a parica offense which would be the first one after after I wasn't wasn't a monk anymore so with regard to this question did you break your monastic vows before after disrobing there are no monastic vows you know it's not like a Catholic who vow takes the vows of what is it poverty Chastity and obedience I me it's that's that's a Christian

thing so I'm just going to move on next question this is from Connor and Connor says if we go by the idea that this infinite unconditioned Consciousness is God or Brahma how does Buddhism differentiate itself from Hinduism and other mystical schools of thought the main way Buddhism differentiates itself I mean superficially it's just the term used but at a deeper level Buddhism as a general rule does not reify the absolute you know it's just doesn't even go there the Buddha taught I mean one of the main teachings of early Buddhism you cannot understand Reality by thinking about it you cannot figure out ultimate truth and so you don't even go there it's like

it's like actual mysticism

you just attain it directly without like figuring it out because you can't figure it out and so in a way it doesn't reify the absolute because if you reify the absolute you've taken the the highest truth and just turn it into a symbol and then people start think confusing the symbol with what it's supposed to represent which is what a lot of Christians do with God for example they've got their idea about what God is like and that's just infinitely different from what God is really like because you cannot contain God in some relatively crude human symbolic thoughts

and

ideas so I mean Buddhism I think wisely

just acknowledged that I mean you can't

understand it by thinking about it

you're just going to pervert it into

something that it isn't by theorizing

about it and talking about it and so the

Buddha pretty much just described

nibbana as what it isn't it's not this

it's not that it's not the other thing

and did not really try to explain what

it's like because you just can't explain

what it's

like so um generally in human language

you either have to say something exists

or something doesn't exist and the

ultimate I mean it's it's just a

dichotomy a symbol

dichotomy and it's none of it is really

valid exist is invalid doesn't exist is

invalid does and doesn't exist is

invalid neither does nor doesn't exist

is invalid and

so nevertheless as a human being as

human beings we have to use some kind of

language and so generally we have to

choose one of the false dichotomy of is

or isn't and most religions most

spiritual systems including Buddhism

choose is I mean I mean

including Hinduism and some Mahayana

Buddhism choose is whereas early

Buddhism um I mean it didn't even go

there but then Terra was more inclined

to adopt the position of

isn't and so in a way it's safer but

it's it's less satisfying emotionally to

people who want to know that they're on

the right track and they're believing

the right theories and dogmas and all

that so it's like a human weakness that

most people will gravitate towards is

and call it God or Dao or Brahman or the

dharmakaya or the one mind or

whatever um whereas really just not even

going there is the wisest approach and

you just feel it through dark Faith what

what St John on the cross called Dark

Faith you know you can it's

just you can't even talk about it I

don't even know why I'm trying to talk

about

this so so I mean that's the main the

main

differentiation with regard to the

ultimate how Buddhism differentiates

itself from Hinduism and other mystical

schools of thought is that Buddhism is

less inclined to try to reify the

absolute to symbolize the absolute to

try to explain the highest truth because

the Buddha realized that you cannot

explain it you cannot figure it out you

cannot know it perceptually

and the Hindus like the more advanced

Hindus kind of know that too but still

they have to use it as a kind of a

gimmick or a makeshift calling it words

and and saying stuff about it even

though it's all ultimately

invalid and so I'm just going to move on

next question this is from

cify and cify says he's got questions

and at the end of his first question

there's these three dots that don't cut

and paste but no matter how many times I

refresh the page is there's only this

one question it may be that cify asked

more than one question but no matter how

many times I refresh that page it I

would only get this one question and

this one question is how to avoid that a

personal practice wouldn't become an

escapism that in its turn becomes a spiritual

Pride well how to avoid that a personal practice wouldn't be become an escapism in its turn becomes a spiritual

Pride well the way to avoid the spiritual pride is through mindfulness to some degree if you're not wise enough to catch it I mean you've got delusion still then I mean you can't be aware of your delusion because to the extent that you're aware of it it's not delusion anymore but I mean spiritual Pride when that arises you can be mindful of that and that can help you um to cure yourself of it to detach yourself from

it but with regard to a personal

practice how to avoid that it won't

become an

escapism um I'm not exactly

sure I mean it would depend on your

motivations I think if your motivation

is to understand reality and to be more

awake more conscious then other people

can say that you're practicing escapism

by just sitting there you know like

watching your breath or whatever

but really um they're more escapists

than you are the person that sits there

just watching his breath for an hour

straight is less of an Escapist than the

person who is like Doom scrolling on

X or or whatever it

is I mean most of the stuff that we do is just a way of like escaping from just the the burden of existence in a way just the we're trying to escape from just the discomfort the dooka of the first Noble Truth of just being alive and so we try to distract ourselves by you know getting interested in this and forgetting the outside world whereas the person who's meditating is actually trying to get closer to reality you it's less of a distraction than Doom scrolling on X if you're sitting there just watching or or like perceiving the sensation of touch at the nostrils when you're

breathing so how to avoid that a

personal practice wouldn't become an

escapism you didn't just have to have

like right intention for that one and

just have enough wisdom to to know when

you're getting closer to reality than

when you're getting farther away from it

and don't bother with other people's

definitions of

escapism you know an escape from reality

you know my father used to say drugs are

an escape from reality but uh some drugs

will take you closer to reality if

you're not

careful and then then the next stages

how to avoid the personal practice won't

become spiritual Pride or result in

spiritual pride and that's just mindfulness you got to like observe yourself and know what your own motives are and so forth and so I'm going to move on the next question which is from cun Drew and kund Drew says what is your favorite non-spiritual book of all time and that's a difficult one because as a general rule books that I like have to have some kind of like link to spirituality so any kind of Novel I mean there's always spirituality to be found in novels Moby Dick very spiritual book Doki is the idiot very spiritual book anything written by dovi practically any of his his great novels have spiritual

basis to them or like a strong spiritual

theme um like battle for the by William

sergeant that I've mentioned several

times I mean that's that applies to

spirituality so the the one book that I

can think of that is one of my favorites

that is not spiritual you I'll get it

just a minute stay right there we be

right back see where is

it oh boy I should have should have

gotten it out here oh here it

is

okay I found this at a used bookstore in

Mandalay in Burma when I was a

monk strategy the indirect approach by

BH little Hart and this BH little Hart

he was uh writing he was a military

strategist he was like the military
editor for the Encyclopedia Britannica
for a while and he used to write uh in
military
journals and one of the things he was
writing about before World War II was
the possibility of a tank Invasion
through the ardens and the British and
the Americans just kind of ignored him
but the Germans were carefully studying
what this guy was writing and he was
without trying to he was like one of the
main teachers of tank strategy for the
the Germans in World War II they they
studied this guy
intensively because um like tank warfare

was a new thing you it was just getting developed in World War II and he was the guy that was trying to come up with strategies because you know it was like this new kind of warfare and so you had to have new kinds of strategies and so he was comparing tank warfare now to like heavily armored Cavalry like the cateracts you know the knights and armor just heavy like plate armor of like the mid ancient and Middle Ages so anyways I mean there is some spirituality in this too like in the introduction he's talking about how strategy the indirect approach is a a full-on offensive is just the most foolish way of fighting like with regard to the military but

also with regard to just like winning an argument getting your point across just like a full-on frontal offensive is like the worst way of going about it and so in the in the introduction he's talking about how it is like pretty much the duty of a prophet to just tell the the the FL out unvarnished truth and then prophets get martyred you know like the the the prophet is not a diplomat he's just telling it as it is just flat out and offending everybody and so he winds up getting killed and then another person comes along who's more diplomatic who then can teach what the prophet was teaching except kind of doctor it up and

put it in more indirect terms or some such so that it's more accept and then a new religion can get started from that but um as a general rule this this book which is well worth reading by the way it's uh it's mainly like a a strategic playby playay of some of the most important battles and wars in history some of the most influential or consequential battles and Wars you know he's pointing out you know he's got this thesis that that the Great greatest victories come from the indirect approach like he talks about uh Sherman William T Sherman in the Civil War and that one of the reasons why Sherman was so devastating

in his tactics is that he would he would like March his men like in between two main objectives two main cities so that the Defenders didn't know which city he was going to go for until right at the end so they would either have to defend both cities so which divides their forces in half or they would have to put most of their forces in one city and then Sherman would just go and attack the other city so it's like you don't use Force against Force you use Force against weakness you know you you attack it could even be like a secondary Target or something but if it's undefended you just go for it and I mean

it's like he he quotes sunu at at the beginning in like these little quotes it's like you know it's like the The Secret of successful strategy is when when you're near let your enemy think that you're far away when you're far away let your enemy think that you are near when you are many think make your enemy think that you are few when you are few make your enemy think that you are many when you're ready to fight make your enemy think that you are not ready to fight and when you're not ready to fight make your enemy think that you are ready and it's just deception and counter fuge and just using strength against weakness instead of strength

against strength that sort of

thing and I mean it applies it can apply

to all sorts of things you know like I

was talking about he he does make this

token little reference to uh

spirituality at the beginning but mostly

it's it's like a a synopsis of what

makes the most successful

strategies um and it's the indirect

approach where I mean ideally you defeat

your enemy before the battle of the even

started you know you just ruin their

morale you cut off their Communications

you cut off their food supply just let

them sit and get hungry and demoralized

and then you attack that kind of

thing so anyways I'm just going to move

on next question this is from Fred and

Fred says given that everything in the

cosmos has cause and effect it follows

nibana is outside the cosmos in my

opinion therefore it cannot be

experienced by Prana

what's your idea on this and yeah this

is another person that seems to be a

theme in this

Q&A um there was one sort of a question

that I'm not not going to

answer that it wasn't really set up as a

question for this Q&A that's talking

about how nibana cannot be experienced

you can't really experience it because

in order to experience something in

accordance with Terra of Buddhism anyway

you have to perceive it and you cannot

perceive nibana because a perception is

just a symbol nibana is not a

symbol so if you symbolize it you're not

dealing with nibana anymore you're just

dealing with this symbol that's called

nibana

so nibana is outside the cosmos yeah

it's outside of samsara anyway uh or at

least

it's um maybe not outside of samsara but

it's just at a whole different level

than samsara

and so it cannot be experienced by Prana

yeah I mean you can't perceive it anyway

the unenlightened Mind cannot perceive

or understand

nibana but again nibana is underlying

everything in a sense you can if you

want to reify nibana anything you say

about nibana is going to be it's going

to be invalid but you can say this is a

cup or this is

porcelain and it's ceramic let's call it

ceramic maybe it's not real porcelain I

don't know but it's ceramic so I mean

it's ceramic and it's a cup at the same

time but ceramic and cup do not mean the

same thing they are not

synonyms so it's the form is cup but the

essence is ceramic and that's kind of

the way you can look at nibbana and

samsara nibbana is the underlying

Essence samsara is The Superficial

forms but again you're reifying nibana

it's completely Beyond Duality neither

is nor isn't applies to it and so it's

just a fool is Aaron trying to to

explain it and I'm just gonna have

another drink of this cold

coffee

so yeah you can't really perceive it

because once you symbolize it that's not

it

anymore then it becomes form it becomes

superficial form because a symbol is a

form so I'm just going to move on to fr

second question which is you never

answered my robot question I think it's possible a robot can be self-aware yeah Fred he asked questions sometimes I'm not sure if he's really asking the question or not sometimes I think it's like a rhetorical question this time I thought maybe he was joking but he's talking about um somehow the idea of like AI becoming self-aware was disgusted and so he was saying if a robot looks into a mirror Can it have self-awareness and I thought he was the way he asked it I thought maybe he was joking or just kind of asking a kind of rhetorical kind of semi jokey question but I guess he was serious it's hard to tell sometimes with Fred because

sometimes he'll just put question marks at the end of comments just kind of the way some people when they talk they you know they end it like they're they're asking a question you know and it's it's it's sometimes it confuses me so I mean if a robot looks into a mirror Can it have self-awareness that way um I mean there's different ways you could do that you could just program the the the robot to acknowledge its own reflection in a mirror in which case it might not be conscious at all it's just acting in accordance with its programming so that wouldn't be exactly the same as self-awareness it would have

to actually be aware to have like a

mental image in its

mind and and like see that Its

Reflection in the miror and recognize

that that is its own reflection

and I think it's possible I don't see

why it would be necessarily impossible

that you could have uh sentient robot

that would be able to recognize itself

consciously in a mirror not just you

know like being programmed to

acknowledge that that is Its Reflection

without it being sentient that would be

different

but I don't see why not so an Abid

scholar I spoke to a Burmese abama

scholar um told me that like a computer

can never possibly be conscious because Consciousness requires kamama jarupa which is like matter that is generated by Karma and a computer wouldn't have that but I think he was just being dogmatic and just repeating what the book said and when those things were composed there were no comp computers so I think I'm just going to move on to Fred's next question have you seen the Swedish television show humans also the British did one along the same lines now I can't recall ever seeing a Swedish television show and I watch very few television shows at all I don't watch very many like American television

shows although we do have Discovery plus

and it has become a tradition that my

woman and I will watch some kind of

paranormal ghost investigating show

before we go to sleep and we can watch

the same one many times because we

generally fall asleep before we get

halfway through it

lately so yeah like there's one called

portals to hell with Aussie Osborne's

son jack Osborne and a woman named

Katrina Weedman or

Weidman they this some of it's pretty

trippy some of the some of these haunted

houses haunted places they go to it's

some really trippy stuff goes

on anyways yeah with regard to Swedish

television shows no I haven't seen any Swedish television shows by any name whatsoever and so I'm just going to go on move on to the next question which is the last question I always get taken by surprise the last question of the Q&A is from extremely rare bird an extremely rare bird says Earth's Wildlife populations have reportedly declined by an average of
69% in only 50 years primarily this decline is due to the loss and fragmentation of the animals habitats driven by our Global agricultural system leaders like Trump do not seem to care about the climate or global warming and

even tries to make things worse in his first term more than 125 environmental rules and policies were rolled back and then there's the rest of the world countries that don't even have any environmental policies and keep chugging along as usual so the prospects for the future are looking bad what are your thoughts on this issue yeah well I think we are in the middle of an Extinction event which began a long time ago like most of the megaphon on this planet has already been killed off everywhere except for like Africa um like all of the megaphon the really big animals got killed off in Australia coincidentally shortly after

humans arrived there and it was probably human predation that like drove the woolly mammoths and Woolly rhinoceroses to Extinction like the the really big animals I mean that was one of the main reasons why they became extinct is people killed them off and so I can't remember what it's called the quadron area or the the the holine I can't what whatever whatever era or Epoch we are in now it's called that Extinction event and there have been many Extinction events on this planet I mean whenever there's an Ice Age whenever there's a major glaciation

most of the animals go extinct most of the animals get killed off at least on on land it's not so big of a deal in the ocean except for everything cools down a lot and so you know fish and others other kinds of animals that require warmer water may go extinct but I mean we have had Extinction event after Extinction event after Extinction event on this planet and generally it has been caused by like Comet impacts meteor impacts or like volcanic activity there was one major Extinction event I can't remember exactly which one it was it was a major one where apparently this huge Coal Field in like Siberia caught fire and just pumped billions of tons of

carbon into the atmosphere which caused some kind of Extinction event I think it was there was so much carbon dioxide in the air that in the ocean at least there was so much carbon dioxide getting absorbed into the ocean it caused carbonic acid which dissolved the shells of all the the life forms that had car uh calcium carbonate shells and then anything that fed on them also became extinct and it just caused you know there have been times when most of the life forms most of the species have just been killed off and we are in the midst of one of those

and it's it's not nearly as bad as some

of them have been there's there's like different strands here I think with regard to humans it's just inevitable that we're going to go through some kind of Extinction event I mean not us ourselves necessarily going to become extinct unless there's like AI takes over gets sees us as a pest that's in the way or you know some massive thermonuclear explosion but even if there's like a thermonuclear Armageddon there's going to be at least some Elites in special underground bunkers with you know nuclear energy and hydroponics and stuff there's going to be small populations of human that are going to survive even that

probably um so with with regard to
global warming and the climate I am
somewhat
skeptical of that and partly it's like
the globalist establishment it is to
their
advantage that everyone believe that
global warming is this incipient
disaster unless all of a sudden we have
like International regulatory
commissions like governing stuff that of
course is like setting the stage for
globalism in general but again it's like
why is it that an increase in carbon
dioxide um which is going to warm the
Earth to some degree why is it

necessarily a bad thing I mean the Earth has been much warmer than it is now and I mean it wasn't a disaster I mean if things change too fast then certain species won't be able to evolve fast enough they'll die out it will you know contribute to the anthropogenic extinction event that we've been in for thousands of years but I mean I have I have heard that there's more vegetation covering the earth now than there was 20 years ago because carbon dioxide is a kind of fertilizer and that one reason why um more people aren't starving right now is because the increased carbon dioxide in the atmosphere causes crops

to grow better so I mean there's there's like an upside and a downside to everything and for some reason the establishment is emphasizing the downside even maybe exaggerating it to some degree and just ignoring the upside so I think there was there was some commission or I don't know if you call it a commission it was it was a group of people in at Oxford University all kinds of experts and they were trying to figure out what to do about global warming or climate change or whatever it's called now and they were saying the best thing we can do is just

be flexible because we're not going to be able to stop it even if America and Western Europe just cracked down on environmentalism went completely Green China and India are still going to be spewing out carbon dioxide they they don't care China especially so China is emitting more carbon China and India are emitting more carbon dioxide than all the rest of the world combined and they for they they don't have to follow the Accords or anything you know they'll say well 20 years 30 years down the line then we can do that so I think the best thing the most

realistic approach we can take is just

be

flexible as as flexible as we can manage

I do not think that the Earth is going

to become Tatooine some sort of desert

planet um in the past when the when the

temperature has risen what has happened

is it increases evaporation from the

ocean which increases cloud cover which

increases rainfall and instead of a

desert you get the world is more jungly

like when the dinosaurs were walking

around I mean there were dinosaurs at

the South Pole or in Antarctica anyway

because it was warm enough the Earth was

warm enough that you could have

dinosaurs even like in the the Arctic

and

Antarctic so why it is that it's going

to be a desert that's just going to kill

everybody I'm I'm not sure about that

and of course then you've got like

counter theories that most of the global

warming I mean most of the global

warming isn't necessarily anthropogenic

you know there's like variations in the

rad radiation output of the Sun and that

sort of thing that some people are

thinking um is is doing more of it than

we humans

are so let's see what is the question

here I'm just

see Earth's Wildlife populations have

reportedly declined by an average of 69%
in only 50 years years yeah well when
that the meteor smacked into what is now
the Gulf of Mexico like 63 million years
ago it was like the wildlife populations
declined by an average of like 90% in
only like five
years primarily this decline is due to
the loss and fragmentation of the
animals habitats driven by our Global
agricultural system yeah that is true
and it's it may be that I've I've been
told that what is happening
in like in recent years is that more and
more people are getting more and more
concentrated in the

cities um so that in a way you've got

it's it's not as destructive as if the

human population was just like

distributed evenly all over the

Earth but I mean there are places that

should be protected like the Amazon

rainforest um some of the big

rainforests in like Borneo which are

just being chopped down on by people

that value money more than they value

some abstract ecological disaster that

may happen decades in the future like I

lived in Asia for many years the burmes

they they have no no compassion or

sympathy with with nature nature is just

scary they don't like it you know

they're people oriented and a tree is

either I mean there was one Monastery attendant that would not stop chopping down trees at the monastery I eventually just threw him out and wouldn't let him come back but I come down there he's chopping down trees why you chopping down the trees you say oh this this tree is no good it doesn't have fruit on it or anything it's not a valuable tree it's like you just don't get it I mean they just do not appreciate nature or nature conservation I've seen Burmese guy chop down a tree just to pick some leaves out of the tree for making Beetle quids or something wrapping cigars or something

just chop down the whole tree just to

get some leaves handful of

leaves

so yeah I mean the realistic thing to do

is we just have to be flexible with

whatever mess we create we're going to

have to figure out some way of surviving

it let's see here leaders like Trump do

not seem to care about the climate or

global warming and even tries to make

things worse in his first term more than

125 environmental rules and policies

were rolled back yes uh Elon Musk was

talking about that before he could H

like it was some kind of he was going to

land a rocket in the ocean and then it

was like the national Marine fishery

service or Noah required him to do a study on what were the odds of a a spacecraft Landing in the ocean hitting a shark and so he had to do that study and then they had what are the odds of a spacecraft Landing in the ocean hitting a whale and it's it's a lot of these environmental rules and policies are just like bloated bureaucracy that should be should be rolled back with regard to conservation and so forth yeah I mean I do agree I I'm I'm all in favor of like Wildlife refuges preserves national parks that sort of thing definitely and there

should be more of them in fact I think

it'd be good if like most of the Amazon

rainforest which is dwindling rapidly

were were

conserved and it's kind of unrealistic

to to hope that like Borneo won't just

all get turned into what is it uh like

those oil Palms oil palm

plantations yeah it's we are kind of

making a mess of the world but it's just

not realistic that we're going to be

able to

stop because even if the West stops the

East isn't going to

stop

so let's see

here and then there's the rest of the

world countries that don't even have any environmental policies and keep chugging along as usual so the prospects for the future are looking bad what are your thoughts on the issue yeah I guess I've already said it just we have to be flexible and adapt to whatever kind of mess we create and I mean it's it's going to be a matter of karma from a Buddhist point of view you know we're going to live in the world that our Karma like has destined us to live in so I really don't think that we're going to destroy the Earth and uh things are going to get warmer and that's going to have some positive aspects and some

negative

aspects and uh just to emphasize the

negative and ignore the positive or even

punish people who come up with the

Positive stuff like I mean the the whole

establishment they'll punish science s

that don't tow the line like there was

some Australian scientist who pointed

out that the Great Barrier Reef was

actually getting better it wasn't global

warming or carbon dioxide that was

killing off parts of the the Great

Barrier Reef at one time but it was just

sort of a natural cycle that it goes

through and then it was starting to get

better he pointed this out he lost his

job because it goes against the

narrative so a lot of this it's like
fearmongering I mean anyone who watch
watched like most of the mainstream
media before Trump was elected president
of the USA could see just the the
blatant hysterical
fear-mongering that that they were using
as propaganda to get people to do what
the globalist establishment wanted them
to do and it's rather naive to think
that the globalist establishment is
using fearmongering about global warming
to get us to do something that's good
for the Earth
rather than good for the globalist
establishment they're thinking about

themselves and I just had this thought

it was a really good thought what that

caught me in mids

sentence now I can't remember what it

was which is too bad it was really it

was really a Salient point I must

say so we're just going to have to rely

on a certain amount of human common

sense and also just rely on the idea

that these predictions of how the world

was going to go to hell have have been

false thus far you know it's like I

think it was what's his name um Gore Al

Gore was was saying that if we didn't

change any everything soon by 2010 or

some such Manhattan was going to be

underwater it didn't happen I mean we're

still technically in a in an ice age so long as you've got standing glaciers on the earth ice packs and so forth we're still in an Ice Age the Earth Earth is much cooler than it usually is at the present time so I think uh we are contributing to in some small way to the carbon dioxide in the atmosphere which is causing the Earth to warm but it's not all bad it's good for the plants and so the plants grow better and just because the Earth warms up a bit I mean some places are going to get more comfortable even though other places are going to get less comfortable

there going probably be increase in

rainfall in some places decrease in

rainfall in other places and trying to

keep the Earth completely static without

changing is just

unrealistic like I mentioned earlier

there's there's going to be like

fluctuations in like solar radiation and

all sorts of things that are beyond our

control

anyway so we just uh do the best we can

and hope that any massive Extinction

event isn't going to happen anytime soon

I mean the extinction event we're in

we're in now was it the hene Extinction

event I think that's what it's called I

mean it's been going on for thousands of

years it may be accelerating now but

it's been going on for thousands of

years

already and

uh we're just going to have to uh trust

in our Karma that we're not going to

have to all face a major Extinction

event that's going to just wipe out

everything and make the Earth an

uninhabitable

desert and uh you know I

mean probably prob things aren't as bad

as the globalist establishment would

keep saying I mean the thing the thought

that I was having is there are there are

way more dangerous things in this world

than global warming there's still nukes there's more nukes now at least more countries that have nukes including North Korea Iran will probably get nukes soon Pakistan has got nukes now and so like thermonuclear war is still like more more of a a threat to us as human beings than climate change also AI like before Stephen Hawking died he he switched his main threat to the human race from nukes I mean that was his main thing for for many years and towards the end of his life he switched over to AI the AI is really our main threat right now nobody talks about nukes it's like the mainstream media just forgot about nukes pretty much they might mention

that something like Iran is close to getting nukes and you know Israel bombed their their nuclear Iran's nuclear research centers and Development Centers North Korea's got nukes you know they may mention that but it's nothing like the 1980s where you've got like famous people like Carl Sean you know doing going on these protest marches to to government agencies about you know nuclear winter is going to just you know Wipe Out the Earth and all this I mean that's still a bigger threat than climate change and it's just the establishment doesn't want you to be afraid about that they want you to be

afraid about climate change because that

serves their

interests I'm not saying that there is

no danger at all from global warming

increase carbon dioxide and other

greenhouse gases and so forth but it's

just not realistic to assume that we're

going to do [__] to stop it because even

if the West did it and impoverished

themselves in the process much reduced

the standard of living China and India

still be just chugging away at

it so again like that that uh Oxford

Group uh came to the conclusion and just

like they were saying it's like the best

thing we can do the most realistic

approach we can take is to be flexible

and to adapt to the

changes and I think that's it that's uh

that is that's that's the last question

and I I hope I've answered it maybe not

satisfactorily to a lot of

people but I did answer it and so uh as

I always say at the end which I should

be saying at the

beginning if you have any questions that

you think I can answer about early

Buddhism terab AO Buddhism Buddhism in

general like Eastern philosophy or

spirituality in general monasticism in

general meditation philosophy on Eastern

or Western myself personally

Burma that kind of thing feel free to

ask and if I can answer I will try to do

so and just leave your question in the

comments below no more than three

questions per episode

please and be happy

Al righty then it does appear that we are recording which is good hello and welcome to question and answer number 120 I am your host poo basa and this is my beverage which is morning coffee I'm actually doing this in the morning which is unusual for me I'm mostly an afternoon person so I will announce that there is an aquarium video coming up which has almost no Dharma in it whatsoever it's it's verging more over into like ecology which I guess you know Dharma applies to everything in the world so it

also implies to the Ecology of fish

tanks so I guess there's

that so that'll that'll probably be up

in a few days and it does look like I'm

going to continue working in a sheet

metal shop

because the uh my previous

employer um is is very eager to hire me

back not not the most recent one but the

one before

that so still going to be driving a

forklift and stuff which is actually

kind of nice I I enjoy operating a

forklift so I might as well start

answering these here particular

questions and the first question is from

a Athena sigil and Athena sigil says

explain Abid dama both historically and culturally and don't hold back add your criticism I know you're up to the request well yeah actually I am although starting off with a meaty kind of question like this right off the bat especially since I just woke up a little while ago might not be ideal but we we'll give it a shot here Abid Philosophy for those of you who don't know what Abid dama is it is the third pitica of the Buddhist scriptures the Buddhist scriptures are called the titica or in Sanskrit the tripa which literally means three baskets first basket is vinia or rules of monastic

discipline second is suta or Sut which

is the discourses of the Buddha with

regard to philosophy and meditation and

so forth and third is Abid dama or in

Sanskrit Abid

Dharma and

originally Abid it's mentioned a few

times in the text but it's also often if

not usually paired with abiva so you've

got

auta where the monks are sitting around

usually with the the Buddha not there

you know it's just some monks sitting

around discussing dhama and so forth and

they will discuss Abid dhama and abiv

vinia which I mean generally what it

what it originally meant apparently is

like higher points finer points of dhama and finer points of vinia which is the first two piticas essentially you know dhama is just like the the theory and vinya is like the practice roughly speaking so originally Abid dama just meant like finer points of dhama and then it's it got turned into what are sometime sometimes called the matrices or the matrixes which are like lists of points it was like sort of like a synopsis of dhamma you know sort of like a I wouldn't say a catechism but just sort of like the basic points in like systematic form that that was like

a learning Aid like in very ancient

times still in India of course and

eventually it

started like

diversifying it started growing and

evolving into a whole other ptica a

whole other branch of Buddhist

philosophy which attempts to explain

everything and this was actually pretty

much in Vogue in Ancient India ancient

Northern India like the Ganges

Valley um there were even like some

Proto Hindu schools like the niaya

school there was another another one I

can't remember the name of it but there

was niaya and another um another school

of within the viic Traditions that were

trying to do the same thing as Buddhist Abid dama which is trying to categorize and explain everything in the universe so it was sort of like an attempt at Aristotelian physics or what science is trying to do in modern times just trying to explain the entire phenomenal Universe empirically objectively and so it was it was just invogue in Northern India in ancient times and the Buddhists were not immune to that Vogue and so the different schools of ancient Indian Buddhism most of the ancient schools with one notable exception started coming up with their

own philosophical interpretation of dhama and trying to explain everything in accordance with that interpretation and that became their Abid dama or their ABI Abid Dharma and it's fairly clear that it doesn't go all the way back to the time of the Buddha according to the original like the traditional explanation of Abid dama um the Buddha didn't teach it on this planet what he what happened was during one Reigns Retreat the Buddha just sort of manifested a kind of holographic image of himself on this Earth we won't get into the the question of whether that is ethical in in deliberately deceiving people into

thinking that he was really there when
he wasn't and then he flew or levitated
or teleported up into I can't remember
which Heaven it was it was either tawa
timsa or tus heaven where his mother was
his mother was now a goddess living in
this this sort of medium rank Heaven
world and he was teaching this
philosophy to her and the other gods
small G gods and goddesses there and
then he was sending a kind of synopsis
of that it's like review notes back down
to earth through I think it was mahamana
one of his chief disciples was like
coming back down to earth with these
notes from the Buddha's sermons or

lectures on the the nature of Ultimate Reality up in heaven and then on um it was the end of the Reigns Retreat when the Buddha descended this like um miraculously manifested staircase from Heaven back down to earth and so in Burma the last day of The reigns Retreat is called Abid dama day because that's the day that the Buddha came back down to earth after teaching Abid dama in heaven and it's fairly clear that this is a kind of rationalization for explaining how all of a sudden sudden new genuine authentic teachings of the Buddha that nobody had heard of before all of a sudden are being declared genuine authentic teachings of the

Buddha it's like well he didn't teach it on this planet that's true but he taught it up in heaven and then it got brought down to us and now we're finding out about it so Abid dama the Abid dama ptica I mean when it becomes canonical in terava Buddhism it probably did not become canonical until the third Council which was during the reign of the emperor Asoka so this would be approximately 200 years after the time of the Buddha and um there there's some evidence for that I mean I could have maybe I should just a second I got to get a

book okay see when I was in Burma I was

really down on Abid dama because the

Burmese consider Abid dama to be the

highest the most

important teachings of the Buddha when

from a historical empirical point of

view probably the Buddha didn't even

really teach it and so I spent a lot

more

time let's

see oh maybe it's not even here wrong

book never mind but I spent a lot of

time when I was in Burma a monk in Burma

this kind

of bashing up Abid dama you know like

like a common insult to another Western

monk might be your mother was an Abid

dama scholar that kind of

thing so

anyways I forgot I forgot the the strand

of thought that I that I was working on

which which is pretty common with

me but um so there are some EV there are

some bits of evidence that Abid dama

really is not early and one of them is

that one of the books of the Abida is

the Kata watu which is third or fourth

on the on the list of seven texts that

are canonical Abid dama texts in Terra

Buddhism and the Kata

watu the whole purpose of the Kata watu

or grounds of debate it could be

interpreted like translated into like

grounds for debate is giving the terrain arguments against the other schools of Buddhism with regard to philosophy you know so like the sarvastivada school had this tenet in their philosophy that past present and future all exist in a sense simultaneously kind of kind of like an einsteinian interpretation of time whereas the terad in Abid dama had a more Newtonian interpretation of time where only the present moment exists past doesn't exist future doesn't exist only the present moment exists so in the Kata watu which was presumably edited if not composed by a certain monk named mogali

patisa who was like the chairperson like the leader of the third Council that uh it's it's like giving you telling you how to argue against these heretical pernicious wrong views of the other schools of Buddhism and it's hardly likely the Buddha would have actually taught how to debate against other schools of Buddhism when of course in the Buddhist time there were no other schools of Buddhism and also there are plenty of texts that discourage debate like the pasur sua of the sutan so that's one bit of evidence that obviously one of the seven books of Abid dama is just plainly anachronistic

because it applies to the state of

Buddhism

during the time of the emperor Ashoka

rather than the time of Gab Buddha

himself also one of the main arguments

against the authenticity of Abid

dama is that every school of Buddhism

like I was saying before every school of

Buddhism had its own Abid dama even

terraa and sarvastivada which are very

close in fact the purpose the main

purpose of the third Council apparently

was to purge the sarasti vadin from the

Terra

school so sarvastivada and terada were

within the same tradition like stava

Proto terava up until the third Council

during the time of the the emperor

Ashoka

and it was like one of the main purposes

was to establish this is orthodox

Buddhism from our point of view and

these this other Branch this other like

rival philosophical school that is still

contained within the tradition is kicked

out and if you read the ancient

Chronicles of Terra Buddhism it says

essentially that non- Buddhist Heretics

had infiltrated the S and the purpose of

the third Council was to kick out these

non- Buddhist Heretics when in all

likelihood it was the sarasti vodin the

sarasti Vaden branch of this this

philosophic um Buddhist philosophy were

being kicked

out so even the sarasu vadin and the

Terra vadens had entirely different Abid

Damas not a single text is the same so

every single School of these these

ancient Abid Damas were were completely

different so that also is very good

evidence that Abid dama did not

originate with the Buddha but was cooked

up in later

centuries um just due to this this

ancient Indian need or or fashion for

just trying to systematize and

categorically explain everything and and

they still failed like I mentioned I

think it was the previous Q&A that that

paully ter terod and Abid dama tries to explain the entire universe but for some reason they don't include gravity gravity is not included it's not one of the the four forces or anything like that like in modern science it was just assumed and they didn't explain this either but it was just assumed in ancient Abid dama philosophy or ancient Indian cosmology for that matter that the entire universe has the same up down orientation that there was just kind of no gravity or gravity was just kind of built into space because there was just this automatic orientation of up and down throughout the Universe and it

doesn't really work that

way

so it's and The Devout Terra a Buddhists

like you know like in Burma for example

very dogmatic very like medieval in

their faith-based approach to Buddhism

it all has to be correct everything in

the scriptures has to be 100%

true that if you point out to them that

that all the other ancient schools had

their own different Abid damas that

they'll say well you know they were

Heretics they had wrong view they

rejected the true Abid dama and then

just invented this fake Abid dama from

scratch which I mean it's common among

any religion to assume that your own

religion is the one true one and that other religions are often just evil people who are deliberately embracing what they deep down know is wrong like the The Book of Mormon is full of this anyone who wasn't a Mormon in the Book of Mormon anyone who didn't follow what the Book of Mormon is teaching I mean they were doing it just deliberately out of just stubborn bloody mindedness they knew that what the Mormons were following was true and still just out of just pernicious evil they rejected it and it's just very difficult for me to believe that that's the way it is I know for a fact that that's not the way it is

not necessarily with regard to the Book of Mormon because I think the Book of Mormon is almost entirely fiction

so another another bit of evidence that Abid dama is is not 100% correct and and in my books there is some some bashing of Abid dama you can you can find it in my books which are for sale on Amazon you can find it in the the the URL links below but um that some of the the most important teachings of Abid dama like there's there's a text called the Abid damata Saha which is in Burma is considered more important than the the poly Tex themselves because it's like um

like a summary of the teachings of Abid dama and some of the most important aspects of Abid dama that are taught in courses on Abid dama and so forth aren't even found in the text it's it's all commentarial stuff because at the time that the toptica was finalized Abid dama philosophy still wasn't finished yet and so they had to keep adding to it
um after the toptica was was finished you couldn't add more books to the toptica at that point or add more texts or I mean it was pretty much all memorized at the time um so I mean they just had to include it in the commentaries so certain things like Rupa

kalapas which are like these molecules

that the universe is made of it's basic

to abidal philosophy only in the the

text or only in the commentaries or the

cheah witi which is this this sequence

if I remember correctly it's 17 mind

moments per each um it's like 17 events

that happen for each mind moment for

like if you're going to perceive

something it takes these 17 mind moments

in

sequence and it starts with

banga and goes through these different

stages of you know like adverting the

attention and all this kind of stuff

that's that also is found

only in the in the commentarial

tradition and not in the the poly texts like the canonical polych themselves so it's fairly clear that Abid um was not really taught by the Buddha by the Buddha I mean like some of his teachings are represented in that but Abid dama just tries to explain Ultimate Reality and they're even considering Samara to be ultimately real you know in in Abid dama you got four main ultimate realities you've got mind mental States matter and nibana and there's 28 different kinds of matter there's 52 different kind of mental States and so you've got this broad spectrum of all these different

ultimate realities and so according to Abid dama like traditional Orthodox Abid dama which includes the commentarial tradition that NOS sensitivity or femininity or Earth element are all just as ultimately real as nibana or Nirvana itself and I think they just completely missed the boat and I would agree with the English monk Nana Vera who lived like in the he was a monk in the 50s and first half of the 60s in Sri Lanka who rejected Abid dama he considered just to be just bogus and he would say you're better off not learning any Abid dama because that means there's less that you have to unlearn in order to really understand

dham so I bashed Abid dama a lot when I
was a monk in Burma and then when I came
back to America nobody gave a [__] about
dama nobody really gave a [__] about
even like authenticity in the texts
really that they were more interested in
in like
scientism that you know when I came back
to the
West one of the main Shockers I think
was that most westerners who call
themselves Buddhist really adopt
scientific realism as their metaphysic
their interpretation of reality and then
just try to superimpose some dham
especially the ethical aspects on top of

that and so then I started bashing

scientism and pretty much stopped

bashing Abid dama because there is no

point to

it

so I guess that's enough I mean there's

quite a few questions there's less than

40 this time but more than 30 so I guess

that's good enough I I'm just going to

move on next question this is from Fred

and Fred says what's your thought on

Daniel Ingram claiming arahantship I

haven't watched his videos yet well I

only watched part of one video from

Daniel Ingram but my mind was already

kind of poisoned against him before I

ever saw him on YouTube and that was I

did look at his website years ago people were asking me about Daniel Ingram years and years ago back when I was still a monk and you look on his website I don't know if it's still like this now but he's like advertising himself as an arant as a fully enlightened being on his website and he's got this list of accomplishments where he has mastered all these Jas and and like superhuman States and so forth and I mean I really don't think a fully enlightened being is really just going to be bragging and just advertising how enlightened he is that's one thing that from the very beginning when I first started reading

the sutas when the Buddha is just bragging about how great he is and how people should worship him and so forth I I was just thinking an enlightened being is very hardly likely to say this kind of stuff so I it's sort of planted the seed of really doubting the authenticity and genuiness of many poly texts because I really do not think that a person who has transcended self viiew who no longer really identifies with an ego who no longer identifies as anything is just going to be bragging at advertising how great he is so yeah I I I was always skeptical of Daniel Ingram there are a lot of like

sociopaths or conmen out there trying to pass themselves off as fully enlightened and also there are a bunch of people out there who have some kind of experience in their meditation and then they think bam that's it I must be enlightened now at very least I'm a soda paa I mean that's that's pretty common you got like the person who really wants to make progress in dhama and then they have some kind of breakthrough in their meditation you know they see lots of you know bright lights and fireworks and they have some kind of insight that arises and so then they just latch onto this idea that they're enlightened now

so not anyone who tries to pass thems
off as enlightened that really isn't
enlightened is necessarily a con man
some of them have just fooled themselves
into thinking that they're fully
enlighted like for example there's the
famous suta in the udana the Bahia suta
it's one of my favorite sutas in the
texts and it's about this non- Buddhist
athetic philosopher named Bahia who is
getting a lot of respect from people
he's made some significant progress in
dharm and so he starts thinking wow
maybe I really am enlightened and then
some small G God some deity who used to
be a friend or Kinsman of bajia in a
previous life comes down to him and says

no you're not enlightened but there is an enlightened being called the Buddha who lives you know over in the the kingdom of kosala and so then Bahia goes and meets the Buddha because he had enough wisdom to to accept this admonishment from the small G God from this Dava that he wasn't really enlightened but still it is possible that some people can have some kind of experience or whatever it is that causes them to think that they're enlightened when really they are not and I'm not sure which one it is with Daniel Ingram I personally am skeptical that he really is enlightened I I finally saw him on a

YouTube video and he seemed like kind of nervous and fidgety and I don't know he just did not come off as an enlightened being to me at all although that could just be preconceptions on my part and those of you who have watched a lot of my Q&A videos may know that I'm just skeptical of the idea that within a context you really can have enlightened beings anyway that an enlightened being is a kind of paradox so if it's a paradox it doesn't follow the rules then really it's like you know no rules apply and you can't really say much about the situation and it could be like a lot of people Mahayana Buddhists a lot of Mahayana Buddhists anyway eart TOA

saying you know we're all already

enlightened it's just that we don't

realize it yet somehow but the

enlightenment is already

there so it could be that Daniel Ingram

just had a flash of insight into that

and would like to believe that he's

enlightened or um but or it could be

that he's just a like a con man just

wanting famous wanting to be famous and

make money and so forth from this

reputation of being fully enlightened or

I mean I cannot entirely rule out the

possibility that he really is

enlightened in which case what Buddhism

says about what enlightened beings are

like is all false or a lot of it is

false so I'm personally uh fairly

skeptical and have been for many years

with regard to Daniel Ingram largely

because of him just bragging advertising

that he's this enlightened being who is

mastered this this this this and this

it's all on page one of his website or

at least it used to be

so yeah there's there's a lot of people

like that out there and there's another

person mentioned in one of the questions

below I have noticed that's along these

lines also so I'm just going to move on

to Fred's second question is draining

the spuds really wicked the body has

fluid it would normally spew out at some

stage well I wouldn't call it Wicked you know it's like I mean of course course he's talking about you know emission of semen and I mean just the physiological act itself is ethically neutral that it's not even condemned in the polyx for example in in the rule the sesa rule it's number one sesa number one um in the in the rules of monastic discipline it says a monk is not allowed to deliberately emit semen and deliberately have an orgasm unless it's in a dream and when I was a younger Monk and still full of juice um about every two weeks on average you'd have like a

pornographic dream that would then you know restore your hormonal equilibrium so to speak so just the physiological Act of causing an orgasm deliberately or not deliberately just the the physiological Act of having an orgasm is ethically neutral but if you're trying to trying to have an orgasm on purpose then you're wallowing in sensuality which is got a certain amount of unh wholesome Karma associated with it and then if you're a monk and you have agreed through your ordination that you're not going to do that kind of stuff you're going to follow the vine rules then there's also

some some

additional like UNH wholesome karma for

a monk because not only is he wallowing

in sensuality to some

degree but also he's knowingly and

willingly breaking these rules and it's

a fairly serious rule sesa rules require

six days and six nights of penance and I

I've noticed there's a question about

that also down

below so yeah I mean even then it's not

really wicked I mean some teenage boy

jerking off to pornography or something

or older person jerking off to

pornography um then I mean there's a

certain amount of unskillful karma

involved but I wouldn't go so far as to call it Wicked or evil you know it's it's unskillful to some degree from a from a strictly ancient Indian aesthetic darmic point of view and which all kinds of things are immoral from the ancient Indian athetic Point of View just putting salt and pepper on your food to make it taste better is still it's you're wallowing in sensuality it's it's not good you shouldn't do it listening to music liking music that kind of stuff wallowing in sensuality the ancient Indian Buddhist ethic was very austere and you should not pursue any kind of sensual pleasure other than what is absolutely necessary

like eating food in general sleeping

bathing that kind of thing that's that's

about

it so yeah my experience was that when I

was celibate and not deliberately

causing orgasms then every few weeks

when I was younger um it would just like

the the the hormonal pressure would

build up until finally I would just emit

in my sleep and then when I reached

about 42 years of of age when I was in

my early 40s it stopped happening and I

I missed it actually because some of

those dreams were pretty hot I have to

admit so anyways I'm just going to move

on to Fred's next question which is was

Muhammad an immoral man well this is kind of a controversial one and from a from a Muslim point of view Muhammad was not an immoral man he was the perfect man you know he was the ideal he's the role model but from a Buddhist point of view obviously Muhammad was an immoral man because he killed people he raped women he sold women and children into slavery he was a pirate essentially I mean and this is all from the the the Muslim text themselves you know it's not like non-muslims are making this stuff up against him it's just right there in their own own tradition that for example when Muhammad moved to Medina from Mecca

you know he was driven out of Mecca he was not popular there he moved to Medina and he didn't really have property there that he and his followers could like profit from and so he had to come up with some other way of supporting himself and his followers so they started doing essentially Bandit raids on Caravans which involved killing people sometimes and it's stealing you know he's he's like killing people and taking their stuff I mean from a from a Buddhist point of view that is just flat out immoral that's about as immoral as you can get and then also I mean there's

there's cases that the the Muslims admit to themselves where he would kill somebody in a in like some little war they weren't very big wars during his time the wars got much bigger after he died and then he'd be like having sex with this dead man's wife you know 50 feet away from her her dead husband's body so yeah he was he was a a very immoral man like a murderer uh a a Thief a bandit a warlord

essentially so he was much closer as um spiritual leaders go he was much closer to Moses assuming that Moses ever really existed there must have been at least one person upon which the The Legend of Moses was

based and I mean Moses was a warlord

it's it's kind of ironic that know like

Hebrew people nowadays really have a dim

view of the whole idea of genocide but

as far as I know the first recorded

attempt at genocide is in the Old

Testament where Moses was commanding

that all Canaanites be exterminated

every man woman and child even the even

the dogs and donkeys and stuff in some

cases so Muhammad comes much closer to

Moses than he comes to the Buddha or

Jesus the Buddha and Jesus apparently

were like very moral people you know

they were saintly people whereas

Muhammad and Moses assuming again that

Moses ever really existed they were

essentially Warlords who who used

religion as a way of getting their

supporters um more fanatical in their

support unifying the people getting as

just fanatically

obedient and whether there was whether

it was sincere or whether it was getting

back more into the con man

stuff who

knows but I already answered that

question uh the main question anyway was

Muhammad an immoral man depends on what

tradition you're following I guess so

I'm just going to move on to the next

question this is from

files and FY says have you ever met an

enlightened being and what was he like

well I've answered this question a

couple of times I think over the course

of these q&as so I would advise anyone

before you ask a question watch all

119 of the previous q&as and then

there's a good chance your question will

already be answered there but um here we

are and here's the question and again

I've I just I already mentioned just a

few minutes ago that I am skeptical of

the the very possibility of a really

fully enlightened being living within a

samsaric context like an unenlightened

person when you look when an

unenlightened person looks at another

being they're looking at them through

unenlightenment colored glasses so an

unenlightened person

they're not going to really be able to

perceive an enlightened being they'll

perceive some saintly person and then

they'll have this unenlightened idea of

what enlightenment is like what an

enlightened being is like and then

they'll just project that onto the other

person which is one reason why you've

got so many fake enlightened beings in

this world people who are considered to

be enlightened beings who

aren't so with that as a kind of

introduction or disclaimer

have I ever met an enlightened being and

what was he like as I've said before the

the one person that I've met

that maybe had the the

best plausible claim for being

enlightened was sh um seat in Burma and

I only met him for a few

minutes and I was staying at a monastery

called the aoya in mon state in southern

Burma and um seatt would spend his

summers at um a monastery that was maybe

5 miles away on a different

Hill and so I was told that um seatt was

going to be there and I of course wanted

to to meet him so a lay

person walked me there and it was during

the hot season in southern Burma just

hot and humid I was completely drenched

in sweat my robes were just wet with

sweat by the time I got there and I'm

sitting there um just

sweating and and just kind of very

uncomfortable and um um seato and this

other old Seattle he was he was very old

s um Seattle also had to abandon

probably at least 80 at the time and

this other old monk was probably older

than Shu um seatt and the difference

between those two old Burmese monks was

like night and day because this one old

monk who was with Shu um seato he was

out of it I mean he obviously had severe

cognitive decline he was almost deaf

people would have to yell into his ear

and even then it was questionable
whether he really was able to hear it or
understand what was being said I mean he
was he was really scile and um was just
kind of sitting straight up and down
just brigh eyed just kind of looking
right through you and I mean that's
really all I was exposed to with regard
to Shu um Seattle I've I've spoken with
other monks
both Western and Burmese who knew him
way better than I did and like I used to
know this a retired
surgeon who con he uh was ordained as a
monk after he retired from being this
kind of upper class sort of surgeon and

he said of all the monks that he ever

met that he thought had the greatest

claim for being Enlightenment would be

the one was the one that he considered

the most likely was wayoo Seattle but

weu died back in like the 1970s I think

and so of the ones that were still alive

at that time this was like the late 90s

that I was talking with him he said sh

um Seattle probably would be the one

that he would consider to be enlightened

if you had to guess that you know any

monks were enlightened because just

having a reputation for being

enlightened doesn't really mean very

much and uh I had an American friend

still still have him as a friend in fact

pretty

sure who was a a disciple for a for a

short time I think of uman and he he

said shatt could definitely read minds

you know he would just be talking to one

person and then just like break off and

start addressing what this other person

was thinking about and then go back to

his main conversation you know

so um yeah with regard to what he was

like from my point of view I mean he was

just sitting straight up and down very

bright-eyed very alert and attentive and

that's about that was really it because

I only was there with them you know had

a very brief audience with him for a few

minutes and then I was off I went back

to um the B

aoya so I'm just going to move on to

Phil's next

question which is how do you justify

holding political views when the Buddha

explicitly tells us not to have views

and considers politics animal talk don't

worry I'm not being contentious here

where if I am then I apologize but I was

just thinking that whatever your

justification for being a trump

supporter is speaking not a Democrat but

as someone who's fairly apolitical it

would impart some wisdom unto us lowly

spiritual

peons well I'm no longer a renunciant I

am now a taxpaying citizen of the United States I am a householder I've Got a Woman I've got bills to pay and I vote you know it's like you know democracy it's the duty of a citizen to participate in the political process at least to the extent of being aware of what the political situation is so that you can vote knowledgeably and you know justly in in the elections you know it's sort of it's the duty of an American citizen who hasn't renounced the world to participate to some degree so the Buddha discouraged discussing politics but he also discouraged living in a

house he discouraged handling

money he discouraged having a

mate so I mean that applies to hardcore

renunciant people who really are

radically renouncing Society but I'm no

longer radically renouncing society and

so I do take an interest in politics

and I do speak about my interest in

politics from time to time but from the

point of view of a an American citizen

it really is your duty to have some

political awareness and it's very

interesting subject yeah it's very

interesting especially lately you know

the whole Trump phenomenon has like

radically transformed the political

situation in America and indirectly to

the rest of the Western

World just because the whole globalist

unip party in America has been

overthrown now You' the the remnant of

the globalist uni party is the Democrat

plus a few vestigal neocon conservatives

in the Republican

party and they're they're being purged

gradually so it's it's very it's

interesting times from a political point

of view it's so damn interesting it's

it's hard for me not

to talk about it

sometimes so anyways I guess that's good

enough of an answer so I'm just going to

move on to Phil's third

question which is as follows mechanical

or mechanized behavior for example

repetitive Mindless Behaviors like

having stock answers for everything is

waking death and a path to whatever can

be called hell and is a form of

suppressing what mahayan ists call

Buddha nature agree or disagree

um I would

disagree partly because it depends on

your attitude it's not the outward

Behavior mechanical or mechanized

Behavior like you're working at a

machine you know it's just repetitive

Behavior you're like sticking something

into one end of a machine or taking it

out of the other end of the machine and

putting it into a crate or something

that I mean that can be a kind of

mindless zombie like Behavior or it

could be like a meditative experience

like like when you're practicing

meditation I mean mindfulness of

breathing I mean how mechanical or

repetitive can you get than just

watching the the sensation of touch at

your nostrils as the air goes in and out

or you're doing walking meditation I

mean it's just you know Left Foot Right

Foot and just I mean it's just whatever

it is that you're observing is just this

mechanical process and you're not even

being creative really there's no hardly

any originality

involved

so um I don't think it's really a path

to Hell either it's more of a path to

like a let's just say that you're just

kind of zoning out you just kind of go

into this semiconscious stuper when

you're running the machine or when

you're sitting there breathing it's not

that you're in a height and state of

awareness you're just in a semiconscious

stupid just mechanically zombie like

doing what

doing even that I don't think would be a

road to hell so much as a road to like a

ghost realm where you're only like

halfway there you know you're just my

experience with like seances and you know Spirit phenomenon and so forth is that they tend not to be fully conscious it's like they're like sleepwalking these these kind of beings so I mean it would be more of a road towards that or possibly even a kind of animal existence a kind of mindless animal existence than actually going to hell because you have to do something bad to go to hell and just like being in a semine conscious stuper is not necessarily Wicked or evil but I do agree that like um repetitive let's see having stock answers for everything I mean a lot of Burmese

Seattles are like this where you ask a question and they got like a a standard stock list of like 40 questions that they know how to answer like 40 answers and they'll just pick the one that most closely resembles the answer to your question it might not even really be answering your question but it's the closest one that they have memorized and they're comfortable with yeah I mean even that's not a road to hell but it's you're not fully awake you're not fully conscious especially with regards to like having stock answers for everything that just just being a dogmatist who's maybe just afraid to have their own

opinion out of fear of of like heresy of giving the wrong answer

because the the the Burmese Buddhist Burmese Buddhists in general not all of them but most of them are pretty much like medieval European Catholics where it's all dogma and you're afraid to deviate from that because that's heresy and you can go to hell for it

so let's see let's just review this question here mechanical or mechanized behavior for example repetitive Mindless Behaviors is like be having stock answers for everything is walking death yeah it's it's like walking semic

Consciousness walking it's like sleep

walking more than walking death and a

path to whatever can be called hell yeah

I've already discussed how I think it's

more like the the P realm you know the

ghost realm or maybe animal realm than

hell and is a form of suppressing what

Mahayana call Buddha nature it I don't

know if it's so much suppressing it is

just concealing it just covering it

over yeah obscuring it might be better

than suppressing it so I'm just going to

move on to the next question which is

from

quor and quor has radically transgressed

the rule of three questions per episode

because he has asked a total of six

questions and I'm just saying I mean

when Donald Trump gets into office and

and establishes his fascist regime

quator with with six questions like this

can easily wind up lined up against the

wall and shot although not with anything

lethal something that might sting a

little bit you know BB gun or something

I mean we don't want to get too too

crazy here so quor I'm just going to

answer like the three first ones he

asked or it might just be the three

medius most interesting ones or

something so I mean he asked let's

see he asked that if all experience is

is to be had only through the condas I'm

not answering that one because it's too many moving from fourth Ofna to the death list and then he asked another question about soda stage which indicates he's not really familiar with my understanding of what soda ponas are but we're not even going to go there he can ask those questions for the next episode if he so chooses so questor's first answer here or question I'm I'm I'm giving the answers at least I'm trying to qu tor's first question here is if you share Merit knowing that you can't actually share Merit is that a form of wrong speech and it's just a manner of speaking I you really can't share Merit from a terraa Buddhist point

of view maybe in Mahayana where there's an idea of direct transmission or something or in Hinduism or you've got um like gurus and swamis who are actually um like manipulating or altering the karma of of their disciples like neim coroli Baba up there he did it through food where he he would could somehow burn off your karma by eating food that you offered to him and ROM dos mentioned there was another um kind of Swami holy man in India who did it through cigarettes people would donate cigarettes to him he'd be smoking like three cigarettes at a time I don't know if he he died of empyema or not but um

it was like burning off the karma of of his disciples by smoking the cigarettes that they offered to him and and that is not a thing in Terra from the Terra Buddhist point of view that is not really possible or it could be through some loophole you know through the back door somehow but as a general rule it's it's not considered to be a thing in terab
Buddhism so you can't really share your own Merit the way sharing Merit works is you perform a good deed and other beings nearby who are aware of you doing this good deed can experience mudita or Joy at your benefit you know they're happy that you did this good thing and then

that is their own wholesome mental state which then creates their own Karma their own wholesome Karma their Good Karma and so a lot of the time like Burmese um Burmese Buddhists after they do some meritorious deed like offering robes to a monk and taking the precepts and so forth they'll do this water pouring ceremony which starts off with them yelling and they're gradually pouring the water into a bowl or something and that is their way of sharing Merit it's it's like they're calling attention to their their sharing of Merit so that beings that might not have been paying attention will start paying attention

like whether they're deities or in the ghost realm or just people standing off at a kind of a distance then they'll start paying attention and then it increases the odds that these onlookers will then rejoice in the Merit of this devout Buddhist person who just did this meritorious deed and they're rejoicing not the deed of the other person but they're rejoicing at that other person's deed is what is their own wholesome Karma and causes them to get their own Good Karma so if you share Merit knowing that you can't actually share Merit is that a form ofong speech no I mean you can call cheesecake cheesecake knowing full well that it's

not cake at all it is

pie and I mean it's not like you're

making any you know not like you're

lying by calling it

cheesecake or a starfish I mean a

starfish isn't a star and it's not a

fish

either but you're not lying when you

call it a

starfish you call it like an an a

asteroid e

eodm asteroid not in the sense of the

Rock in space but just starlike star

shaped so it's just a manner of speaking

it's conventional speech smuti Sacha

it's conventional truth and so um I mean

if you're trying to deceive somebody it depends on your intention if you're trying to actually deceive somebody and to thinking you're sharing Merit when you're really not let's say you're some high-profile Dharma teacher who's advertising that you can share Merit for a small fee kind of a thing and people think you can really share Merit and you know that you can't then yeah that would be um a kind of wrong speech also wrong livelihood but just using manners of speech that you know you can continue calling cheesecake cake when really it is

pie and it's it's not like you're a liar and you're going to burn in hell for for

calling it

cheesecake so I'm just going to move on

to quat tor's next question

here which is you mentioned that most

people don't even want to be enlightened

but isn't that just out of ignorance if

they were to experience nibana they'd

have something to aim for I wonder if

those that believe they want

Enlightenment actually understand what

it is I think that the higher janas

would at least need to be experienced to

get some idea of what to expect so I

mean the main question here is you

mentioned that most people don't even

want to be enlightened but isn't that

just out of ignorance well yeah of

course I mean if there wasn't any

ignorance they'd already be

enlightened so yeah if you think that

your ignorance your delusion is the

reality you don't want anything beyond

that that's kind of scary you'll have to

like let go of what you consider to be

reality what you consider to be yourself

and in in a way it's just like jumping

off a cliff or just jumping out of an

airplane or something it's I mean it's

scary even to most Buddhist monks I

think I've mentioned before that if

somehow someone invented an

Enlightenment pill which would probably

be red the red Enlightenment pill and if

you took this pill you're guaranteed to full Enlightenment I think a lot of even Buddhist monks would run from that pill in Terror as though it were a rabid demon-possessed Cobra because we are attached to what we consider to be reality what we consider to be ourselves and to lose that would be like death and fear of death is just hardwired right into pretty much all beings intelligent enough to have any kind of perception at all so see here if they were to experience nibana they'd have something to aim for but if they experienced nibana I mean they wouldn't have to aim

anymore I wonder if those that believe

they want Enlightenment actually

understand what it is nobody does if

you're not enlightened you're not going

to know what enlightenment

is if you have not experienced Ultimate

Reality you don't know what Ultimate

Reality is and any idea you have about

what it is is going to be unrealistic

it's going to be false it's going to be

invalid excuse me

having to like burp or something in mid

rant is somewhat

uncomfortable so he says here I think

that the higher jonuts would at least

need to be experienced to get some idea

of what to expect I mean maybe to some

degree although it's not this idea of what enlightenment is like that helps you get enlightened I mean it can be helpful but a lot of people become enlightened just out of the blue you know like C TOA I'm not I'm not insisting that he really was enlightened but he had some kind of Awakening experience anyway and he didn't have any idea of Enlightenment before that it was just that he experienced such a state of emotional crisis that it just slammed him out of his like habitual way of looking at reality into a higher way of looking at reality so that's the way it generally

happens to

westerners

especially that that I mean it's just

you have some kind of insight that you

weren't expecting through meditation or

through a near-death experience or

something and it just you know it's just

out of the blue I mean you can't really

get an approximation of Enlightenment

other than maybe through like the higher

Jas that will at least give you a kind

of flat calm mentally so that you're not

distracted by all the waves and then you

can sort of get an insight into what

um you know not being distracted by the

waves is like because the waves are

samsara the waves are like the

phenomenal socalled reality that we're stuck in we're stuck at the level of form and not the level of essence so I guess I answered the main question here is isn't that just out of ignorance that people don't want to be enlightened well obviously and I mean even if they had some fairly useful still invalid but at least kind of useful and Orthodox interpretation of what enlightenment is like they'd still be afraid of it because they're just locked into this um essentially delusional reality this delusional world with this delusional self and they're so invested in that so

attached to that that if you became

enlightened you'd have to let go of all

that and then it would be like death for

them so I'm just going to move on to

quora's thirdd

question which is referring to the

simile of the raft used to get across

the river we Ed the DH to cross Sam Sara

but when we reach the other Shore we

discard the raft does this translate to

experiencing the fourth ad jna during

everyday life in

non-activity and then discarding that to

reach nibana not necessarily I mean it

could include that I

suppose um although you're not going to

be in fourth

of like when you're walking around

talking not that I'm aware

of I mean that's like a flat calm

mentally so you wouldn't be

perceiving I mean if you if you perceive

anything in fourth jna it's just like

subliminal just like bare minimum the

slightest ripples on the

surface and uh I mean it could be

through some Paradox that a being who is

like that whose mind is like blank

almost you know like just like glass can

still like walk around and and like

order something in a restaurant carry on

a conversation drive a car that kind of

thing um I think Orthodox Terra would

say no you can't do that although who knows but the simile of the raft raft is just practice in general dhama in general not just even just practice but the theory in fact it's it's more the theory than the practice that is this raft made of rubbish you know the standard simile which is found in the I think it's the alagadam of the majaya is you know there's a man standing at the like the shore of this flood or some flooded River and he wants to get to the other side there's no boat there's there's no Bridge so he just gets a bunch of sticks and and branches and and tying it together with vines you know there's grass on it and so forth

it's just a bunch of debris he finds like on this side of the river and he he lashes it together into a kind of raft or float he gets on that and then he just paddles that across the flood and when he gets to the other side he just lets it go he doesn't just pick it up and carry it on his head and continue on his way carrying this raft is he just lets it go he he bees it or he just pushes a into the water and lets it float away because he doesn't need it anymore and that's what the Buddha was teaching with regard to dhamma and it's a very profound teaching that a lot of Buddhists really don't understand that

this Dharma that they consider to be

sacred and holy is essentially useful

rubbish and once you get Enlightenment

it's it's not necessary anymore it's

just

rubbish so you have to let it go and

it's mainly these beliefs that we have

about dhama the practice itself is just

physiological actions that I mean you

can still continue behaving in a saintly

manner it's just that you don't have any

attachment to it you don't have any

attitude towards it it's just what you

do spontaneously at this

point but all these you know the Noble

eight-fold Path all these thinking about

how to get to Enlightenment and

everything it's it's not necessary

anymore you just let it go and just

beliefs in general you let those go

because beliefs are just delusional

symbols in our mind that we cling on to

because we really don't know anything

better because we're not enlightened

yet

so yeah it's not just that you're

letting go of fourth jna you're letting

go of the entire philosophical system

because the entire philosophical system

is just symbolic thoughts in samsara you

don't need symbolic thoughts in samsara

anymore so you can just let all of that

go and it's not even you letting it go

because the whole idea of you is also

let go

of so skipping over the next three

questions from quor who is very

transgressive in this in this Q&A I'm

just going to move on to the next

question which is from Stellar Supreme

formerly known as Liber Lam and Stellar

Supreme formerly known as Liber Lam says

would a rag wearing monk clean clean the

rags before stitching them into a robe

I'm thinking there would be a risk of

infection if there were a cut or soar in

contact with dirty rags and sure yeah

you wash the the rags like you got a

monk who's doing the Pam suula Danga pom

suula literally means like um dust Heap

garbage heap and so in Burmese a rag robe like this is called pantu coming from poms pull up and so in in the Buddhist time early on in the Buddhist dispensation that's how monks would get their their robe cloth they they weren't allowed to accept cloth from lay people yet in the early days and so they just wander around and pick up Rags you know they'd wash the rags and then they'd like cut them into the proper shapes and sew them together into this Patchwork kind of robe and one of the main kinds of bags that you could use would be burial shrouds or shrouds at what is called a charnal field where um people

that were too poor to um to get a decent burial or cremation would just be thrown out into this field to be devoured by insects and and like vultures and crows and and dogs and and Jackal and so forth and some of them would have cloth on them and so the monks were allowed to take that cloth after after the body you had been there a while because there's this story um in the text about this monk who took a burial shroud off of a a freshly deposited body and the freshly deposited body reanimated so the monk was essentially chased by a zombie so in order to avoid zombie chases in the future the Buddha made this rule that the body has to like be cold and there

for a while I don't remember the exact length of time it has to be there before a monk is able to like take the the cloth off of it in order to make robes out of it but I mean in that case obviously you got a burial shroud that was wrapping a corpse then probably you should wash it before you wear it I mean you're going to have to wash the robe after you've been wearing it for a while washing robes is important um also if you're going to Dy it with with dye to turn it in the proper color then uh generally use like boiling hot dye which is going to sterilize it anyway and a lot of monks

like Forest monks in Thailand instead of
washing their robes with like laundry
detergent they just rede it in this
boiling hot solution of robe dye which
is like dissolved tree Bart resins and
so forth that uh that not only fixes the
dye but it also sterilizes it and cleans
it to some degree and and I knew a monk
who tried to make a real puku robe out
of
rags and it's not easy in Burma because
Burma is not a rich country probably
ancient India wasn't very rich either
but people don't throw away their their
old shirts and and their songs and so
forth until they are just no good
anymore you know it's just really Rags

just threadbear rags and it's all different colors maybe not so much in Ancient India but nowadays you got all this like blue polyester and all this kind of stuff that when you make a robe out of it um this this this monk that I knew who made one of these people really didn't like it because I mean he looked kind of like a clown because he just wearing this Patchwork all these different colors that the robe dye really can't cover over you know like using tree bark uh robe dye isn't going to cover over over like a blue shirt that's part of your robe it's going to stay pretty much blue and so he got a

lot of complaints and eventually stopped wearing that robe um he did get a a shroud once that was just it was just put there on it was like folded up on top of this body for Lay people wanting Merit by offering to this relatively Advanced monk so he just picked the the Shroud and just folded up cloth off of this corpse as as as a kind of you know ceremonial ritual way of getting a burial shroud that really wasn't a burial shroud so the answer to that question in one word is yes which I could have done but I just got to ramble and stuff instead so the second question from Stellar Supreme formerly known as lib

Lam still known as Libra lamb in some circles I'm pretty sure is as follows do you find Paras ology or physicalist empiricism to be more explanatory to the nature of reality please provide Exposition and note that I'm not asking which is optimized for experimental reproduction but which best explains the real

itself well Stellar Supreme formerly known as Liber Lam seems to seems not to really understand how parapsychology works because there's all different sorts of interpret ations of parapsychology so I mean some parapsychology is physicalist empiricism

in fact a lot of parapsychology is physicalist and Paras ISM especially like in the Soviet Union and in communist China they had parapsychology Labs where they're they're trying to understand you know Paras pychology and like control it you know once you get spies that can read minds then it's Off to the Races you know and then there was this

there was this woman in the Soviet Union her name was Nina kuligina if I remember correctly and she could move objects she was sort of like a Russian Yuri Geller who could like move objects without touching it and so forth but what the the Soviets and the Chinese didn't

understand or I mean they were locked into Marxism which is materialist and so because their own ideology required them to consider parapsychology to be physical in nature they've got like these special sensor helmets they've got all these these sensors everywhere trying to detect any kind of fields or Rays or something coming out of the the brain of the psychic that was doing this and they failed they they had psychics or people who were talented with regard to certain psychic uh Powers who could do amazing feats kind of like Yuri Geller was considered to have been able to do

but their their approach to

parasym that they just failed to

understand

it so

um certain interpretations of

parasyn given by oh what's his name the

the trickster in the Paranormal I can't

remember his name right off hand but the

author of the trickster and the

Paranormal his interpretation of the

nature of reality is is much

more explanatory of empirical reality

than like scientific

materialism scientific materialism is

definitely deficient in certain ways it

cannot explain Consciousness itself for

example pH like scientific materialists

just cannot begin to explain how it is

that this gray blob of meat that has the

texture or consist of an overripe

avocado contained in your skull actually

generates like subjective

experience they say well it's a s it's a

byproduct of chemical reactions or

whatever but they don't know how you

know it's just their best

guess so when you get into paraschos

then you've got a better chance at

really getting into some profound

understanding of our you know the the

human predicament or what we are or how

we

are so it depends on the interpretation

of parapsychology but a more idealist

one that is not just materialistic is

going to be more explanatory with regard

to the nature of reality because reality

is is not

physical so I'm just going to move on to

stillar Supreme formerly known as Libra

Lamb's third

question which is do you feel that

Christians use too much discursive

reasoning when it comes to explaining

God and that we could characterize such

a thing as God better as super

mundane and thus incomprehensible by the

ordinary

mind well Christianity is sort of like

Buddhism in that respect in that you got

all different kinds of

Christians even within a single School

of Christianity you got all different

kinds of

people and some of them are going to be

more mystically oriented especially like

in Catholicism or or Greek Orthodox or

whatever you've got just radical Mystics

or there were certain schools what was

dotism where it was like you could not

understand God by thinking about it and

so it was like quietism where you would

just in a way it was like a Buddhist

kind of practice where you're just

essentially doing deep meditation or

contemplation because that's the only

way you could come anywhere close to really understanding God is just through Experiencing God directly by suppressing or dismissing all other kinds of perception until you've got like a mental flat calm going so you're not distracted by all these waves and so that you're more likely to be able to experience the spirit of God which per invades the entire universe which is always right here all the time so from a like a theistic point of view with a capital G God any kind of relatively sophisticated or Advanced type of that is going to have the spirit of God everywhere it's not just that you got the angry old man with the beard

sitting on a throne up in space it's the spirit of God is everywhere it's just saturating everything including us so that the only the the best way to be aware of the presence of God is just dismiss all this distracting perceptual symbolic stuff from your mind and then maybe just maybe you'll experience the presence of God which is filling you all the time anyway and that's found in Christianity and Hinduism and you know whatever probably sufis like Sufism which is a branch of of Islam um probably the the Hebrews got their own version of it and definitely in Buddhism although just the the

intellectual theoretical aspect of it will be different in Buddhism because in Buddhism technically there is no capital G

God so do I feel that Christians use too much discursive reasoning when it comes to explaining god um yeah and it's but not all of them it's just some Christians just aren't ready for advanced mysticism just like most Buddhists aren't ready for advanced mysticism and so they've got their Abid dama they've got all their theories you know they've got their wrote explanations for what nibana is and they just rely on that because they can't experience it in any other way they

can't experience it really in that way

but at least they got some kind of way

of kind of dealing with it

conceptually so yeah I think it's that

way in in all

religions that the normies most people

are just going to be dealing with mental

Concepts that really cannot approach the

absolute but that's really all they've

got that's the best they can

do and then you've got the more advanced

people you know a few like Advanced

Mystic types meditation Masters and so

forth contemplatives who are able to

experience reality to some degree

directly everybody has at least a little

Inkling of Ultimate Reality that's sort
of like the it's like the our source and
we're just we're just soaking in it it's
always
there I think it would take some kind of
like non-sentient
robot or maybe a vampire or something
that is just completely cut off from the
absolute so I guess I'll just move on
the next question this is from covac and
CAD zida
and he says you have said the world is
an undifferentiated Mass without
perception however this seems to assume
the world is continuous and on a
spectrum bleeding from one thing to
another naturally but if the world is

quantized then it seems there are natural divisions between one thing from another at the smallest scale for example you cannot say that an electron and Photon are undifferentiated without perception because they are physically separated and have fundamentally different properties they can't be broken down into any further Parts hence fundamental particles even if you consider quantum mechanical waves they are still quantized meaning there is a natural differentiation and separation between things does my thought process have some validity to it or do you think there is something I missing here um

well that's the main question there's kind of a double question here does my thought process have some validity to it no and then do you think there is something I'm missing here yes see what you're trying to do you're trying to dismiss perception out the front door and then just sneak it in back in through the back so let's see up here towards the top this seems to assume the world is continuous and on a spectrum no if there is no differentiation there is no Spectrum there is no difference bleeding from one thing to another there is no one thing to another I mean that just forget that

that is just

void

invalid so but if the world is quantized

then it seems there are natural

divisions between one thing and another

at the smallest scale yeah so long as

you've got perception dividing stuff up

and like giving identities to different

things it may be that there was some um

misunderstanding with regard to how I in

in the previous Q&A I was talking about

how like how you divide things up is

arbitrary so you can you can identify an

entire Forest you could single out a

clump of trees in that Forest you could

single out one single tree you can

single out a branch on that tree you can

single out a twig on that Branch you can

single out a leaf on that twig you can

single out like a a cell in that leaf

you could single out like an organel

within that cell a molecule within the

organel an atom within the molecule a

subatomic particle within the atom but

that doesn't mean

I mean it could be misunderstood that I

think that all of that is is real but

that's just I was just talking about the

arbitrary nature of identifying

anything that where you draw the line

but still you've already got perception

that's dividing stuff up and if you get

rid of perception this symbolic

interpretation it is as though there is nothing
left there were Buddhist philosophers in medieval India if not ancient India that were were really discussing this a lot I think it was called the Dig Naga School venerable daroda was was a a famous member of this school who who who made the statement and I'm not going to try and find it but you know if you get rid of all perceptual interpretation then I mean all you got left is just emptiness it is as though there's no sensory data at all and in order to have any kind of differentiation you have to have

relations which are like same as

different from would be two of the main

ones bigger than smaller than better

than worse than but just like same as or

different from you've got to have that

in order to divide the universe up into

parts and same as and different from do

not exist out there they are

psychological processes they're

psychological interpretations they are

perceptual

you get rid of the perception that's it

it's all

gone

so I think I uh ranted myself into a

dead end

there so anyways it's it's all just

mindmade you get rid of the the mindmade aspect of it and it's just blank void or it's it's Nirvana its Ultimate Reality but it's it's still not really divided up into parts except through perception which is delusional so I'm just going to move on to seov action cpad Z's next question and I don't know why Ted kazinski is he's two people asked about him in this Q&A so anyways seov action CAD Zina says have you read industrial society and its future by Dr Theodore John kazinski he was a famous child genius who was a Harvard trained math professor by 25 and

made many strides in the fields of physics like in string theory due to other people using his mathematical discoveries he also happens to be called the unibomber by some people if you have read the manifesto what are your thoughts on it from a DH perspective I haven't read the manifesto I think my brother read it who is totally blackpilled on politics and just the world in general so he mentioned it to me a few times and I did watch like a documentary about John kazinski or Ted kazinski the unibomber that was talking about how there was some kind of clandestine mental experimentation done on him like MK Ultra kind of stuff when

he was younger and that may have been

what kind of [__] his mind up and

caused him to start trying to murder

people but I mean he could be another

case of somebody like um Nica Tesla who

was like a scientific genius but also

kind of nutty at the same

time I mean obviously if you're trying

to kill people by sending bombs in the

mail then I mean that's not exactly well

balanced

psychologically so yeah I I haven't

really read what he wrote I mean he

seems to be I mean you can you can argue

just about any kind of point in a

persuasive cogent kind of way but I mean

that's one of the problems with this

world is there's not just one correct

way of interpreting things and you can

take a kind of blackpilled you know very

cynical kind of interpretation of things

but at the same time you can take

another kind of interpretation that

isn't as blackpilled or as cynical and

it's just as valid or just as invalid

depending on how you want to look at

it but yeah I mean the main question

here is easy to answer because I really

have not read the unibomber

manifesto I have read a few manifestos

in my life but that isn't one of them so

I'm just going to move on to the next

question here also from coaction CAD

zida in udana

5.1 Queen Malika told her husband that she finds herself most dear and the King City agreed and felt the same way they went to the Buddha who agreed with them and said quote searching all directions with your awareness you find no one dearer than yourself unquote since you have a wife now do you agree with the Buddha so yeah before I I answer the question I would just point out that King pacity was the king of kosala which one one of the two main Regional powers in the the Ganges Valley in the Buddhist time and it eventually got conquered by magada which grew into an Empire after

the Buddha died and Malika was his favorite wife even though she had a dark complexion and was uh considered not to be beautiful but anyways um yeah in the udonna 5.1

5-1 chapter 5 suo one um pacity asks um Malika his wife his favorite wife you know who who is most dear to her possibly expecting her to say that he was and she honestly and wisely said now that she considers herself more dear than anyone else and then King panity had to agree yeah I guess I guess you're right that's the way it is with everybody but I mean there are qualifications of that with regard to

like doing what I consider to be right

something like that I mean I'm not just

going to completely s

for my woman and just do whatever she

wants me to do you know i' I do have

certain principles and standards and I'm

going to live my own life to a certain

degree you know as well as I can but on

the other hand if I had to choose if one

of us had to die I'd choose myself

without hesitation I'd let myself die I

would let her live and me

die so I mean there's it depends on how

you look at it I

suppose with to standing up for my

principles and so forth I would I would

prefer standing up to my own principles

than standing up to my wife's principles

in in many cases anyway you you have to

you have to compromise to some degree if

you're in a

relationship but again I mean if if one

of us had to die then I would I would

volunteer for that so I mean I love her

more than my own life in that regard

anyway I love her life more than I love

my life to the extent of um I'd be

willing to die for her sake even though

I won't agree to do whatever she tells

me to

do so I'm just moving on the next

question here this is from

xenoid xenoid says have you read the

entire poly Canon um no I haven't read the entire poly Canon I've read the entire vinia ptica um the first four four books in poly and then the last in in English English translation I've read the entire Dean nikaya in English and ply the entire majaya in English and ply um most of the samuta or maybe at least half of the samuta in P um and I don't think I've even read the entire samuta in English translation the angura Naya which of the main four nikayas was least interesting to me and I've just kind of read bits and pieces in in poly or in English I haven't read the entire thing of that and then with regard to the Abid

dama um oh well there's also the the

kudak nikaya um yeah I've read the main

texts of the kudak nikaya like I've read

the Sudan the DAP the udana I can't

remember if I've read the entire IDI

Wuda uh don't think I've read the entire

terata or terata although I have read

you know you know many of the verses in

there and with regard to a lot of the

the fairy tale stuff like the jotas I've

read some of the jatakas in inali and in

English and I've read let's see small

parts of like the Buddha WAMS saww that

kind of thing but a lot of it or also

the pet Wu I read the entire pet watu in

the polych society English

translation but yeah I haven't I haven't

read even all of the sutas especially that when you get into the the kudaka nikaya I have there's a lot of that I haven't read and uh with regard to Abid dama the only Abid dama book that I read in its entirety is the the Kata watu that I mentioned earlier the the grounds of controversy the grounds of discussion which was a manual um helping Terra monks debate against Buddhist monks of other schools um I've read like The Abid damata Saha which is that compilation the summary of Abid dama philosophy I've read a lot of Abid dama stuff just because in Burma you just wind up with

these books the essence of Buddha Abid

dama by Dr Min tin m i mean you couldn't

get rid of it you get rid of it and a

week later somebody would offer you

another copy of it

so yeah I haven't read the entire thing

and there's a few few texts that haven't

even been translated in English like the

Nida um is part of the Kik nikaya um

I've read probably most of the Mahan

nesa I've read pretty much none of the

Chula nesa there's it's divided up into

two

parts so yeah there's there's not a

whole lot of people who have really read

the entire poly Canon some of which

you'd have to read not in English but in

some other language because not all of it is translated into English and and um even I used to know this monk a western monk who was really into Abid dama he really interested Abid dama and with regard to the patana which is the the last book of Abid dama which is several thick volumes he said it's unreadable that it's just so Technical and complicated and just abstract and dry and dull that you just can't read it it's just unreadable

so I guess I answered that one I'm moving on to Xeno void's next question which is do you know if anyone has attempted to make a shorter version of

the Canon that removes all the

repetition that is no longer needed

because of writing I do enjoy the

meditative aspect of reading a

repetitive text with slight variations

but at a certain point it can get

tiresome I think this aspect of the text

might turn off a lot of potential

readers from Gaining the wisdom they're

looking for

well um has I guess the main question

here is has anyone attempted to make a

shorter version of the cannon that

removes all the

repetition and even the official tipicas

like the Burmese government's version of

the detica has a lot of ellipses in fact

there's a poly word for it called

Pala so you know it just have like a pop

you know it it'll be like dot dot dot

and then in parenthesis Po and then dot

dot dot and then continue with with the

poly textt because there's so much

repetition that some texts it's mostly

palea like in the samut Naya you get to

these chapters these

samas where you you might have 10 sutas

that are exactly the same with just like

one word different in each one and so

when you read even in the the official

Burmese government edition of the the

poly toptica is the whole suo will just

be it'll all be Pala with just this one

word you know it might have just a thus have I heard at the beginning and then it'll be you know it'll just give a few lines just to kind of let you know that it's the same as the one before it and then it's all ellipses and Pala and that's it so there are even in these official versions in from terata Buddhist countries that some sutas are mostly omitted just because it's exactly the same you know it's several sutas in a row that are exactly the same with just like one phrase or word different and English translations like bot's translations as a general rule they get rid of most of the

repetition at least half of the

repetition they get rid of it's just

tedious if you're memorizing it by heart

which is what it was designed for you

kind of like the repetitions because

it's easier to memorize and easier to

just keep it memorized but

um yeah when you're reading it in a book

it gets tedious even for

like like Burmese monks who are very

dogmatic and and just don't mind

repetition very much but still it's I

mean it's the whole way that the whole

texts are

composed

um it's just it's just not the way

people talk you know like the Buddha you know it's like you know I saw three cows in a field yesterday what were those three cows I saw a brown cow in the field yesterday that is the first cow that I saw I saw a black cow in the field yesterday that is the second cow that I saw I saw a spotted cow in the field yesterday that is the third cow that I saw those are the three cows that I saw in the field yesterday when all you have to do is just say I saw I saw a a brown a black and a spotted cow in the field yesterday and that's you the entire amount of of information is there in that one sentence instead of being

spread out into like three

paragraphs so I mean most versions of

the titica do reduce the amount of

repetition and like bod's translations

it's it's reduced quite a lot but I

don't know if anyone has really

attempted to make a shorter version of

the entire to

ptica that where it's just all

repetition is is removed I don't know

you'd have to have a lot of ellipses or

else you'd have to like monkey with the

the grammar or something to get rid of

it and uh I don't think anyone has

bothered so I'm just going to move on to

Xenith void's third question

here which is you've mentioned that some of the texts most likely come straight from sedara Goda Buddha some do not come from him although he would still approve them and some he would denounce would you ever consider ranking each section of the Canon or perhaps even each individual suta by how genuine they are I know a lot of people cringe at tier list videos but I think this could make for an interesting one well there's one major problem with that is that you can't really be sure there's no way of being certain there could be uh a text I mean you the exact quotes I me mean how are you going to know if the Buddha said it in exactly those

words also there could be a text that's
just a kind of conservative text that
was composed centuries after the time of
the Buddha but it's all like really
Orthodox stuff that is indistinguishable
from the earlier
stuff so you really can't know for sure
and I think the best attempt at this
that I have seen is in studies in the
origins of Buddhism by GC Pond who goes
through each of the the main um the the
Sut collections the nikayas and goes Su
B sua through the first three no the
first two and
then
um I don't know I'm just kind of

confusing myself now but GC Pond does the best attempt at that and if it was going to be a video I mean it would be an extremely long video because there's like 40 volumes in the in the toptica although some things like Abid dama you can just dismiss right off the bat like I've already mentioned and in uh GC Pond's book studies in the origins of Buddhism he does dismiss Abid dama like on page one you know he just gives the the lateness of the Abid dama peda is Manifest you know he gives a few a few just of the the main reasons for that and then just ignores it from the rest of for the rest of the book he doesn't talk much about

vinia but like the putty mocha

especially uh the pookas not including

the seia rules that would be like the

oldest stratum of the of the vinea

um let's

see

so let's see where's the question mark

would you ever consider ranking each

section of the Canon or perhaps even

each individual suta by how genuine they

are yeah I mean it it would require a

lot of guessing it'd be educated

guessing but still you can't really be

sure how old the text is I mean you you

can weed out some of the obviously bogus

ones like the ones with like glaring

anachronisms or Abid dama for example as later additions to the text you can um do like what AK waterer did and just identify the core texts which are the texts that are common to all or almost all of the ancient Indian schools of Buddhism that arose before muham Yana that that gets you down to before the first Schism

anyway with with a reasonable amount of of

confidence so for for AK water that was good enough he just got down to the cortex and considered that to be authentic teachings of the Buddha but I mean all that does is get you within a 100 Years of the Buddha's life and a lot

of change can happen in 100 years a lot

of change happened in Christianity in

the first hundred years a lot of bogus

texts got added to Christianity in the

first hundred years including some that

are in the Bible

today

so yeah it would

be it would it would have to involve a

lot of guessing and and it would be an

extremely long video possibly even

longer than the Q&A videos

are so if you really want to study up on

something like that I would recommend

studies in the origins of Buddhism by GC

Pond who really did attempt to identify

as well as he could he had to guess or

just sort of say this one's

uncertain with regard to you know the

the the main texts

anyway so I'm just going to move on next

question this is from

Romeo and Romeo said did you read comic

books Andor graphic novels either

growing up or later as an adult if so

which titles or characters were your

favorites and why how about Mad Magazine

were you a fan of it so with regard to

comic books there's only two kinds of

comic books that I read when I was a kid

one was when I get my haircut at Ernie

and Ray's barber shop in Aberdine

Washington they had like Richie Rich and

Casper the Friendly Ghost and stuff that I would I would read when I was waiting to get my haircut but I I would wouldn't waste my money on buying one of these for myself and there's other things that I would rather have than than those kind of comic books and then also um for for a few years anyway I had as a stepbrother Kurt vanderhof who I mean he started making it kind of big in in rock and roll he was in the band Metal Church and then as soon as it started getting really big he uh he kind of dropped out of rock and roll um musicianship and became like a producer or something but he had all kinds of comic books when he

was when he was a kid and some of the comic books he didn't like much anymore he offloaded on to me and it was mostly Spider-Man so he had all these Spider-Man comics I just wound up with this pile of Spider-Man comics you know fighting the Green Goblin and Doc O and this kind of thing and so I pretty much worked my way through that but again I just read them because they were given to me and I never spent a dime on any comic book as far as I can remember there was a kind of graphic novel that I read when I was in my 20s it was Brothers of the head by Brian aldus about this rock musician who was actually it was two rock musicians they

were siamese twins and they had a third dormant head on their on the shoulder of one of them and the dormant Head Starts waking up during the course of the novel and uh it was it was a graphic novel it was it was

Illustrated so I mean that would be the only graphic no I ever read but with regard to Mad Magazine I was heavily into Mad Magazine as a kid I would spend a lot of money on Mad Magazine a lot of money from a kid's point of view who just has like you know $5 a week allowance or something but yeah I had Mad Magazine I was into like uh what was his name Don Don Martin he was good spy

versus spy I liked Al jaffy Snappy

answers to stupid questions I think I

had all of those all of his Snappy

answers to stupid questions series is

it's good for a young smartass to get

guidance on how to give smartass answers

to stupid

questions um so yeah Mad Magazine would

be the main

one but I haven't read Mad Magazine in a

long time I don't even I'm not even sure

if they even have it

anymore and uh I pretty much started

losing interest in that when I got into

like high school and just started

reading science fiction instead so Mad

Magazine was pre science fiction in my

the the evolution of my reading

tastes and so I'm just going to move on

next question this is from

Al and Al says what do you think of the

recent drama that has unfolded in the

twi Community with Delson Armstrong

renouncing all of his attainments do you

think Twi is a legitimate terraa group

so I guess that's two questions there's

two question marks

here so see what did I just do okay

so what do I think of the recent drama

that has unfolded in the twwm community

with Delson Armstrong renouncing all of

his attainments well Delson Armstrong

was another one of these people who just

declared and announced and advertised

that he was an arot that he was fully

enlightened and I just found out about

dson Armstrong recently it was just

after this kind of Scandal happened and

apparently what happened was he was

declaring himself to be an arahan fully

enlightened being and then I think he

like fell in love love with a young

woman or something which then was

sufficient evidence that he still had

like cravings and attachments and so

forth and so maybe due to an outcry from

his supporters he had to humbly admit

well yeah maybe I'm not really fully

inlightened which is another case of

like um I was talking about earlier with

regard to what's his

name and tww I'm really not sure what

tww is Tranquility something Insight

Meditation with a lot of emphasis on

meta meditation which is something that

is just too touchy feel for for my

interests any any kind of U Community

Insight Meditation community that really

emphasizes meta meditation I'm just I

don't know I just don't feel it so I

mean this whole case reminds me of

Andrew Cohen back in the 90s who was

another one of these another one of

these people who who just is declares

himself fully enlightened and then over

the years he keeps behaving in an

unenlightened way until he gets enough

push back from his followers that he

just comes out and announces well maybe

I wasn't really enlightened to begin

with so again whether Delon Armstrong

was just deliberately deceiving people

or whether he just overestimated his own

attainments I really don't know because

I don't know anything about dson

Armstrong

so I'm just going to move on to Al's

next question which was part of the

first question which is do you think Twi

is a legitimate terraa Group Well you

got some lay person advertised as as

fully enlightened and and there's a a

monk who is one of the leaders who's

just going along with that then yeah I think that it's it wouldn't be fully legitimate I don't think it's like fully illegitimate that probably some of what they're teaching is in accordance with with terraa or Buddhism in general but not everything and so I would I would give that like a partially legitimate and partially illegitimate status maybe it's a little more legitimate now that the professed arahant has outed himself as not really in Aran so but yeah I mean I never followed tww I don't know much about it I I saw a picture of the old monk who's one of the

leaders and he looked familiar but

that's that's about as far as it goes so

I'm just going to move on to the next

question which is from Virgin Mary Jay

also known as chasz is and Virgin Mary

Jay says Mary Jay I mean he shouldn't

really be a virgin I think this is also

one of those false false

declarations because he does have a

woman so anyways Virgin Mary J says have

you ever read industrial society in its

future by Ted kazinski If you yes what

do you think about it well no I haven't

I haven't read it like like I said

before I have read a few manifestos

radical manifestos in my life but that

was not one of

them and uh yeah I mean I've seen quotes from it like excerpts from it that are kind of like a kind of blackpilled cynical interpretation of things that have their own validity their own truth and all but I mean you don't necessarily have to inter ret it the same way as him all interpretations are ultimately invalid

anyhow but I mean he was brilliant thinker and at the same time he was also kind of nutty and was like sending bombs to people in the mail trying to kill them so I'll just move on to Virgin Mary Jay's second question anything on live stream on December 1st yeah I think I

can go for that let's just plan on me

doing a live stream Sunday morning or

early Sunday

afternoon no later than mid Sunday

afternoon next Sunday which would be

December 1st

20124 and hopefully I will be better at

figuring out how to do a live stream the

the first live stream that I did the

previous live stream that I did was the

only live stream I've ever

done and those of you who are there may

notice that I was actually accidentally

turning off the live

stream and then having to like

kind of start a whole new live stream

again because you can't just end it and

then get back on again you have to like start from scratch and it was very frustrating because I didn't know that I was whether or not I was recording so it looked like I wasn't recording and so then I'm like turning it off and cussing and maybe cussing it cussing before I turned it off and just trying to figure out how to do this so yeah let's just let's just say I'll do a live stream on December 1st inshah uh assuming that I can do it at least as well as I did it the first time so I'm just going to move on to Virgin Mary Jay's third question if the middle way in Ancient India wouldn't be

the middle way today but rather extreme asceticism what would be nowadays the middle way between Rat Race consumption is Instagram life and living alone in the woods well that's a good question and it's something I used to think about lot when I was a monk because you know when you're talking about the like the history and evolution of Buddhism you started off with a middle way between self-indulgence and self- torture and almost immediately especially after Buddhism became a popular spiritual system like a popular religion then you wind up with a new middle way which is the middle way between self-indulgence and the original middle way and then

when Buddhism came to to the west then you wind up with an even newer middleway which is the middleway between self-indulgence and the traditional middleway between self-indulgence and the original middle way so the middle way just keeps moving farther and farther towards wallowing in self-indulgence and it's already got a fair amount of wallowing in it already when you look at Buddhism in the west where pretty much all you have to do is just meditate sometimes and that's that's pretty much all you have to do at least in a lot of Buddhist Meditation groups or Buddhist groups dharmah Halls

that kind of

thing

so I mean I don't think it's a good idea

to start monkeying with a spiritual

system in order to make it conform more

to Social and moral

degeneracy so I'm quite content with let

the middle way be the original middle

way and just

acknowledging that that is seen as

extreme nowadays by decadent degenerate

modern

people but still I'm quite content to go

along with the ancient Indian middleway

as declared by the historical Buddha

himself that so long as you're not

torturing yourself and you're not

wallowing in sensuality

you know you're not

like like avoiding discomfort and you're

not seeking discomfort really then

that's the middle way and I mean you can

be a little liberal in your

interpretation of that I mean you you

might want to prefer that you don't

necessarily have to be wandering beggar

with no money and no family and no

home cuz it's it is pretty remarkable

when you think that the original middle

way the middle way the moderate Centrist

way was wandering around homeless dress

in rags with zero money zero family zero

home just begging for your food in the

streets so it's the middle way from a dharmic point of view it's certainly not the middle way from a social point of view

so yeah I'm I'm just inclined to just stick with the original middleway and everyone just be honest and say well I'm just not following that it's just too much for me or

whatever so I guess I answered that one kind of so I'm just going to move on to the next question this is from ruie and we are by golly we are still recording aren't we and ruy says hello poo a nomic question have you you or anyone else noticed the following panel just below the video and he's referring to the the

previous Q&A video United Nations

climate change refers to long-term

shifts in temperatures oh it's just

United Nations dot climate change refers

to long-term shifts in temperature and

weather patterns human activities have

been the main driver of climate change

primarily due to the burning of fossil

fuels like coal oil and gas unquote

so um let's see here ruie continues here

it is impossible to get rid of the thing

it just sits there plus click on it and

you'll be directed to a page of un

cultural revolution style propaganda it

somehow feels like it's meant to

re-educate those who might have searched

for online material deemed as climate denialism funny including funny enough science sites and or videos as well as general non-woke stuff so I guess the main question here is have you or anyone else noticed the following panel just below the video yeah I I definitely noticed that it appeared immediately upon uploading that video that is just like the the AI or whatever you want to call it um just flagged that climate change in the title and just slapped that that label that explanation underneath and it happens a lot like when I did the the Trump Landslide video with with our good friend Brian immediately had like um like the

election results you know in a similar little Banner little box underneath the video it happens uh automatically and there's no way you can get rid of it other than just get rid of YouTube and uh I mean what what it says here the United Nations I mean that's already suspect the United Nations is not an objective body it's not people like sincerely trying to to find the truth it's just you know they've got an agenda it's a globalist agenda and they're just going to say and do what furthers the globalist agenda so climate change refers to long-term shift in temperatures and weather patterns human

activities have been the main driver of climate change which is itself controversial there are scientists saying nope that's not true some scientists will say it's like fluctuations in the radiation coming from the Sun that's causing it and uh even if it is true that human activities have been the main driver of climate change and I mean I'm not going to deny that we have been you know increasing carbon dioxide into the atmosphere but like I was saying in the previous Q&A for most of the existence of the earth it has been much warmer with much more carbon dioxide than now and that really the only realistic thing that we can do

is just prepare for a a warmer Earth

with maybe somewhat higher sea levels

although of course Manhattan still isn't

underwater like Al Gore was claiming it

was going to be many years

ago so it's not nearly as much of a

threat

as the The globalist Establishment would

have us believe because there are still

nukes in this world there's still the

threat of the technological singularity

with AI taking over which both of those

are certainly more of a threat than the

earth gradually warming

up

so the question is uh have have we

noticed it yeah like the very first the very first uh comment I think on that was uh was mentioning this United Nations like semi- propagandist disclaimer underneath the video so I'm just going to move on to ru's next next question is what did your Penance consist of and I assume he's referring to the the Penance for sesa offenses and the Abbott of the the monastery that I first lived at in Burma who was one of my teachers he took this Penance once a year just just to sort of get rid of any kind of doubts because some some of these rules it's you can be in doubt like the very first s OFA is is to have

an orgasm deliberately and sometimes

it's like you can wake up in the middle

of a wet just a wet dream this happened

to me a couple times and it's like you

start like moving just sort of

instinctively and then you got to like

psychoanalyze yourself it's like did I

was I helping to cause that to happen

kind of stuff or one that happens even

more often for Burmese monks that seem

to be lower tea and less lustful than

Western monks is they're like on a bus

or something and they brush up against a

young woman and it's like that's s

number two is to touch a woman with your

mind inflamed by lust and it's

interpreted in such a way that even if

you just enjoy the contact then that

that's good enough so long as you make

any kind of move even just the the width

of a sesame seed just a hair's breath

towards her to to prolong or continue

the the the

contact then you you're guilty of

breaking that rule and monks get on

buses including some strict monks will

get on a bus or something and some

pretty girl will brush up against them

and it's like what do I do you know so

they'll they'll do I mean some some

sloppy monks will be like deliberately

rushing up against the women because

they're they're completely Shameless

monks there's more of those in Burma
than the really conscientious on ones
I'm sorry to say it's like that in
terava Buddhist countries in general I'm
pretty
sure but you do a S say you commit a
sesa offense and you confess it and then
you have to do Penance for six days and
six nights plus however many days you
failed to confess the
offense so if you break a rule s rule
let's say you spank the puppy or
whatever it was and you a week to make
confession even though there are
opportunities to make confession you've
got to do the Penance for another week

an extra week in addition to the six

days and six

nights and how it's done in reality is

very different from how it's how you're

required to do it in the in the in the

vinea itself so the Burmese monks just

turned into a kind of game it's really

awful the way the Burmese monks do this

and I've never approved of it I used I

got in so much trouble over this I would

even my own Abbot would be doing penants

for sesa because a lot of monks do it

and they would do it in this completely

bogus sloppy way that was traditional in

Burma but just flatly against what the

texts say and I would just refuse to go

to their ceremonies they were they were

going to they one of the penances you have to do is every day you have to make confession to every monk at the monastery that you have committed the S of to offense and when it's the Abbot just all the monks get called into the Dharma hall or called to the the the Abbott's quarters so that he can make confession and I'm just like no no it's you're not the Abbott so long as you're doing this Penance you are the lowest monk at the monastery because that's that's the Penance that's how it works is when you're doing this Penance you are the lowest monk at the

monastery you're not allowed to sleep under the same roof with other monks you have to go last in line you have to um you know you have to sit at the back if if the monks are are gathered together you got to make these confessions you're not allowed to have anyone bow to you at least not other monks because you're the lowest one you got to stand up if another Monk comes comes into the room because you shouldn't be sitting when another Monk Is Standing because that's disrespectful there's more than 90 penances that have to be done a lot of them are it's it's kind of obscure and the situation doesn't arise but essentially you have to be kind of an

outcast monk you know you're not allowed to sleep in the main general area where the other monks sleep you got to get like the the worst cabin on the outskirts of the monastery and and just you know you are like the lowest peon monk at the monastery until your Penance is complete and you do that for six days and six nights plus however much extra um you you have to do because of not confessing the offense right away and the way it's done in Burma is you take you take the Penance upon yourself at dusk and then at night when you don't have to walk in the back of the line or or anything like

that you you do the Penance and then at dawn the next day you stop taking the Penance and you're right back to being a regular monk again during the daytime you know it's only nighttime Penance which is not the way it's supposed to be done it's just like [__] cheating the rules it's traditional in Burma even the serious monks will do it that way but I just refused and that was it was just too much I it was hardly even Penance at all so yeah I defied two Abbotts at least at least two abots with regard to just refusing to go to their ceremonies and that kind of thing just because they hadn't really done the Penn the

reinstatement ceremony at the end you have to have at least 20 monks to to convene to reinstate a monk who is doing Penance and I would just refuse to go it's like [__] that they didn't do Penance as far as I'm concerned but I mean if you really want to know all the list it's like between 90 and 100 penances of these observances wat it's called you know like ca Bata parasa which is um clinging to to morality and observances Wat is observances and so it's these penances are observances that have to be observed while you're doing Penance and I already named you know the most important ones

you have to make confession to every monk at the monastery every day which is really a pain in the ass especially if there's lots of monks coming and going I mean it's really I mean you have to do do penants for a few extra days just to make sure that you you got it because there's like you know you go to make your confession and it's like where is venerable so and so it's like oh he left this morning it's like well that day doesn't count cuz I had to make confession to him and he was there that day and he left before I could make confession to him so that whole day doesn't count and then just you know going at

the back of the line and sleeping in the worst place on the outskirts of the monastery and that kind of thing now I mean that that was mainly what it was about so I'm just going to move on the next question which is from Raphael and Raphael this is an easy question he says how good is Pan's translation of the sutas I have no idea who Paton is so I mean tan is like a it just means like a monk in Thai so his name would be Pia but uh I I don't know who who this monk Pia is so I have no idea how good his translations are sorry

Raphael I don't know so I'm just going

to move on that next question this is

from eart

Bala and uh I'm not exactly sure why a

certain person has decided to start

calling himself eggart

Bala but that's what he's calling

himself and so he says how do you say

nice in poly for instance have a nice

day or be nice

children and I

mean nice would essentially be good you

know have a have a good day or be good

children so nice and good I'm I'm

assuming are pretty much synonyms in

poly and good I mean kalana like the

kalana Maita is like the main

translation you'll find like in a

probably in a English Depo dictionary

you look up good or Nice in a in an

English Depo dictionary it'll probably

say kalana like the kalana kalana Maita

or the good friend but really kalana

means something more like beauti

beauti like a kayani is a beautiful

woman not because she's virtuous in fact

um the kalana the the Kalani was

generally like um the most beautiful

prostitute in the area so it doesn't

necessarily mean virtuous but so I don't

think that

really uh kalana would be the best

translation of good or nice it would be

something like Suk or sukita like sue

the prefix suit at the beginning of a

word generally means good or or like

well done or something like that so

probably the most common word for

good would be like suad which literally

means like well done or sukida something

like

that but um yeah I'm kind of rusty on my

poly so I can't say for 100% sure but

uh like the the prefix Sue itself is is

like uh it just means good so like uh

like with regard to Good Conduct you

know Su Suk would be like having Good

Conduct or it would just mean Good

Conduct you know a good deed well done

that kind of thing but there could be

like a common word for good that I'm
just missing out on I mean obviously
right would be Sama like Sama s budha or
s you know like the the Noble aold Path
there's a bunch of SAS but I guess
that's different so I'm just going to
move on to S
papala and his question is what's the
difference between bodh satva and
Mahayana and terraa traditions I'm
thinking terraa is just anyone on the
path to Awakening in
mahay's believe in bodh satas being
almost god-like beings that play a role
in our lives or come back from Pure land
to become Buddhas or whatever it's all

very confusing please enlighten me well

yeah there some papapa theory is not

entirely correct here um originally bodh

sat in poly it meant someone who is

destined to become a Buddha or probably

more correctly was destined to become

the Buddha so that in in the poly texts

when it's referring to the Buddha before

his enlightenment

sometimes it refers to him as the

Bodhi and bodhisatta probably I mean

bodh satva probably is a is a wrong

translation of bodh bodh satva means

Enlightenment being whereas bodh sat I

mean it could mean Enlightenment being

sat and

satva are you know they correlate

between um Po in Sanskrit but probably

sat in pi

was it was like a a past participle

turned into a noun um of the verb sedy

which means like to be bound for to be

bound to to be attached to to be

destined for so probably bodh me one who

was destined for enlightenment not an

Enlightenment being which doesn't make

much sense because a bisat in many cases

is someone who has indefinitely

postponed enlightenment

so why do you call someone who asked

postpone Enlightenment an Enlightenment

being I mean that in itself is kind of

suggestive that the Mahayana Buddhist

mistranslated the word and didn't really even understand what it origin was supposed to mean which does happen that some of the translations from poly or Proto poly into Sanskrit are just false translations I mean they're not accurate translations and I think this is one one of the cases so anyways in terraa abod is someone who is destined to become a fully enlightened Buddha not just an enlightened being not just an ordinary arant but a SAS Sam Buddha someone who after Buddhism has died out after Dharma has died out in the world he rediscovers it and starts the wheel of Dharma rolling

again he starts it

turning so that's what a Buddha is in

terraa it's someone who ReDiscover dama

after it has died

out

so um in order to be uh a bodhisatta

like to be a real genuine bodh satata in

terraa you have to meet a few

qualifications I think you have to

master the four janas first before you

can become a real bodhisatta and also

you have to be declared a bodhisatta by

a fully enlightened Buddha like for

example our historical gab Buddha

according to tradition he was declared a

bodh by the Buddha deepankar who lived

like zillions of years ago on some

previous Earth he was like 28 Buddhas

into the

past before we got to Goda and then

godma was a kind of aesthetic named

sumeda like aan Sumo you know he was he

was was this kind of a I think he was a

Brahman named sumeda and um according to

the story he had volunteered to help

make this foot path for deonar Buddha

and his retinue who are going to come to

this dharmah Hall to get offered a meal

and he just couldn't keep up with um

what he was like required to do and so

there was like this unfinished stretch

of about 6 feet of path that was wasn't

done yet before deona and his retinue

were going to come you know they were going to walk over the path so he just lay down and just let his body be their footpath and then after after this event uh deepan Buddha said that you know in a future life you will be you know a Buddha named Goda etc etc so it's somewhat more technical than in Mahayana in Mahayana it's someone who has decided that to be a fully enlightened Buddha is better than to become an ordinary enlightened being or arahan which they have demoted down to someone who's not even fully enlightened really at least in some schools

so I think both of them bodh in p and the in my opinion mistranslated Bodhi satva in Mahayana Buddhism they're both uh someone who is destined to become a fully enlightened Buddha in the future probably the very distant future um but there are just different qualifications to it in in terava and Mahayana and I mean both of them can be a Godlike being like for example um our Buddha our godma Buddha before he was a human being in this life he was a deity in talaima heaven so I mean according to tradition of course so I mean then you had the bodhisatta was a a small G God in a heaven realm so you can have bodhisatta

gods in terraa it's just there's lots

fewer of them you don't have entire R

news of bodh svas in terraa Buddhism

that was a later

development and some some text some

mahayan techs even have like retinues of

peka Buddhas attending on the Buddha

which I mean from the

the older terraa point of view is just

impossible because paja Buddhas were

hermit Buddhas who exist only when there

is no Buddhism in this

world that's why they're Hermits is

they're not teaching Buddhism I mean

they've they've kind of rediscovered

Dharma for themselves but they don't

teach it they're just a Hermit living

out in a cave

somewhere

so I think the basic meaning of bodh and

bodh

are the same it's someone who is

destined to become a Buddha in the

future but isn't a Buddha

yet but then the the whole approach to

it like emphasizing the importance the

the superiority of that path in Mahayana

is absent in Terra although the it was

like the the beginnings of it the roots

of it are found in these older

Traditions like in Terra and even that

is an anachronism I don't think that the

whole buddhis SATA or buddhis

idea originated with the Buddha himself
because I think the Buddha was an arant
and you know he was like the first one
he was the one who started the tradition
going but I mean there was no original
idea that to be a Buddha is something
that you should go for instead of just
becoming enlightened In This Very life
in terada the Buddha made no secret of
the fact that he considered it better
become fully enlightened In This Very
life if you possibly
can and that a fully enlightened Buddha
and an ordinary arant ordinary arant
both of them are fully enlightened they
have zero delusion you can't get any

wiser than zero

[Music]

delusion so the Buddha was just the

first one he wasn't like infinitely

Beyond an ordinary fully enlightened

being like later tradition turned him

into because it's just standard in human

religious thought that you glorify the

founder of your religion obviously in

Christianity he got turned into God

Almighty with regard to Buddhism I mean

they they still admit that he was a

human but he was just so far beyond

other humans um that I mean he's just

totally glorified he's he's higher than

the gods the gods come down from heaven

and worship him

so I was going to say something else too

I just sip at my cold

coffee yeah I can't use the uh the

thermos mug kind of thing because the

paper umbrella doesn't fit into it very

well

so oh yeah I was going to say that

probably the whole Boda idea comes from

the glorification of the Buddha and then

you had like jota stories that are

talking about the Buddha's evolution in

wisdom and other qualities other virtues

the parames over millions and millions

of years and it just started coming into

Vogue to consider um to be a Buddha is

just so much more heroic so much more

difficult so much more

worthy uh than just being an ordinary

enlightened being that later schools

like Mahayana schools just started just

kind of rejecting the whole idea of

becoming enlightened In This Very life

which was what the Buddha was

teaching so they reject what the Buddha

was teaching in favor of we should

become like the Buddha himself and just

postpone Enlightenment possibly

indefinitely which is pretty much the

opposite of what the Buddha was teaching

but we don't have to go there but the

the basic

definition of a buddhis Sant or a

buddhis

is pretty much the same that is just
someone who is destined in the future to
become a Buddha although the
qualifications for that are much higher
in terraa like I said you have to master
the four
Jas and you have to receive what in
burmes is called the bate which is an an
actual Buddha has to declare you a
buddhis you can't just decide to be
one so I'm just going to move on next
question this is from 8 precept
aroan and 8 precept aroan says are there
any Buddhist holidays unique to
Burma and I don't think so I did mention
earlier on towards the beginning of this

Q&A that the last day of The reigns Retreat is called Abid dama day in celebration of the Buddha coming down from heaven after teaching Abid dama in heaven to the Goddess that used to be his mother and to the other gods and goddesses there whether in other countries like in Thailand um the last day of the rain Retreat is called Abid day I don't know abidan Nate um but really I mean that's pretty much it I mean you got Buddha day the full moon of what is usually May sometimes it can be at the end of April usually it's the full moon of may you know that's Buddha Day celebration of the Buddha's

Enlightenment um but that's going to be common throughout any uh terab Buddhist country and I mean there's really not a whole lot of
um Buddhist holidays in Burma other than just the standard like the beginning of the rains Retreat the end of the rains Retreat Buddha day you've got the the month after the end of the rains Retreat the full moon which is the Festival of Lights which is common to other Buddhist countries I think it's uh originated in India or
something so I'm not aware of any Buddhist holidays that are unique to Burma unless I'm just not thinking of it

so I'm just going to to move on next

question this is from

jwes and jwes asks a question which was

just uh it was like a a screenshot of a

post on X by Bronze Age pervert and

Bronze Age pervert says question that

I've been pondering for over 10 years I

can make myself ejaculate purely by Will

without any physical stimulation purely

from mental concentration is it then

also possible to make yourself die again

without any physical means but purely by

Focus and I would guess that a very

Advanced Adept Yogi might be able to

just think himself dead but I don't

think the average person could do that I

don't think someone who really did not

have pretty much of a

superhuman uh attainment in

somat could do such a thing because I

mean once you become unconscious I mean

you could like hold your breath or

something I mean even that wouldn't be

purely mental but once you pass out then

you're just automatically going to start

breathing

again so yeah I I wouldn't rule out the

possibility that like an an extremely

Adept meditation Master might be able to

just think himself dead but um I'm not

sure about that I can't think of any

example of that other than uh like an

early episode of Star Trek which doesn't

really

count and even he' stayed dead for a

very short time and then came back alive

again

so let's see is it then also to POS also

possible to make yourself die again

without any physical measure but purely

by Focus well I mean the one case I

could think of is someone who is badly

injured

and then they can just give up and die

or if they have like a tenacious life

force and just refuse then they can Will

themselves not to

die so I mean in a case like that that

would be like some kind of sort of um

Fringe example I guess that certainly

mental States would be different um well
I mean they would be the determining
Factor on whether you live or die but if
you're perfect ly healthy let's say you
got the meditation master who is
perfectly healthy and just decides it's
time to die whether he could will
himself dead or not I've never heard of
a case of it I assume that it's possible
because just about anything is possible
but whether it's ever actually happened
or not I would I would guess that it
actually has but I can't really be sure
so I'm just going to move on to next
question this is from
PSA and PSA says what is the oldest

person person can be and still be allowed to ordain in Terra and I don't think there is a maximum age limit so you could be 110 years old and still be ordained as a monk although preferably you should still be able-bodied and able to like do your duties as a monk instead of being on your deathbed and ordained that way um the only maximum age limit thing I can think of with in Terra is that there is a rule of monastic discipline that you're not allowed to become a preceptor or a teacher if you are feeble with old age but there is no limit that I know of with regard to a maximum age for being ordained there's not even a rule against being ordained

when you're feeble it's just that you

can't take on the duties of being a

preceptor or a teacher if you are so old

that you are just

feeble

decrepit so to speak

so I think I answered that one and so

I'm just going to move on to the next

question which is from Arin and Arin

says as a biologist and also a former

Buddhist monastic how do each of those

schools answer the origin of Life

question well I'll start off with the

Buddhism um how do each of these schools

answer the origin of Life question in

Buddhism there is no origin of life

really that that Sam Sara has existed forever and so life like conscious beings have existed forever with regard to life on this Earth on the other hand um they have a kind of cosmological explanation where um first of all the previous Cosmos the previous Universe at least the astronomical Universe has been destroyed by a cataclysm like generally like this Universal Firestorm that wipes out all physical matter and then the the new universe has to re-evolve and the first thing that appears is the Throne of Brahma and this is all generated by Karma so the entire universe isn't generated by any kind of physical Force like the big bang like in

science but it's it's a manifestation of Consciousness karma is a mental state and it's karma that starts causing this entire universe to reach evolve and so you got the Throne of Brahma and then the the mahab Brahma of this world system appears just through the force of karma you know it's like he's reborn from this higher formless realm into this world of form and he starts getting lonely because he's all there all by himself and right around the time that he starts feeling lonely more beings start appearing around him and then he considers he thinks that his own desire caused them to appear and so

he starts thinking that he's like a capital G God but with regard to life on this Earth um the way the Buddhists explained it in Ancient India is that we start off as essentially gods and we have been de degenerating instead of evolving up from from pwn slime that we are degenerating from
Gods so at first we lived astronomically long lifespans and we didn't have to eat food and I mean we were just like living on light and we are essentially you know Godlike beings living in a kind of Heaven realm and then gradually we started to degenerate somebody some you know protohuman God um found it it was sort of like this mana on the ground

they kind of scooped some up and started eating it and then it just kind of caused us to become more crude and coarse and more dependent upon physical food and then gradually we'll get to the point where the lifespan is only like seven years and we'll all be like cannibalizing each other and so forth and then it starts going back up again but essentially the Buddhist explanation of the origin of life is that it is generated by Karma ultimately it has no beginning

um and when it when like a new material Universe has to re-evolve after the previous was destroyed it's it's like

the karma of the me it's the mental

states of the beings um that are going

to be reborn into this world that

cause these new beings to start arising

you know at be at first they'd have to

arise just spontaneously like in heaven

Realms upper Heaven Realms where you

don't have to have a mother you're not

born from a womb you just appear

spontaneously so with regard to

biology um um the origin of Life

question I mean some some biologists

just try to kick the can down the road

and say it was spores from outer space

but that doesn't explain how where those

spores came what was the origin of the

first

Spore so when I was in when I was in college and we were learning about I took a class in organic evolution and we had uh a few weeks at least on the origin of Life theoretically and the the biological explanation is that the primordial Earth um it was the atmosphere was mostly volcanic gases you know a lot of hydrogen and stuff there was no free oxygen lots of lightning lots of um like gamma rays and just intense radiation there was no o ozone layer yet and so you had like methane and ammonia and all these these various water

clearly and just the radiation and the the lightning and so forth would cause uh especially like carboxilic acids to appear spontaneously they they've reproduced this under laboratory conditions that you can get very simple polypeptides you know like like the precursor of a protein just appearing through electricity uh going through the the theorized primordial atmosphere of the earth and that some some people will some Skeptics will argue well that that same electricity from the lightning bolts and so forth will just break up anything once it starts getting complicated so then they have to further theorize that these uh polypeptide

Chains would then sink you know deeper into the water or they get buried in mud or something where they're just somehow you'd eventually over the course of millions of years you'd wind up with a self-replicating p chain Like A Primitive protein like an enzyme that catalyzes its own reproduction and that would be like the first protolife would be like a simple protein chain that is a an enzyme that catalyzes its like reproduction of of the same kind of protein
chain and then you get into the question of you know where cell cell membranes came from and I remember when I was in

that class I did a uh we all had to do

like an or oral presentation and I did

mine on like the origin of cell

membranes from um just like lipid

molecules that would form dis

spontaneously into clumps

and um so I mean from the biological

point of view you start off with the

primordial atmosphere of methane and

ammonia and various gases and lots of

water you know as soon as the Earth

cools down enough to have liquid water

you've got liquid water and then it was

just sort of radiation and and lightning

that would cause more complex organic

molecules to arise and then um

eventually over millions of years

eventually you'd wind up through random chance presumably of one of these protein chains being able to catalyze its own reproduction and so the first like genetic material would have been a protein and then somehow through mutations and just various random trial and errors you wind up with nucleic acids taking over as the genetic um material in in life but there is some evidence anyway that it started off as as a protein thing that the first life was or the first Proto life was a kind of self-replicating protein and it it would be a sort of like the

entire Pond you'd have like the organic soup of the primordial oceans or maybe more likely um like a a pond on land like it would just become like this protoplasmic substance it' be it'd be mostly water of course but it would be like this organic soup where all these reactions were able to like take place you know pretty much at random until finally you wind up with cell membranes and so forth that you wind up with the mo the first very primitive anerobic bacteria the Ary bacteria which still exist but um free oxygen is toxic to them because they originally evolved before there was free oxygen in the atmosphere so I mean I can accept a kind

of combination of these two for the origin of Life on this Earth forget other planets previous universes and so forth on this planet planet that I do think that Karma does exist I am a Buddhist after all and so I think that there is truth and validity from a samsaric objective empirical point of view to the idea that Evolution occurs you know more or less darwinian fashion but I can also accept that to some degree it's also Guided by mind because mind is the Forerunner it's all made it's all made of mind so mind would have to be uh like a central feature in even organic

evolution along darwinian lines that still there can be mind that is guiding it consciously or just subconsciously you know sort of it could be like this blind will that schopenhauer talked about or I mean there could be like some higher entity like in 2001 A Space Odyssey kind of a thing but I don't think that ultimately the Buddhist idea and the the empirical biological idea are in Conflict other than just the whole cosmological mythological idea that we started off as Gods with astronomical lifespans feeding on light and that we degenerated down into human status because it's pretty obvious to me that we are evolved from

more simple primate

mammals that was one thing I really

liked in Burma was the Tre shrews

there's Tre shrews are very common

they're called shintu in

Burma they look like a a squirrel what a

shin in Burmese but they're not they're

not squirrels they look like a squirrel

but they're not a squirrel because

they're very primitive like a Proto

primate and they feed on insects and

they've got a long snout like a shrew

and they make this whirring noise

instead of chattering like squirrels and

it just seemed like Grandpa they got

ears that look like human ears on this

little squirrel like thing and then when
I was a kid they were considered to be
the most primitive of all primates
although now they're they're in their
own um their own order rather they're
not primates anymore they're like a
intermediate stage between like insector
like shrews and the actual Pro simians
like lemur or seers or
something but I do think that Karma
definitely is playing a role in in
evolution that it is helping to guide
Evolution even though you can you can't
explain it in mechanistic terms like
Darwin did but still you there's there's
no reason why you cannot have like
karmic forces that are influencing

Evolution and so I'm just going to move on next question and this is the last question so we're kind of a short one this this is less way less than three hours and remember the next Q&A is probably going to be a live stream so um you may uh if you're confident in my capacity to do live streams this time you may save your questions until then or you can leave them in the comments below it's it's your call but this is the very last question this is from dhama River and this is in response to the little video I did on Zen Coons um which was the video I did previous to this one

and he says would you know if the ordination lineage of Zen Buddhism can be traced back to the Buddha or is this an ordination lineage that got started up later on um I would assume that the ordination lineage of pretty much all schools of Buddhism can be traced all the way back to the Buddha uh it may be that there's some school of like aana Buddhism that was started by like unordained people you know started off by lay people and then they just kind of set up their own ordination lineage later they just started to let's just make monks from this you know non monastic tradition and

just kind of started off some new tradition that way but I don't think Zen was that way I I don't even think pure land Buddhism started off as like unordained people that then just created their own monastic tradition from scratch that didn't have a succession going from the Buddha until now I mean according to Zen tradition mahak kasapa was like the first patriarch of Zen if you don't include the Buddha himself as the first patriarch of Zen and then you just had like early schools of Buddhism which includes terada sasti Vada the mahasan gika schools and so forth and then you know some of them are just kind

of

evolving you know farther and farther in

a mahayan trai tradition and then

eventually they just wound up being

called

Zen I don't think that uh they would be

considered fully ordained from a an

orthodox

strict like monastic discipline

perspective in terraa

because their tradition like their their

ordination

procedure is very unlikely

to be considered a valid ordination

procedure according to the rules of

monastic

discipline in terraa Buddhism so I mean

that's that's like for me the nail in the coffin for the people saying that the bikuni ordinations are valid because it's based on like a Taiwanese or Korean tradition of nuns that had a ordination tradition going back to the Buddha going back to the first nuns because the ordination itself would not be considered valid it's not done in accordance with how an ordination has to be done according to the ancient rules of monastic discipline so the ordination lineage such as it is it' be valid from the Zen point of view but it wouldn't be valid from an older ancient Indian Point of

View because they probably left behind the Indian languages they probably left behind even the the precise words of the the the ceremony of ordination so that it would just it would just be in valid it wouldn't be a correct and valid ordination from an earlier ancient Indian Point of View but still you can say that the ordination lineage such as it is in Zen Buddhism probably goes all the way back to the Buddha probably all of the schools of Buddhism you know it was just monks ordaining monks which ordained monks which ordained monks and it might be that the way they're going about it is changing and diverging and deviating from the original model but

still it is a continuous tradition

that's going and changing and evolving

until you finally wind up you know a

thousand years later or more than a

thousand years later as Zen or Chan or

GI Buddhism or or whatever how I mean

whenever you want to say that Zen

Buddhism began what is the origin of Zen

Buddhism it's hard to say really I don't

know if anyone could really say it you

know it' probably be before buddy Dharma

so it start in in India as Janna

Buddhism but exactly what school that

would have been I don't know like what

school of Buddhism was did bodh Dharma

was he ordained in I don't

know so dhama River would you know if
the ordination lineage of Zen Buddhism
can be traced back to the Buddha or is
this an ordination lineage that got
started up later on I would guess that
it can be traced back to the Buddha even
though
by ancient Indian standards it would no
longer be considered a valid ordination
tradition according in accordance with
the rules of monastic discipline but
even so it was just monks starting in
the Buddhist time that just kept you
know ordaining and and you know
producing more disciples which then
ordained their own disciples which
ordained their own disciples and even

though they might have drifted away from Orthodoxy or what would be considered a valid
ordination by Orthodox standards still it was you know people dressed as monks you know doing the ceremonies to ordain until they finally wound up with like Japanese
Zen that would be my guess I can't prove any of it and that's it that's that was the last question and so like I already said if you have any questions no more than three per episode please or you may be severely punished
especially when Trump gets his fascist regime installed people start being

lined up against the wall bear that in

mind no more than three questions per

episode and if you if it's about

something you think I can answer you

know early Buddhism obviously terraa

Buddhism Buddhism in general maybe like

Indian philosophy Eastern philosophy

even to some degree Western philosophy

meditation monastic discipline Burma

that kind of thing the origin of life

from a biological point of view that

kind of thing um yeah I might be able to

answer that I'll at least give it a shot

and if I don't know the answer I'll

admit to not knowing the answer and just

move on to the next

question um and uh check out the URL

links smash that like button and

subscribe if you have not done so

already and be happy

but

okay we're streaming there

apparently see no data it still

says well

I don't know if we're working

here

see VI was waiting

we

have

okay enable auto

start let's

see go

live no data

[Music]

okay settings

I'm not seeing it

connect same collection

well

see [__]

me I can't hear what you're

saying oh okay

okay

so I have been told that I am live

streaming but nobody's telling me that

I'm live

streaming it's 12 o'clock so I should

get

started but I don't know because it's it

says that it's not connected on on

YouTube Studio

so just a second I'm going to have to go

consult

okay of course we got technical

difficulties let's see here

live

studio yeah

analytics

damn still says no

data so I'm not exactly sure see I don't

do this very often oh here we go

okay I think

maybe

okay

okay

Dandy I'm too close to being a boomer

for this kind of

stuff so let's see here I got to go

this

okay so I think I'm on doing like two

live streams simultaneously somehow

perhaps

okay one moment please I got to go

consult

again e

oh technology is so much

fun

okay okay so apparently there's like two

live streams

now so I'm going to go back like

this okay I think it's this

one go with this

one all

right this is so much fun I think it's

this one

now can someone tell me

connect streaming software to start

preview but I've already supposedly done

that and it says no

data so it's like I'm set up on one but

not on the

other and I don't know how to set up on

the

other so I guess we're just have to

going to go with this

one let's see

here okay

okay we're just going to have to go with

this one this is one probably isn't the

one that was announced it's

like I've never done this before well

I've done it once

before but what happens

is you hit the the live stream thing and

it first of all it tells me to insert a code to hook up the like The Studio software with the the YouTube live stream and there's no place to insert the code I looked all over the place and then so you just hit go live and it just starts this whole new YouTube live stream so the one that was announced is is still defunct it's not happening because of course I'm almost a boomer and I'm Technic technologically illiterate to some degree so we're just going to have to do it this way cuz I mean according to this we've already been streaming for 11 minutes

so let's

see yeah and I'm informed that I have to

send I have to end this one then go to

scam stream under the notify me one from

yesterday

but I don't know this one's already

working I think I think I made just go

with this one it's like an intelligence

test for everybody not only for me but

for the viewers and oh you couldn't see

that what I just did I took the paper

paper umbrella out of the out of the cup

there so this is

fun let's see

here Cool Whip is

back

okay so this is kind of tricky for me

because there's like three different screens I have to look at presumably all simultaneously one of them is the YouTube thing that has the the chat on it another one is the the list of questions from elsewhere and the other one is the like the the uh what do you call it the Studio software so this one's working I'm not going to try and try and go back to the other one where people are probably still waiting you got people that are going to be sitting there patiently for like half an hour with nothing happening because I'm on a different stream from the one that was announced yesterday because I don't

know what I'm

[Music]

doing also tomorrow's my first day of

work after after about a a month between

jobs so that's kind

of sort of uh increasing the amount of

like I don't know emotional tension or

some

such so yeah Shakra go is

here Aly is

here okay so I guess we're doing well

enough because anyone who's

subscribed to the channel is going to be

seeing this anyway maybe if they're

looking so I guess what I should do do

is just start answering

questions and while at the same time

juggling several

different several different

screens okay it may be that after I do

this five or six times I'll actually

know what I'm doing or maybe someone who

actually knows how to do this will uh

give me the the instructions because I'm

pretty good at following instructions

figuring stuff out on my own

sometimes not so

good but if I have like cookbook type

instructions I do fairly

well so

anyways people who are asking questions

on the other live stream that was set up

yesterday and then I didn't know how to

access it um you're going to have to ask your questions again here because that's one screen that I'm not going to be referring to in this process so I guess I can start answering questions and I'll uh see do this I guess what I'm going to do is answer questions from the chat and then when there's a LOL and questions from the chat I'll go to the the list from like the previous YouTube comments and from the Discord server and so forth yeah okay so I think somebody on the Discord server speaking of the devil is uh providing the new link because the old link is not working so well so let's

see here Cy can see and hear me which uh

could be a mixed

blessing Amy Christine says it seems

fine NPC number six giv me instructions

that I was trying to follow

but

okay let's see here Cool

Whip have a five Q&A Marathon pending

yeah I don't think

so all right so cool weip has a question

question number one once you said monks

disrobe is usually due to the

reason falling for a woman I was

wondering if the rules say a monk can

never talk alone with a woman when did

the monk be

flirtatious well there is a rule that

says um it is against the rules for a monk to sit alone with a woman where nobody can see them and there's a different rule saying that monk is not allowed to sit alone with a woman even though others can see them but they're so far away that they can't hear what they're saying and there has to be at least one man present who can understand what is being said so like an adult male I should say so if they don't speak the same language that's out too but in Burma so many um people come to visit monks sometimes it'll be a group of women not a man in sight so there is

that

also let's

see what is the question again when did

the monk be

flirtatious

um yeah I mean it is allowable for a

monk to remain standing if he's visited

by a group of women the thing is they're

just not allowed to sit

together so um back when I was still

being relatively strict sort of bucking

the tide I would remain standing when

women would come with no male

chaperon but eventually it gets to the

point where it happens so often um just

traditionally women tend to be more

inclined to go to monasteries than men

for for like the purpose of visiting monks taking eight precepts on upos day offering things to monks volunteering to to do my laundry that kind of stuff and doing laundry in Burma's a little more complicated than here because they don't have machines out in these Village monasteries you just have to take it to the well soak soak the robe in a bucket and then like pound on it with a stick and it never really worked for me because the robe I was wearing when I was doing it would get soaked and sweat while I was washing the other one so it was just an exercise and futility but there are opportunities for

monks and women to kind of be

flirtatious in fact sometimes it's the

women that start being flirtatious first

because they know that most monks don't

remain in robes their entire life and

they kind of want their foot in the door

so that when the monk

disres she might be the first woman that

comes to

mind when he starts looking

around so there are opportunities for

flirtation um of course monks aren't

supposed to be

flirtatious

demure burmes village women as a general

rule aren't very flirtatious but they

can be very attentive and smiling and so

forth that can amount to the same thing

for a

guy so I really do hope that people can

actually see and hear me because I'm

kind of Flying Blind here I am assuming

because people have told me that I am

actually visible and

audible so I'm just going to scroll down

here

let's

see supr Supreme wise

eclectic yeah with the cowboy hat I

actually do kind have kind of have a

cowboy hat but it was made in Sri

Lanka back before Sri Lanka went

bankrupt and had to shut its

doors let's see here Emperor

Palpatine is calling it loving kindness

a cringe attempt to Pander to females

and romanticists or is it an attempt to

to Pander to Sufi Christian love

Fanatics of their god um Emperor

Palpatine is referring to the pow

meta which has the same atmology as

Maita which means friends So Meta

presumably means like Brotherly Love or

benevolence friendliness I mean

literally it'd be like friendliness but

for some reason probably a 100 years ago

or more some early translator started

translating meta as loving

kindness and who started it I don't know

it is not really the ideal rendering and

I don't know why they called it loving kindness in a way it's kind of describing what meta is why they didn't just go with like friendliness or Amity or benevolence or or something along those lines I'm not exactly sure so let's see

yeah I don't know if it was I don't think it was a cringe attempt to Pander to females maybe

romanticists um like a hundred years ago Romanticism may have been somewhat more of a an issue than it is now I don't think it was any attempt to Pander to sufis

although a lot of Western Buddhists were

formerly Christian broughtup Christian would think in Christian terms also a lot of poly translators and and Scholars aren't even Buddhists at least in earlier times especially like Polytech Society probably most of the translators for the Polytech Society or like a significant fraction of them anyway were not Buddhists at all like KR Norman who was is an excellent philologist who was really quite an expert on um ancient indic languages you know he he was probably uh a member of the Church of England and he really was not interested in buddist opy he was just interested in ancient indic languages

procrit so it could be uh sort of

Christianity more than anything else

influencing the rendering of the word

meta as loving kindness rather than

something like Amity or

friendliness

so let's see

here okay

oh here's somebody tasz

is has asked a question can I do an

Appalachian English accent and I really

no I I can't do an Appalachian English

accent I can kind of do like Southern

Accents you know I can do a Burmese

accent I can really do like a half-ass

British or Australian accent but

Appalachian I think there's different

Appalachian accents like farther north

you've got one Appalachian accent

farther south you've got a sou like a

different Appalachian

accent and who knows it may it may vary

somewhat from holler to holler in the

Appalachians you know one Valley may

have a slightly different aspect or

accent than than it you know I don't

know so the answer to that question is

no let's see

here so

Sal oh yeah this is I think this is even

on the list too

so Sal who was that was short for Sal

something else let's see here I might

have it on the list here Sala Sal

wherefor out our

Sal yeah Sal recluse that's it so his

last name is

recluse so s says what is your take on

the DAP by F Max

Muller and I read it a very long time

ago as a called student when I was

systematically working my way through

Max Muller's sacred texts of the East

series and in the University library and

uh it was so long ago that I don't

recall the like the quality of the

translation it was an early pioneering

translation you know probably late 1800s

that it was translated so he probably

got a lot of the terms unorthodox if not just flat out wrong you know it's like they hadn't settled on like standard renderings from poly into English yet so he probably wasn't calling meta loving kindness back then but I really do not recall the quality of the translation there are better translations um I think uh Buddha Rita's translation is the one that I generally go to so I can't really say um I mean it was adequate
I I don't recall it clearly but I mean I assume that it was an adequate translation with a few sort of minor misinterpretations and so forth because it was an early pioneering work so

you're probably better off reading a

later translation after a lot of the the

bugs have been worked out of the

system and then Salon re's second

question is what is my take on the sutin

inata by V fbow

and I think fabul was like a Danish

translator um also in the late 1800s and

I have to say that F's translation of

the

sutata um pretty much converted me to

terava

Buddhism it was

um it wasn't so much his translation

which was adequate you know again

probably the same arguments could be

used um with regard to fb's translation of the SU as Max Muller's translation of the DAP it was an early pioneering work but it worked for me it was good enough of a translation that it inspired me to take a much greater interest in terraa Buddhism mainly because the suttin is an early text at least it contains lots of early sutas very early sutas in fact some of the earliest sutas in in the entire poly Canon are found in the suan niata and it came from a time before monks were sedentary living living in um like comfortable monasteries they were still just radical Wanderers in those days and just the aesthetic ideal of these radical Wanderers really appealed

to me and it inspired me to start

preferring terraa to something like Zen

where the Zen monks as a general rule

are relatively set Ary and and living in

monasteries and not just being cave

dwelling Hermits out in a forest

somewhere but I still think that it is

um a passible a possibly good

translation although again there are

lots of subsequent translations of the

sutin so I'm just going to move on to

Salon a ruse's next

question let's see which is in general

what's your opinion

or on understanding early Buddhism to

get better authentic Buddhist words in

poly or

Sanskrit um so I'm do not

completely oh said and then he says

considering that there are various

doubts and opinions on these two

languages and their interpretation and

my woman's probably going to um get on

my case a little bit as a result of me

doing this because when I read I have to

look to the bottom of the of the

bifocals you know the bottom half of the

bifocal glasses so that I'm like

everyone's like looking up my nose she

doesn't like it when I do that

but I don't know what to

say because I kind of squint and have to

look through the the bottom of the the

bifocals in order to see this stuff so

question three of Som reuse in general

what's your opinion on understanding

early Buddhism to get better authentic

Buddhist words in poly or or in Sanskrit

considering that there are various

doubts and opinions on these two

languages and their interpretations well

there are doubts and opinions even with

regard to English that you can read I

mean even some of the questions that I

get I do not fully understand the

question those of you who have seen

these Q

q&as know that probably you know every

Q&A I'll get at least one question in

English that I do not fully understand

so there's always going to be a kind of

language barrier even if you're reading

something in a language that is your

first language still there's going to be

a certain amount of

ambiguity with regard to interpreting

what was said when you when you're just

reading it in print and don't really

hear the inflections or read the mind of

the person asking the question so even

this question is somewhat ambiguous I

assume what he means is what is my

opinion on trying to understand early

Buddhism by reading the the ancient

texts rather than

translations and paully would be an

older Buddhist language than Sanskrit or Buddhist hybrid Sanskrit um and some of the translations from Proto poly a language similar to poly into Sanskrit were bungled in my opinion and in the opinion of a lot of Scholars that um they mistranslated certain words like the word bodh satva which I think is going to come up later on the on the list of questions that were asked elsewhere so I think that learning po if you really want to understand what the texts say there are a lot of good translations aan Tano's translations are very good bod's translations are among

the best just very I mean bbod

especially is just very Orthodox I mean

he's got the language down he knows the

grammar he knows the the tradition

unlike a lot of lay translators that

sometimes aren't even Buddhists you know

he's um he comes from within the

tradition and he understands it fairly

well so he can and he understands the

language fairly well but still if you

know the original

poly um for reading the poly text and

understanding the polych that is better

there's going to be a certain amount of

ambiguity in fact even the commentators

don't really fully understand everything

in the text so that even if you're

relying upon like an early medieval commentarial tradition for interpreting the poly Texs still um sometimes the commentators are just guessing too so you just do the best that you can I mean if you I mean it's certainly going to help to know poly and or Sanskrit if you're studying like ancient Indian texts and of course you can still read the translations if if there's you get a get to a passage in poly for example that's difficult to understand let's say it's in poetry or something so poetry is harder to understand um then you can refer to a

translation you can refer to like a

medieval

commentary and that can help you but

still um sometimes you just have to just

kind of intuitively

understand what you're reading just like

you intuitively understand something in

English you know there's like various

ways of interpreting it but generally

just intuitively you just follow a

certain way which sometimes is wrong but

I think it's more reliable than just

slavishly following a dogmatic

commentarial tradition or just going

along with what translators say because

sometimes the translators will go with a

dogmatic traditional interpretation when

the dogmatic traditional interpretation
may not be correct because they're
trying to take like an old pre- Orthodox
passage that isn't technically Orthodox
and just reinterpret it so
that um it will seem Orthodox and that
happens a lot so I mean you just do
whatever you can do what intuitively
feels right and there's certainly
nothing at all wrong with knowing poly
or knowing Sanskrit in fact it it has
helped me a lot is having some
familiarity with the poly language at
least you should know the technical
terms in the original poly so I mean
knowing what meta is not just entirely

relying on the word loving kindness but

you know knowing like the technical

terms knowing what anusia is for example

you know a latent tendency that kind of

thing Kama I mean some of them are even

practically English words now like s

so let's

see I you I'll just move on next

question because we're we're getting

lots of questions here we might be here

all day but that's okay I

guess

see next question is from Mr

shunryo and Mr shunryo says do you like

to play video games and are they good

for building meditative

concentration um there's two kinds of

video games that I do play I've got um a Walking Dead um zombie game I think it's called No Man's Land on my phone and I play that pretty much every day it's a strategy game and I like strategy you know like planning stuff out you know working out the best ways of doing things um that appeals to me and then sometimes on my computer I'll just do like puzzle games or you know just like sudokus and stuff so I think for my for me it's not so much good for building meditative concentration um it's really a different kind of concentration but it is mental exercise you know it's like you're

you're exercising your brain on figuring out stuff you know like a Sudoku or something it's it's pretty much just like mental calisthenics like mental push-ups or something so yeah it's it's not really good for meditation it could be that you can find video games that are spe specifically designed to improve your like meditative concentration or some such just like there are video games it will teach you how to type that kind of thing but yeah it's as a general rule playing video games is a very different kind of somati than than the kind of concentration that you need for good meditation I mean just the fact it

strengthens your mind like if you're doing like strategy based or like quiz stuff you know sudokus that kind of thing it can kind of strengthen your mind it makes your your brain maybe a little more muscular but I don't think it's necessarily going to help you with meditation at all in fact it can be a distraction from meditation especially if you're playing the video game instead of meditating okay so I'm just going to move on to the next question here and this is from cool whip question two my sister brought me full monks robes from

India I'm not sure what to do with them

I assume I can't wear them at home can I

when I become a monk can I give it to

myself no no idea what to

do so I mean there's there's no rule

against owning Monk's robes if you're

not a monk um it may be I would guess

that they're not made according to the

rules of monastic discipline I pretty

much had to just have my own robes made

by like a a guy with a sewing machine or

a woman with a sewing machine like a

villager who knows how to use a sewing

machine and it would be a non-electric

one that's that's worked with a foot

like a foot

pedal and I would just have to give them

instructions and be like their assistant to make the robe entirely according to the rules of monastic discipline because most robes that you buy in a shop are not made according to the rules of monastic discipline even though they may advertise that they're made according to vinia still they usually aren't like for example a mon robe is supposed to be cut into pieces and then sewn back together and a lot of what what will be done in Burma is they'll just cheat they'll just sort of like make a little fold in it and sew across that so it looks like a seam that's holding two pieces together when really it's just this ornamental

kind of fold with a seam across it to make it look like two pieces of cloth were sewn together um so that's one thing you can do I mean if you don't want to keep them you can offer them to a real monk or um you could wear them around the house if you wanted to I don't know why you would want to but the thing is you can't try to pass yourself off as a monk if you try to pass yourself off as a monk that disqualifies you it's you're wearing the robes by theft by being a fake Monk and then that makes you ineligible to be ordained later on supposedly so okay I think I answered that one so

next question is from Shak regosa who changes his name frequently but uh Shakra Goa is one of his more well-worn names I guess and he says if the monk simply has a powerful animal magnetism then he's giving off constant Riz energy whether he wants to or not some so women fall in love even if the never talks to okay that's not even a question so Shakra goosa is being my extra special assistant and he's he's helping me to answer questions and it is true there are some monks that have a powerful animal magnetism so to speak and I gotta I gotta scroll way up

here

again

because when people more people add new

stuff it adds to the bottom and then the

scroll gets kind of screwed around here

okay let's see yeah there are some monks

that are just like hunky guys I guess

and the the the village ladies are all

being particularly de demure and blushy

and fluttery around him which uh can

complicate matters to some

degre

so next question is from tasz is I think

he spelled his name wrong

here

yeah what do you do when a person spells

their own name wrong it's true ask as

is let's see here question two somebody in the comments said that Ananda recited 82,000 teachings out of 84,000 do people really believe that well the person who who made the comment apparently believed it I've never really heard that before I mean it is considered that the poly texts um especially the suas were all recited by venerable Ananda at the First Council that venerable Ananda was the Buddha's attendant although he wasn't his attendant during the Buddha's entire career he was his last attendant I think the Buddha had like two attendants before Ananda who for whatever reasons are not nearly as famous as Ananda is

and Ananda apparently or according to tradition had like a photographic memory and so he just remembered everything the Buddha said so that he recited it at the First Council which is kind of an anachronism since a great many suas probably were not recited at the First Council um so I think some Burmese people might agree that the Buddha recited 82,000 teachings out of 84,000 just because going with the idea that he wasn't with the Buddha all the time but I do think it's it's kind of an arbitrary estimation that became traditional dogma and I don't think it necessarily has much to do with empirical objective reality

so I'm just going to move on to the next question here Emperor Palpatine says I don't see the danger of sensuality as the buot that's heresy see I don't see the danger of sensuality as the Buddha taught us to do but due to religious parents forcing me to not enjoy stuff when I was young I feel nothing but bitterness what am I missing man let's see I'm G have to read this one again I don't see the danger of sensuality as the Buddha taught us to do yeah it's it's kind of a I mean it's it's not just the kind of blatant danger that you're going to see on warning

signs near like high voltage wires or
something it's not that kind of danger
it's the danger of just kind of getting
you lost in samsara as you wallow in it
but due to religious parents forcing me
to not enjoy stuff when I was young I
feel nothing but
bitterness um yeah the bitterness I'm
not exactly sure what the bitterness is
directed towards is the bitterness
directed towards the the religious
parents is the bitterness directed
towards sensual Pleasures or is it is
the bitterness directed towards like not
indulging in sensual Pleasures I don't
fully understand this
question which just goes to show that

even an English speaker reading in English will not necessarily understand everything that he reads um yeah I do not understand what the bitterness is directed towards other than I mean just there's no need for bitterness I suppose I mean with regard to sensuality there is what is called niida which is just sort of a feeling of just being fed up with it um some of the best monks including the Buddha himself were people who had lived a worldly life you know they' wallowed in sensuality and eventually they got to the point where they realized that even if you get

everything you want you're still not

completely satisfied that you can have

everything you can have money women Fame

you know all the rest nice big mansions

to live

in nice car of course they probably more

like a chariot in the Buddhist time and

still you're just not satisfied it's

like a superficial kind of stuff that

can't really deeply satisfy you so

so um I'm not exactly sure how I was

answering the question there

though oh man now I gotta scroll back up

oh here we

go yeah so really I do not fully

understand the question because of I do

not know what the bitterness is directed

towards um but I think the main thing that you're missing is that really wallowing in sensuality it's fun but it it always has a corresponding negative so it's like a roller coaster ride and it's very distracting and it distracts you away from looking deeper within or or just understanding dham really because you're so distracted with samsara that um you just cannot see past samsara there's so much going on in samsara that you can't really penetrate through to you know what's on the other side so to speak to tear the veil so to speak so I'm not sure if if I fully answered that question though so Shak

regosa says I was really impressed
Zuckerberg thought it was a worthwhile
investment to buy the naming rights for
loving kindness yeah I that could be a
joke shakar Goa is a wise guy so I'm
just going to move on to cool Whip's
third
question and cool Whip's third question
is I've calculated that if I save up
approximately
€1,000 I could fund to study a Bachelor
of Arts in Buddhist studies in Thailand
four years of student visa time to learn
Thai and find a monastery thoughts on
this plan well my experience with
monastic schools or poly schools is they
they are often snake pits like scholar

monks in Burma are just notorious

they're notoriously LAX sloppy

unconscientious monks and so

um if I was planning on becoming a monk

I think I'd just bypass any kind of

degree in Buddhist studies aan Shaw

pointed out long ago that people that

are learned in Buddhism tend to make

less progress simply because their mind

is so full of ideas and dogmas and

philosophies and so forth that they're

just stuck at that level and they can't

really get past all of the intellectual

stuff

to get to what is really essential to

dhama because intellectual stuff is

really more of a hindrance than a help

it can be a kind of skillful means

towards the beginning of one's dhama

practice and it can also be sort of a a

guide to some degree you know even in

more advanced practice but still you're

never going to understand dhama by

thinking about it you're going to

understand you know how to meditate why

to meditate you'll get some kind of

appreciation for that that's really all

you need you need to know how to

meditate why to meditate and if you're a

monk you need to know you know monk

stuff you need to know the rules you

need to know how to bake a bowl and sew

robes and dye robes and that kind of

thing but with regard to

philosophy the less you clutter your

head up with it the better although some

of us we just have to have you know

intellectually oriented cluttered minds

and so you have to just sort of um hold

it with an open hand hand instead of a

like a clenched fist so to speak you

know hold your hold your views lightly

as hypotheses working hypotheses rather

than as

dogmas so yeah I'm not sure what kind of

school The Bachelor of Arts degree in

Buddhist studies um would be in Thailand

but in in Burma yeah getting a like a

Buddhist studies degree in Burma um you

know monks who don't follow dhama would

be teaching dhama monks who don't follow

vinia would be teaching vinia and it's

just um it's not really

ideal so I think I'm just gonna move on

to the next question from La

infamia my parents they were hippies in

the 80s and 90s and they converted to

vajana and after reading about terraa

for me it seems like an Asian religion

the terraa seems more

European um well terava is more

Indo-European it's more Arian I guess

than Tibetan Buddhism because Tibetan

Buddhism took like a largely

Indo-European

tradition and then made it more like

tibeto Burmese you know sort of um the Tibetan languages are more related to Chinese than to Indo-European stuff so yeah I mean the early poly texts were more European in their mindset than later like Tibetan and Chinese and Japanese kind of Buddhist developments I didn't know there were still hippies in the 80s and 90s I guess there was Earth hippies when I was in college there was a kind of Earth people that they were sort of like hippies except they had jobs like working on organic farms and so forth and the women wore Birkenstocks and had hair legs and that kind of

thing see but I don't know if that would

really count as a

hippie so yeah that wasn't even really a

question so I'm just gonna I'm just

going to move on to the next question

here so this is Cool Whip he's oh this

is like a continuation of of question

three this is he's getting tricky here

this is question 3B maybe or this is

maybe just commentary because I don't

see any question marks I feel before

making the big decision of renunciation

this may be the optimal four years in

Thailand as work I think is actually

harder route and plus can devote 100% to

dhama community yeah well living in

Thailand isn't

bad my brother does that when he's not working he's just got a little piece of land that his exgirlfriend owns and she's still friendly towards him so she hasn't just thrown him out or anything and you know he just lives this kind of Spartan easygoing existence in Thailand and that might be preferable to getting the degree it depends on what kind of institution is offering the degree in Buddhist studies because I mean there's good degrees in Buddhist studies and bad degrees in Buddhist studies presumably since it's in Thailand at least you'll be spared a lot of the queer Buddhism stuff you know where you've got like

Jewish lesbians writing learned articles

on

Buddhism um so let's see

so it could be even preferable that you

just you know live a quiet cheap life in

Thailand avoiding the girls and avoiding

the party scene you know staying away

from pukat in the the the the beaches

with naked European women running around

and just kind of look around for good

monasteries spend your time instead of

attending school and getting this

intellectual head filling of ideas which

I mean for some people it may work I'm

not entirely trying to talk anybody out

of it if it's like a good education

rather than you know like the education

you get in Burma which might be very

learned but again it's people who don't

practice dhama teaching dhama people who

don't practice vinia teaching vinia that

kind of

thing

so yeah you if you just lived a a

peaceful quiet life maybe teaching

English as a second language or

something and uh just spent a lot of

time researching and looking for good

monasteries

although some of the best monasteries in

Thailand are famous so you might just

pick one of the famous good ones or you

could try a different route and find

someplace that isn't famous yet that has some wise Aon that you really resonate with and then try and uh get yourself set up there or of course you could also be like a Paca or just a monastery attendant if you already find the good place you know you sort of set yourself up for becoming a monk through just being a monastery attendant like dressed in white and serving food to the monks and that kind of thing so next question from La infamia why black people feel attracted to DH in general um in my experience I never really met very many very many black people that were attracted to dhama in general I

met one or two black

monks I think both of them are

Temporaries I guess in in like South

Africa and like what is it Rwanda or

Uganda or something there's like a a

famous terab Buddhist Monastery

there in the west I think the main

reason why black people feel attracted

to dhama is simply because the white

people who are the majority in Western

like the we Western

weas are desperate there's they're

leftists they believe in Dei and all

that so they are just desperate to

recruit as many like people of color as

possible and even a black person who's

practically a beginner in dhama can get a position as a member of the board of directors or as a teacher or somewhat or or some such just because they fit the diversity quota and they just like affirmative action or something so that's one phenomenon in the west is they just Skyrocket to the top because there's so few of them um but with regard to people who just genuinely are attracted to terraa just on its own merits I mean it can appeal to anybody I mean there's going to be people in any ethnicity that can appreciate dama so I assume there are people black people too who just can see read a poly text and and it really

resonates with them and they think oh

that makes more sense than certain other

religious systems I've been exposed to

so why

not

so let's see

here I'll just uh scroll down here where

it's

CK Alquist says that's a good question

question

mark let's see I know a couple of black

Med mediators serious practitioners and

they can't get any of their black

friends to sit a course or take any

interest yeah

well a lot of people like

that so okay cool whip is mentioning

something to tasas is Emperor Palpatine

is consciousness a bad translation for

wiana no I think it's wiana is a good

translation um or Consciousness is

probably about the best translation for

wiyana although in Mahayana Buddhism in

Sanskrit it's

Viana and or vigana and um it means

something else it means something much

more perceptual and cerebral but yeah I

think Consciousness is about the best

translation for the pow

wiana so

see see Cho's

gy see I have questions about how terava

Buddhism look on conceptual and logical

look of

mind

um see questions about how tervada

Buddhist look on conceptual and logical

look of Mind well Buddhism on the one

hand has probably a

more um psychological approach to mind

than just about any other spiritual

system maybe some other systems Indian

systems especially like yoga might have

a similar view

but um so on the one hand Buddhism has a

very empirical objective kind of

approach to mind with regard to the Abid

dama philosophy it's like Aristotelian

this complicated philosophy trying to

explain everything with more or less

success but on the other hand early

Buddhism really just advised no kind of

intellectual understanding of Sara in

general because it's not going to get

you enlightened no amount of

intellectual understanding is sufficient

for

enlightenment

so that's probably the most profound

understanding of of mind is

realizing that just perception

perception and mental

efforts is are just not going to help

you to understand Enlightenment to

eradicate

delusion that delusion is itself

perceptual

and it's not just having wrong

perceptions it's just believing that

your perceptions are real whatever those

perceptions

are so let's see here question from Al

Al Y how is someone without a self

capable of voluntary action reflexive

power control of choice yeah I think

this is included on the list too

reflexive power of control or Choice

according to Nana Vera and that includes

practicing

dhama okay so H how is someone without a

self capable of voluntary

action all right

so first of

all voluntary action does not

necessarily um imply Free Will Free Will

is is ruled out in in ter in ter

Buddhism in the sutas for example in the

anat L Su which is considered to be the

Buddhist second formal discourse second

formal discourse after he became

enlightened he says that with regard to

any of the five condas you can't say let

it be this way let it not be that way

and have it reliably happen and one of

those condas is Sanara which includes

will it's mainly will or volition so we

don't have full control even over our

own volitions although strict

determinism also was ruled out so you

have this ambiguous par oxic kind of situation in Buddhism where seems like the your only two options of Free Will and determinism are ruled out I mean the only other option would be just random chance and I mean it's obviously that's not the case

also so how can a person without a self how are they capable of voluntary action um because of reasons and it seems like this question is on the list of questions that that I still haven't even started on and it's more complete because it's not like this little snippet in a chat so I think I should just come back to that

one so I can see the full question and

and just kind of deal with it that way

so I'll Al's second question

here how do aans who have quashed all

self viw make decisions for example even

something as small as choosing whether

you want mayonnaise on your sandwich or

not requires assessing one's preferences

yeah this is also on the list I'll get

back to that

one let's

see oh oh somebody added more and then

all of a sudden the the

scroll got got out of kilter

here okay Al which I don't see how can

be

wholesome okay yeah so this is all he's

still asking in several installments the same question that I've already got written down down so yeah he says all one question so it's just easier for me to deal with it in large print and absorb it all at once and then answer the question that way so um probably let's hope in a half hour or so I'll be able to get to the list of questions that's that's already composed from people asking elsewhere and uh address it there so Emperor Palpatine says have you noticed the commentaries from the Mahayana sasada seem to have a much better understanding of dhama for example vasubandhu's commentary seems

much closer to the sutas than Buddha Goa

yeah I have read that I haven't really

read any kind of commentarial liter

literature from Mahayana or sarvastivada

other than maybe just

excerpts passages from it but I have I

have read that SAS Vaden commentarial

tradition actually comes closer to the

spirit of the sutas than Buddha gh's

attempts

so yeah there is some truth to that or

at least so I have

read um but then again there's there's

always going to be certain points like

the sasada Buddhists understood certain

points better than The Tradin and vice

versa so there's always going to be um

pros and cons or pluses and

minuses so rebellious monkey says you

have stated that you are not sure if

Enlightenment holds any meaning within

Samara

what conditions would need to be met for

enlightenment to hold meaning in ssara

well complete absence of delusion for

example complete absence of greed hate

and delusion or Loba DOA and

mooha and whether that is really

possible or not within a samsaric

context like you can look at someone

with a sort of a cynical point of view

and F fault what they're doing and and

consider it to be delusional you know

the Buddha say things in the sutas that are apparently are not true you know the Flat Earth floating on water for example um so I mean whether the Buddha really said it or not is questionable um and if he did say it you know he's just I mean it doesn't necessarily imply that even though at a surface level you appear to be delusional it doesn't mean that you really are delusional because it may be that you're just speaking the worldly language that your hearers will understand and be able accept and so you're sort of injecting Dharma teachings into this worldly point of view that is ultimately delusional or it could be that um it's just the

delusion is just nature taking its

course you know you just have this human

brain and it's by its very nature it's

going to be delusional because it's

going to believe in the perceptions

generated by itself as reality and so it

could be that Enlightenment is just

complete Detachment and

non-identification with this delusional

being this meat

puppet so the whole thing is is very

philosophical and uh ambiguous and so

forth let's

see yeah within a samsar context it's

everything is

imperfect you know it's like everything

is dooka within a samsaric contact so

you have to go beyond samsara but then

the body that's that's moving around and

making noise and saying things is still

essentially in s s so it's like that's

not the part of your mind that's

enlightened in a sense or at least some

people could argue that

way so let's see here Connor Dono Connor

let's just say Connor let's just be keep

things on a first name basis here isn't

infinite Consciousness which you claim

as nibana not just the sixth or seventh

J of infinite Consciousness how do Nana

and this J of Consciousness

differentiate well I did write um an

essay on this subject long ago back when

I was a monk in Burma that was back

before I even started um keeping a

Blog and the the formless Realms which

include the realm of infinite

Consciousness I think that's the second

of the the formless

Realms um but these four formless

Realms um one theory that I've got one

is they're first of all they're probably

anacron that the Buddha originally

didn't teach them they were added on

later and so it could be that you've got

various old teachings attempting to

explain Enlightenment which stopped

being Orthodox as Orthodoxy was

developed and so they had these old

texts talking about infinite formless Consciousness as Enlightenment or um nothingness as Enlightenment or neither perception nor non-perception as enlightenment

and when that stopped being Orthodox then you've got like scholar editor monks trying to figure out how to deal with these passages and so one Theory or hypothesis that I've got is that they just got turned into these formless Realms these no longer Orthodox attempts at explaining Enlightenment and so in that case it could be that the realm of infinite Consciousness is based on some old passages that were pre- terrain pre-

Orthodox describing Enlightenment as infinite Consciousness and then that became like heresy or unorthodox and so they said well that's just like a this formless realm which is a kind of annex to Fourth

J

so another way of differentiating them is that the the sixth or the the second formless realm is a perception of infinite Consciousness whereas real Enlightenment would not be a perception it would just be infinite Consciousness it's not just the idea or perception of infinite Consciousness it's infinite Consciousness so that would be another

way of of differentiating the two and so
I'm just going to move keep moving here
and um I think one disadvantage of doing
a live stream like this is that people
can ask way more than the usual limit of
three
questions CU some of these names keep
Emperor Palpatine again here I remember
you said arupa states were added later
so what do you make of the mention of
infinite nothingness mentioning Paran
waga State the brahmans talking to
Buddha were able to attain yeah that
that's in the essay too that's the first
of the um I think that's the first no
wait Infinite Space than infinite
nothingness

see infinite Consciousness wait a minute infinite infinite Consciousness isn't even a formless realm is it I think it's Infinite Space infinite no no okay yeah yeah it is you got Infinite Space infinite Consciousness nothingness and then the realm of noted perception or non-perception so yeah I mean infinite nothingness or just the the state of nothingness yeah that's that can be found in the paga as a way of of like a method of becoming Enlightenment like a a vehicle just it is not there is nothing just having that kind of attitude um in a way it's just like shutting down perception because

perception is samsara so you shut down
the perception or transcend it in some
way and then you can get Beyond samsara
by getting Beyond any kind of idea so
you can just kind of as a tool like a
mental tool that you can sort of grasp
intellectually just call it nothingness
but really it's just off the
scale and I'm not sure if I answered
that question I'm not sure how many
Emperor Palpatine has asked
already
so I think I'm just going to move on
next question is from Don Connor almost
called him Donner when should you
definitely become a monk if you Glimpse
the deathless of or nibana should one

immediately go to ordain well it depends on the individual person and their circumstances in life I mean when you should definitely become a monk is when you're definitely called to become a monk you know you've got the you've got the vocation you've got the calling and you just feel like that's the thing for you to do and it may be that you should do that instead of going to college when you're young um maybe even instead of finishing your high school diploma if you're young but I mean if you're old then I mean whenever I mean any time to become a monk is I mean from the Orthodox point

of view is better than um not becoming a monk at all unless you've got some kind of um you know you you're in debt you got to pay your debts off before you can become a monk you know you've got obligations to serve the government you know like you're you're in the military or something you're going to have to be discharged before you can become a monk um you know you've got family obligations you may want to settle all that kind of stuff before you become a monk but I mean as as soon as possible would be the the Orthodox answer to that question so Emperor Palpatine when are you making more videos with aan Puna maybe later this

winter but um I'm really not um keen on

pursuing um people to

interview uh over the past several

months and so it may be that my woman

will will set up some kind of audience

with him or something like that um but I

I really don't know so Connor says if uh

oh somebody added to the to the scroll

so now I've gotta scroll back up

again okay Connor where is

Connor see

man okay here it is if one has sator and

Glimpse true nature is it not the

equivalent to stream entry stream entry

being you Glimpse the deathless or is

this wrong uh it's hard to say Satori is

a Zen concept so in Zen you pra you you experience sator or keno and that's sort of like your breakthrough you know it would be roughly equivalent to what a Terra Buddhist would consider stream entry so I would assume that a lot of people in Zen who who experience sator or Keno um if they were Terra vadens would consider it to be stream entry and vice
versa so I don't know if there's a onetoone correspondence they're exactly the same it's two different systems with two different points of view and attitudes and so forth so it may be that they're not exactly the same at least with regard to the theory explaining

them okay tasz says where is your

long-legged dog and didn't Thursday

turkey taste funny no we didn't we

didn't eat the dog it's just that where

is

it yeah the dog is is behind me in the

Cozy cave see she got a Christmas

present early on which is a cozy cave

and see if I can find if if this is even

yeah yeah she's right back there in that

that dog bed and whip it as a breed of

dog

see here I gotta readjust things whets

as a breed of dog have certain

characteristics one is they like being

under covers you know they'll they'll

Burrow under blankets and so forth they
really like that so this kind of dog bed
it's like a a cozy cave they really like
it and she just camps out she just ever
since she got that dog bed a couple days
ago she's just been living in that thing
and another thing about whippets which
is sort of like a small Greyhouse
is they they counter surf it's just well
known that whippets are counter Surfers
you can't leave anything that dogs like
to eat at the edge of the counter
because she's going to like get up on
her hind legs and like scour the
counters for anything she can get and
find it and and eat it or knock it to
the floor and mess it up or

whatever so now we did eat real

turkey let's

see Connor says is anap weasa or is it

samata it can be either one depending on

on how you how you do it for example um

if you're doing mindfulness of breathing

and you just concentrate just entirely

on con consciousness of breathing and if

your mind starts to wander away you just

immediately bring it back and just keep

noticing for example the touch of of air

at the nostrils that would be a kind of

samata but if you're doing weasa like sa

batana then whatever it is that is the

most obvious that's what you direct your

attention to and you note that then you

let it go and come back to the breath if there's nothing more obvious than the breath you come back to the breath that's just the primary object but so it depends like if if you're like keeping the mind focused on the breath and just whenever your mind wanders away you just bring it back um that would be more samata oriented whereas um if you're just watching whatever you whatever is arising and passing away and only if nothing is more obvious you go to the breath that would be more weasa or sa batana although there's a lot of overlap you know you just if you're if you're sitting there being mindful of your breath and your mind wanders away and

you just note wandering and bring it back then it's you're doing essentially both at the same time and I really don't think that the Buddha had this strict division of two different approaches to Enlightenment s and weasa that for example fourth Jan is considered to be in the in the stock description the Perfection and and purification of mindfulness so I really don't think that it's an either or kind of a thing that they're both just they're both approaches mindfulness and and samata or concentration are both approaches to Enlightenment with some being more what you do when you're cross-legged and your

eyes are closed and we pass on our mindfulness being something that you can do even when you're you're standing up and moving around which then keeps your momentum going so that when you sit down for for meditation again you've got this momentum going you don't have to just start cold from scratch every single time

so let's see Mr shinri says do you feel a mostly vegetarian diet is needed to practice Buddhism no it's not really necessary to practice Buddhism I mean it can be helpful for some people but according to the poly Tex the Buddha and his monks did eat meat partly because they were Beggars and Beggars can't be

choosers and they would just eat what
was put into their bowl although there
were certain restrictions with regard to
meat for example you weren't allowed to
eat meat that was killed for your sake
you shouldn't be the cause of the animal
dying but if you're just eating
leftovers which most monks were doing
you know you're eating leftovers from
yesterday's dinner that somebody else
ate then um you can accept meat into
your bowl and eat it
um according to tradition uh Davida who
is sort of like the Buddhist Judas es
scariot um tried to reform Buddhism
during the Buddha's own lifetime he was

insisting that the Buddha should be stricter and he insisted as one of his points he had a number of points um that he wanted to enact in the S one of the points was that all monks should be vegetarian and the Buddha said no we're not we're not going there if monks want to be vegetarian they can be vegetarian but he's not going to make it mandatory so it's not really necessary although there is probably some truth to like what yoga teaches where you've got some food is rajasic some food is more conducive to passion and so forth and that's generally meat and like spicy food whereas other food is more satvic more conducive to calmness and Clarity

which traditionally has been let's see fruits nuts grains and dairy products mostly and then then you've got tamasic foods which are even worse than rasic foods which would be like stale moldy kind of like preserved Foods I would guess that something like pickles might be tamasic um mushrooms I've been told are tamasic so there may be some kind of especially someone who is sensitive to the effects of the food they eat May um you know it may be to their advantage to be strictly vegetarian although there is nothing from an early Buddhist point of view there is nothing necessarily

unskillful or UNH wholesome about eating meat that that um became more of a thing later on after like most of Northern Buddhism converted to Buddhism or at least large parts of it converted to Buddhism then you had you know a himsa you know nonkilling non-harming that was becoming like more of a like an established cultural norm so that you know it was just harder and harder to find people who are willing to to be butchers and so forth but uh in the early days when most people weren't Buddhists and even the the Proto Hindus the you know people following vidic brahmanism they were still eating meat and so um since Buddhism was just kind

of like a renunciation of society you're

not even really supposed to be

participating in society you're on the

outskirts of society it's a meat eating

society and so they weren't really

trying to rebel against that or any such

thing

so let's see

see let's see

here okay Emperor Palpatine says sorry

the bitterness was for missing out on

life seems that I'll never be able to

know why sensuality is bad because I

never had a chance to enjoy it and see

yeah a lot of Burmese monks were

ordained as children are like that you

know they never had a woman they never drank they never took any kind of intoxicants they never even danced and you know they're ordained as children um in as novices in the monastery and just grew up in the monastery and so they really don't know what they're missing you know you can't really miss something if you never experienced it and so in some in some respects that makes it easier for them because you can't miss something that you never had an experience with but on the other hand it makes them less resistant to Temptation because like I said earlier some of the best monks are the ones who have wallowed in sensuality and finally

realized that just doesn't satisfy them deeply and so they moved on to something else whereas a lot of Burmese monks they come to America which is like a rich country they just I mean they have no resistance you know it's sort of like the early Native Americans had no resistance to alcoholism or tuberculosis or something some of these Burmese Village monks come to the west and you've got relatively Rich Burmese donors just offering them all this electronic stuff and offering them money and so forth and it can really destroy Burmese monks fairly quickly that way I've seen it happen many

times see

here yeah tras says if you know the

winia you can kill a chicken yeah we

need that CH

that let's see Liber Lam formerly known

as Liber Lam well what the hell he's

calling himself Liber Lam

now he seems somewhat

confused Stellar Supreme sometimes known

as Liber Lam says is it skillful to have

low psychological affect typically

modern Psychology Associates it was

depression to not find joy in common

worldly things like eating and being a

laborer and such so it depends on the

individual so affect for those of you

who are not like well vered in

psychological jargon it means sort of

like an emotional

state aect as as a noun means a kind of

like emotional state so it' be like way

Denai in poly uh typically modern

Psychology Associates it with depression

to not find joy in common world

it's it depends I mean depression is

more like a Contracting of spirit

whereas just not having a affect I mean

you can just have equinity calm Serenity

you could be like a Vulcan maybe you

could be on the spect maybe and it would

be somewhat diff different than being

depressed just being in a state of like

equinity is is not the same as

depression so you can have an expanded

mind without much affect which would be

good or you can have like a contracted

mind without much affect in which case

you might be depressed but then again

depression generally involves some

negative a effect you know you I mean

you can be depressed without really

noticing it in which case you might have

a contracted spirit with little affect

but once you start being miserable in

your depression then that's affect

too so it would be different from just

having little

affect and now I got to scroll back up

again here

okay so cool whip still working on

question three here

apparently question 3

C don't want to transgress the main

point to go to Thailand you need some

Visa I don't care Bachelor of Arts it's

the Visa option student work spouse

invest monk so option before monk ba may

be easier um yeah in Burma they've got

meditation Visas so you can just go to a

a monastery you know they'll sponsor you

and then you can you can get a

meditation Visa that's the kind of Visa

I had even when I was a monk was a

meditation Visa I don't know if they

have that in Thailand yeah I mean

marrying a taii woman probably is not

the best idea if you want to become a

monk um working yeah like I said maybe

English is a second language or

something um yeah well I mean just look

into the school and if it's a reputable

school that isn't a kind of monastic

snake pit then yeah may be the may be

the way to go I mean as as I've been

saying it depends a lot on the school

and You' got to be real careful because

some monastic type schools really are

just notoriously LAX and sloppy and

unconscientious with regard to D in

general

so let's

see

um just working down here see tras is is

so

okay let's play a very mature and

sophisticated game of where are you from

I'll start and he says Poland

okay so that's not a

question let's see Cool Whip after and

after three months three months to

decide whether to become a monk maybe

doesn't seem like enough time four years

would give me plenty of time you can be

ordained or not even ordained you can

stay at a monastery in Thailand I'm

pretty sure without being ordained I

mean you can be like the Paca the uh the

anagarika the white clad Monastery

attendant like aan cha traditionally

requir someone to be a white clad

Monastery attendant for like one year

before they can be ordained as a novice

and then they're a novice for like

another year before they can become a

fully ordained monk that applies to

westerners so it could be that

um you you could live like you could get

some kind of religious Visa without

actually being a fully ordained

monk

So Co whip is from Spain it says and now

I just got

more more uh comments here so that the

scroll was messed up again

okay let's see Emperor Palpatine if you

could go back in time and talk to your

younger self would you convince him to

renounce the monastic life to get with

your current wife when you were younger

man man well that's that's like a a

super

hypothetical let's see talk to your

younger self well I mean I had to go

through everything I went through in

order to be myself

now I mean colloquially speaking Cally

using the word self so I mean I don't

really have any regrets I'm not sure if

I had just dropped out of the monk Hood

many years before and gone off in search

of this this girl that I didn't really

know I mean there's no telling how it

would have worked out you know she might have just thought I was some kind of weird stalker or something and avoided me like the plague who knows it was just our Karma that it worked out this way this time and so I really shouldn't have any regrets or wish that things had been different but uh we're together now which is very nice um let's see Cool Whip question four apparently the Tibetans have totally dominated Spanish Buddhism I think the Spanish needs a guru an exotic virgin similar to a Virgin Mary JC they can't escape they okay that's not even a question okay let's see here judge Caligula

Bushman what can one say to pagans or
even Christians who argue that Europeans
or American whites shouldn't be Buddhist
because our ancestors weren't thanks
well I mean their ancestors who were the
first Europe or the first Christians I
mean their ancestors weren't
Christian so I mean you could if you go
back far enough you could apply that
very same argument to any religion
because the first people that convert to
that
religion um their ancestors didn't
follow that religion did
they with regard to Buddhism though I
mean it's it's more

Indo-European I guess than Christianity

is although Christianity has absorbed so

much

induran um

culture that I mean it's probably closer

to like late Roman paganism than it is

to Judaism at this point especially like

Roman Catholicism that uh absorbed lots

and lots of pagan elements just to make

it easier for people to to convert you

know was a smoother transition you know

just like repurposing pagan holidays

like the feast day of soul and victus as

a Catholic you know a Christian holiday

called

Christmas um you know it just made it

easier so a lot of the uh like Christian

Catholic mass and so forth um is repurposed like Pagan ceremonial stuff so I do think that Terra Buddhism is it's uh it comes closer to an Indo-European like a traditionally European point of view in in many respects anyway with regard to his General attitude than than like Christianity or or Islam or the attempts to revive European paganism which is a kind of LARPing it seems to me it's like making a replica I mean you can't really know exactly for sure especially the esoteric stuff that that wasn't recorded or it was recorded and then it was all the

books were burned when Christianity took over so um yeah trying to revive European paganism is I mean you're just creating a replica and kind of laring for most people whereas uh terraa Buddhism it's one of the most Arian so to speak one of the most Indo-European Traditions that is still an extent unbroken tradition some um some of the the schools of of Hinduism like mimamsa I think no is that right mimamsa I think comes closest to the just the primordial vdic brahmanism where they're still doing fire sacrifices to the god to the vidic gods and so forth but Buddhism works better than that people are much

more inclined to accept uh a kind of skeptical philosophical you know non-theistic approach to reality than just going back to worshiping ugy the god of fire and so forth so let's just scroll down here Don fade says how do I get on your Discord server well you're gonna have to find my email or I mean if you know somebody else who's on the server you can probably do it through them but if you want to contact me you'd have to find my email in my URL links and contact me through that but I can't really um just broadcast an open invite to everybody indiscriminately because

then we'll get lurkers and so forth

so Emperor Palpatine so he's he's

refraining from asking more questions

that's that is appreciated because I

still got the list it's not a very long

list because I think a lot of people are

just waiting to put questions in the

chat but uh there are there is a list

that I am going to have to get to so is

there a difference between an incel and

a monk yeah obviously a monk is ordained

furthermore a monk tends to be ordained

voluntarily so he's not involuntarily

celibate he is voluntarily celibate he

is a v cell although probably a lot of

incels do become monks and then they're

just sort of to to some degree it might

be called a cope but in my case I was voluntarily celibate and was ordained which made me a monk instead of an insult so let's see here looking for the next question here here we go H here I really do not know how to uh pronounce such names he says where you introduced to Asian black magic in Burma do you believe the effectiveness time monks seem to practice it there is some some black magic in Burma and I didn't experience it directly but I had a lot of Burmese people like warn me about it be careful about witches for example um when I moved into the cave at um WBO

Wildlife Refuge Monastery some of the villagers were warning me that I have to be careful that if from from the hillside like the front yard of my cave the front yard I could look across the Valley of the chindwin river and on the other side were two extinct volcanoes and one of the extinct volcanoes had some sort of alkal Lake like a crater lake at the top and it was used for they there was like a little Factory there extracting alkal from the water for the sake of making laundry detergent or something but there was this other smaller older extinct volcano and there were two witches

supposedly who lived on the the slopes of that volcano and they had already been messing with monks you know it's like one of them was infatuated with a monk who had lived in the same cave that I lived in and he he kind of rebuffed her he didn't want to have anything to do with her so she drove him insane with with witchcraft that kind of thing I so many stories you can hear in Burma about Sorcerers and magicians and witches and so forth there's a saying in burmes that um one out of every seven houses houses a witch so they definitely believe in witches um also like dark magicians like um I can't remember if I mentioned it

recently but there was a relatively famous seatt called tangon seatt who taught a system that was fairly similar to the mahasi method although he he emphasized a lot of standing meditation the walking meditation was a little faster he was he wasn't uh emphasizing the the rising and falling of the abdomen like mahasi but was more just standard anapana but anyways um there was a a monk back in the early 90s um who wrote a book with a title in burmes like Dharma Battlefield and he was calling out Tangi dong Seattle for being a necromancer and black m black magician and whether Tangi Don was a necromancer or not I don't know but I

have had monks explain to me how necromancer Works in Burma where you've got you put out raw meat and raw blood for the spirits it's been a belief in Asia since ancient times that Spirits feed on raw meat and raw blood so you just keep setting it out there so the spirits can feed on this raw meat and raw blood until they're jonesing on it and then you can say well you're going to have to do my bidding before you get any more of the raw meat and raw blood and then the spirits will start um you know in a way they'll be like drug ICS enslaved to their to their dealer you know they'll they'll be having to do

this that and the other in order to get their their fix of raw meat and raw blood and that's that's how necromancy tends to work in Burma and I've had people explain it to me but um whether it works or not I have no idea it could be just scy Village dogs coming at night and eating the raw meat and the raw blood but the monk who wrote that book denouncing um tangin on seatt turned out he became very much more famous internationally later on because that's the same ashin
weu who uh is like a leader if not the leader of the 969 movement which is opposed to uh you know Islam growing and spreading through

Burma

so let's see judge Kul La Bushman I had

a mystical experience when I was in bod

Gaia it was only a split second does

Buddhism have an explanation for this

experience thanks probably although

really you can't say

exactly um what the experience was I

mean it could have been a flash of

insight um or it could have

been let's see just a good just a sudden

um meditative moment or some

such but it's it's hard to say but yeah

i' I've experienced mystical

experiences um many

times and uh I mean Orthodox terraa

might not be able to explain it very clearly because they're pretty much Orthodox terat pretty much chained to the yid dama philosophy and the commentarial tradition so that um you know you have to find your explanations there rather than in the sutas themselves

so it it's hard to say exactly if you just had a mystical experience there's a good chance that it could be called a flash of insight like we but I mean I'd have to know more about it really to to make any kind of statement on it so I'm just going to move on to Robert's question frequently in meditation I end up in a state of sloth and torper after

watching the breath for a while rather than being more wakeful I become sleepy and eat tips well walking meditation is good for when you start getting sleepy I remember I think it was Jack cornfield when he was living in Thailand I think he was practicing under um aan sha at the time aan sha had to meditate on the edge of a like a a well and wells in Asia there there's not just this little metal tube it's a big wide like brick lined cylinder going down maybe six feet across with a big bucket and a pulley at the top and he was sitting on the edge of that meditating and he just could not fall asleep you know he was terrified of

just falling over backwards and falling

70 ft down this

well um but I mean there are things you

can do walking meditation is good

drinking coffee is something that I

started doing after about 10 years as a

monk

um make sure that you've got good

posture if if your back is straight you

know you're just straight up and down

then you're much less likely to get

sleepy than if you're kind of slumped

over you've got bad posture so that's

another way of doing it

but there are various ways there's at

least one sua in the poly TX just

describing all the things you can do

meditate on light for example just kind
of pull in your ears and and and just
there's there's all sorts of things you
can do um splash water on your face that
kind of
thing so I think I'm just going to move
on next question here let's
see keep scrolling down okay Alfred
Alfred says he has a question I don't
care if I [__] up the grammar I live in
Thailand and the monks I see are just
actors Canon arant
choose so that's K and Aran choose well
obviously um from an from the point of
view of an outward Observer they're
choosing stuff all the time um

internally you can't really say what's

going on in arh Han's mind because one

could

argue um that a fully enlightened being

is there's really nobody there that

they're just reflecting back the karma

of of their people who are looking at

them so I mean if if an arhant is alone

in the forest there's nobody

there so Canon arhant choose I mean from

an from an outward observer's point of

view they're obviously choosing all the

time but subjectively you can't really

say what an arant is doing even even

like a a clairvoyant mind reading daa

can't really know what the mind of an

arhant is

doing so let's see

here NPC number six do you think most

western Buddhists celebrate Christmas as

a cultural holiday yeah it's it's not

even really a Christian thing anymore

it's Santa Claus and elves really have

very little to do with Christianity I

mean Santa Claus I mean technically

literally he St Nicholas who was like

this fourth Century Anatolian

Saint who uh is like the patron saint of

pond Brokers but Santa Claus is such a

far cry from that Christmas trees are

not particularly Christian you know it's

just a a cultural thing and so yeah I

think the overwhelming majority of

Western Buddhists living in the west do

celebrate

Christmas

so let's see Emperor

Palpatine see when you answer the the

list questions please keep the chat open

it would be fun if we get to hear people

commenting here as well okay Al y says

what was the silence like in your cave

you talk about the rare events but I'm

curious about the quiet meditative

moments which I assume with the true

purpose of cave life um yeah that was

one of the purposes of cave life another

purpose of cave life just from a

practical point of view is that it's

like 15 or 20° cooler inside the cave

than it is outside in the blazing hot wastelands of central Burma so it could be 115 degrees um Fahrenheit outside but I lived in one cave where it was just a constant like 84 degrees all year round it was sort of like the well water it was so deep into the into the hill that it was sort of like the average temperature of summer and winter day and night was just a constant 84° so there is that um the silence in the cave it was I mean there's always some kind of sound going on like you can never get Beyond uh hearing distance of Village PA systems for example also when I first moved to the cave on the hill at

one bow um is right overlooking the chindwin river and so there were like s pans going up and down the river the first my first few weeks there it was just it was really bugging me it's like having a lawn mowers mowing lawns all the time you know it sounded kind of similar until finally after about two weeks it was just like this part of the brain that just filters out extraneous noise kicked in and then I didn't bother me hardly at all so the silence like in the cave you never have total silence I mean even if you know there's birds chirping outside and crickets at night and and uh also you just have like this feeling of

static in your ears sort of like a mild hum which is caused by who knows your blood pressure or something sometimes you can hear your own heartbeat you can hear yourself breathing you can hear yourself kind of rustling around changing positions in the cave and so forth so

um it's it was quieter than being outside but still it was it was fairly quiet quiet it depend on what part of Burma I was in what what which cave I was in I mean sometimes it's like crows outside I'd have to go out and Chase the crows away or rats gnawing in the the thatched roof in the the shelter outside

the cave I'd have to go and Chase the

rats away or catas sometimes I mean they

just ear splitting so loud some crickets

also can just be earsplitting

loud so

yeah I mean there is quiet but relative

quiet but you never find real peace and

quiet anywhere in Burma um because for

starters you have to be within walking

distance of a village where you can get

your alms food which means that you're

within U hearing distance of Monks

chanting over loudspeakers or cheesy pop

music being played over loudspeakers or

just announcements being made over

loudspeakers so

next question from Gary do you think

Thomas Merton was assassinated I don't think so I think it was like a a ceiling fan just fell on his head on a freak accident or maybe it wasn't a ceiling fan it was it was some kind of electric fan that fell on him hit his head and just electrocuted him so I really I mean he was in Thailand at the time too he was like in Bangkok Thailand um to attend some International religious conference and this electric fan just hit him in the head and electrocuted him instantaneously so it just seems like it was a freak accident I don't think Thomas Merton was high up high enough up

on any government lists to Warrant assassination so I'm just going to move on to the next question this is rebellious monkey do you and or Terra V reject compatibilism the philosophy that Free Will and determinism are not contradictory and play equal roles roles in action and decisionmaking um no I let's see let's see do I and or terado reject compatibilism yeah I think both of us would since Free Will and determinism I mean Free Will is just logically impossible for starters you know like Albert Einstein who was no idiot by the way Albert Einstein used to say he had

no idea what people were talking about when they talk about free will like a rationalist and Einstein was one he was kind of a spinos baruk Spinosa also was a rationalist and according to Spinosa there is a God but even God doesn't have free will because Free Will is just logically impossible and in Buddhism it doesn't really take the logical approach it just says that with regard to any of the five condas you Cann out say let it be this way let it not be that way and have it reliably happen which is one of the main arguments for no self in Buddhism you would have to have a self a real self in

order to have real Free Will and since

Buddhism doesn't teach a real self it

really can't teach real free will

either

although my my theory is I've got like

this hypothesis that when when you've

got

self-referential any any kind of self-

reference you know like the classic

example is this statement is false it's

a paradox it can't be true or false and

the reason why you're able to have that

Paradox is because it's

self-referential and so when humans

become self-conscious we become

self-referential that can cause some

kind of short circuit in logic that some

somehow allows some semblance of free

will to exist that's just this weird

hypothesis that that I got mainly from

Reading um the trickster in the

Paranormal by George P

Hansen

so I mean there's certainly a certain

there's certainly a kind of

determinism and there's also just sort

of a a wild card from

Consciousness that it's it defies any

kind of rational explanation so there

can be something Ain into free

will that prevents us from being just

strictly deterministic like the Buddha

also rejected U determinism he rejected

Free Will and

determinism which kind of reminds me

that um Mah not mahasi ramama

Mahari who may have been fully

enlightened even though he was a Hindu

he used to say that the only free choice

you really have is whether or not to be

mindful so

you can you can do what you like with

that but I don't think that it's really

rationally

comprehensible because it's

paradoxical so let's

see Cool Whip loves how I say whipits

yeah it's right because that's the

correct way of saying it okay next is uh

judge kiga Bushman see to explain

experience in short I was in trouble and during a rickshaw ride through the rice feels I felt Oneness and all fear and trouble disappeared a weird Unforgettable experience um it could be just like a random perception or it could be like genuine Insight or weas on um but uh yeah it's really hard for me to say without having experienced it myself so I'm just going to move on to the next question here and um yeah after after the next couple questions I'm really am going to have to uh move over to the list so this next question is from

java nandin what if what if I get

ordained as biku in Burma and after some

time like two to three years leave Burma

and go back to my country just live

alone in the forest I will work as fire

watcher guard and get paid well if

you're G to be a monk then you really

it's you're not allowed to handle money

also if you are ordained as a monk and

you remain as a monk then you have to

live in dependence upon a teacher or

preceptor for at least five

years so I mean if you're going to do as

you say you're going to do then really

you would be a like a LAX relatively

unconscientious monk who is not

following the rules correctly so you're

probably better off not doing that I mean what's the point of being an ordained mon if you're going to be still like working a job um you know I mean what what would be the point of it I mean the main difference between a monk and a lay person is the rules of monastic discipline it's the rules of monastic discipline that make a monk is if a monk disrobes it's also through an act or through some violation or following of rules of monastic discipline and so really it's it's the the rules of or what differentiates a monk from an unordained person and if you're going to

be a monk who just doesn't follow the rules then you're better off just not being one that's one of the reasons why I disrobed is just living in the west it was just so difficult to follow all the rules and I just made up my mind that if I wasn't going to be following the rules there's no point in me being ordained I mean that wasn't the only reason but that was one contributing reason so furthermore he's Jah nand says since I didn't do part of J I'm still a beu right yeah you'd be a beu you just wouldn't be a very good one I mean you'd be an unconscientious beu so see tasz is says on Saturday two weeks from now Catholic Church

commemorates St John of the Cross well

that's nice St John of the Cross is the

patron saint of Spanish poets and also

he is the mystical doctor of the Roman

Catholic church so anything that St John

of the Cross says with regard to

mysticism is official

Doctrine okay so let's see Al y question

three you once mentioned you were

attacked by ogres what exactly did you

mean by this oh yeah that's uh that's

actually

golly I'm I'm sort of um editing my

fourth book

now which uh is going to

contain um a number of personal

anecdotes from my existence as a monk

part of it in Burma some of it in

America a little bit in in Indonesia

also and it's going to include the essay

of the time I was attacked by

ogres um but I mean what it all boils

down to is I was living on a big Flat

Rock under a tree in Burma at the time

and I woke up

and it was taking forever to for for

Dawn to come that day I was I I got up

and I I didn't have a clock or a watch

so I just knew it was dark that's that's

what time it was it was nighttime and I

I meditated until my legs were sore

changed position meditated some more

until my legs were sore I couldn't do

walking meditation because it was dark

it was very very up and down territory

there lots of poisonous snakes so it was

I couldn't really meditate or I couldn't

really do walking meditation so I just

lay back down and tried to sleep a

little more and then finally I woke up

again and I propped myself up on my arm

on my hand like this kind of craning my

head to see if Dawn was appearing over

the hills and I started hearing this

sound

[Music]

like really loud coming from down the

valley it was sort of like somebody

strumming on a bass guitar over a PA

system or something and I was thinking that's weird I mean where's that coming from and then I started hearing this this it was like a a crowd of people all talking at the same time but that was coming from inside my head it was sort of like in the the song Welcome to the Machine by Pink Floyd where you've just got all these voices talking kind of in the background

and um so then I like wow that's that's weird and then I realized that I was completely paralyzed I couldn't move I was I was frozen in this position of like propped up on my on my hand craning my head to see if if Dawn was appearing over the horizon yet and so then I

started thinking well should I be scared
and then of course being scared wasn't
going to help anything so I figured well
if this is some kind of being like I was
warned about before before moving there
I'll get back to that in a minute but if
presumably they're I mean they're burn
supernatural beings you know if it's
supernatural beings doing this they're
Buddhists and so I just started like
repeating in my head namas
bwas budas and it just you know the
spell was broken poof I could move again
all the sounds were gone and everything
so the thing is that before coming to
that the place was the aoya or the

outskirts of the aoya in mol State I was warned by a monk with a degree in physics you got to be careful cuz there's ogres there there was there was also other beings there there was a a a being called an osas Sal there was at least one Naga or dragon that lived there um but you had to really be careful about the ogres or yaka in P in in Burmese they're called Balo and they they had some kind of Supernatural guns that that they would attack people with there was this famous story of this Hindu Swami who was meditating in the same Forest that I was meditating in and he was he knew about the ogres so he tried to protect him s

from the ogres by making like a Charmed Circle and that was the worst thing he could have done because apparently Burmese ogres are Territorial and so they attacked him with these Supernatural weapons that caused him to go into like a Fugue State he was just wandering around lost in the forest until he came out onto a highway what what eventually happened to him I don't know maybe he went back to India or something after he got his wits together enough to do that so I mean at the time you know I was I just assumed in all likelihood it was like a waking dream where um when you're dreaming your

body is paralyzed so you won't be acting

out your dream you won't be sleepwalking

and so forth um and so I just kind of

assumed that that's probably what

happened I wasn't all the way awake yet

I mean I was certainly awake enough that

my eyes were open you know I was I was

like stuck in this position looking to

see if there was um any sign of dawn but

um so I mean from a western point of

view I wasn't really attacked by ogres

but when I went down to the lower

Monastery and told one of the monks

there he just his eyes just got really

big and he just says don't be afraid

they're just testing you and then just a

few weeks later I traveled to some place

that was like 400 miles away in central Burma no longer in mon state in southern Burma I went to this Monastery up near the the town of mayo where there was an Australian monk there almost as soon as I walk in the door he's like what's this say here about you being attacked by ogres and then I went to visit um this recluse who formerly a monk who lived in this big hollow banion tree he was from Midlands
Texas and I went to visit him and it was the same thing it's like what's this I hear about you being attacked by ogres so that was that was essentially the ogre attack if you want a more

complete

any more uh complete account of it you

you'll probably have to purchase the

book or

something let's

see um tasz is says show us your ring up

close well let's see I'll have to switch

like this and see it's it's sort of like

a

twig it's it's sort of rustic like tree

bark or something it's very nice it

matches my my woman's wedding band

although hers is is much smaller and

more

dainty

so I'm going to go like this again

because usually I can't see

myself all

right let's see here night

tapes night tape says now that you are a

householder what does your practice

entail and my practice such as it is

there's a certain amount of

austerity like getting up having to go

to work you know sometimes uh a man's

austerity can just be like dealing with

female psychology you know living in a

relationship there's a certain amount of

austerity there also just habits of

General

mindfulness like sometimes if I'm

driving a car I might start like cussing

at some idiot on the highway in front of

me or some such but as a general rule I

do it mindfully just this decades long

habit of OB observing my own mental

States you know causes me to just sort

of observe what's going on in my own

head as as like weather or something and

then about the only

real like meditation practice I still do

as a lay person is I spontaneously M

I'll just start doing oh spontaneously

sometimes so

let's see

here surprised that the supernatural

beings are Buddhists well it's just the

way it works like in the west the

supernatural beings are Christian and

that's why Catholic priests can do

exorcisms and drive away demons and so forth through in the name of Jesus so to some degree I think it could be um like a placebo effect so okay so I made it all all the way down to the bottom of the list and so I'm just going to go to this uh the standard question and answer list that I've collected from elsewhere and the very first question which could have been the very first question of the whole Q&A is from maram made Mahayana and maram Mahayana says every now and then I still browse through your blog Politically Incorrect Dharma also known as The

Outsider and are there things that you no longer see in the same way today like the West needs more fascism see although I think that is somewhat true since we don't have real democracy anyway so um yeah I I used to write a lot of kind of incendiary blog posts on the blog that I've got going now it was much more incendiary than the previous blog that was much more directed towards Buddhism Buddhist philosophy and so forth so yeah my second blog there was a lot of just deliberate political incorrectness just saying true things that a lot of people would be afraid to say but I really didn't have a job to lose or

anything at the time I was a monk um and
I'm living in South Carolina now which
is very conservative so I probably
wouldn't get in trouble for any of it
even now but um yeah I did I did write
some kind of incendiary kind of Articles
and one was about how the West needs
more Fascism and
I mean I I made it clear at the
beginning of the essay or the blog post
I didn't really want Flatout fascism in
America but mainly the argument was
based on the idea that we're all in the
same boat and when you've got a whole
bunch of people leaning way to the left
or port in boat talk it causes the boat

to just tip so you need other people

leaning more to the right or

starboard to keep the boat from

capsizing so that was the main argument

that I was making there it was kind of

an incendiary title you know why the

West needs more fascism or some such but

um it was mainly just kind of you have

to have something going the opposite

direction from this you know Neo Marxist

crap that's threatening to just capsize

Western Civilization you need people

leaning the opposite direction in order

to kind of keep things on an even Keel

not that fascism is really hard right

there i' I wrote a few essays in that

blog just kind of discussing you know is

fascism really hard right what would

hard right be if it's not fascism that

kind of thing so some of my views are

slightly different um but not really

like radically

different so are there things that I no

longer see in the same way

today um not really I mean there could

be subtle changes everyone's attitude

changes subtly over time but there

hasn't been any

radical shift like when I got red pilled

in 2015 that like that was like a

political radical shift where I just

came to the conclusion that the left in

the west was just had was just going

completely insane

so that would be like the last major

change so there there could be some

older blog posts that I've written

before then where I was more of a a

lefty I I mean I was never like a

Flatout socialist or anything but you

know sort of a classical liberal and

classical liberals used to be considered

to be pretty much on the left but now

the left has left behind Classical

liberalism so that the classical

Liberals are now seen as Nazis

on on the

right so yeah I think that the only real

changes would be are the the main

changes in some of the stuff that I've

written would be before and after the

red pill experience of

2015 where you know I'd be more cynical

towards politics you know maybe more

pragmatic with regard to politics after

than before but most of what I've said I

still I still consider to be

true unless there's just something that

I'm just not thinking

of so I'll just move on to maram mahay's

next question which I do not fully

understand even though it is in English

and I am a speaker of English as a first

language he says unite the right of

dhama instead of getting involved in

politics in general and then in

parenthesis he says the right-wing in Europe and the US is closer to Christianity anyway so what should we rather do to not waste our time so I guess maram Mahayana is suggesting that I mean to just adopt right-wing politics in the west is almost the same as adopting traditional Christianity although that's not necessarily the case I mean just for example I mean I'm not a Christian and I mean I'm not super hard right I mean I've done some of those uh political compass tests and I I wind up pretty close to the middle actually it's just that people on the left have become so far left that someone in the middle is

considered to be a farri

Nazi so unite the right of dham instead

of getting involved in politics in

general yeah I mean if you want to just

um do religious traditionalism like

Buddhist traditionalism I mean that's

certainly an option in my case I do

consider to be the duty of an American

citizen to participate in the political

process at least through voting and in

order to vote you have to have some kind

of knowledge of politics current events

and so forth so you can make an informed

intelligent

decision so in my case and also politics

has become just so fascinating ever

since Trump got into politics you know it's just fascinating I mean it's going to be really interesting early 2025 when Trump is getting at least some of his cabinet picks uh approved and they just start overhauling the US government and just essentially causing just wreaking havoc on globalists in general and just corrupt Crooks who have got themselves well established in government so well established they can just cut cover their own tracks and avoid avoid trouble up until soon possibly so that's going to be really interesting to just see what happens during Trump's first month as number 47 but I mean if you really do just want

to practice traditional spirituality and not be interested in politics which is obviously the correct thing for a monk I mean monks are supposed to just opt out of society you're not supposed to be wallowing in politics I mean a lay a lay person a householder like I have become it's kind of a a like a a civic duty but as a renunciant it's your duty to just not give a [__] about politics not even talk about politics and just sit under a tree and meditate and purify your mind so that you can become enlightened and there's nothing wrong with that either and so I'm just going

to move on the next question this is

from C action sead zida and SE of action

sead zida says how do I cope with

getting old and my best days being

behind me it feels like whenever my

friends and I talk we almost always end

up reminiscing about life in our younger

days really feels like our story is over

like War veterans chatting about old war

stories or some Grandpa talking about

back in my day things just aren't as fun

anymore hanging out relationships sports

TV Etc it has all gotten shittier with

age and I would guess that COV action

cpad z9 isn't even 30 years old

yet I would assume he's in his 20s I

just get the impression that he's in his

20s and he's already talking about how his best days are behind him and one thing I've noticed about Co action CAD Zera is he does tend to adopt a very superial point of view with regard to certain things like with Ard to male female relationships he just adopts this superficial point of view which is what most people do adopt in the west I suppose including most women that he would be attempting to have relationships with some of them are just hardly anything past the surface and even the surface is all filtered through Instagram filters and all that

so I think it's it's a matter of attitude I mean I'm over 60 years old now I'm 61 years old and with regard to certain things my best days are behind me with regard to just having like energetic Vitality in general like my best meditation happened when I was about 40 so I mean spiritually it may be that I was reaching my Peak at about 40 years of age or maybe a little over 40 so it depends on I mean what with regard to what you're referring to to I mean it is true if i' meet some old buddy from high school or college we'd be reminiscing about just the the wild crazy drunkenness we indulged in back in high school high school and college but

still I mean I can't really say that my best days are behind me necessarily because you don't know what's going to happen in the future it may be totally unexpected even but I mean with regard to this like animal stuff then yeah I mean you reach your Peak when you're like I've read that a man reaches his sexual peak when he's like 17 years old but with regard to spirituality that's going to happen later and with regard to just life in general who knows what's going to happen in the future I mean in a way you're just kind of

damning yourself by if you really do

insist that your best days are behind

you that I mean you're just on the

downhill slide in in every

way I mean that's that's defeatism

that's that's

blackpilled and being blackpilled is is

not really a daric wise spiritual

approach to take so you should always be

open-minded I mean you should never be

sure even if it seems at the surface

that your best days are behind you you

don't know what's going to happen next

year you don't know what's going to

happen so I mean with regard to

different metrics things I mean you may

not reach your Peak until you're full 40

like in Orthodox terraa the decade of

wisdom is your

40s so I mean you haven't even reached

the decade of wisdom I assume seov

action CAD zida is not 40 yet so my

advice to se action CAD Z is stop being

so damn

superficial and I'm just going to move

on to his next question here there is a

famous saying that can only be tracked

to majaya number 28 where Sara claims

that the Buddha taught one who sees

dependent origin ation sees dhama one

who sees dhama sees dependent

origination however since this verse is

found nowhere else then do you think

this was added later as you usually say for sutas that are not said by the Buddha because this seems like a very important teaching and maybe it was from a lost suta hard to believe this seemingly very important line might not even be original to the Buddha I mean doesn't the Buddha say that whoever sees dependent origination sees me it see isn't it like in the nidana Su of the dean nikaya I mean I was going to actually check this and then I forgot so it could be like in the nidana suta of the of the dean nikaya where the Buddha is actually saying it with regard to himself and not just somebody else saying about

him um but see the question is since
this verse is found nowhere else then do
you think this was added later because
this seems like a very important
important teaching and maybe it was from
a lost suta um it's possible the Buddha
said that um but it's you can't really
know for
sure I mean how can you possibly know
for
sure so I mean you can make educated
guesses you can you can make a guess but
I mean there's no way to know with
absolute certainty whether or not the
Buddha said some particular
thing so

I think I mean dependent core Rising is considered to be Central to Buddhist philosophy it's considered to be essential that I mean you can't really know dhama unless you understand dependent Co rising and still almost nobody understands it even in ancient times people didn't understand it it's been interpreted many different ways and finally the Orthodox way of understanding dependent cor rising or picha samua is to crystallize it down into the 12 nidanas or 12 links which almost certainly did not originate with the Buddha they were like Proto 12 links uh theories that aren't called dependent cor Rising like in the kalaha weasa or

the central uh versus of the Saka pyas of the Dig Kaya that it's it's very similar to the 12 links you know it's analogous it's not called dependent coal Rising though and it's it sort of like a prototype of this 12 link Theory and even the 12 link theory is interpreted differently by different people for example in terraa it's traditionally considered to be uh the 12 links occur over three different at least three different lifetimes in the past the present life and in the future life whereas some others interpret it all as within one life some interpret it is all just completely simultaneous like

venerable Nana Vera did famously in the

20th

Century

so yeah I do think that dependent core

Rising was very important that the

Buddha did teach it but it was different

from the 12 links and it's like almost

nobody understood it in fact according

to tradition in the texts the Buddha

almost didn't teach Buddhism that he BEC

he almost became a paja Buddha just a

Hermit Buddha he was going to be fully

enlightened but he wasn't even going to

bother teaching dhma because he figured

nobody would understand dependent Co

rising

and finally according to tradition mahab

Brahma came down from heaven and begged
him to to teach dhama so he
did and uh I think he was uh pretty much
correct that almost nobody understands
dependent core Rising I think possibly
the one Buddhist philosopher who
understood dependent core Rising better
than any other was nagara who was not
even a terab Buddhist
but the mul ma jamaka karaka is one of
the best expositions on dependent core
Rising that I know of and it's it's not
Orthodox terana so I'm just going to
move on to covac CAD Z's third
question which is to the best of your
abilities please explain the Traya of

the Buddha and how these relate to the datag Garba if they do and this is all Mahayana Buddhism the trikaya are the are the three bodies of the Buddha uh the first is the nuraya which is just the physical body of the Buddha you know the Buddha the the body of sidarta Goa and this would correspond to like in Christianity you've got just Jesus The Carpenter's son the Flesh and Blood guy who walked around on this planet and sweat and had to eat and drink and go to the bathroom and all that so after the monaya you've got the samboa Kaya and it's my understanding I have read that the samboa Kaya in Buddhism was an innovation of the

yogachara school that before yogachara you had maamaa that only had two bodies or like earlier forms of Mahayana only had two bodies but it was an innovation of the yogachara school or so I have read that in that added the Sakaya which is sort of like the heavenly Buddha like in this Buddha realm that he's he's sort of like this Cosmic being he's sort of like a a powerful Cosmic deity which is uh a Mahayana Innovation with regard to the Buddha the Terra vadens already had started glorifying the Buddha and you know had started up a kind of devotional cult towards the Buddha but it was the Mahayana Buddhist

who turned him into a kind of cosmic deity and so the the Sakaya would correspond to like Jesus as the Christ's spirit enthroned in heaven and then finally the third body of the Buddha is the dharmakaya and that's just like the Buddha Essence the Buddha nature just the spirit of like Nirvana the essence of Nirvana that just pervades the entire universe so it would be like the spirit of God the Father pretty much just pervading the universe so how do these relate to the Daga Garba which is a different it's there's a whole sect of Mahayana Buddhist philosophy called the dagat Garba school or the the the womb of the

datara or the embryo of the datag with datag itself meaning the Buddha so it's like the the womb of Buddha which everybody has within them they've got like this embryonic Buddha existing within you know every sentient being has sort of like the latent potential at least like Buddha nature um of becoming fully enlightened and that would probably come closest to the dharmakaya which is just the the absolute which pervades the entire universe which then of course pervades us it would be sort of like the um Brahman in the upanishads where you're Atman or your self your soul is really just that aspect of God

that just happens to be you know within

you so the dag

Garba probably would come closest to the

dharmakaya in the three bodies of the

Buddha system of Mahayana

Buddhism and so I'm going to move on to

the next question this is from

files and files says I realized recently

that one thing which prevents me from

Right View is the idea of how if at all

someone without hisself is capable of

voluntary action oh he's got a different

name I can't remember what his name is

on

the on the the side chat but now he's

called philes so I'm just going to have

to start all over because I realized

that I this is the question that I was
postponing which then just jolted me
into this this sense of new awareness
that then derailed the the perceptual
train of thought so anyways philes or
whatever he's calling himself on the
chat says I realized recently that one
thing which prevents me from Right View
is the idea of how if at all someone
without a self is capable of voluntary
action which is reflexive power of
control or Choice according to nanov
Vera and that includes practicing DH I'm
pretty certain question mark I have
tried meditating on this but I just
can't can't wrap my head around it

especially our hanss who have quashed all self view how the heck do they make decisions then for example even someone even something as small as choosing whether you want mayonnaise on your sandwich or not requires accessing one's preferences which I don't see how they can be wholesome or if something is so small can be wholesome what about larger things I mean is an arant or someone with Right View capable of making art I mean art requires self viiew does it not and I know there were many artist monks but that doesn't make sense of it and on a more Cosmic level if there's no self then how is willfully practicing dhama even possible how does the no self viw

not lead to Absolute skepticism isn't
this a paradox and if it is a logical
Paradox in dhma practice I feel like
it's really a question of faith in which
case why not have faith in Yahweh as the
absolute I need to take a really long
nap until next Sunday or that's today
isn't it because I need my answer or I
might just spontaneously combust just
kidding I stopped doing that a while
back so he doesn't spontaneously combust
anymore which is good it's it's it's
really a nasty
habit so this is a long question which
is all considered to be one very
complicated question

so let's

see I realize one blog one thing which

prevents me from Right View is the idea

of how if at all someone without a self

is capable of voluntary action well none

of us really has a self we might have a

delusional self viw we might

delusionally believe that we have a self

But ultimately we don't and from the

Orthodox terrain point of view you've

got mind and mental states that are real

and and um with regard to making

unenlightened decisions it's mostly a

matter of habit like with regard to the

choice of whether to put mayonnaise on

your sandwich or not as a general rule

that's going to be largely based on you

know your past experience with mayonnaise do you like mayonnaise on your sandwiches it's it's going to be largely deterministic with regard to that and it reminds me that I was reflecting a lot on free will when I was a monk in Burma and it's like one time I needed a new sweat wiping rag my old sweat wiping rag was wearing out you know it was just getting you know threadbear and pretty much useless so I went into the storage room of my cave to get a new sweat wiping rag because I had a bunch of extra ones lying around that people had donated to me and I had the had it narrowed down to two there was a

yellow one and orange

one and I'm just kind of I really didn't

have any good reason to pick one over

the other if I had there was a good

reason that reason would be what decided

it you know if you could just see

clearly enough that one choice was

superior to the other choice on whatever

criteria that's what makes your decision

for you but in this case there was no

obvious reason to choose one or the

other and so I'm just kind of blank

almost and then finally this thought

arises I'll take the orange one

I didn't know that that thought was

going to arise it just arose and it

turned out later on that I changed my

mind and went with the yellow one but

it's like you don't know what you're

going to decide until you're deciding it

otherwise I mean if you already know

what you're going to decide then you've

already

decided so it's just like Karma arises

with regard to these things and you

don't really

notice the determinism of it it in most

cases because it's just you got this

one offer this one option that is just

in accordance with your character your

past experiences and all that is just

clearly the obvious choice it's only

when you get into just a totally

arbitrary choice you can't make up your mind whether you want to wear the blue shirt or the red shirt that is you don't even know what you're going to decide until the decision just arises in your mind and it's conscious mental States it's not necessarily UNH wholesome it's just Karma just the the momentum of your your stream of Consciousness is just driving you in a certain direction and the less conscious you are the less control you have over that the less conscious you are the less enlightened you are the more you're just going to be running on autopilot there's just going to be this habitual kneejerk reactions are going to be ruling most of

your life and that's the way most people are there's really not a whole lot of um like enlightened creativity going on with with regard to a fully enlightened being or the wiser you are the more intuitive and spontaneous it's going to be but still um that doesn't mean that there's necessarily Going to Be Free Will and trying to understand exactly how this works I've already implied that the Buddha in the text rules out both obvious possibilities that Free Will is out and also determinism is out there may be I mean there's obviously some determinism especially the less

enlightened you are the more foolish you

are the more semiconscious you are the

more you're just going to be ruled by

habit habit energy which is

karma when the more wise you get the

more off the scale you're going and the

less comprehensible it is

unfortunately and uh my wife is walking

around Outdoors where the motion

detectors keep

binging so I may actually have to stand

up and get her to stop if she doesn't

stop

soon

so it's I mean you can't really wrap

your head around it it's just something

that cannot be understood intellectually

reality itself cannot be understood intellectually which is something that I pound away at it's one of the predominant themes of my Q&A is that people want to understand reality intellectually and it just doesn't work that way it's not going to happen you can you can get like a model of empirical reality like science that is useful but it's not reality it's like perceived phenomena which are ultimately delusional so I'm not sure if I have helped files at all or just plunged him into utter despair with my answer but I'm just gonna have to move on to the

next one I have no no idea how long

we've been going at this because I'm not

even looking at the the editing software

because I have to see the the the chat

and so forth so hopefully I'm like

visible and

everything and I'm moving on to the next

question which is from

quor and

quor says is it accurate to say that the

Heavenly Realms are not suitable for

achieving enlightenment because they

lack the experience of the first Noble

Truth if there is indeed no suffering in

the formless Realms does this mean it's

impossible to experience boredom or

sadness there well I mean the first

Noble Truth of Buddhism is valid it's applicable no matter where you are in samsara the first Noble Truth of Buddhism is dukka to exist is to be dissatisfied to exist is to be unhappy to some degree

and that's that applies whether you're at the bottom pit of aichi Hell or whether you're in the most like exalted uh

ephemeral maybe ephemeral isn't the right word but like the realm of neither perception or non-perception just totally just as subtle as it gets still the first Noble Truth remains true so there's always going to be a certain

amount of restless dissatisfaction regardless of what heaven realm you're in and being in like the lower Heaven Realms you know with the the pleasure Gardens and the the Golden Palaces encrusted with jewels and the the voluptuous uh Celestial nymphs and all this then it it'd be sort of like being a rich person who just doesn't get sick and doesn't get old but still like the Buddha when he was a young man he wallowed in sensuality and he realized that it just wasn't going to it wasn't going to deeply satisfy him it just wasn't cap able of that and so you can have the same kind of experiences in heaven I suppose there can still be

boredom in heaven I think or just a

desire for something more than you've

got even though you've got everything

imaginable still you realize if you have

enough wisdom that it's just not

completely satisfying and then you

finally realize that nothing is

completely satisfying because that's

just the way samsara works there has to

be like this Restless dis satisfaction

to keep pushing you through Sam sorrow

moving on to the next thing

insatiably so I think I answered that so

I'm moving on to quora's next question

which is as

follows is it more accurate to say that

the earliest sutas describ janas as

mental States reached through deep Sade

or rather as states of subtle reality

experienced through daily life as a

result of years of sudden patana

meditation um well the earliest sutas

when they mention Janna it's just

meditation and then the four janas the

the system of four janas which is still

relatively old it's found in the

relatively early

texts um that is just originally in my

opinion it was just the four stages of

meditation so as a general rule in

Ancient India sitting meditation was

more of a samat thing and you were doing

more of a mindfulness thing the rest of

the time when you weren't like sitting

in deep meditation you're like up

walking around you're walking for alms

you're washing your bowl whatever it is

that would be more a case of sa s or

mindfulness and clear awareness clear

comprehension but I mean there is

overlap between sa batana and Janna you

know it's like like I already said

fourth jna is in the text called the

Perfection of

mindfulness so it's not two separate

paths as some people believe in Burma

it's called two different saas sometimes

a Burmese person will ask you what

sasana do you belong to the the samata

saasa or the weasa saana when really I

do not think that the Buddha had this

either or dichotomy that there's a lot

of overlap it's just like two different

emphases with generally

traditionally j or suata or just like

somat based meditation being what you

were doing when you were sitting cross I

good with your eyes closed and that you

would maintain this kind of M this

mindfulness

momentum by just practicing

sad when you know you're you're standing

up and you're you're walking around and

making noise

so getting back to the question here is

it more accurate to say that the

earliest sutas described janas as mental States reach through deep Sade or rather as states of subtle reality yeah it'd be the first one it would be mental States reach through deep samati that would be the traditional approach to Jonna in the early texts and um I think there probably still people asking questions yeah there's still people asking questions on the chat so I'll get back to the chat after I I get through some more of the the questions on the list and then I'll go back to the chat and read all the questions that remain there that I haven't answered yet and then that'll be it and then we'll we'll stop

and I'll turn off the machine somehow

and and move on to doing something else

so anyways the next question is from

Romeo and Romeo says every now and then

I come across an article online

cautioning people about the adverse

effects of meditation this is confusing

to me because I have found profound

benefits to my mental States and overall

well-being since I have been meditating

despite being relatively new at it I am

including a couple of such articles at

the end of this post for your reference

in one of them it refer it mentions

something called the Dhat trata

meditation scripture as a Buddhist

Source cautioning people about

meditation so question number one

are you familiar with the Dhat trata

meditation scripture if so what is your

impression of it no it's it's apparently

in Sanskrit so that would mean it's

probably a Mahayana Buddhist text and

I've I do not recall having read the

Dhat trata meditation scripture it's not

in it's not terraa so it really wasn't

within my purview if I just use the word

perview

correctly so yeah I'm not familiar with

it so I don't really have an impression

of it so I'm just going to move on to

question two did the Buddha ever mention

the possibility of meditation being

potentially harmful if so in which sutas

and I don't recall the exact sutas

except maybe it could be mentioned for

example in the alagad upas sua in that

if you're meditating on something

unskillful it can harm you and like the

alamasa just Compares being a monk with

handling a snake that if you are a monk

you have to be very careful how you go

about practicing dhama because if you if

you handle dhama wrong it can just reach

around and bite you which reminds me of

an old I think it's a Catholic proverb

uh saying a statement to the effect that

it's easier for a a monk to go to hell

than for a lay person to go to hell

simply because you've got uh like more

duties you know you've got a a higher responsib ability it's easier to fail in your duties as a monk than as a a lay as a lay person but I do think that the Buddha does sort of warn against um for example the AAA monks how I mean if you're meditating on wrong view if your meditation is Guided by wrong view it can lead you in a wrong direction which can be harmful to you I don't remember exactly which sutas say this but as a general rule if you're meditating correctly it's all good even if something bad happens to you still you're making good karma by doing it so did the Buddha ever mention the

possibility of meditation being

potentially harmful um there's also one

I it suddenly comes to mind that there

is another case in which there is a monk

named Sona

cikana who

he he was raised he was born and raised

this Rich pampered guy and according to

the text he actually had Downy hair on

the bottoms of his feet which indicates

that he never had to walk around very

much so he was able to grow this hair on

the bottoms of his feet which is pretty

is probably not good human anatomy and

physiology um to to believe that's

possible but still so anyways this

sonak cikana went to visit the Buddha

because he was ordained in in like south of the Ganges Valley in a relatively is like a a frontier of Buddhism so he went to the Buddha to to just pay his respects because the Buddha was still alive you he wasn't ordained by the Buddha but he was ordained by a disciple of the Buddha he wants to meet the Buddha so he goes there and he's he's doing walking meditation so strenuously that it looks like a cow has been slaughtered on the Walking meditation path his feet are all broken open his feet are all bloody and so the Buddha sees all this Blood on the Walking meditation path and he gives

sonak cikana this little parable about you know when you were a lay person and you played music could you play good music when your strings were too loose and then of course son says no and could you play good music when the strings were tooo tight and then says no and it says well D practice the same way if you try too hard that's like having the strings too tight you're not going to get good benefit you're not going to get good results and I mean if you have the strings too loose that's like your practice is too LAX so it's like a middle path in practice you don't want to try too hard so that something snaps and it is kind of interesting that

in this text the same suta which I think is also mentioned in in the rules of monastic discipline that the asks Sak Sona Kiana to recite some DH for him and he recites the ataka waga of the suata so that was one indication that the ATA waga was very old text because it's mentioned in other canonical texts by name so but the main the main way that meditation can be potentially harmful if you're trying too hard or if you're meditating like in a wrong method that based on some heretical wrong view that's going to lead you possibly to Hell by you know dwelling on it too

much so I'm just going to move on to Romeo's thirdd question which is have you ever felt any adverse effects of meditation or have you known people who have if so what exactly were the nature of these adverse effects for example dissociation psychosis depression Etc question mark well first with to other people anyone who's been to a lot of meditation

Retreats can know that somebody can just snap people can just snap and just start howling like dogs or um friend of mine was at pandama the forest the so-called Forest Monastery of pandama in Burma and there was some I think it was an a Malaysian monk a Chinese Malaysian mock

I think if I remember correctly who just started I mean he was like possessed by some kind of spirit he was just blaspheming just roaring with laughter and just just making a mockery of like the three refuges and all this and um seatt upand who was still alive at the time um decided that he was possessed by a yaka or an ogre um and so he had a he had had him sent to a psychologist or something

so I mean so some people who are not prepared for intensive meditation I mean it can just be too extreme it can be like being in a Chinese thought reform camp or something it's just just moving

in slow motion and and just getting

minimal sleep and just sitting in

meditation observing your own mind for

hours and hours every day it can cause

people to

snap and it's largely people who are

just plunging head first into intensive

practice without much momentum going

from practice before they enter the

retreat with regard to

myself

um I've had adverse effects of

meditation just like physical you know

just pain in the joints and so forth bed

sores from sitting too much with regard

to psychological adverse effects of

meditation the only thing I can really

think of I mean I've never just snapped from meditation doing intensive meditation but there is a kind of mindfulness where you're not like super deep mindfulness but it is you've got some mindfulness going that it kind of magnifies negative stuff you know it's you're not mindful enough to completely like um separate yourself from it to be completely objective and and like equanimous so it's it's like this negative stuff that you're being mindful of it's like you're looking at it through a magnifying glass which makes it bigger and clearer and still you don't have good enough mindfulness to

detach from it so that can it can be

very

unpleasant when you're when you're being

like sort of mindful so that you're

you're able to see this this negative

Duca stuff close up but you're not

mindful enough to just be completely

detached from it so it sort of magnifies

the

[__] so that's that's probably about the

worst ad adverse effects of meditation

that I've had

personally um and then of course like I

was said before that some people just

snap if they're plunged into an

intensive meditation environment that

they're just not used

to so and then and then Romeo includes two uh articles neither of which neither of which I looked at like too much mindfulness can worsen your mental health from verywellhealth.com and uh let's see meditation can be harmful and can even make mental health problems worse from the conversation.com um yeah I mean you can find adverse effects of anything you know I'm sure there's lots of um lots of articles on how exercise and if you do it wrong can really mess you up or eating Health Food you know can can just mess you up if if you go about it wrong so just because people can come up with these articles

on how meditation can can worsen your
health or something that I mean it
doesn't mean that it's it's a bad thing
that some people just aren't ready for
it it doesn't work for
them and probably the people who are
writing these are people who just don't
like meditation and so they're
emphasizing the the negative aspects of
it like you can do with anything
anything at all you can emphasize the
negative aspects of it you can find some
negative aspects that maybe are just
trivial and then just sort of make an
entire article about that and make it
seem like it's a much bigger deal than
it is but I mean there's always going to

be a certain amount of risk in life you know like joining the military you know just basic training you know it can have the same stressful effect of somebody just snapping anyone who's familiar with um Full Metal Jacket knows what happened with uh what was his name I don't remember his name but he he snaps in in basic training or whatever whatever it was
called so yeah I mean just because there's a risk just because there's some difficulty or some Hazard um doesn't mean that you shouldn't do it I mean just being a monk wandering around in tropical Asian forests obviously there's

all kinds of things that can happen you can get bitten by a snake you can get bitten by a scorpion you can get malaria you can get all kinds of other diseases like dissenter or hepatitis or whatever all kinds of things can happen and it's just you got to take the risk if you think that it's worth worth the risk so I'm just going to move on to the next question this is from ruie and ruie says have you had the experience of Awakening within sleep and as you are still asleep start identifying the storytelling of the mind going here is a story here is another story and so forth and so on as the storytelling mind unfolds like seemingly it always does

well this sounds like lucid dreaming and I've never really had a fully lucid dream I had a friend of mine the the Texan hermit who lived in the Big B Big Hollow banion Tree in Burma he was exper experimenting a lot with lucid dreaming he would tell me a lot about it he I I borrowed a book or two on the subject from him just to to read about lucid dreaming but I never really had a fully lucid dream I had borderline lucid dreams like as a monk there were a few times where I'd be dreaming about breaking a rule I'd be like eating in the afternoon or something and then I'd stop and think wow this this is against

the rules I shouldn't be eating dinner

I'm a monk and then I and then I'd have

enough loose

to to realize oh wait this is just a

dream I can keep eating dinner so I had

a few dreams like that where you know

that you're dreaming at least you have

like this little flash of insight in the

dream to know that you're just dreaming

so it's okay you know that what you're

doing does not have the same

consequences as it would if you were

awake and that reminds me one time I had

this dream that I was stealing car

stereos which is nothing that I'd ever

done before you even like as a a feral

teenager and it was like I started

panicking I realized that's a part of

jica offense I'm excommunicated from the

sa for doing that and then finally I

realized oh wait it's just a dream so

I'm not really

excommunicated so I hope I answered ru's

question there because I'm moving on to

tig's

question who sometimes goes by the Alias

of I shop at

Costco and T says have you ever had the

fireball cinnamon whiskey and if so what

is your opinion of it or on it and Tig

is very irreverent he's kind of a smart

aliy kind of a guy and so he'll ask me

these kind of questions have I ever had

the Fireball Cinnamon whiskey and no I

have not I've never had any kind of

flavored whiskey that I am aware of in

my

life um I do occasionally uh drink a

little bit of Wild Turkey Bourbon though

just not not enough to get slammed or

anything

but every once in a while it's it's it's

almost a kind of aesthetic practice

because

whiskey I mean I've never really

acquired a taste for drinking hard

liquor

straight so it it takes some doing in my

case I mean if if I wanted to spend 200

bucks a bottle on something nice you

know Johnny Walker Green Label or something maybe it would it would go down easier but um I just don't do that so I'm just going to move on next question question since TIG was asking kind of a a smart aliy kind of joke question anyway I think so the next question is from cify and uh yeah cfy's in the chat too so cify says would you accept an invitation to give teachings if one day circumstances come together well uh I I don't see why not although the thing is now I'm a lay person and I have to work for a living and as I mentioned tomorrow's my first day of work work at

my new job which will be a forklift

operator for a big trucking company so

I'll be loading and unloading trucks and

may never Bend sheet metal ever

again which is kind of sad I was getting

really good at bending sheet metal but

driving a forklift is fun and I'll be

making more money at this job than at

the last job anyway which is nice so

anyways would I accept an invitation to

give teachings sure um I mean if it

worked

but as again I've got I got to work for

a living and so you know I got bills to

pay I got a I got a family to

support so I mean just doing like I did

before you know just going to Indonesia

or some place you know getting invited to a a Dharma Hall in some other Town um you know it's it could work but um just the the everyday realities the Practical real ities of having a job and so forth May interfere with that when I first stopped being a monk and came to South Carolina I was very open-minded on becoming like a full-time Dharma teacher and I did have this idea which I still think is a good idea of like meditation hiking trips where just a small group of people hike out into a Wilderness Area find nice campsites just Camp there and you know you're meditating in your tent or whatever

during the day and in the evening you all go come and sit around a campfire and have a Dhat talk that kind of thing you know you wouldn't have to rent a Dharma hall or anything like that it'd be fairly cheap and um for some reason it just never caught on really and here in South Carolina I'm living in the Bible Belt I'm not sure that I've ever met another Buddhist living here in South Carolina during the years that I have been here at this point I'm sure that there are Buddhists I mean there's there's like a Sri Lankan Temple that's somewhere within a 20 mile drive of here I'm pretty sure I've just never gone to see

it there's a Vietnamese Buddhist

Monastery this supposedly very pretty

probably Mahayana Buddhism of some sort

um but I'm just just sort of innocent of

South Carolina

Buddhism

so after that long rambling answer I'm

just going to move on to the next

question

and this is from xenoid and xenoid says

what are the etymological differences

between Buddha datag arahant bodhisattva

and

bodhisatta okay well let's start with

Buddha the etymology of Buddha Buddha is

like a past participle of a verb like

bodit boded means to wake up or that's literally it means to wake up so the Buddha literally is awakened so I mean that's that's fairly straightforward Buddha literally is the awakened one the tagata is somewhat controversial I don't think people are entirely in agreement even within Orthodox teravan tradition what the exact atmology of the word Daga is and that's another name for the Buddha and my interpretation is it's a combination of two words data which means like this and AATA which is a past participle of aach which means to come so it's or or in this case to become so it is he who has become

like this he who has become such he who

has become thus and that using a word

like dat or also

tadi which is found in the Thea waga of

the suip the word t which also means

just like this and it's referred to an

enlightened being an enlightened being

has become

such he has become like this because he

has attained this state that you can't

put into words and so you just call it

such you just call it like

this and it reminds me of a book by uh

the philosopher bertran Russell who said

that in the English language there's

only two words that aren't

generalizations and that's this and that

so I think it might also include

something like thus or like dat like

that it's it's like you're trying to get

Beyond labels and words and Concepts and

you're just it's a way kind of a gimmick

of just trying to get directly at

reality like this and so the Buddha is

the one who has attained that who has

attained this suchness that is beyond

words in just immediacy immediate

reality so moving on to the next one is

the word arahant

which I mean it could

be derived from a verb which means to be

worthy to be worthy of like Aro is it

just means worthy and it's not

necessarily a good thing in all cases

like you can be worthy of punishment and

it would have that Aro at the end of the

word like dandaro worthy of punishment

or worthy of um of taking Penance or

something you use the same word araha

Aranda just means possessing araha

possessing

worthiness and it's it was like an

honorific that was probably used before

Buddhism like I think judges like it was

just kind of an honorific term for some

exalted person that they would be called

you know the worthy one and that sort of

got Borrowed by Buddhism as a word for

describing a fully enlightened being and

then with regard to bodh sat I've already discussed this I think in the previous Q&A Bodhi is Enlightenment or like awakenment you know it's Buddha and Bodhi have the same basic atmology so Bodhi is like Enlightenment and sat um it can have different meanings but I'm pretty sure that it is a past participle um of the verb SED which means to attach to be bound for and so abodh sat in Terra Buddhism was a being destined for or Bound for enlightenment which was a person who wasn't a Buddha yet but was destined to become a Buddha and so in the earlier text it's mainly referring to goab Buddha before he was

fully enlightened when he was just the

bodh SAT the buddhis SAT one destined

for for buddhahood and then I think the

Mahayana Buddhist probably mistranslated

sat into satva which means a being and

so the the Mahayana Sanskrit term bodh

satva means Enlightenment being and not

someone who is destined for or Bound for

buddhahood although that's still kind of

what it means they just mistranslated

the second word in my

opinion so having discussed the

eological

derivations of those words I move on to

Zenith void's next

question which is are there any burmes

or Thai authors that are comparable to dovi in their use of religious themes and philosophical depth in their fictional works and there may be but I am unaware of it I doubt that it would be in Burmese the burmes are not a particularly imaginative creative people and I think that kind of like that kind of fiction like doeski wrote is is like a western phenomenon I mean there may be in Japan or China or something something similar maybe the tale of Genji in Japan I mean it's some classic work of fiction maybe I've never read the tale of Genji though but doeski was just sort of a miraculous phenomenon he was sort

of like you know like U Michelangelo or
something just this tormented
creative
genius and uh yeah the Burmese they're
just not that like inspired with
creativity like most people who consider
the themselves artists in Burma they're
more like Artisans they're Craftsmen
they learn how to crank out a certain
kind of painting or a certain kind of
statue and they just they just start
turning them out and there's almost no
actual creativity or self-expression
involved at
all with regard to Thai literature I
know much less about Thai literature I

spent a total of just a few weeks in Thailand and uh most of my experiences are with burm Burmese Buddhism rather than Thai Buddhism and with Burmese literature rather than Thai literature but uh I would be surprised if Burma or Thailand created anyone comparable to dovi or Michelangelo and so I'm just going to move on to uh xenoid third question here do you generally prefer Western or Eastern literature well with regard to spiritual literature I prefer Eastern you know like Buddhist texts with regard to like secular Literature Like fiction then I would prefer the Western literature simply because from from what

I've been exposed to Western literature

is just richer more creative more

imaginative more

inspired than the like Eastern like

Asian fiction I mean you can still find

some about RA rabindran tagor in India

wrote well you know he was he wrote well

by Western

standards but with regard to Burmese

literature yeah it's so like

philosophical like spiritual literature

I prefer Eastern as a general rule but

with regard to just about any other kind

of literature I prefer Western and it's

partly just because I'm a Westerner I

think like a Westerner and so Western

writings tend to harmonize with my
character more than Eastern
writings so the next questions are from
Salon recluse who um reproduced his
questions into the chat and so they're
already answered like my take on the DAP
by F Max Miller my take on the Su by
fbow and let's
see and also my opinion of understanding
early Buddhism through po or Sanskrit
rather than English I've already
answered those and so I'm just moving on
to the next question which is from
skolin or skolin
and he says would you kindly discuss how
realistically death is portrayed in the
movie final destination and no I won't

kindly discuss it because I never saw

the movie I I don't know if I've ever

even heard of a movie called Final

Destination I really don't watch nearly

as many movies as I used to i' I've

watched very few movies over the

past gosh two years maybe

H I did watch the second Dune movie and

uh oh I watched Alita battle Angel again

like a week or two

ago but uh never watched Final

Destination so I'm just moving on to the

next question from scolin or scoline is

there a middle way for contemplating

death and then his characteristic bullet

point comment says I can't redecorate

the place with furniture made of Bones

like leather face

and watching autopsies upsets people

unless it's alien autopsies so a middle

way for contemplating death I mean you

don't have much choice in the west

anyway they don't have charnal fields in

the west like they they used to have in

India I mean they don't even have

charnal fields in Burma really you can

go to a a cemetery and see some bones

lying around and that's that's about

it so I

mean I I kind of kind of circumvented

that difficulty by going to see

autopsies when I was a junior monk until

they finally begged me to stop coming to

see

autopsies um so I mean you're going to

have to find some workaround for

contemplating death regardless

especially because there's no chnal

Fields anymore with just rotting

decomposing corpses lying around to to

admire or to

contemplate so I mean one thing you can

do it's something that I did at a

library in rangon once was I just

checked out a book on Forensic

medicine and you can get a book on

Forensic medicine which is a book on how

to do autopsies and you don't have to

share that book with other people you

can hide it under your pillow if you

want

to or I mean you can just contemplate

death you can do that too you can use

your own imagination and go where that

leads

you um I mean you can find literature on

the subject that would be helpful you

can read what what is said on the

subject in Buddhist texts for example

I'm sure the entire books have been

written on this like with regard to the

32 parts of the body somebody donated a

book to me a long time ago that had

photographs of all the 32 parts of the

body including [__] it was just like

this photograph of a

turd so I mean you can do all kinds of things like that that uh do not require you to actually find a decomposing corpse to contemplate so I'm just going to move on to scad's next question which is a very difficult question and that is if Mara was right in front of you and you needed to kill him with a particularly irreverent joke what would you say and I'm kind of caught flat footed on this I mean the first impulse that came to me when I was asked this question was to tell him a riddle but Mara being a deity who has Clairvoyance like the Divine eye and can

read minds he'd know the answer to the riddle so he'd be able to to wreck my riddle easily and make it not funny so what other kind of joke would you make about

Mara it's like I mean it might be just something irreverent like nice shoes you're wearing today or you know how's the daughters something like that you know it' just be some sort of you know flippant kind of comment that I'd make to him um but I mean you don't really want to defy like the Buddhist Satan to his face because he he might get at you somehow or another I mean you you like offend his his you demean his dignity by laughing at him or some such

I mean he can get back at you so yeah

I'm not sure I I I suppose I could have

racked my brain for some kind of

irreverent Mara joke but I mean I just

have to I just have to wing it if if

Mara ever comes to visit me we we meet

face to face then I'm just going to have

to rely on spontaneous wit I guess and

I'm sorry to

disappoint but I really just cannot

think of an appropriate joke to tell

Mara that would somehow kill him with

the funniness of the joke other than

like maybe a riddle but he would know

the answer to it and so it would it

would it would fall flat

essentially I'm not sure I I would uh

want to tell a joke tomorrow tell you

the

truth so the very last question on the

list before I go back and see if there

are any uh additional questions in the

chat is from budo poo and he says are

the four noble truths and the eight-fold

path found in the old oldest

sutas and it all depends on what you

consider to be the oldest sutas for

example what is considered to be the

very first suta after the Buddha's

Enlightenment is the damaka puas sua in

which he discusses the four noble truths

and the Eightfold Path so according to

tradition the Buddha's very first

discourse after his

Enlightenment discussed the four noble

truths in the eight-fold path although

it could be an anachronism and maybe

that really wasn't exactly his first

discourse it may be that the Buddha's

first discourse was with regard to the

middle

path I mean that's that's also one of

the main things that the Buddha was

talking about so it could be I mean in

the in the

damak so it could be that the first

discourse was really about the Buddha's

conception of the middle way between

extremes and then other things got added

like the The buddhistic Scholar KR Norman points out that the damaka puan asuta does contain certain anachronisms certain assumptions that you would already be familiar with certain ideas in Buddhist philosophy based on what is found in the text itself that the text itself of the what is considered to be the Buddhist first discourse after his Enlightenment is you I mean it is assuming that the hearer is already familiar with Buddhist philosophy to some degree so um I am somewhat skeptical that the first sermon of the Buddha after his Enlightenment would be exactly verbatim as is found in the

first sermon or what is considered to be the first sermon but if you look back to like obviously fairly very ancient archaic Buddhist text like the ataka waga there's no mention of the Four Noble Truths or the noble eight-fold path and CG

P GC P GC P says in his book very important excellent book studies in the origins of

Buddhism that um they're probably was four noble truths taught by the Buddha but the fourth Noble Truth which is the Noble eight-fold Path May originally not have been eight-fold that the Eightfold of the eight-fold path might be similar

to the 12 12 fold of the 12 nidana

theory of dependent col Rising that it

was something that was developed later

and there are certain prototypes like

you can find a tenfold a ten-fold path

in the sutas

also so there was a certain amount

of like settling on this specific path

the eight-fold of it and so forth so it

may be that the four noble truths were

origin that the Buddha was talking about

it from towards the beginning you know

from the from the very beginning

possibly but the eight-fold path may not

have originally been eight-fold it may

have originally just been there is a

path so that was the very last question

there so I can just uh get rid of

that and let's see what happens let's

see if we got any more questions

here

see uh got to keep keep scrolling

upwards let's

see keep scrolling up we got more

questions

here see got keep keep scrolling up

until I get oh okay show us your ring I

already did that see there it

is there's a time lapse on the video

here so

that yeah okay let's see maybe I can do

this please excuse me I'm experimenting

okay now I can see what I really look

like

okay let's see now I gotta scroll down

okay Dragon asks are you David that went

to Fort Lauderdale as copia last 30

years ago no I've never been to Fort

Lauderdale I was a A copia or a monaster

attendant a little well considerably

more than 30 years ago now

like

1990 like early spring of

1990 I was a white clad Monastery

attendant in California but uh never

went to Fort Lauderdale

so let's see Emperor Palpatine coo

sounds super depressing his question

made me sigh yeah send meta to the co of

action cpad zida tasz is says I'm still

young and random

let's

see so let's see where's we need a

question we need question marks that's

what we need

here okay Chapo's gy or Chapo C he p o

says see how does an anagami transcend

intellectual constructs to move from a

conceptual understanding to a direct

experiential realization of dhama thank

you for your guidance well anyone

familiar with my understanding of

Buddhist philosophy knows that I am

somewhat skeptical of the four stages of

sainthood for example in some very early

text like the first several sutas of the

idaka an anagami is considered to be

fully

enlightened so I mean it does make sense

that an anagami or a non returner would

be someone who is fully enlightened and

not someone who is just going to be

reborn one more

time so how does anagami transcend

intellectual constructs to move from a

conceptual understanding to a direct

experiential realization of dhama well

you do that partly through mindfulness

through Restraint of the sense doors

which means um even your own thoughts

you don't follow I mean you just note

them and let them go note them and let

them go even your own thoughts so that

you don't even identify with your thoughts a thought arises it's just a thought arising You observe it like an ich theologist observes a dead fish it fades away that's not you it's just nature taking its course and when you do that like as a practice fulltime when you're not even identifying with your own thoughts that when thoughts arise you just note note it as a thought and let it go you know just observe it Let It Go observe it Let It Go that uh eventually you just stop identifying with your thoughts and then when you do some relatively deep meditation and just stop thinking all together you realize

that you're still there in a sense that

there is still Consciousness going on

you're still wide awake in fact you may

be even more Wide Awake than you were

when you were

thinking so it's a gradual development

of a Detachment from thought and a

stealing of thought and then when you

have detached from your thoughts and

have stilled your thoughts you're you

actually have more insight into reality

than before because you're just directly

experiencing it instead of just thinking

about

it so I think I'm going to move on to

another question

here let's

see tasz is says Hey NPC number six stop

walking outside and making her husband

hot and

beverage

see okay let's

see I'm just I'm just scrolling okay

some papaa has a question which is in

Terra is there a precept recitation for

Lay people well if a terot and lay

person if they take five precepts they

have to take the five precepts you know

listing them generally in ply in

Burma so I mean you wouldn't just be

sitting alone reciting and then as a

general rule if you're taking the five

precepts in a ceremony the monk will say

yaham mudam D what they taught which

means as I say so you should say or just

repeat after me and then he'll recite

the five precepts or the eight precepts

in poly and then the lay person will

repeat it although they really don't

need um Burmese villagers as a general

rule have it all memorized anyway they

don't really need the monk to say it

first it's just part of the tradition

that the monk says it

first so yeah that would be the main

precept recitation for Lay people in

terraa is when you are taking the five

precepts or the eight precepts or

however many precepts you are taking you

list them off generally in poly which

can be considered

recitation okay so let's see

here see Emperor

Palpatine I don't see any question

marks

okay see a bit of cinnamon and coffee is

good uh my woman likes cinnamon her

coffee and I just I prefer coffee that

tastes like

coffee let's

see aato or Elgato yeah the cat says is

this a

Q&A yes that was an easy one I like

questions that are easy to answer like

that

so let's see Elgato ask another question

which has been

retracted so so let's

see

gosh see Emperor Palpatine wait if NPC

is Poo's wife does that mean she's on a

computer in another room monitoring his

live stream when he's in the Next Room

strange Dynamic going on there yeah yeah

she's actually in the bedroom is

probably watching this video at least

some of the

time and I guess I guess that might be

it oh wait

one last question here unless somebody

else throws in throws in another one is

from avenity which romantic comedies do

you

like are there any are 3 any which

romantic comedies do I like gosh a

romantic

comedy that's that's kind of like a

chick-flick that's I mean that's kind of

what women like romantic comedies with

like human interaction and feelings and

stuff

see romantic comedies I'm sure there I'm

just I gotta like check into like the

the storage compartment of my memory

long-term memory because when was the

last time I saw a romantic comedy I mean

the the fisher king with Robin Williams

that might be considered a comedy in at

least to the extent that it has a happy

ending um

gosh romantic comedies I mean if you ask

me about like movies with space aliens

and explosions I could like my favorite

of those I could come up with a long

list probably but romantic

comedies gosh yeah the only one that

even comes to mind is the fisher king

which might not even qualify as a as a

comedy because it's pretty gruesome in

Parts

gosh romantic

comedies romcoms if you

will yeah well I can't think of any

other than maybe the

Fisher seriously if you want to ask me

about

movies space alens and explosions are

where they're at telling

you so I guess we're done then my golly

I have no idea how long oh it's been

more than three hours three hours really

really flies doesn't it

so oh tras is is give us some movies

with explosions well Elita battle Angel

is is good I mean it's it's kind of even

a I don't know if You' call it a comedy

since her her boyfriend gets killed

before the end of the movie so yeah

Elite of battle Angel is good the Dune

movies are

good um see just about any science

fiction movie with Tom Cruz in it is

good like uh what's the one Edge of Tomorrow I mean it's it's like a feminist propaganda movie almost any kind of action movie nowadays is feminist propaganda where you've got this beautiful young woman who's like the toughest fiercest bravest person in the whole movie who can just beat up entire rooms full of of like hardened criminals and and like space aliens and stuff but it's it's a good movie let's see oh yeah NPC number six says the little hours was pretty crazy about Catholic nuns practicing witchcraft although whether that's a romantic comedy or not I don't know cuz they're like going to like do human sacrifices

on men there it wasn't really like they

were being romantic with them or I guess

maybe one of the nuns did kind of fall

for the guy and helped rescue him or

something

gosh let's

see how do how do you get things done

when you can't focus because of anxiety

or

ADHD

well see

get things done well I mean I can manage

to get things done regardless of certain

things like anxiety or ADHD I mean if it

really has to get done then you just

have to prioritize and even if you get

distracted you just keep coming back to it again and again I mean that's I mean that's just the practical way of doing it if you can't stop yourself from feeling the anxiety or the or having the ADHD then I mean you just have to just keep sort of like if you're meditating your mind wanders away you just have to keep bring bring it back again and again just bringing it back to the task that needs to be done until finally you get it done otherwise you can just uh practice mindfulness with regard to anxiety and ADHD long term and gradually over time you will detach from them and you won't identify with them anymore so any more live q&as in the future

probably probably although one of the disadvantages is that it's the print is very small on the side chat so that I'm kind of going like like this all the time trying to read this these tiny print whereas if I do a pre-recorded one with a long with a list that is already that is like assembled compiled from various sources I can increase the font up to like 42 point where it's easy to see I don't have to squint let's see okay well I guess that's it then and we've been going for quite a while so it's a good time to stop now I guess and so so um I'll probably go back to

pre-recorded ones next week and so if you have any questions about anything you think I can answer include it in the comments not the side chat um because the side chat I guess is going to get closed when I close this but comments below if you have access to the Discord server you can ask there if you have access to subscrib Star you can ask me there and anything you think that I can answer especially about early Buddhism meditation terraa orthod terraa that kind of thing then feel free to ask and uh be happy

hello and welcome to episode

122 of question and answer I am your

host as usual poob

basa and we've got uh much fewer

questions than usual this time so this

won't be a three-hour long one probably

unless I just really start digressing

wildly and I cannot promise that that

won't happen

but it it looks like maybe I have

finally answered most of the questions

of people that that watch these videos

they've just run out of questions or it

could be that many of my viewers are now

hibernating because of the wintry

weather or it could be that I just chase

people away from this Q&A series by my feeble attempts at doing a live stream last weekend you know they just sit there for the first 10 minutes and I'm still haven't quite figured out what's going on yet so they go well I'm not going to do that anymore but it turns out that YouTube did kindly offer the option of like editing the video after I did the live stream so I was just going to cut off the first 10 minutes where I'm like trying to figure out whether it's working or not and um then I I I did that and then it turns out that you know all the views and the the comments and everything don't just you know they stay

with the unedited version then you've
got two versions so then I just deleted
it so I'm going to commence to answering
questions here after I open my
beverage so we open the beverage and
then for the sake of showing what a
sophisticated person I am I insert the
paper umbrella like thus and I take it
back out again cuz if just for
show take a sip of said beverage and I
will commence to answering
questions and I hope the people that
don't like watching the really long
videos will appreciate that this one
probably isn't going to be all that long
so the first question is from huie Cheer

and I don't know how to pronounce his name I don't know if anyone really knows how to pronounce his name and who Che says I heard heard about dry Jan meaning people who reach nibana without achieving Jan or meditation they reach nibana purely from insight and realization of anata what are your thoughts on this matter well I've never heard of dry Janna before but there is such a being in the text as a dry visioned arahant which means uh a person who has become fully enlightened without having mastered Janna and more important certainly without having without having acquired any psychic powers I think that's what Drive

Vision means it's like he doesn't have any Clairvoyance or mind reading ability doesn't have any of the psychic powers on the standard list and so he becomes enlightened mainly through practicing like sa batana just mindfulness practice that sort of thing and it is possible some people have different thresholds of Enlightenment so to speak some people might have to get all the way to Fourth jna before they reach the the jumping off point so to speak other people I mean they may not even have to get Janna at all they may just uh you know be very Mindful and then somehow the the necessary click or whatever it is that

causes Enlightenment to occur happens without them having gotten any psychic powers without them getting into any really subtle sophisticated meditative States so yeah it is it is in the text it is um sort of an option so to speak and they are mentioned in the suas Dy Vision

orans

so um that is one reason why like the mahasi method will argue that you don't have to attain Janna that you're probably better off not attaining Janna or not practicing trying to get Janna that sort of thing but it's it's not one-sized fits-all some people will need need more advanced or more subtle States

Of Consciousness before they can see

through the veil penetrate the veil so

to speak and become enlightened so

um yeah I mean it's it's not the sort of

thing that you would say well everybody

should just become dry

visioned um because getting psychic

powers it can lead you astray and you

can abuse your powers and get into you

know get into ethical troubles and make

Bad Karma for yourself that sort of

thing or just get stuck in the stuff you

can do with your psychic powers get

stuck in Janna and then stop making

progress those kind of arguments are

used especially by teachers of the

mahasi method but really the Buddha would not have taught jna or like subtle meditative States for for no reason you know if if it wasn't a good idea the Buddha probably wouldn't have taught it so I mean if you can become enlightened without having mastered Janna or acquired any psychic powers then I mean to be enlightened really is the most important thing it's much more important than becoming Clairvoyant or whatever

but it's it's not one size fits all there's there's all sorts of people all kinds of dispositions and characters and so forth and so the Buddha didn't just teach one way to

everybody and so that's one reason why
it is good to have a teacher especially
a wise teacher who knows more than one
method because then he can get to know
you and get some insight into what might
work best for you and if something
doesn't work he can he can switch to you
know trying something else with you that
kind of
thing so don't just settle on the first
method you come across and just grind
away at that even if you stop making
progress it that sort of
thing and so I think I answer that
question I'm just going to move on to
the next question this is from

quor and quor says do beings in the formless Realms consist only of mind or do they have astral bodies with which to see and it is my understanding that they do not have even an astral body they are just pure pure mind and consequently they have no sense organs and so that's why um according to the legend after the Buddha became enlightened he thought well who should I teach first you know who should I share this this new discovery or rediscovery with and he first he was thinking of his two first teachers that taught him Jonah taught him samat meditation and then he realized that because they attained these high janas they had attained super

high formless heaven Realms and so they couldn't hear him teach anything because they didn't have ears they did not have any sense organs and it's just it causes you to wonder I mean what kind of existence would they have it they those the lifespan in these formless Realms is just like on the realm of eons and they can't really do anything they they can think thoughts presumably but for the most part they're just abiding in this state of bliss which if it doesn't change at all it seems like those Neons are going to go either super fast or super super slow and they're going to start getting bored

if it goes slow because they're just

nothing going

on so yeah in the the beings in the

formless Realms yeah they consist only

of mind and they they don't even have

like dream bodies they might have some

kind of imagination but it may be I mean

I'm No Authority on these these formless

Realms and personally I think the

formless Realms are a kind of

anachronism which I've mentioned before

and I'll probably mention again over the

course of this Q&A that these formless

Realms were probably early pre- Orthodox

attempts at explaining Enlightenment at

least some of them were and then when

they kind of fell out of favor it was

it's just kind of you know they got W wound up on The Cutting Room floor so to speak they then you they were too well known to completely ignore them so they say well some people thought that this was Enlightenment but really is this very Advanced meditative state which corresponds to this very Advanced Heaven realm but I don't think the Buddha was really teaching this stuff um like the historical go of Buddha I doubt that he was teaching these formless Realms and some of the some of the Realms the heaven Realms that are on the standard list of the 31 PLS of existence I

mean you you have to wonder it's really

I'm I'm capable of critical thought I am

relatively skeptical and so I kind of

doubt the existence of some of these

Heaven Elms like the perceptionist

brahmas where they've got a body but no

mind essentially they would have what in

Abid dama would be called like banga Che

just like this holding pattern of

Consciousness with nothing going on you

know they're they're essentially

unconscious and they're just like

statues in this Heaven realm and again

they live for for

eons so I mean what is the point I mean

they couldn't even burn off their karma

because they're not doing anything it's

just somebody came up with the idea

somebody else thought it was a good idea

to include on the list and so it got

included on this list

and I I really don't think the Buddha

taught

it so I answered that one in kind of a

cynical way cynical manner so I'm just

going to move on the next question this

is from covac and CAD Zona and he says

do you think babies and women are

happier than men is it over for the male

race um no I don't think that babies and

women are happier than men I mean

apparently seac and CAD Zeda has not

been around very many babies because as

Charles Darwin points out I mean the

first expression of the emotions

expressed by babies is screaming that is

like their sole means of C communication

for their first few weeks of Life

practically so I mean babies are born

screaming they're not particularly happy

but the way I look at things I've got

what I've referred to before as see it's

the principle of subjective equilibrium

which means that positive and negative

is going to balance out it may be that

one person seems happier than another

person

like objectively but

subjectively it's you just get used to

whatever you're whatever you are at like

your standard status quo State just is sort of zeroed out you know it's just neutral so some people might go around with a smile on their face most of the time other people might go around with a frown on their face most of the time but both of those have just been zeroed out that's just their neutral State they don't really see it as positive or negative that's just the way things are so I think that subjectively everyone is pretty much tending towards zero that some people might have lots more happiness and lots more unhappiness and some people have like this Twisted kind of happiness or unhappiness like

they'll take pleasure in their misery

you know like some people just aren't

satisfied unless they've got some kind

of health condition that they can talk

about all the time you know they're just

fascinated by these like unhealthy

States it just it's like been worked

into their character it's part of their

identity and so they kind of brag about

it or you know they take a certain

amount of satisfaction from grumbling or

complaining or whatever it is so some

people they might seem unhappy but deep

down they're deriving some

satisfaction from their their anger or

they're complaining or whatever it is

I'm not saying that everybody's like

that but there's a lot of subtlety and complication that really isn't much taken into effect and also I mean if you've seen the studies you know every once in a while if you read social media look at social media you'll might see a graph on how the the happiness of women has begun plummeting ever since women's Liberation so to speak

so yeah I don't think that babies and women are happier than men fact e Caro says women identify with their pain body I mean how happy are you going to be when you identify with a pain body so I think that some people like

monks who seem

Serene they seem content with life

they're just kind of it's like Smooth

Sailing at neutrality for them whereas

some people that have a lot of fun like

I did when I was like a feral teenager

it's just a roller coaster ride ecstasy

misery ecstasy

misery but it all balances out to zero

you really can't have like heads without

tails you can't have up without down it

all has to balance out which is sort of

an aspect of dependent core rising or

picha suop

poom so I'm just going to move on to see

action CAD Z's second

question he says you mentioned

Consciousness being a more complex process in the sarvastivada Mahayana but this also seems to be the case for the terraa there's a simile of the child needing a coin being like perception an adult seeing the same coin being like Consciousness and a coin expert Merchant money maker or whatever it was being like wisdom please please help put these teachings in context well I'm I don't recall any suta discussing this I mean there's a good chance it's in there I'll take covac CAD Zid as word for it but going with Orthodox terraa that Consciousness is just sort of like it's like the canvas on which

perception is painted that there's even in obid dama there's only one kind of Consciousness there's 52 different kinds of mental States Each of which is qualitatively unique and ultimately real 28 different kinds of matter only one Consciousness although you get into like Abid dama TCH especially Abid dama commentary text and it'll talk about like these different qualities of Consciousness but really there's only this one Consciousness and and it's terraa Buddhism has a hell of a time trying to explain any real purpose for it it's just like the canvas on which perception is painted or mental state in general so like I've been

saying Consciousness is like water and
mental states are like the waves and
it's all water it's just the substance
or Essence of mental states are
Consciousness just like the substance or
Essence of waves is
water it's just two different levels of
reality so it could be that there's some
anomalous sutas there are lots of
anomalous suas that the commentaries
have to kind of stretch and twist in
order to force fit it into
Orthodoxy but it's
mainly uh Mahayana and I think possibly
sarvastivada also that had a different
it's like a perceptual kind of

definition for conscious or for wiana I should say visana in in Sanskrit or mispronounced Sans anyhow so I mean it would seem to fit the atmology better the the the v in wiana or Viana means like separate separateness or apartness so it would seem to be a kind of discrimination and I do think that some schools of Buddhism have wiana not as this sort of quales unified essence of mind but rather as some kind of discriminating phenomenon but that's really not what terraa teaches and I mean there might be some outlier kind of suta I mean you can

find sutas that that can justify or like adopt all kinds of different points of view that are not necessarily Orthodox

so yeah I'm not exactly sure what Co I mean Co action Cod he likes kind of n in you know he likes trying to find exceptions like you said this but then there's this over here kind of stuff and uh some people on the Discord server kind of get impatient with him because of this including including me occasionally but if you if you look at Abid dama which is just the gold standard for Orthodoxy and terraa Buddhism there's one

Consciousness one kind 52 different

kinds of mental states only one

Consciousness and really they have a

difficult time explaining his purpose

it's mostly just sort of the foundation

upon which the mental States rest in

Orthodox

terala so or is sort of like the the the

ground to the figure of the the

perception or whatever so I'm just going

to move on to covac CAD Z's next

question which is a very long one

and he says you mentioned before that

perception keeps us from experiencing

Ultimate Reality but in angura

10-9 it

says and then he's got this uh quote

from auta from the angur in nikaya but how Lord could a monk have an attainment of concentration such that he would neither be percipient of Earth with regard to Earth nor of the next World with regard to the next World and yet he would still be precipi and then the Buddha says there is the case Ananda where the monk would be precipi in this way this is peace this is exquisite the resolution of all Fabrications the relinquishment of all acquisitions the ending of craving dispassion cessation unbinding it's in this way that a monk could have an attainment of

concentration such that he would neither be percipient of Earth with regard to Earth or of water with regard to water nor of fire wind the dimension of the infinitude of space the dimension of the infinitude of Consciousness the dimension of nothingness the dimension of neither perception nor non-perception this world nor of the next World with regard to the next World and yet he would still be percipient and then also in angur and Naya

10:7 it says once friend Ananda when I was staying right here in Sati in The Blind Man's Grove I reached concentration in such a way that I was

neither percipient of Earth with regard to Earth nor of the next World with regard to the next World and yet I was still precipi but what friends saruta were you precipi of at that time also this is this is uh saruta saying this instead of the Buddha so somebody asks saruta were you what were you percipient of at the time and then srya says the sensation of becoming unbinding the sensation of becoming un binding one perception arose in me friend Ananda as another perception ceased just as in a blazing wood chip fire One Flame arises and as another flame ceases even so the sensation of becoming unbinding the

sensation of becoming unbinding one

perception arose in me as another one

ceased I was precipi at that time of the

sensation of becoming

unbinding based on these it seems oh

this is this is

back to covax and CAD zida here he says

based on these it seems you still have

perception while in the nibana Sadi

thoughts well he's got two excerpts here

the first one as I was already saying is

referring to the four formless Realms

which I consider to be an anachronism

and an indication of a later text and

the second one is even attributed to the

Buddha which is also I mean it's no

guarantee that it's a later text but the

odds are a bit higher that it's a later text because it may be that whoever cooked up the suta was conscientious enough not to stick it into the mouth of gmab Buddha himself but to stick it into one of his subordinates so to speak but I mean anyone who knows how perception Works should know that you cannot really be aware of Enlightenment through perception I mean there there could be perception still going on it's just that that's not where you are centered it's like a fully enlightened being I mean it's getting into the paradoxical realm it reminds me of that one zenik verse in the kalaha wuta where it's saying you

know the enlightened monk presumably has no perception of perception he has no perception of non-perception he is not without perception and he has no perception of void so it's it's like a paradoxical State there's still going to be like a semblance of perception it's just that when you're at the level of water instead of waves the waves become irrelevant so when you're at the level of Consciousness instead of mental States the mental States become irrelevant so I mean they can still be there it's just that that's not what you are attending to really that's just nature taking its course and it does seem that at least

one of these I think both of these

excerpts are translated by venerable

tanero who for whatever reason

translates nibana as

unbinding I don't think it's a very good

translation but he's as obstinate as I

am I guess and just insists on

interpreting nibana as

unbinding

so apparently saruta according to to the

second excerpt he's alternating between

two perceptions the sensation of

becoming unbinding the sensation of

perception unbinding oh the cation of

becoming I should say unbinding or

nibana but the perception nibana is

radically infinitely different than the reality of nibana itself I mean anybody who knows how perception works even scientists

scientism agrees that a perception of a thing is different from the thing itself and you can't really perceive the thing as it really is even some materialistic scientist can tell you that colors don't exist out there it's just like a mental image it's like mental symbols interpreting different frequencies of electromagnetic

radiation sound also it's just the mind turning into some sort of symbol that can be dealt with just like certain vibrations in the

atmosphere

so I mean you can find sutas that say

damn near

anything

but um assuming that there

is um perception going on in us in a

mind that is

like experiencing nibana if that even

means anything

then it's just going to be like I was

saying before where the mental States

may still be functioning it's just that

that is not really um I mean it's just

it just becomes

irrelevant that that is not the point at

all if you are experiencing the content

thing in itself of

Consciousness then I mean there there's

either going to be no mental States at

all going on or those mental States will

be going on but they're just going to be

completely

irrelevant but I do think that ancient

Indian philosophers were kind of like

ancient Greek philosophers that were

just too much stuck in their head trying

to rationalize everything systematize

everything I don't think that the Buddha

was teaching that but that was

definitely the fashion in the few

hundred years after the time of the

Buddha

so I'm just going to move on the next

question this is from xenoid and xenoid says in a previous Q&A you mentioned that there may be real evidence for the historical kasapa Buddha can you elaborate on this well I do not recall saying that there may be real evidence for the historical kasaba Buddha there may be things that I said that could be interpreted that way for example in the Schon pagota underneath the shuon pagota in rangun Burma or Yangon yanma that supposedly a relic of kasapa Buddha is is under the pagod uh I don't remember what it is it's like a bath cup or a walking stick

or something there's supposedly the

relics of four previous Buddhas

enshrined under the shagon pagota in

Burma but again I'm I'm I'm rather

skeptical of this kind of stuff um it

may be that Kasa Buddha which was the

Buddha immediately prior to like the

predecessor of our Buddha goab

Buddha the next Buddha before goab

Buddha was kasapa

Buddah and uh ironically it may be that

uh the new director of the FBI under um

under President Trump incoming president

Trump is going to be named

Kapa which is the Sanskrit of

kasaba K

Patel but I digress

so um I don't think there is any like I

don't know how you could have any real

firm

evidence of a Buddha that existed a

zillion gajillion years ago well let's

just say millions of years

ago um it may be though that there was

some

shadowy kind of tradition of some

enlightened being named kiapa or kasapa

that you you know was sort of

retroactively um given the status of the

previous Buddha like like in jism

there's the the Jane equivalent of a

Buddha is a

tankara and um mahavira who is

considered to be the founder of

jism um he was just one of a succession

of toneras and some of those previous

toneras may have actually existed in you

know sort of a quasi myth ological

prehistoric you know sort of echoey kind

of way over the centuries that you know

they may have existed back there this

just sort of like a a shadowy tradition

remembering them very

vaguely but almost none of the details

about kasaba Buddha would probably be

historically correct just like almost

none of the details of Hercules would be

likely to be historically correct

so yeah maybe I I don't think I said

that there there may be real evidence I

don't think like the bath cup or whatever it is under Theon would uh necessarily indicate that there was a real historical C Buddha but you got have to bear in mind that Buddhas don't come very often Buddhism has to completely die out and then civilization has to crash pretty much and then build itself back up again before you have another Buddha and so it's going to be many many many centuries in between Buddhas and uh now Millennia even at the very least so I mean you can't go with a historical like a literalist interpretation of previous

Buddhist unless you want to adopt sort of a the Buddhist equivalent of Christian creationism and just deny science you know that GE ology and the age of the Earth and all that and and just say that unlike the the the the new the young Earth creationists that this Earth has been here for or human beings anyway human beings have been walking around on the surface of this are speaking some kind of induran indic language for literally millions and millions of years which a lot of Hindus believe probably a lot of like traditionalist Buddhists believe but I've seen too much scientific evidence I mean I I do have a degree in

in biology minored in chemistry um

so I do think that human beings have not been on this Earth for more than about a million years depending on where you want to draw the line between human and non-human but like cities Advanced civilizations with cities and kings and laws that that kind of thing it's it's been just a matter of not very many thousands of years that that has been on this planet I really do not believe that there's like the lost continent of Atlantis and then Lura and and some of the other like really prehistoric civilizations uh I think for example Atlantis is just probably a garbled

version of the Menan civilization which was centered on creit that would be my guess

so yeah that would be my elaboration so I'm just going to move on to Zeno's next question which is why are only 28 Buddhas listed in the terraa tradition

um well they got to they got to cut off the list somewhere and once you get back to the first on the list which was deonar um I mean you're you're talking like several Earths ago several universes ago you know it's like expansion and contraction World Cycles coming and going um many times to have these 28 Buddhas and it may be that you start with deona because he was the one

who according to tradition predicted
that our godma Buddha was going to
become a Buddha that that was his bad in
what they call it in Burmese where in
order to be a real bodh Sant top in
terraa Buddhism you have to receive a
kind of Prophecy in the presence of a
Buddha Sama Buddha that you are going to
become a Buddha by such and such name in
some future
age and so in the Reign or the
dispensation of deonar Buddha as I say
several eons several universes ago many
Earths ago in the far far far distant
past that during the the dispensation of
deonar Buddha our goab Buddha was a

Brahman I think he was a kind of recluse named uh Sumo and I I told the story one or two or three Q&A ago according to the story that this um reuse Sumo had taken upon himself the duty of finishing a walking path for deanr Buddha and his retinue of of monks because they were going to come to get to receive Ms at a certain Pavilion or some such and he wasn't able to get it done in time he he's got like six feet to go and here comes deona Buddha and all these monks probably thousands and thousands of them so he just lies down in the dirt and lets them walk over the top of him and then the Buddha gives his prophecy that you know in a future age

you know a zillion gajillion years from
now you will become a Buddha named Goda
so I assume that's the convenient
traditional explanation if there is an
explanation at all of why they start
with Deon because he's the one who
predicted that our gab Buddha or he
prophesied our our gab
Buddha so might as well just cut the cut
the line off there I mean you got to
stop
somewhere so I'm just going to move on
to zeni void's third question
which is do you find any of the stories
of the mythological buddh to be
particularly

profound no some of them are are like

amusing they're entertaining like

mongala Buddha I've I think I've read

something about mongala Buddha before I

mean it's like something out of Monty

Python's Flying Circus it's just so wild

the the details of the life of mongala

Buddha but all the stories of of the

mythological Buddhas of the past are

based on gab Buddha so every single

Buddha has like this template that he

has to he has to like renounce the world

and become enlightened in accordance

with this template where you know he's

got to renounce the

world um on some kind of vehicle our our

go up Buddha he did it on a horse I

think if I remember correctly it wasn't a chariot he he went with his Chariot driver but I don't think they were in a chariot they were just on a horse and but I mean you can go in a chariot you can go on a horse you can go on an elephant or you can go in a kind of flying palace called the Wiman and then you have to renounce the world and practice severe austerities and then you have to become enlightened sitting under some kind of tree and our goab Buddha was became enlightened under the uh Fus religiosa the the bod tree the the Pea treat and there's there's a few other

things you know you have to have a woman offering milk rice on the eve of Enlightenment and all this so I mean there's not a whole lot of diversification in the stories of these Buddhas other than just how tall they were their lifespan um you know how long they did the the uh the austerities you know it's like what kind of tree they sat under this sort of thing and there's not a lot of profound philosophy to be found like in the Buddha wsaw which discusses this sort of thing um it's mostly just devotionalism and it's really not even intended to to contain much profound

philosophy it's just stuff for people to

believe in

mainly so I'm just going to move on on

this question and this is from files and

Phil

athes um first of

all one of his questions is

extraordinarily long and it's also a

compound question so that if I were a

stickler I would say that he's actually

asked four

questions but considering that there

weren't a whole lot of questions asked

this time I'll just accept it I'll let

it slide his second extremely long

question is like a compound question but

he will not be severely punish this time so anyways fil's first question is is the dhama subject to anicha and then he's got a quote here no religion has ever yet persisted for even a single Century unchanged the possibility of such a thing is even contrary to anicha or impermanence and the Buddhist the Buddhist dhama could no more defend itself from growth than any other living seed and then he says this is from some book arguing in favor of Mahayana but it's it's a pretty lame argument it's like I mean arguing in favor of degeneracy essentially not that I'm saying that all Mahayana is degeneracy but you could use this as an

argument in favor of degeneracy

everything is bound to change so you

just have to embrace the

changes I

mean one way of changing is just to

degenerate to get worse worse so it's

that's no excuse for for accepting it

but getting up to the main question here

is the damama subject to anicha or

inconstancy

impermanence

um technically yes and I'm not even

referring to Buddhism obviously Buddhism

is subject to impermanence Buddhism has

changed just pretty much

continuously since its Inception even

even under the Buddha himself it was it was changing it's like for example according to tradition it was 20 years or so before the Buddha allowed any monk to to stay under a roof it was about 20 years before he allowed any monk to accept cloth from donors before that they all had to just find rags and like burial shrouds and that sort of thing and make those into robes you know it was it was a long time like there was no vinea rules at the beginning it was like approximately 20 years again before he started establishing vinea rules rules of monastic discipline so even in the Buddha's own time that sort of thing is changing like the human um institution

of

Buddhism I mean obviously that's

changing all the time it's

just there's I mean that's just the way

it is but with regard to dhamma itself

like the four noble truths let's just

assume that the four noble truths are a

kind of universal law sort of like the

Pythagorean theorem is a universal law

that the square of the two shorter sides

of a right triangle are equal to the

square of the the side of the hypotenuse

or the long the long side that that's

going to be true presumably in some kind

of ukian

space always it's that's not going to

change presumably but it doesn't really

exist unless you've got a mind

perceiving it

and the minds perceiving it are

impermanent so 1 plus 1 equals 2 you

could say well 1 plus 1 is always

equaling two but you do not have 1+ 1

equals 2 up in Plato's Heaven somewhere

as this eternal law that's like has some

objective existence even if there's no

humans that are doing Simple

arithmetic so it potentially is

eternal like different Minds over the

course of Eternity may come up with

essentially the same sort of idea like

the Pythagorean theorem or know the the

first three Noble Truths especially or

1+ 1al 2 or whatever it is but it's just

not there unless there is a mind

perceiving

it as uh George Barkley used to say SAS

perip which means to exist is to be

perceived and so exists so sort of in

the mind of a perceiving

being but it's it's always the Mind

itself is always changing the

perceptions are going to be changing

it's not going to be perceived in

exactly the same way every time and so

on

so technically yes that Dharma is

subject to impermanence both in the the

human institutional anthropological

sense the sociological sense and also

even in the sense of like Universal laws

because the universal laws just don't

exist unless somebody is perceiving them

it's not like they're in pl's heaven

just waiting to be perceived or waiting

to

manifest in some more or less human kind

of

world so I'm just going to move on to

Phil these next question some of these

questions are hard to answer in a way

that really is easy to grasp it's like

some people ask questions that it

requires dealing with two different

levels of reality

simultaneously most people probably are

not good at that you know it's like our brain was not designed for that sort of thing so some people are just kind of locked into just this one point of view that tries to be comprehensive and you know include other other angles and so forth but it might just be sort of twodimensional when really no amount of two-dimensional thinking is going to help you to understand what is three-dimensional you know it's like the the answer might be a cube when you're just dealing like on this flat chalkboard kind of approach to understanding things if that makes any sense again some of the stuff is is hard

to

understand because it requires thinking

just completely Outside the Box in

certain ways like the the culturally

conditioned box that most people have

been brought up in is simply inadequate

for understanding certain things even

science is inadequate for understanding

certain

things

so this is now I'm going to Phil's long

complicated compound question

here and I suppose I could just ask the

very first sentence which really is what

contains the question then he's got all

this commentary following afterwards but

he says don't you think the seeds for

Mahayana are already present in the Canon and of course the answer is yes but I'll just continue with this little essay here for example the last verse of the majaya 22 is essentially the Buddha saying those who love and have faith in him will go to heaven and then he quotes in this teaching there are mendicants who are followers of teachings or followers by faith all of them are bound for awakening thus the teaching has been well explained by me made clear opened illuminated and stripped of Patchwork in this teaching there are those who have a degree of faith and love for me all of them are bound for heaven and then

philes says uh let's see here also in udana 83 sounds straight out of the vdas or the Bhagavad Gita in its Talk of the formless uncreated and this the F the famous passage here from udana 883 there is OBU an unborn unoriginal at uncreated unformed were there not obus this unborn un originated uncreated unformed there would be no escape from the world of the born originated created formed and then files continues in another place answering the question what kind of being is a Buddha Goda says that he is neither a DVA nor a Gandara nor a yakha nor a man but is a Buddha which sounds as if a Buddha must not be regarded as an ordinary man and clearly to be seen

here is an opening for the later Mahayana doctrine of the body of transformation so I assume that would be the uh samboa Kaya there is also the three jewels saying which leads to the development of the term Buddha originally just an Epi epithet for enlightened one to mean something positive and Cosmic and that must be followed by the development of the mystery of nibana in a positive sense all this is hinting to me that the Mahayana do is already present in the oldest text irrespective of whether it is considered a natural progression or degeneration okay so then the the

compound sub question comes after that

so I mean we'll just go back right up

Scroll way up here to the top here and

the main question is don't you think the

seeds for Mahayana are already present

in the cannon and for the most part most

aspects of Mahayana yes and it comes

from Buddhism began as

a system of

renunciation that most of the Buddhist

first converts were already renunciant

you know celibate renuncian living in

forests and then they he was a good

teacher so they went to him and he

started the ball rolling started the

wheel turning I should say and it he the

his system became more and more popular

until more and more kind of normies started joining not only as la supporters but even monks who really did not have any profound spirituality to them they were more like philosophical or devotional you know they wanted to worship the Buddha or whatever and so Buddhism started moving more towards devotionalism and glorification of the Buddha like I have read that the whole idea of like the the buddhis satva concept in Mahayana is largely derived from the jota stories where you take the they're sort of like asap's fables from India they're old Indian fables that have been converted into Buddhist

teachings where the Buddha at the end of the Fable the Buddha would say you know in in at that time I was the wise Fox and and Ananda was this was the monkey or this this kind of thing and it became a description of the Buddha striving for Eon after Eon after Eon to perfect himself self enough that he could become a fully enlightened Buddha and then the idea got established in Buddhism that it's way better way more noble and exalted to be a Buddha than it is to just be an ordinary arhon even though the Buddha wasn't teaching that at first he was saying you know I'm enlightened you can become enlightened too all you got to do is live like this and it much

increases your odds even if there's no guarantees and it's just human nature that you want to glorify the founder of your tradition the Christians really took the ball and ran with it by turning the founder of their religion into God Almighty Buddhism at least didn't do that Islam didn't do it Judaism didn't do it Hinduism kind of did sometimes like Christia for example but yeah this with regard to the the buddhis satva concept there was a buddhis SAT concept in Terra that I've discussed a number of times in previous Q&A videos so I mean the seed for that

was already there and also prag paramita

the the Perfection of wisdom and maamaa

Buddhism the seeds of that are found

like in very early texts like the AA

waga of the sutin some Scholars have

called it Proto maamaa you know Proto

Zen where it's just really profound to

the point of being enigmatic kind of

mindblowing kind of

stuff

that um as I said in subsequent

centuries the fashion was like

philosophical proliferation and trying

to categorize and systematize everything

very scholarly you wind up with ABI

dhama just this huge mass of texts

trying to explain everything very

objectively sort of like arist Dole in in the western world and so some Mahayana was a kind of Reform movement trying to get away from all this Abid dama highly intellectual gobleg and get right back to the original Spirit where you're not going to understand it by thinking about it you're not going to understand reality intellectually so that was actually a good thing in Mahayana like pragna paramita and maamaa after that where it was really an attempt at a reform movement the glorification of the Buddha turning him into a cosmic deity and so forth was I mean it was more in

accordance with a lot of human nature so Buddhism became more accessible to more people that way but technically I consider to be a kind of degeneration of Buddhism not an entirely bad degeneration at least it made Buddhism more accessible to people in general instead of just to hardcore aesthetic renuncian living in forests but the one main kind of teaching of Mahayana that I I don't really I'm unaware of any seeds found in the oldest text would be pure land where it's saying you know not only do you not try to become enlightened In This Very life but you just kind of Leave Behind the historical Buddha and start praying

to some mythological Buddha

living kind of on the outskirts of

samsara kind of not even really in

samsara anymore which is it just stands

early Buddhist philosophy on its

head

so I think some aspects of Mahayana like

the Perfection of wisdom and maaka was a

kind of Reform movement trying to

actually improve or trying to get away

from all this intellectual stuff and get

back to the original Spirit which was

not a bad thing in my opinion some of it

was like the devotional stuff like you

know the buddhis satva concept turning

the Buddha into this Cosmic deity and

all that the roots were in that because

it's just human nature that you want to

glorify your teacher and then they just

kept glorifying and

glorifying until it was just the

difference between that and the original

teachings was vast and then you have

like pure land which is even farther

away from the original teachings in my

op opinion so much so that I'm unaware

of what the actual seeds of pure land

Buddhism would

be in the in like the Su the poly text I

don't know what that would be that could

be just something without seeds in the

earliest

texts so I'm just going to scroll down

to the second part of this compound question where philes says I am curious also what you think of this quote quote by early Buddhist scholar Ananda kumaras Swami so the quote is the development of the Mahayana is in fact the overflowing of Buddhism from the limits of the order into the life of the world into whatever devious channels Buddhism may have ultimately descended are we to say that that identification with the life of the world with all its consequences in ethic and aesthetic was a misfortune few who are acquainted with the history of Asiatic culture would maintain any such thesis so what do I

think of this I mean yeah I can kind of relate to that I mean pure land Buddhism at least they still have like ethics like standard Buddhist ethics at least they preserve that much um I do think that Mahayana Buddhism has moved kind of in the direction of Hinduism where it's just this broad spectrum everything from the you know like the the ridic to the sublime you know there's just like absolute just foolishness in Mahayana Buddhism and also some profound wisdom in Mahayana Buddhism so it's much broader than the earlier schools of Buddhism because it's sort of just been Fanning out just evolving out to fit all

these different cultural niches and so forth

so I do think that certain kinds of Buddhism um you know people would be better off if they were practicing and believing something closer to what the historical Buddha actually taught and which might actually be there in their culture if it hadn't been taken over by something very different but I mean I don't know if you can call it a misfortune I mean it's just the way people's Karma has worked it's just what has happened in the past you shouldn't regret what has happened in

the past that's always bad karma just to

just to have

regret can't change the past you just

have to accept the way things are at

present

so

um yeah I mean he's saying that it's not

a Mis not a

misfortune um he's not necessarily

insisting that it was a good thing

although he kind of is hinting that at

least it's more accessible to more

people and so forth but I mean that

really wasn't the original purpose of

Buddhism the the original purpose of

Buddhism it was not for Joe average it

was for the spiritual Elite that people

who could really appreciate this

profound wisdom that's who it was for

and so dragging it down to the level

where Joe average can appreciate it in a

way it's

degenerating dhama or at least it's

adding stuff to dhama that wasn't

originally supposed to be there so I

mean if you're just adding to it that's

one thing but if you're just dragging

the whole system down and degenerating

the whole system that's certainly not a

good thing even though it may help more

people that way

but um in general you got two different

kinds of religions in this world you've

got extremely difficult religions that only a few people can follow and then you've got really easy religions that almost anybody can follow but I mean they're not going to get a whole lot of benefit from following what's easy so Buddhism kind of worked out uh like probably the ideal Jerry rig of the situation where you just got two levels you got the level of the monks who can go for the advanced stuff and then you got the level of the lay people which for the most part have been Asian villagers who just want to do their ceremonies and they want to you know worship and you know they they really can't get into deep meditative States

necessarily few of them can most of them can't so you know it kind of keeps the lay people happy you know in the in the village and it gives the the elites something very Advanced where they can really strive for enlightenment and Christianity the older schools of Christianity had something similar where they had you know monastics and and Ley so I mean that's probably the best way of going about it turning Buddhism into a Protestant Buddhism where you just try to abolish renunciation and so forth and there are a lot of so-called Buddhists in the west who really do not like the idea of monasticism they want a

classless

society um not only politically but also

religiously they want to get rid of any

kind of Elites and they want to just

drag everything down to the same unified

level of

mediocrity which is not a good

idea so I don't know what that had to do

with the

question but I think I'm just going to

move on to

Phil's fourth third

question which is is magic real and if

so how does it work well I do know a

little bit about magic because my father

was an amateur warlock who was like the

leader of a a coven of housewife witches

long ago and he would explain certain
things to me and the way it works
according to my father and there's going
to be different kinds of
magic but I think there's two main two
main factors involved in Magic first of
all it's faith if you really believe
that it
works then that is going to help it work
and that's also combined with the second
aspect which is that everybody has a
certain amount of psychic Talent we we
kind of in in the west especially it's
it just kind of dormant because our
culture doesn't really accept that you
know it's not really part of the

mainstream a belief in like psychic abilities and people and so forth but everyone has a certain amount of psychic talent and if you get like a coven of witches together who they're sort of unifying their mind they're they're like doing these kind of dances where they're all kind of moving in unison and they're chanting the same U incantations so that their mind is all channeled sort of unified you know their mind is all working on the same thing and then when they direct that towards some spell or whatever you've got you know the little spark of psychic talent and some of them will have more of a spark than others all kind of combined together which then

magnifies this psychic ability which

then makes the possibility of effects

much greater and then of course you've

got all these Minds also uh like

participating in the first aspect which

is just Faith or just firm belief you

know the the faith of a grain of mustard

seed can move

mountains so that you've got enough

people believing in this you know

preferably also if you're going to put

cast a spell on somebody you want them

to believe that that it's going to work

too because that's that's half the half

the battle right

there so I mean that's that's how my

father explained it it's it's just sort of like the latent psychic ability of the average person which is going to be stronger in some people than in others and then when you get people together into like a coven for example it just sort of combines you know you use techniques to get everyone thinking in the same direction directing their mind towards the same goal and then it increases the odds of that and um it kind of reminds me of something that my father told me that his father had done a number of times where you take a little square of like thin stiff paper like onion skin typing paper which I don't know if that exists anymore I

assume that like uh a square from a magazine know like with thin glossy like stiff kind of pages you fold that into a pyramid so I think you'd Fold It diagonally in half and then you'd fold it the other diagonal in half and then you fold it Crossways in half until you make this thing that looks like a pyramid and then you can take a cork or maybe a candle and you stick a needle um like Point end up into that cork or into the candle it helps you can you can light the the needle to heat it up so it'll stick into the wax of the candle easier and then you balance that pyramid on the tip of this needle and then you

get a bunch of people all sitting there looking at that pyramid trying to get it to spin and according to my father his father who was an ordained Baptist Minister he would you know get you know all the family together and they'd be spinning it spinning the the pyramid one way and then they they'd say okay now let's try and spin it the other way just you know in case there was like a draft in the room causing it to spin one way they could stop it and spin it the other way and so forth and of course it helps if you got at least one person in the room with some some real psychic talent but that would be an interesting experiment to do if you got

a group of open-minded people you just make one of those little paper pyramids out of a square of stiff thin paper put it on top of a a needle and then just try and to do it with your mind and that would be pretty much how magic Works according to my father's explanation but you have to use gimmicks in Magic as a general rule um the average person we've just been programmed to some degree to believe that we just can't do certain things we cannot um we can't do magic you know we can't perform Miracles we can't you know see the future or you know read other people's minds or or whatever and so we

use gimmicks that are like crutches or

training wheels you know we may use

tarot cards or astrological charts or

Ouija boards or go into a trance and

channel some supposed ascended master or

some such when really it's coming out of

our own subconscious

mind um we just don't consciously

believe that we're capable of producing

this information or whatever it is and

so we have this gimmick

that kind of lets it come out of us

indirectly like we're supposedly

channeling somebody or we're using these

cards or this Ouija board or

whatever so magic kind of works that way

also it's like a gimmick you know it's

like you might not think that you have this ability to perform certain things but I mean if you do the Spells correctly you know you got all the the paraphernalia and everything following the instructions in the book kind of a thing that that that helps you to have unquestioning faith or belief in what you're doing which then makes it more efficacious makes it more likely to happen and my father did tell me stories about some of the stuff that he and his Covenant of witches did like there was one witch who had it was like a rash on her body and she wanted to get rid of it so the witches all got together you know

the coven assembled and they made her rash go away and then a like several days later it would come back in a different place so they all got back together made the rash go away and then it disappeared again and then it happened again until finally they realized that for some reason she just had this karmic need for a rash on her body so they just moved it to a part of her body like the side of her leg or some such where it was it caused the least discomfort and inconvenience and then just left it there and another trick my father used to do is he would buy warts he would he would pay somebody a

dime for a wart if somebody had a wart on their finger or something he'd give them a dime and say okay that that wart is mine now and I'm going to I'm going to take it and most of the time it would cause the wart to disappear it's just warts are very psychosomatic I mean obviously there really is a wart there but certain ailments like asthma is notorious for this even tuberculosis is there's a large psychosomatic element where your mind has more influence on whether you have it or not not than most other like conditions I guess but I'm I'm just rambling at this point so I'm

just going to move on to the next

question this is from someone calling

himself Virgin Mary J but I'm pretty

sure his real name is tasz

is so tasz is says is the new job

hard and he's referring to my new job I

just got a new job I just started last

week so I've I've been on the job for

five days thus far and it's not really

hard it's kind of nerve-wracking

especially at first because I'm just I'm

still in training I've got one more day

of training before they just cut me

loose but I'm a a forklift

operator lots of forklifts in operation

there and it's kind of like being a race

car driver where you're having to like

weave between all these other you've got

a forklift backing out of a a trailer

here another one coming this way and

it's like

it's like it's like traffic and Bali

where it's sort of like blood cor pusles

just kind of flowing and not actually

crashing into each other but I mean you

have to be really

alert pretty much all the time when when

you're doing the job which is fine I

mean it's good to have uh the necessity

to be alert being alert is a good thing

from a Buddhist point of view um so it's

a little bit nerve-wracking but it's

it's not anything really extremely

difficult the the only really real challenge I might have is speed because I've never liked being in a hurry I've never been really good at at Rushing and some of these young guys on these forklifts they're just I mean it's I don't know why they're even allowed to they're just like banging and smashing and just doing all kinds of this highspeed Maneuvers on a forklift which um I'm sure OSHA would disapprove but I mean I hope that's not required of me because I don't know if I could really bring myself to being a reckless forklift driver so anyways I'm just GNA move on to uh Virgin Mary Jay's next question

here oh I mean trasa is his second

question here if Buddha didn't speak

poly but a similar but yet different

language why people want to know what

the best poly translator is because the

the terraa Buddhist texts are composed

in poly so the Buddha himself may not

have spoken poly he spoke something a

language that was similar to poly

probably they'd be mutually intelligible

not so different but we don't know

exactly what that language was because

the language that has come down to us is

poly which is sort of a

modified um a modified Lang sort of an

artificial language I've I've read that

it was intended to be a kind of lingua Franco for various monks in different parts of India that would be mutually intelligible they could still communicate in this language and that was the language that the texts were finally um like composed in like written down when they were finally written down they were written down in Terra Buddhism in the in the poly language so I mean if you want to know what the the Buddhist text the terraa Buddhist texts say then you have to know pully even if the Buddha himself didn't teach or speak poly just like I mean Jesus of Nazareth didn't speak New Testament Greek probably but the New Testament is

composed in New Testament Greek so I
mean if you want to know the original
teachings as close as you can of the New
Testament like what the New Testament
actually says then it helps you to know
New Testament Greek um for some reason
terraa Buddhists are much more inclined
to study poly than Christians are to
study New Testament Greek I don't know
why that
is but I mean the long the short of it
is that the poly texts are composed in
poly the terava Buddhist scriptures are
in the poly language regardless of
exactly what language GMA Buddha
spoke so I'm just going to move on next

question this is from

cfy and we've been going for a little

over an hour this is from cfy as I said

and I'm GNA take a sip of my beverage

first okay cify says I came across the

works of Ivan illich or Ivan ilich have

you heard of his work if you have what

is your opinion about I've barely heard

of Ivan

illich I think I've heard of him before

but I haven't read anything that he's

written I probably haven't even written

one of those or read one of those like

brainy quotes sometimes you'll see these

quotes you know maybe like the picture

of the person on one side and then this

quote I don't think I've even seen that

much from Ivan illich so sorry cify I'm
just gonna have to move on next question
and this is the last question already I
told you there wasn't a whole lot of
questions this
time so I hope I haven't just scared
everyone away with my attempt at a live
stream last week or it could be that
you're just hibernating so after you
wake up you can ask more questions if
you like
so anyways this is the last questions
from ruie and ruie says do you prefer
the expression nature of reality or
nature of experience in relation for
existence to the three characteristics

and what they describe well I don't
really prefer either because I generally
call it the three marks of
existence so nature of reality it would
be more
existence and existence is it seems to
fit best because it seems objective but
really it's more
psychological and in uh I think it's the
kalaha wuta in the ATA waga that
existence and non-existence are both
derived from mind according to this this
early Buddhist text so it seems kind of
objective and maybe even physical But
ultimately existence is a kind of mental
phenomenon an artifact of
perception so I mean you can take it

either way I guess which is convenient

because the three marks of existence of

impermanence um suffering as it Dua is

usually translated and no

self um I don't know it just kind of

fits better the three marks of existence

impermanence suffering and no

self so I mean nature of reality is not

so good because ultimately the first two

of impermanence and

suffering um there's some soric they

don't really apply to ultimate the

ultimate or the absolute only no self

applies to the absolute what Sab Sanara

all conditioned things are impermanent

sa senara all condition things things

are Dua or suffering unease but then it

sub a

dama anata or you know it's anything

whether it's conditioned or not is no

self or has no

self

so you need kind of a term that can

apply to both samsaric phenomena and the

absolute sort of the content things as

it seems and the content thing in

itself which I don't know is the nature

of reality might apply to the third one

but not to the first two the nature of

experience maybe would apply to to

either one but I just go with the three

marks of existence even though it might

not apply extremely well to nibana

whether nibana you can't say that it exists you can't say that it doesn't exist you can't say that it does and doesn't exist you can't say that it neither does nor doesn't exist so it's just you have to deal with a certain amount of paradox when you're dealing with the absolute which is infinite and formless I mean the the human mind just cannot deal with it very well and perceptions I mean you cannot have an infinite formless perception and so any perception that you have of it is just going to be this arbitrary label that's really not going to resemble what you're trying to trying to

describe or refer

to but my my preferred rendering for the

tilana

I mean Lana literally means

Mark the Tana the three marks I mean

that that might be enough that might be

a good enough rendering right there just

the three marks although it's kind of

vague so I I throw in three marks of

existence just you know it's like the

three aspects

of you know what

is I

guess so if I had to choose between

nature of reality and nature of

experience I I'd guess I'd have to

choose nature of experience because it

seems to be a little more accurate and

that's it I'm already done by

golly so as uh I should usually say at

the beginning instead of at the end if

you have any questions about anything

you think I can answer especially with

regard to terraa Buddhism early

Buddhism um to some degree Buddhism in

general although I'm not really an

expert on some of the more far out kinds

of Buddhism I'm not really an expert on

vaj Rana or pure land Buddhism or nii

Ren that kind of stuff um Burma

monasticism

meditation myself personally I'm pretty

good at answering questions about that

uh if you think if you have any

questions no more than three per episode

please just feel free to include them in

the comments below and click the like

button if you like this and don't click

it if you didn't I guess and subscribe

if if you're into that

and be happy

alrighty then

howdy welcome to question and answer

number

123 I am your host P basa and I have to

admit I'm feeling kind of hibernating

today it's like winter weather has

kicked in and

also I started a new job like two weeks

ago and I'm working nights pretty much

like from 5 to three I still haven't

fully like adjusted to the to the whole

time change and everything so bear with

me I got some coffee here the beverage

which I I should hold up here the

beverage removed paper

umbrella and you guys should some people

may not like me drinking during these

q&as but I mean the beverage is good it

kind of coats the throat so I can talk

three hours straight and just just pray

that I don't start eating in the middle

of these q&as cuz I like talk with like

food in my mouth and it's like like

stuff gets stuck between my teeth and

all that it's it's it's not good so just

count your lucky stars that I'm just

drinking

stuff and we've got kind of a moderate

middle middle path number of questions

today and so I suppose I should just

Dive Right right in just weigh into this

and the first question is from

files and files says recently a

Christian friend has lent me a book on the biblical commentaries of medieval German Mystic meister eckart and one thing that struck me is that he would not even admit that God was good eckart's position was that anything that was good can become better and whatever may become better may be become best God cannot be referred to as good better or best because he is above all things if a man says that God is wise the man is lying because anything that is wise can become wiser and so anything that a man might say about God is incorrect even calling him by the name of God God is super essential

nothingness and Transcendent

being beyond all words and Beyond all

understanding the best a man can do is

remain silent because anything he prats

on about God he is committing the sin of

lying the true Master knows that if he

had a God he would he could understand

see the true Master knows that if he had

a God he could understand he would never

hold him to be God to me this sounds an

awful lot like the doctrine of no view

in the ATA waga

thoughts yeah well um there's a number

of things I can say I mean even for me

ehart to say God is super essential

nothingness or Transcendent being I mean

that would be the sin of lying too I

guess according to him I mean it's it's not really lying because at least from a Buddhist point of view in order to lie you have to have the deliberate intention to deceive so people who really do believe that God is like Santa Claus sitting up on a throne in heaven with like a white suit instead of a red one and angels for helpers instead of elves and not quite so jolly I mean if they really believe that then they're not lying even if what they're saying isn't technically true but let's just scroll up to the top of this long question here yeah Meister ehart he would be in a very short list

of Christians that I know of that I'm familiar with that could possibly be very spiritually Advanced possibly even fully enlightened from a Buddhist point of view like St John of the Cross also obviously would be on that very short list those would be like the top two I think there'd be some uh like Greek Orthodox monks also who were very wise and wrote you know along these same kind of lines and what me ehart is talking about is also I mean he was his predecessor would be the pseudo dianus who wrote the mystical theology which is very short you can download it for free on the internet and you know the mystical theology is like no words

can apply to God and it's like it's like
trying to stick tape onto a powdered
donut it just doesn't stick it's just
not going to work it just does not work
that way God is completely off the scale
Beyond Duality Beyond symbols and words
are
symbols so to say that God cannot be
referred to as God as good well
I kind of I mean I don't think me eart
was adopting the position that I'm going
to adopt right now but I do think that
like the the Hindu conception of
Krishna as just the highest God a an
avatar a human manifestation of the
highest god um with Krishna being a

rascal you know he he was not

particularly virtuous in an ethical kind

of sense and in a way it's more f

that like the highest God isn't just

going to be a god of good he's going to

be a god of good and bad and everything

in between he's going to be a god of

everything which includes lying and

killing and and like fornicating and and

all the rest of it that that would be

the highest God in a way it's sort of

like um in Gan Wolf's the the book of

the new son the the savior of the world

you know sort of like the the second

coming of Christ

starts off as a torturer you know it's

like he has to have all of the the dark

side as Wells the Light Side sort of

encapsulated into one person so that he

can really be a representative of

humanity but I don't think Mo aart was

talking about that that's just a

digression very first question I'm

already

digressing I'm digressive

AF

sometimes so

yeah I

mean I think he gets a little too

rational when he's talking about how

good cannot be referred to as good

because anything that is good can get

better I mean that's just kind of it's

unnecessary it's just nothing no kind of label no kind of symbol will stick to the absolute something that is totally Beyond samsaric phenomena it's like the thing in itself you cannot describe the Conan thing in itself and God would be the the Lulu of all conti and things in themselves so yeah I do think that Meister eart whether he was influenced by like the pseudo dianus and earlier Christian Mystics or whether he just had the talent you know the parmy from a Buddhist point of view that he just discovered this stuff by himself for himself um you know through his own meditative

practice contemplative practice I don't

I don't know I don't know uh nearly as

much about Meister eart as I know about

St John on the

cross but uh he would have made an

excellent

Buddhist so I'm just going to move on to

the next question from

philes which is I feel the best way to

achieve realization as opposed to book

learning of the above is through the

establishment and biting in of janas but

of course I have never even reached

first Janna what do you think well I

mean going with the Orthodox

interpretation of the four Jas all of

them are superhuman mental States even the first jna where you're still thinking so getting back to my my hypothesis or Theory or lame idea or whatever I think that the four janas were originally just the four stages of meditation and first jna where you're still thinking is I mean even a beginner if he's meditating correctly would be at the first stage so that's just a niggle I guess maybe even another digression um see through the establishment and abiding in of Janna's the best way to realize yeah if you're able to do that not everybody can attain higher contemplative States though

especially in the west compulsive thinkers and all that it's just it's not for everybody like in Buddhism you've got thousands of thousands of monks who are diligently striving to attain higher contemplative States second third fourth jna and most of them can't do it even though they're trying they're dedicating themselves to it they can't do it so the on the bright side it's not really necessary not for everybody some people can become enlightened without Janna like the Dy Vision arance that I mentioned at the beginning of the first or the previous Q&A and I think most enlightened westerners most westerners

who at least are extremely highly

Advanced um they are the dry Vision kind

because most westerners don't dedicate

their lives to cultivating these

Advanced contemplative States and

they're much more likely to become

enlightened like accidentally like eart

TOA he W he didn't even have any

meditative practice and then he just

gets slammed through some exist itial

crisis into this higher state of

consciousness

so I do think that probably most western

sages are dry vision and they really

haven't attained

Janna so I nevertheless the Buddha would

not have taught Janna if there wasn't a

good reason for it and I do think that
if you can completely steal your mind so
that you're you're wide awake and your
mind is just clear like
glass that you're much less likely to
get distracted by samsaric phenomena
which keep you stuck in samsara at least
at the very least you get this Insight
that when you're not thinking anything
you're still wide awake in fact you're
more awake than when you are in your
normal awaking State of Consciousness
and of course you you get this insight
into you know there is
something deeper than just the this this
phenomena the these forms that distract

almost everybody all the

time we think this is

reality so let's see here what's the

question again I feel the best way to

achieve realization as opposed to book

learning of the above which I think he's

talking about meister ehart and you

can't really name the absolute or talk

about the absolute is through the

establishment and abiding in of janas

but of course I've never even reached

first J what do you think yeah I mean if

you can attain janas that is best but

it's not the only possible way and so

just do the best you

can and I'm just going to move on the

next question also from

philes and philes

says is I'm going to check make sure

we're recording here yeah we are philes

says is movie to Burma still the most

reliable way to pursue genuine Orthodox

Buddhism I feel that for the

unenlightened travel can disturb one's

dham practice in many subtle ways that

might be hard to detect for example it

can boost the ego or sense of self and

so can being a foreigner among

natives well I mean there's there's a

plus and a minus to everything there's a

light side and a dark side to everything

and so traveling to a foreign country

you've got the you've got certain

hassles you got to learn a new foreign language you might have Visa hassles I mean you might have weird tropical diseases this kind of a thing there's going to be a certain culture barrier but that can actually be to your advantage um

so travel can disturb one's doar practice but also it kind of gets you out of ruts it puts you into like this Stranger in a Strange Land kind of phenomena where I mean you're you become as a little child again you're seeing everything is for the first time because a lot of it you really are seeing for the first time so I wouldn't be too worried about that because there's a

tradeoff you know there's going to be pluses and minuses and they balance out in the long run so staying at home has its pluses and minuses and traveling to some tropical Asian Buddhist country also has pluses and minuses but that's not really the question is moving to Burma still the most reliable way to pursue genuine Orthodox Buddhism that depends on the political situation um I really am not sure about the political situation in Burma I know that most of the foreigners in Burma have fled if they haven't been kicked out they have left voluntarily um after the military coup

and all that so you'd have to check into that you know you might try to contact one of the the mahasi centers or PA out in Burma and just ask them you know what is the situation for foreign yogis in your country now and they might say well it's it's very difficult you might want to try something else in which case you might be better off going to some remote area of Sri Lanka where there is like a a Resurgence of a forest tradition there also there's more of a forest tradition in Thailand than probably there ever was in
Burma but the thing is go to a remote area
going just living in a remote area

amongst rustic people subsistence

Farmers Hillbillies does have its

advantages for one thing you're much

less likely to get spoiled rotten by

like relatively wealthy Asian spiritual

materialists trying to get themselves

into Heaven by just offering you all

kinds of stuff which does happen it

happens in Burma a

lot

so I think

you'd still you could still do well

especially if the political situation in

Burma is just

like apocalyptic or something you might

try finding some relatively remote

Forest Monastery in Sri Lanka or

Thailand um that's strict and there

there are strict monks in Thailand and

strict monks in in Sri Lanka although in

Sri Lanka you might really have to do

some searching to find

one um

so yeah I mean the situation in Burma

especially the political situation the

situation of foreigners living on visas

in

Burma I mean that's kind of a a role of

the dice I guess I'm not exactly sure

what the situation should would be with

regard to that so you'd have to

investigate that and if it looks like

Burma really is not going to work out

for you then I'd go for you know some remote like Northern Thailand or the the mountains of central Sri Lanka or something in America I mean you could be a monk in America that was my original plan I was originally ordained in California but America's got its own problems I mean asceticism is practically illegal in America I mean you can't even just build a little Shack like you're supposed to according to the ancient text because there's building codes there's all these codes and everything I mean you could live in a tent I I guess there's no codes for

tents and I mean you can't really live the lifestyle of an ancient Indian monk as described in the texts you know the role models in the text you can't live like them because you're living in a non- Buddhist postmodern Western Country so definitely anyone who's going to be ordained I would highly recommend they spend at least a few years preferably like five years at least in a traditional terraa Buddhist Asian country just so that you can like feel what it was like for the early monks you know sleep under a tree walk through the village for alms in the morning that kind of thing that is uh much more difficult to manage in the west although

it it has been

done so I think I answer that question

I'm just going to move on to the next

question which is from thermal squid and

technically I have a confession to make

this this first question from thermal

squid was technically the first question

chronologically that I received for this

Q&A but it's kind of a morbid Gres kind

of question I didn't want to start off

the Q&A discussing something really

morbid and so I kind of bumped him down

to the second place just so I wouldn't

be starting the Q&A with this question

which is as follows thermal squid says

what is the most painful or grotesque

thing you've ever

experienced perhaps something that

sticks around in your mind today or is

remembered

viscerally um yeah there there are a few

I have to admit and really the first

image that popped up in my mind when I

read this question was I was walking in

southern in Burma it was people have

asked me about like the one person I

think might be fully enlightened like if

I if I've ever met someone I think might

be fully enlightened I I would say you

know possibly the most likely

possibility would be sh um seatt and on

the occasion when I was walking from my

Monastery to sh um's Monastery in mon

State during the during the hot season

he would stay at this certain Monastery

in the hills for the hot season because

the weather was more comfortable there

we're walking along with this guy who's

guiding me there I'd never been there

before and off in the distance I see

this dog that has like this pink

plastic like a cast on its leg his front

leg and it's just standing there

watching me and I was thinking that's

that's nice I mean in Burma dogs are

just disposable a lot of them don't even

have owners they're just sort of like

like

feral Pariah dogs and so somebody

actually took care of of their dog and put like this big cast on him and then I got closer and I could see the look on the dog's face and he's just kind of looking at us was this kind of hopeful pleading look on his face and I realized that he didn't have a cast on his leg at all it was just like the skin had all just like peeled off and it was all swollen up probably with a gang green or something and I mean that is the plight of dogs and cats throughout much of this world

I mean the dogs and cats in America you know like safy back there's got her little cozy cave and you know they they they eat as much as they want they get

chicken scraps and stuff you know

they've got it made they got love

they're clean they get sick they get

medicine not in Burma I mean there's

stories

like uh one time I was going for alms

round in

rangon and there's this dog kind of

Staggering in towards me and I get close

enough to see that it had been chopped

in the head and there was actually a

hole going through its skull like its

brain was opposed to like exposed to air

so that dog wasn't going to last very

long but also I mean you see stuff in

Burma that you generally do not see in

the west like one time I was invited to somebody's house I go to their house and there was a female relative maybe 40 years old sitting in a chair chair and she was clearly insane I mean she had like a big open sore on her nose that caused me to think maybe it was like syphilis or something but who knows it might be that she just like fell down onto her face and gashed her nose up but I mean she was just like she had like this little fan like a one of those collapsible kind of fans she just like slapping the the the arm of the chair pretty much the whole time I was there and the the family just very patiently you know they're like making sure she's

got everything she needs and you know

just but still just it was sort of like

being in a mental hospital where you've

got someone who's just completely out of

it you know obviously they're you know

just over over the deep end and just

kind of their face is sort of

grotesquely um marred in a way and just

you're just thinking about like the

family I mean in Burma you just can't

just sh ship off your some family member

to an institution you I mean Family

First it's like you take care of them

you know they're they're like crapping

on themselves they're completely out of

their head you still that's just your

cross to bear so to speak that's your

duty as family and this that's the way

it was in the west up until modern

times or one time

um I was just going for alms through the

village this this Village in central

Burma subsistence Farmers mostly and I

see a man leading what looked like a

teenage boy by the hand and this teenage

boy just did not have a face he had like

Elephant Man disease it was just all

like

lumps you know it's like he he couldn't

couldn't see there was like no eyes if

there were eyes they were covered up by

these folds of you know deformed flesh

and that was another case of I mean you

you don't just send them to an

institution you don't send them to a a

like a high class

surgeon I mean they subsistence Farmers

living in a fourth world country so

that's they're just stuck with that seen

people with Leprosy I've had people with

Leprosy put food into my

bowl so yeah I couldn't really pick a

first place although the the first image

that popped into my mind when thermal

squid asked this question and I I read

it for the first time was that dog with

the the swollen pink front leg that I

thought was a plastic cast and it warmed

my heart that some Burmese person

actually took the trouble of sending

their dog to a vet and getting a cast

put on his broken leg and then getting

closer and realizing that that was no

cast it was that dog was

doomed so I'm just going to move on to

Thermal Squid's second

question which is is there any Merit in

getting hooked on crack in an inner city

dumpster ch en chanting mantras well

depends on your mental States whether

you're even going to get any good

karma cusa from chanting

mantras um but even if you do get some

Merit for chanting mantras the demerit

of getting loaded on crack in an inner

city dumpster is going to more than

compensate the other way in in in Buddhist ethics it's there is no just clear demarcation between black and white any action that an unenlightened person does is bound to be a shade of gray it's going to be a mixture of of good and bad uh skillful and unskillful I think a lot of people in the west they're just kind of uh conditioned by like Christian ethics where something is either right or wrong God says this is right so if you do it it's right and if he says don't do it it's wrong and that's that it's all black and white or as in Buddhism it's it's a matter of your own

mental States and even if you believe
that you're that I am doing this let's
say I'm giving alms to a beggar so I'm
getting Merit for that that's a
meritorious deed I'm giving alms to a
beggar but I'm thinking I'm giving alms
to a beggar and just this self view this
delusion you know of like identity view
that's going to cause a certain amount
of demerit or unskillful Karma
so anything with any greed hate or
delusion or attraction aversion or
semiconscious stupidity any act that has
any of that is going to have a certain
demerit to it which is pretty much
everything that an unlighted person does
but still I mean you can get Merit also

and so you got the person loaded on crack and a dumpster chanting mantras he might be getting some Merit for the the chanting mantras and he might be getting some Merit for other things too maybe he's being mindful maybe he just adjusts his position in the dumpster mindfully gets like this little Merit point so to speak for this moment of Lucidity of mindfulness so I mean who knows he's he's on crack that's like cocaine I've never never done crack before but I assume it's a form of cocaine it might cause a certain Lucidity of mind you might have certain

insights which you might get Merit for that too but as a general rule if you're like addicted to something and you're living a kind of lifestyle of a homeless druggie then there's probably going to be at least as much demerit as Merit regardless of how wisely you try to be uh a crack addict getting loaded in dumpsters so I think I'm just going to move on to Thermal Squid's next question question here he says it's his second question because I think he forgot about the the painful grotesque thing question which he asked on a different uh in a different location so anyways he says my question here is in whether or not it is safe to mostly discard or discount

something like Tantra I feel that it's even more out of range than something like pure land Buddhism where the strong devotional crypto theism of Mahayana really in what way is Extreme sensual activity useful in cultivating wisdom inducing trauma like that seems to just be dangerous or even flat out disgusting it seemingly appeals to those that want to be esoteric or enigmatic but want to to evade the effort resulting in a kind of lazy lay existence with a daric excuse to take drugs and engage in unsayable atrocious activities under the guise of Spiritual Development I think that it's funny to imagine that some in

ancient times took heroic doses of

cannabis and datura and lay down in snow

or ice for hours and just had some kind

of miraculous click but I find that

something like this appeals to the

absolute

minority okay so I'm just now realizing

that there's four questions here because

thermal squid did not recall having

asked his first question

elsewhere

so this is uh problematic and and

transgressive and everything but I don't

know I I suppose I should just answer

this question before I deal with the the

issue of a fourth transgressive

question let's see oh with regard to to

uh Tantra well what most people in the
west are calling Tantra isn't really
Tantra so that's that's for starters
most people who think they're doing
Tantra I mean they're just wallowing in
sensuality and calling it Tantra but
Tantra it's it's a philosophy based on
the idea that we are now in the kuga and
saintliness is not a realistic option
especially like in the west that's it's
even less of an option in the west just
because saintliness is it's very much
out of fashion even
like normal virtue and
self-restraint is out of fashion as a
general rule in the west so especially

among young

people so what Tantra was doing it was

indulging in like

limited amounts of stereotypical

immorality um as a way of learning how

to cultivate wise mental States and make

spiritual progress while living in a

kind of degenerate age and it was based

at least what I was what I was taught

based on the five M's M you got mituna

which is sex mamsa which is

meat let's see how do you say

fish matcha is fish I'm pretty sure Maja

is

alcohol and the fifth one it's it's sort

of like certain words in the rigveda or

even in Shakespeare where don't entirely

know exactly what it is anymore and so

it's it's probably some kind of drug

that started with an M but has been

replaced with parched grain and I don't

think that parched grain is particularly

like conducive to immorality but that's

what they do in these

rituals and so I mean they might just

take a sip of the alcohol they're not

going to get wasted on it with regard to

the the meat and the fish they might

just take a little taste of it just for

the sake of having done that this this

transgressive act while living in this

transgressive age and with regard to sex

I have read that the way you have

tantric sex is the man will lie on his back motionless and a certain woman a deini I think she's called will I mean essentially do cowgir position on him and she has been trained at like some Temple to be able to to have sex without being emotionally involved I think there a lot of women who just do this naturally but I mean she's just kind of going through this almost like a meditative exercise and he's supposed to just be meditative you know he's technically literally having sex I mean his penis is inserted into a vagina but at the same time he's just trying to be mindful of the sensations that arise and not being

Carried Away by lust while doing it and
that's really the whole point of Tantra
it's not like you're wallowing in it
it's you're learning how to engage in
these de stereotypically degenerate acts
while living in this degenerate
cuga while at the same time not getting
sucked into it remaining detached and
being mindful of
it so that I mean the mindfulness is
pretty much the the main tool with
regard to being detached from it instead
of you know just getting into it you're
just experiencing the sensations
objectively and most people who try it
especially if they're like amateurs who

have read about it in a book or

something um you know they just don't do

it right and they're just wallowing in

sensuality and thinking that they're

doing tatra maybe telling others that

they're doing Tantra when really I mean

there might be a little bit of Tantra

involved

but mainly they are deceiving

themselves and I do think that there is

a certain I mean to some degree

everybody has to do T like even a monk

like there are certain sensual Pleasures

that a monk can't avoid like eating food

or sleeping or bathing and so he just

has to do that with Detachment you eat

food just to keep yourself healthy

you're not doing it in order to wallow in sensuality and so Tantra is like taking it a step further with regard to sensual Pleasures that you could technically avoid but just don't and it's pretty much the same kind of procedure as a monk eating good food or taking a bath or something that is pretty much unavoidable and so he just remains detached while doing it so it's not necessarily like you're just wallowing in stuff that's flat out disgusting I mean that might be what people who are calling it Tantra in the west are doing like a lot of new age people may be but like traditional

Tantra there might be some disgusting

imagery but it's uh as a general rule

it's really not that wild it's just sort

of limited amounts of stereotypical

immoral behaviors that you learn to do

mindfully

so let's see thermal

squids third question which is really

his fourth question oh okay this one

I'll just answer very briefly because

it's a the transgressive fourth question

anyway so what are some of your favorite

words and most hated words I'll just

give like two main examples one one

example of possibly my favorite word in

the English language which is

supposedly I really like the word

supposedly for some reason I mean it

just describes

samsara I mean that's the word for

samsara it's the adverb for samsar

anyway

supposedly and the one word that comes

to mind in the English language that I

particularly dislike is

normaly a return to normaly it's not

normaly it's

normality

normality so that one kind of triggers

me a little bit when I hear

normaly I mean I just kind of cringe

inwardly just just saying it just

seconds

ago other words that I like I like I

like the word regag it just rolls off

the tongue

reglet and it's a word describing the

little dimples on the surface of a of a

meteorite like it looks sort of like the

dimples on a golf ball those those

little dimples on a meteorite are called

reg mlit which is really nice also I

learned another really nice word just

recently just a few weeks ago Petra cor

and petor which literally means

something like Stone blood is the word

for describing

that Heavenly smell after the first rain

after a protracted period of hot weather

so a lot of you probably know what I'm

talking about I never smelled it in the Pacific Northwest because there was never a protracted period of hot weather before without rain but in Burma living in like the semi desert wastelands of central Burma the first rain of the hot sea or after like towards the end of the hot season there's this smell in the air that's it's sort of like baking brick with like a hint of baking bread and that smell is called Petra cor which is nice I mean it's nice that it has its own word I mean in the English language there are certain just common phenomena in in this world that English has no word for it like the need to take a pee

like if if you need to eat something

you're hungry you might even be ravenous

if you need to drink something you're

thirsty if you need to sleep you're

sleepy or exhausted or tired but you

need to take a pee there's no word for

it and I mean sometimes you got to pee

really bad you don't have time for all

these extra syllables there should be a

word just for that and there

isn't but then again it's like I've I've

mentioned before maybe not on q&as that

in the Burmese language there's owls all

over the country they don't have a word

for owl there's owls in downtown Rango

goon they don't have a word for owl it's

like each kind of owl has its own name

but there's no Collective generic word

for owl same for lizards they got a word

for snake they do not have a word just

for lizard each kind of lizard has its

own name there's lizards in downtown

rangon lizards everywhere they don't

have a word for lizard they do have a

word for snake

though so I guess I shouldn't pick on

the English language too much

anyways thermal squid just uh volunteers

that some of his favorite English words

are Critter warbling Lucidity and evoke

and some of his uh least favorite words

are seepage oblong slurping gurgling and

cudgeling so apparently he's he's more

interested in just the sounds like the

the melodious or anti- melodious sounds

of a word whereas for me I think regag

glyp is I just love the way it just

rolls off the tongue but supposedly is

more of a a philosophical liking I

think so I'm just going to move on this

question this is from

quator and quator says it seems that the

state of jna is achievable by removing

Saras like mopping the floor to reveal

clean

tiles aans cannot create new Saras to

dirty the floor again

how then are arant not constantly in

fourth

Janna also if they have Sanara remaining

wouldn't their constant equinity

obliterate the remaining

ones so I think by Saras he's using more

of a mahayan term I think in in like

poly Buddhism it'd be more like kesas

your defilements you have to remove or

at least suppress your defile

Ms in order to attain jna and Jan

especially second third and fourth jna

you're not thinking anymore but thinking

isn't necessarily A

defilement so I mean after you attain

Janna you come out of Janna and from the

traditional Orthodox point of view Janna

you can't really be moving around

talking when you're in Janna because

your mind is is becoming like clear and

in order to move around and talk and you

know navigate through samsara and

communicate with others and so forth

then you've got to be back into thinking

mode

so technically according to Orthodox

Terra I'm pretty sure you can't be in

fourth jna when you're walking around

talking and it's it's not like

permanently

removing um I mean you have to remove

your your defilements your caces but

that doesn't mean that you're just by

doing that that you're automatically in

jna that's just sort of a prerequisite

you know as attending college you have a

prerequisite of a high school diploma or a like a what is it GED in in America but that doesn't mean that you're in college just because you got a high school diploma that's just like a prerequisite so there are other factors involved in attaining Janna mainly you sit still you you sort of avoid stimulations which will be stimulating your mind and keeping you from being in Janna you you go to a quiet secluded Place sit down meditate and then you can attain Janna but then there are times when you got to like interact with other people and so forth in which Janna just

is not an

option so in a sense if you're

enlightened you don't need Jonna anymore

see Jonna it's especially fourth jna

you've got like um like like I was

already saying your mind is like clear

like glass or you got a flat calm your

mind like going with the analogy of

water you have turned your mind into a

flat

calm in order

to like go beyond just the distractions

of the Waves where you can just see the

water as water and not just be stuck at

the level of waves but then if you're

enlightened when the waves come back you

can still stay at the level of water

that's um like in Zen it's called Zen in the marketplace that Zen in the marketplace is 10,000 times better than Zen on the cushion because then on the cushion before you're enlightened you have to get to this flat calm in order to get this Transcendence of all the symbols of samsara but once you're enlightened you don't need that anymore that's like a a gimmick it's like training wheels kind of you don't need that because even when there's raging stormy SE you can still be seeing water as water whereas if an unenlightened Normie in the storm you see they're just like whoa all these

huge waves you know all this crashing

and roaring you know they don't see just

water

anymore so yeah it's like fourth Janna

is called temporary Liberation or just

jna in general in in po Buddhism in

terraa Buddhism is is called temporary

liberation but it's not permanent but

once you get to the permanent permanent

Liberation you don't really need Jonna

anymore Jonna is just sort of a way of

seeing the water as water and not

getting lost in all the waves because

Jonna is like reducing the waves to a

bare minimum so that you you don't have

those waves to get distracted by but

once you're you're you have mastered

seeing the water as water then when the waves come back it doesn't even matter they are irrelevant

so I'll move on to quat to second question in the process of eradicating Saras and moving to subtler and subtler realities are we removing the karmic effects that attachment to those Saras or wrong views could result

in are we removing the karmic effects that attachment to those Saras could result in if this is the case would an arant be completely free from comma could moana's death simply be a result of the comma of the people who killed him perhaps molana had the comma of the

momentum of the path whilst he was at a lower stage of Enlightenment and perhaps that comma was protecting him once he becomes an arhun that protection is no longer needed um going with Orthodox terraa that once you become enlightened you stop making new comma but you still got this past comma that that is still going to be working itself out up until you die you attain Parana and then that residual vestigal past Comma just poofs out of existence um I think that to some degree that may be a kind of I don't know attempted to call it an oversimplification based on the the drive of early Buddhist philosophers to

fit everything fit the whole philosophy so that it is of a piece and they wound up with just one level you know where Nirvana is at the same level of of reality as as tongue sensitivity or femininity things like that Earth element so they really did not have a multi-level understanding of reality it was like a two-dimensional flat plane when really they might have been better off thinking more thre ition

Ally

so I think I might need to read ask this read this question again and I do notice there are at least two question marks here three question marks in one

question so let's see here in the

process of eradicating Saras again this

isn't you don't really eradicate Saras

at least not all of them according to

Orthodox terraa because any condition

thing is a Sanara or also any

um I guess by sanar here he might be

referring to like volitional acts

because Sanara can also mean volition

act like

saraa mainly means chaa or volition or

will so we're moving to subtler and

subtler realities are we removing the

karmic effects that attachment to

those volitional acts could result in I

don't fully understand this question

are we in the process of eradicating

Saras are we removing the karmic effects

that attachment to those Saras would

result

in um to some degree I suppose although

I mean in a way you're not so much

removing as transcending you can't

totally remove all volitional acts

according to Orthodox Terra

like in Abid dama they have to come up

with some new kind of mind called

kiria which accounts for how an an

enlightened being apparently does

volitional acts still but it's not

mentioned at all in the text and it was

apparently just a way of like Shoring up

one of their theories with regard to how

the mind works and it's it's not very convincing so probably I mean in my opinion that an enlight being still has the semblance of volitional Acts but he has transcended that he's not he's not working at that level of reality anymore that's just nature taking its course that's the waves when he is now focused on water so whether it's a flat calm or raging stormy sea it's still the same exact water and that's kind of the way the enlightened mind operates and someone like Meister eart might call the water God it's all God so let's see in this case would an arant be

completely free from comma he's
transcended it I still think like even
in Orthodox terraa there's still
residual past comma even if he's not
making any new comma but from my point
of view he has just transcended it he no
longer has attachment to it one way or
the other so could mogul death simply be
a result of the Comm of the people who
killed him um not just the Comm of the
people who killed him but everyone who
is affected by mola's death yeah that's
a possibility that's one way of looking
at it at
least but still I mean there's this
residual comma that

molana still has even though like

subjectively he has transcended that

it's still just nature taking its course

it's still water seeking its own balance

so to speak

so perhaps mulana had the comma of the

momentum of the path whilst he was at a

lower stage of Enlightenment and perhaps

that Karma was protecting him I do think

that it's it's just a matter of water

and waves or just transcending Karma

rather than eradicating

it you don't necessarily eradicate your

karma you just transcend it it's still

kind of there it's just it become it's

just irrelevant relevant from your own

like where your Center is you know it's

it's just it's just water it's not this wave versus that wave anymore it's just water and it just kind of irrelevant so I'm just going to move on the next question this is from Romeo Romeo says what is your elevator pitch for the evidence of the existence of karma to someone doubtful of it well I would start off with just the automatic pilot aspect of karma karma is like habitual energy it's like habit energy that drives us through life while we are sleepwalking in a kind of semiconscious stuper that I mean it's like karma is mostly running the show it's just like habitual responses to

accustomed

stimuli so it's it's like automatic

pilot that would be an obvious example

of karma that even

a scientific materialistic Normie could

accept that would be like a foot in the

door and then you'd have to I mean

depending on how open-minded they are

with regard to metaphysics and so forth

once you get that idea that we do have

that we are pretty much running on

automatic pilot most of the time that

most people are running on automatic

pilot most of the time they're not fully

awake it's just practically like

knee-jerk reaction

that then you can get into the

metaphysics of it where we're doing that

even at deeper levels that we're just

creating our own reality through force

of habit but a materialist probably

won't take it that far but at the very

least you can get the foot in the door

with regard to just the force of habit

is is like a manifestation of of the

Buddhist idea of

karma it's is the momentum of your

mental

States so I mean from the Buddhist point

of view karma is volition karma is cha

so in order to deny Karma you'd have to

deny volition or

will which most people wouldn't do even

most scientists

wouldn't so I mean you can get a foot in

the door pretty easily but then I mean

if they're just hardcore materialist you

know scientific realist or whatever ever

that might be as far as you're going to

get because I mean in order to believe

in karma in the more like metaphysical

kind of you know the more like fully

Buddhist perspective of it then I mean

you're going to have to leave behind

strict mechanistic materialism or or

something along those lines and accept

that this universe is to a profound

degree a manifestation of mind even some

theoretical physics agrees with this

that you know it's it's the mind that

collapses the state Vector so to
speak so it's the habits of mind are
collapsing the state Vector in
like established ways habitual ways that
are creating our reality something along
those lines you might be able to sort of
make some Headway even with some
scientific realist if you adopt that
kind of approach
maybe so I'm just going to move on to
Romeo's next question which is also that
are there any beginners books you can
recommend for someone trying to better
understand and wrap their heads around
Karma and to tell you the
truth no I can't think of any any any

book for a beginner that you can

recommend for someone trying to better

understand wrap their heads around Karma

I mean maybe eart to is the Power of

Now

um maybe yeah I really I really can't

think of any I mean I certainly I can't

remember ever reading a book like you

know the the beginner's guide to

Karma everything you ever want to know

about Karma but we're afraid to ask you

know the karma

primer I yeah I I can't recall that ever

is coming across something like that so

you'd have to come across maybe some

kind of self-help book on how to

overcome just these pre-programmed

habits how to break habitual habit patterns that might be your best approach to like a beginner's guide to Karma because like I said in the in answer to the previous question you know sort of like the surface level the most indisputable form of karma is just this automatic pilot of just habits driving us through life so it could be if you find some kind of self-help book maybe written by some clinical psychologist or something on how to understand your habit patterns and how to you undo your bad habits some kind of book like that would probably be a good one even though it might not contain the word Karma at

all but if you're trying to understand karma from an orthodox Buddhist point of view I don't think you're really going to I mean you'll get like a good intellectual grasp of what the official traditional Doctrine is but I don't think it would be nearly as helpful in understanding the reality of karma as the self-help book that teaches you how to recognize and overcome like habitual Behavior patterns so I'm just going to move over move on to the next question this is from scolin or skaden and scolin or skaden says what do you think about the Warren Ed and Lorraine and what do I think about them

I saw a documentary about them a few months ago and I've just seen like little um I've seen a few go shows that had Lorraine uh War I almost called her Lorraine

Newman those of you who are old enough to remember the first the first cast of Saturday Night Live would know who Lorraine Newman is but um add in Lorraine

Warren um I really don't recall a whole lot from that documentary that Lorraine was more or less of a psychic Ed was more of less psychically talented but was really into the investigative aspect and so they kind of teamed up it might

be what brought them together in the first place their their shared passion for understanding paranormal activity or some such or it may be that just it happened after they got together I can't remember now but I do think that for the most part they were sincere they may have sensationalized certain things for the sake of you know their their careers but um my my sweetie and I she's she's kind of got me pretty kind of I wouldn't say hooked on it but I'm very willing to go along with this tradition she has had for many years of before going to bed at night watching a ghost show and you know like The Dead Files or

paranormal

lockdown or let's see Ghost Hunters

Ghost

Adventures um portals to hell was one of

my favorites uh with Katrina Weedman and

Jack Osborne who's Aussie Osborne son

that they go to these haunted houses or

haunted theaters or haunted condemned

prisons or whatever and um I assume

they're pretty much like the modern

iteration of Ed and Lorraine Warren you

know I don't think that Eden Lorraine

had something that subsequent Ghost

Hunters don't have and there's lots of

shows you can you can watch um there was

one Ghost Adventures I think they're the

most popular and I just I really don't I refuse to watch that one because the the the hosts of the show are just so cringe that they're supposedly paranormal investigators but they're just sensationalistic as [__] just trying to be entertaining and make a good show and you know it's like oh I just got a weird feeling you know they're just walking around oh it felt like something just touched my arm you know it's it's like that's half the show and um a lot of lot of them they won't use real real psychics or at least people who claim to be psychics they're trying to use like technological devices so they've got like this these

little things that look like radios that produce this static and every once in a while you'll hear something that sounds like a human voice which invariably they will interpret as Spirits trying to communicate by manipulating the static in this device
and sometimes it's like they hear something like and it's like it just said go away or I'm going to kill you so this kind of stuff is ridiculous I don't know to what extent Ed and Lorraine Warren engaged in that I think they were sort of pre- technological stuff they hadn't invented like ghost ghost boxes or anything yet and so they were mainly

relying on Lorraine her alleged psychic

abilities to just kind of feel into it

and the ghost shows that my sweetheart

and I

watch my beloved

woman um yeah I prefer the ones with

psychics over the ones that are relying

on like technological

gadgets to detect changes in I mean if

you can it's fine to have gadgets that

are like like infrared sensors like

because like if there is like Spirit

activity like a common event is it

causes a the coldness in the air also it

drains batteries it's like if there is

going to be any kind of

manifestation that they have to absorb

energy through heat or through energy AB like stored in a battery or something in order to to produce the manifestation so that's kind of interesting I guess but I I'm just kind of digressing all over the place um I do think the Warren were sincere I do think that they weren't entirely frauds there might be a little bit of trickster element like um I read a book it's one of the most important books I've read especially over the past 20 years the trickster in the Paranormal by George P Hansen where he's talking about how even talented psychics or talented you know people with like Paranormal abilities they'll

still indulge in a certain amount of trickery and fakery which is like transgressive and in and like helps to open cracks in in the rules that are governing this version of reality so that genuine Paranormal Activity can can come through they tend to be Lial beings and they try to make things more Lial and like fakery a certain amount of fraud

ironically can actually like help produce more genuine paranorm normal activity which is this weird almost like a catch 23

situation so I mean getting back to the warrant uh I really don't know nearly as much about the Warren as I know about

somebody like Katrina

Weedman who is like a modern or like um

Amy Allen from The Dead Files but I mean

some of these shows I do think there is

a lot of fakery in in this ghost hunting

stuff like and and and not just fakery

but also just like jumping to

conclusions like the common theme of The

Dead Files you got Amy Allen and Steve

deevy who was a former he's like a

retired New York homicide cop they've

teamed up to investigate haunted houses

and Amy Allen is the psychic and Steve

deevy he just does the investigating

part he's like you know find he's asking

questions sort of like interviewing the

people who live in the house seeing
what's going on there and it's like
somebody says you know I got scratched
in the middle of the night and I just
happen to have the picture of it right
here and they'll show this picture of a
scratch on their skin like anyone who
gets scratched in the night carries
around pictures of
it and then he'll come up with he'll be
investigating like Librarians you know
he'll go interview a librarian or
historian local historian or something
it turns out that only 40 years ago
somebody was was brutally murdered only
half a mile from here and then they just
kind of fit that narrative into into the

the haunted house which strikes me as questionable but it does seem like there is um a certain amount of genuine paranormal activity in haunted houses I mean even on these shows sometimes you'll see weird stuff or hear weird sounds that kind of thing

so I mean one of the most uh remarkable I mean it could have been faked but there was like um it was an episode of portals to hell with Katrina Weedman and Aussie Osborne's son and they have cameras everywhere through this I think it was a haunted hotel and there was like a ballroom with chairs and one of the chairs just all of

a sudden just sitting there just twists

like you know 45°

and why a ghost would want to just twist

a chair just for fun I don't

know but still it's stuff like that it's

my father he claimed to see ghosts I

I've seen like supposedly when I was

like three or four years old I could see

a ghost of the lady that used to live in

the house before we lived there um I'm

I'm open-minded with regard to the

possibility of paranormal phenomenon I'm

certainly no

materialist and so I'm I'm I'm answering

this question in very prolonged

digressive kind of way but I do think

that there is something to it I think

that some people like the Ghost

Adventures guys they're mainly just

entertainers they just want to make a

good show and they're very successful

they've got like half a dozen spin-offs

at

least but they're just cringe I just I

just refuse to watch that

I've seen a few episodes and that was

plenty

so yeah I mean the world is is is not

just mechanistic materialistic phenomena

that there is weird stuff that science

cannot explain and it probably will

never explain it other than just fitting

it into a category like Quantum

Randomness which is also something they

can't explain that you know they just

you know they'll account for it they'll

say yeah that's Quantum Randomness and

so at least they acknowledge it and it

may be that that more and more

paranormal stuff will eventually get at

least acknowledged even if it isn't

explained by modern science or

postmodern

science but the Warren were in a way

they were like the the

forerunners of this exploding population

of Ghost Hunters that have their own TV

shows um

nowadays so I'm just going to move on to

scadden or scad's next question which is

a followup on the previous one which is

what's your expert opinion on the museum

that the Warren started that's filled

with cursed

objects and his characteristic bullet

point comment here is I think the Warren

are gone now so I'm not sure what

happens to the inventory of items that

were said to involve demons ghosts and

sleep paralysis

entities and then in parenthesis he's

got worst case

scenario so um what's my expert opinion

on the museum that the Warren started

it's filled with cursed objects I I

never really I don't know much about the

museum although one of the episodes of portals to hell with Katrina Weedman and Aussie Osborne's son they went to one of these museums that had lots of weird kind of black magicky cursed stuff and they they did have one of those voice boxes or at least a previous investigator had recorded a voice coming through there one of the one of the most haunted objects they had at this this Museum was this grotesque clown doll that was locked in a cage and it was made by prisoners at a concentration camp in Nazi Germany in the 1930s allegedly and it was just they had a chain around

the cage to make sure it stays closed

and they were playing you know the this

um like this radio thing these these

previous

investigators and it was it just sounded

like a kid's voice very clearly saying

I'm stuck in this box you know static

before static after and then just very

clearly this kid's voice saying I'm

stuck in this box which could have been

a total fraud it could have been fake

but there was weird stuff I mean weird

stuff happens I mean I've lived in a

house with a polter guys before i' I've

explained that several times so I mean

I'm open-minded with regard to I think

the world is a manifestation of mind and there's going to be certain events that just do not follow rules that weird stuff can happen that's just not supposed to happen that laws of physics so-called can be broken and with regard to these cursed objects I think it's possible that uh I remember it causes me to remember um when I was in my 20s like my mid 20s before I became a monk I was in a bookstore and I saw a book for sale written by Alistair Crowley and I was tempted to buy that book I was curious what the philosophy of Alistar Crowley would be like and then I I thought well it could be that he just put a curse

I he was a he was a bad man he he may have just for shits and giggles put a curse on that book to curse anyone who read it or even who touched it so it kind of scared me off I didn't do it I can be a little superstitious in that regard but um yeah I mean what's going to happen to the Warren's Museum I assume it's going to keep going I don't think they're just going to like auction off everything here you can buy this cursed Ouija board that was used in a in a black mask or something for you know opening bid $50 I mean somebody somebody might do that but I don't think it'd be very

wise so yeah I guess the inventory of items that that are in the uh the museum I assume somebody else is just going to continue running the museum and continue earning the profits for the $5 admission fee or whatever they charge so but I do think that you know you can have have cursed objects or you know hexed objects or even like blessed objects even but it it depends a lot on the minds of the people who are like operating with regard to these objects because it's all a manifestation of Mind anyway so I don't think that just inanimate objects will necessarily have any kind of Juju but they they any

consciousness of associated with those objects can in a way attribute that Juju and in faith of a grain of mustard seed can move mountains so you believe somebody believes even if it's just like some kind of spirit being believes that that object has got Juju in it it can cause it to have some kind of effect and I've I've just been rambling on that one that was a half hour long answer so I'm just going to move on to the next question this is from xenoid and xenoid says if Abid dama Scholars don't believe a subconscious mind or Storehouse Consciousness where would they say things like facts

opinions and memories reside within the mind it's not so much that they are residing there's just a potential for them to arise I asked uh an Abid a Burmese Abid dama scholar once sort of about this and he says um in Abid dama they refer to a certain aone and aone is a Burmese word which means momentum so it's like karma is the momentum of your mental States and so there's like a residual potential of things to arise due to this momentum that's going I didn't ask him the question specifically about the subconscious mind because in Abid dama there there really

is no subconscious mind other than what

is called

banga which is like a like a a holding

pattern it's like your last

conscious like mental image in your

previous

existence somehow according to Abid dama

philosophy or at least Abid dama

commentaries it's becomes like the the

whole like uh like the screen on the TV

sets back in the old days you know there

was like the the Indian and like the the

circle it looked like a Target kind of

that you know it would just be there

when when the station was off the air

that that's kind of with the way bonga

cheah operates it's just this image in your mind that doesn't change it's flickering off and on trillion times a second but still you know it's just there when your mind isn't otherwise occupied with something else which is a pretty
lame um idea for a subconscious mind otherwise they've also got what is in in Terra Buddhism you've got what is called anusia which is a latent tendency an underlying tendency which doesn't mean that it's lying in weight that it exists it's just that there is a potential for that when the conditions conducive to that arising are right then it arises so yeah it's not like Memories or

facts or opinions are always just lurking under the surface from a Buddhist point of view it's just that there is the potential for them to arise because your mind follows these habitual kic patterns which then will come to a configuration of suitable conditions that will cause that to arise so you have to eliminate the conditions that cause it to arise in order for it not to arise anymore so it's it's not like you've got these memories that are just stored and and they're just there all the time but at like a subconscious level it's just that there is the potenti potential for

that memory to arise when the

circumstances are right for

it so I hope that was at least somewhat

explanatory because I'm moving on to

xeno's next question which is as follows

what do you think of the idea of

cultural

appropriation I used to think it was a

completely [__] concept until I

realized that very ironically the worst

example in the world of cultural

appropriation is white liberals thinking

that Asian religions Buddhism in

particular are completely compatible

with cultural Marxism and practically

synonymous with leftist activism just

goes to show how unaware and conceited

they really are well the problem with the the white liberals thinking that Asian religions Buddhism in particular are completely compatible with cultural Marxism is that they're not taking the cultural appropriation far enough they're just appropriating certain aspects of Buddhism that they like and just ignoring or rejecting the rest of it so they'd be much better off if they were more thorough in their cultural appropriation but cultural appropriation to make a a crime or some sort of microaggression out of is just idiotic I mean it's just stupid you've got I several years ago this maybe back

around 2016

there was some white guy with dreadlocks

who was being hounded by these two black

people with with like they they're like

threatening to cut his dreadlocks off

because he was appropriating their

culture well at the very same time

they're speaking English and dressed in

western clothing these two black people

that are hounding the white guy for

having

dreadlocks which is I mean it's just

idiotic it's like any one reason why the

ancient Roman Empire the Roman Republic

and then the Empire became so great was

because they adopted the idea of

cultural appropriation anything that

works especially like

militarily anything that works you know

like some enemies in Spain had a sword

that worked really well the Romans

started using that sword the

Gladius which is where the word

gladiator comes from means

swordsman so it's like cultural

appropriation is is really a good idea

if you've got some other country that

comes up with some Innovation that

really is a good idea you're stupid I

mean it's almost suicidal not to adopt

it and like I mean what's wrong with

Americans eating pizza I mean it's

cultural appropriation of Italian

culture we actually improved on pizza

pizza was considered to be poor man's

food it was mostly just like plain

cheese pizza at first when it was in

Italy and then it comes to America and

Americans start putting all kinds of

meat and mushrooms and onions and stuff

on it and then it goes back to Italy in

this improve they culturally

appropriated the new kind of pizza from

us so I don't see any problem at all

with cultural appropriation it's just

common

sense it's just that with regard to the

the the American liberals adopting

Buddhism they just adopt only certain

parts of it so their cultural

appropriation is incomplete and

inadequate if they appropriated more of

it it would be better

so I'm just going to move on to xeni

void's third

question which is how does charity

function within Buddhist culture and

what is its relationship to buddhism's

intention-based

ethics so charity I assume he's

referring to Donna which literally means

giving and it's not technically

considered to be the same as morality

morality in Buddhism is negative

morality is don't do this and don't do

that and don't do the other whereas

giving is do that you know it's a

positive act which is not a matter of

Sila

strangely from the traditional Buddhist

point of view Donna and CA are two

different

things so how does it function with a

Buddhist culture well I can speak mainly

from the point of view of Burmese

Buddhist culture in which case it's

largely a kind of spiritual materialism

where people think that they're earning

Merit points you know which will help

them to get into heaven or help them get

reborn as rich and beautiful in their

next life by offering stuff to monks and

really in Burma most donations go to

monks it's just this idea they want the most the most profit from their investment which is you know this spiritual materialism they're going to donate something they want as much back from that as they can possibly get and so donating to the SAA that's the best thing you can donate to monks have been hammering away at this for 2,500 years almost probably so I mean you've got Wise Guy monks that are just continually pounding away at you know if you offer stuff to monks you get just tremendous benefits you know you're going to you're going to just be set up for Life lifetime after

lifetime after that for offering a new meditation cabin to this Monastery or whatever and so in Burma people I mean one time I tried to explain to a village doctor you're better off feeding a hungry Village kid or even a hungry Village dog than to put another dish of food in front of an obese monk who's already got 50 dishes of food sitting in front of him and he just didn't see it that way at all it's like but you get more Merit by offering to monks meanwhile the little kid in the village dog are hungry so the burmes especially I really can't speak uh for all Asian Buddhists of course but there is a lot of

spiritual materialism in in burmes
Buddhism and I mean with regard to how
charity you know how it causes Merit
it's it's a way of breaking your
selfishness breaking your your self viw
you that you know you want to cling to
what is yours and it helps you to break
these bonds of of selfishness mainly
that would be the main spiritual benefit
plus of course you're setting yourself
up
for in the future people will give more
stuff to
you and you'd be better off still in my
opinion feeding a hungry Village kid or
even a hungry Village dog than to give

food to an obese monk who's already got

50 dishes of food in front of him

because it may be that when you're

hungry then somebody will feed you or if

you're like the Burmese person you're

hungry and they walk right past you with

a a bag of food in order to give it to

some obese monk who's already got way

too much

food

so yeah some things like building a

pagot I mean that's just considered a

Stairway to Heaven you're practically

guaranteed of Heaven in Burma if you

sponsor the building of a pagota they

don't really like fixing old pagodas but

building a brand new one that's yeah

that's the stairway to heaven right

there so the burmes see it more as a

kind of

spiritual

investment just like spiritual

materialism whereas uh I would I would

view it somewhat differently I mean you

really should not be goal oriented

in your charity or your your

morality I mean it should be its own

reward I think that's one of the last

sentences in Spinoza's ethics is that

virtue is its own reward you shouldn't

be doing virtuous acts in order to get

some benefit later on like you want to

get into heaven or something um it it is

kind of sulles the virtue of it it's

just a

transaction you know it's like a you're

trying to bribe God or

something so just do it because it's

just the right thing to do and don't

worry about the benefits you're going to

get from it and then ironically you get

more benefit from it that way I remember

one time one of my teachers in Burma

gave this this sermon how the best way

to get the maximum benefit from what you

do like a meritorious deed like like

charity or something is do it without

any hope or expectation of Rewards and

so the people a lot of them they're

thinking I want the most rewards

possible so I'm going to have to donate this in order to get the most rewards possible I'm going to have to donate this in in such a way that I'm not expecting rewards and it's it's they just like [__] their own minds up trying to squeeze as much Merit out of their meritorious Deeds as they can it's kind of sad really but I mean they're very virtuous people I mean they're Aston inly virtuous by Western standards and it's it's partly due to spiritual materialism partly just due to like cultural conformity you know they're just conforming to their social norms but still I mean it's it's good

regardless even though it might not have

the most exalted reasons for it still

it's a good

thing so I'm just going to move on next

question this is from seac and sead zida

and seac and CAD zna says do you think

the English world was colon has

colonized the west and he included with

this uh a video link to some German big

wig speaking to Vladimir Putin in

English he says that he's German but

he's addressing Putin in English and

Putin ask him why are you speaking

English you're a German why aren't you

speaking

German and so seov action suad Zina says

because of this maybe or at least partly

because of this do I think that the English world has colonized the West to some degree maybe I don't think it's really being colonized though it's it's like throughout history in the west there's always been like a lingua franka which nowadays is English it's English is like the one language you can speak throughout much of the world and people will know what you're saying before it was English it was French like back in the 1700s that French was the lingua franka where you know you could find some and wherever you were in the world you'd probably unless you're like some place

really remote that you'd find someone who also spoke French before that it was probably Latin you know Latin was the lingua franka for centuries so it's just makes sense that you're going to have one language that is like the main language that people from different cultures that can you know they can all speak that language so an educated person like like the overwhelming majority of Dutch people speak fluent English that I saw a like a map or infographic or something talking about just the number of the percentage of population of each C different countries that speak English and it was well above 90% in the

Netherlands and other countries also it's it's very high so it's not so much colonization it's just a matter of that's just like the universal language or as close to a universal language as we've got nowadays unless maybe you're in the Far East and it might be like Mandarin Chinese so I mean to some degree the English world has kind of not exactly colonized the west but in a way sort of conquered it with regard to like technological innovations of the anglosphere have then permeated the rest of the world you know most of the technological innovations in the world

were invented in the anglosphere

although like the Germans also have

invented a some things and like the

Italians and the French and so forth but

mostly overwhelmingly it has been you

know the the British and the Americans

especially with regard to

technology so I don't know if I'd call

that colonization though I mean

colonization has a different meaning to

it I mean we've heavily

influenced the rest of the

world but uh I think that's different

from actual colonization so I'm just

going to move on to seal action CAD

zina's next question and I have to say

that seal of action CAD zida he's been

getting into these abstruse technical questions with regard to Buddhist philosophy which I'm not confident that I'm the most qualified person to answer with regard to like technicalities in the philosophy I'm more I mean I've always just been more practically minded you know sort of pragmatic empirical and a lot of the stuff that you find in the text these these technicalities have never really been of great interest to me but um I think I might be jumping the gun a little bit because I'm not even sure exactly I don't remember precisely what he's asking here so he says in the

sutas it tells of a way to attain

enlightenment

by seeing the five Aggregates as

impermanent over the years teachers like

mahasi seato have come up with their own

methods to try to do that and then in

parenthesis he's got by noting them and

then he says but how do you think this

was practically done in the

past

well I think probably I mean what mahasi

seatt was um advising just being mindful

of everything as it arises and passes

away that that's one of the best ways of

getting insight into arising and passing

away so I don't think mahasi invented

anything new um one of the weasa Insight

knowledges that anyone is supposed to
experience according to Orthodox terada
is the Insight knowledge of arising and
passing away a phenomena also when
somebody becomes an Arya the traditional
formula for describing them as having
become an ARA is they realize everything
that has a beginning has an
end it is just the nature of anything
with a beginning to pass
away and if you're like carefully
observing phenomena in your meditative
practice then you see everything is
arising and passing away everything's
like in a state of flux even something
that seems like it's pretty stable

really isn't you know you've got a pain in your knee you might think that it's the same pain from one moment to the next but if you are sitting there doing mindfulness meditation and your knee is in pain you can just feel it just sort of throbbing and surging and just it's like in this constant state of change and so certainly um it's going to be mindfulness just mindful attention is going to allow people to realize that really everything is in a state of flux that even stuff that seems like it's pretty stable is really just constantly changing everything's just arising and passing away your own mental States you

know your own mind you just close your eyes you know so that it you think that everything is black most you would assume most people just say when you close your eyes what do you see they just see you don't see anything it's just black but I mean if you're Mindful and you're you're just very attentively looking at what you can see with your eyes closed it's just like this flickering static it's very dark you could say that it's black but still it's very discernable P perceivable like flickering static going on the whole time it's the same thing when your eyes

are open it's just that it's it's not as

obvious because you've got too many

other things to distract you hearing is

the same way always changing just the

feelings in your body always changing

and if you're being mindful of that it

becomes more and more

obvious so I'm going to move on to se

action CAD z a third question

which is as

follows it says in the sutas that when

form and I make contact eye

Consciousness arises however we can also

see in dreams despite our eyes being

closed even when closing our eyes we can

still see things if we are meditating as

well especially when zoned out one can

say this is mental Consciousness but these are clearly visual Consciousness because they involve of colors and shapes what is the Buddhist explanation for this visual Consciousness as on the first glance they seem to break the dependent origination formula in these well the traditional or the Orthodox Buddhist explanation would be it would be mental that if you're dreaming at night or you're just vividly imagining something that would be mental I mean it would just be the Sixth Sense base which is mind because really it's nothing is impinging on on the eye sensitivity

um which reminds me of two things I got to digress I can't just flat out answer give a straight answer and then move on to the next thing which would cause these q&as to be much shorter I guarantee it but I remember one time a friend of mine an American monk who is like me is no longer a monk ask me when you close your eyes what do you see and like I just said it's like it's like seeing static on a TV screen except with a contrast turned way down and he said he talked to an Abid scholar Burmese of course who said no that's impossible you have to see black and so because nothing's impinging on the eye and it's like these dogmatic Buddhist Scholars

will reject their own experience in favor of what the book says so just because the book says something doesn't necessarily mean that it's necessarily true especially it's in Abid dama commentaries but there's also this phenomena that I have experienced since I was a kid and I can do it pretty much at will and I would like any feedback from you if you if any of you have experienced something similar to this ever since I was a kid if I can with my eyes closed if I just kind of adjust my focus in a certain way which is hard to explain you just kind of have to experiment with it I see this field

of ovals they're like light like pink ovals you know kind of I don't know if you can see that but it's like a pink oval or like a an a duck egg shape on a field of like turquoise blue they're all in lines and they're all moving diagonally up towards kind of upwards and towards the left they're all the same size perf it's just geometrically perfect so I assume that's not just my imagination that's like something to do with the retina like the like the the op itical aspect of the nervous system or something and then there was another one that I could see when I was a kid I haven't been able to see it in a long time that was perfect circles red

circles with like it was just a red line

it wasn't solid red just a red line uh

circle on a black background with black

in the middle and they were also moving

I can't remember exactly the direction I

was a kid when I I could see those but

it was still it was just you could see

it perfectly I mean it was just it

wasn't reliant on imagination because it

was just geometrically perfect and

always the same and always moving in the

same direction at the same speed which

uh I don't know if and I assume because

it's so

concrete that other people must be able

to experience this but I've never never

really heard anybody talk about seeing

pink ovals on a turquoise blue

background you know in in rows moving

slowly a diagonal

Direction but I I can still do it I mean

I just close my eyes and just kind of

focus my vision a certain way with my

eyes closed and I can see

it and that would I don't know what

would be the official I I assume that

might be Optical even though there's no

object impinging so maybe that would

violate Buddhist philosophy right there

it might have to be just by default just

mental sensation even even though it

does seem to be like the optical

apparatuses involved because it's so

clear and so geometrically perfect it would have to be like some kind of artifact of you know the the retina or something but just because you see something in the text doesn't mean that it's necessarily gospel truth with no possible exceptions so I'm just going to move on the next question this is from Master Poe and master Poe says says of all the inventions in history what's the best one and the the invention that comes to mind immediately was bread I think bread was just it was whoever came up with bread especially leave bread that was great but then again then I started

thinking well that's

prehistoric that's not in history I

assume Master Po just meant over the

course of human civilization what's the

what's the best invention in which case

I would say

in my opinion

bread but I mean if it has to be

historical where you know the person who

invented it in in the year that kind of

thing then I mean the wheel would be out

bread would be out that was that's all

prehistoric so I don't know maybe like

the generation of electricity I mean

electricity is a big

deal so maybe

electricity and I don't want to uh

disappoint anybody but I should have said you know like meditation or something but I don't know it's meditation doesn't have the same kind of effect on Humanity as bread I mean in China they don't Asian East Asians don't even understand bread they don't get it they think it's some kind of semi cake or something but uh in western western in the Western World bread is just the benefits of bread have pervaded nowadays people say Bread's junk food because you know the the genetically modified wheat or whatever or the wheat is just you know it's been produced it's been like

breed in such a well I shouldn't use the word bread in a different sense it might confuse people but I mean people are saying bread is junk food now but still bread I've been a a bread eater my entire life I've I've descended from a long line of bread eaters I think and it just it just really suits me it's just really nice I like bread but otherwise maybe electricity this I mean electricity wasn't really invented but like a the generation of direct current or something I don't know who did that I'm pretty sure it was before Faraday I think Faraday invented alternating current but gener like direct current you know where you got

magnets running through a coil of coer wire or something somebody had to come up with that it's sometimes I'm just amazed at just the the Brilliance of some of these early scientists that were I mean who who would come up with the idea of running magnets through a wire like a coil of copper wire in order to to I mean why would they do that they maybe they had this theory that maybe that would generate electricity and so they tried it and it did and anyways I'm moving on to the next question this is from Benjamin and Benjamin says it's looking more and more like the Jews Christians and Muslims are

about to engage in mutually assured destruction that said do you have any regrets about moving back to the West if the Asians are wise they will sit this one out and come out on top seems to me like a good time to move to Asia well I don't see how the Jews Christians and Muslims are any closer to mutually assured destruction than they were like in the 1960s I mean the Cold War was going full blast you had we were at the brink of nuclear Armageddon several times at least during like the 1960s you know Cuban Missile Crisis people thinking they're seeing like um

attacking missiles or bombers and almost pushing the big red button when really it turns out that it was a flock of geese or something that happened several times so I don't think we're really much closer to engaging in mutually assured destruction or if we do it's going to be at such a scale that it's going to mess up the entire world and not just the Western Hemisphere and Europe that I mean if there's like a thermonuclear arm again the Chinese are going to be hurting just as bad as everyone else is but let's just say that this civilization collapses let's say Western Civilization collapses what's going to

happen in the East China is just going

to take over everything probably and

then I think I think I'd probably better

I would prefer to take my chances in a

collapsing Western Civilization than

move to the East and just become a

subject of Chinese

despotism so

yeah I mean like Burma Burma is

certainly no

Utopia I mean Burma's one of was one of

the poorest under the British it was the

richest country in Southeast Asia almost

immediately after getting Independence

it became the poorest country in

Southeast Asia and Burma is just

overflowing with natural resources it's

got pretty much untapped Fisheries it's self self-sufficient with petroleum it's got teak forests it's got some of the best rubies in the world they're they're set up they got gold they got Jade they're set up they're not overpopulated they got relatively fertile soil there's no reason why Burma should be a just a poor ass country and it is a poor ass country mainly because that the government is just hopelessly incompetent the burmes just cannot organize the only people in Burma that come close to being able to really organize is the military which is one reason why the military keeps running

the

country so yeah I have no delusions

of like southeast Asia being any kind of

paradise I mean I lived in Indonesia for

a few months that was that seem to be

all right

but now I really don't think the Jews

Christians and Muslims are going to uh

engage in mutually assured destruction

anytime soon and if they do the East is

going to be screwed just as much as the

West

probably so I guess I answer that

question I'm moving on to the next one

this is some

Gordon I'm checking to see how many

hours we've been going at this less than

two hours this shouldn't be an extremely long one although it'll be longer than the last one I guess so this one's from Gordon and he says I saw on some infographic a while ago that Myanmar does not use the metric system what system do they use is it confusing did it cause you any trouble when you were over there no it didn't cause me hardly any trouble at all because they use the old English system of miles and inches and Fahrenheit so yes Burma and the United States are two of the last remaining countries that still go with Miles and in inches and and Fahrenheit and gallons

you know just the old the old English system although the Burmese do kind of go far farther than Americans do like on the on their Highway they've got instead of every tenth of a mile they've got every furong which I think is every eighth of a mile they they measure their their mile markers go by furlongs which is only used in horse racing in America as far as I know also they do have a few traditional units of measurement like the PA which is 3.6 PBS so sometimes uh like villagers especially they'll measure some in petas I think a SAT is 1/4 of a p so I mean they do have an old

Burmese

traditional they do have those

traditional units of measurement but

they're not used very much and mostly

they use the uh the just the Standard

English measurement and one weird thing

about

Burma is that they drive on the right

side of the road the same as Americans

do but most of their cars have the

steering wheel on the right side so that

the the driver is like up against the

the side of the road and you pretty much

have to have uh somebody sitting in the

passenger seat on the left side of the

car to tell you when the coast is clear

when you can pass somebody because if you're driving by yourself you got to get way out at least halfway out into the the other lane just to see if it's clear so needless to say there's lots of wrecks in Burma plus also they just haven't had traffic traffic there for very long so that you've got these people that just don't know how to drive taken to the roads they don't have well established um like what would you call it etiquette Road etiquette there but that's not even part of the question because I'm digressing constantly probably half of these q&as are me just digressing about stuff so I'm just going to move on to Gordon's next

question which is as follows

based on some questions you answered a

while ago I got the impression that

being a Hermit was pretty well frowned

upon in Buddhism monks are either in a

monastery or within walking distance of

a village is being isolated discouraged

on purpose if so why well no isolation

WEA like V ramaswami WEA WEA means like

Solitude or isolation is very much

encouraged the problem is that monks

were discouraged from being totally

independent of lay people that lay

people should have some interaction with

monks they should be able to see monks

and so there is a rule that monks can't

just grow their own food they can't just

pick fruit out of the trees and eat that

they do have to rely on lay people for

the benefit of the lay people

mainly and so a monk does have to live

within walking distance of a village but

that can be five

miles I mean you're living five miles

out into a

forest you're pretty much of a Hermit if

you're living out there by yourself

especially if you're discouraging

visitors so yeah I was pretty much of a

Hermit for most of the time that I lived

in

Burma and uh you know just discouraging

visitors I'd live in a cave sometimes I

just wouldn't come out of the cave even

if people are wanting to see me you I

just wouldn't come out there are times

when I just pee into a big bath cup or a

plastic bag or something just so I

wouldn't have to go out and deal with

the visitors waiting outside my

cave so yeah being a Hermit is is not

frowned upon at all it is strongly

encouraged in Buddhism but being a

Hermit doesn't mean that you have to

live 20 miles away from the nearest

human I mean five miles out into a

forest or even two miles out into a

forest I mean if you're living by

yourself you're not dealing with other

people then you're pretty much of a

Hermit you're discouraging

visitors you're pretty much of a

Hermit I've known Hermits that were

living on the outskirts of town they

just would had like this fence around

their place and just refuse to open the

gate you know they go in there and stay

by

themselves so the

only the only uh exception to that is

like I said you have to to be within

walking distance of a village so that

you can get your food and that's mainly

out of compassion for Lay people that it

really is a good thing for them to see

renunciant you know that was the fourth

sign that triggered the Buddha's own renunciation was seeing a robed renunciant that inspired him to find some other route um you know towards happiness so it's also one of the uh the blessings in the the mongala sua the 38 blessings in life one of them is seeing renuncian so the Buddha did have some appreciation for that and did set things up so that monks couldn't just live completely alone and never see anybody but I mean it does say in the text over and over again that even when a monk does come to the Village he shouldn't be striking up acquaintances

in the village you know he should just

silently collect enough food and then

just go back go back into his forest and

eat it

so yeah I mean walking distance of a

village

that's that's not like disqualifying

anybody from being a

recluse so I think I answered that one

so I'm just going to move on to Gordon's

third question here which is a follow-up

question to the previous one is there

any danger or at least hindrance to

practicing if one is socially

isolated um there can be danger to

practicing if you're socially isolated

to the extent that uh first of all if

you don't have a teacher you're going to be like going from trial and error just flying by the seat of your your pants or flying by the seat of your sarong or whatever so there is that also if you're a recluse you're living in isolation you don't get feedback so you can start drifting in eccentric directions and just keep drifting until you're just weird maybe maladjusted because you're not getting feedback from preferably a wise teacher but even from other people it can be beneficial like a Hermit living alone just the stereotypical hermit who lives alone he's talking to himself all the time and

then he comes he stops being hermit

comes back into society he's still

talking to himself all the time nowadays

it's not that big of a deal people think

that you're just talking on the phone

with like an earpiece or

something

but so

the texts do strongly

encourage isolation being socially

isolated opting out of society go alone

like the Horn of the

rhinoceros but still I mean there's

always going to be pluses and minuses to

anything there's going to be you know

potential

drawbacks to any choice that you

choose so I think I answered that one

I'm moving on to the next one this this

is from Stellar Supreme formerly known

as Libra Lam and he just informed me

recently that he's thinking about

changing his name

again so this is his his name might take

up several minutes at some

point but for the time being he is

Stellar Stellar Supreme formerly known

as lib Lam and his first question

is is Buddhism as a path well outlined

by speaking of it its final goal

as a kind of sadu or Noble mindedness

and I think if you want to say Noble

mindedness it you probably the more

traditional rendering in poly would be

Aria because the word

usually uh translated as Noble into

English is is

Arya like the the four noble truths or

the the four Arya

arasa the noble eight old path is the

Arya Eightfold Path Arya

Maga so yeah um let's see I'll just

start I'll just start over here is

Buddhism as a path well outlined by

speaking of its final goal as a kind of

sadu or Noble mindedness um I suppose I

mean it would depend on the person I

mean you can say that the goal is Aria

or Noble mind

but I mean that doesn't necessarily mean

that you're enlightened why not just say

Liberation like

weti weoka or or Enlightenment itself

Bodi why not why not just use a word

like that I mean as the final

goal yeah it be the enlightened mind the

liberated

mind Noble mind isn't necessarily

enlightened but a liberated mind would

be so I mean for some people it might

work other people it might not work and

I'm just going to move on to the next

question here also from Stellar Supreme

formerly known as Libra lamb and

possibly soon to be known as something

else is there another poly term that you

would consider to be more Choice oh well

I already answered that one like weti

weoka um Bodi you know nibana

Enlightenment or if you want to say

Noble mindedness you could say

Aria instead of of

sadu so yeah I guess I already answered

that one so I'm just going to move on to

Stellar Supreme formerly known as Libra

Lamb's third

question what are your thoughts on maati

or wrong Liberation in the context

ofical ways of talking about

Enlightenment in the modern day like

with Daniel Ingram Nelson Armstrong I

think isn't it Delson Armstrong and many

other such Western practitioners wrong

Liberation well I mean if it's

Liberation I don't it's it's hard for me

to think of a a kind of a wrong

Liberation unless it's just you think

you're liberated when you really aren't

so that could be false false or wrong

Liberation is just the idea that you

think you're liberated which probably

happens a lot in the west people who

claim to be enlightened that aren't just

flat out deliberate frauds or

nevertheless like overestimating what

they have attained that could be called

like MAA weti so what are my thoughts in

the context of heretical ways of talking

about Enlightenment in the modern day

like with Daniel Ingram Nel Nelson or Delson Armstrong and other such Western practitioners my thoughts on wrong Liberation in the context of heretical ways of talking well some people again like some people may just o overestimate what they've attained and then that could be Liberation because they're really not liberated at all they just think they are or it could be that you get into the the kind of state like some of these people who think that they're liberated they're in a way they're glib you know they have a quick response to any objection which in a way kind of makes them seem like they're speaking with

authority um when really they're just

glib or smug you know there's a lot of

smug orans in the west seems to

me

so I'm not exactly sure how to answer

this question though so I'm just kind of

throwing words at the wall like

spaghetti to see if it

sticks let's see what are your thoughts

on wrong Liberation in the context of

heretical ways of talking about

Enlightenment in the modern day well

there's all different ways of talking

about Enlightenment like eart TOA talks

about Enlightenment in a certain way h

came up with the idea of women

identifying with a pain body I have no

idea since he's the only person that

I've ever heard mention

that

um yeah I mean some of their

explanations of Enlightenment seem to be

legit it may be just that they haven't

lived up to that explanation I mean if

if you've got no

attachments then I mean regardless of

the con the conduct of the person that

that would be a fairly good explanation

of Enlightenment even though they might

still have attachments that they just

aren't mindful enough to realize or

whatever so yeah this is just a hard

question for me to fully wrap my head

around well enough for me to be glib

about

it in the context heretical ways of

talking about Enlightenment yeah I'm I'm

not exactly sure how heretical Daniel

Ingram and Nelson or Delson Armstrong or

and others eart TOA and any number of

people there's another uh another Ingram

a female Ingram who is claiming to be

enlightened also um that how heretical

is their way of talking about other than

maybe them saying that you can still

outwardly wallow in

sensuality um that certainly would be

unorthodox from a terraa point of view

from terraa point of view you have to be

a saint in your morals before you can

become enlightened which I am personally

skeptical of I do think that a saint and

a sage are not necessarily the same

person that really you can just

transcend the whole

phenomenal

Carnival and still it's just nature

taking its course and an enlightened

being wouldn't necessarily be enslaved

to any kind of rules like neim Koli Baba

up on the on the altar back there um he

didn't follow rules I think there's a

good chance that he was fully

enlightened he was very highly Advanced

spiritually definitely had psychic

powers um but I mean he did not follow

rules certain rules I mean he he was a strict vegetarian I'm pretty sure I don't think he ever ate meat but I mean he would just yell and Roar and laugh and cry and and hit people and do all kinds of stuff that that a stereotypical terraa Buddhist sage just would not and even could not do and that's something that's kind of bothered me about you read in the text like an enlightened being can't do this and he can't do that and you know he can't tell a lie he you know there's all these things he can't do but I mean you can say he just can't want to do that it just doesn't even occur to him to even

want to do that but still just putting all these limitations on a being who has transcended all limitations is uh I don't know it's it's just kind of dubious to me I'm not just flat out asserting one way or the other but I do have a certain amount of healthy skepticism with regard to that and I do think it's possible that someone like Jay Krishna mury May really have been fully enlightened even though he didn't behave like an enlightened being is supposed to behave or neem cly Baba up there on the other hand other people like Osho formerly known as the bwan Shri Raj Nish some people think he was fully enlightened and I I fairly

skeptical of that just as I'm fairly

skeptical of Daniel Ingram being fully

enlightened even though he just flat out

asserts it or at least used to on on his

web he's got a website and right at the

beginning of the website he just

declares himself an

arhant so yeah it's it's just really

kind of a weird

situation where I mean a fully

enlightened being might not even mean

anything in a samsaric context within a

samsaric

context there may be no fully

enlightened beings it might just be a

kind of like a myth or something and

part of that is because like if if

you're unenlightened if you look at an

enlightened being you're going to be

looking at an enlightened being through

unenlightenment colored glasses and he's

just going to seem like another

unenlightened

being or if you an unenlightened person

considers person X to be fully

enlightened that that person X is just

living up to some

unenlightened idea of Enlightenment that

this unenlightened person

has so you look at the world through

unenlightened glasses all you're going

to see is

unenlightenment you're not going to see

a fully enlightened being you might see

some being that you have an

unenlightened concept of Enlightenment

and you attribute that to that being but

you still don't get

it so

wrong Liberation it seems like any kind

of Liberation would be fairly good

unless it's Liberation from something

wholesome I

suppose Liberation from like social

standards of you know being nice to

people that kind of thing

maybe but um I think mostly wrong

Liberation is people thinking that the

liberated when they're not and it's not

so much

theoretical um it's it's just that

they're overestimating what they've

attained whereas if I mean any kind of

concept of Enlightenment would say you

know you got no more Dua at least um you

it might just be the semblance of dooka

but still you know you're you're free

from just

like gosh free from greed hate and

delusion even though it might be that

you still have a semblance of it because

that has just become irrelevant because

you transcended it without eradicating

it so it's very

tricky and it's so tricky that I'm just

moving on to the next question this is

from chasz is and tascaz is says today

if it is Saturday and right now as I'm

doing this it's Saturday although it

doesn't get uploaded until Sunday so

I'll just start over tasz is says today

if it is Saturday in Catholic Church it

is the day of St John of the Cross do

you have any favorite chapters of books

you especially

recommend well I don't know if I'd call

them chapters of books that I especially

recommend like the ascent of Mount

Carmel is an excellent book but although

no particular chapter stands out it's

it's just the whole book is good so

rather than single out just a chapter I

might single out one of its shorter works like for example he's got a poem called stanas concerning an ecstasy experienced in high contemplation that is is excellent in fact see I got the book over here just a minute just so happens that I've got the collected works of St John of the Cross right here St John of the Cross drew that picture too he had a vision of of Jesus on the cross and he drew it because he was also a talented drawer so let's see stanas concerning an ecstasy experienced High contemplation and then uh the refrain that keeps appearing is along the lines of I entered into unknowing and there I

remained unknowing transcending all knowledge so that's a fairly brief poetical description of like high contemplation like like a johnic state which is uh it's it's interesting it's very nice St John of the Cross is the patron saint of Spanish poets also there's a a little collection of sayings of his called the sayings of light and love which is only a few pages long it's it's sort of like Proverbs you know it's he'll he'll give advice like if somebody asks you for something that you have you should give it even though you think you may need it later that kind of thing you know don't expect it

back just give it that kind of thing

which is very saintly uncompromisingly

saintly most people wouldn't be able to

live up to that stuff

but that's the way Saints are they're

very

uncompromising there's a a

Catholic Catholic priest once told me

that there's a saying in Catholicism

that when one monk at a monastery

becomes a saint all the rest of the

monks become Martyrs that's just because

Saints can be such just un fiercely

uncompromising har

asses so I'm just going to move on to

Chas as is the second question which is

what is the story about the picture of

you holding a pizza as a monk yeah

there's I think it was a thumbnail on a

previous Q&A so I won't be able to use

it for this Q&A of me as a monk uh

holding up a pizza and

somebody um in Upstate New York wanted

to feed me you know they wanted to

donate a meal to me and so they called a

pizza place and had a pizza delivered

you know they paid for it with a credit

card something over over the phone it

took them a while to find a a pizza

place that would that would take an

order from New York because I was in

California at the time on the opposite

side of the

continent but they uh had had a pizza delivered to me it was a good pizza too and they wanted some kind of documentary evidence of me receiving the pizza so I had a take a picture of me holding the pizza so I could send it to the guy in New York to show him yep here's the here's me with the pizza I got the pizza by golly it was a good pizza too so that's the story it's just somebody on the other side of the country wanted to donate a pizza to me donate a meal so they had a pizza delivered and just to show them that I got the pizza I had a one of the Burmese monks take a picture of me holding the pizza so I'm just going to move on to

the next question this is from Fred and Fred says is chasing nibana a Fool's errand um chasing nibana I mean it's you're gonna eventually have to stop chasing it in order to attain it because like goal oriented dhama I mean it can get you just so far but it's not going to take you all the way so whether it's a Fool's erand or not I mean not necessarily I mean it may be necessary at first for like a beginner even a person who is in intermediate stages even fairly advanced in dhama they can be chasing nibana I mean it's better to chase nibana than to

chase your neighbor's wife or something

obviously certainly less of a Fool's

erand than that but I mean eventually

the goal oriented stuff you're going to

have to let go you have to let go of

even your attachment for enlightenment

you have to let go of your IDE ideal

because the ideal is going to be

unrealistic it's not really necessarily

going to correspond with reality anyway

I mean it's just not going to correspond

with reality an ideal and the reality

the real versus the ideal I mean that's

the standard conflict that Jay Krishna

mury talks about so you got to let go of

that but it may get you a long way get

you fairly Advanced before it's time to

let go of it so I wouldn't say it's necessarily A Fool's errand but it's it's certainly not going to take you all the way you're eventually going to have to let go even of that last attachment so I'm going to move on next question which is the last question and this is from mumum Mo I don't know if I pronounce his name correctly Mumu MOX is not a particularly common name in American culture so anyways mumum MOX says is using black magic to un alive someone just as bad karmically as doing it to them in person and the answer from Orthodox terraa from the point of view

of Orthodox terava is yes for example it is one of the four paragas one of the four offenses that if a monk breaks one of these rules he is excommunicated for life you know he's kicked out of the monk Cod for the rest of his life and one of them is murder to kill another person is your that's it that's paraj jaica your excommunication at for the rest of your life and be these these four rules they're so important they have to like um in the text cover all the possibilities because you got to be absolutely sure whether this Monk Is EXC commun excommunicated or not so like with regard to stealing you know they've got all these different theoretical

cases about stealing like like you're
not allowed to steal anything worth more
than a certain amount like a coin called
a pod off so what if a monk just steals
a little bit every day that eventually
adds up to a PO then that determines I
mean whether that is part of J or not is
whether it's all part of the same plan
or whether it's just like a fresh idea
every
time that kind of thing or like if he
starts to move it how far does it have
to move before it's stolen you know if
it's got legs if if like all four legs
leave the ground if I remember correctly
then that part of jaica if he just kind

of tips it a little bit and then changes

his mind and sets it back down he's

committed a lesser offense so with

regard to murder there are certain

things that a monk I mean is just

included under Murder one is just flat

out killing

somebody you know you stab them or

poison them or whatever two you persuade

them to commit

suicide that's that's right there in the

rule that persuading someone to commit

suicide is the same as killing them

third like hiring a Hitman hiring an

assassin that's another one and also

like helping a woman to get an abortion

because in terava Buddhism a human life

begins at conception which a lot of the western lefties May reject but they don't have the authority to change that and another one is using magic so if you kill someone with black magic you still kill them me the black magic is the weapon so you're still just as guilty of murder if you use black magic to kill somebody although it's weird like let's say you're trying to kill person a you shoot them you shoot at them and you accidentally kill person B because you're a lousy shot you know you didn't aim good enough then you're not guilty of of murder technically because you were trying to kill person a and you

failed you accidentally killed somebody else and to accidentally kill somebody is not the same as deliberate murder at least from the point of view of ancient Indian Buddhist monastic discipline of course they didn't have guns back then had bows and arrows I guess or trying to poison somebody the wrong person eats the poison again if you're trying to specifically poison this person and then some other person eats that then he and the other person dies the wrong person dies then you're not guilty you're not paraj according to my understanding anyway but yes the short answer that I always avoid in these Q&A videos is using black magic to un alive someone

just as bad karmically as using doing it

to them in person well that's I mean

it's still murder you you're you're not

off the hook by using some gimmick like

black magic just like you're not off the

hook by using poison or something

but the karma may be different I mean

the karma of killing someone from a

distance you know you don't even see

them at the time like you're you're

doing black magic rituals it might be

less violent graphic kind of karma then

if you look at them right in the eye

just sticking the knife in and and just

killing them face to

face so yeah I mean in in a case like

that it might not be just as bad

karmically it's still bad it's still

murder but different ways of murdering

people are going to have different

karmic qualities to them which is kind

of problem in the modern world where you

can have some coward sitting in a

computer room launching cruise missiles

you know killing people that he doesn't

see you know they're not even a blimp a

blip on a radar screen you know he's

just pushing the launch buttons and you

know hundreds of people are dying and

for him it's it's just not that big of

of a deal as like in ancient times

you're standing out on a battlefield

with a sword or a spear looking your

enemy right in the eye and stabbing them
and and just feeling the you know the
that first the resistance and then the
the give as the the blade goes in and
you you see them gurgling and falling to
the ground and all that it's going to be
a different quality of karma even though
you've killed them just as dead and and
you probably didn't kill nearly as many
as the coward in the computer room
launching cruise missiles
so there are definite differences in the
karma although at the bottom line is
you're still killing people and you're
still making heaps of Bad Karma by doing
from the Buddhist point of view killing

somebody is about the worst thing you can possibly do it's like the worst possible Karma you can do is killing although I think something like torture would be worse than just you know some sort of instantaneous kill shot but that's just me and that's it that's that's the last question of this Q&A and like I should always say at the beginning but rarely do if you have any questions you think that I can maybe answer with regard to Terra AO Buddhism early Buddhism meditation Buddhist philosophy in general philosophy in general Burma myself in particular anything like that you think I could maybe answer it or better yet probably

answer it then include your questions in the comments below if you have access to subscribe star you can ask me there if you have access to the Discord server you can ask me there no more than three questions per episode please and uh smash the like button I mean it's Smash It gently you don't don't just you know damage the computer or anything like that and uh subscribe if you haven't already and be happy and I'm going to stop recording now

okay then hello and welcome to episode 124 of question and answer I am your host poo basa and I'm sitting here wearing this cozy robe because my woman wants me to wear a cozy robe I came out wearing a sweater she said you need to wear the Cozy robe it's a Christmas video Christmas is coming up we're not Buddhists but I mean we're are Buddhists we're not Christians doesn't matter Christianity has almost nothing to do with Christmas anymore it seems like so I put the Cozy robe on over the top of the Cozy sweater and then she pointed out that I'd be sweating like the proverbial aab so then I had to

switch and take off the the Cozy sweater

and put the Cozy robe back on and see

this is the kind of work I have to do to

make these

videos

so I guess I suppose I could mention

that this is not the first Q&A I've done

with Christmas tree behind me I remember

one time it's a couple years ago I was

doing a Christmas video with Christmas

tree behind me might have been the same

Christmas same Christmas tree because in

South Carolina apparently they do not

sell real Christmas trees it's weird I

never had a fake Christmas tree until I

moved to South Carolina in in the

Pacific Northwest you go out and you

chop down a real tree or or at the very least you go and bu buy a real tree from some lot that has real trees all around you know but here I've never seen a real tree for sale I assume they have them somewhere maybe on the black market or something you go into like the the the Hispanic quarter or something you might be able to find a real tree like you know behind somebody's trailer for sale or

something so anyways I was sitting in front of that tree that tree

and there was like this cream colored whiet that was resting on a chair behind me her name was Fallon I inherited her

when I got my woman my woman was part of a package deal I got two whippets along with her which was really it was a bargain I could not pass up and we no longer have that whip it because it turned out one day I drive to work at the sheet metal shop where I no longer work and as soon as I get into the parking lot I get this text you got to come back home saffron has to be taken to the vet so I rush in tell the the boss I'm going to be late go back home and what happened was these two whippet they're both female they were constantly Rivals for the affection of the humans and both of them wanted to be the favorite whiet and both of them went

into heat at this at the same time and they're all doped up on female hormones and they go outside to go pee and Fallon the cream colored one which was usually the passive one literally tried to kill saffron and just just RI this gash like six inches long in in Fallon's neck just barely missed the jugular vein or the cored artery or whatever whatever would have killed her there so we got rid of that whip it and so now we got one whip it left which is a total digress see I'm digressing before we even start answering questions and so I guess I should start answering questions after showing the

beverage emergency backup beverage and

also after I give this message from my

sponsor ever since I started using Dr

Squatch brand soap my complexion is so

goddamn Supple you wouldn't believe it

just kidding [__] Dr Squatch I don't

even use soap

but the thing is it's it it really kind

of bothers me a little bit kind of

saddens me just I'm not mad I'm just

kind of disappointed that so many people

that are on YouTube have started selling

[__] on their videos even s hexenhammer

666 who has steadfastly refused to

monetize his videos is now all of a

sudden selling beef jerky and mushroom

pills on his videos and his friend

Jeremy the ordering as much as onethird
of his video can consist of him trying
to sell you
coffee but personally I have loathed the
commercials my entire life or at least
since I was a kid maybe when I was a
toddler I didn't hate them yet I don't
recall
that and so I mean I go with the golden
rule I don't want to subject you to
something I do not want to be subjected
to and so I have refused to try to
monetize anything I'd rather make make a
living driving a
forklift then uh sell mushroom pills or
doctor's Squatch soap on my videos Dr

Squatch I'm sure he's very nice and

everything

but I think a dog just St oh there it

is gotta be

careful so I mean it could be three

years from now I'll be selling my own

brand of coffee or something but I

sincerely hope not and I think we should

just get right to the answering

questions after more than five minutes

of me yammering away and already

starting to sweat from the Cozy robe and

the the fire lit behind me which is not

a real fire by the way and and saffron

who survived the the neck gash is is now

standing right in the right in the way

so that you can't see it it's not really

a fire though it's it's one of those fake fires it's not real wood it's like porcelain fake wood with natural gas I prefer real fires but I don't know it's just the way it is nowadays especially in South Carolina I think where they don't even sell real Christmas trees so I suppose I should commence answering questions leastwise I'm fixing to commence and the first question is from Dharma River no it's from dhma River hope D dhama river is not offended by me confusing him with perhaps a mahay Buddhist and dma River says what's your opinion of Hui

Nang and Hui Nang is considered to be the sixth Chinese patriarch of Zen he's the last patriarch of Zen the patriarchy the succession stopped with Huang and the Sutra of Huang also known as the platform Sutra or the platform Sutra of Huang is a Sutra even though it has no pretention of being spoken by the Buddha himself is spoken by Huang supposedly in China like medieval China so in medieval China there were still sutras which I assume are part of the Mahayana trtica um that are just centuries separated from early Indian Buddhism and from goab Buddha himself and I've read two translations

of the Sutra of Huang

and the first one which was part of a it

was a a combined volume of the the

Diamond Sutra and the Sutra of Huang in

a Shambala Edition which was one of my

prize possessions as a college

student um so I read that first this

Shambala um translation

ofing the the Sutra of

Hing and it seemed like it was really a

reliable Sutra because supposedly Hui

Nang delivered a discourse to a large

group of people includ including some

Chinese

dignitaries and there was supposedly

like a scribe an official's Chinese

government scribe who was transcribing the the discourse as Hing was delivering it and so I mean that's seems pretty reliable you know you'd think you're not relying upon uh a Sutra that was transmitted in by oral tradition for centuries before it was ever written down this was written down right then or so I thought and then when I was a monk in Burma I happened to check out from a Buddhist studies Library like The International Institute of advanced Buddhist studies library in rangon another translation of the the platform Sutra of Huang and I think it was translated by a man named yam pulski and this was based on a different

manuscript in fact it was a manuscript which if I remember correctly was discovered in a cave like relatively recently in modern times like some point in the 20th century and it dates back to the Tang Dynasty and it's an earlier manuscript than the one the Shambala translation was based on and it is significantly different a lot of the narrative part at the beginning and the end is missing and yam pulski gives this pretty compelling theory about the whole situation of
huining that according to yampolsky huining wasn't really the sixth patriarch at least originally he was not

the sixth patriarch so there's this
story that just that is found in the
Sutra of Hing about how huining became
the sixth patriarch so he's like an
literate barbarian from like far
Southern China where the people there
were considered to be rustics and
barbarians you know he wasn't civilized
he was illiterate he couldn't read
Chinese but um at one point he he
becomes enlightened he has an
Enlightenment experience I think if I
remember correctly he happened to hear a
monk chanting The Diamond Cutter Sutra
and that caused this flash of insight
this higher level of conscious iess and
so he decides he's going to be go and

become a Zen Monk and so he goes to the monastery of the fifth patriarch whose name I don't remember and he's because he's just this rustic Barbarian Village boy type they don't take him seriously they don't know that he's enlightened they just have him like sweeping floors and that kind of thing he's not even ordained as a monk really if I remember correctly so the fifth patriarch is getting old he knows he's not going to live forever and so he decides to have a contest on who can become the sixth patriarch the next patriarch and so he says somebody should

write a verse on the wall of the refectory if I remember correctly to show their their level of attainment and so the only person who dared to write a verse was the senior monk like the assistant Abbott you know he was like the senior monk after the patriarch himself and he uh he wrote a verse that was something like the body is a bod stand the mind a mirror bright constantly we wipe it Moment by moment lest any dust a light so one night or one day don't remember now Hing saw this verse that was written on the wall and the fifth patriarch says this is a good verse that

you know everyone should memorize it and study it even though deep down according to the Sutra the fifth patriarch knew that this senior monk really was not enlightened but nobody else dared to compete with him this is this is like East Asia you know you just don't compete with like someone who's higher than you so Huang also knew that the verse did not represent an enlightened point of view so we had somebody write a verse on the wall next to the the other verse he couldn't write it himself because he was illiterate and he the the verse went something like there is no bodh stand

there is no mirror bright since

everything is void where can the Dust

Light and so according to the story

according to the Sutra itself the fifth

patriarch knew that this this was the

enlightened one this is the one who

should become the next patriarch so he

summons Huang into his quarters at night

gives him the robe and bowl of the

patriarch to signify the succession and

tells him to flee because these other

monks are not going to tolerate some

unordained illiterate Barbarian becoming

the next patriarch they're going to

they're going to assault him take his

bow and robe away that kind of thing so

Hing just takes

off and the story continues but we don't need to continue that that Saga because the point is that according to y pulsky one reason probably the main reason why the patriarchy the lineage was broken with
Huang is that Huang wasn't really the sixth patriarch that this senior monk who wrote the first verse probably was officially named the sixth patriarch and his school which was called the gradual School of Zen died out Hui Nang represented the sudden School where Enlightenment you know it's not a gradual process of becoming Enlighten it just hits you like a thunderbolt

although like a lot of zen zen people

will say sometimes the sudden School the

sudden method takes longer than the

gradual method because it may take a

very long time before that sudden

Thunderbolt hits

you

so um yampolsky continues in his very

disillusioning introduction to this this

story or his his theory that probably

the entire platform Sutra of hu Nang is

a kind of forgery composed by one of

huang's senior disciples who I believe

was called

shanghui so shanghui just forged this

entire platform Sutra you know putting

in the the fake details of the meeting

and the official scribe transcribing it

and everything and it was mainly just

sort of the the basics of the teachings

of

Huang so so yeah it's it was really kind

of disillusioning to me that this this

one Sutra which really seemed at first

just based on the Shambala Edition that

it really was just a transcription of a

genuine discourse given by the sixth

patriarch and then Yan pulsky comes

along with an older manuscript that's

significantly different and just shoots

down the whole idea of hang really

having been the sixth

patriarch but I guess tradition Al he is

the sixth patriarch now he just wasn't originally the sixth patriarch according to this Theory which does seem plausible and even like persuasive to me but hu ning I mean the Sut of hu n has had some significant effect on me for example um I've said more than once probably even on Q&A videos in the past that hing's idea that when you become enlightened you look around and see that everybody else is also enlightened so if you want to be you want to liberate all beings like what Mahayana Buddhists are supposed to do then the best thing you do is liberate yourself which is what terava Buddhists are supposed to do

because it's only by liberating yourself

that you're going to be able to look

around and see that everybody else is

liberated everybody else is already

enlightened if you look through

enlightened eyes you see essentially

nibana and if you look through

unenlightened eyes I mean if you're

unenlightened you could look at Nirvana

supposedly all you'd see is samsara

because you're looking through some Sora

colored

glasses and see another another thing

that stuck with me from the Sutra of

Huang is the idea that the one of the

best

practices like especially when you're meditating is do not let your thoughts hook up in sequence if a thought simply arises fine note it and let it go but don't let them hook up into a chain of Association because then you're not meditating anymore your mind is just wandering so this is a very long answer to dhama River's question what is your opinion of who N I think he was a wise Monk and I think you know he may have been enlightened even though Mahayana Buddhist are supposed to postpone Enlightenment um until all other beings are enlightened but according to who n the only way to liberate all beings is

to become enlightened yourself and then

you look around see everyone else is

enlightened

already which is a little

bit um paradoxical I suppose but when

you're dealing with at least two

different levels of Truth or reality at

the same time Paradox is pretty much

unavoidable whenever you're dealing with

infinity Paradox is just always lurking

around the

corner so yeah it's it's one of my

favorite Mahayana sutras I haven't read

it in years but it is one of my

favorites and I do think that Hui Nang

was a very wise man possibly an

enlightened Buddhist although I think yam pulsky did kind of persuade me that he wasn't originally the sixth patriarch so I'm just going to move on next question this is from Romeo and Romeo says you always end your q&as with be happy is it possible to induce such a mental state if so how if it is possible then why don't most people do it well I guess you could sort of induce a happy mental state through like direct stimulation of the pleasure centers of the brain but you might have to insert an electrode or something first which would be somewhat inconvenient certain intoxicants have a euphoric effect but I think Romeo really

isn't referring to like h mechanical materialistic stimulation of certain areas of the brain so is it possible to induce a happy mental state you can't force someone to be happy against their will you know someone is just wallowing in misery they just you vehemently insistently wallowing in misery there might not be a whole heck of a lot you can do other than just kind of give them space you know just be nice to them if if even that is just backfiring you know just kind of steer clear of them until they're feeling better you know like I've said before sometimes if someone is unhappy the best thing you can do is

just give them a

hug but um to someone who has some

flexibility there are obviously ways of

making people happy just being sweet to

them being thoughtful and considerate

say something nice praise them you know

especially if it's sincere

praise just love them just let them know

that you love them you're there for them

that kind of thing I mean it certainly

doesn't hurt and as a general rule it

does tend to uplift people and make them

happier if not just flat out blatantly

joyful so if it is possible then why

don't most people do it

well most people are also not

particularly happy and it's hard to make

someone else happy if you're not happy I guess maybe like depressed clowns can do it you know iians that are in a bad mood but they still can manage to do their their their standup monologue thing I mean that's possible but as a general rule if you're not happy you're not really eager for other people to be happy either so there is that also I mean we're governed by habit we're unenlightened beings for the most part governed by habit and we just haven't developed the habit of trying to uplift the people around us some people do those are called nice people there are

nice people in this

world but uh clearly it's just making

other people happy just is not a

practical priority for most people in

this

world so I mean and a lot of people if

they try to make other people happy it's

just like this sort of cookbook method

or or just you know they're forcing it

and that's not going to work either if

you're going to help other people be

happy it helps for you to be happy first

and then your happiness is just

contagious because mental states are

contagious so there's that too like like

I've said before the opposite is also

kind of true where as a general rule

people that are just troublemakers that are just like messing with other people they want other people to be unhappy it's generally because they are suffering it's a happy person doesn't go around insulting people making people miserable able on purpose because if you're happy it's like you want it's just like you want your environment to be happy it's like the happiness inside and the happiness outside have to kind of balance out you it's like water seeking its own level so yeah the dog is wondering why I'm sitting out here talking to this screen so let's see here I think I

answered that question I hope I did cuz
I'm moving on to the next question this
is from SE of action sead
zida and SE of action CAD zida says
majaya 38 is the suta about Sati the
fisherman's son talking about
Consciousness going from Life To Life
maybe it's Sati there's no mron over the
i in the name I I just I just
interrupted myself I'll start over SE of
action CAD zida says in maim aaya 38
it's the suta about Sati the fisherman's
son talking about Consciousness going
from life to life and is rebuked by the
Buddha for claiming this in the same
from life that seeming this is the same
from life to life however ajan tanero

says that in the PO the Buddha
specifically says that dependently
originated Consciousness does not arise
Without a Cause And even
asks Sati what kind of Consciousness aan
Tanis uses this as further evidence that
nibana is a kind of Consciousness in a
way can you look at the poly and confirm
this and do you think what he says is
confirmed by this and your other General
thoughts on this so aan tanero well
first let's get to the the Su a little
bit the suta starts with this monk
formerly of he was he was the son of a
fisherman so he might have been a
fisherman too which a lot of the time

when they show like a bad or foolish
Monk in the sutras they have him
descended from some shameful
occupation and this is this is the case
with Sati he's a fisherman's son and uh
I mean from a Buddhist point of view
anyone who kills animals for a living
it's it's not it's not right livelihood
it's not a wise
livelihood so this fisherman son Sati
talks about how it's Consciousness that
passes from One Life to the next and he
seems to be referring to one
Consciousness that is a kind of self or
soul and a lot of kind of new Agy kind
of people will think that really it's
it's like your your Consciousness stays

the same that's your soul your higher self or whatever and the Buddha asks him to clarify and aan Tano apparently is using this as a kind of circumstantial evidence to support his idea that you know

May one kind of Consciousness May really pass from One Life to the next but the Buddha is like asking what kind of Consciousness he's talking about and then Sati says it's the kind of Consciousness that experiences the results of good and bad actions that kind of thing and so then the Buddha declares him to be a fool that has made no attainment at all and it's it's very

circumstantial argument is certainly not any kind of proof at all that the Buddha is just asking him what do you mean when you say that and then Sati says you know it's just this Consciousness that that passes from One Life to the next which is what the experiencer of good and bad actions and that's kind of similar to what a lot of Tai aons are talking about as you know the knowing one you know the mind that you know is it there is the the seeing and then there is the Seer that sees and that's your Consciousness and they consider that to be a kind of you know it's it's like the Aton in the upanishads and aan tanro has been

infected by that a little bit I

think but I think if you wanted to argue

that Nirvana is a kind of Consciousness

you'd be way better off you'd be on more

solid ground just referring to that one

ancient fragment that verse fragment

found in the majima majaya and the dean

nikaya that is apparently referring to

vaa as infinite formless unmanifest

Consciousness the thing is that in

Orthodox terraa Buddhist philosophy

Consciousness is

wiyana you know it's one of the five

Aggregates and it arises and passes away

a trillion times a second or 17 trillion

times a second trillion times an eye

blink whatever and it has to arise with conditions it is a conditioned phenomenon

so then you'll have some people saying well that's only WIA that's just W Consciousness as one of the five Aggregates when really there's another kind of Consciousness that isn't wananda and that's what GC Pai who was a high a high cast Brahman who wrote origins in the studies of Buddhism that was his preferred interpretation that maybe something along the lines of aan Tano's preferred interpretation also where you have this higher Consciousness that is not conditioned but it's because it's infinite and formless it is unmanifest

it's just off the scale and I really wouldn't argue much against that either the problem is is that early Buddhism does not reify the absolute anything you say about the absolute is going to be invalid so you should just shut up about it say as little as possible about it because anything you say about it is going to be invalid to say that it exists is invalid to say that it doesn't exist is invalid to say that it does and doesn't exist is invalid to say that it neither does nor does not exist is invalid it's off the scale words can't touch it you might as well just shut up on the issue but some

people just can't shut up on the issue

they want to try to sneak it in through

the back door but it's just too big to

fit through the back

door so to speak using metaphorical

language

so let's see what's the question

again can you look at Theo and confirm

this that's aan Tano's evidence but I

mean it's his evidence mainly

consists of

asking Sati what he exactly he's

referring to when he refers to some

Consciousness that passes from One Life

to the next and it may be that all he's

doing is just you know getting

Sati to clarify exactly what he means so

that the Buddha can you know say what is right or wrong with his theory or his belief but I mean the whole is a lot of these these sutas where you've got a foolish monk who has wrong View and arita who is formerly a vulture trainer is another one of these where he has this point of view that is unorthodox heretical you know it's the same conscious passes from One Life to the next and then these other monks come up to him and say is it true that you have this pernicious wrong View and and it's like the monk always says yep I got that pernicious wrong view I believe that it's true it's a pernicious wrong

view it's it's just so ridiculous and

it's it could just be that the original

story just got turned into this stock

formula where the foolish monk even kind

of admits that he has a pernicious wrong

view but just stubbornly insists on

following it and believing it anyway or

it could just be that it's just uh kind

of made up the whole

story hard to

say but yeah aano it's just

circumstantial evidence and rather

flimsy circumstantial

evidence so at least as far as I

understand the question and what aan

tanero

says so I guess I'll just move on to C

action C Z's next question which is as follows well I'm going to take a sip of my beverage first it's orange juice Citrus is good in the winter time or so I've been told okay then SE of action CAD Zeda says um make sure that we're really recording yeah we're really recording SE of action CAD Zena says in real life I have a tendency of constant thinking and rationalizing that prevents me from acting at all in the world and being frozen I am not able to initiate anything by myself in regards of choosing what to eat who to talk to when meeting new people what to do in my free

time or make any real decisions it feels like there is something people naturally have that I might be missing or never developing it due to being raised in a very sheltered way where my parents told me what to do and I didn't disobey and just did what they told me now I have no ability to make independent decisions of my own because I don't know what my values are or if I even have any other way to initiate decision making thus just continue what I did as a kid and that is just spend my time browsing the internet what should I do in a situation like this well coaction CAD Zena has asked this question in other words on a previous

Q&A and one thing I'd point out is is
that he says he can't do anything here
I'm not able to initiate anything by
myself he says but I mean obviously you
initiated sending this question on the
Q&A your parents didn't tell you to send
this question uh to the
Q&A so over analysis paralysis does does
exist in this world I've known a few
people with over analysis paralysis I've
had it myself but I mean here it says
let's
see I'm not able to initiate anything by
myself in regardless of choosing what to
eat I I would assume that if you get
hungry enough you're just GNA just G to

have to

decide you know it's

like you're not just going to sit there

and starve because your parents aren't

there to tell you what to

eat so I think a lot of this is sort of

passive

indecisiveness that I mean you're just G

to have to plow through it I mean

sometimes I mean I've I think the last

time I as answered this question it was

I was saying that I mean sometimes I can

sort of get indecisive sometimes it's

obviously ridiculous like sometimes as a

monk I'd have this like a whole bunch of

these water bottles you know they

they're these bottles of water that

people would donate to me and most of it's like the exact same brand they're essentially identical and I'd go in there and catch myself thinking which one should I take and it's like it doesn't matter they're all the same and then I just grab one so I mean sometimes you just got to catch yourself and realize just kind of rationalize to yourself talk some sense to yourself that you actually have to get something done and so you should do it even if you're not 100% certain that it's the right thing to do it's let's do this even if we do it wrong and I've gotten to that point Point many many

times it's just when you start thinking too much and hesitating it gets to the point where you actually have to do something and so you just pick what seems like the best thing to do and do it and SE of action CAD Zina he talks about being unattractive to women because of his looks but I guarantee you that for a normal woman which I mean young women nowadays I don't have much exposure to them you know it's like they're all completely you know sold on what is it Instagram and Tik Tok and all this maybe but I mean those aren't the women that you want to attract anyhow like The Superficial mainstream Normie chicks that are just essentially what

used to be called Shameless

[__] I mean those aren't the kind of

women you want anyway so just going with

normal women which may be in the

minority now like not normal in the

sense of statistically normal cuz those

would be like the the Instagram thoughts

I mean just sort of still

relatively healthy in their

attitude the dogs are running around on

a hardwood floor that's why that's why

they make that noise how you doing so I

mean going with normal women I think

being passive and indecisive is going to

be much more

unattractive to a woman than just

physical appearance assuming that one

isn't just

hideous I mean a person could be just

average looking maybe even a little bit

homely looking but if they're aggressive

and decisive a lot of women will find

that attractive because women themselves

this is sexual dimorphism in the human

race I'm sorry it might not be

politically correct but it is

objectively true women tend to be more

passive than men do partly because they

don't have as high of testosterone

levels so maybe you you should uh take

testosterone treatments or something

which will make you more

impulsive more aggressive more

decisive although I really do not recommend like chemical therapies as a way of changing one's attitude I mean some kind of herbal stuff maybe they sell a lot of testosterone boosters that are just like uh what is it it's some kind of Indian azva go no not azva GOA that was a monk azva gandha which I guess is also a kind of aquarium plant so I mean you just have to get to the point you have to be able to recognize when you're undergoing over analysis paralysis and you have to realize that you have to make a decision and so you just make the best decision you can at the moment with no

regrets it may be you 10% of the way

down the road you realize there's a

better way of doing it if it's not too

late then you can switch to the better

way of doing it but just sitting there

and not knowing what to do and being

passive and just hoping things get

better isn't going to work hope is not a

strategy

so let's see

here I guess I answered that

question but I mean obviously seac and

CAD Zuna does have the ability to make

independent decisions on his own because

for

example he asked this question without

anybody telling him to ask the question

he asks quite a few questions in fact he is one of the main questioners on these q&as so it's just a matter of catching yourself being mindful enough to know when you're in that situation and when you have to make a decision like you're hungry you got to eat something your your mama's not there telling you what to eat then you're just going to have to decide what to eat and it might not be the best thing to eat so what just eat it so anyways I hope I answered that question kind of I hope there was at least some tiny morsel of useful advice in there

because I'm moving on to se action sead zuna's third question which is most conservative people in the world seem quite content with the mainstream cultural version of the religion but the spirit spiritual Parts always seem like a gathering place for the mentally ill especially in the west does this pattern hold in non-western cultures as well from your experience and why do you think this is the case well yeah it it holds true um in Burma also to some degree like some of the strictest monks are very eccentric you know some of the most serious like meditative strict inv vinia kind of monks tend to be a bit on the

eccentric side and one of the reasons
for that is that in order to be
successful in the spiritual life there
has to be a little bit of just like
wild-eyed
fanaticism that just being detached and
philosophical results for the most part
in being
lukewarm and being lukewarm just isn't
good enough you got to have this WEA
this drive
and a certain amount of fanaticism which
is often goes hand which often goes hand
inand with a certain amount of nuttiness
I mean read about Catholic saints like
European medieval Catholic saints a lot

of them were really nutty people they might have still had very high attainments they might have been masters of Janna or contemplation as the Catholics call it high contemplation but still they were nutty and advanced at the same time St Teresa of for example I've talked about her before I've read her autobiography St John of the Cross who I think may have been like an enlightened Christian if there ever has been
one he talked about the stage of perfection and he considered St Teresa of Avila to have reached the stage of perfection and St Teresa Aila like I've mentioned before she was seeing so many

visions of like angels and like devils and beings in hell and maybe the Virgin Mary then Virgin Mary made a lot of appearances in people's Visions back in those days she was seeing so many of them that her father confess her was getting concerned that maybe the Inquisition was going to get involved because she might be possessed by something and so he told her whenever she sees any Vision like this just make the sign of the cross and she was doing it so often she was her arms were getting tired for making the sign of the cross so she just brought a crucifix around with her and just holding up the

crucifix every time she'd see one of these visions and at the same time I mean she was a very intelligent effective person you know she was the founder of the the New discal carlite Order and really was an intelligent just a very skillful administrator good at like persuading people like in in politics and so forth getting getting popal n show to go along with what she wanted to do and all this kind of stuff another one is George Fox the founder of the Quakers who was a personal secretary to Oliver Cromwell he was relatively wealthy just successful competent administrator and at the same time he's hearing voices and acting in

really strange nutty

ways so there is a certain I think part

of it is to be very spiritually like

talented you have to be Lial you have to

be kind of getting out onto The Fringe

anyway so I mean a someone who is

talented spiritually is going to be at

the edge of the bell-shaped curve

they're going to be in just this kind of

Lial state where weird things happen

and I mean genius and Insanity go are

like very close together and spiritual

genius and Insanity also were kind of

close together anyone who's read the bi

the biography of aan man I mean I mean

I've I've been warned shouldn't say aan

mun was maybe a bit on the Nutty side

because he's considered to be an Arun in

Thailand but you I mean you read this

he's he was like one of those medieval

Catholic

saints so there's a bunch of factors

involved like the fanaticism aspect that

you pretty much need fanaticism to

really drive you full blast in your

spiritual practice that

lukewarm mediocrity isn't good

enough and also

oh my sweetie is distracting me she's

walking around over

there what was I

saying oh also I mean just the very fact

that if you're spiritually Advanced or

on the road to spiritual advancement

then you're going to um you're going to

be on on the edge you're going to be on

The Fringe anyway that normies tend to

be just just the standard brand of

semiconscious delusion

so oh my sweetie's going to go to the

store so she's walking she's she's

walking around alluringly and

distracting

me I always make her leave the room when

I do one of these because I've got like

this this radar I always like sense her

presence and when she gets too close I

start getting

distracted so anyways um yeah I think I

answered that there's probably other

things that I could have mentioned but

um even i' I calculated when I was

drying myself off after taking a shower

today even though I don't use

soap um I was thinking just like like

five minutes per question if I get 40

questions I mean that's three hours

right

there if I did my math

right see three hours is 180 minutes so

40 questions yeah that'd be a little

more than four minutes per question 4

and a half minutes per question and it

stretches out to 3

hours not even including the distract or

the the uh what do you call it

digressions which is this is right here

is a

digression so anyways I'm just going to

move on to next question this is from

xenoid and xenoid

says how would a Buddhist properly

rebuke

someone well in vinia the rules of

monastic discipline

it says that a monk should not rebuke or

admonish admonish is probably a better

word rebuke is too negative you know

there's like this hint of anger involved

in

rebuke so maybe admonish would be a

better word and according to the rules

of monastic discipline if a monk a monk should not admonish another Monk unless he has meta in his heart if you're just pissed off and venting it's not going to work you know you're just going to be breaking a rule by doing that so the best way to admonish someone if not rebuke someone is I mean you got to be on their side and trying to help them and not just venting irritation at what they
do so anything you can anything you do with meta in your heart is bound to have a lot of positivity to it and is more likely to have positive
effects so I think I'm just going to move on to xenoid second question which

is along the same vein can you give an example of a rebuke done well either from your own life or the Buddhist texts well in the text the Buddha sometimes is pretty harsh like Sati who was the son of a fisherman He just flat out called him a fool who had no wisdom at all and until finally Sati was sitting there all slumped over and just like completely crestfallen you know he was shamed and humiliated because he got chewed out by the Buddha himself

but I mean if you're an authority figure and someone is like your charge you know it's your duty to discipline this person then a certain amount of harshness may

be called for like if you're a parent

you've got a discipline a child

sometimes it may be that a spank on the

behind is the way to

go so it depends on the circumstance but

if someone is your

equal or or like higher than you then

yeah you're probably better off not

angrily rebuking them let alone the SWAT

on the

behind so let's see can you give an

example of a rebuke done well

um man I mean rebuke is just admonish

admonishment probably would be a better

word here I think CU rebuke as I said

it's got this connotation at least of

like

anger and scolding and so forth which I mean you're already on the wrong track when you get angry and scolding unless you can scold with love in your heart so I don't know it's like if someone is messing up you can calmly point out to them that they're messing up you know explain to them what they're doing wrong with like a brotherly tone of voice and if they don't give a [__] you know they already know they're doing it wrong and they don't care then I mean there's no point in wasting your breath on them you might you know go to someone else if it really is a problem you know go to their supervisor or

something

um but a specific example I mean I

generally don't admonish people Much

Anymore um and at the time when I have

admonish people like when I was a senior

monk in Burma um yeah is you can't

really be sure whether you did it well

or not because you don't know exactly

what effect it had on the other

person uh with regard to rebukes in the

texts it's usually the Buddha rebuking

people and like like with regard to

sadit the son of a fisherman um that he

was he was pretty harsh with

him so yeah I think a an admonishment

done well is really you have to have a

certain amount of met in your heart and

I mean you have to have have like
benevolent motives you know you have to
try you have to be trying to help the
other
person by admonishing them to point out
to them that what they're doing isn't
right and you know that they should
probably do it some other way that kind
of thing that would be done well I mean
to do it with meta and you get the point
across then you've done it
well so sorry if I couldn't come up with
a specific example examp Le other than
the Buddha chewing out Sati I'm just
going to move on to zenith's third
question which

is should Buddhist Le who are

knowledgeable in dhamma rebuke monks

especially sloppy ones or is it not

their place to do so I was listening to

a talk by the Orthodox Christian priest

father Josiah

trenum where he mentions that if a

priest starts preaching heresy it is the

duty of anyone listening including the

Le to rebuke them what counts as

heretical belief in Buddhism is not as

strict as is it is in Christianity but I

think Buddhists should be applying this

standard to monks who do not live

dharmic lives or practice

Venia um well for

starters the obvious thing like in Burma

like in a Buddhist country if there's a sloppy monk the first the first Avenue of action is just don't support them um if if it's something that you consider to be serious I me it's just monks handling money that sort of thing which most monks do then they know that they're not supposed to handle money they don't you know they just don't care um and I mean a lot of Asian people may think that you're just going to go to hell for rebuking a mon and and again rebuke is just not a good good word um like admonish or just say tell the monk

that you don't feel comfortable with

them doing what they're doing um that

you know like if Mon's handling money

then I don't know like I said I mean

it's it's kind of pointless to even

bring that up to a monk because almost

all monks know that by handling money

they're breaking the rules and they

don't care so you can wake up someone

who sleep but someone who's just

pretending to be asleep it's it's

trickier to wake them up especially if

they are just insistent on just con

continuing to pretend that they're

asleep with regard to a Buddhist

teaching wrong

view a Buddhist teacher like a even a

monk who's teaching wrong view then dep

it depends on the circumstances I mean

if he's given a group talk and he's

saying you know women should have

reproductive Freedom or whatever

implying that women should be able to

get abortions when according to Orthodox

Terra Buddhism abortion is murder that

that conception that that life the life

of a human being begins at conception

that's when rebirth linking

Consciousness begins that's when the

karmic stream of the new life begins is

that conception so you got some leftist

Monk or pandering to leftists in the

west you know ad ADV advocating for

female reproductive rights or whatever

then yeah I mean you could politely

point

out that you know abortion is

technically murder that any monk who

helps a woman get an abortion is

excommunicated instantaneously for the

rest of his life regardless of the

opinions of Western

liberals so I mean if if they're going

to say something that is just flat out

wrong view saying something wrong that

might even be

harmful then it's a judgment call I mean

I've sat through discourses given by a

western monk he was called a John but I

mean he really didn't know very much and

he would just say this stuff that you know like the first verse of the DAP says the mind is like the ocean and the first verse of the DAP says nothing about any ocean you know it's just I don't know where he came up with this stuff and I would just sit through it and and the audience is just eating it up with a spoon they love this guy and I'd be sitting there like trying not to make faces trying to keep both eyebrows at the same level instead of just kind of like this kind of leaning away from him because I'd be sitting up front next to him because I was a monk at the time

too sometimes I mean it's just not worth the effort I mean it just it just seems like a lost cause you know I couldn't just interrupt him in the middle of his his disc discourse his sermon and correct him that would they they'd probably find fault with me because the audience didn't know any different they would just think I was being a troublemaker or something well I mean it might be that just in front of other people if something is just really egregious you might call him out on it um otherwise you might uh wait until later and take him aside so that you can have a private discussion that kind of thing so

let's see what is the question here

maybe I should refresh my memory with

regard to what the actual question is

should Buddhist lady who are

knowledgeable in dhma rebuke monks

especially sloppy ones or is it not

their place to do so um yeah rebuke

again like admonish would be a a better

Kinder kind of word and

uh yeah I

mean your first option is just don't

support what you consider to be bad

monks or just really sloppy

monks um and if you think that what they

are doing or teaching is just really

harmful really egregious then you can

call them out on that but you should do

so carefully try not to do it with any

vituperation you know try to do it um

you know for the benefit of people

rather than just like

venting like aversion for what he was

saying or for him personally that kind

of thing

so I mean if you go about it wisely with

meta in your heart with good intentions

sometimes you can get away with that

sort of

thing but um you know you should you

should choose your battles wisely I

guess and so I'm going to move on next

question this is from s

recluse s reu says I've started thinking

that sasana existed only for 500 years probably but there was no number of years mentioned in any early sutas maybe they corrupted beus or yeah maybe they corrupted beus erased it if there really were numbers anywhere after living among beus in Burma and Thailand I've lost faith in terraa beus I already know how Mahayana monks are they are even worse mostly so I guess becoming biku to get enlightened would be naive thing to do these days to learn dhama internet is being enough

nowadays for those who lives in solitude and learning dhama with wisdom will get enlightened in my opinion what do you

think of Sasa and original Buddhist

teachings and please tell me the name of

your Monastery with cave that you dwelt

for 10 years I want to stay there for

some time please spell it okay well

that's like two questions so I got to

separate these

okay so the first

one or is there even a question

here oh what do I think of the Sasa and

the original Buddhist teachings well

that's I mean that could be an hourong

video all in and of itself I'll just

address some of the stuff he set up here

he started to think sa existed for only

500 years there was no number of years

mention in any early suit as well in the

vinia uh I think it might be at the beginning of the bikuni which I would guess is I can't remember whether it's the uh mahaga or the Chula waga of the viia Pika but it's the story of the Buddha starting up the order of beunis or Buddhist nuns and it was the Buddha's Aunt his stepmother also the same woman mahab goami is that right yeah Muhammad [__] goami who she was following the Buddha around begging him to ordain her as the first nun and he just kept refusing so I mean he was just saying just no it's not going to happen don't

don't even bring it up then Ananda his

his cousin I think and also his

attendant his chief attendant Ananda who

is also of the GMA

clan um he talked the Buddha into it you

know mainly using the argument that

aren't women just as capable of becoming

enlightened as men are the Buddha had to

admit yes women can become enlightened

also just like men can and so then

Ananda was saying well then why

shouldn't women be able to get ordained

and and live the holy life too so

finally the Buddha relented and it was

like well now you've done it all right

there's going to be nuns now but because

of this the saasa will only exist for

500 years so the true Dharma will exist for only 500 years and the commentary which which was composed more than 500 years later they had to come up with a completely lame excuse they couldn't say that the Buddha was wrong they couldn't say that the Buddha didn't really say it so they said well when he said 500 years what he meant was 5,000 years so that's like Orthodox Tradition now is that Buddhism will exist for 5,000 years even though it says quite clearly in the texts that the true DH will exist for only 500 years and personally I'm kind of skeptical that the Buddha really said it because I'm a Wester I can question

the authenticity of texts in a way that like a devout Burmese Buddhist just couldn't so it does say that Buddhism will exist for only 500 years the true Dharma will exist for only 500 years in the text and that was 2,500 years ago so if that is literally true then the true dhama no longer exists at least not in in an unbroken lineage

so after that he says after living among beus in Burma and Thailand I've lost faith in terava beus well there are some strict ones I mean it may it may be 2% of the sa is really devout and conscientious strict in their practice you know they really are striving for

enlightenment it may be less than 2% but they do exist out there and there are good monasteries you may have to search for them they might be out out in some remote Forest Area somewhere but you can still find like conscientious seriously practicing monks in Burma in Thailand and also in Sri Lanka although in Sri Lanka it might be well below 1% so yeah I can I can relate I I remember looking for a good place like a good Forest Area area in Northwestern Burma my first time I I'd only been a monk for a few years at that time and I it was just depressing every Monastery I

went to it's like the monks weren't even trying you know they weren't even trying to follow the simple rules much less anything more advanced you know it's just I remember this one place in Northwestern Burma um I went to this this Monastery I was going to spend the night I was traveling and I get to the main Dharma Hall and there's this sloppy criminal looking monk sitting on a stool at the entrance to the Dharma Hall he's chewing beetles so his mouth is all red and he's got a a a handful of money in one hand and lay PE the villagers were having to pay admission to go in and watch the the TV set that they had in the Dharma Hall so is is sort of like a

kind of like a movie theater a Village

movie theater or something with the

ticket taker being this this monk

chewing beet

and he just kind of stared at me with

just like this kind of a dead

look I was asking where the Seattle

was

so let's

see yeah so I mean there are some entire

areas where it's just out of fashion for

monks to practice strictly but there are

still some places where you can go where

you can find conscientious strictly

practicing

monks so then he says so I guess

becoming a buku to get enlightened would

be naive thing to do these days not

really I mean you don't really need

other monks once you get your training

you can just go alone like the Horn of

the rhinoceros like the suta says you

can live alone in a cave and so forth

and it's easier to get your basic needs

satisfied like food if you're a monk

than if you're just Joe

Schmo you know living in a

cave so to learn DH internet is being

enough nowadays is well that's not

exactly true either I mean if you're

really talented it might be enough that

you just need a certain amount of advice

but to have somebody overseeing you

giving you feedback especially towards the beginning is definitely helpful to have an actual teacher so let's see here for those who lives in solitude and learning dhama with wisdom will get enlightened not everybody's ready for enlightenment it is unfortunate that most people the overwhelming majority of the human race just is not ripe they're not ripe for enlightenment yet so what do I think of the S the original Buddhist teachings well I mean it's certainly a Nicha Buddhism is impermanent and has um certainly it has declined from the Buddhist

time but there still is a lot of genuine wisdom and dhamma there and uh the original Buddhist teachings I mean the highest concentration of it is in the sutas with some sutas being more likely to be authentic than others I mean I've discussed that sort of thing elsewhere

um so I mean I do have a relatively short playlist of studies in early Buddhism or studies in archaic Buddhism that might give some hint as to what the earliest Buddhism was like you know the original Buddhist teachings but um it's it's just too vast of a subject for for me to try and to try and do it justice in this Q&A because I got about 40 other

questions to attend

to so I'll just move on oh yeah the

second part of his question please tell

me the name of your Monastery with the

cave that you dwelt for 10 years I want

to stay there for some time please spell

it it's one

bow um in English it would be one bow

Wildlife Refuge Monastery and one bow

would be w un space Bo one bow in

Burmese it would be one b b do and it's

on the bank of the chindwin river it's

like something like 15 miles up River

from the city of Mona so if you go to

Mona in Northwestern Burma go to the

boat dock try to rent like a San or

something going by boat is by far the most scenic and comfortable way of getting there if you go by car it's not as comfortable but you can do that too there are roads there now um so it'd be in between the Villages of one bow Wu n space Boo and lameier which would be l a y space m y a y and it's in Budin Township the nearest sizable town is Budin which would be b u t a l i n and it's all in sine division in Northwest Burma so yeah just one bow Bay doj one bow for Monastery and if once you get to Mona and you get to the boat dock where there's people that can rent boats then they'll know what you're talking about

and we we'll be able to get you there or I mean if you can rent a rent a a car or something you know with a driver and then they'll probably be able to it's a relatively well-known place

I've lived in number of other caves in Burma that was the one where I spent more than 10 years of all the places I've ever lived in my life I think that one cave at that one Monastery is the one place I've lived longer than anywhere

else so let's see here I think I answered that one so I'm G to move on to the next one this is from scolin or skaden who's one of the only people who

asks questions on uh bitshoot and he

says

it's long been held a tradition to tell

Ghost Stories on Christmas Eve would you

kindly tell you a ghost

story well I mean I do have a few I

suppose I mean the ones where I've seen

ghosts I've answered I've talked about

that a number of times already my little

brother he would keep seeing the man

when we were when we were kids he was

four years younger than me he still is

pretty

sure and uh he would keep seeing the man

man he was like five years old

maybe 3 to 5 years old and if you'd see

the man during the daytime you know

someone was about ready to sit down on a chair and says you know don't sit down on that chair the man is sitting there but he was okay with seeing him during the day but at night it would freak him out he was scared he'd have to have a nightlight on at night and so forth and so my father who conducted seances and ran a little coven of witches and so forth he attended a seance once and Uncle Henry came through and Uncle Henry was formerly a slave of one of my great-grandfathers and after emancipation after the Civil War uh Uncle Henry just stayed with the family and he was uh you know he was sort of

like the butler you know and he was just

a member of the

family and he was the only person who

could call my great-grandfather Baptist

and get away with

it that uh his name was John Roach I

think my my great grand my

great-grandfather's name was John Roach

and his nickname was John the Baptist

roach and Uncle Henry is the only person

who could call him Baptist to his face

and just I mean he would he would scold

them you know they were they were sort

of like

roommates anyways Uncle Henry came

through in this

Seance and my father asked him if he was

you know visiting our home cuz we lived

our house is my father was a very Lial

person we had Poltergeist phenomena just

weird stuff happening in our house and

my father asked Uncle Henry if he was

visiting the house and he said yes and

so my father asked him you know could

you please not doing it you're scaring

the hell out of my youngest boy so Uncle

Henry says all right and then my brother

never saw the never saw his man

again so that's kind of a ghost story I

mean it's not a spectacular I watched

the ghost show last night I mentioned I

think it was the previous Q&A my

sweetheart my woman has uh gotten me

into this tradition of before going to sleep you watch a ghost show and usually we fall asleep before the ghost show is over and then it just move auto plays to the next one and while we're we're we're asleep so anyways there was this it was a good go show it was uh it was about but Montana there was this Haunted Mansion in but Montana and eventually it got bought out and got turned into a frat house for some University I'm not sure uh what university is in but Montana I think the University of Montana's in Helena but anyways there's especially this one room room seven in this this

frat house and nobody wanted to live there it was just it just gave people the willing just to walk into that room and back in the 1970s there was a guy named herb something who stayed in that room and he just kind of went over the deep end and just started trying to to kill people and so you you've got this research team these these paranormal investigators you've got this this big bald guy

Dave shider or something who used to be on a different ghost show called The Holzer files and then and he's got the psychic the show psychic is this woman named Cindy kesa and you know she's

she's the the sensitive she's the Paranormal sensitive and then the the guy he that goes more with the uh technological stuff and so they're investigating this house Cindy qu of the psychic walks into room seven and she just starts like freaking out she she she has to leave you know it's it's rare that you see her panic but she couldn't really open up her her psychic abilities she couldn't do automatic writing or or that kind of thing to get more of a feel as to what's going on because just deep down she just felt threatened that there was something dangerous there and she just could not allow herself to open up and use her more her her higher psychic

talents and so forth and the guy shider I think his name was he has some kind of special recorder like a lot of them have that there kind of static in the background and then you can sometimes kind of hear voices in the static where entities supposedly are manipulating the the static to to communicate and it just came through really clearly you know I got her or herb and I'm going to get you too and I mean the guy was it it was a weird show I mean to some degree they have to sensationalize it kind of make a making a good show but he was just literally just he was so shaken by the end of the show

because it was it wasn't just a ghost

there was some kind of demonic entity

that was that was like haunting this

house and it was like

enslaving Spirits including this this

herb guy I think who was who had gone

insane and tried to kill people back in

the 70s when he was a a student living

in the frat house um you know he was

just like crying just weeping openly and

that's the first time I'd ever seen him

do that I mean I've seen quite a few

shows with the same guy on it and I mean

he was just shaking Cindy qua the

psychic had to flee the house twice on

two two different occasions that really

it was there she was afraid that they

were just making things worse things

were just getting worse instead of

better but so it was like you had this

kind of demonic entity that could

possess people and it was sort of for

some reason like enslaving other Spirits

in this

house that uh I mean a skeptic can just

say it's all [__] but uh I have I've

seen enough weird stuff in my life to at

least be open-minded with regard to the

reality of at least some of

it also there was some kid there the

spirit of some kid who was leaving

handprints on things including one of

the paranormal investigators he was sort

of the sidekick of the big bald guy he had this handprint just suddenly appear on his back of a little hand like a kid-sized hand it was just weird stuff so I guess that's the best you're going to get for ghost stories from me at least this time so I'm moving on to scadden's next question this is kind of an easy one if the ghost of Don Cornelius from Soul Train were to show up right in front of you and he said he needed you to dance to Aid in his eternal mission of spreading peace love and soul what kind of moves would you bust to bring Goodwill to all and joy to

everyone well I think I mean it doesn't say that I actually have to do it it just just Don Cornelius from Soul Train were gonna just he says that he needs me to dance and I just might say well you pick the wrong guy I'm just not a Dancing Fool like some people are but if I absolutely had to Dance I mean Don Cornelius pulled a gun on me and told me to dance I I might do the Jed clampet dance which you're never going to see me do on a video but the Jed clampet dance is is if I just bust out dancing there's a good chance it's going to be the the Jed clamp at dance and anyone who's seen a lot of Beverly Hillbillies reruns like

the old black and white ones The Beverly Hillbillies kind of started sucking after it went to color but you might actually see uh Jed clampet cutting a rug doing the Jed clampet dance so I'm just going to move on to uh scadden's next question his third question which he says is an unrelated question which is kind of good says you mentioned you came across a fellow who seems to be burning off the karma of a Richie Cunningham and that he took a heroic amount of psychedelics like neim karoli Baba what's the most profound thing he said to you maybe it's super related like ramda said um now this guy I knew in in Bellingham Washington

really nice guy super clean cut you know he really kind of has this richy Cunningham Vibe and he went to a an iasa ceremony and the iasa had no effect on him whatsoever and so I was just kind of teasing him say it's your whitebred karma you know he's he's so cleancut so normal that it's like he had no linal openings for the the the medicine to to really take effect and so he went to another um iasa ceremony where they gave him like increased doses in fact they were giving him like this ball of solid iasa to eat and it just had no effect whatsoever just nothing and it wasn't because he

was so spiritually Advanced I think it's just that he was such a Richie Cunningham kind of Normie with just such absolute whitebred Karma that it just couldn't take effect I think he eventually started trying mushrooms and it was he said it was it was interesting but he really didn't get a lot out of that either um so I mean I can't remember anything really profound that he said you know he's I mean he was a good guy really good guy and you know he practiced meditation he went to the the local Dharma Hall that's how I met him and I think possibly the most impressive thing that he ever told me is this clean-cut guy from

Texas just I mean you wouldn't expect it at all he he had actually gone on a kind of pilgrimage to India and visited uh ramanam maharshi's ashram so um yeah maybe that's the most profound thing he ever told me even though you know it's it was just more of an impressive thing than a profound one but um aside from that I really don't recall us having any really profound philosophical discussions or any such thing and it was wasn't like he was NE cly Baba where the iasa had no effect on him just because you know he was just centered at this plane far beyond the effects of iasa like neem curly Baba

supposedly took 1,00 micrograms of very pure pharmaceutical LSD took them very slowly and obviously right in front of somebody and it had no obvious effect on them whatsoever but that was that was a different deal than this guy that I met in Bellingham Washington who just I mean he he was not like like an enlightened Sage as far as I can tell you know he just seemed like a really nice clean cut kind of guy like Richie Cunningham again um and it's just for some reason iasa had no effect on him one of the one of the strange few I think because I've taken iasa a few times it just turns me inside out

so yeah maybe maybe it was something

about soup I don't know so I'm just

going to move on next question this is

from

TIG and Tig who's kind of a irreverent

smart aliy kind of guy says do you like

pumpkin alses will you have any for

Christmas and I've never had a pumpkin

Ale in my life I tend to avoid anything

like pumpkin spice you know that's kind

of a girly thing I don't do pumpkin

spice pumpkin flavored stuff I mean

pumpkin pie I might have every once

every few

years you know just somebody gives me

pumpkin pie I won't refuse it I

guess but uh pumpkin alses no I've never

had a pumpkin ale I can't call I guess

I've seen them at stores or something

but just not interested and I will not

have any for Christmas I'm not going to

have eggnog for Christmas either I'm

just one of those kind of people so I'm

just going to move on to the next

question and I might as well because

I've got kind of a dry mouth open the

emergency backup

beverage and this question is from

Stellar Supreme formerly known as lib

Lam for those of you who are listening I

just took a prolonged Swig of the

emergency backup

beverage anyways Stellar Supreme

formerly known as Liber Lam says Daniel

Ingram believes that Insight

territory um can be used to distinguish

The Dark Night of the Soul associated

with the arising and passing stage of

insight from Clinical

psychosis do you estimate that good

results will come from this despite the

prevailing delusion in his work that

fourth path attainment or full

Enlightenment is reached almost

exclusively through meditative insight

now when Daniel when Stellar Supreme

formerly known as Libra Lam says Daniel

Ingram believes the Insight territory

can be used to

distinguish I didn't know what Insight

territory was so I asked him to clarify

and he said Insight territory is J on

progression or what they perceive that

to be so I that's kind of

different what Stellar Supreme formerly

known as Liber lamb calls Insight

territory

appears to be appears to be just the

standard progression of of

meditation um through

Janna

So Daniel Ingram believes that jna can

be used to distinguish the dark KN of

the Soul associated with the rising and

passing stage of insight from Clinical

psychosis

um I'm I'm kind of skeptical of that

because if you're clinically psychotic you're not going to be able to tell the difference and if you're not Clin Ally psychotic then you may be able to tell the difference so for some people that really are clinically psychotic I don't think they're going to be able to tell the difference between their The psychosis they've got and The Dark Knight of the soul and I suppose I should clarify what the Dark Knight of the soul is that and I don't recall vividly it's been a long time since I read the collected works of St John of the Cross but the Dark Knight of the Soul according to St John of the Cross

who I think coined the

term is there are times when you just

stop making progress and it's like all

of your

consolations you know the feeling of The

Nearness of God just the the the

Euphoria of deep contemplation you know

the joy and meditating all of that is

gone you're just in a state of aridity

of Soul aridity of spirit and it feels

like you've lost everything and and St

John of the Cross considers you to be

really blessed at a time like that

because that's when the big the big

advancements can happen that's when the

the big changes can happen it's sort of

like you have to undergo this sort of a

crisis in order to break through to the next stage which is a a higher and better stage

So Daniel Ingram believes that J aggression can be used to distinguish The Dark Knight of the Soul associated with the arising and passing stage of insight from Clinical psychosis well I think the clinical psychosis might be some severe depression and so I think what he's talking about here Stellar Supreme has a cerebral way of expressing himself that sometimes is difficult to follow

um but oh my sweetie is back now too so

that's

a little bit distracted

now so anyways see here um so I think

the the question here is you've got this

spiritual depression Going Through The

Dark Knight as opposed to just clinical

psychotic depression that is just like

immobilizing

incapacitating and I

think you should be able to tell the

difference um

it's hard to say I mean I've never

really just

been that depressed like in the John St

John of the Cross sense of the dark KN

of the Soul um you know I've had times

of spiritual aridity where you just have

to kind of muscle through it that kind

of a thing but just being absolutely

bereft of any consolation whatsoever I

went through that once and it did

precede one of the main uh spiritual

growth spurts I ever had um but I mean I

knew myself well enough to know that I

wasn't being psychotic and I think

anyone who does a lot of meditation

whether they've mastered Janna or not

should be able to know whether they are

psychotic or not or rather what they

should know that they're not psychotic

because if you are psychotic you're not

going to know it

probably so I mean you just have to have

faith in in yourself and that's

generally the way i' I went through it

just living alone in caves and

meditating and you know going through

crises and sometimes a few depressions

and so forth um yeah I mean the thought

that maybe I'm psychotic really never

really it it wasn't a viable option for

me to entertain other than just the idea

that anyone who isn't fully enlightened

is insane from a Buddhist point of

view and I am sorry that

you may not be able to to appreciate the

Deep Purple tone of this cozy robe that

my my lovely mate insisted that I wear

for this

video

so gosh I mean this is Stellar Supreme formerly known as Libra Lam he's really good at these kind of unintentionally abstruse cerebral subtle kinds of questions that uh there are things that a lot of the time I've never really considered before like how do you know whether you're going through the Dark Night of the Soul or whether you just got like this severe manic depression this bipolar episode or something um I mean it's there's not necessarily A Difference necessarily because I mean you're just looking at it from two different points of view you're looking at it from the clinical point of

view of Western psychology which is

going to consider a lot of saints highly

advanced Saints to just be maladjusted

and [__] up I mean they wouldn't use

those

words but like the very first chapter or

one of the first chapters of William

James the varieties of religious

experience what I would encourage anyone

who wants to understand religious

experience better to read he points out

that a lot of these people he he uses

George Fox the founder of the Quakers

who I've mentioned earlier as an example

of by modern psychological standards

spiritually Advanced people may seem to

be

insane or at least

maladjusted

dysfunctional and so there's really not

even necessarily A a distinction to be

made between the dark and night of the

Soul which is looked at in spiritual

terms from Through The Eyes of a Mystic

and like clinical depression which is

looked at from you know a clinical point

of view by some psychologists with a PhD

from some

University they might be considered the

same in some

cases but it's not really something that

I had any trouble with because I never

really considered myself to be psychotic

except in the philosophical sense of you know anyone who isn't fully enlightened is is insane so I'm sorry if I couldn't answer that one any better than I did because I'm moving on to the next question which is from quor and quor says does an arya's equinity Karma comma he says comma does an arya's equinity comma or comma that ends comma protect them from harm whilst on the eight-fold path to arant ship thanks for your response regarding arh Hans being in fourth John okay so that's that's not part of the question I didn't have to write that down see I was thinking that the only thing preventing

Jonas were okay so I don't have to

include that part he was just discussing

my answer to his previous question so

I'll just delete that

part so the question is does an arya's

equinity comma or comma that ends comma

protect them from harm whilst on the

eight-fold path to arant ship well

equinity I mean you don't even have to

really call it equinity comma it's not

really comma that ends comma comma

doesn't end comma comma creates more

comma or Karma I generally use the

English word the Sanskrit word is now

English Karma just because people

understand it

better also it it gets converted into an adjective better karmic makes more sense than comic because comic might be misunderstood

so equinity comma in a way it would just be a much more subtle form of karma that isn't entangling you as much as most other Karma would it's not I mean calling it karma that ends karma is not technically correct I mean there is no Karma that ends Karma there's Karma that is just sort of like I mean you can call it like a dud Karma like equinity Karma you can call it sort of a dud you know it's like a a bullet that doesn't go off it's like a firecracker that won't explode you know there's still something

there but it's just not making a lot of impact and creating more karma you know it's just sort of a kind of neutralizing kind of mental state equinity you know it's just not making new Karma it's not reinforcing old Karma

so I I think i' I'd quibble that it's not really Karma that ends Karma it's just sort of a weaker kind of more subtle kind of karma that consequently kind of like reduces the momentum of your karma just by not adding to it not adding very much to it

anyway so does equinity protect people from harm whilst on the eight-fold path

to Aran ship to some degree I mean
equinity first of all it's like you're
decreasing ing the momentum of your
karma and also just the equinity itself
when other Karma arises you the fruition
of other Karma arises you have something
bad happening to you for example the
equinity kind of neutralizes that you're
not going to just spin off into into
misery or something because you're going
to have the equinity
going
so I'm not sure if that's what quor
means though quor may think that if
you've got equinity you're practicing
equinity that is going to prevent bad
things from happening to you and that's

not necessarily the case I mean to some degree it can it will reduce the amount of bad things that happen to you but somebody who's really striving for enlightenment can still have bad things happen to them it may be that they need bad things to happen to them to help slam them out of any ruts they happen to be in or to force a kind of Crisis that will then um just kind of force them to make progress so sometimes like harm may actually be a blessing in disguise and I I mentioned this family member I had in the past um who was kind of a superficial

kind of a selfish sort of person and

then she got cancer and all of a sudden

she's facing her own mortality and even

though she

recovered still I mean she was like a

deeper better person after that just

because she was having to face her own

limited lifespan and just sort of

questioning herself whether she was

living her life the right way that she

should be living it and so forth so

still I mean you can be on the path to

Enlightenment and it may be that you're

sort of blocked because you have to have

this bad thing happen to you and you

know it's just you're not ready until

next time or

something there's Al I mean there's so
many complications it's it's not just
this cookbook like like an equation or
something it's it's so complicated
there's so many variables that you
really can't just make a pronouncement
one way or the other but um an Arya his
equinity uh certainly will protect his
mind from making more Bad Karma when bad
things happen to him whether or not bad
things happen to him the equin will
prevent him from reacting with
attraction or
aversion so I mean he will be making
less Karma because of that but I don't
think it's necessarily the case that a a

The Good Karma that an Arya is making
the subtle more advanced kind of karma
that like a saint is making even though
he's not enlightened yet is really going
to necessarily protect him from bad
things happening to him it will reduce
the odds of it but still it may be that
he just needs something bad to happen to
him for some for whatever
reason so I don't know if I answered
that question because I'm not 100%
certain that I even understood that
question so I'm going to move on to
quator second question which is easier
to answer I'm happy to say Can ill will
arise in the mind without our conscious
participation and have karmic karmic

consequ quences see he wrote comic

consequences which is easy if you're

reading it but if you're just hearing it

you might

misunderstand so ill will can arise in

the mind without our conscious

participation um well it's without our

volitional participation like when a

thought arises in your mind when it

first appears in your mind that from the

Buddhist point of view is the fruition

of past Karma and so that is not a

karmically um

what's the

word a karmically active mental state

it's it's like just a fruition like when

the the first movement as joh St John on the cross would say the first movement arises in your mind then that has no ethical quality that's neither good nor bad it could be a horrible thought but you're not making new Karma by thinking that horrible thought when it first appears but if you follow along with that and continue with it then you're making new
Karma and St John of the Cross who was extremely wise man he was he was the father Confessor at a Convent for some for some time and so he had you know hyper conscientious nuns coming to them coming to him and confessing these thoughts that were arising in their mind

and he's telling them when it if it first arises you don't need to confess that you know that's that's just from the Buddhist point of view past Karma is coming to the surface it's only if you latch onto those you allow your thoughts to hook up in sequence as H would say you know you just kind of follow go down the rabbit hole or whatever then you're making new Karma but the first one the first thought it could be hate it could be rage whatever it is if it just arises in your mind that's just past Karma you know at the fruition stage you know it's is just working itself out and you haven't done anything wrong no matter

how horrible the thought is so long as

you don't follow that thought and nurse

it and continue with

it so I think I answered that

question and so I'm just going to move

on to quis tor's third

question which is you mention a

difference in Kama karma from someone

pushing a button versus someone stabbing

someone yeah this is in the previous Q&A

both acting with the intention to kill

does this mean that karma is not

specifically about what is right and

wrong but more to do with what the

mental state is regardless of the

intention regardless if the intention is

the same and then parenthesis he's got

when I say the intention is the same I mean they both have the base intention to kill but perhaps there's a difference in the motivation and reason behind that intention um that's the end of the the parenthesis there and then he continues for example the person stabbing someone on a battlefield or playing that event in their mind versus the person shielded from the visual impact of their actions also taking into consideration that people react to things differently depending on upbringing and other factors like levels of spiritual attainment so if an Arya kills assuming they can there would be less of a karmic

consequence than if a nonaria kills well
from the point of view of Orthodox Terra
an Arya really cannot deliberately
murder somebody cannot deliberately kill
somebody it could be an accidental thing
you know like Padma samb Baba dancing on
a rooftop you know this I've read this
in in a biography of Padma sambava he's
dancing on a rooftop and he kicks a rock
off the roof and it falls down and it
hits somebody in the head and kills them
and Padma sambava just accepted
no um I mean he he did not consider
himself guilty of having done anything
wrong you know he said it was the karma
of the person I was just dancing it's I
did not do it deliberately it just

happened nature taking its course you know he was just sort of like a blind instrument nowadays people might say different he might get arrested depending on his ethnicity he would he was to no he was North Indian I guess so I don't know how that would work out so anyways let's see here I gotta I got to tease out the actual questions here by searching for the question marks so um in the previous Q&A I mentioned that the the karma can be different on how you kill two people kill somebody one's just sitting in a computer room and launches a cruise

missile just pushes a button and the

cruise missile you know flies 50 miles

or whatever and blows up a building and

maybe 30 people die and then compare

that with the way people killed each

other in ancient times on a battlefield

where you're armed with a sword or a

spear and you're looking your enemy

right in the eye and you're just killing

him right in front of you that I mean

the the karmic quality of the ACT is

going to be

different and

so see does this mean that karma is not

specifically about what is right and

wrong but more to do with what the

mental state is regardless of the if the

intention is the same yeah well I mean the intention is going to be like the will involved there's always going to be subtle differences it's not going to be exactly the same will even even that one soldier in ancient times you might kill 15 Barbarian enemies during the same battle with his spear or whatever and I the volition may be slightly different for each one you know it's not going to be exactly the same it's not some kind of cookie cutter equation kind of a deal where you if you do act a you're going to have consequence B you know it just doesn't really work that way it's way more complicated and more subtle than

that so it is true that karma is not specifically about what is right or right and wrong but more to do with your mental States because karma is a mental state karma is essentially will urge volition so right and wrong are not used whole heck of a lot in Buddhist ethics it's more skillful or unskillful that which takes you closer to Enlightenment or farther away from Enlightenment um you know that which helps to free you from Sam SAR or you know trap you snare you in Sam Sor and snare you so yeah there's going to be all these subtle differences and with regard to um I mean quor brings up the idea that if you kill someone on face to

face then you may be making more and more karma over the rest of your life just recalling that and just going into these trains of thought these trains of Association just thinking about it maybe feeling guilt over it or whatever um and so if the coward sitting in the computer room just launching cruise missiles he's not going to have that complication I mean he may still be thinking about it you know like one of the guys that dropped the a bombs on on Japan at the end of World War II I think think he committed suicide afterwards just through remorse of what he had done I don't think they they told him that it

was necessarily an atomic bomb he was dropping he was just gonna he just I think he just thought he was dropping a regular bomb which I mean it's hardly any better I mean you're still killing lots of people down there but uh still I mean there's all these all these subtle differences that's going to that are going to affect your your mind and and thus affect the Karma that you create through your mind because of course karma is a mental state it's not just some sort of undiscovered law of physics of you know every action has an equal and opposite reaction you know it's not Zeus up in heaven keeping score with regard to who

needs what to happen back to them

anything like that it's just the

momentum of your own mental States and

water seeks its own level you know Karma

kind of seeks its own level and so

H how do I explain

it it's uh I forgot even what I was

trying to say happens sometimes I need I

need another

drink so yeah I mean just the

circumstances of of how you're doing it

and one of the the the main factors of

karma not the only Factor but an

important factor is the emotional

intensity of the ACT so um somebody like

some sociopath with with like ice water

running through his veins who is just pushing a button or launching missiles I mean that's it's going to be a very different quality of karma than somebody who just goes into a Berserker rage on the battlefield and is just hacking and slashing and stabbing away they might kill the same number of people but the quality you know how the karma is going to reach fruition and everything is going to be very different it's not just some sort of equation or at least it's a very complicated equation with lots of variables and it's a different equation for each act so let's see here I think I answered

that question maybe not very

well lost the track at least

once see

here does this mean that karma is not

specifically about what is right and

wrong I mean right and wrong or skillful

and unskillful are definitely definitely

major

factors but really there's all these

subtleties of your own reaction to What

You Did which can result in making more

and more karma you know it's like the

guy launching Cruise launching

missiles he might not even know if if if

it hit anything you know it might have

got knocked down by an anti-missile

defense system

you know it may have blown up an empty

building that that you know the the

enemy knew the missile was coming

somehow you know they evacuated the

building and then he blew up an empty

building it's like there's all these

things like I I came up with a thought

experiment once of you can have somebody

who accidentally kills someone and

doesn't even know that they killed him

you know let's say you've whatever it is

you know there's a new sheriff in town

some Cowboy shoots his gun up in the air

and the bullet comes down a mile away

and kills somebody and he doesn't even

know it on the other hand you've got

somebody who has planned out this murder for months and he's waiting um with with like a gun you know he's got this he's got this rifle like a sniper rifle the person's walking by and he shoots for his head and it was like when the person hears the shot it startles them and they slip and fall the guy misses but he sees the guy go down after the shot then he just takes off he's got the Escape Route already planned out he gets on a plane flies to Argentina and spends the rest of his life thinking he killed this person when the other guy he just heard he thought it was just a a car

backfiring that startled him and he he slipped and fell he got back up continued on his way and it's no big deal so what's the karma of these two people you got one person who's oblivious to the fact that he really did kill somebody and then you got the other person who thinks that he killed somebody body but really didn't so I mean which one has worse Karma and in some ways I think for the most part the guy who thought that he was killing somebody wanted to kill somebody but didn't made worse Karma than the guy who just accidentally killed somebody and didn't even know that he killed them so I mean there's it's not just you

know if you do action a it's going to result in karmic fruition B anything like that it's very subtle and complicated and I'm moving on the next question this is from thermal squid and I have to admit I do admire the name of this individual thermal squid is very it's a good name I like that name and thermal squid says would you agree that humor is a kind of ugliness with limited or no power to disgust no I wouldn't I wouldn't say humor is a kind of ugly with limited or no power to discuss I mean some humor is like sick jokes which can be very disgusting leopard jokes I

had a roommate in college that

specialized in leop

jokes or gross jokes like when I was in

like junior high school I guess it's

mostly called Middle School gross jokes

there some of them could be fairly

disgusting I'm not even going to give an

example um I have my own theory of

humor it's uh humor it like gets like a

certain intensity of seriousness going

you know you're taking somebody serious

at least to some degree and then at the

very end the the momentum of this

serious narrative just evaporates into

absurdity and so you've got this energy

that you've dedicated to making sense of

what this person is saying you know this

sort of a concentration a a seriousness you're taking it seriously and then when you get to the end this momentum is just diffuses and so this energy that you've been dedicated to following the narrative or whatever it just has to release itself through say tightening of facial muscles and like small convulsions of the the diaphragm and so forth um as a kind of reflex so that's I consider humor to be sort of like the unexpected evaporation of meaning where you know you're attributing a certain mental energy to making sense of a narrative and then all

of a sudden the whole the whole sense of

it just collapses and so this energy

that you've dedicated to making sense of

it of taking it seriously it suddenly I

mean it's just it just has to like

diffuse through you know smiling or

laughter or or

whatever that's my theory and that which

means that it is a theory which belongs

to

me so let's see

here I'll just move on to Thermal

Squid's next

question do you feel that there is such

a thing as irony poisoning and

fortunately he gives a kind of comment

matal explanation of what his question

means because if that's all there was to

the question I would be at a loss so he

says with regard to irony poisoning it

is the phenomena it's

phenomenon phenomenon in the singular it

is the phenomenon of being so liberal

and accepting of stupidity or

Ridiculousness that one's character or

principles are compromised essentially

being entrenched in a jesting sentiment

that gets one

lost or that one gets

lost

um

gosh I think I was following along with

that pretty well up until the final just

the very end of the sentence of being

the

phenomenon not phenomena phenomenon of

being so liberal and accepting of

stupidity or

Ridiculousness that one's character or

principles are

compromised that much I know happens but

then he says essentially being

entrenched in a jesting sentiment that

one gets

lost the jesting sentiment I'm not so

sure about I mean liberals who take very

seriously people who identify as cats

and so that they are actually advocating

for litter boxes to be put in public

restrooms for just to accommodate the

people who identify as cats and I've heard of this actually happening in certain schools where there's litter boxes in the girls' rooms because some of the female students identify as cats um but the Liberals take that seriously I it's not like they're so accepting of stupidity and ridiculous that their character I mean their character or principles are compromised but it's compromised by taking that seriously even though maybe deep down they realize that it's it's just a state of moral degeneracy for society you know it's the it's well into Decline and

fall unless it gets turned

around

so um liberals who are so accepting of

just the the craziness of extreme

leftists you know like on on Twitter or

ex recently there was I think he was a

principal at a public school who

was obviously a guy in drag with like

really exaggerated lipstick and just

like weird hair um you know it was I'm

sure this person preferred she her

pronouns even though was obviously a guy

phys like like

biologically and so I mean it's like

people who accept that um I mean you've

got trans sexual Congress people at

least one now

that that the people on the left especially they have to take that so seriously that it's practically sacred and I don't think that there's really that much of a jesting sentiment I think deep down there's a certain cognitive dissonance that probably a lot of these people that that aren't just completely brainwashed or or conditioned that deep down they have to know that this isn't right which may help to account account for a large number of leftists who are actually converting to voting Republican now because they just can't take it anymore it's just becoming just too far out but I've never really

come across anyone

who like takes that stuff

semi-seriously but then kind of makes a

joke about it or like you know they know

that it's absurd and they don't care and

then they just kind of become like toxic

Hypocrites or something

yeah I'm sure it exists I mean anything

you can

imagine I mean it's it's if it's

possible it's bound to happen sooner or

later there's all kinds of people out

there but yeah I think for the most part

one of the the signs of being uh like a

hardcore liberal leftist and I don't

even like using the word liberal because

technically I'm like a classical liberal

a classic liberal is very very similar

to a

Libertarian so I mean like a Marxist

really isn't a liberal a a Neo cultural

Marxist is fairly different from like a

John Stewart milbrand

liberal

so I mean if you're so leftist you're so

cultural

Marxist that I mean one of the symptoms

of that is you pretty much lose a sense

of humor that I mean jesting is is

almost taboo I mean you have to take it

all seriously you take everything

seriously I mean the sense of humor is

is like gone and I really don't think

fear of the Lord is is the the beginning

of wisdom I think a sense of humor may

be the beginning of wisdom and they're

losing even that much that their sense

of humor is just they're taking

everything deadly seriously that their

own side is completely right no matter

how bizarre their behavior is and the

other side you know the conservative

traditionalists are just evil and they

take that seriously

too so there's really like comedy is

pretty much dying out in the west due to

this I mean they call it woke now but

it's just this far

leftist distaste for any kind of humor

because it might offend

somebody you know making anybody making a joke about anybody may be offensive so let's see here yeah I'm sure there is such a thing as irony poisoning but I don't think it's very common it's it's it's rare sort of like Kuru or something it's just not really a common thing because the just the jesting sentiment gets lost um around the same time as all of this weird Fringe leftist moral degeneracy stuff starts being taken so seriously that it becomes like sacred and so I'm just going to move on to Thermal Squid's next question can stupidity be recreational

and again he's he's got the helpful commentarial explanation here I once remember having sorted words with a coworker where he responded to my accusation of idiocy with only on Sundays and I took that to heart finding it supremely amusing I feel as if it's perhaps this the case that we could be so dumb that our activities might be considered like a craft to a fortunate witness gosh I don't understand this question any better than I did before I read it see here can stupidity be recreational okay and then his example he had sorted words with a coworker where he resp responded to my accusation of

idiocy with only on Sunday so he's only

he only admits to being an idiot on

Sunday and I took that to heart finding

it supremely amusing I feel as if it's

perhaps the case that we could be so

dumb that our activities might be

considered like the craft like a craft

to a fortunate Witness

I

just the

explanation I think has mystified me so

that I understand the question even

less he craft to a fortunate witness so

in other

words like somebody can act stupidly

that can be interpreted like some kind

of Genius comedy by somebody else I mean obviously that can happen stupidity can be recreational well obviously you can take drugs that make you stupid that are recreational drunkenness is a kind of recreational stupidity for a lot of people um I think you can have recreational stupidity like for example when I was young my father was the same way we liked associating with Riff Raff and it's like riff ra associating with Riff Raff actually does have certain advantages for example Riff Raff tend to be more they're less hypocritical for the most part than if you if you went to a party like I went to a few University parties that were

like a prestigious University where

you've got young guys or young people

just kind of posing and projecting an

image and it it wasn't a fun party at

all it's like everyone is like judging

you and comparing you with their

projected image and your projected image

and it was like they're just practicing

for cocktail parties at at for some

Corporation or something I mean it it

was not a fun party going to that but

you go to a party with Riff Raff there

might be fist fights and people getting

thrown through windows or whatever but

it's like what you see is what you get

you know there's not a whole lot of

hypocrisy going

on so associating with riffraff can be I

mean in a way you have Lowered

Expectations and like with my father and

me we could just sort of automatically

rise towards the top of the Riff raft

you know we were like Lords of Riff Raff

in a way which is I mean that's rather

than just being sort of a middle level

elitist you can be a prince of

riffraff so I mean there's that and the

thing the whole reason I bring this up

with regard to the question can

stupidity be recreational just hanging

out with just

dumb people who aren't even trying to be

smart you don't have to be smart when

you're with them either and it's just kind of it's more fun in certain circumstances anyway I mean I wouldn't want to be that way all the time I don't associate with Riff Raff much although the the new place where I'm working there's people that probably could qualify as Riff Raff um so in a way it's it's more relaxing more conducive to ease more peace of mind to some degree even though I mean they're more likely to rip you off you know after you go out to your car it might be that your car has been stolen or the the stereo has been taken out or the tires have been slashed or

something I mean that's always a hazard

in associating with Riff Raff but I mean

there is a certain amount of

recreational stupidity involved I mean

even setting aside drunkenness

but I don't fully understand thermal

Squid's

question he and lib Lam or Stellar

Supreme formerly known as Liber lamb I

mean they they they're

uh unintentionally Rivals for like

cerebral sort of questions that are

difficult to understand sometimes so I'm

just moving on to the next question and

this is I assume from someone called La

thunda although instead of a there are

fours so la thunda I assume is their

name or else it's Loro

thundor says there is a temple nearby

I'm in the US by the way that I don't go

to but my friend who's a sheriff

informed of seeing monks in a courthouse

to settle a dispute over property

lines so that the temple can start

expanding with a structure that might be

on the neighbor's property I thought

monks weren't allowed to be involved

with court

things and that the property line

dispute should be handled by the

trustees and copas is this a case of how

it's not possible to adhere to vinia in

this Western modern day and age as the

courts need a name or

representative to have a court

case well as far as I know it's not

against the monastic rules of discipline

for a monk to attend a court hearing or

you know discuss something to a judge or

to like a city council or something like

that I was when I was a monk I was

actually asked to come to a I think it

was a County council meeting over

something kind of similar to this case

that is given in that the monastery I

was staying at wanted to build a pagot

and a lot of the neighbors were

vehemently opposed to having a p Goa in

their neighborhood and so I was asked as

a Westerner to go and present the case

of the monastery to the this the County Council and I would have done a fairly good job of it but at the last minute it was like one of the senior supporters Burmese supporters of the monastery his son got selected instead of me and he gave this totally hokey like a school book report kind of speech completely rehearsed

all just written down and and really it did not persuade anybody and the case was refused and they couldn't go ahead and build the pagota it would have been a really pretty pagota too and there's a good chance I could have gotten the point across that it's completely

harmless and and really it would just be this beautiful monument in the neighborhood but so I mean there's no actual rule against that so long as you're not discussing money or you're not trying to s Swindle somebody out of their property something like that so I don't think it's against vinia for a monk
to attend some Court proceeding I mean what would happen if a monk got called to jury duty I mean I don't think it would necessarily be against the the rules of laws of um the rules of monastic discipline unless maybe um you know was for some kind of death penalty offense or maybe you know

whether not somebody should have to pay
a fine because monks aren't supposed to
have anything to do with
money but just going in and answering
questions before a judge there's there's
no rule against that that I'm aware
of
so I mean you would have to look into
you know is there money involved you
know I mean I mean directly involved in
in the court proceedings you know are
they discussing money or or you know are
they trying to do anything dishonest
anything like that that that might
qualify as some transgression of the
rules of discipline but just going to a

court proceeding over discussing matters of fact like where the actual property line is I don't think that that's against the rules so I'm just going to move on to launda or Loro thunda for's next question which is what is the ethics of the case where a temple resells or Pua pronounced bcha in Lao and Thai sadana that monks can't use and give the okay reasoning of the reselling or Pua as to help pay for the utility bills and the devotees are just trying to help collect the donations donations in quotes I'm sure the volunteers don't incur negative comma but how does it affect the song of monks um there is

some complication in this and I think
there are rules that kind of can go both
ways um I was taught that it is a tulaa
offense which is a relatively serious
offense it's a more serious
ecclesiastical offense than killing an
animal or telling a lie
for like giving away or getting rid of
sa
property but there's some loophole kind
of rule that does get made use of
where um like a a monastery they can
take Monastery property and exchange it
for something of equal value or
something like that it's it's very
obscure i' never really studied it much

because I just avoided that kind of

situation when I was a

monk I just tended not to give away

Monastery property or sa property just

going with the idea that there is a rule

that declares that to be a serious

offense and there may be a kind of

loophole to that I assume there is but I

really didn't study up on that um what

is the ethics of the case where a temple

resells s dama which is just stuff that

was donated to the s that monks can't

use yeah I mean that is kind of a

problem where monks are accepting stuff

that they can't use I

mean sometimes I mean when I first got

to Burma somebody offered wanted to

offer me something and I said

really I don't have any use for that and

then some other person kind of stepped

in oh you must never say that because

you're denying these lay people the the

opportunity to earn Merit by donating to

you and that's the way the burmes see it

they they don't care if the monks need

anything or not they just they just want

to get Merit by offering stuff and so

there are monks in Burma that will have

an entire store room full of laundry

detergent for example soap and

toothpaste laundry detergent all this

stuff that is donated at a rate of 20

times the rate at which it's actually

getting used and so it just builds up

and builds up and builds

up and I mean it it can be somewhat

problematic of a

situation and in a case like that I mean

it would make sense for monks to give it

away you know give it away to people

that it's allowable to give stuff to

like to the monastery attendants you

just do whatever you want with this we

don't need it you know that kind of

thing I mean it would be

understandable especially if it was not

donated to the sa in general but donated

to an individual monk he can give that

sort of way although still there are

rules that discourage that is you're

giving away a gift of faith that there
that's a minor offense so I mean it's
very you can find rules that can sort of
justify going either way you know
there's rules against it and allowing it
at the same
time and it depends on how you navigate
the complexities of these rules which um
you know which gives rise to the old
burmes saying that if you're skillful at
vinea you can kill a chicken you know if
you know all the loop holes that you can
do damn near anything you want you like
Mahayana monks eating dinner and calling
it The Medicine meal because you're not
allowed to eat food in the afternoon but

you can take medicine in the afternoon

so we just call the food medicine or

some of the the rules like even the

strict monks aan tanro endorses this a

monk is only allowed to keep three robes

which is three rectangles of cloth which

is upper lower and outer and you can

wear them all at the same time you get

one suit of clothes you can have

anything in addition to that you can

keep it for 10 days and you got to get

rid of it within 10 days or else you

have broken a nissia pidia rule which

means you have to you have to for fit

the the transgressive extra robes and

then you have to make

confession and the

way like monks of the Thai Forest
tradition they just call it accessory
cloth you're allowed to keep accessory
cloth which is like bags and water
filters and you know handkerchiefs that
kind of thing so they just call it
accessory cloth and then they just keep
as many robes as they want they can have
50 robes so long as they don't call them
robes but obviously it's robes
so there's all these loopholes um but
I've I've kind of digressed my way away
from this
question what are the what is the ethics
of the case where a temple
resells sadana that monks can't use and

give the okay reasoning of the reselling or Puja as to help pay for the well I mean if they're reselling anything that should be entirely the call of the lay people and they would take upon themselves the duty or the the responsib possibility if the monks you know just make it clear that they don't care then I mean they might be committing a minor offense by allowing Monastery property to be pilfered but I doubt even that you know so it's like you could have sort of a wink wink nudge nudge kind of a situation where the monks say look at this all this stuff here we got no use for it um and then they just kind of like wink and walk away and then the

monastery attendants say well we should sell this and make some money to put into the Community Fund for the monastery then the I mean really there'd be no evil Deeds going on there there's all these loopholes like it's against the rules for a monk to damage plants or to cause others to damage plants so what do you do you're living in a temple in the west where you've got shrubberies you've got a lawn that needs mow you've got flower beds you're not allowed not only can monks not weed the Garden or mow the lawn or anything like that themselves they can't even ask others to do it so the trick is like this is done

a lot in relatively strict monasteries

in Burma you just say copy I'm Gro make

it allowable you know you just point at

this tree say make it allowable which

means cut the tree down but because you

didn't say cut the tree down you just

said make it allowable then somehow

you're off the hook

and me answering this question in a very

roundabout way is just I'm just going on

these sort of semi rants in various

directions but you know if monks are

involved in selling anything even if

it's their own property you know it's

regardless of whether it's owned by the

sa owned by the monastery owned by an

individual monk um still I mean you're

breaking the rules by selling something

or even causing somebody else to sell it

so probably the best case

scenario they have all the stuff they

don't

need then they just say well they just

say to a a monastery attendant you know

Board of the board of the board of

Trustee of the board of directors or

whatever just say we don't need this

stuff we don't really care what happens

to it and then they just walk away and

let the lay people take care of it that

that might be a loophole that allows

them to get rid of sa property without

breaking a rule but selling anything

yeah monks aren't supposed to be

involved in that paying utility bills is

also something monk shouldn't be

involved in even if they're going to get

really cold if the utility bills aren't

paid that's just too

bad and I've I've said enough on that

I'm just going to move on to the next

question or else I could just continue

ranting and digressing for another 15

minutes easily

so the next question is from ruie and

ruie says how did your sitting practice

bleed into the rest of your everyday

existence well that's a good question

and kind of a subtle one and sometimes

it's it's not really clear exactly how

your sitting practice influences the rest of your everyday existence although for starters you get a more quiet mind more clarity which then has a certain momentum that even after you get up and start moving around especially if you're meditating and like doing mindfulness meditation you know you're you're doing like subtle mindfulness when you're sitting there with your eyes closed and that helps you to be mindful throughout the rest of the day when you're moving around making noise so that's one way of doing it and also you have you may have certain profound experiences sort of

like a psychedelic drug experience also

even though you know it's in the past

but still still you have the memory of

that it had its influence you know it

gives you like an an extra frame of

reference so to speak which can then

also influence you like in your everyday

life you know you can remember certain

insights that you have had which can

influence pretty much um you know

anything in life after

that so I guess just um adding momentum

to mindfulness in general because you

get into deeper levels of it or can

anyway when you're sitting motionless

and also just the insights that you have

through meditation just stay with you

after you're not meditating you know

it's just sort of a memory that you can

uh fall back on you know it's it's

something that's there that you can um

exploit so to

speak um see besides that my sitting

practice how did it bleed into the rest

of my everyday existence

I guess those would be the two main ways

there might be other ways that I'm just

not thinking of right now so I'm just

going to move on to the next question

which is from somebody who calls himself

kundru and also not kundru so this is

kind of a paradoxical person here who is

called kundru and not kundru

simultaneously and kundru or not kundru

says are there any memor things have

been placed into your arms

Bowl yeah there have been a few things

in fact three things immediately come to

mind when I'm when I was asked that by

krew and not

kundru one was I was going for alms in

this poor Village in central Burma it's

called lame Village and a woman called C

which means that she's either a teacher

or a nurse probably offered something in

a my bowl it was kind of yellow and kind

of these weird lumpy

shapes

and and she was like one of the first

people to put food in my bowl and I

didn't want to stand there staring at to see what it was you know that would be kind of rude so I just continued on my way more food got put in and I forgot about the yellow lumpy things till finally I'm back at the cave in central Burma and uh I'm going through my food and I find one of those lumpy things there was like five of them and they were like whole frogs that were cut in half I had three front halves and two back halves I picked one of them up and it was like this this frog kind of staring at me like this and it just I couldn't bring myself to eat them pretty sure if I remember

correctly I didn't eat them although I

have eaten frog legs before you you get

these little frogs like you know like

this big you pick off this Little P

sized bit of meat off the thigh and and

eat that I've done that

before so there is that then I remember

one

time um I was living at mahag gandon

which was a big school Monastery on the

outskirts of Mandalay in the city of

amarapura which was the capital of Burma

at one time

briefly and uh I used to walk across

this rickety teak Bridge

built I think in the the early 1800s

called upan Bridge upan Da Da and uh

there was a a village ton Village on the other side and before I got to the bridge I walked past a number of these little like stalls that were were selling food and so forth and some guy came out and he offered me these it looked like little sausages and he he explained it to me he said in like sort of Burmese English pish which he's trying to say fish but there is no F in the Burmese language so he says fish and it was a kind of like fish sausage like Seri kind of stuff like the kind of stuff that fake crab meat is

made out of and so I just continue on my way and I I come back from T Mountain Village and everything come back to my meditation cabin at the monastery I sit down and I take a bite into something that tasted really really strong of fish and I thought it's it's that it's that stuff that guy gave me and I mean it was just really this overpowering smell and taste of just beyond fish and I figured I mean this stuff's going to give me the trots tonight I'm this stuff went bad and so I'm trying to pick out any of it that I found and I see some movement in my bowl and I look and there's a a great big blowfly maggot like like this long like crawling up the

side of my bowl and it's like man it's that rotten fish that this guy gave me so that was kind of memoral and I did have the trots all night that night that happens a lot in Burma like you you go for alms round in some village where they don't have electricity or Refrigeration stuff goes bad fast some food is just danger food like shrimp you eat shrimp at your apparel you know it's if you're out in a village you get some shrimp Cur or something it's a coin toss as to whether or not you're going to be making midnight trips to the ouse also something like already peeled uh pineapple for some reason when I'd be

out in like this semi desert area and
get pineapple that was already peeled
into my bowl pretty much every time I
ate it I'd wind up like taking like
desperate baby steps to the ouse in the
middle of the
night because you got you can't take big
steps you got you got to be walking like
this really fast baby steps like this
cuz you got to keep that sphincter
clench for all your worth so that you're
not going potty before you get to the
ouse so there's that I mean on a lighter
lighter note I guess in the the city of
mtila in central Burma south of Mandalay
that's the only place I've ever gone for
alms as a monk where you can get Beetle

quids that some people will just put

Beetle quids into your bowl and by

Beetle I don't mean

insects it's the AA nut which has a mild

stimulant effect wrapped in a it's a

kind of pepper Leaf called a beetle

beetle pepper Beetle leaf and this

sometimes there's other ingredients for

flavoring sometimes a little bit of

tobacco will be put in and guys in

Southeast Asia chew those sort of like

chewing tobacco in the west and I was

always kind of curious about it and

somebody sent put this little package of

already wrapped Little Beetle quids into

my bowl so I experim to see what chewing

Beetle was like and I mean it had kind of a similar effect as like smoking a cigar you know you still get like that mild buzz from it or something but it really wasn't for me and it turns your spit turns your slobber into like ketchup this strong vinegary smell oh lime like not the citrus fruit but the uh the mineral mineral lime I don't think it's quick alarm I think it's like slaked lime or whatever that's one of the ingredients and the the beetle the orka nut and your slobber and the lime cause this chemical reaction that turns your slobber into this thck ketchupy stuff which is really disgusting so I suppose I could come up

with some more memorable things I had

goldfish in my bowl I couldn't bring

myself to eat goldfish it was you know a

little little Goldie looked so cute I

couldn't bring myself to eat

that um I've had

like H

roasted let's see what what are

they Pastor domesticus I can remember

the scientific name more

easily oh gosh God watches sparrows yeah

sparrows they'll eat Burmese people will

eat sparrows and it's like a whole

sparrow with just the feet and the beak

cut off the whole rest of it you know

it's like the feathers all burn off in

the fire or something you just get this

very crunchy little

[Music]

bird so yeah I've had those in my Bowl

before but I'm just I'm just going to

move on here the next question is from

philes and files says in your

translation I'm looking it's already

been more than two

hours yeah I kind of figured this is

going to be kind of a long one files

says in your translation of AA waga

1113 it

says that he for whom form has become

void has no perception of perception and

no perception of non-perception and

after that it goes on to say that he is

not without perception and then it goes
further and says that yet he has no
perception of void I remember when I
read it I couldn't make head or tails of
this please
explain okay and then he's got kind of
his own interpretation but I think we're
kind of pressed for time now a little
bit due to my multiple digressions and
semi
rants um but yeah I mean for example I
did a a video on Zen koans just like a
month ago and I brought up that verse
it's from the kalaha wuta of the suata
and it says with regard to presumably an
enlightened being he has no perception

of perception he has no perception of non-perception he is not without perception and he has no perception of void and it's like a Zen Coan it's like it's like a riddle it's like a a paradox or an enigma and I think it was that way deliberately you know it's it's supposed to be difficult to understand although if you want an explanation of it the explanation would be that you're no longer centered at the level of perception and so perception becomes irrelevant the enlightened being has a semblance of perception still going on it's just that he is not stuck in that anymore and so the actual perceptions become irrelevant you know they're in a

way they're

denatured so they're like neutralized

perceptions they don't have a karmic

quality anymore because an enlightened

being is no longer creating

Karma and any kind of perception has

volition Cheta involved with it which is

karma so in a way an enlightened being

is kind of creating Karma but not really

because it's only the the hollow

semblance of karma with the hollow

semblance of perception

and again it requires thinking at two

levels simultaneously in order to really

start to even begin to wrap your head

around

it and a lot of people can't do it I

hope philes is capable of

that because otherwise it's just going

to remain this Paradox it's like a Zen

Coan so I mean just accept it as a Zen

Coan if if it doesn't make sense because

that's kind of what it was intended to

be which is one of the reasons why um

the ATA waga is considered by some to be

a kind of Proto Zen it's like the roots

of Zen Coons like found even in the

earliest

texts so I guess I'm just going to move

on to fil's second

question did the OA waga and archaic

Buddhism influence your decision to stop

being a Terra aiku no they actually

influenced my DEC influenced my decision to start being a terraa biku and Thea waga helped me to remain a biku for as long as I did because Thea waga is that you're better off not believing anything so you come across all this stuff that you can't believe in the texts that you know like a traditionalist Burmese Buddhist just accepts without question like a a medieval European Catholic just accepts the whole Bible as literally gospel truth that I just could not do that and so you I would find consolation in the ATA waga where it says you know don't believe anything which is was actually

helpful for me so it

didn't it didn't influence my decision

to stop being a beu it it was influenced

my decision to become one in the first

place and it helped me to remain one for

30

years but yeah it hadn't really nothing

to do with with me no longer becoming a

no longer being a

beu so let's see

here I'll just move on to Phil's third

question what do you do for fun besides

work on your

aquarium well I kill zombies on my phone

I've got this app that allows me to kill

zombies remotely as a kind of Public

Service which is kind of

satisfying and uh I still you know I

surf the web still read some stuff it's

mostly on the computer screen now rather

than on a paper book I haven't read a

paper book in in a long

time um hang out with my sweetie that's

fun eat food eating food can be fun

especially because my woman is an

excellent

cook

um hell sometimes even work can be

fun I'm getting the hang of this new

kind of fork lift

operation um let's see what else hang

out with friends although U my woman and

I are both pretty much asocial and don't

hang out with friends very

much and's see what

else sometimes just going to the grocery

store and going up and down all the

aisles can be

fun but uh that may indicate that I'm

just like an old man or

something but I mean you can you can

have fun doing just about anything

really so yeah and work on my aquarium

I'm not really working very much I'm

just kind of feeding the fish every day

pruning back the horn wart

occasionally so I'm just going to move

on next question this is from

PSA PSA says do you think our lives in

samsara can be compared to The Truman

Show and Truman slowly figuring out everything is fake is similar to a person slowly waking up well that's pretty obviously the symbolic meaning of The Truman Show in fact there are a lot of these kind of science fictiony virtual reality movies including the Matrix the 13th floor existence you know sometimes it's a video game sometimes it's just a a simulation but people thinking the simulation in the game or in this just the the simulation is real and then gradually figuring out that it isn't I mean that's a pretty common theme in in some science fiction movies like um Avalon it's one of my

favorite movies is excellent movie and it's it's another kind of Truman Show kind of a thing it's about a video game where people can get lost in the video game and they start thinking the video game is real and then it turns out that this the people that are playing the video game are themselves in a kind of simulation and so it's again it's kind of like the 13th floor also where people that think they're in reality really I mean they're the ones entering the simulation but they themselves are in a higher simulation so there's quite a few movies like that and the the symbolism is pretty obviously The Truman Show like there's that one point I I Saw The

Truman Show more than 10 years ago I saw it only once uh it's certainly not my favorite of these virtual reality uh like Parable science fiction movies that I'd have to put the Matrix well Above The Truman Show and Avalon also but I do vaguely remember there's uh the scene where the creator of The Truman Show is like trying to talk sense to Truman you know it's like saying I am your father kind of stuff and obviously he's supposed to be like the demiurge or sort of the god that's creating the the fake reality that we are living in so yeah it's it's pretty obvious it's obvious

symbolism so I'm just going to move on

to the next question this is from nitt

and nmit says thoughts on the UFO

phenomenon question

mark and my thoughts on the UFO

phenomenon are mainly I think that the

standard explanation favored by the

ufologists is the least likely to be

correct like the a lot of the these UFO

people the

ufologists they sincerely believe that

UFOs are Flesh and Blood space aliens

flying through light years of space in

nuts and

bolts spacecraft to come to Earth to

warn us about the the dangers of nuclear

power and to take tissue samples that

kind of thing and I think that probably the least likely explanation I mean some of it is just misidentified object especially nowadays with drones all sorts of weird phenomena like star link and satellites and all this a lot of it is just I mean it's literally a UFO because it's unidentified but it could be identified as something mundane another thing is a lot of it is just fake you know frauds you know hoaxes there's that explains a lot of it um but with regard to some of it I do think that UFOs are more of a paranormal phenomenon than Flesh and Blood space aliens flying through light years of

space in nuts and bolts spacecraft to visit this planet that I think that some of it is just this paranormal you know just weird phenomena that are sort of slipping through the cracks into our version of reality I think that would explain a lot of the genuine UFO phenomena that can't be explained as hoaxes or just misidentified mundane objects and another possibility is that UFOs are like from an alternate an alternate earth like an alternate human race that is probably more advanced than our human race or something similar to humans but more advanced than us that have developed the ability technologically or psychically or

whatever to bleed through probability into our version of reality maybe as like anthropologists studying you know like a species that's similar to their own or like would have been their own species but we branched off in a different probability you know at whatever time that something like that would be much more likely because another Universe you know is just a quarter of an inch away just you just move sideways through probability and you know you don't have to fly millions and millions of miles through outer space you just go through this you know bleed through into a different

version of of the same reality or

whatever so I think that's

possible but I I continue to think that

the least plausible

explanation is the the Flesh and Blood

space aliens from another planet flying

in spacecraft through outer space to get

here so I'm just going to move on next

question this is from David and David

says if suffering arises from desire is

the desire to end suffering itself a

form of suffering and yes it may be the

last kind of suffering that you have to

let go of that that's kind of the way a

lot of spiritual practice works is a

person will sort of break their

attachments to almost everything but

they'll still have this one last attachment to becoming enlightened you know they'll renounce the world they'll you know they'll break their family ties leave behind their friends and all that and just single-mindedly strive for enlightenment but they can't become enlightened because they still have this one attachment and that's the attachment for enlightenment itself So eventually they're going to have to have some insight experience where they let go that last attachment and then they can become enlightened so yeah it's it's subtle it's more of a wholesome desire it's a

more of a wholesome

suffering but still it's something that

has to be let go of before you can

become fully

enlightened so I'm just going to move on

to David's second question if

Enlightenment is the cessation of

seeking can the desire to cease seeking

be the barrier that prevents it and yeah

it's just pretty much just replacing

Desire with seeking um from the from the

previous

question so I think I'm just going to

move on to David Ser

question I have read about a procedure

in which Burmese monks attempt to make

themselves Immortal it involves being

sealed into a wooden coffin alive and entering meditation after a predetermined time the coffin is opened and if the body is gone the monk has been fully successful a shin twet or one which exist exits alive if the body is there but Incorruptible then it is partly successful a the [__] or one who exits through death if upon opening the coffin the body is there and rotting like an ordinary body the person has been unsuccessful and has died a mortal like a regular human have you encountered or heard about this practice in Burma and would this person be considered

enlightened it appears that it might be possible to escape the wheel of rebirth through becoming without becoming enlightened question mark well in my approximately 24 years in Burma I never heard of this once it certainly is not mainstream Buddhism and from the sound of it it's probably a kind of alchemical sect of monks there are monk Alchemists out there they're not mainstream they're kind of a fringe phenomenon in Burma they're they're trying for immortality or for converting base Metals into gold like medieval Alchemists in the West trying to find the you know the philosopher stone or whatever and uh and

it's it's not Orthodox Buddhism like

according to Orthodox Buddhism you just

cannot become

immortal it's just not going to happen

anything that has a beginning has an end

everything is conditioned everything is

in

constant so yeah this is if this exists

I assume it I mean it wouldn't surprise

me if it does even though I never heard

of it in 24 years 30 years of being a

monk in a Burmese tradition never heard

of it once but I have heard about

Burmese

Alchemists

and some of them are ordained monks that

are practicing Alchemy and they consider the Alchemy to be more important than practicing dhamma and their attempts at becoming Immortal are just an obvious case of this because it's pretty basic Buddhism that you cannot be immortal I mean there's sort of the the karmic stream that is in a sense is Immortal even though it's constantly changing and doesn't remain the same from one moment to the next but this is a different kind of immortality it's like the immortality of the the individual personality which I mean it's just sort of

alchemy masquerading as

Buddhism so whether any of this actually

happens or not like the Asin twet where

they meditate inside of a coffin and

then when the coffin is open there's

nobody there anymore uh where would they

go possibly like the zois which are also

a kind of Alchemist a Burmese Alchemist

they they live in the the Himalayas

where nobody sees

them so I mean but the Earth is going to

the Earth is going to to die eventually

even this Earth is not permanent so

what's going to happen to them then

they' be in some other kind of world but

any kind of world is going to be

impermanent not just the individuals inhabiting that realm the realm itself is going to pass away eventually at least the material Realms there might still be formless Heaven Realms that are still there even though they're changing from moment to moment and don't have an abiding self

Essence so yeah in in conclusion I would just say that this sounds very much like a school of Burmese Alchemy like monastic Alchemists who are taking Alchemy more seriously than they are taking D and they're taking Buddhism so I'm just going to move on to the next question which is from mumum and mumok says in an older video

you mentioned a Thai Forest monk who has telepathic powers do you remember what his name is and no I do not I just happen to visiting p doya in southern Burma and I was speaking with a German monk there and the German monk advised me that if I spend any time in Thailand I should seek out this Monk and talk with him because he can clearly read your mind and he'll make it clear that he can read your mind and also he said that he's not that far from the the Bangkok Airport you know not not a very long drive to to go see him if I happen to be stopping in Bangkok but I mean this was back in like the

1990s whether he's still alive or not I
don't know um but maybe you could ask
around with monks in a Thai tradition
that would be more familiar with Thai
monks in Thailand than I
am so sorry about that I'm just going to
move on to the next question which is
from tasas is and I wonder if avenity
calls him tasz is sometimes now
anyways trasis says could you say
something more about your new book like
what is or will be in it yeah I'm
working on a fourth volume which
probably could have been done by now if
I had only gotten the idea earlier
during the month when I wasn't working
to start editing it and it wasn't until

like my last week that I thought hey I could be editing that book right now so I I had had most of the material for it already written I just need to edit it together compile it's it's going to be the same format as the first three which is a collection of essays except the main theme of this fourth book that I'm working on and I'll probably edit a few more chapters

tomorrow is just personal experiences as a monk both in Asia and in America mostly in Asia but there's going to be some uh like

Memoirs from from my attempts of being a monk in America also so it's going to be

less philosophical and more personal

experience oriented this this fourth

fourth book and I'm more than halfway

done editing

it so it'll it'll probably be up it'll

probably be available on Amazon by gosh

March at the latest I

hope I'm I'm editing like maybe four

four chapters per week now now that I'm

working you know fulltime

again

so and I think it's Memoirs from

Myanmar the uh see the path of a an

incendiary Western Buddhist monk

something like

that so I'm just going to move on next

question this is from

jewels and juwels says do you think
different ethnicities may be
biologically hardcoded or predisposed
for varying spiritual experiences and
that's an interesting question that's
it's like an intriguing question and I
can't really say for sure and I would
assume that the most of the differences
for Spiritual experiences in different
ethnicities would be more cultural just
a different way of thinking and looking
at the world and interpreting reality
that you know it'd be
a premodern society would be more likely
to be mystically inclined for example
you know and and more religious than

philosophical and then you'd have sort of you know like more modernistic Western especially technological kind of societies would be more philosophically inclined and trying to to understand things more of a Gana yoga kind of approach to to the spiritual path um but how much of it would be genetic with regard to insights that arise or you know how you have spiritual experiences um it could be possible I mean some ethnicities may be just more prone to a mystical approach and other other ethnicities maybe more uh just more genetically um designed towards a more philosophical approach you know they're just more cerebral for whatever

reason not just culturally but also genetically so I mean there may be differences like that although I do think that most differences in like Spiritual Development spiritual um experiences um most differences in between ethnicities are going to be more cultural than than like genetic biological but I mean it's something that I've never really seen much evidence you know trying to explain to verify it or debunk it or explain it or anything it's it's an interesting question one that I've never really thought about much so I really can't I

really can't say for sure but my own my best guess would be there may be subtle differences but most of the differences between ethnicities are going to be cultural more than genetic and so I'm just going to move on to the next question which is from waifu body pillow also known as Arin she has changed her moniker on Discord for her own for her own reasons so waifu body pillow also known as arain says do you think the 12 Days of Christmas could be compared to Tantra in Buddhism in British history people would essentially break various rules and Norms during the time around

Christmas gluttony heavy drinking sloth and not working ceremonially whipping children allowing children to rule over the adults and the church for a day it seems like this Christian celebration could be an archetypal version of Tantra in Buddhism how would you compare them from a Buddhist perspective well I'm not so sure whether it'd be a Buddhist perspective or not but what waifu body pillow is talking about here is like traditionally around Christmas time like the 12 days of Christmas there was it was like Carnival um it was it was similar to like the the Catholic carnival before

Easter or before lent I mean and it derived you know I mean you'd have like the Lord of misrule where somebody would be um chosen usually you know some some drunk or you know like the least likely person would be chosen Lord of misrule to be sort of sort of like the Master of Ceremonies of the the rry during this this Christmas time and this is evolved from the ancient Roman Festival of saturnalia which occurred around the same time right at the end of the year around the time of the winter Soul dice which is at the time of making this video today and so it was it was a different kind of purpose than Buddhist

Tantra um saturnalia and also later this this traditional quasi Christian revry that would happen um it was you would have a kind of moral chaos at the end of the year to sort of burn it out of the system to purify the society before the beginning of the next year so as you would have like this time of like everything being backwards and chaotic Masters serving slaves have the the drunkest fool become just like the leader you know everything going everything backwards everything just Topsy Turvy and chaotic at the end of the year to get that out of the system so that you would have more of a a pure

start for the new

year and anyone who has read the golden

bow James Frasier's the golden bow

classic in early Western anthropology

cultural anthropology knows what I'm

talking about there was one case that I

think he was a Christian

martyr uh named John or whatever

whatever the the version of John he went

by it was a version that translates into

English as John during the reign of the

emperor Diocesan which is like the end

of the 3 Century so it's getting well

into the Roman Empire times you know

there's a lot already a lot of

Christians by that time and one of them

being this this Roman soldier stationed

on the danu named John and it was the tradition on the danu which is kind of out in the provinces in fourth or thir Century Rome that you'd have a king of the saturnalia at the beginning of saturnalia you'd have a king chosen by lot and this king of the saturnalia could do anything he wanted he would have small group of soldiers with him and he could walk through the marketplace just take whatever he wanted he could take any woman he wanted he could take any boy he wanted he could walk into anybody's house do anything that he wanted commit any atrocity he was completely

sacran you know he was he was completely Beyond any kind of rules he could do anything he wanted but at the end of the saturnalian the last day he had to go to the nearest Temple of the God Saturn and sacrifice himself on the altar by cutting his own throat and this was fairly common this kind of thing was fairly common in ancient times and we there was still the hold over well into modern times in England and other European countries as this vestage of the saturnalia I mean you wouldn't have human sacrifice anymore even that was kind of digil in the in by the time of you know the emperor Diocletian it probably had

already been done away with in the big cities but out on the provinces you know in those relatively rural areas it may still have been a thing so the reason we know about this is that there was this Roman soldier named John he was a Christian and he got chosen by lot to be king of the saturnalia and he just refused as a devout Christian to spend his last week on Earth just engaging in in just the most reprehensible debauchery and then to commit suicide in at a in a pagan Temple and so he was executed probably by his Centurion put to death for refusing to participate in this

this old

ceremony so I do think that's very

different in its purpose from Tantra

Tantra is you're trying to like

neutralize worldliness by doing like

worldly acts like having sex for example

in a state of like mindful Detachment

you're trying to cultivate the ability

to perform like stereotypically immoral

acts with enough

Detachment that it really

doesn't Sully you you know you're making

as Little Bad Karma as possible while

doing these things by in a way like

training yourself to do it with like

equanimous mental States you know

philosophical Detachment you can you can

you know drink alcohol eat meat and so forth and you're doing it with this moral Detachment that makes it not so bad because we are living in the K yoga and sainthood is considered by Tantra ists whatever they're called to to be really no longer a viable option so you have to learn how to navigate a more degraded like degenerate kind of samsara wisely and so that's what Tantra is trying to do is trying to like live live in the world but not of the world essentially using biblical terms whereas um The 12 Days of Christmas in in this Lord of misrule kind of sense which is derived from the

saturnalia had this different purpose it was more at a cultural social level and it was just burning off the chaos um deliberately to try to purify the society right before the new year starts so that you can start the new year relatively clean and straight which is kind of a symbolic m magic you know it's sympathetic magic I guess you'd call it so it's the purpose the underlying purpose of it is different from Tantra and the whole way you went about it is different from Tantra like in saturnalia and the later you know the the mert the festivities of the 12 Days of Christmas you just have roaring drunkenness whereas in Tantra

you'd be drinking a little bit of

alcohol ceremonially and trying not to

become a roaring

drunk so yeah it's it's like the whole

philosophical Foundation of it is

considerably different between the two

the two

traditions and so I'm just going to move

on to waifu body pillows second

question which is do you think impostor

syndrome is a common internal feeling

among Buddhist monks because of the

incredibly high standards you are held

to and impost syndrome as I understand

it is the belief that like you're just

an impostor you're not really good

enough to to get the the respect and the
The Prestige and the status that you've
got and I mean I'd have twinges of that
I remember one time when I was still a
very Junior monk I'd been in Burma for
just a matter of months at this
point and there was a woman bowing down
to me and she was a a fairly attractive
young younger woman and I was at I just
had this flash of feeling gosh I wish I
could see her ass better because she's
kind of bent over and
everything and I was just beating myself
up for for hours after that it's like
man I'm supposed to be a holy man you
know and I just had this lustful thought
that I was kind of indulging in trying

to check out this woman who's bowing

down to

me so I just felt unworthy at times like

that before I became a monk it was even

more just I was very worried that I

would be Unworthy of being a monk

because I had these naive ideas that a

monk is just this saintly sage like Phil

philosopher aesthetic striving for

enlightenment and ideally that's what it

is and then you become a monk and you

look around you see there's damn few of

those kind of monks there still are a

few but they are definitely in a tiny

minority statistically

speaking and I assume that there are

some monks who just consider themselves

to be they secretly consider themselves

to be Unworthy of being

monks um I never really saw any clear

signs of though other than you know a

few twinges that I experienced

myself because I I was as a general rule

up until towards the very end I was

striving to be as good of a monk as I

could

and then I mean Coming to America it's

you know it's like more advanced level

when you're trying to be a good monk in

America for various reasons but you're

in a alone in a Burmese Forest you know

it's the distractions and the the um

like the the Allure of you know other

things you know they're they're kept at

a

minimum so yeah I I would have to say

that you know there are some that do

have this kind of feeling of being

unworthy I mean when I was I first

exposed to this question it reminded me

of my father who had kind of a similar

experience from being a soldier in World

War I where he survived you know like

some of some of his his comrades that he

considered to be better men than he was

you know they got blown up they got

killed and he somehow this you know this

sort of unworthy drunk of a guy that he

considered himself to be at the time he

he survived and he just had a certain amount of guilt over that that you know better men than he he was got killed and he didn't so I mean I assume that it's fairly common in in human beings to have feelings like this um I think that what my father was feeling is not so different from what waifu body pillow body pillow is uh is mentioning here of just this feeling of kind of guilt and unworthiness but one of the things that I've really taken to Heart in in Buddhism is that a guilty conscience is always a bad thing that remorse or regret you know self- reproach in a negative kind of way is you know it

always just makes things

worse they you know you you could argue

that remorse can actually prevent you

from doing the same thing again and that

is true but ideally you can you can just

know that you did wrong and acknowledge

that and determine that you're going to

do better next time without having to

beat yourself up over it without without

the regret and

remorse which is called Kucha in poly

and it is a UNH wholesome mental state

so yeah and so I'm just going to move on

to the next question and this is from

Enigma and it looks like yeah we're

already at three hours this is going to

be one of the longest ones it'll be less than three and a half we're getting down towards the bottom here this is from Enigma and Enigma says I read a long time ago that in Sanskrit there are multiple words for different mental states that Miss in Western languages when trying to understand karma from a western point of view how well do the cultural semantics of words like mind and mental momentum translate from Buddhist semantics for example I can't translate mind from English to my native language having two different words for it where neither carries the meaning of Mind appropriately so I normally just stick to use the English word so when

Karma and the fruits of it are a manifestation of of physical reality through mental momentum to understand Karma requires to have the right view on mental States and mental momentum how much differences are there from the cultural semantics of a western experienced mind to ancient Indian classic Buddhist experience and understanding of mind and mental state how well does the translation of conscious and subconscious Fair without having a wrong view as a Westerner well that is a problem with with regard to a language barrier and a culture barrier that obviously modern westerners are

going to understand reality understand samsara and also understand Dharma differently from an ancient Indian from the the gang's Valley so I mean there's always going to be this trouble I mean the Bible is the same you know the Bible gets translated there just is between two languages unless they're very similar languages like maybe Spanish and Portuguese or Norwegian and Swedish or something that there's not just going to be a word for word translation you know one word in this language always necessarily means this other word in this other language it doesn't work and so you have to use just do the best you

can and it's you're never going to understand Buddhism the way an ancient Indian Buddhist understood it not only because of the language but just because of the cultural conditioning the whole way that you are conditioned to understand the world is going to be considerably different so that is a kind of handicap but you can through understanding dhama partly through your own practice mainly I hope through your own practice that you will get insights into what certain things mean and then you can come up with your own words like referring to Karma as like the psychic or mental

momentum of your mind I had to come up

with that on my own I was wasn't taught

that by somebody

else it just makes sense to me it it

seems to make better sense than some of

the ancient Indian attempts to explain

it which are kind of metaphysical almost

magical that the ancient Indian mind was

more seral less objective less

philosophical in certain ways less

rational than like a modern Westerner is

so you have to make sense of things the

best you can for

yourself and it's true that there are

certain poly words that are very

difficult to translate in English like

Dua which is one reason why a lot of

translators just leave dooka

untranslated that there are a lot of

poly terms that are just left

untranslated much more so than in

Christianity also like Karma I mean it's

just become an English word it just got

accepted into the English language as

it's or dharm or Dharma again it's just

there is no one word that that is one

pow Dar dhama I mean there just is no

exact English equivalent for that and so

you either leave it untranslated or you

just have to keep like investigating

dhama you know practicing it getting

insights into dhama that you get just

sort of a feel for it you grock it as

Robert heinlin would

say you just get this intuitive

understanding through your own

experience and so even if you don't have

the exact word for it still you have an

appreciation for what it means and you

may just you know the better you know

poly you may just leave it untranslated

in poly but even then you're going to be

understanding the poly word with a

modern

Western mindset that still isn't going

to be the same as the way an ancient

Indian understood the

word so we just have to do the best we

can and it can be a hand handicap but in

certain ways it can also be to our

advantage that you're not just locked in to a dogmatic approach where you're just memorizing explanations and thinking that you understand what you're what the explanation is attempting to explain so like the words for love in poly I mean in English you got pretty much the one word love in in pully you'd have different words for different kinds of love like in ancient Greek also you had you had three different kinds of love you had like um agape filos and Aeros you know it's it's kind of like that in paully also there's like sexual love or like emotional attachment kind of love and you got like the higher kind

of love and you know it's

it's there's just the language barrier

is always going to be there whenever

you're translating one language into

another and even if you are fairly good

at transl ating the languages still the

whole way of thinking is going to be

different just due to cultural

assumptions and so forth so we just do

the best we

can so let's see where are the question

marks I got to find a question mark in

this long question here so that I'll

know exactly what the question is see

how well does the translation of

conscious and subconscious Fair without

having a wrong view as a Wester well

from the terab Buddhist point of view there is no subconscious mind to speak of I mean there's subtle events happening according to Abid dama or rather the Abid dama commentaries the chah witi that we're not consciously aware of because it happens so fast at this subliminal level that might be called subconscious or you know you got the bonga cheah that I mentioned in the previous Q&A which is just sort of a static pattern that that is in your mind when you're not thinking of anything in particular like if you're in a deep sleep or something but that doesn't

really equate to like the Freudian concept of the subconscious or unconscious mind and so that's just a whole different Paradigm for understanding how the mind works and that's one kind of advantage that a Westerner has is we can be more eclectic and use different explanations of like how the mind works as a kind of triangulation that you that you acknowledge well there's this way of like the ancient Indian way of understanding it there's also the modern psychological way of understanding it there's also this this experiential way that I as a modern Westerner have have like learned through my own practice and

then you can sort of combine and compare and contrast these different approaches that you can you can I mean if you like if you've been a Catholic You' studied Catholic like Catholicism you might have like the official Catholic explanation of how the mind works and so forth and so I mean in a way it might make things more confusing but also you're less locked into this dogma and being locked into a Dogma is not necessarily a good thing maybe for a beginner or total Normie that dogmatism will at least you know keep you pretty much on the straight and narrow and keep you away from like vile heresies and so forth but

you're going to be locked into it I mean

it's not even really your understanding

you're just parting somebody else's

understanding and their understanding

might not have been all that great

either so how well does the translation

of conscious and subconscious Fair

without having a wrong view as a

Westerner that's the only question mark

I see in this so that is essentially the

question how well does the translation

of conscious and subconscious Fair

without having a wrong view as a

Westerner

gosh I mean wrong view for a western it

just comes to us we're we're inevitably

going to have a certain amount of wrong

view so I mean that's that's not so bad because I mean the earliest Buddhism taught that you shouldn't have any view at all so you shouldn't consider the ancient Indian view which developed over time um as a kind of degeneration of Buddhism really that that is something that is just gospel truth that there is no explanation of reality in words that's going to be really gospel truth anyway so all we can do is the best we can and um you know a modern Westerner can become enlightened an ancient Indian can become enlightened although the philosophical framework may be different even though both might be Terra

Buddhists simply because an ancient

Indian is going to think differently

from a modern Westerner

regardless of whether they're studying

the same texts or anything like that

because the whole approach is going to

be different the starting assumptions

are going to be

different oh wait I see another question

mark here how much

difference how much differences are

there from the cultural semantics of a

western experience mind to an ancient

Indian classic Buddhist experience and

understanding of mind and mental state

yeah they're going to be different and

in some respects the modern Westerner is

going to have the Advantage like it's fairly obvious to me that there is a subconscious mind you know it's like the the symbolism of dreams for example terata Buddhism says almost nothing about dreams very little about dreams they can't really explain the how the purpose of Dreams anything like that so um to some degree a modern Western attitude even towards the mind can help I mean you shouldn't just throw out all of of early Buddhism because then you're not even a Buddhist anymore but still you can use modern Western knowledge like I use biology like Evolution darwinian a darwinian

understanding of the human race is very

helpful it helps to explain human nature

that what like emotional responses our

instinctive Behavior human nature

evolved for a purpose it helped our

species to survive and then you can

understand your own behavior a lot

through understanding that and the

ancient Indians just didn't have that

they didn't have formal logic even which

I mean you can't really create truth

through formal logic but at least you

can weed out a lot of

[__] that that a logical logical

thinking is good as a kind of [__]

detector you can detect really lame

arguments that way which ancient Indians

they did not have that

luxury but I'm not sure if I'm even

answering this question especially this

last question how well does the

translation of conscious and

subconscious Fair without having a wrong

view as a Westerner yeah I think even

the people the ancient Indians who were

developing like Abid dama philosophy

where they're making the difference

between mind and mental States you know

Consciousness and and the various mental

states that have to occur with

Consciousness in a sense I mean they

were having wrong view

also that the Buddha really didn't teach

that stuff at least it's not in the

sutas a lot of it isn't and a lot of

it's not even in the Abid dama ptica

it's in the commentaries to the Abid

dama so I mean you shouldn't be too

worried about that I mean if you study

dhamma and practice Dharma you'll get an

idea of what Dharma is

about and so you'll get an idea of where

you can you can like use your own

opinions as a way of understanding

things when and when in certain cases

you should just defer to what the sutas

say but I don't think that it's really

the main problem for

westerners is I mean Western

Civilization is largely based on Greek

you know the ancient Greeks who were

just like cerealis [__] they were just

they they considered intellect to just

be be like the supreme power and and

some ancient Greek philosophers

considered like God to just be like this

Divine

intellect and so we really overestimate

the power of the intellect in the west

and uh that is kind of a a handicap for

us in a way we can use the intellect to

weed out [__] arguments that that is

good you can you can use it to weed out

really faulty reasoning that may be used

in certain ancient texts justifying a

position that kind of

thing

um

but I even forgot how I even started

what what exactly started me on that how

well does the translation of conscious

and UNC subconscious yeah I

mean subconscious I mean there isn't

even a word for it in poly that I'm

aware of and even conscious I mean

there's the word Consciousness there's

various words like mono or cheetah mean

um Consciousness like in Alid dama

mostly Consciousness is wiana and they

might be somewhat different connotations

for those three terms

but really I mean we have to start with

where we are we can never I learned this

through as a as a monk I was trying to live like an ancient Indian athetic that was like my ideal I was trying to live up to like the sutan live like the monks in Ancient India didn't care about modern burmes tradition modern Thai tradition didn't give a damn I just wanted to be like an ancient Indian Monk and eventually realized as a western man that I just couldn't do it I was going to be a western man no matter what I was going to be a modern Westerner that is trying to practice ancient Indian Buddhism and can get there to some degree but you can't just erase Leed Zeppelin and Gilligan's Island and Star

Trek and Star Wars and all these

experiences I've had in the modern world

just the whole like training in science

you know degree in biology you can't

just erase that and become an ancient

Indian so you just have to deal with

what you've got deal the hand that was

dealt to you or play the hand that was

dealt to you as best you

can and I'm not still not sure if I

answered the question but I spent plenty

of time on it so I guess I should move

on the next question and this is from

Indiana

dhama and Indiana dhama says can you

provide an update on the republishing of

your AA waga translation well there was

a person who contacted me and said that
he was willing to
reformat my ATA waga translation into a
smaller size and uh I think he's kind of
disappeared he's kind of disappeared off
the face of the map and so it may be
that I'm going to have to reformat it
myself I have found there has been a
donor who has volunteered to foot the
bill for uh a new addition for free
distribution but still the work has to
be done for formatting a like my idea
from the very beginning is to have a
small book that can fit into a pocket
that you can carry around with you you
you like go to a park and sit down under

a tree you can just pull out the awaga translation and just read from it you know it be a small book and I have to reformat that so that's really the main thing and then of course you have to find someone who's willing to publish the book I don't want to do the Optica waga translation through Amazon because you can't do it without Amazon taking you know money for doing it and it should not be for sale even though I make no personal profit I do not want it for sale for money I mean it may be if I get an addition that the people who who who want the book May I mean it would be helpful if they could like like provide the postage for

it but I do not want the thing to be sold from money if at all possible but as I say even though the a donor is has appeared who is willing to provide the funds for it

um I have to reformat it or else the person who offered to format it can reappear or somebody else can offer to reformat it so there is that but it's going to have to happen after this book that I'm working on now because I don't want to stop editing this one in order to start reformatting the other one and so I'm just going to move on next question this is from Indiana dama also I've have heard it said I can't recall

by whom that dama practice is like opening a window and hoping that the breeze of Enlightenment comes through the window it seems to me that the advice of the AA waga is to demolish the entire house stripping off one's garments and leaving nothing standing in the way of that enlightened Breeze thoughts well the person who said that doin practice is like opening a window so that the breeze can blow in but you can't force the breeze to blow in so there is no guarantee that was that would be J Krishna mury that's uh where I got it anyway and it's just a metaphor I mean you can take the metaphor more literally and say the

Ala waga you just demolish the entire house but I mean Krishna mury wasn't really talking about like a literal house either I mean he's just you know you clean your room you get your get your Affairs in order you know in whatever form that takes you have the window open and you cannot force the wind to blow in there's no guarantee that you're going to become enlightened no matter how hard you practice but at least you can be prepared for it I mean you can sort of get yourself ready for enlightment M and in Thea waga very early Buddhism they were very radical about it much more

radical than Krishna mury where yeah it's just like just extreme radical mysticism where you are just stripping your life as bare as possible of any kind of content that can become a distraction but to some degree it's just you shouldn't take like a analogies too literally because they will always break down so I'm just going to move on to the next question this is the last question so this is gonna we're going to be like three and a half hours approximately on this one and I've done three and a half hour q& before you guys are compensating for the the small number of questions I received um a few weeks ago this is from buo budo Pano or

budo poo if there was supposed to be

little squiggles over the the last two

ends Buddha Pano says what did the

Buddha PR Proclaim about

energy what we know about energy is that

it neither it is neither created or

destroyed it just

is it pretty clear it's pretty clear

that energy is in and out of all things

including

us and is a constant therefore perhaps

permanent can we also assume that nibana

is also just an un manifestation of

energy or perhaps energy itself thank

you and then he says happy holidays and

all the very best in the new year so

yeah ho ho ho to all of you

people so um this is sort of what I was

talking about earlier in the long

rambling semian to a

question um it's it kind of applies to

this also what did the Buddha Proclaim

about energy and really the ancient

Indian mind did not have the same

understanding of energy that the modern

scientific Western mind has for example

I mean there is a word that's sometimes

translated as energy which is WEA which

is one of the the eight steps on the

Noble eight-fold Path no that would be

right effort which involves weam but

it's it's it's considered one of the

five faculties one of the five powers in

in like the sutas in terab philosophy

but it's like a mental

energy so I mean it's not the same as

energy in physics and the ancient Indian

mind did not have this idea of Just

Energy as energy in a physical or you

know physics sense for example um heat

would be like tjo or like fire element

in in like ancient Indian philosophy

heat would be a manifestation of Fire

Element but movement which also

presumably from a western point of view

would be an example of energy that would

be wind element and so fire element is

some kind of energy and wind element is

another kind of energy and then you've

got the mental energies that I mean that they've got their own names too it's it's not all identified as the same thing so it's just a matter of different cultural approaches to to essentially the same thing and it's just not the same between you know the ancient Ganges Valley and the modern scientific approach so let's see what did the Buddha Proclaim about energy he didn't Proclaim anything about energy really in the physical sense other than maybe attributing them to fire element or wind element or whatever because that was just the cultural way of approaching those things in Ancient India with regard to mental energy you know he he

had statements about mental energy like WEA is one of the the five faculties or five powers or you know it's something that should be cultivated you should have energy towards practicing Dharma but really I mean Buddhism is not about physics trying to understand the the world I mean the Abid dama Scholars attempted it and didn't do a very good job in my opinion with regard to explaining you know what we would explain with physics you know science in general um so yeah I mean it's it's just it's not a good match the Buddha really did not make proclamations about energy

in general because energy in general was
just not a concept as far as I can tell
in Ancient India I mean maybe like
different philosophies like Sania might
have like some primordial source of all
energy but in Buddhism it's just that's
not the purpose of Buddhism the purpose
of Buddhism is not to explain the
phenomenal world at least not to explain
it comprehensively to give you enough
understanding of it that you can detach
from it and transcend it is one thing
but I mean it's it's just not the
purpose of
it so let's
see oh let's see what we know about
energy is that it is neither created nor

destroyed it just is it's pretty clear

that energy is in and out of all things

including us and is a constant therefore

perhaps

permanent yeah kind of sort of except

it's always changing I mean that's

energy in general I mean it's different

from one moment to the

next um unless it's maybe potential

energy but even whatever is like storing

the potential energy is going to be

still changing from one moment to the

next so it's not going to be exactly the

same from one moment to the next can we

also assume that nibana is also just an

unmanifest well no matter what you

assume about nibana it's going to be
invalid I mean it's just this is one of
the weaknesses of the western mind is
the Western mind like I was already
saying it values intellect Way Beyond
its worth you cannot understand Reality
by thinking about it period it's not
going to
happen I mean you might be able to come
up with some explanation for reality
that satisfies you at
least but you know it might be good
enough for your purposes but it's not
going to be ultimately valid it's going
to be
delusional and it's it's like people
keep asking over and over again about

you know is is nibana like this or is

Nana like that or you know what is what

is the re Ultimate Reality like kind of

stuff these kind of questions and it's

just you're never going to be able to

explain

it the only way you're going to know

what Iana is like is to experience it

for

yourself and it's any idea you have

about it is going to be

invalid to say that it exists is invalid

say that it doesn't exist is invalid say

that it does and doesn't exist as

invalid to say that it neither does nor

does not exist is

invalid that words and ideas cannot

touch reality it's a kind of virtual

reality created by perception perception

is Sam sor

so any kind of perception you have is

going to be samsaric it's not going to

be nibana it's not going to accurately

represent nibana nothing can accurately

represent nibana other than just

experiencing it just pure and clear you

know in and of

itself so with regard to what the Buddha

proclaimed about

energy ancient Indians at least ancient

Buddhists did not have the same idea of

energy that we do and so there was I

mean they didn't have even have the

concept of just plain energy different kinds of energy would be identified as different things heat is fire element movement is wind element both of those would be considered energy by a physicist but not by an ancient Indian so I guess I'm done I guess I answered all the questions or at least I tried to answer all the questions there are some questions that are very difficult to answer sometimes because it's a very abstruse subtle kind of a question other times I just don't understand what the question exactly is asking but like I should always say at the beginning and rarely ever do if you

have any questions you think I can

answer um like especially about terab AO

Buddhism early Buddhism Buddhism in

general philosophy in general

spirituality in general meditation in

general Burma myself personally

Etc feel free to ask and please no more

than three questions per video because

these videos can get pretty long just

like five minutes per question for 40

questions is well over three

hours and I do try to do do each

question Justice you know I do try to

give like uh an adequate or at least my

best attempt at an adequate

answer and so that's that's it and Merry

Christmas and ho ho ho Happy saturnalia

may you have a an auspicious

saturnalia and be happy and now I got to

uh push the stop button

okay then hello and welcome to question

and answer number

125 I am your host

poasa and these blue Reflections in my

glasses in my spectacle

lenses are because a certain person has

strongly urged me to look at the

questions on a bigger screen so that I

won't be squinting and going like like

that trying to read them and the moral

of the story is there's always a

tradeoff you know everything has its

good side and its bad

side so I mean I could just kind of go

like this all the time then you don't

see the reflection or go like this which

is the reason why this whole

blue screen thing was suggested in the

first place so we're just going to deal

with you guys not being able to see my

eyeballs very well and we don't have a

whole lot of questions today I might as

well just wait into them after

presenting the

beverage and uh taking the preliminary

sip to

lubricate my talking muscles and so

forth so let's get right to it first

question is from mraa

Buddha and mraa Buddha says what are

your thoughts on

Osho also known as the bwan Shri Raj

Niche and it turns out that I've written

a few articles or essays about Osho or

at least featuring

Osho um

prominently one of them was called the

uh let see the something of the enomatic

Bugan the case of the enigmatic

buan and I haven't refreshed my memory I

mean I wrote them years ago and I

haven't reread them just to answer this

question

but it's just the way it is so anyway

what are my thoughts on Osho I mean I

was I was raised in Aberdine Washington

which was maybe 100 miles or so from

Oregon we got Oregon TV stations and so

when the ban as he was called then was

living in Antelope Oregon which then

turned into rajes puram Oregon I was

seeing all the news about it

and consequently as a kid you're pretty

much or I mean just as a normie back

then kind of you you get your mind

poisoned against the whole Raj Niche

thing you know because the mainstream

media were just portraying him as some

creepy cult

leader and so you know at first he was

just kind of a joke and then I started

Ed reading like both sides of the issue

I was reading you know like anti-cult

people talking about him but also people

who are like sympathetic to him writing

about the same sort of thing where I

mean in a way there's like there's both two sides to the story I mean he wasn't just this fraudulent cult leader but on the other hand I don't think that he was all on the other hand I don't think that he was a fully enlightened being or if he was then the Buddhist conceptions of fully enlightened beings are might as well just be chucked out the window one thing that's kind of interesting is one of my favorite Dharma teachers or spiritual teachers that are still alive today I'm pretty sure is Paul L and it wasn't until after I started liking Paul L that I that I found out to my amazement that he was

the right-hand man of Oso known as the ban Raj Nish in those days and this was at his ashram in I think it was Puna India and then when um the buan and a lot a lot of his supporters and disciples moved to Oregon in the United States um he got sort of pushed out through political maneuvering he and Sheila didn't get along very well Sheila was the notorious new right-hand person of the bwan who sort of took over the ashram when the bwan was in his reclusive possibly drugged stage and she wound up going to prison for attempted murder she was like trying to poison people this sort of thing

so all in all my thoughts on Osho I mean

I've read a few of his books also and he seems more glib than profound he could sit there and talk for three hours on spiritual matters but you read his books and there's nothing really original there's nothing really striking about it it's just sort of a glib re like recount is that a word he just recounts all this I mean he's sort of recycling other spiritual traditions and just doing it very glibly and um really it didn't strike me as particularly profound on the other hand I met a few of his disciples when I was in Bali in in Indonesia and

I asked them there was one he was a German artist now nowadays he's a German artist living in Indonesia I asked him if he thought the bagwan was enlightened and he just kind of rolled his eyes went it was obvious he was certainly enlightened and then I was speaking to another um disciple of the bwan who still had the name given to him by the bwan and um he he was sort of non-committal you know he didn't want to say yes or no really but my theory on the Bugan is with regard this applies to a lot of spiritual teachers not just Oso the bwan shiraj niche is that they probably had some kind of um like Awakening

experience like they had a shift into higher Consciousness that um kind of gave them certain powers also the bogwan just had like the the large hypn IC eyes you know the resonant voice the ability to talk for three hours straight that kind of thing but I mean just because you're at a higher level of Consciousness doesn't necessarily mean that you're a saint like a monkey is at a higher level of Consciousness than a sheep but a monkey's a lot nastier than a sheep so I I'm willing to admit the possibility that he did attain some higher level of Consciousness short of

full Enlightenment but it didn't really make him a saint you know sort of like being at a higher level of Consciousness than a sheep doesn't make a monkey a saint in fact you know like in Buddhism you've got Mara the evil one who made it into a very high heaven realm the the devil you know the the Buddhist approximation of Satan isn't chained up in Hell he's up in the the highest Heaven Realm of the sensual sphere the highest the highest Heaven of the the the kamaloka you which is the the it's like the the heaven of gods who Delight in the creations of others I think it's called and he got there through meritorious deeds and through mental

cultivation and attaining higher levels of consciousness and then he winds up being sort of like the Buddhist tempter so I would say that Osho did get some sort of realization but it was like a partial one and it was not sufficient in causing him to become a saint it just sort of caused him to have certain a certain Charisma a certain ability to influence like the minds of others kind of stuff you know there might have been some con man thrown in there too conmen can do it without having attained higher mental States but am willing to assume that he had attained something that put him on a

higher level than the average Joe but I I'm very skeptical of the very idea that he was fully enlightened although there are other people who claim to be enlightened who say that OSHA was enlightened like the the notorious Jed McKenna which is probably an alias who says OSHA was enlightened and he he declares himself to be enlightened also so I mean I can't really say for sure one way or the other but personally I'm rather doubtful of certain people like O show or Daniel Ingram would be another case um there are certain other category of sort of eclectic gurus who may be enlightened that I would place maybe in a higher likelihood than Osho himself

Paul low I would consider to be more likely to be highly spir spiritually advanced than Osho at least from a Buddhist perspective somebody like eart toah people like that I would probably put above Osho but it's just a guess and I'm going with preconceived notions about what an enlightened being would be like based largely on Buddhism and from the Terra Buddhist point of view you have to be an absolute Saint you have to have perfect morality before you can perfect your mind which means of course not you're not going to be like Osho who gets first pick of all the pretty sasans for

example and everyone freely admitted to

that so those are my thoughts on Osho

for the time being and I'm just going to

move on to the next question and this is

from Amy we got another kind of a ban

question here which is what do you think

of the Bava Gita so Bava and

bwan same etymology

but the bagavat Gita is more Orthodox

Hinduism I guess it's not vadic

technically I don't think it counts as a

scripture but it might as well be

scripture I mean it's not a vdic text

but it has influenced the spiritual life

of modernday Hindus at least as much as

the four vas or in the Buddhist time it

was still just three vetas the Atara

Veda got added later so what do I think of the Bava Gita I think think it is a profound text if I had to make a list of all the major Sacred Scriptures of the world religions that I have read in order of profundity the babad Gita would be you know it it'd be well up into the top 50% something like the New Testament might be kind of around the middle you know the Old Testament would be down towards the bottom but the babad Gita it does have a lot of wisdom to it and I have read the babad Gita was composed around the beginning of the the Christian era and you know like first century BC to first

century BCE no ad CE you know BC to ad you know and um part of it was like a polemic like an argument against Buddhism because Buddhism really was much much more popular in India 2,000 years ago than it is now whether it was the Buddhists or the Hindus that were in the majority 2,000 years ago I'm not sure exactly it may be that India was a predominantly Buddhist country 2,000 years ago but the Hindus hung in there you know the the vdic brahmans hung in there and the babad Gita was sort of an argument against Buddhism like for example towards the beginning where um Krishna is persuading Arjuna to fight in the Great

barata war and he's saying essentially arguments that in in Buddhism are considered to be a kind of wrong view which is you know it's everything is ultimately Divine and Immortal so you can't really kill anybody

so um I do think it is possible that part of the babad Gita had some I mean it had certain digs against Buddhism because they were very much in competition for cultural and spiritual ascendancy over the Indian subcontinent at the time but it's well worth reading it is a profound text anyone who's inclined towards theistic thought you

know you prefer to believe in a god you prefer to identify the absolute the highest principle whatever as God then yeah the babad Gita is fairly I mean it's profound as a monotheistic text more so in my opinion than the Bible although a lot of Christians most Christians would disagree with that assessment

so I'm just going to move on next question here this is from rpad or rpad he says could you please elaborate on the distinction between not self and no self and he's referring to the Buddhist idea of anata in in ply in Sanskrit it would be anatman

but in P it's anata which is the

language of terada

Buddhism

and there are some teachers like aan

tanero is one of the the more higher

profile ons who don't like the

translation of no self for anata the an

is means not or no and the ATA means

self and the main reason why someone

would object to no self and prefer not

self is if deep down they still have

self viiew they want to believe that

there is a self they just want to assume

as a general rule that the Buddha was

just saying that none of the five

Aggregates none of the five condas are

self and so that kind of leaves the door open to something else being the self something like the absolute or Nirvana you know some formless Universal you know in infinitude you know the absolute the highest truth or whatever that could still be called the self and the polyc just do not say this for for the Buddha to say that there is no self or to say you know none of the five condas are the self but still there is a self out there but he doesn't say that still there's a self out there he just says None of the five condos of the self and then also in another text he refers to the all you know as the five condas you know that is

the universe the universe is the five condas so you got people like uh Ken Ken wheeler I mean he just I don't know if he still does this I haven't seen him I haven't watched any of his videos in a long time but he used to just pound away at the idea that when the Buddha says you know the five condas are not self that really you should not have the idea I am like in the ATA waga a very ancient primordial kind of Buddhist text it says that the root of all delusion and misery is the conceit I am and that's self view essentially or that's a very fundamental way of having self viw is just thinking I am

so really the people who quibble about no self and prefer not self in my opinion as a general rule deep down they still have self viw they want to believe that they have a self and so they're using that as a kind of loophole to get around no self and just say well the Buddha was just saying none of the five condos are the self thereby tacitly leaving the door open to some other kind of self like the aunt mom on in in an upanishadic sense although Buddhism really does not support that at least the texts don't the early texts don't the closest the early texts come to any kind of loophole like that is by saying you shouldn't have any view at

all you should not believe that there is

a self you also should not believe that

there isn't a self that the reality of

the situation is completely off the

scale and just trying to put it into

words is going to be invalid you're

going to just start off on the wrong

foot so no self means there is no self

not self means there maybe is a self

it's just sort

of you know it's not

conditioned you know it's it's not a

Sanara it's not a conditioned thing that

it's some kind of formless immortal

entity or some such that is

never specified in the texts and it's

really a lame kind of argument where

someone is saying well the Buddha says

you know you there is no self sa sa D

you know anything no matter what not

just condition things Sab D an means

anything is not

self anything even the bana itself it's

itself I say

but it's like you got the the three the

three marks of existence Sab

Sara Ana all conditioned things are

impermanent or Inc constant Sab Sara Dua

all condition things are conducive to

unease dissatisfaction suffering but it

switches on the third one

dama and that the dhama is used instead

of sa Sankara it says Sab dama because

it's referring to absolutely

anything the first two apply only to

samsara the third one applies to

absolutely anything nothing is a self

there is no

self and some people like westerners

especially who grew up in a Christian

culture or sort of a vestig Christian

culture they just cannot deal with that

they can't cope with it and sometimes

they just vehemently even angry L insist

that the Buddha taught a

self when the evidence indicates that he

certainly did

not and so I'm just going to move on

next question this is from covac andad

zida and see in cad zida

says can you do please do an analysis of

ajan tanero writing on nibana is his

attempt to give an overall description

based on how he

interprets the sutas so I'm curious

which point of his you would agree and

disagree with and which things you would

interpret differently please ignore the

part about nagara in the beginning well

I'm ignoring the whole thing it's just

too long didn't read I mean it's like

it's very long I don't know if it's an

entire book or not but I'm not going to

read an entire book or even a very long

article just you know read this entire

thing and what are your thoughts on it

no I'm just I'm just not going to do

that although I did read a book by a

John tanero called the mind like fire

Unbound in which is the the main topic

is nibana and it's like the first book

where he puts forth his

argument

for

um translating the word nibana as

unbinding which I think is kind of a

lame translation but obviously he

doesn't think so he's got his own

reasons I mean literally

nibana pretty obviously means blowing

out like the blowing out of a flame the

blowing out of a candle that kind of a

thing so the mind like fire Unbound he

he puts forth the the argument that like

the ancient Indians to the ancient

Indians fire was a God it was the god

ugy like the messenger of the god sort

of like like mer y to the Romans or I

guess there were other messenger like

messenger Gods too Iris I think maybe to

the Greeks but

um it was because it was a god it sort

of was

everywhere and it was it was like the

the

latent Spirit of fire was already found

in wood for example before you you set

it on fire like in to the the medieval

Alchemists there was a substance called

fistan that supposedly existed in like flammable objects like wood that was released when when the the fire burned and so the ancient Indians according to the aon's argument saw fire the same way that there was sort of like manifest fire which would be an actual flame and then there was unmanifest fire which was kind of a potential that pervaded pretty much the universe and

so the aan put forth this argument that that's how the early Buddhist saw Nirvana also is that I mean it was it could be like the the blowing out of a fire but the fire isn't extinct it just becomes

unmanifest you know it just kind of goes

off the scale so to speak and I mean if

you take it that far or I could pretty

much agree with

it but the thing is when you start

talking about it as an it and start

insisting about it that sort of thing

you've reified it which is a no no for

ancient like early Indian Buddhism to

reify the absolute just drags it into

the mud and it's no longer the absolute

it's just kind of

delusional so you're better off just not

trying to explain it because any

explanation is going to be

invalid

so yeah but the ajan he definitely does

have a kind of eternalist and self View
kind of tendency towards you know with
regard to himself he does kind of like
eternalism of A Sort and self of A
Sort but
um it's it's kind of in fashion in like
the the Thai Forest tradition in which
he was
ordained and so there are a lot of Thai
Forest aons who refer to the mind or jit
as you know the one who knows the one
who sees this kind of thing and it may
be due to some Mahayana Buddhism or
Hinduism that also kind of got absorbed
into Thai culture you know centuries ago
that just kind of went mainstream in

Buddhism there um certainly Burmese

Buddhism doesn't have

that so for whatever reason the

venerable ajon does kind of like

somewhat of an eternalist View and

somewhat of self

view so I'm just going to move on to

seal of action C Z's next

question which is as follows you have

talked about being skeptical about the

non prient rebirth because karma can't

be burned off when there is no mind

there however since people do become

unconscious in the real world and can do

so via anesthesia injury or other means

and you say karma can't be burned off

while there is no mind then how do you

explain people going completely

unconscious in the real world if Karma

has to ultimately explain it happening

as well well I mean there is no Gap from

the mental point of view that if you go

into a coma you're completely oblivious

to any passage of time and subjectively

there was no passage of time going with

Orthodox

terraa there's like there's always a gap

between each moment that everything

including your mind is flashing off and

on you know a trillion times a second

minimum trillion times a second and so I

mean how do you explain it reappearing

after a fraction of a trillionth of a

second any better than it reappearing

after 20 years I mean subjectively it's

the same you're not going to be aware of

any Gap in

between so partly it could be the karma

of the other people around and also it

could be your karma that you're going to

have a kind of sudden transition you

know that you're going to close your

eyes in 1989 and open your eyes in 2005

due to some car crash that put you into

a coma or you just mix the wrong pills

at a party or some such so it's it's not

really any kind of like

self-contradiction uh as far as I can

tell it could be that you just have this

Karma that there's going to be a sudden

shift and so I mean outwardly

objectively you had to be in a like

stasis

for 15 years or some such but

subjectively there's just no Gap at all

if you notice any kind of Gap then you

weren't completely unconscious because

if you're completely unconscious you're

not going to notice

anything so I kind of answered that

question I'm going to move on to seac

and CAD Z's next question which is

what's the difference between linal and

mystical well they kind of have a

different perspective itical

is experiencing reality directly without

the intermediary of symbols like perceptions it is like going Beyond perception and experiencing reality directly whereas

Lial Lial means sort of like a an entryway or a window it's it's sort of like an entrance and so something that is linal is sort of creating gaps between the rule r at least with regard to the way I use the word Lial like in the trickster in the Paranormal a book by George P Hansen he talks about liminality a lot that's his explanation of the Paranormal is that there are certain cracks or gaps between the like the laws and the rules that give our world structure it's kind of an

artificial structure and there are ways
of increasing those gaps and some people
just have more gaps than others like a
psychic for example is going to be more
Lial than an ordinary person the psychic
isn't necessarily a
Mystic they might be a little closer to
being Mystic than joeo the you know the
the forklift driver or something but
still I mean
the it's
like how do I explain it it's just the
perspective is different it's with
regard to different
aspects of what is trying what one is
attempting to describe so mystical is

just sort of a a metaphysical state or a psychological metaphysical state where you are experiencing reality without symbols whereas lional is sort of it's with regard to like gaps or entrances into this world or out of this world that could manifest as mysticism or they could manifest as paranormal experiences psychic powers that kind of thing but it is a an interesting concept to me liminality a lot of people think that you couldn't possibly break the laws of physics for example why well that's just what the scientists say that's what they assume but um really like like George P Hansen

explains there's just sort of this

artificial structure that gives a

certain stability to our version of

reality enough stability that it doesn't

just

disintegrate but still it's not 100%

stable if it were 100% stable there

might be no like real Consciousness or

anything it would just be like pure

determinism so a certain amount of

liminality or

just cracks between the rules cracks

between the laws where this weirdness

can can seep in I mean that's that's my

concept of liminality anyway I'm sure

that there are other possible

definitions of Lial or liminality but

that's the one that I tend to go with

and so I'm just going to move on to the

next question this is from Indiana

dham Indiana DH says this is a followup

to my second question on the AA waga I

have not found the advice of the ataga

to be radical I think it is probably the

key to maximizing one's chance for

nibana yet so little of dham practice in

the East and the West seems geared

toward eventually adopting the aaa's

advice if nibana is Liberation from

samsara why not encourage the most

radical approach exiting samsara is

itself radical since samsara is

everything that is is not nibana there

seems to be a typo in this question

because towards the top Indiana dama

says I have not found the advice of the

eka waga to be radical and then towards

the end he's saying that why not

encourage the most radical approach even

though he thinks the ATA waga does

maximize your chances of

Enlightenment so maybe he I'm not

exactly sure what he's trying to say

with regard to that but with regard to

the AA waga itself it's just most people

can't grasp it so most people including

most monks most Buddhists most Buddhist

philosophers they're stuck in their head

they can't conceive of ever like just

letting go of perception just stop

attaching to perception stop having

beliefs that kind of thing it's just

they can't they just can't do it they're

not ready for that yet and so the AA

waga started off being very

popular but it faded Into Obscurity as

Buddhism became more and more of a

popular kind of a system like a

mainstream system and normies just are

not ready for the AA waga the AA waga is

death it's scary have no beliefs I mean

that's what that's what we are really

that's what our personality is is just

an accumulation of belief

beliefs don't have habits well Thea waga

doesn't really don't have habits but

that would be part of it too and that's

that's pretty much what a character is

is like an accumulation of

habits

[Music]

so yeah I think the ataka waga with its

idea of no view no perception no belief

and then it just takes for granted that

the people who follow this are going to

be homeless atic mendicants wandering

around with no home sleeping under trees

wearing Rags begging for their food in

the

streets that that was how you do it in

Ancient India and even Buddhist monks

the most Buddhist country in the world

probably is Burma right now and almost nobody is doing that because Buddhism converted into a kind of philosophical teaching and the burmes are very dogmatic and so they just DED dicate themselves to mastering this Dogma just memorizing all the definitions and the lists and all that and practicing a kind of cookbook method of meditation that for the most part doesn't get them very far and that's just the way people are I mean it's going to be a tiny minority that can really appreciate really Advanced wisdom so let's see what is the actual question here if nibana is Liberation from some Sor why not encourage the most

radical approach well it depends on how you look at it I mean um bu Buddhism is supposed to follow the middle path between extremes so I mean you could call one of the extremes radical or you could call both extremes radical the radical self-torture and radical self-indulgence in which case Buddhism would be like the least radical approach because it's the middle path between radical extremes so maybe radical especially because he seems to be using it in a self-contradictory way where the first part of the the question contradicts

this the second part of the question due

to some typo that I'm not going to try

and

decipher

um yeah so it depends on how you would

how you would determine radical I mean

radical literally comes from root you

know the word radish means root it's the

same atmology as radical

radics so I mean just getting to the

root of of reality I guess would be

spiritually radical and Thea waga is

about as radical of a text as there is

in that regard some Mahayana Buddhist

texts are comparable you know like the

the Tibetan book of the great Liberation

for example some Zen stuff you even like

um the heart Sutra is pretty radical in

in the same kind of way although it's

the heart Sutra is just more creating

Paradox which blows your mind whereas

the Tica waga is just don't believe

anything no view no perception you know

just just W just wander around sleeping

under trees begging for your food in the

streets while being just sort of

philosophically

empty so that you are not having reality

obscured by these perceptual symbols so

it's essentially a mystical text or a a

mystical spiritual system where you're

just trying to eliminate all these

obscuring clouds of words and symbols

and ideas just so that you can see

reality directly which is being obscured

by all these

clouds so

whether whether you want to call it

radical or not I guess it would be a

matter of personal taste

see so I guess the only question mark in

this whole paragraph here is if nibana

is Liberation from some s why not

encourage the most radical approach well

part of it is just too scary and it's

just too

radical if you want to call it that

because most people just aren't ready

for it and so and that includes most

Buddhist monks including most Buddhist

philosophers who sort of help to codify

and

standardize Buddhist spirituality

Buddhist philosophy so that it just kind

of shifted away from this just direct

approach just plunging into the absolute

so to

speak and uh I guess I kind of answered

that question so it's time to move on to

the next one we don't have really a

whole heck of a lot of questions this

time um maybe just slightly below

average number of questions so I don't

think we're going to go for three hours

besides I'm not digressing nearly as

much except for that's exactly what I'm

doing right now next question is from

Ken and Ken says I have been on a ramena

Mahari kick lately and have heard many

stories of people that were essentially

incapacitated for Years After

experiencing the self have you heard

about this in the Buddhist side of

things and nothing comes to mind I

cannot recall I mean I may have come

across a story like this where you've

got somebody who just kind of gets

jolted into a higher level of

Consciousness and they're incapacitated

by it like ramam Mahari was when he

first had his jolt I think Ram Nam

Mahari was mute for years after he had

his realization it was like it took him

years to finally sort of find like a some way of reconciling or integrating this higher level of Consciousness with this kind of lowly you know meat puppet level of existence you know on on the surface of the planet Earth so I mean I haven't really come across that in in Buddhism much but I think one reason for that in Buddhism is that Buddhism is more of a a unified system whereas Hinduism it's just this broad spectrum of the ridiculous to the sublime there's all these different strands of Hinduism in different directions and so it's more likely that you're going to kind of get off on a a

weird Sidetrack or something but then

again that didn't happen to Raman Mahari

because he wasn't even particularly

religious at the time that he had his

sudden

Awakening but I would guess that

Buddhism being more like unified like

terraa Buddhism especially it's is

pretty

streamlined and if it's been you know

the bugs have been tested and everything

saying so you just follow it like like

the text say you should follow it or

some dogmatic instructor instructs you

to follow it then you're not going to

have much problem like in Hinduism you

got problems with uninitiated people who

haven't purified themselves sufficiently
who are trying to do like Advanced
breath control or Kundalini or things
that are potentially dangerous and then
you can just get messed up by that kind
of thing whereas in terava Buddhism
there's very very little of
that so no I haven't really heard about
somebody just getting messed up through
sort of straying into some
esoteric state that they weren't ready
for I mean you can have people that can
crack up at meditation Retreats that
happens quite a lot actually so that's
kind of a lower level of somebody who
just they just crack from the strain of

moving in slow motion and medit ating

all the time and not talking and

sleeping only a few hours per night you

know this kind of thing it's sort of

like being in a thought reform camp and

they can just crack under the just the

internal pressure of that and also some

people they'll have weird experiences

and start thinking that they're like an

ARA or some such so in a way they can

become delusional as a result of

meditative experiences um yeah that some

people that have like a tendency towards

schizophrenia for

example yeah

okay I'm starting to recall a few cases

now of someone who had a tendency

towards

schizophrenia and then in meditation you know they have some kind

of some kind of elevating experience some some jolt happens to them in meditation and they can just go off the deep end they can insist they're fully enlightened you know all this kind of stuff um in the book that I'm editing now it's going to be my fourth book for publication which I hope will be ready for publication by March um there is a case history of this nun this German nun who during a Meditation Retreat all of a sudden just started believing herself to be fully enlightened and she was just

kind of wandering around disheveled

giggling and just behaving in a

completely unhinged

manner so it can happen but being

incapacitated the way Ken is referring

to like Ramen Amari was I've never

really heard anything exactly like that

so I'm just going to move on to Ken's

next question which is similar to the

first

question also do you suspect that there

may have been US citizens who have

tripped into self relaxation

inadvertently maybe he means realization

inadvertently became incapacitated but

then were dealt with clinically in a way

that obscures their realization in an

outwardly sense

so I I think what he's asking is have

people become enlightened or like had

some sort of Awakening experience and

then just been institutionalized because

they weren't acting normal

anymore um that kind of thing can happen

or it could be that people that are

already kind of abnormal they're they're

Lial like like I was discussing

earlier they're kind of on the The

Fringe or the verge of normality so that

weird things like Enlightenment could

happen to them more

easily um they might be a combination

like I was talking in previous Q&A maybe

the two previous q&as how um like

medieval Saints some of them had really

really high attainments but at the same

time they were pretty

nutty George Fox is an example I've

given I think the last two Q&A in a row

like the founder of the Quakers who I

mean he was kind of nutty guy if if you

read his journals and that kind of thing

so there is that as a kind of

complication so it may be that someone

who is kind of nutty to begin with um

you know kind of has some kind of

experience that makes them seem even

more nutty but even someone who's

enlightened just they suddenly just go

sane so to speak they could be viewed as

insane like there's a movie called Fearless which highly recommend and I can't remember the name of the actor Jeff Bridges I think he uh has a near-death experience he's in a plane crash and he's one of the the few survivors but as the plane is is you know in the process of crashing before it hits the ground he just sort of faces his imminent death and makes peace with that and it just sort of it's like a breakthrough you know he becomes sort of like eart TOA and after that it's like things that he used to be afraid of or things that bothered him didn't bother him anymore and he was like sort of

compulsive truth tell you know he

wouldn't lie anymore and people just

thought there's something wrong with him

you know because he's not the the old

himym but this isn't the kind of stuff

that Ken is talking

about that I I I assume there have been

people like Rah nam mahashi in America

who had some kind of realization

and then they just get sent to a mental

hospital they spend you know years or

the rest of their life in just kind of

you know in a in white jammies in this

hospital and maybe you know the

caretakers the the nurses and so forth

you know he might be might have been

their favorite patient because he was so

peaceful and and kind and

everything but I I maybe that they just

had no no idea that he was actually

operating at a higher level of

Consciousness than them I mean it

wouldn't surprise me I assume that

something like that has happened

before but I don't know of any

particular cases so I'm just going to

move on to the next question this is

from Huer and who

says you are answering a question on

subconscious mind from what I understand

in Buddhism there is only one mind as in

one mind per person and not not a

collective mind or hive mind anything

else is the formation of the mind like

thought ideas concept memories Etc

therefore the definition in Buddha

buddhism's mind and the mind in

subconscious mind are different

subconscious mind are more like

suppressed memories maybe due to trauma

or from past life Karma hence

subconscious mind is karmar related

because it controls our emotion and

action or volition in the background

what are your thought okay so I'll have

to scroll up a little bit

here says so who each here says from

what he understands in Buddhism there's

only one mind as in one mind per person

although in Buddhism there is no person

and not a collective mind or hive mind anything else is the formation of the mind like thought ideas concept memories well no I mean what is called a mind in Buddhism I mean mind or can have different meanings it can just mean Consciousness like the word mono or the word cheetah can just mean Consciousness like what would be called wiana in poly but even that it's not just one mind because it is flashing off and on a trillion times a second it's a different mind from one moment to the next much like a candle flame or like an electric current going through a wire is not exactly the same from one moment to the

next it's always

changing different electrons different

photons whatever it is it's different

from one moment to the

next so also I mean like the mind is

sort of like the body the body is just

an accumulation of Parts an accumulation

of particles even and the mind also it's

like every mental state especially from

the point of view of Abid dama which is

orthodox terraa is like it's like a

conglomeration of this these different

elements constituting what a vulgar

person would call the

mind so it's not just one thing it might

you might say there's one Consciousness

per moment yeah that's that's fine you

want to say there's one Consciousness

per moment but it's a different

Consciousness each moment at least

according to Orthodox terana and

Buddhism in

general

so let's see the definition of Budd in

Buddhism mind and the mind and

subconscious mind are different well the

mind and subconscious mind I mean I'm

not referring to just Consciousness I'm

referring to just mental States

mentality in general which has to be

conscious you can't have an unconscious

mind that mind practically by definition

is going to be

conscious so the subconscious mind would be some of those particles you know some of those strands of all this mentality going on that lie Beyond this self self-referential ego you've got this self-referential ego which is a system of of like thoughts and beliefs and so forth that are aware I mean it's aware of what's under its own you know lens but there's other parts of mentality out there that are still conscious it's just that they're not part of the ego you know they're they're beyond the scope of the ego at least temporarily and I think people have a really a lot of difficulty making sense of the

idea

that there's mind beyond the ego that

they identify with their ego their ego

is me I am this and it's the ego which

literally means I am in I'm pretty

sure and they just cannot comprehend

that there could be any kind of

mentality beyond the ego because they

just think the ego and the mind are are

synonymous so you do have other levels

of consciousness going on that are not

within the scope of the conscious ego

which is really just a semiconscious ego

it's not fully

conscious

so yeah the subconscious mind

um it's not so much like suppressed

memories because the memory doesn't

exist until the conditions arise which

caus the memory to

arise so I mean that's a lot of people

have trouble with memories in Buddhism

if there is no s self where are the

memories stored but it the mind just

doesn't work that way at least not from

a Buddhist point of view that the

memories aren't stored anywhere it just

requires certain conditions to arise

that cause

that memory to arise and then the memory

ceases to arise when the conditions

causing it to arise

cease but things like like suppressed

motives you know like hysteria people who are acting hysterically who have motives that their ego isn't fully aware of that there are motives like below the ego that are motivating a person's behavior and their ego can't see those motives you know you can deceive yourself I used to think that I mean how could anybody deceive themselves they'd have to know that they were deceiving themselves because deception has to be deliberate you can't accidentally lie you have to lie on purpose but then I started seeing people that were kind of hysterical people that were thinking that they were acting for a certain

reason when really is pretty obvious

that they had deeper reasons that they

weren't aware of that were still

motivating their behavior

also like dream

symbolism like just dreams in general

are largely

subconscious but it's all Consciousness

it's all

mind so I don't know if I answered whe

cheer's question or

not but I'm just going to move on next

question this is from

quor and quor

says does a newly conceived human being

consider themselves to be that newly

fertilized egg or go or do they not form

a new attachment to form until later on

would they carry over the awareness they

had from their previous life assuming

they were human in their last life and

know where they

are and what is happening to them

assuming they consider the forming

embryo to be

themselves that's that's a pretty good

question I think and I have read some

stuff on this subject not recent L but I

have read it and I re I think that this

is kind of a weak point for Buddhism

there are certain things that Buddhism

just doesn't explain very well the

subconscious mind that I was just

discussing is one of them Buddhism

really can't explain that very well at

least not Orthodox terraa in the Abid

dama philosophy this is another one it's

like according to Buddhism a human life

begins at conception that in order for

an uh and a sperm to fertilize an egg

there also has to be some karmic stream

ready to enter and be reborn to undergo

rebirth linking Consciousness right as

that egg is being

fertilized and what that

human let's say it's a human being

reborn as another human you know what

does that human mind that

human like mental momentum the karmic

stream what does it do when it's just

like this fertilized egg and then it becomes just sort of dividing clump of cells you know it goes through the different embryological stages and there's there's not even a nervous system yet so from the Buddhist point of view I would assume that for the most part you're like in a deep sleep during this during this time it would be like banga Che and which is just sort of like this like a a test pattern kind of a thing you know it's just kind of the static mental state um but I have read books on you know like life you know like rebirth and so

forth that weren't strictly Buddhist

just based in part upon you know

empirical case histories and like people

who could recall their previous lives

and this kind of thing which you can

take it for what it's worth it's not

really strictly scientific but

um there are some people who who claim

including some some Hindu swamis that

aren't as rigidly dogmatic as a Terra

Abid dama scholar they can say that you

know you're sort of drifting in and

out like like some people will say that

when you are an embryo that your spirit

is for the most part not in your mama's

belly but it's just doing you know other

stuff you know it's going through you

know outside other realm kind of stuff

until the body is ready for you to start

identifying with this curled up little

baby inside your

mama presumably there'd have to be some

kind of nervous system getting hooked

up

so there is that I mean from the

strictly Buddhist point of view my guess

is my best guess is that you would be

considered to be like in a deep sleep

while the EMB

is developing into something complex

enough that you can start have thinking

thoughts then again it maybe that in

Ancient India they believed that even a

an tiny embryo can already think

thoughts because they apparently thought

that a lot of animals have human

intelligence so why not an

embryo um but I do think it's more

likely assuming that there is rebirth at

the at the moment of

conception that your karma is going to

be working itself out in other ways in

you know some like a BAU realm you know

some sort of intermediate realm which

Buddhism doesn't really accept um and

the dogs are playing behind me you guys

stop it stop it hey don't yeah she wants

to play with me instead

now so where was I so yeah I mean it's

my best guess would be that it's not

exactly the way the Buddhist text

explain it in just a second you're going

to stop

it now they're going to go in rough

house in the kitchen or

something so let's see what is what

exactly is the question the question no

there's two question marks here see do

they does a newly conceived human being

consider themselves to be that nudely

fertilized egg no I don't think so

unless they're sort of outside the

mother kind of looking in and thinking

yeah that's what's going to be me and

then I won't remember this anymore

because you know it's like pushing a

reset or something or do they not form a new attachment to form until later on yeah I think the the real attachments would come later on at least with regard to that body there any attachments before before the embryo is developed would be you know in some other realm that Terra Buddhism doesn't really describe so where's the other question mark let's see would they carry over the awareness they had from their previous life um and know where they are and what is happening to them assuming they consider the forming embryo to be themselves um yeah terot Buddhism really doesn't go over this kind of stuff very much um dos used to talk about this kind

of stuff he used to say this this is from a more Hindu perspective that some babies they take rebirth early on not necessarily at conception but very early on and then some babies might not enter into the the fetus until it's almost ready to be born and then he said you can tell the difference between those these two kind of babies because the baby that's already just crying and squalling and behaving like a baby that one's been inside of its mother for quite a while you know presumably for the most part in a dreamy sleep State whereas the babies that are just kind of like stunned and zoned out you know

they're just kind of spaced out those

are the ones that have just recently

made the

transition and they they didn't really

enter the the mother's womb until

shortly before birth that's like a more

Hindu perspective but considering that

that Buddhism doesn't really have much

to say on the issue that I do think it's

fair game to be looking at different

theories I mean it's always fair game to

be looking at alternative ways of

explaining things because Terra really

does not have any kind of Monopoly on

wisdom in my

opinion and there are certain

things like the subconscious mind and

exactly how rebirth happens you know

like what happens to your karmic

stream you know when the person you're

going to be is still just a clump of

cells that kind of thing it doesn't

really it doesn't really do much to

explain that sort of

stuff so my best guess is that you're

not really going to be spending a lot of

time assuming you got this psychic

momentum which is your karma that is

going to be reborn and right now the

person you're going to be reborn as is

still just just a a multiplying clump of

cells you know is the mother is two

weeks pregnant or something then for the

most part you're going to be in some

other realm you know sort of like what

would be considered an intermediate kind

of Realm and I mean you could call it

like a spirit realm or something which

would make it a little more Orthodox and

maybe just sort of like commuting back

back and forth a little bit more and

more as the baby becomes more developed

until finally um the only other

explanation would be that you'd be like

in a deep sleep kind of like in a a com

state or something or an unconscious

state or just very very minimal

Consciousness but it's hard

to uh hard to explain what all of your

karma is going to be doing the psychic

momentum um when it's in the form of a clump of cells which is one reason why a lot of people have difficulty in the idea of rebirth as like a worm you know how is all this complexity going to go into a worm how's it going to fit in that worm it's kind of similar how's it going to fit in that embryo so my best guesses would be heretical with regard to this stuff because Orthodox terraa does really doesn't do very much to explain it satisfactorily so I'm just going to move on to quis tor's next question this is referring to the example you give about

the sniper with intention to kill and
belief that he did Kill versus the one
that accidentally killed and didn't know
it let's assume the sniper will go to
hell after death would they have the
same experience and time in hell that
they really killed that person if so the
person actually being killed becomes
irrelevant with regard to the Killer's
Karma also the person who accidentally
killed someone and never finds out about
it would have the same experience after
death had they not killed them at all
yeah I mean for the most part I would
say that is true
although there's also like a
subconscious element like at a at a deep

level our minds are all connected so there could be a subliminal effect of messing with another person even if you don't know that you're messing with that other person let's say for example let's give another example you've got the guy sitting in a computer room launching cruise missiles you know he's he's just some some dude that works for the Navy or the army or whatever he's launching missiles and he doesn't know exactly where those missiles are landing some of them are going to get shot down in midair and not hurt anybody some of them might blow up an entire Hospital full of people so

it's like let's say one guy shoots a missile and it doesn't kill anybody but he doesn't know that another guy shoots a missile and it blows up a hospital he doesn't know that either so would they have exactly the same Karma assuming that all else is equal um I think at a superficial level yes but I do think that at a deeper level where where there's like empathy and telepathy going on where minds are connected that deep down you you may know even though your conscious ego doesn't know that you actually did kill people that that Karma your your karma would be influenced by that and it's the same case with someone who's not trying to

launch explosives at somebody you know they just shoot in the air and the bullet comes down and kills somebody a mile away and they never hear about it or they might hear that somebody died suddenly or whatever you know they they never make the connection that they actually killed somebody even by accident then still at this subliminal level where minds are connected there may be some awareness of what happened at a subconscious level but Buddhism doesn't really discuss that even though Buddhism does have cases similar to this where for example if you are rude to an

enlightened being you're making much

worse Karma than if you're if you're

rude to an ordinary monk for example and

the person who's rude doesn't have any

clue that the person he's insulting is a

fully enlightened being he just he

doesn't understand that he's he's

clueless so how is it that you can go to

hell for

eons

for mistreating an

arant when you wouldn't have received

nearly that much of a of a Karm aric

punishment so to speak if the person you

were insulting wasn't an Aran and you

have no clue I mean how could you

know so I do think in cases like that

it's Buddhism is just sort of glorifying its Elite so to speak and there's a lot of this you can find in the text you know how you're going to get just massive karmic rewards for supporting good monks and you're going get massive punishment for dissing good monks so I mean from the beginning to some degree I think it was like Buddhist Wise Guys just trying to condition the populace into wanting to support them and being afraid not to support them so I'm kind of skeptical of the idea of you know there's the story I've told before of the the rich man who had some leftovers given as alms to a Pacha

Buddha and then afterwards he regretted it because he was stingy and thought well I could have just given it to the workers and so he received karmic rewards just massive I mean he spent eons in heaven for offering this this alms food to the peka Buddha but then he also just received this very severe punishment I can't remember if he went to hell or not also you know Heaven first and then hell or something or whether it was something else but he did receive serious punishment just as karmic retribution for having regretted it afterwards and he'd had no idea that this person was an enlightened being that the the MS were offered to so how

is that possible and I'm personally

personally kind of

skeptical um I think it could could

happen that if you're going to you know

be rude to an enlightened being that I

mean at a subconscious level again it

may be that you are aware of what you're

doing

and so you're going to get you know more

serious karma for that

but um I don't think it's quite as

pronounced as some of the poly Texs

would have us

believe and um let's see what was what

was the question here anyway let's say

would they have the same experience and

time in Hell had they really killed that person I do think that there is like a deeper subconscious level where minds are connected where you may have this deeper subliminal awareness of what you did that might um influence your karma but that's about as far as it would

go so I'm just going to move on next question this is from ruie and ruie says do you think the ecstasies of art architecture the visual arts music film literature are all wrong samade

so the ecstasies of art I assume he means the apprec like the ecstasies involved in the appreciation of Art and not the production of art first time I

read this question when I was cutting

and pasting it onto the list here I was

thinking more of the point of view of

the

artist that an artist who is absorbed in

painting for example would you call that

right right Sam Sasa or Madi you know

right concentration or wrong

concentration

and it reminded me of one time I was in

Indonesia and I met an artist a

relatively famous artist in Bali who was

telling me about how he'd like to

practice meditation he was very

aesthetically oriented which is suitable

for an artist and uh he just said he's

never really gotten into meditation he'd like to start meditating and being mindful this kind of stuff and I pointed out to him like I asked him like when you're painting I mean you're right there in the present moment aren't you you know you're not thinking about other self self you're just right there just dealing with you know colors and shapes and so forth and he agreed and I said well I mean that's pretty much what you've got going for meditation right now is when you're in this present this present moment be here now when you're when you're painting but now now that I think of it ruy may be talking about appreciation like somebody who's

listening to a symphony that you know they're just really into that that Symphony would that be right concentration or wrong concentration you know they're just really just to the to the extent that you're in the present moment then yeah that would be right I wouldn't say it's all black and white I wouldn't say it's all right or all wrong but if you're right there in the present moment that's good even though you're very much perceptual and it's it's like sensually pleasing as a general rule most art most great art is going to be sensually pleasing so to some extent you're like

wallowing in sensuality but at the same

time there are

like there is virtue in it just being

right here right now in the present

moment has its value I mean there's a

certain meritorious to that so I think I

mean it dep it would depend on on the

art

also like let's see architecture you're

like in a cathedral or something a

Gothic

Cathedral um yeah I mean that would that

can really uh Inspire ecstasy in some

people being in some medieval cathedral

in France or

something

um whether that would be I I I really do

think it's it's a shade of GR in in
Buddhism there's almost no just pure
white and pure black there's always
Shades of
Gray and so it can be uplifting it can
be a more meritorious mental state than
if you just walk into a a
Walmart you know you're you're uplifted
to a certain degree you know your heart
is open I mean that kind of stuff is
good even though um it's it's not really
the most conducive to Enlightenment
necessarily and there will be a certain
amount of wallowing and sensuality
involved um I don't think people go into
much ecstasies of art looking at like

modern art that is deliberately

ugly so yeah I do think that it's it's

just sort of a shade of gray a complex

modeled shade of gray that will depend

on one person or you know it just

depends on the

individual so I'm just going to move on

to the next question this is from

files and files says what survival

skills if any did living in a cave

require I assume you made fires when it

got cold and dug latrines for yourself

at least and no I did not partly because

it's against the rules of monastic

discipline to build a fire to keep

yourself warm unless you're like sick

and in central Burma it really doesn't

get that cold anyway you know it's
easily survivable so I did make Fires
for the sake of burning garbage because
you get a lot of plastic wrappers and
that kind of thing when you go for M
sometimes and I did make Fires for
heating coffee
water but you're not supposed to make
fires to warm yourself unless it's like
below freezing and you're going to
you're going to die of hypothermia or
get frostbite or something if you don't
build a fire with regard to digging
latrines that's against the rules of
monastic discipline also digging in the
ground is against the rules for monks

because you're going to be cutting

through little worms and stuff when

you're digging the ground so you're not

supposed to do that

either so I would just if I moved to a

different place there wasn't an ouse

there I'd just crap on the ground until

some generous good-hearted villagers

would offer to make me a latrine

that happened

before so survival skills living in a

cave I mean just knowing the survival

skills of like the habits of certain

dangerous animals like snakes the

ability to differentiate a venomous

snake from a harmless snake that would

that would come in handy that would be a

valuable survival skill there was the one cave that I lived in where they had to dig me the latrine I learned the survival skill of how to purify water like during the rainy season the the river the the stream there was just Brown it was like flood water you couldn't drink it You' get diarrhea if you drank that water but what you do is just with your hands or with a bow lid or something you scoop out uh like a crater a big bowl-shaped uh Basin in the sand near the creek or near the pond wherever the water is you just you you just dig out this

Basin in the sand let it fill up bail

the water out generally with your bow

lid or a bath bath cup or something let

it fill up bail it out again and just

keep doing that until the water is clear

and then you can drink the water safely

that was like one of my most valuable

camping skills that I that I had to do

uh living in caves that and being able

to uh know the the habits of like wasps

and snakes and so

forth but I didn't

really need very many other survival

skills not that I can think of anyway so

I'll just move on to fil's next question

which is what's the closest you got to

feeling like Indiana Jones out in the

sticks so Indiana Jones was like an archaeologist so I guess the closest I got to feeling like an archaeologist when I was in Burma was the first time I went to Pagan which used to be the capital of Burma like a thousand years ago and they hadn't started renovating the temples yet the government eventually got this dumb idea that tourists would be much more interested in going to see renovated temples than ruins so back in the 90s when I first went to ban it was still lot of ruins and you could see out in a farmer's field there'd be this ruined Temple just

standing out in the farmer's field and you go out there and you go inside and there'd be like U the remnants of murals on the walls there'd still be a Buddha statue his belly would be ripped out it was probably ripped out hundreds of years ago by people looking for Treasure because sometimes um like a certain amount of treasure would be enshrined in this
Shrine and apparently in Pagan they were putting it in the belly of the Buddha because there were a lot of Buddha statues that just had their bellies missing they'd still be sitting there in Serene meditation and you know it's like they'd be

disemboweled and those are some of my favorite temples just sort of like the smaller ones that nobody had bothered to you know maintain or anything they were just kind of abandoned so that kind of that sort of thing made me feel kind of like an archaeologist with regard to just the adventure aspect of Indiana jnes one time I did make a raft and raft down pone Creek and quite a few miles down the chindwin river on this this raft um it was I I used to stay at Alando catha national park for for hot Seasons I spent a number of hot Seasons there and I'd leave when the rain started

usually like when the monsoon started

and when the monsoon started almost the

only way out of that area was hiking um

through the forest to get to the nearest

road which was like 16 miles usually

depending on roads getting washed out

one time it was like more than 30 miles

that had to be traversed before you

could get to an actual

road and it was just horse flies it was

it was just awful it was terrible horse

flies everywhere and they're attracted

to moisture and me being this foreign

whose ancestors evolved to survive ice

ages I would just be drenched in sweat

the the the villagers who' be

accompanying me would be fine because

they wouldn't be sweating as much as me the horse flies would just be attracted to me I'd have to have like the sweat wiping rag in constant motion keeping them off of me so one year I decided I'm GNA I'm gonna be intelligent this year and I'm going to take take a raft and ride the raft out to the river so I won't have to be hiking through the the forest with all the horse flies and so I actually brought with me that year two big truck inner tubes and I I blew them up I had like a little bicycle pump that I I pumped up the inner tubes and then I made this lash this Frame of like bamboo poles over the top of that for like a

frame and then there was like a a teak wood plank that was used for a seat and some some nice Village guys carved me paddle like a a kayak paddle with a an ore or like a blade at each end it was all solid teak too it was nice and so I'm like going down the Rapids on this inner tube raft it was not a very well-designed raft I mean it kept it was kept me above the water you know it floated but unlike a canoe a raft like that made out of inner tubes it's it stops moving forwards as soon as you stop paddling you know that you can't really get some good momentum going you can't really Coast glide through the water like you could with like a

streamlined

canoe but there was especially right

before I got to the to the

river um it was it was pretty it was

like the most white water rafting I ever

did and then I got out onto the river

and it's a big flooded River you know

was looked like it was about a mile

across probably not that much but at

least half a mile probably and man

that's the most that's the closest I

ever felt to being like an insect

sometimes you see like some tiny Beetle

wandering across like this expanse of

concrete you know and just it seems so

Fearless just in this hostile world I I

felt like that in that little raft which
was you know not much bigger than I was
in the middle of the chindwin river at
the beginning of the monsoon season and
there's like big river boats going up
and down up the river and and there's
like a a storm brewing behind me the
wind was blowing you know the the storm
closer to me just like black sky and I
just felt like a bug at that time just
like that little Beetle wandering across
the the
pavement just this tiny Speck that just
surrounded by this hostile
Universe maybe someday that'll get
published I did I did kind of keep a
journal going at that time

but uh that would be with regard to

Adventure that was probably my biggest

adventure that in just the the yearly

hike through orando Katha National

National Park always

Barefoot so I guess that would be it and

I'm just going to move on to Phil's

third question which is were there any

or many British colonial remnants in

Burma I always think of that one Kipling

poem Mandalay

um yeah there's not a whole lot of

British colonial remnants like in rangon

there are still some a lot of buildings

like old government buildings from

British times um you know throughout

throughout Burma you can find you know

old buildings like the the trains and

the Riverbats at the time that I was

living in Burma were almost all remnants

from the British Empire that the Burmese

government just never got around to

making new or buying new trains and new

Riverbats and some of those trains it

was just one train that I rode in Burma

it was like being on a galloping horse

it was just like bouncing down the

tracks the whole way it's left over from

British times the topographical maps the

best maps in Burma were made by the

British during the British

Empire um and then also there's one

place I can't remember the name

H yeah I can't remember the name of this place it's right next to PO windown in Northwestern Burma it's one of my favorite places to go in Burma po windown I mean and it's like a a medieval complex of cave temples just hundreds and hundreds of these cave temples carved into the into the side of the hills um so that's nice but especially I especially like it because there's troops of scy monkeys and I I just love feeding monkeys so I'd go there with big bags of like fruit and stuff and feed the monkeys um but there's a place right next to that and I B something down I can't remember the

name of it but it's an easy walk from po wind down which is it was it's it's like this big Sandstone Hill that like a village of temples has been carved into the solid rock and you you go around the steps and there's like these narrow Avenues with just kind of lined with shrines carved into the Rock and there's one in particular that it's one of the bigger ones bigger ones of these shrines it's got like the Imperial Crown the British Imperial Crown included in the like the the architrave of the of the temple you know sort of like the the facade across the top that it had like a peacock and stuff and also there was like the the

British Imperial Crown there so they were sort of kissing some Imperial butt by including that on their Temple wall but uh yeah I mean there are vestiges there's there seems to be more vestages of British colonial like the Raj in Burma then you're going to find like in Bali any finding remnants of the Dutch government there is is is I don't think I can't remember seeing anything maybe there other just a few old buildings

so let's see I think I'll just move on to the next question this is from Stellar Supreme formerly known as lib lamb and

sometimes still known as Libra Lam I have to admit and his first question is what's the karma of being a mul Santa and being a mul Santa it would be somewhat like being an actor in terraa Buddhism in the sutas you will see the Buddha saying that actors are going to go to hell and I don't think all actors are going to go to hell I mean throughout history actors have tended to be moral degenerates I mean there's like a statistically significant increase in the likelihood of someone being a moral degenerate if they are an actor like in ancient Rome actors were infamia you know they they weren't considered to be

full citizens you know they were down with Chariot drivers and Gladiators and that sort of thing um like in Shakespeare's time women were not allowed to act on stage that's why there are relatively few women in Shakespeare plays they were all played by prepub bessin boys because you know actresses are were just notoriously immoral they just made a law preventing them from preventing actresses from existing in Elizabeth in England throughout the Middle Ages actors and actresses they would they were sort of infamia even long after the time of of the Roman Empire like a lot

of places actresses and actors could not

they they couldn't receive the benefit

of the church you know they wouldn't be

they couldn't be married they couldn't

be buried in a in a Sanctified Church

ground anything like that so there there

is that and I think from the Buddhist

point of view though it's not so much

the moral degeneracy of being an actor

it's it's like the the karma of creating

a false

reality more false than this so-called

normal

reality that I mean even this isn't

ultimately real but what an actor does

or a m Santa is like promoting uh a

reality a version of reality that's

false even by like the level of conventional truth so in a way it's sort of subverting the Youth of of of the country by you know promoting you know impersonating some Anatolian Saint from the late Roman Empire so I mean they do make people happy and again it's going to be a shade of gray it's going to be a mix a karmic mix of um meritorious and Dem meritorious but from a Buddhist point of view being a m Santa I mean you are deceiving children literally they think that you're someone that you are pretending to be but aren't and you're promoting like this false reality you

know in a way you're contributing to the

delusion of

children so I mean even if there is a

real Santa out there you're not it if

you're a mall

Santa so it's you're like an

impostor so I don't think that you're

going to go to that M Santas are all

going to go to hell but

um I don't think that it's particularly

meritorious there's worse things you

could do but being a m Santa it's it's a

shade of gray and it's going to have

some good points and some bad points but

it's not it would not be encouraged from

a Buddhist point of view even setting

aside the whole idea that Chris

Christmas is a Christian holiday and Buddhism just isn't really into that so I'm just going to move on to the next question this is uh also from stellar Supreme formerly and sometimes still known as libr Lam how would you rank the German chocolate you got for Christmas in relation to other kinds of chocolate you've tried well it was all right I mean I'm not going to complain against it I'm certainly eating all of it although it's a little sweeter than I would consider optimal the best like if I had to eat only one kind of chocolate for the rest of my life I would probably go for giradelli

86% Cacao giradelli is good chocolate

and 86% Cacao is is seems to be about

right for

me so I think I'll move on to next

question now this is from scolin or

scoline let's check here yeah only an

hour and a half we're just motoring

right along

here scolin or schuline says if you

could increase the viewers knowledge by

one book for the following year what

would you choose so I assume what he

means is if I could have my viewers read

one book what what book would I have

them

read and

apparently I have to just go one size

fits all I couldn't just tailor the

book to the

individual but uh I mean if I had

everybody read just one book I'd just

okay read the

sutan that's a good book to read I think

a lot of my viewers have already read

the any though but in that case just

read it

again that that would be it I suppose um

I mean if it couldn't be something like

that then the trickster in the

Paranormal by George P Hansen that I

continually harp away at is also a good

one my friend utto sent me a copy of

that book

so the credit goes to Otto for that one

also he's the one who sent me the book

of the new sun and the trickster in the

Paranormal and the Book of the new Sun

are like the two books by Otto that I

have read from cover to cover and

they're two of my favorite books so Otto

excelsor has excellent taste in books

and I should read more of the books that

he has sent to me but I just don't read

books very much at all

anymore so I'm just going to move on to

scadden or schine's next question which

is would you kindly make some

predictions for the new year and

predictions for the new year man I do

hope that America America will um will

do better this year than it has during the Biden regime I think there is a good chance that Trump's second term is going to be damned interesting that he's really going to be upsetting Apple carts or at least trying his best and I do think that the the so-called swamp you know the like the The Establishment is in way they sense their own defeat you know they're not trying nearly as hard they're not nearly as hysterical now as they were in 2016 the first time Trump won so I do think that there is a possibility that

uh the the Trump the second Trump uh Administration is going to really shake things up and just start breaking old corrupt systems and are doing more to to break up old corrupt systems than has been done in a very long time possibly since Theodore Rosevelt I do hope that he and Elon Musk will continue to get along and won't start feuding which is kind of because of the whole H1B visa thing that I think Elon Musk has has partly because he's got he's a multibillionaire he's an autist and also he has this newfound power to influence society that in a way it's gone to his head and he's he's going Nero you know he's threatening to

wage war against MAA and all this kind of stuff now if he can't get cheap Indian labor to work for his tech companies so there is a possibility of that but I'm not really predicting much I just think it's going to be my main prediction is it's going to be damned interesting and I do think that Western Civilization is going to be lurching a bit more towards the right and more towards populism and away from just this globalist woke [__] that is just insane so yeah I think there's going to be a lot of upheaval um which I think in the long run is going to be good

upheaval with regard to uh like wars and rumors of wars and so forth I think Trump in office is going to damp down a lot of the global threats I think China will be less they'll be threatening to invade Taiwan less I think Hamas is going to collapse a little faster I think um like the whole Russia Ukraine thing is probably going to be um negotiated to a peace under Trump probably but yeah I'm I'm not really feeling very prophetic you know I'm not I'm not having any Visions I'm not downloading any Visions at present and so I can't really make predictions other than mainly it's going to be there's going to be a lot of upheaval it's going

to be damned

interesting so I'm just going to move on

to scolin or Skin's next question which

is kind of a strange

question he says from the various

answers over this year have I drifted

off course in understanding them and

then he's got these bullet points mind

is Chief mind is the Forerunner nowhere

in that verse does it mentioned oceans

the last person is greater than one

wisdom one wisdom equals free of

delusion I don't that doesn't make sense

to me the late person is greater than

one wisdom and one wisdom equals free of

delusion so the late person is greater

than free of delusion which doesn't make sense to me but I'll continue here there is no self self is delusional the self is the wall great album well with regard to that one the wall like the Pink Floyd's wall would be a rather a rather serious manifestation of the self but it wouldn't be limited I mean the self wouldn't be limited to Pink Floyd's wall just the very ex the very idea that you exist is already uh a self you know kind of self view anyways and something like Pink Floyd's wall is is like rather severe alienation although I mean you can refer to the self or the ego as kind of Pink Floyd's wall and

that you have to just completely knock
it down so that there's no boundary so
if you have a self there should be there
would presumably be a boundary to that
self there' be self as opposed to other
you know if there is no other than self
itself loses all meaning which
is something to consider for those
people who believe in a self especially
if they're
Buddhists so okay I'll just continue
here the delusional mind reiles the wall
to experience nibana the wall needs to
be breached breaching the wall can be as
fast as opening a window or as a long
arduous process like breaking out of

prison with a spoon although you you do not exist your actions are real enough because they affect the mind like the assets of those plastic Asian web girls who keep getting conspicuously consumed I don't understand that one I mean plastic Asian web girls I understand you know it's they're all the filters and stuff that make them look plastic and some of them are just Ai and it's some some fat guy in his underwear that's just producing these these Asian web girls but they keep getting conspicuously consumed I don't understand that one necessarily and then so be here now be happy um I'll just scroll back up to the question here

from the various answers over this year
have I drifted off course in
understanding them well I'd have to know
what your understanding is of all these
issues um you give little hints and I
did address a few of those hints see
mind is Chief yeah mind is the forun
know her in that verse does it mention
oceans yeah that's all from dap verse
one and the lay person is greater than
one wisdom I don't understand that one
especially when one wisdom equals free
of
delusion yeah I don't understand that
part there is no self yeah that's that's
that's I'd say that's right at least at

the ultimate level if the ultimate can

be said to have a level self is

delusional yeah that's the root of all

delusion is the conceit I

am let's see the delusional mind reile

the self is the wall yeah I already

discuss that a little bit the delusional

mind reifies the wall yeah that's that's

true to experience the botom of the wall

needs to be breached or transcended I

mean you don't necessarily have to

destroy the thing you just have to

render it

irrelevant breaching the wall can be as

fast as opening a window or as elong

arduous process yeah I I I go with that

just assuming that at the level of

samsara there even is

Enlightenment let's see your actions are

real enough because they affect the mind

yeah yeah they are ultimately

mental okay yeah

well it seems like seems like scadden is

doing fairly well as far as I can tell

although I really can't say um if he has

drifted off course in understanding that

any Beyond just these little hints that

he has

given so I'm just going to move on next

question this is from dama river and

dhama river says in your opinion what

are the top three best and worst

countries to ordain as a monk and

somebody already attempted to answer this question in the comments under the YouTube video and my answer would be not so different I mean North Korea immediately comes to mind as not a good country to be ordained as a monk um some radical fundamentalist Islamic country um you know maybe Syria nowadays or Saudi Arabia or Afghanistan maybe and then there's like uh subsaharan African nations that are just in a state of just chronic upheaval and Corruption and coups and overthrows and massacres and all this kind of stuff Nigeria maybe there I assume there are safe places in Nigeria it's just that you don't hear about them

in the news but uh it's not a place where I would want to be ordained as a monk so I mean you could take your pick of just the most repressive or just unstable chaotic countries to be ordained as just take your pick of three and those will be the three worst ones I think North Korea would make it on the most lists the three best countries to to ordain as a monk well with regard to Burma it depends on the political situation so let's say Burma is not best because of just because of the political situation even though it's the most Terra voden country in the world so you

still got Thailand you got Sri Lanka and

let's

say

third Cambodia

maybe Cambodia or possibly even Bali

there's uh there are a number of terraa

Buddhist uh monasteries in Bali Bali is

a nice place but and you can go for alms

round in Bali too so that's

nice um even even some place like

America isn't bad the the main problems

with being ordained in America first of

all it's not a Buddhist culture so

you're dealing with

irreverent westerners who just consider

you to be another guy who just dresses

funny

also it's more difficult to live like

the texts say a monk should live you

know wandering homeless sleeping under

trees that kind of stuff it's possible

but not very doable in general in

America especially in the winter

time so probably the three best

countries to be ordained as a monk would

be terraa Buddhist countries in tropical

or at least subtropical Asia

so Thailand Sri Lanka and if not Burma

then let's say

Cambodia and so I'm just going to move

on next question this is from

PSA and PSA says if you could go back in

time to your last year as a monk would

you choose to disrobe again well yeah I

think I reached the point of no

return um around

2018 that really my last

reasonable plausible chance at remaining

a monk for the rest of my life was when

I was still in Burma and I volunteered

to become the resident Abbot of a

monastery uh in the foothills of the

Shan Plateau called Miga Dawan on in Yan

o Village cold water pot

Village and the Abbot there who was

getting old and wanted to find a

replacement he liked me and that

Monastery was set up for Western monks

in the tong Pulu tradition I was the

only one left in Burma so I was the

obvious choice but he was too
embarrassed in Burmese it's called anade
he didn't want to admit that even before
I made the offer he had he had already
said yes to this this young scholar monk
who's going to turn the place uh into a
school
Monastery but if I had if he had allowed
me to become the resident Abbot of migan
Monastery in on the outskirts of yan o
Village in Burma then there's a good
chance I'd still be a monk today but
that didn't happen I came back to
America in late 2018 if I remember
correctly and I mean if I could go back
in time to my last year as a monk I mean

I might disrobe

sooner instead of waiting as long as I

did because really it just wasn't

working out very well in America for

various reasons just the main problem

was just living in a a Burmese temple it

was in the tong Pulu tradition which I

was ordained and the Abbott was one of

my early teachers who participated in my

ordination ceremony but the burmes as a

general rule just are not very strict it

was very LAX there was the atmosphere

was not conducive to like serious

sincere practice and and it just wasn't

working and I'd already tried being like

a Freer range monk just living among

westerners that didn't work out so well

either and so it was I just kind of lost my momentum lost my inspiration to remain a monk it just had stopped serving me for the most part and that started like more than a year before I dropped out so if I could go back and time to my last year as a monk if anything I would have dropped out even sooner so I'm just going to move on to the next question this is from xenoid and xenoid says there is data s to suggest that the older someone who is susceptible to Alzheimer's and Dementia Works past retirement age the longer it takes for them to experience the symptoms of senility do you believe

monastics may be more susceptible to

senility because they do not have jobs

well the regular meditators are not

particularly susceptible to

senility that meditation keeps you alert

and so meditation it also keeps you

healthy like um when I would was

meditating doing regular sitting

practice as a monk you know i' sit

several hours a day for years and years

I was more I had more resistance to like

common colds and that sort of thing also

I think partly is you start noticing

like an imbalance in the system right

when it's starting because you're so

sort of in tune and you're your senses

are more subtle so that you can sort of

catch it and just kind of will or
whatever it is you know your mind just
kind of steers you away from it
somehow something like that or your mind
is just more balanced and so your body
is more balanced because mind and body
are connected you know mind is the
Forerunner mind is Chief so you've got a
a mind that's just clear and bright and
subtle and quiet and everything it just
helps your whole system to be
healthier unless you have a real karmic
need for something to go
casoy so monks that just sit around and
listen to the radio and drink tea and
smoke cigars and hang out with with Old

Village guys they might become scile um

you

know relatively easily but but the

serious practitioners who are you know

ardently vigilantly observing the

sensation of touch at their nostrils as

the air goes in and out for several

hours a day that yeah I think their mind

is healthy and so it helps to keep their

body and their brain

healthy I really had very

little um I didn't have a whole lot of

contact with scile old monks and the

ones that were scile old monks for the

most part didn't meditate much if at

all so I think I'm just going to move on

to zeni's next question do you believe

the AC of meditation preserves the mental strength to ward off cility well I I kind of already answered that one yeah I do I do think so and it Wards off other things besides cility like other health problems it can ward off also although you have to be careful to kind of keep a balance going if your meditation is kind of extreme you know you're pushing yourself out of kilter through your meditation practice by like trying too hard or something that can mess up your health also so you have to like be awake and aware enough to know what is the good middle balance and just just it really does it is helpful in in

being healthy in

general so I think I'm just going to

move on to Zenith void's third question

do you think monastics would benefit

from still doing mental workouts perhaps

something like complex math in order to

keep their mind strong or would this be

unadvisable because of the potential to

become attached to such intellectual

Pursuits well personally for myself I do

think that it is good to exercise your

brain your brain is like a muscle the

more you exercise it the healthier and

stronger it is likely to be so I mean

doing

sudokus is uh you know it's just like a

mental exercise it's not like you're

actually gaining anything by solving an

evil

Sudoku but it's just a good like a brain

workout and I do get a certain

satisfaction from from doing sudokus

especially evil

ones

so yeah I do think that it's not

necessarily a bad thing I think maybe

for like a devout monk who thinks that

anything worldly like a Sudoku is

something to be avoided at least they

can try and figure out and just like

study the text and try to understand

like difficult ideas and Buddhist

philosophy that kind of thing would have

a similar

effect but I mean think if you're just

doing following the atica waga wandering

around homeless and you know dressing in

rags and begging for food in the streets

and just not believing anything just

keeping your mind clear and wide open I

don't think you're going to have any

problem s with that

either other than maybe getting attacked

by Bandits or tigers or

something so I'm just going to move on

to the next question this is from

Romeo and Romeo says my question is

about the similarities and differences

between the meditation methods practiced

among Mystics of the major faiths you

often mention Christian Mystics like St John of the Cross and Teresa of Aila in your q&as I was wondering if you can break down the specific similari and differences between the contemplative meditation methods that Christians like them practiced versus The Meditation practiced in Buddhism for example the method of observing and letting go of the arising and passing of thoughts and physical Sensations in s batana is this what the sufis in Islam Hindus or Christian Mystics do as well well I'm no Authority on sufis how the Sufi meditate and even Hindus I mean I'm I'm familiar with certain Hindu meditation techniques

but the really Advanced ones that are

Beyond Mantra that kind of thing I'm not

really an expert on Advanced Hindu

meditation techniques I mainly have just

done Buddhist

Meditation but I have read like in St

John of the Cross he explains very well

how a Christian contemplative would

practice meditation and

contemplation and

so um when you get past meditation with

regard to meditation which is you're

still thinking you still have mental

images going the Christian ones are

you're you're

visualizing uh events in the Life of

Christ for example or you're repeating a

kind of Mantra you know like the Jesus prayer dear God please have mercy upon me a sinner over and over again that kind of thing um yeah I think that it's generally not quite as advanced of a meditation method as in buddhis when you're still thinking especially if you're just thinking breathing in breathing out breathing in breathing out or using a very simple Mantra like budo in in like Thailand that's probably the most common
Mantra
so but when you get into contemplation which is you're not thinking anymore then to some degree the Christians may

actually have the advantage because the Buddhists is just an aspect of Buddhist philosophy that you cannot have Consciousness without perception if you're going to be conscious you got to be perceiving something and so they can't really practice very well um the the practice of just getting rid of all perception even though in the ATA waga it says have no perception still Buddhist philosophy developed to the idea that you cannot be conscious without perception and so the idea of like St John of the Cross doesn't work because it's in a way it's sort of a handicap in Buddhist philosophy this idea that you cannot get

rid of perception you cannot have pure Consciousness without perception whereas St John of the Cross his his method of contemplation is dismiss anything from your mind that is not God and so you cannot understand God through the intellect this dismiss the intellect you can't understand or know God through your emotions dismiss the emotions you know you can't sense god with your sense organs dismiss the senses you just dismiss dismiss dismiss all mental States because no mental state can contain God until you're just empty and then still there's something there and that's the that's like the

Divine Insight you that's dark Faith you realize the spirit of God is still there you've dismissed everything that can be dismissed and still there's this presence so to speak it's just formless and you can't grasp it it's it has no form but still it's there and you know that it's there whereas in Buddhism you just get more and more and more and more subtle you know the perceptions just become more and more and more and more subtle and there's not even I mean you'd be a heretic to want to get rid of all perception and and remain conscious it may be the perceptionist brahmas were not like statues like the later commentarial tradition declared them to

be because maybe in early Buddhism

apparently that you could be conscious

without

perceptions but it is now considered to

be unorthodox it's um it's wrong view

it's it's heretical to think that you

can have Consciousness without

perception or and other mental States

like volition

so let's see it I mean the result is

essentially the

same but it's the way they went about it

is slightly

different because in in Buddhism I mean

you start with a primary object and then

the primary object just becomes more and

more subtle until you know you get as

far with it as you possibly can whereas

somebody like St John of the Cross has

just dismissed the primary iic just

dismiss get rid of all of

it so that would be the main difference

although the results are essentially

very similar you know they're they're

getting into the same kind of mental

States or the same kind of levels of

consciousness and I think both of them

may be conducive to

Enlightenment if you're an Adept if you

are blessed with just being ripe for it

you're like the Yellow Leaf that all you

got to do is just touch it and it falls

away from the

tree so let's see what exactly is the

question

here my question is about the

similarities and differences between the

meditation methods practiced among

Mystics of the very of the major faiths

yeah unfortunately I'm really no

Authority on Sufi

meditation um I I did meet a Sufi

meditator once he almost the only thing

I can remember about his meditation was

he would meditate with his eyes open

instead of closed but then some Zen

Buddhists do that I used to meditate

with my eyes open instead of closed um

when I was in a cave in Burma a lot of

the time partly because it's like the

mental energy involved in

seeing um if your eyes are closed that

mental energy is still just kind of

knocking around looking for something to

do whereas if you keep your eyes open

even if you're staring at a blank wall

just the vision of seeing a blank wall

still is using that energy which is sort

of getting some of that energy out of

your mind which otherwise might be used

to just wander around get into

trouble

so yeah even Hindu meditation I'm it's

the Hindus are more into samata than the

Buddhists there are some smug Buddhists

who will say the Hindus only do samata

they have noasa but I don't think so

because weas is inside which can arise

spontaneously even if you're not trying

to cultivate it it can still

arise

so I think the Hindus take the path of

just more and more and more purification

more and more and more subtlety whereas

in Buddhism once you hit a like uh the

minimum necessary amount of subtlety or

the maximum level sub you once you get

to the an adequate level of subtlety you

can just bail out

sideways whereas the Hindus have this

idea of you just keep following the path

and following the path no bailing out

sideways you just keep following it

until you get to the end but there is no

end you can just keep following a path

and just increasing subtlety you know

forever

so of the two ways of doing higher

meditation practices contemplation

that I that I know of which is

contemplative Roman Catholics like the

the the discal carmelites and terraa

Buddhism they're they're similar I mean

it's the ways they go about it even

mindfulness I mean St John of the Cross

had his own kind of mindfulness the the

Catholics call it recollection which

which is kind of strange because in

recollection can mean memory also the

poly word Sadi which is translated as
mindfulness also means means
memory but it's like you're not me
remembering anything because you're
right in the present moment just like
you're destroying the past and the
present you're just or the past and the
future I mean you're just right there in
the present moment so that was a
practice for Catholics and for for
Buddhists more Buddhists than Catholics
I think you had to be in one of these
contemplative orders I think in order to
be taught this
stuff so I mean the practices between
the discal carites of the late 16th

century Spain and Terra Buddhists

they're in a lot of ways they're more

similar than different I mean it's they

just happen to converge it's like

convergent

evolution but I'm not sure exactly how

well I answered that

question and I'm not going to answer any

better because I'm moving on to the next

question which is from chasz is and

tasas is he asked this question that I

didn't understand at first it it comes

out he doesn't English is not his his

native language he's he's a barbarian

who lives in one of those countries that

does not have English as its primary

language and so he says I fell severe

existence pain and everything seems to

be good what should I do and then I

didn't asked him what does iel severe

existence pain mean and he says it is

psychological not physical I feel bad

that I exist and had in the past a few

attempts so to speak you can call it

weat tatana or desire for

non-existence While others have life

plans and Ambitions and aspirations my

life is really waiting for the end so

when he said I fell severe existence

pain I think what he means is I feel

severe existential pain

he's got existential

dooka he says his life seems to be good

probably has a good woman who loves him

what should he do well I mean for

starters just try to understand it I

mean that that would be number one I

think observe it you know observe it

like an ich theologist observes a dead

fish you know be mindful of it and I

mean the The More You observe it and I

mean not just wallowing it or feeling it

but really observing it objectively and

trying

to understand what it's like you know

what what it feels like what effect does

it have on your body what effect does it

have on your emotions what effect does

it have on your intellect just observe

it like a scientist kind of and try to

understand it and don't necessarily try to figure it out just keep observing it and observing it until Insight arises spontaneously that will help you to understand it I mean it could be that you're just sensitive to the first Noble Truth which is to exist is is dooka and it may be that there's like karmic holdovers from previous existences when maybe you were some sort of anti-world aesthetic type and that's that could everything seems to be good partly because of the Merit you earned as this anti- worldly aesthetic

type but let's see here he feels bad

that he exists and had in the past a few

attempts so to speak well I

mean you have to I mean the way to be

happy is just to accept the way things

are and so if you have these feelings

you should accept those too you

shouldn't be against your against this

because that's just sort of complicated

dooka just making things worse

so I mean when you have these feelings

arise I mean you're alive now you're

going to be dead after you die there's

no need to to hurry it up because

there's obviously things you have to

learn while you're still alive so I mean

you should make use of your life

wisely and try to understand what arises

if you can I mean not try to figure it

out cerebrally but just observe it

carefully and then when when you've

observed enough that you're going to get

start getting insights you probably

already have to some

degree so just be patient and understand

or just be mindful of these feelings

that arise and when you're ready to

understand why it's that way then you

will but until then you just keep

collecting data so to speak through

mindful

observation and um be patient

you know just accept the way things are

and if you have these feelings of existential pain just observe those the way you would observe like an itch or something whatever arises you know the wind blowing on your skin You observe that existential pain You observe that you feel hungry You observe that you have an urge to eat pasta You observe that just whatever arises including ex existential pain You observe it mindfully

and it just helps and also in addition to increasing the odds of the Insight the necessary Insight arising also it just reduces the the momentum of it you know it's like you're gradually neutralizing the karma of

that and I mean pain from the Buddhist point of view is something that you're better off neutralizing rather than just wallowing in it I mean having aversion for pain that's kind of one extreme and then just like wallowing in that' be or or having a version for pleasure that would you know there's like the middle path you shouldn't be wallowing in in anything really but I think I'm starting to ramble but uh good luck to you seem to be a good person so just be mindful just observe it and I'm just going to move on to the next question question this is also from

trasis and trasis says do people eat

dogs in Burma and I've heard about

people eating dogs in Burma it's mostly

like poor villagers who are ignorant and

think that eating dog meat will cure

them of

malaria that is it's sort of like this

folk remedy from malaria that some

people will eat dog meat as as in an

attempt to cure them of malaria also

I've heard the coren eat dog that I had

this the same Abbot that almost

appointed me the next Abbot or kind of

was sort of almost going to appoint me

the the next Abbot of his Monastery um

there was a Convent

of they were Franciscan nuns that lived

about a mile away and um he had he had

these puppies he wanted to get rid of

The Franciscan nuns who were on friendly

terms with him said that they' take the

they'd take the puppies and the the

Abbott said well there's a lot of coren

nuns there they might eat them and I'm

I'm telling him you know Bon I mean

they're they're Christian nuns they're

not going to be ask you know taking

these dogs in order to eat

them so there are certain ethnicities in

which eating dogs may be more common

than other

ethnicities and there's like the folk

lore the folk medicine believed in by

generally the most ignorant people most Burmese people know that you're not going to get cured of malaria by eating dog meat and then there's just some who are very poor you know that are they they will eat anything they're more likely to eat cats than dogs more cats get eaten in Burma than dogs cats are considered to be good good eats whereas dog meat people that eat dog meat are looked down upon by the mainstream of burmes society and unless maybe you're in coren state or something so I'm just going to move on to to zasas is this third question which is did you start meditating because it was easy for you or not no actually it

was not easy for me at all um just by
Nature I'm a crappy meditator that I
have a like a high strong nervous kind
of mind and it was very difficult to
meditate sometimes meditating would be
like being a c Cowboy at a rodeo riding
a bucking
bronco so yeah it was it
was yeah so it was not easier for me it
was very difficult like before I became
a monk i' tried to meditate I'd set up
like a timer for 30 minutes and I mean
it would just seem like it was taking
forever you know it was hard just to sit
still for 30 minutes or I'd light an
incense stick and you know after a while

you think oh it should be about I open

my eyes and it's you know still like

half half unburnt

still so no I was I was going against my

nature really in becoming a professional

full-time meditator and I had to

meditate like hard a lot for years

before I started really getting into

what could be called like deep

meditative

States so by Nature I am not a good

meditator so I'm just going to move on

to the next question this is from Fred

and this is the second to last question

the last two questions are from Fred and

Fred says the suta with Sati the

fisherman's son is a bit problematic

question mark most people would assume his assumption was correct can you comment on this if the psychic chain jumps surely it must be connected so he's referring to a question asked in in the previous Q Q&A about a sua from the majima in which a monk named Sati who was a fisherman's son which is setting him up for being a fool because it works this way in the sutas if like a monk with foolish ideas is GNA come from like a low status family or low status like tradition or something and for a bud for a Buddhist a fisherman is a professional killer Bad Karma not good so anyways Sadi the fisherman son who was an

ordained monk nevertheless had this idea that it is consciousness that moves from One Life to the next that that's like the self you know it's like your Consciousness is what reincarnates it just your the same Consciousness goes into a new body is essentially his idea and he was denounced and scolded by the Buddha for believing such thing and the main way of understanding this is that like I was saying earlier it's a different Consciousness from one moment to the next it's like a flame the flame is constantly changing one moment to the next it is a different flame even though similar conditions are creating a

similar flame it's not exactly the same

and it's the same with Consciousness

it's not exactly the same Consciousness

similar conditions are creating a

similar Consciousness from one moment to

the next and eventually according to to

terraa Buddhist philosophy at the moment

of rebirth rebirth linking Consciousness

it actually has to jump from one body to

the next or rather it's not really

jumping because it disappears in one

body and then reappears in in in a in a

new

body a uh like a a fertilized

egg in in the case of if you're being

reborn as a as an animal including a

human animal on this planet I mean if

you're reborn in some of the heaven

Realms or the hell Realms it maybe you

just assume adult form spontaneously in

the moment of

birth so I mean the main thing to bear

in mind is it's not the same

Consciousness from one moment to the

next even in this

life so when when you die in this life

and your Consciousness reappears through

rebirth linking Consciousness into a new

life

it's it's going to be a similar

Consciousness a similar karmic stream

mainly it's the karma of it similar not

not necessarily the Consciousness

even but it's not the same Consciousness and it's not even exactly the same Karma because it's it's like a flame or a river or the the electricity going through a wire it's different from one moment to the next it's not the same there is no underlying stable essence it's just the conditions that cause it to exist happen to be there and the conditions are changing from one moment to the next even though they they remain similar usually and so the Consciousness or the karma I mean it's it continues to arise even though it's not exactly the same so I'm just going to move on to Fred's second question which is the last

question of this Q&A and this is yeah

we're way less than two and a half hours

this is a short one Fred says can nibana

be experienced really and that's kind of

a trick

question um I mean in a way we're

experiencing nibana now nibana is

reality nibana is reality unfiltered

through perceptual ideas and images and

thoughts

words Perceptions in general perception

is samsara

so the thing is it's sort of like art

TOA says that I mean we got it now I

mean how far away are you from reality I

mean you're soaking in it you're like a

fish soaking in water while at the same

time being oblivious to the fact that

it's

wet so I mean you're just pervaded

through and through with nibana or the

highest truth God if you want to call it

that the Dao Brahman whatever the

absolute but I mean even calling it the

absolute is too much I mean we have to

call it something if we're GNA try and

talk about it we're g to try to

understand it through speech you have to

use words but the words are just I mean

it it

doesn't it doesn't really apply it's

just

invalid but let's just say reality is

always here and nibana is

reality so I mean we're we're

experiencing it at a subliminal level

but like ca says it's like you've got it

now but your mind is making so much

noise that you don't notice

it and that's pretty much it really so I

mean I guess when you become enlightened

you're just no longer distracted by all

the

perceptions and you're more aware of it

like at that fully conscious level

whereas right now it's just sort of this

subliminal subconscious kind of

awareness

but it's still

there and in a way we don't really

experience it more when we're

enlightened than we do now it's just

that it's pure it's less obscured but in

a way when we are enlightened we're more

conscious so I guess if we're more

conscious we'd be more aware of whatever

it is we're aware

of but in in answer to the question the

simple question can nana be experienced

really um I think it's a trick question

I don't think that like yes or no is

really valid but in a sense you can say

sure yeah we can experience reality

that's when we're enlightened we are

experiencing Ultimate Reality fully

consciously and that's it and like I

should always say at the beginning and

almost never do if you have any

questions you think I can answer with

regard to early Buddhism Terra aut

Buddhism Buddhism is m in general you

know the evolution of Buddhism

meditation I mean certain other kinds of

philosophy and religion I mean I'm I'm

No Authority on all of them but I have a

fairly good working knowledge of certain

aspects of it all Western philosophy

even Burma living in Asia living in the

forest that kind of stuff just with

regard to me personally I can answer

those questions fairly easily as a

general rule so if you think I can

answer a question feel free to include

them in the comments

below and no more than three questions

per episode please because if we're

asking unlimited numbers of questions

there's bound to be people who are going

to be asking like 10 questions and then

we can be we can be going up over four

hours in me trying to answer

them and uh smash the like button that's

what you're supposed to do you don't

just press it you don't just tap it you

smash asash the son of a [__] and

subscribe if you haven't already and uh

be happy