

okay we are recording at least it says
we're recording hello and welcome to
question and answer number 76 I am your
host poo basa and you probably didn't
notice this at all but I've been sitting
here for several minutes trying to get
this new OSB studio video recording
software to work because for some reason
it would not connect my video camera to
the software until I finally had to
delete the camera and then undelete it
again attach it again in order for it to
work and then I started doing the Q&A
and immediately somebody started texting
me making these these loud booping
noises and so this is this is already

like my third attempt at this in the last 15 20 minutes but I think it's working I think we're doing this and so I should just uh answer questions but first I have a little announcement to make and that

is that I'm going to go on vacation and so the

next the next Q&A may be delayed it may not be as punctual as they have been recently because my sweetheart and I are going to Ohio to visit her mama and uh I probably won't be back until the evening of the day that I usually record these so if I'm a little bit late next time or even as as much as a week late don't be surprised and then we can have like this

really nice 4H hour long Q&A two weeks
from now or something but anyways I got
questions here to answer I've got a
fairly lengthy list of questions and so
I should just uh get started answering
questions and the first one is from Fred
and Fred says can nibana be felt
considering there are no Aggregates left
would it be possible the conclusion
would be something has stopped no the
conclusion would be becoming has stopped
and I really need to wipe my glasses cuz
when you read becoming as something you
know that you're not reading it
correctly because you're not seeing it
correctly so I wipe my glasses so that

the the smears are slightly
rearranged and so the question is can I
be felt considering there are no
Aggregates left well that's that's not
necessarily true
would it be possible the conclusion
would be some be I almost said something
again becoming has stopped okay well
nibana can't be felt because nibana is
not a cause or an effect in any kind of
feeling would have to have a cause and
nibana would not cause feeling it would
not cause
anything so no nibana can't be felt but
it is a mistake here to say that there
are no Aggregates left because an
enlightened being still has the five

Aggregates even though he's enlightened
and so I think maybe Fred here is
talking about Pari nibana like nibana
after the enlightened being has
died but uh then I mean still wouldn't
be felt so I guess the the short answer
to can nibana be felt would be
no it just it's just off the scale see
feeling is here in samsara nibana is off
the scale of samsara it's just not part
of Sam Sor which is kind of the next
question here Fred's second question is
is niana amongst the

Aggregates but um I guess he has this
other question that I kept misreading
the conclusion would be becoming has

stopped because there's a question mark at the end of it and uh yeah becoming has stopped in fact becoming or bat can just be a synonym for a Karma and so karma has all also stop especially after um the enlightened being has died so anyways let's just move on to Fred's second question here is nibana amongst the Aggregates and I mean obviously it's it's off the scale it's not one of the five Aggregates there is no aggregate of nibana so I assume the meaning here is he's kind of going with like the mahayan idea that nibana and samsara or Nirvana and samsara are in a sense the same you know it's like Nirvana is like the Ultimate Reality upon which the

conditional virtual reality of samsara is based in which case Nirvana would be sort of like Brahman or the spirit of God that just pervades the entire universe and is too real for us virtual realities to experience um under normal circumstances so I mean if you want to consider nibana to be Ultimate Reality and then you would have to say that I mean you'd be reifying it and calling it an it which is kind of invalid but still um if you want to view Nirvana or Nana as just Ultimate Reality just all pervasive you know formless infinite Consciousness is unmanifest that kind of thing then yeah it would be amongst the

Aggregates because it would be amongst anything that seems to exist because it would just be this pervasive Ultimate Reality that underlies everything but that's not exactly Orthodox Terada but uh Mahays and like the Vedantists do see their absolute as kind of an all pervasive infinite reality and there were there's at least a few verses in Terava that are like pre- Orthodox that also suggest this but uh they kind of uh lost the debate in Terra so I'll just move on to the next question here which is from Nature Cure and Nature Cure says what if he masturbates and don't tell anyone and just keeps it secret well there's quite

a few that do that I would imagine um
and I mean they're never going to have
pure CA and they're just going to be
digging themselves deeper and deeper
into a a hole of like ecclesiastical man
IC discipline cuz every time you attend
a ceremony with unconfessed offenses
like every time you hear the poty mocha
recitation with unconfessed offenses you
commit another offense
and yeah it's I mean if you're going to
do that sort of thing you're better off
just not being a
monk um you know you just he's got
serious offenses and then let's say a
year later he decides to finally come

clean and confess he's GNA make do
penance for the six days and six nights
of the the masturbation and then he's
got to do additional penants for the
entire year that he concealed it because
with a sesa offense you have to do six
days and six nights of penance and plus
the however many days you concealed the
offense without confessing it when you
had the opportunity to confess but
didn't and I've got dogs visiting me
that you can't see maybe you see
glimpses of them as they go out the door
or something so yeah he'd be a sloppy
unconscientious and relatively dishonest
monk but he he's not excommunicated
because there's only four paraja rules

that will actually excommunicate among
plus maybe The Unofficial fifth one of
um losing On's Family

Jewels so I'll just move on to Nature's
next question here what if biku gets
caught smoking weed

I guess in Burma well it would depend on
the circumstances like um I mean if you
got caught by the police smoking weed I
don't know what would happen they might
arrest him if he gets caught by a very
strict

Abbot then he might just get kicked out
of the monastery or scolded and told not
to do it again or if he's at a really
LAX Monastery he might just start he

gets caught smoking weed he might have to

share so yeah it would depend on the circumstances although smoking weed in Burma it's I mean the burmes are much more conservative with regard to the use of intoxicants you know there's like a village drunk in most Villages I would assume but I mean he's very low status you know it's it's kind of a stigma to to take any kind of intoxicants and um you guys settle down

so yeah I mean it would be like being a junkie in America in the 1980s you know back before being a junkie was like you know it was like one of the protected

classes or

something

so yeah if a beu gets caught smoking

weed you know it just depends on the

circumstances and who it is that catches

him so I'll just move on to Nature cures

third question is what if biku gets

caught smoking cigarettes and probably

nothing would happen because lots of

monks smoke cigarettes openly especially

in Thailand because anjan mun was

considered to be an Arun in Thailand

very famous high-profile saintly Sage of

a monk you know he he he was largely

responsible for starting the Thai Forest

tradition like over a hundred years ago

and he was a chain smoker I mean he was literally a drug addict which is ironic so so yeah there might be a few strict monasteries where the Abbot is really a stickler and he has enough sense to know that nicotine is an addictive drug and the Buddha would not have allowed it if tobacco had existed in India in the Buddhist time but and then he might just scold him and say you're not allowed to do that anymore you know something like that but for the most part monks just smoke cigarettes openly and uh it's just not considered to be a big deal sort of like drinking tea so I'll just uh move on to the next

question here which is from you know I'm
with it and you know I'm with it says do
you believe any of the romantics
experienced jna well maybe the drummer
who is also the vocalist that was like a
joke I just told like a joke just
now so I guess I should have done like
that

but uh with regard to like the Romantic
Movement that's like the 19th
century um yeah I don't know if any of
them experienced J if they did it
probably would have been some kind of a
spontaneous event you know like um oh
what's his name William Blake he was
like a Proto romantic he was like a

forerunner of the romantics it wouldn't surprise me if if William Blake who was like a Visionary kind of a little bit on the Nutty side like a prophet that he had experiences similar to Janna maybe even genuine Janna but it wouldn't be through meditation it would just be this this weird momentum that his karma had going and he would just go into these states sort of like Socrates you know when he would just like freeze like a statue and just stand there for hours you know that might be some kind of

genre but with regard to the romantics in general um yeah I think they might have been a little too touchy feely and

and just too worldly and secular you
know like Percy B Shelly I mean mostly
I'm familiar with the English Romantics
who are mainly like
poets because I took an English Lit
class you know like woodsworth and colid
you know colid took a lot of drugs he
might have had some kind of similar
similar
experience um Lord Byron I don't think
so you know you had people like GTA I
don't know I think GTA was romantic
wasn't he maybe not forget
GTA so I mean do could any of them I
think some of them experienced trans
States probably drug induced or just

sort of nuttiness induced like in the
case of William Blake although nuttiness
isn't necessarily a bad thing in some
cases I mean we're all insane they're
just going with Orthodox Terra Pino UMO
you know the the common worldling is
insane and you stay insane up until you
get fully
enlightened and even then you might
still act
insane and I'm checking to make sure
this is recording and it appears to be
recording it says it's recording that's
good so I think I'll just move on to you
know I'm wit it next question
which is did you have sunscreen in Burma
and it is kind of refreshing to get like

a really easy questions every once in a while and uh for the most part I did not have sunscreen in Burma somebody gave me one once when I went to America they gave me some sunscreen and I just never used it I think I might even still have it like in a suitcase from when I was a monk years ago it's probably past the expiration date now and there were there were times when I probably should have used sunscreen there there was one time especially I just shaved my head right before going on a trip and you know when your head your scalp is just completely unprotected that's not good and then I was riding a sandan riding on top monks

generally ride on top of the sandan and just going you know up the river with no shade in the tropics it was it's probably like January but it doesn't really matter in the tropics there's not all that much difference between um summer and winter so so yeah I got really bad sunburn that time in fact it was certain places there was one part right here in my forehead especially where I'd put like Neosporin on it and it would clear up and then I'd stop using the Neosporin and it would reappear again which is not a good sign but eventually it did just fade out I had a little bit on my nose too but it was it was a bad sunburn that

time and you got to be careful if you're
if you're of European ancestry and you
live in the tropics I mean that's why
SRI LANKA people even though technically you
know they they have Indo European
ancestry they can be blacker than people
that are called Black in America mainly
because they're living at the equator
they're in the tropics and fair skinned
people get skin cancer way easier than
dark skin people

do so I guess you have to be kind of
careful but for the most part it was so
hot and Burma when the sun was blazing
that I would just stay in the shade I'd
be as nocturnal as possible

when I'd go for Ms I'd go really early
in the morning so that I'd be back
before the sun was high enough for me to
be drenched in
sweat so I did have sunscreen for a
while in Burma but never used it and uh
I did get a few bad sunburns so I'll
just move on to you know I'm Wit It
third question here and I must commend
my viewers that um they have been uh
very restrained in keeping the questions
down to three per person per episode
which uh is is helpful and it it seems
to be
manageable and again pray that I do not
reduce the questions
further so you know I'm with it says how

did monks in Ancient India keep track of
time in Jungle thickets with no
reference to the stars or moon in order
to sleep four hours a night I'd imagine
that's more difficult the longer the
night

is

well I mean if there a jungle Thicket
I'm sure they could if they really
wanted to get some idea as to how far
gone the night is they could walk out
into a clearing I mean if they really
wanted to

know um but then again maybe it's just
cloudy maybe it's the rainy season it's
just overcast all all night then you

just have to guess but really the only two times of day that a monk like living in accordance with you know the ancient way that monks lived the only two times a day that you really have to know is Dawn and midday technically Dawn is when you can see the lines on the palm of your hand with your arm extended you know looking at the palm of your hand sort of at arms length you can start seeing the the lines on your hand that means that it's Dawn and it's okay to go for alms and with regard to knowing when midday is um in ancient times I'm sure they made kind of a primitive Sund dial where the only thing you really need to know is when midday is you know like

when the shadow of the stick reaches a certain line and I did read a book um it's the Su Sant just a second the dog's doing something you guys stop it the Su Sant gives instructions on how to make like a fish Sund dial it's it's sort of a fish design on the ground and the sticks in the middle and then when the the the shadow reaches the the in intersection of these two semicircles which is like the fish shape then you know it's midday and I I wouldn't be surprised if a lot of ancient monasteries before clocks were invented had something like that so they would know when midday is otherwise you just

have to kind of eyeball it and and guess
pretty

much so but with regard to like

nighttime and it's cloudy or it's just

there's so much like Forest that you

can't see the sky you just have to guess

maybe you know you you just sleep like

what I was doing at one at one point in

my life as a monk is just you sleep

until you wake up and then if I if I I

had a clock at a time though so if IID

slept at least 4 hours I'd have to just

get up and it maybe they had something

similar to that except without the clock

where you know they just go to bed

intent upon waking up which is what

you're supposed to do

and then you know you just wake up
because you're just programmed to want
to wake up as soon as you've had enough
sleep to get by something like that or
you know you just get like a a natural
Rhythm so that you know like like I now
just naturally wake up at like 5:30
because that's when I have to wake up to
go to work and so even on weekend
sometimes when I can sleep in as late as
I want and be just a lazy bum I still am
just automatically waking up at 5:30 or
thereabouts just because you have like
this internal clock going and it may be
that some monks would have that sort of
thing going for them they get into the

habit of sleeping a certain amount every
night it just it just starts happening
as almost as a force of
habit so I mean they might have other
ways of doing it maybe they came up with
like a humongous or like an oil lamp
that would burn out after approximately
4 hours you know you just put in 4 hours
worth of oil or something but I've never
I've never read about
that so I think I'll just move on to the
next question here this is from pronav
and pronav says what would the daily
routine of deavas could be in the
language they speak can Davis speak all
the languages that humans
spoke well that's kind of two questions

here I should probably uh separate
this okay

so the first question what would the
daily routine of Dava be and it would
depend on the Dava I

suppose um I mean like tawa timsa you
know they're dallying with their their
Herms of celestial nymphs and strolling
through pleasure Gardens full of
paradise trees and this kind of thing
smelling the flowers eating the
celestial

mangoes you know I doubt that um they
had like administrative jobs sort of
like the jeh hov's Witnesses think that
if you go to heaven you you just pretty

much got this administrative job for uh
for the kingdom of heaven but uh yeah I
mean it's hard to say they they do
pretty much what they want to do you
know if I was a DAV at least once I'd
want to just fly up to the moon and look
around up there see if there's any alien
bases or
anything um or that that Nazi base
that's supposed to be there I saw the
movie so uh what would the daily routine
of be I mean who can say I mean if you
read the books they're pretty much just
wallowing in
sensuality but uh every once in a while
they'll come down and talk to the Buddha
or talk to a monk or you know they

they'll have some kind of mission that they'll do I I assume it would be just the standard you got some super rich person who doesn't have to work for a living and they're living in this paradise you know surrounded by gorgeous women you know what are they going to do but U that's just sort of a anthropomorphizing or or anthropocentric view of the dvas and some of them I'm sure are just completely unhuman and they're going to do stuff that is just completely beyond our comprehension because I mean most Davis probably do not look like people maybe the ones that are associated with planet

Earth because probably a lot of dvas
were humans in a previous existence and
so forth but you get out you know beyond
the human influence and I mean you can
have like daa beings that are just sort
of like who knows just some sort of
geometric pattern that's like
fluctuating and and pulsing and so forth
so what would that what would the daily
routine be of a pulsating geometric
pattern I have no
idea so I'll just uh move on to panov's
second question or the second part of
his only question which is the Lang
language they speak can Davis speak all
the languages that humans spoke um it's
my understanding that a lot of Davis

anyway not maybe all of them but they're just telepathic that's just you know when you level up to David level you know it unlocks the telepathy skill that you'd have to do a lot of meditative practice or just have a certain amount of psychic talent to be able to do that without you know reaching the next this this higher level and the dogs are like snarfing on each other and they're playing you guys calm down chill so um yeah it might be that they're just telepathic and they um they wouldn't even really need a language so much as or maybe they do have languages I don't it's they can use any language

they want I suppose and if you can read
minds then you'll know what they're
trying to convey because you'll be able
to you know you'll empathize with
them or telepathize
so can they speak all the languages that
humans

spoke maybe I mean I'm really not a daa
so I can't really speak for the dvas and
um if you read the the sutas and get
your information about dvas from like
ancient poly texts and so forth still is
very anthropomorphic and anthropocentric
and they're all going to talk
poly and I personally doubt that you
know all the inhabitants of the heaven
Realms are speaking

poly um they might not be speaking
anything it just might be a direct
transmission of information from mind to
mind uh who knows what the language
would be whatever whatever they want it
to be I

suppose and uh could they speak all the
languages that humans spoke if they're
telepathic I assume they could
communicate with a human in any
language

so maybe I answered that question there
are a lot of I don't know in the answer
but

um there you are so I'll just move on
the next question here and this is from

rpad

rpad and rpad says how Buddhist is
navayana or dalit Buddhism and I assume
what he's referring to is um there was a
certain Mr Ed Carr in India who I
believe is now passed away who started a
Buddhist movement in India India I mean
Buddhism in India was pretty much
extinct and then he revived Buddhism in
India more than than any other person
I'm pretty sure by it was essentially a
kind of social movement where he was
taking he was converting outcasts or
dalits you know they're they're like out
of the the they're Untouchables
essentially he was converting them to
Buddhism um largely as a way of just

getting them out of this Untouchable status and you know allowing them to live their lives with some dignity and and self-respect and so forth you know they don't have to just be street sweepers and Beggars and so forth um so I'm not sure exactly to what extent um this this Movement by Mr Ed Carr was just like activism and just mainly for the social purpose of up lifting the outcasts and The Untouchables and and to what extent there really was serious Buddhism where they're really taking it seriously and maybe even being ordained as monks and so

forth because I mean it's it's it's
going to be of limited seriousness as a
Buddhist movement if you don't have any
ordained

renuncian because that is really the
name of the game in Buddhism is I mean
that's mainly what it was what it was
intended for was

renuncian so yeah I'm not familiar
enough with the movement to know to what
extent it's it's really a serious
Buddhist movement and or to what extent
it's like a social movement for the sake
of bettering the the plight of the
Untouchables you know there's both of
those involved you know there's and it
wasn't just totally fake Buddhism I'm

sure but to what extent it really is a a
serious Buddhist movement for the sake
of promoting damama rather than
promoting the social welfare of a
certain low class in in

India so yeah I'm not the best source of
information on that so with regard to
what the Davis do in their spare time
and and also the uned car um Buddhist
movement in India I'm I'm really not
qualified to give a really an excellent
answer and so I'm just not going to do
it if it's impossible I'm not going to
do it you got to draw the line
somewhere

so next question is from sanguine Ultima

and sanguine Ultima says what would you recommend telling persons who adamantly deny that Buddhism is a religion I hope that you have no further recording issues in the future yeah I hope so too I might have to just delete my my video link in and and read it every time but uh it seems to be working now at least I'm not looking at a black screen so getting back to his question though what would I recommend telling persons who adamantly deny that Buddhism is a religion well with regard to a lot of westerners it's not a religion with regard to a lot of westerners it's like a a philosophy sort of a meditative way of life you know that sort of thing but

but to you go to a a traditional
Buddhist country and it's certainly a
religion it's definitely a religion in
Burma there I mean some people say that
a religion implies this you have to
believe in God but I mean Buddhism um I
mean to that extent it's it can be held
up as an example of an atheistic
religion they believe in small G Gods
but they don't really have power over us
and you know there's no Creator God that
created us or created the universe or
any such
thing um but still I mean the Burmese
people they've got their rituals they
they they pray you know this it's it's

essentially religion it's it's
faith-based it's not based on you know
empirical observation in most cases
they're just born and raised into it
they're taught how to do the simple
chance when they're toddlers you know
they learn how to bow to monks and take
five precepts and all that when they're
little
kids

so yeah I mean it can be just kind of a
philosophy and a meditative way of life
for some people including some people in
Asia but I mean for most Buddhist people
it it is a
religion so I mean it may not have
started off as a religion but it has

been turned into a religion in probably most Buddhist cultures because most people in any culture are not like spiritually or intellectually or philosophically Advanced enough to just accept it as a kind of mystical philosophy and and like a a yogic practice you know they've got to they've got to have their beliefs and their rituals and so forth Just they just take it on faith and that's pretty much religious I mean it would depend I guess on the definition of religion I didn't look it up didn't look at a dictionary on the definition of religion there's probably

more than one

definition but uh yeah I mean Buddhism is not a religion is mostly a western thing or it can also be kind of a um I don't know kind of a talking point for burmes intellectual scholar monks who think that Abid dama is is like you know ancient Indian science so that you know an Abid dama scholar might consider himself to be a kind of scientist but uh you know he accepts Abid dama on faith although most scientists accept science on faith too which makes science kind of an atheistic religion also at least for a lot of people including a lot of scientists but it depends on the actual

definition of religion and uh I haven't
I didn't look it up and I probably
should have and I'm afraid to look it up
now on the on the computer screen
because it might mess up the
according
so so I guess what would I recommend
telling people who adamantly deny that
Buddhism is religion yeah well maybe a
lot of westerners and a few easterners
do not uh adopt a religious approach to
Buddhism but most easterners and quite a
few westerners do really adopt Buddhism
as just like a faith-based
religion and they they're praying to the
Buddha and bowing to the statute

and chanting the Praises of the Buddha
and just believing stuff that there's no
way they could possibly prove or or even
look up really to verify it other than
looking into a an ancient text that just
says that's just the way it
is so yeah I think the first thing I
would do is uh look up the word religion
in a dictionary and then just uh compare
that with with Buddhism and uh I mean
that would that would be pretty clearcut
you know simple way of determining
whether Buddhism is a religion I mean if
you look up Buddhism in the dictionary
it might even say that it's it's a
religion founded by you know Goa Buddha
in the Ganges Valley or

something and that would be pretty good
when a dictionary is calling Buddhism a
religion that would be good
evidence so I guess I'll just move on to
the next question here this is from
Crave minerals and crave minerals says
what were your daily interactions like
with fellow monks and other
practitioners in Burma sorry if this
question has been asked a lot um no
actually it hasn't been asked a
lot so I take a sip of my excellent
black cherry and Plum
beverage and I commenced answering this
question what were my daily interactions
like with fellow monks and other

practitioners in Burma well it depends
on the the fellow monks I mean
I mean most fellow monks you know I just
you know you bow to them if they're a
senior monk you go to uh you go do the
ptim Moka ceremony with them on upos day
you know every two weeks you got the
upos ceremony all the monks gather
together and most of them mine just
didn't really speak too much um didn't
have much interest I mean when I first
came to Burma I didn't speak Burmese and
nobody at the first Monastery I lived at
spoke English and so I was having to
communicate with one monk who had some
formal schooling at a at a monastery
school and we were communicating in

essentially broken

poly and so I would just go to him if I needed anything you know you got to find another Monk and make confession to them if you're broken a rule that kind of thing but um yeah I mean I had a few monks that were friends and we'd hang out like friends especially uh Western monks I mean it's way more interesting hanging out with a western monk than with an Eastern monk at least it was in Burma because the Burmese they're a traditional society and they all have pretty much the same point of view and so you don't really meet any unusual characters I mean as a general rule you

know you don't really come across any
really out there points of view unless
it's just so nutty that you can't take
it

seriously so yeah I mean you meet up
with a Westerner you might just stay up
all night talking because you don't
really you don't get much chance to talk
in English about anything of Interest
with with u you know Burmese villagers
and so

forth um yeah so it depends on the
fellow monks I mean some of them would
be friends Western monks you treat
different from Asian monks because you
know they just come from a different
culture and so

forth um some monks I didn't like very much some monks didn't like me very much we just kind of you know Steer clear of each other and some monks I mean I didn't want have anything to do with them cuz most monks in Burma they're really not conscientious monks they're just following along what everybody else is doing and you know they're just breaking rules all over the place most of them handle money and you a lot of them are just like eating dinner and this kind of stuff and you know I just I don't just don't want to have anything to do with that so I just for the most part I

avoided um Asian monks or at least like
Burmese

monks uh after I had enough seniority I
just went off and lived alone in the
forest and just kind of stayed away from
other monks stayed away from
monasteries so I mean every once in a
while you meet somebody who's friendly
and nice and you just have a
conversation with them and you know
everything's

fine so I guess I answered that question
daily interactions I mean um a lot of
time I wouldn't I wouldn't have daily
interactions with fellow monks and other
practitioners because I'd be you know
off by myself out in a forest cave or

something so I'll just uh move on to
Crave minerals' next question which is
it is said that monasteries attract the
criminal the insane and the wise does
this sound true to you according to your
experiences in Burmont can't remember
where I heard this
quote well it does attract some WI
people relatively wise people with
regard to the criminal and the
insane not so much I mean I've met I've
come across a few like crook
monks um I've come across a few nutty
ones too but uh I think you're going to
have more insane Buddhists in the west
than in

Asia um like proportion proportionately speaking just because Buddhism is kind of On The Fringe In The West and so it attracts people on that are On The Fringe whereas in Burma it's the the normies are the Buddhists as a general rule um I had one American monk tell me that at his Monastery which was in seagan um in Burma that uh he was woken up in the middle of the night with some loud yelling and splashing and he went out and looked and there was a monk who was just splashing around in this big pond yelling and it turned out that he was he had been ordained just like a week or so previously and he was an alcoholic and

was going through the DTs he was like trying to cure himself of alcoholism by being ordained as a monk and he was just kind of flipping out that kind of thing happens but uh yeah I mean there are some some nutty monks out there and Coen G's are even more inclined to be nutty Co and G's are it's like a an ordained novice it's sort of like in minor orders like in in Catholicism it would be called taking minor orders it'd be an adult novice who only has to keep 10 precepts plus the seia rules and uh some of them are pretty nutty you know and and they can just they got like the theu tradition in Burma has some really weird

ideas that you know it's like reading
these little pamphlets by the theu from
the the ingu monastery at least from one
Seattle the thingu monastery talking
about how AIDS is caused by eating too
many Chili Peppers and this kind of
thing

see

so yeah it said that monasteries attract
the criminal the insane and the wise
that might be more true with regard to
Catholicism and it may be a Catholic
saying that that uh crave minerals heard
the saying it was probably like a
Catholic saying what the the Burmese um
yeah I mean maybe the criminal the
insane and the wise are all in equal

proportions maybe somewhat more wise
monks than criminal monks or insane
monks but the really nutty ones they
just won't get ordained most most
Abbotts will not ordain like a really
nutty

Monk and the and the criminal types
they're not really interested in
becoming monks um except um in America
like um in Stockton California there was
a Cambodian Monastery there and the the
S Raja of Cambodia lived there in Exile
and he was over hundred years old at the
time this was like the early 99s and
actually just as an aside Yoda from the
Star Wars movies was based largely on

this this Cambodian this old Cambodian monk but what happened was in Stockton California there's a lot of gang violence a lot lot of gang activity and some of these gangs are like cambodians you know Southeast Asians like Vietnamese gangs and Cambodian gangs and when the heat would start getting too hot you know like the police are like investigating you know questioning about a certain gang member he would often hide out by ordaining temporarily at a monastery so this same Monastery where the the the Cambodian s Raja was living you had like temporary monks who were gang members who had like a gun hidden under their under their under their bed

that kind of

thing

so yeah I mean you get just the broader

Spectrum in the west than you do in in

Burma because partly you know Burma

Buddhism Is On The Fringe In The West

and so it attracts more Fringe elements

whereas it's just mainstream in Burma

and it's very traditional and

conservative and and so there's not

nearly so much wildness and and this

craziness going

on so I mean it does happen though and

in some monasteries you know they might

be uh like Alchemists or something there

where you can get into some weird stuff

and you know you might have some
unsavory characters who join the S
because they want to get psychic powers
so they can destroy their enemies or
something but that's
rare so we'll just move on to crave
minerals as next question

here and that is are you familiar with
Rupert sheldrake's theory on morphic
resonance any thoughts and then he says
here if not here's a Wiki quote quote
sheldrake's morphic resonance posits
that memory is inherent in nature and
that natural systems inherent a
collective memory from all previous
things of their kind sheldrake proposes
that it all is also responsible for

telepathy type interconnection between organisms he is often described as a pseudo scientist but I think it makes a lot of sense makes sense of a lot of things okay and then I think it's interesting to consider how private practices of meditations contemplations and CA could have subtler effects on others and one's surroundings besides the obvious ones well I read one book by rert sheldrake which was the science delusion where he's essentially M you know taking pokes at mainstream science or scientific realism you know he he really just bashes the idea that science has pretty much gotten everything

figured out there's just a few gaps
still he's he's just calling on
that there's like basic assumptions that
science gets wrong according to rert
sheldrake and this morphic resonance I
assume that would be responsible for
there's a a
well-known um phenomenon like a certain
kind of Crystal it doesn't exist yet
science hasn't isolated this Crystal yet
but then once it is discovered or
somebody has managed to make one of
these crystals it gets way easier and
all of a sudden they just start
appearing you know in Laboratories
around the world and it gets easier and
easier until after 20 years you can have

you know seventh grade science class
forming these same crystals that uh it
took you know some brilliant scientist
in some you know highly fed laboratory
to make the first one and now it's it's
easy and it'd be similar to you know
it's like there a certain subatomic
particle is never never found in like
bubble Chambers you know particle
accelerators anything like that until
somebody isolates one you know you got
one science one scientist he discovers
he postulates the existence of this
thing he discovers it and then all of a
sudden other scientists start seeing the
same subatomic particles so that might

be what sheldrake is referring to as
like morphic resonance at least there'd
be two examples of it
possibly so yeah I mean it is it is
possible I don't know how it would work
I'm not sure if Rupert sheldrake knows
how it would work it's like science is
just observing patterns that then you
can predict phenomena in the future
based on you know the the behavior of
phenomena in the past and you just
assume that things are going to continue
to follow the same laws of nature that
they followed you know 10 years ago or
one year ago or whatever that they just
don't change which is an article of
faith in science I mean you think that

you know everything else can change why
not laws of

physics so let's see here I think I'm
kind of

rambling am I familiar with Rupert shield
Theory on morphic resonance any thoughts
yeah it is possible it helps to explain
certain

things but

um yeah I'm I mean like I just said I'm
not sure if rert sheldrick

himself can fully explain how it works
it just seems to be the case that it
does work in certain
cases

so and then telepathy type

interconnections between organisms
that that might be morphic resonance um
well I mean in a way he's still adopting
kind of um um more or less materialistic
you know scientific realist approach to
the universe and if you're just an
idealist and consider everything to be a
kind of manifestation of Consciousness
then that makes telepathy type
interconnections way easier to explain
because you know the universe is a
manifestation of
Consciousness still it doesn't explain
explain exactly how it
happens but I mean science is better at
explaining the what than the how in in
many

cases so I don't know if I answer that question or not I am familiar with rert sheldrake to some degree like I said I read one book by him and I've read about him in a few other books but uh I mean he just has interesting ideas and I mean I do I do appreciate people who are critics of scientific realism because I really think that scientific realism is a kind of either a religion or a pseudo religion in the west um it's it's kind of losing ground now just because just hysterical emotionality is is just running rampant and and like people can just you know we got postmodernism where truth is just a

cultural construct anyway so they just
cook up these wild theories and and
Champion those without necessarily any
kind of basis for them other than
wishful thinking or bias or
whatever but uh yeah I'm just rambling
now so I think I'm going to move on to
the next question this is from Libra Lam
and libr Lam surprisingly asks an easy
to understand question because usually
he's he's like you know it's sort of
like G asking questions or something
where everything is is really
complicated and cerebral but here it is
it's relatively simple
which is as
follows do you consider it likely that

any Jane in the entire history of jism actually did the death ritual of the iogi without suffering my guess is that the de composition process of sitting in full Lotus is slow and grueling well first of all I would point out that I don't think that they sat in the full Lotus at least if you read the the poly text that's describing how James and aicas would would essentially commit suicide after they believ that they had eradicated their karma you know that's that's the goal for for a Jane or an AAA especially a Jane is you just delete you erase you burn up all of your karma you don't make any new Karma and when you

think that you're you're Karma free then
you then you kill yourself but you can't
do it violently because that would
create new Karma so essentially they
would just go off into an isolated area
and just squat down on their hunches and
then just remain in that position until
they were dead and probably the first
thing that would get them would just be
like um dehydration kidney failure I
mean you you die of water you know water
deprivation before you die of
malnutrition or
starvation you know it just take a few
days especially in the you know like in
the hot season when you're just
profusely sweating it wouldn't take very

long so I don't think they would sit in the full Lotus although maybe some of them did but uh when the poly Texts describe it and I think I've read Jane texts that describe it also is you just squat down and they used to use that as a kind of self- torture device also and any of you who really are skeptical that just squatting on your heels is a torture self torture device try it just remain like try and watch an entire movie Just squatting on your heels and you're going to find out that things start burning and hurting after about probably less than 30 minutes and for you to just stay in that position it it

really can be torture because I mean I've had to remain squatting for like an hour straight going through some long ceremony because you're supposed to you know you're supposed to squat down um to to do ceremonies and if the ceremony takes an hour I mean it's like you are in agony by the end of that ceremony so but I mean that's that's not the question here I'm just uh sort of uh adding something to this but the question is do I consider it likely that any Jane in the entire history of jism actually did the death ritual of the aogi without suffering well yeah I think it's possible I think uh the aicas did something similar also where you think

that you're essentially enlightened or as close to Enlightenment as it's possible for a human to get and so you've exhausted your karma they believe that they've exhausted their karma and if they really believe that they had exhausted their karma I'm sure that you know they'd be in a kind of altered state of consciousness and accept any kind of pain with if not joyously then at least with just Serene equinity cuz I mean you got to bear in mind that these people were torturing themselves before this you know that was like part of their spiritual practice was self-

torture and so you know a little more
self- torture at the end is is going to
be nothing new and they're just used to
it and dying of Dying of Thirst dying of
dehydration I assume it's really not
that

horrible I mean I mean it's not good I'm
sure it's Acky but I mean there's
probably lots more unpleasant ways of
dying than just sitting there or
squatting there

until you your kidneys fail I mean you
probably get really sick before you died
but I mean they're just so used to it I
mean that's what they did for a living
is is just torture themselves and endure
misery like physical pain and so

forth so yeah my guess is that um
probably quite a few people of The Janes
and the aivas who believed that they had
exhausted their karma and you know they
were they were going to go into heaven
or or into whatever state they they were
expecting for the you know the
enlightened Sage of their tradition you
know I'm sure that uh they would endure
a little more like extreme discomfort
and unpleasantness right up to the end
with without much
difficulty so I think I'll just move on
next question here this is from Arin and
Arin says I noticed on some of your
Christian videos you get spammed in the

comments by Christians attempting to convert you or damn you too for doing a critical analysis of Christianity from a Buddhist perspective how does the Christian behavior of damnation Hellfire prizing or sending out missionaries to convert people differ from Buddhist Behavior or Dharma incidentally the above mentioned behavior is pretty much the same behavior we see from the atheistic indoctrinated left these days um there are some narrow-minded Buddhists out there who will mainly attack other Buddhists just because they're saying you know you are a Shameless and you're you're you're teaching wrong view or you're you're not

practicing correctly that kind of a
thing so that kind of mental state you
know sort of like narrow-minded
intolerance um yeah that can be found in
Buddhism also although Buddhism is is
not as intolerant as Christianity
um I mean early Christianity was so
hysterically intolerant that it pretty
much just abolished and wiped out all
other spiritual traditions in the
west

um fortunately Christianity no longer
has the power to just persecute other
systems into Oblivion anymore now it's
like like Aran says it's like the
atheistic indoctrinated left has taken

up taken the Baton you know they they've
taken up the torch in that
regard

um but I mean in

Buddhism a good person can go to heaven
regardless of their religion so long as
their religion is teaching them to be
you know moral and generous and honest
and so

forth um and

Christianity generally considers heaven
to be the highest state and so Buddhism
you know they say well Christians can go
to heaven Buddhists can go to heaven
Muslims can go to heaven but heaven
isn't the highest
state and the official position of

Buddhism is that only Buddhists can become fully enlightened and attain Nirvana and I'm skeptical of that I don't think that only Buddhists are capable of becoming

enlightened although Buddhism is one of the best systems for leading you towards Enlightenment because other systems like Christianity they don't even have a concept of it

at least some schools of Christianity have no concept at all you know it's just like nobody is worthy of Heaven it's only the grace of God that's going to get you there nobody's perfect that kind of thing so becoming fully

enlightened is just is just not an
option for them it's just not on the
list of
possibilities so trying Buddhist yeah
they generally don't try to scare
followers of other religions with you
know threats of damn ation and
hellfire um in order to convert them to
Buddhism I don't know Buddhism is just
has more equinity and less hysterical
intolerance than certain other systems
although not all Christians are trying
to convert people to Christianity out of
hysterical intolerance I mean a lot of
them it's out of compassion they really
believe they've found the way to heaven
you know they are saved and you have to

be a Christian to be saved and so out of compassion and Good Will they'll try try to convert other people to Christianity um and there's some of that in Buddhism also like the emperor Ashoka sent out missionaries in all directions trying to spread the dhama which is is a good thing but generally you do it through more subtle means than you know threats of damnation if you don't

so I mean what's the question here maybe I should uh figure out exactly what the question here is okay how does the Christian behavior of damnation Hellfire prosing or sending out missionaries

convert people different from Buddhist Behavior or Dharma okay I think I pretty much answered that you know there's a little bit of threats of damnation and hellfire mainly with other Buddhists you know they think that you know you're a bad Monk and you're you're doing the wrong thing you know I got I got some of that when back when I was a monk um you know you're going to you're going to go to hell or something um and then I mean there are Buddhist missionaries it's just that they're they're not like going around knocking on doors so much but um you know they're more laid-back more casual about it as a general

rule so I mean I was associated with a family in Bali that were very wealthy this in Indonesia and they were like trying to spread Buddhism in Bali and they were doing a good job of it too they had they had established a number of dharmah halls and monasteries and so forth but they were doing it just through building these huge Dharma halls and inviting monks from like Burma or Thailand to come and stay there and that would be sort of a nucleus for starting a Buddhist community in the area and they did that in various places throughout through Bali which is uh I guess it's a better way more I mean it's

more expensive than going around
knocking on doors like Jehovah
Witnesses you know it costs a lot of
money but um it's probably a better way
of going about
it and the hysterical intolerance thing
is it's uh it's really not a Buddhist
attitude it's certainly not endorsed in
Buddhism although there are some
fanatical
Buddhists but uh it's not nearly as
normalized in Buddhism as it has been
and in certain places at certain times
in Christianity and my nose is itching
really bad very
itchy which is kind of strange I got to
keep rubbing

it okay

then so I hope I answer that question

man that's kind of a

subtle kind

of diffus kind of a question that

sometimes I'll I'll do my best to answer

it and still I'm not 100% sure that I

answered

it okay so I'll just move on the next

question though cuz as I say we we've

got quite a few questions today getting

up uh getting up close to 40 of them I

think so this next question is from son

of the Father and Son of the father says

what is the idea or notion of the

simulation or that we are living in a

simulation referring to it's a
persistent meme like Flat Earth and fake
moon landings

um yeah I I think he's saying this
because I think it may be in the last
video that I said that we're living in a
simulation that this is not
reality but I'm not implying that we're
in a computer that this is not a
computer simulation we're not living
inside some seventh grade alien you know
some some alien child who has created
this universe as part of a science
project nothing like that that we're not
living you know it's not like the Matrix
literally it's not inside a computer but
it is a simulation in the in to the

extent that it is a dream you know the
Buddha Buddha literally means awakened
and so the implication is that the
Buddha was awake but we're still asleep
that everyone else that isn't fully
enlightened is still asleep and so
presumably we are all dreaming this and
that's a a metaphor that is used more
and Mahayana than terada I think but um
also like the Hindus believe that this
entire world or some Hindus some Vite
Hindus think that the god Vishnu is
asleep on this big Lotus Flower and he's
just dreaming this
world and that that's a simulation
because it's not real it's just a

dream so yeah there are people that
believe that we are in a literal
computer comp
simulation um you know that's they use
that to to explain ferm's Paradox of why
we've never come into any contact with
other intelligent life in the in the
universe that kind of thing and um with
regard to Flat Earth and fake moon
landings and so forth I mean there's
going to be people who are going to take
a contrary position with regard to
anything just anything any official
narrative has got to be false in the
opinions of some people if it's the
official narrative it's some sort of
evil globalist cabal or or some kind of

cabal that is just cooking this up in order to mislead people and you know exploit them and and on and on

so what is the idea or notion of the simulation referring to I mean with regard to the people who think that it's a computer program that we're in a computer then that's pretty straightforward you know they we're in The Matrix

literally but um my notion of a simulation is that it's essentially a dream that it's not the highest reality that if you wake up then you're in a higher level of reality than you you are

now that right now is really not full
Consciousness it's like when you're
dreaming a dream at night you think
you're awake you know you think you're
fully awake but then when you wake up
you realize that you weren't awake and
it was sort of Darker and you know
narrower you know the whole world you're
living in a lot of people just dream in
black and white and there's less Law and
Order there's less vividness to most
dreams and it's just going to be sort of
that it's another Quantum Leap beyond
that to a higher level of reality which
probably still isn't you know Ultimate
Reality but the Buddha who is fully
enlightened presum presumably experience

Ultimate Reality who is no longer in any kind of simulation but so long as you're in samsara even if you're in a high heaven realm it's still a simulation because it's not ultimately real it is only conventionally real or virtually real so it's a virtual reality but it's not a computer generated virtual reality it's just a mind generated virtual reality and uh I'll try to avoid once again you know bringing up the block of marble and and you know how just sort of certain patterns contained within the block of marble are so complex that they become um self-referential and start thinking that

they are you know intrinsically real and separate when actually they're not and I just said I wasn't going to bring that up and then just immediately brought it up so yeah but I won't I won't really elaborate on that because I've talked about a number of times so I'll just move on to the next question here this is from covac and sead zida and covac and CAD zida says how much of a difference does sense restraint make on practice as a lay person for example how much of a difference while not having sex and not watching entertainment make I think it makes quite a lot of difference actually especially for someone who is not an adept

like um if you if you renounce the world
and really this this sense restraint
it's it's like step step two of
renunciation you know you renounce the
world and you go off into a forest which
is it's relatively speaking sensory
deprivation you got fewer distractions
you got fewer things to lead you astray
that you start thinking you know you
start investing all your time and effort
into certain distractions so that you
don't have time really to contemplate
play dhama or practice dhama
correctly so I mean with regard to
having sex I mean it's not just that
you're sitting there and then you have

sex and then afterwards you're just sitting there again it's like there's all this time and effort involved in you know courting a woman or at least picking up a drunk one in a bar and there's money to be spent you got to like earn money you got to have a job in order to pay for this stuff and just entertainment it depends on what kind of entertainment I suppose I do watch entertainment shows occasionally but um it's just all this distraction and you think it's reality the more you're you buy into it the more you think that this is reality and most western Buddhists are just so programmed by just

Western empirical science and
materialism and so forth that they just
assume this is reality maybe if they're
being philosophical they'll admit that
it isn't but most of the time they just
take it take it for granted that laws of
physics are laws of
reality and it's just you just get the
more stuff you've got going on the more
you're pretty much compelled to buy into
the whole illusion that the virtual
reality isn't
virtual and I'm waving my arms around a
lot today I've
noticed and you can see it in better
resolution now because of the new video

recording software that I hope is
working and probably
is so how much of a difference does
sense restraint make on practice as a
lay person or as a monk really as as a
as a sentient being yeah I mean the
simpler You' got things the easier it is
not to be distracted by you know Som
saric
phenomena and start thinking that they
are
real Maybe if you're watching an
entertainment show and you let's say
you're watching a movie but you've
always got the critical like
Detachment then then that's not so bad I
mean that might actually be helpful in

certain ways like i' I've said this
before but my mother used to say that my
father could totally ruin a movie she'd
be getting into it you know and my
father would just make this observation
like they didn't have guns like that in
those days you know it's like you you're
just the detectors always
turned on and you're just waiting for
some anachronism or something to happen
you know it's like the camera's panning
out and you see this bump like the
camera just rolled over a wire or
something it's like ah look at that and
to have that kind of approach towards
the world in general is actually I mean

it's kind of cynical I suppose but
actually it can be beneficial in dhama
so watching movies with that kind of
attitude it's it could be practiced for
for just watching the world in
general but sense restraint yeah I mean
that's just like stage two of
renunciation the purpose of renunciation
is sensor straint for the most part it's
just simplifying things radically so
that you're not getting just L astray by
all these distractions and taking them
seriously and getting sucked into the
delusion that they are
real so simplify your life as much as
possible if you're if you're sweetheart
will let you or your mate in

general so I think I'll just move on to the next question here this is also from covac and SE zida and he says in a discussion you are having in the comment section with one of your viewers you cited how the average Brahman had red hair and blue eyes I could not find a source for this claim anywhere can you please tell me where you saw this the reason I'm asking is because this doesn't make much sense as the early Indo-European groups yam NAA Kuran tribes all had dark hair and eyes the relative non-existence of the AL for them compared to how widespread the r1a paternal ancestry is in North India

makes me doubt that claim light eyes
seems to be a result of later migrations
from Central Asian groups like The cians
Who are mixed with Central Europeans
well this of course also is just taking
for granted that scientific materialism
is Gospel truth but I'm pretty sure I
mean I haven't read panel's yoga sutras
I think it's yoga sutras and not Yoga
shastras panel's Yoga sutras I've read
at least once I think it was more than
one source saying that that patang in
his yoga sutras describes the
stereotypical Brahman as having like
Ruddy hair and blue
eyes I didn't read it myself at least I
didn't read the yoga sutras myself but

that is a statement that I have come across and it may be that by the time the Indo Europeans the Indo Arians invaded India they weren't just pure blooded yum Nia kran tribes anymore that they had you know already intermixed with Proto cians like the andronovo culture was Proto cyi and I'm pretty sure maybe they already got some blue eyes there and then you know it'd be really the the elite the ruling Elite that were more likely to have these more or less European features in ancient times so I don't know it may be that it's just somebody it's a spurious quote that more than one person has quoted in

their own books

or it may be like by the time the the
the Indo orans invaded North India that
there was already an intermixture of
more fair haired fair skinned blue-eyed
people that had somehow gotten into the
ruling

Elite of these Indo

orians but I'm pretty sure that the it
was attributed to panel's yoga sutras I
think it's yoga sutras or yoga shastras
whichever it was that he

wrote so let's see

here I guess I guess I answered that so
I'll just move on to covac andat Zena's
next question which is can you please do
a breakdown and explanation of the

gradual training

process step by step that is mentioned

in the

sutas and I mean in the sutas there is

a gradual training process taught by the

Buddha it's called Anu

puasa and it turns out that there's not

just a

standardized one way of describing it

there's various ways of describing the

gradual

training which always starts with

ordination and

renunciation but uh I think one of the

main sources of like the most

standardized the closest list of the

gradual training that is mentioned in
the sutras would be what Majiman says
number

51 which I actually have right

here see

here yeah the

karakasa and let's see where does it

start it has to start with renouncing

the world yeah it starts with renouncing the

world and then uh yeah he abstains from

killing living beings which is another

step and then he abandons false speech

he abstains from injuring seeds and

plants he practices eating in only one

part of the day I mean there's this this

long list of this gradual thing the

gradual practice here he becomes content

with robes to protect his body with all
food to maintain his stomach oh let's
see sense

restraint and uh like mindfulness and
full awareness yeah but I think a lot of
this is just arbitrary it's not really a
sequential

sequence well when I just really say
that sequential sequence it's not really
you know sort of a a temporal sequence
where first you do this and then you do
that and then you do that it's it's just
listing off almost at random all these
practices that a monk is supposed to do
and I mean to some degree it may be the
more advanced ones are later on it's got

mindfulness and full comprehension you know after after renouncing the world I mean it starts with renouncing the world but

uh yeah I mean it's just page after page of all these things that a monk does in the in the gradual training at least in Suda 51 of the maim andaya it's

just yeah he AB he abstains from injuring seeds and plants he practices eating only one meal a day let's see he abstains from dancing singing music and Theatrical shows he abstains from wearing garlands smartening himself with scent and embellishing himself with uents he abstains from high and large couches that's like essentially eight

precepts he abstains from accepting gold
and silver well 10 precepts he abstains
from accepting raw grain he abstains
from accepting raw meat he abstains from
accepting women and girls which I assume
would be slave women slave girls
no wait he abstains from accepting men
and women slaves here we go he he
abstains from accepting goats and sheep
and it's just page after page of these
things that a monk is abstaining from so
I don't think it's going to work for me
to give a a breakdown and explanation
step by step that is mentioned in the
sutras and this is just one version in
majaya number 51 it's just one version

but when I first saw the the question uh
I had a little conf confusion of my mind
maybe he was referring to the the
gradual teaching rather than the gradual
training and I got another book here
Buddhist dictionary I mean anyone who's
serious about studying terraa like
philosophical terms and so forth hold
right way up there it's a good book to
have sometimes you can get it for free
distribution

too but then also there's the yeah the
anobi which is how the Buddha would like
convert people by giving the gradual
discourse and that's it's it's kind of
interesting I I I was more influenced
more impressed by that than by this

gradual training which is just page
after page of you know the monk abstains
from this and he abstains from that and
he he does you know mindfulness and so
forth which is again it's not some kind
of sequence it's just almost like a
random assemblage of just stuff that
monks are supposed to do it's kind of
like the cilas in the the first several
um sutas of the of the dean Kaya it's
just you know the all these lists of
things that monks do and aren't and
don't
do let's see but then like the anob the
gradual
instruction which is uh it's called a

progressive sermon see given by the
Buddha when it was necessary to prepare
first the listener's Mind before
speaking to him on the advanced teaching
of the Four Noble Truth
and the stock passage runs as follows
then the blessed one gave him a gradual
instruction that is to say he spoke on
giving or Donna on moral conduct or Sila
and on the heavens or Sega he explained
the Peril the vanity and the depravity
of sensual pleasures and the advantages
of renunciation when the blessed one
perceived that the listener's mind was
prepared and free from obstacles
elevated and Lucid then he explained to
him that exalted teacher particular to

the Buddhas that is suffering its cause
its ceasing and the
path so it may be that covac and CAD
zida um had this in mind like the the
gradual instruction or he may have had
like a a simplified version of the
gradual training that is way more
simplified than the page after page that
is given in suta 51 which is considered
to be like one one of these standard
sources on the gradual
training so I mean if you really want to
know the gradual training uh step by
step mentioned in the sutas read suta 51
of the the maim
minaya and I think I'll just move on the

next question because we got lots of questions and this is going to be a long one I

think okay although they're pretty much all long I mean for me anything over half an hour is kind of long so

next next question is from ruie and I apologize to covac and CAD zida if I did not do justice to that question although I I had many more words in my answer than were in the question here so there is

that so next question is from ruie and ruie says what do you think of the soall fourth turn of the wheel traditionally for example in Academia zong Chen would

be the putative fourth turn however some
now claim that the variegated cocktail
of Western Buddhism he's got parth he's
got quotation marks on that Western
Buddhism is the actual fourth spin it is
as if there is a reified wheel that
people can walk up to and go gez let me
give it a
whirl well I mean Terra Buddhism really
does not have any concept of anything
beyond the the starting of the of the
wheel the Buddha got the wheel rolling
you know it proba it just keeps turning
it's not like it turns once and then you
get Mahayana and then it turns again and
I don't know what the third turn would

be even because this is all Mahayana

metaphors I'm pretty

sure so with to zagan being the fourth

turn of of the wheel of Dharma um it's

it's all arbitrary I mean it's all

academic I mean it just depends on who's

coming up with the system like terava

wouldn't consider Mahayana to be any

kind of

significant progression or Improvement

on

Buddhism I assume some kind of Mahayana

would be the second turning wouldn't it

I I would

assume but yeah it's it's just not a

Terra Buddhist concept and so I mean the

Buddhist started the wheel turning and

it just keeps turning you know it's not like it turns once and then you get a different kind of Buddhism and then it turns again get a different kind of Buddhism like some kind of again you got like a sequential progression that uh yeah I assume the Mahayana Buddhists would like that idea because you know then they consider Mahayana to be more advanced than terraa you know hinana the deficient vehicle but uh yeah it's it's it's completely arbitrary and academic and uh even if there it was real then Western Buddhism is a flat tire I think at least the academic queer

Buddhism and just everything is optional
and you know monks should be abolished
and all that kind of stuff the second
Noble Truth needs to be revised so that
patriarchy can be a cause of suffering
and and on and on I mean that's yeah
that's that's a broken wheel right there
so I think I'll just move on to the next
question this is from Andrea and Andrea
says do you know Hillside Hermitage in
Slovenia the head monk there is an
yanam Tero seems to have a very unique
view on the janas and the Buddhist
teachings in general he basically says
that the majority of the monks practice
and interpret the sutas in a wrong way
according to his teachings the janas are

more a constant state in daily life
instead of some mystical experiences
during meditation what are your views on
this and are you familiar with his books
and teachings they also have a
YouTube channel well I have seen Nana
moly

terara um and some of the other Monks at
the hillside Hermitage on YouTube videos
that's my only exposure to him plus
people talking about him in the Discord
server some of the members of the
Discord server associated with me or my
channel and so forth um they're
impressed by Nana mol because he does
seem to be a serious practitioner and he

teaches a lot based on his own
experience in just from books but one
problem with monks who base their
teachings on their own experience um
like a lot of Tai aons who really were
adept at meditation and so forth they
still get the poly wrong because you
know they're not

Scholars so much as they're
practitioners and so they'll just
reinterpret well-known doctrines in a
different way and think they've got it
right when probably they don't

I mean it doesn't disqualify them from
being meditation Masters it just means
that they're just sort of trying to
reinterpret the text in accordance with

their own experiences which isn't
totally

horrible but still um yeah it can result
in confusion and so forth um I have not
been exposed to aan

Yan's um idea that jna is just a mental
state that you have going all the time I
assume some people get into advanced
Janna States and they can stay in that
state if they're really Advanced and
while they're moving around and making
noise and all that whereas most people
they attain Janna they're probably
sitting in
meditation at least if it's the
meditation that caused the Janna then

yeah they're going to be sitting there
not doing anything so let's see
here uh yeah this is the second nle the
second famous yanle the first famous
yanle was osbert Moore I think was his
name he was he was British and he was
ordained in Sri Lanka and he died around
1960 I think he's the one who translated
a lot of obscured difficult texts
including the Wii MAA but uh aan the
second aan yanam the second
nle um yeah he's he's kind of buff he
looks like he works out or something or
he's just naturally High te you know
he's got a good muscle tone and seems
kind of Macho and probably fairly
aesthetic which is what you would expect

from uh a macho

monk um but he says the majority of the monks practice and interpret the sutas in a wrong way well I mean that can be taken in different ways I mean if he's insisting that his way is the only right way then yeah that's that is not so good either because you know it's like the stereotypical fool in the sutas is the one who says only this is true everything else is

wrong but I mean he might just be making a standard observation that the majority of monks practice and interpret the suas in a wrong way just because they're not really practicing or interpreting the

suas very much at all because they're just following along with the standard routine at their Monastery not meditating much if at all and uh you know they're just repeating stuff from books that they don't really understand I mean to that extent I would agree with him but um you got to be careful of anyone who's who's claiming that you know only they are interpreting things correctly

so I'm sure not sure what the question is here oh what are views on this and you are you familiar with his books and teachings I think most jna is it's a they are meditative States I think some adept can maintain like higher janas

even when they're they're moving around

I'm not so sure about fourth J where

which is I mean you're essentially in a
state of

voidness but then again he probably has
a different interpretation of it but for
like a really profound mystical State I
don't think you're going to be like
talking with your buddies when you're in
a profound mystical State unless you are
just super

Advanced and just maintain it no matter
what you're doing like maybe a fully
enlightened

being

so golly yeah I really don't know that

much about Nan

moly so I know more about the first Yan

moly than the second yo because I've

only seen a few of his YouTube videos

and heard very little about him in in a

Discord server so I guess I shouldn't

try to answer the question too much

beyond my capacity to answer the

question so I'll just move on to the

next question here this is from Indian

guy known to some as

Trevor an Indian guy says if you had to

add it all up how much money did you

spend to become live and leave the

monastic

life well when I first became a monk I

had about 7,000 bucks in cash and I just

donated that and my pickup truck to the monastery and uh how much so that's how much money it took for me to become a monk and I didn't have to pay that I just it was voluntary also I was like a monastery attendant for a couple months before I was ordained as a monk so that was sort of contributing you know cooking and washing dishes and driving the monks around and you know cleaning the bathrooms and stuff I did that for a few months but with regard to money I donated I think if I remember correctly it was like \$7,000 plus a pickup truck but but it was just totally voluntary

donation on my part with regard to how much money did I spend to live as a monk zero because monks aren't allowed to spend

money so other people spent money on me and I don't know you know I wouldn't even begin to estimate how much money was spent on me as a monk it wouldn't have been a whole heck of a lot because I had simple I lived a very simple life and for the most part I was living in Burma with no electricity and no running water and no rent to pay you know I'd have to get my Visa renewed once a year um doctors would treat me for free dentist would treat me for free uh at least some of them

would

so so okay so I spent \$7,000 just voluntarily just donated it when I became a monk while I was a monk I spent zero except for right at the very end this when I was you know preparing to to leave the monastery then and I think um it was another like \$7,000 that people had donated on my behalf and some of it they donated after I left the monastery just out of the kindness of their heart and the desire to help me get started again so so with regard to becoming a monk I spent 7,000 in a pickup truck which were

voluntary um for the whole 30 years that I was a monk you know it's like I spent essentially zero and then to leave the monastic life it was like another \$7,000 that people donated to me partly just to help me get started with a new life which uh was very generous and good-hearted of them I must say so I think I'll just move on to the next question this is from

Don and Don says have you ever heard of any terod monks attaining rainbow body it's it's just one for some reason he's just got one set of quotes here have you ever heard of any terod monks attaining rainbow body or light body when they died if this is a real phenomenon she he

got

phenomena if this is a real

phenomenon supposedly attained by

Advanced Tibetan Monks why would the

Buddha himself or his disciples not have

achieved such a

state I'm unaware of any such stories

but I'm no scholar is there anything at

all about it in the Terra voden

tradition if not how come if it's an

actual thing do you believe it's real

well I have no idea what the rainbow

body is I assume it doesn't have

anything to do with with

[Music]

gayness so yeah I I've never heard of

any terod monks attaining the rainbow
body I don't even know what the rainbow
body is and it's just not a terab
Buddhist thing so uh if this is a real
phenomenon supped supposedly attained by
Advanced Tibetan Monks why would the
Buddha himself or his disciples not have
achieved such a state well the concept
of it hadn't been invented yet or
something or maybe it was a Tibetan
shamanistic thing that got incorporated
into Tibetan Buddhism when Tibetan
Buddhism Incorporated shamanistic
elements into the
system um but yeah there's no mention at
all in the polyx of anybody attaining
the rainbow

body I can virtually guarantee

that

see so if not how come if it's an actual

thing it may be an actual thing but it

could be like the crystals or the the

subatomic particles in the that rert

sheldrake talks about that you know they

may have not existed then but then once

somebody comes up with the idea and

starts looking for it or cultivating it

and they they come across it they attain

it or whatever and then it Bec becomes a

thing it's it's morphic resonance

maybe but I mean generally it's just uh

yeah it's it's just kind of

mindmade you know this world is

mindmade that's that's uh verse one of
the dapada you know what is
it mind is the Forerunner of all things
they are they have mind as Chief they
are mind made regardless of r1a A1 and
so forth and regardless
of regardless of anything
really

so yeah rainbow body okay so the the
next question is is is is approximately
as weird this is I've never heard of
this next one either this is from dawn
also and he says do you know anything
about Le Li the mysterious metal that is
mined by chance ing Buddhist monks in
Southeast Asia for amulets and such I
saw a video where monks were extracting

the stuff from a cave literally by
chanting and the stuff seemed to be
miraculously coming out of the rock it
even looked like it was moving like a
living

thing huh I wonder if it was like
Mercury that was just flowing
there

golly Le Li yeah don't think it's a
thing in

Burma that uh never heard of monks
mining anything in Burma fact I've never
really heard of monks mining anything
period Le lie or anything else um I did
hear about a monk that was he was like
an alchemist kind of Monk who was making

these amulets out of this mysterious kind of metal and this might have something to do with this but he was making amulets of these this mysterious kind of metal and uh finally somebody figured out that he was just melting down toothpaste tubes and making the amulets out of those um people nowadays in the west you got plastic toothpaste tubes but those of you who are old enough or have lived in like unrelatively undeveloped countries know that toothpaste tubes used to be like this really soft metal like it had lead in it or something so yeah it could just be some kind of weird hoax that monks are doing

to make themselves look mysterious which is sort of flirting with excommunication if they're terraa monks or maybe they really sincerely believe in this stuff and who knows maybe their belief and their their somat is strong enough that they can actually make a mysterious metal levitate out of caves but I've never heard of it and I don't know where it would be on the uh the periodic the periodic table you know what what elements what kind of metal it is I have no idea so I think I'll just move on to the next one because this is this is too esoteric

and far out for me rainbow bodies and
lck Li mysterious levitating
metal so I'll just move on to the Proto
sudo monk who says if a wise monk
dedicates themselves purely to
meditation but then can't teach the
truth to anyone in contrast the scholar
monk has Proficiency in the words that
point to the truth but has no
realization of it can this be said to be
wisdom well the mon who remains silent
may be truly wise he may be a sage you
know pea Buddhas are supposed to there
that way some of the the Zen Masters
that you read about like there was one
zen master who you know any anytime
anyone asked him about Dharma or

anything he would just pull a flute out
of his robes and like toot one one note
on it and then just walk
away so it may be that he was just
concealing the fact that he didn't know
or maybe he really was like an
enlightened Sage it's really hard to
tell reading you know Modern English
translations of medieval Chinese
texts so but I mean the main question
well no I won't even try to presume to
say that I know what the main question
is here let's see they can't you got a A
wise monk can't teach the truth to
anyone and then in contrast You' got the
scholar Monk has Proficiency in the

words that point to the truth but has no realization of it can this be said to be wisdom so I guess the main question here is is a scholar monk who is able to explain what the texts say is this monk wise and then um sort of as a sub question here I assume this is a corollary to the preceding question is is biku Bodi a wise monk well I would say it takes a certain amount of wisdom to recognize wisdom you know so buub body may be wiser than the average person but with regard to Dharma I do not consider him to be particularly wise um I mean he's just been sucked into leftist politics essentially you

know he's he's actually been speaking
you know in advocacy of women's
reproductive rights which is essentially
abortion and if any woman actually did
get an abortion as a result of his doing
this he would be excommunicated for life
for having essentially talked somebody
into committing murder because from the
point of view of terava Buddhism
regardless of what the queer Buddhist
academics say regardless of how Western
Buddhists feel about it it says right in
the texts that abortion is
murder
because the let's see rebirth linking
Consciousness begins at concep

conception a human life begins at
conception according to Terra Buddhism
and no amount of political correctness
is going to change
that so as bbod a wise monk he's wise
enough to grasp you know grasp the
intellectual aspects of Dharma and he's
wise enough to recognize wisdom when he
sees it generally not always I assume
but generally he's you know I mean he's
wise enough to have wanted to become a
monk in the first place and not just to
cure himself of
alcoholism or whatever you know not just
because he wanted to live an easy life
you know his his family disowned him
because I think he was a a Jewish person

from New York City whose devoutly Jewish
parents just disown him because he
became a a
Buddhist so I mean he must have
something going for him he's he's a
really good translator but that's that's
mainly intelligence more than wisdom
just the ability to translate something
well but uh yeah I would say he has he
has some wisdom I wouldn't consider him
to be a
sage I don't think he's anywhere near to
being
enlightened but uh you know he's above
the level of Joe Schmo the TV repair
man so I'm going to uh move on to Proto

pseudo monks next question here which is a like follow up on the first one I think he says I'm wondering how much time to study versus practice what are the advantages and disadvantages for each route well I mean you need to study or

learn why to meditate and how to meditate and if you're going to be a monk you need to learn you know the rules how to bake a bowl how to sew robes you know how to how to avoid breaking

rules but I mean if if you're a Dharma practitioner you need to know how to practice why to practice and how to practice and that's really all you

need because I mean you're just going to fill your head up with all kinds of ideas and some of the I mean none of the ideas are really going to apply to Ultimate

Reality and ideas are just kind of dangerous because you can start clinging to them and thinking that they are real they represent reality when really it's just an idea

so uh when I first became a monk I was told just study no more than one hour per day and practice the rest of the time so you need to learn the basics you know how and why to meditate or how and why to practice other aspects of

Dharma like generosity and so forth um
which is relatively simple and
straightforwards I mean if you have
trouble troubles in your meditation you
may have to meet with a teacher or or
you know look it up in a book you're
better off with a a living teacher if
you can find one who is qualified to
deal with your your
issues books can be excellent teachers
but they don't they're not very
responsive to an individual person's
needs
so yeah I mean the advantage is a pract
I mean there's no real disad Vantage of
practice unless you're practicing
ignorantly and you've got like a you've

been following a method that really is not going to get you very far or can even lead you astray you know you're practicing for the wrong reasons you know you're trying to generate psychic powers by you know chanting some weird Mantra or something then yeah that you might need a little more study to understand dharma

better but yeah you don't really need to study DH all that much you know like an like my teacher was saying like an hour a day is probably sufficient and that's that's if you're really going for it so disadvantages of studying too

much first of all you're robbing
yourself of the time to practice and
also you just start clinging to these
ideas which are not the same as reality
and start just getting you're invested
in all this learning and it's it's you
know it's like the story of uh potila in
the in the commentaries in the DAP
commentary where the Buddha would just
call him you know pointless potila here
Here Comes pointless potila you know
there goes pointless potila and poila I
mean the whole story is an anachronism
because poila was an expert in the
titica you know he had he gotten it all
down you know he was teaching the
toptica to his students and so forth in

the Buddhist time there was no titica
especially there was no Abi pitica
yet and so finally potila started
thinking wow maybe there's something to
this and he decided he better find
himself a meditation teacher that he was
spending too much time studying and
teaching stuff in the texts although you
know texts didn't really exist yet at
the time and so finally he uh he goes to
this Monastery a long distance away
doesn't really explain why he went so
far and uh you know all the monks there
just refused to teach him because you
know you're a senior to us and you're
very learned and learned monks are are

hard to teach because they they're
already full of these ideas so finally
he got taught this relatively simple yet
profound meditation technique from this
little child novice who was already
fully enlightened or also this this it
reminds me of um it's one of the first
stories in in uh 101 Z Zen stories by uh
in in the book Zen flesh Zen bones which
was pretty much the book that converted
me to

Buddhism Zen flesh Zen bones compiled by
Paul reps and there's a well-known story
at the beginning where a scholar comes
to discuss philosophy with a zen master
and the Zen master sits him down and
gives him a a teacup and then starts

pouring tea into the cup and just keeps pouring and pouring and the the tea is overflowing the cup and spilling out onto the table and the Zin Master just keeps pouring till finally The Scholar is saying why why do you keep pouring than that it's it's full you know no more will go in and then the the Zen master says well your your mind is the same way your mind is already so full of of information and ideas and beliefs that you know nothing I teach you is going to have much effect it's it's you know no more will go in and that's that's one of the main disadvantages of studying is you think you've got it

figured out you think you know it when
really it's just you're parting somebody
else's

ideas or I mean even if you come up with
your own ideas it's still at the at the
level of ideas you know it's not reality
and if you want to know reality you have
to experience it directly which is going
to be through meditative means rather
than through reading books although
sometimes I have to admit you just
sometimes you just come across the one
book that you really need to you really
need to read and it can just change the
way you look at
things so I guess I'll just move on to
uh the Proto sudo monk next

question which is in the experience of
nibana is there awareness or does one
transcend even awareness is there memory
how do you think nibana is stored
processed in the brain maybe with neural
link we could copy the brain signals of
an arant and download nibana into all
beings then the arant will be mere bodh
satva than will be more bodhis satva than
bodhis svas doing the real work I used to
have kind of that idea where you know
you could just replicate the the brain
signals of an Arun in in somebody else
and you turn their brain into an Arun
brain but I mean first of all we just
don't have the karma for that so it's

not it's not going to happen our own
Karma will prevent that from happening
in one way or another but getting back
to the top part of this question is the
experience of nibana in the experience
of nibana is there awareness or does one
TR transcend even
awareness um is there
memory how do you think nibana is stored
or processed in the brain well Nana is
not stored or processed in the brain
it's just completely at a different
level of reality it's off the scale it's
not part of
samsara and so I mean it's not going to
be stored or processed in the
brain so there would be no memory either

no memory in nibana nibana is
differentiated you know there's no
distinction of this from that one
synonym of nibana is neap Pancha which
just means no
differentiation so if there is any
awareness then it would be
undifferentiated pure
awareness with no real distinct
content it wouldn't be awareness of this
or that or anything else it would just
be just pure undifferentiated awareness
which would be like
hegel's pure being which would be IND
indistinguishable from Pure non-being
because there's no discernable content

at

all it's just off the

scale but I don't think the neuralink

thing is going to

work I mean with regard to producing arh

Hans how you doing my dog is watching me

so I think I'll just move on to the next

question you want to say hi to everybody

okay

this is Tater my dog she's saying hi

look it see she's saying

hi

okay in case you didn't notice she has

one brown eye and one blue eye and a

head shaped like a

potato so we'll just move on to the next

question here this is from herward the

wake and herward the Wake says in Q&A
number 7 before you mentioned in passing
that the Gods in Buddhism had no
interactions with humans but in the
well-known story of Prince wandra the
vandra Jaa The God Indra appears to The
Prince and demands that he gives up his
wife and children the story is sometimes
compared to the sacrifice Abraham is
commanded to make but rides a rough shot
over Western sensibilities particularly
current Western sensibilities is this an
exception in the poly Canon therefore
well I don't think that I said that the
gods and Buddhism had no interactions
with humans because that's clearly not

the case if you read the text gods are continually having interactions with monks with the Buddha I mean you read the Jatakas the Indra or or Sakka king of Gods actually came down and was hanging out with with a rabbit you know because you had the wise rabbit that uh let's see there was this with the the Sasa jataka Sasa means hair so I guess he was a hair not a rabbit there is a difference so you had this wise hair who was the Buddha in a previous existence and he was he was being auster this this hair was and that causes Sak's Throne to heat up he's got this Stone this this Throne made of yellow stone and it heats up and

it's uncomfortable for them to sit on it
when humans or people down on Earth or
in this case hairs are
being too saintly and aere you know
they're they're they're generating Tapas
which is sort of like a athetic athetic
heat Tapas literally means heat but it
could also mean like like rigorous
austerity and so um the king Saka king
of Gods disguises himself as a like a
Brahman mendicant and comes down and the
rabbit or the hair I should say um had
made a vow that he was going to offer
offer food to any mendicant that came
along but because mendicants don't
generally eat rabbit food he was going

to sacrifice his own body and serve his
own meat that's that's what was heating
up the throne was this this intention to
do this and so Saka king of Gods
disguises himself as the Brahman micin
and tests the hair and the hair just
jumps right into the fire to cook
himself how how a hair even had a fire
going it doesn't explain that part and
he just wouldn't cook because of course
Saka king of Gods wouldn't let the
rabbit or the hair I should
say burn up in the fire and then as a
reward for this Saka king of Gods took a
took a mountain squeezed the juice out
of this mountain and then made the the
symbol of the rabbit on the face of the

Moon which is how you get the idea that the Buddha is the Man in the Moon because he was a rabbit or a hair I should say in a previous life and then he got his image put on the surface of the Moon and if you look at the Moon look at it kind of tilt your head like kind of like this it does look like a rabbit it looks more like a rabbit than a human

face so I mean the gods are continually coming down especially I mean well I should just back up i' I've just been yammering away about Gods interacting with people and rabbits hairs I should say

but the thing is most I think the point
I was making at the time in in Q&A
number 74 is that for the most part
Davis don't have any interest in us you
know they've got their own lives to live
they've got their Celestial palaces and
and and nymphs and stuff or whatever it
is you know they could be a pulsating
geometric pattern or
something you know they don't have any
interest in us but some do they might
have been in a previous existence they
might still have a certain attachment or
concern with humans in general or with
certain humans for example one of my
favorite suas is the bajia sua which is
udana 110 you've got this atic he's not

a Buddhist he's living on the west coast of India and he's he thinks that he's enlightened but then AA who used to be one of his relatives in a previous life comes to him and says no you're really not you're really not enlightened but there is this goab Buddha who lives in the Ganges Valley who is enlightened and so then bah that's what inspired Bahia to just pack up his stuff and immediately head head towards the Buddha in order to learn from him and uh I mean sometimes you got like Maha mogana or the Buddha himself going up into heaven and interacting with Gods up there but usually they're coming down here and of

course you've got
tree dwelling deities and so forth like
nature deities at the lower levels of of
De of small G Gods they're like nature
Spirits they're interacting with people
but for the most part most nonhuman like
like small G Gods beings that are higher
up than us on the scale they really
don't have any more interest than us
than we would have in a family of
squirrels living in a park half you know
half a mile down the road there might be
a few people who are really into feeding
squirrels so they'll they'll go down
there and and feed the squirrels or
whatever but for the most part most Gods
most superhuman beings really don't give

a about us they don't hate us or
love us or anything it's just you know
it's like a family of squirrels in a
park half a mile from
here or an antill or
something so so let's see where's the
question here is this an exception to
the poly Canon therefore now there's
there's plenty of stories in the poly
texts about gods and especially monks
interacting and like Mara also is a God
and he's continually coming down and
trying to influence
people like lead them astray and keep
them from becoming enlightened
mainly

so yeah so I mean if I did say that gods and Buddhism have no interactions with humans I misspoke but probably I was saying that for the most part they have no interest in us and so we don't pray to them you know Buddhists don't pray to the to the gods they don't make sacrifices to the gods um unless it's like in Burma you've got the KN cult which was like the religion of Burma before they converted to Buddhism and it's just sort of vestigial still exists there and they'll make little offerings to some deity or other you know just a little have a safe trip when they drive to Mandalay and back something like that but uh in Buddhism like Orthodox

mainstream Buddhism you don't pray to the gods you don't and you don't make offerings to them because they really don't have much interest in us and they really don't have the power to alter our destiny because our destiny is made by our own

Karma so that was the main point I'm pretty sure so I'll just move on to the next question here and this is from keep D vinia and keep D vinia says would you have eaten a plant as a monk that would have reduced your libido at times when you were extremely horny or would this be cheating I don't know tell you the TR that's kind of a weird question and I'm

I'm not exactly sure I mean there was
this one medicine that I took that
completely abolished my libido
it was it was it was called Yeta it's
it's lick salt literally in in Burmese
translated into English lick salt it's
kind of medicine where you pour a little
bit into your hand and you lick it up
and it's kind of salty it's tastes kind
of like hardboiled egg yolk too it's got
I don't know what ingredients in
it but uh I got this special kind it was
like five Tigers brand lick salt and one
of my supporters warned me that there
was some ingredient in there that was
dead de L poison but I'm
thinking they wouldn't be selling the

stuff if it was like killing off all their customers so I tried it because I was having like a indigestion problem you know I'd be eating a belly full of food because a monk only well at least I as a monk ate only one meal a day so you eat a full day supply of food in one sitting and then sometimes it just won't digest it's like your belly is too full you know sort of like your mouth is too full you can't chew your stomach gets too full it can't digest I was I was having problems with that so I took some of this five Tigers brand lick salt and um it one one of the symptoms I mean it worked like a charm for helping me

digest my food that was no problem at all but it also abolished my libido for days and also I just broke out in this rash all over my body it started on my tongue and like the lining of my mouth and then spread from there throughout my entire body and it was horrible and I'm not even sure why I'm explaining all this to you but I didn't miss I mean to have my libido just just essentially evaporate I I missed it I mean it's life without libido is just it just seems so vapid and empty and pointless in a way you know I think Freud kind of I don't think that Freud was really authoritative on a lot of things but uh he he kind of sort of was

right on that one that libido is just like built in it's like your sex drive is is what's pushing you through life pretty sure Freud said something along those lines and there is something to that but would I have eaten a plant as a monk that would have reduced my libido I don't know see that's that's the weird thing about this question is maybe I would maybe I wouldn't it would depend on what kind of mood I was in or something

man I don't know what the plant would be though are there are there any libido reducing plants I've I've heard that like salt peter like potassium nitrate

has a libido reducing quality to it
which was causing soldiers back in the
1700s to be eating black powder which
has ammonium nitrate in it to just
reduce their sex drive so they won't be
uh seeing their their comrades in arms
as strangely

attractive so I guess I'll just move on
to next question because I really don't
know if I would have taken the plant it
would depend on the circumstances what
kind of plant it was you know all this
kind of stuff you know what were the
side effects what did other people who
had taken it before have to say about it
that kind of thing so I'll just move on
to keep the what are you doing stop

it man all of a sudden they decide to
start playing right behind me stop
playing get

serious silly

dogs stop

it man man okay keep the Vin's next

question were there no monasteries in

the mountains of Burma where you could

have stayed during heat periods actually

yeah like Shan the whole Shan plateau in

Western Burma is like a 4,000 foot high

plateau and uh it's relatively cool up

there it gets down to about freezing in

the winter time and there was a

monastery

there that was set up especially for

West monks in the T Pulu tradition it was near the town of Mayo which is now called Pin Uen and it was originally set up by the British during British colonial times by uh Colonel May that's why it was called Mayo which means Maytown and it was set up as a hill station for Burmese army officers getting out of the Blazing furnace like the heat of central Burma during the hot season and uh not far from there there was a monastery like I said set up for monks like me Western monks ordained in the Tom Pulu tradition but um in my early years as a monk in Burma the the Abbot there just he was he was a western monk too he was the senior

monk there and he just talked all the time and usually it wasn't about damai he'd be talking about some really good cricket bat that he used to have or or like motorcycle writing and stuff that he did before he was a monk and just gossip and this kind of stuff and I just kind of avoided the monastery most of the time just

because this the Abbot was always like coming over and wanting to hang out and just talk all the time but um like the last Monastery I stayed at in Burma before coming back to America the last time was that same Monastery after that that monk had uh

left so yeah there are places in Burma
like Burma is surrounded by mountain
ranges and and so there are places in
the mountains where you can go I mean
some of the mountains areas like in the
in the west it's like the hill tribes
are were converted to Christianity by
missionaries in British colonial times
mostly but uh like the Shan Plateau the
shans are

Buddhist so yeah you can do that it's
the thing is it's too cold in the
wintertime for to be living without
electricity and and
just heating water like in at that
Monastery that I was staying at I mean
you take a bucket and then you light

candles underneath the bucket and that would warm up the water just warm enough that you could pour it over yourself without going into some kind of shock or just Keeling over dead or or something approximately as unpleasant cuz it was I mean taking a shower in ice water is not pleasant that was about the only time that

uh I I don't like being cold is when I'm bathing so but I mean I'm I'm giving like a 20 minute long answer to this question is is like essentially a yes or no question is where there no monasteries in the mountains of Burma where you could have stayed during heat

periods and yeah I eventually did that I
I did try staying at Orlando cop on
National

Park um to get out of the the Blazing
Heat but the rainy season there was just
horrible because the AL kasper National
Park is it's like two ranges of high
hills shaped like a V and I would be
right in the bottom of that V where I
was staying and the wind the monsoon
wind would be blowing this way and the
hills would just block all the wind it
was just like super humid and hot and
just no wind at all which just like the
misery

triangle when you've got high temp
temperature high humidity and no wind

that's that's just it's not

good so let's see here but yeah there

were places like that and I I stay one

or two of them so I'll just move on to

keep the venea next

question do you know of any well before

I before I do that one I would say that

most of the uh the main meditation

centers now like mahasi and Pa and

pandama that they've all got Monastery

branches in this same mimo which is now

called panin in that area so it's it's

like 50 miles from

Mandalay and uh the easy access just on

the the edge of the Shen Plateau it's

more or less temperate temperate weather

there but cold in the
wintertime okay so anyways the next
question uh from keep the vinia is do
you know of any sutta passages that can
be shown to lay people who don't care
about monks to make them feel
guilty and I don't think it would be
good to deliberately try to make anyone
feel guilty because feeling guilty is
Bad Karma you you'd be inspiring UNH
wholesome mental States in another
person because the feeling of guilt is
always bad karma you know remorse regret
always bad it's called Kucha in in Pali
and is a negative UNH wholesome mental
state so you shouldn't be trying to
cause anybody to feel guilty even if you

know they just murdered an entire room
full of nuns and
orphans although you really shouldn't be
hanging out with people like that
anyway so let's see here any psea
passages that be should delay people who
don't care about monks just forget about
making them feel guilty well I mean
almost the entire toptica is dedicated
towards monks I mean the Buddha himself
was a monk you know like all of his
first disciples were
monks that Buddhism was designed for
monks by a
monk so I mean there are there are books
like the the Peta Wu The the book of

Ghost Stories the the entire purpose of
that book apparently is to point out
that if you're not generous and
well-mannered towards m
you get punished by your own
Karma you know you you might be very
virtuous but then you did this one like
you shafted a monk once or something or
in some cases I mean they do lots of
Merit like my favorite story from the
payto watu the ghost stories this i'
I've told this story before I'll give
you just a condensed version of it this
woman her her she and her husband were
donating stuff to the monks all the time
and they got lot lots and lots of Merit
for for donating monasteries and

buildings and and walking meditation
paths and bringing food and and other
things to the monks like pretty much
every day making offerings to the monks
they got this mountain of Merit but then
she was unfaithful to him once and then
she lied to him about it and make this
made this false oath and so because of
all the Merit she got for supporting
monks

essentially she lived almost like a
goddess she was living in this Golden
Palace in the foothills of the Himalayas
with this you know
this like a staff of of servants but
every night she'd go into a trance and

and go outside and be devoured by a big black dog and then her bones would fall into this Lotus Pond where they would grow back she'd grow a new body and then climb out and go up back to bed again every night that would happen because of this one thing she did but I mean the whole point is that I mean the main purpose of that book is just pointing out the benefits of supporting monks you know how you're going to get this mountain of Merit and if you you do anything bad like not supporting monks then you get punished for it and it's it was probably the whole stories were just devised by Wise Guy monks who were trying to get people to offer them more

stuff but I mean you just read the text almost almost all sutas are dedicated to monks and the Buddha himself was a monk and people who don't par who don't care about monks especially Western Buddhists who don't care about monks I mean they're just misguided they just don't get it you know they want this lukewarm secular meditation method essentially

so yeah yeah do I know of any sua passages that can be sh to lay people who don't care about monks just pick a sua at random and it'll be dedicated towards monks and it'll be taught by a monk you know almost every case there

might be a few nuns you know there are a few nuns who who have uh taught some sutas in the texts but you know it's 99.9%

monks so I mean if if they still don't get it they just don't want to get it you know they just like my experience some Western some Western Buddhists not all of them but some Western Buddhists just feel like indignant that monks even exist because it somehow makes their own lukewarmness seem not good enough you know it's like they're setting themselves up over us you know they're even dressed in these weird garments to to separate themselves from us because they they want to be superior to us

which isn't the truth at
all the the truth is you know they're
actually trying to practice dhama
correctly in accordance with the texts
and that's what the texts tell them to
do and so they're doing it and then
these lukewarm people that don't want to
do that resent that that does happen and
I don't think you're going to get very
far by showing them texts about how the
the Buddha was a monk and how almost
everybody that he taught was a monk at
least in the texts you know most of the
the sutas are directed towards
monks and I don't think they really care
say well that was ancient India that

that doesn't apply anymore or something so I guess I'll just move on to the next question here I'm I'm taking way too long answering each question I think I'm G to have to start being more concise just get to the point so the next question is from five precept Pete and five precept Pete says in a past Q&A you mentioned that bur's villagers would go to the monastery and take the precepts thinking that alone is meritorious thinking that alone is meritorious even though they didn't intend to keep them could you speak to other fallacies regarding Merit yeah well the burmes do think that just the act of taking precepts even

though you have no intention of keeping those precepts is meritorious at least you're keeping the precepts while you're taking

them but I remember one time this family came to visit me on upala today they took eight precepts which includes no you know self beautification or anything and just right as they're leaving a teenage girl who was among them just saw a flower that fell from a tree on the ground she just picked it up and put it in her hair and broke the precept you know they just think that you just get Merit for doing the ceremonies and to some degree you do but

you get more Merit if you actually kept the precepts after taking them in fact you get more Merit for keeping precepts without taking them formally and during a ceremony or a ritual then you would by doing the ceremony and then not keeping the precepts but they just don't see it that way another fallacy that they have with regard to Merit is that um it's I've talked about this before they can they see Merit is it's it's just kind of a transaction that it's h i don't know where to start with this like one example is Burmese Days by George Orwell George Orwell who wrote Animal Farm in 1984 he actually lived in

Burma during British colonial times I think he was like a like a police officer near uh oh where was it not Sho I can't remember the name of the town but anyway um the villain is upo chin and he's this evil guy and his wife who's this humble Meek devout buddist lady keeps telling him that he's an evil man he's going to go to hell and he says oh you don't know anything I'm going to build a pagota because the Burmese think you get so much Merit for building a pagot that it'll just wash away your sins and you're guaranteed of Heaven which uh isn't exactly true also they really are are keen on offering stuff to

monks just because Wise Guy monks are
just pounding away how much Merit
they're going to get by offering stuff
to monks so that they would rather give
a fat monk who's already got 50 bowls of
food in front of him another bowl of
food rather than give it to some hungry
Village kid who's actually
hungry so they just see it as a kind of
it's almost like money you know they're
trying to buy a Stairway to Heaven
essentially and it's all very cookbook
like and mechanistic and you just do
this this and
this I lived in a forest Monastery where
every once in a while a fortune teller
would tell somebody you need Merit you

need to earn some Merit so you should rescue a chicken from a butcher and let it go at a monastery and so they'd bring this this little dowy chick just a few days old and they they'd want to release it at the monastery and I tell them that that baby chicken's going to survive maybe two days tops cuz there's like Hawks and Falcons and monitor lizards and snakes and everything that chicken doesn't have a chance and they would just get like this sick look on their face they don't want to hear this you know it's like the fortune deler told them to get the chicken turn it loose at the monastery and that by golly that's

that's what they're going to do they
don't care if the chicken survives you
know they don't give a that's just
an inconvenience for
them so it's yeah it's just this idea
that Merit just comes from outward
actions without really taking into
consideration the the mental states that
are really making the karma and any
Merit that is made is going to be made
through mental States and not through
this mechanical outward action just
following some cookbook
method I remember
my my teacher was giving a talk once on
if you want the most Merit you've got to
you've got to give or you know do

meritorious things without any idea of Merit and then it was like you know the the people that were listening to this is like how do I do this I want the most Merit I can so how am I going to like not desire Merit while I'm doing it in order to get the most Merit you know it's just this weird convoluted andan they're thinking of Merit as a kind of cosmic money you know it's like spiritual money it's essentially uh spiritual materialism

so yeah I I guess I spoke of a few other fallacies so I'll just move on to five precept Pete's next question did the

Buddha encourage Merit making or was that a later addition um I think he may have encouraged Merit making for the the Normie villagers he certainly wasn't encouraging Merit making for monks I mean a monk is supposed to go beyond Merit and demerit you a monk is supposed to go beyond good and evil because if you're doing you know evil actions of course you're making Bad Karma if you're doing good actions you're making good karma but still good karma is still samsaric it's just going to get you into heaven which is just a higher level of ssara so you're just trying to leave the whole system of good and bad behind you know you just become lawful neutral

essentially

and I'm still waving my arms around a lot those of you who uh are just listening without watching are really missing out on all the arm waving I have to

admit so let's see here yeah so I think that it's possible I mean you can't really know for sure but I do think that it's it's very possible that the Buddha did kind

of talk I mean it's a way of encouraging people to do good things by you know saying that you'll get good karma when you do these good things and it will be good for you and good things will happen

to you because of this so I mean that's
how you would talk to um you know just
the illiterate villager who is never
going to become a monk he's already got
a wife and five kids you know he's he's
a subsistence

farmer and it's just not really an
option for him so yeah I mean why not
it's skillful means and it's true I mean
at their level that that's what they're
ready for you know they're not ready for
Nirvana yet

they're not going to attain you know
fourth Janna they're not going to get
psychic

powers so you just teach them something
simple that will lead them in a good

direction so it wouldn't surprise me at all if the Buddha did encourage Merit making among lay people but certainly not among not ordained

renuncian so I'll just move on to the next question this is from

Toronto and Toronto says how does repentance work in terod and Buddhism are there any rituals or practices that could be useful I'm often haunted by memories where I wasn't mindful of the precepts well I got to take a sip of my beverage

here well

repentance I was going to look this up in the dictionary this um I should have

looked up religion and also I should have looked up repentance in the dictionary before answering this question repentance is really more of a Christian term it's more of a Christian concept than a Buddhist one and repentance seems to me that you have to have some kind of regret for what you did repent you know you got to feel sorry or guilty you got to feel some kind of guilt and Buddhism Buddhist ethics just don't work that way I was just mentioning a few minutes ago that any kind of remorse or regret or feelings of guilt are necessarily always is Bad Karma it just make things worse and so it's just not recommended that

you ever wallow in any kind of regret or remorse or even worry I mean worry is also Kucha so you worry about the past you know like things that you did or you worry about the future I mean it's it's still Kucha and it's still bad karma and it just makes things worse so yeah that would be the first thing I would say I mean that's the second most important thing I would teach anybody about Buddhism first most important thing is desire is the cause of all suffering whenever you are unhappy it's because you are craving something it may be a subliminal level where you're not fully aware of it but

still it's there and secondly the second thing I would teach anybody about Buddhism if you only know two things about Buddhism one is what what I already said all desire is caused by desire or all suffering is caused by desire second regret remorse worry are always bad karma you're always better off without them so what happens when a good

Buddhist um does something does something wrong does something bad does something UNH

wholesome then there's nothing at all wrong with admitting that you did it and resolving to try to do better in the future don't beat yourself up over it I

mean you fall down you just get back up
again and continue moving
forwards and try to be more careful
about not falling down in
future so um sometimes in the in the
sutras you know somebody will do
something wrong they'll go to a monk
that they respect and essentially
confess what they did for the sake of
helping them to restrain themselves in
future and then the monk might say you
know sadu sadu well done you should
restrain yourself in future and you know
go in peace you know sin no
more so that's essentially the closest
thing there is for for Lay people

especially monks have confession which is now just it's just degenerated into a ritual blah blah blah that hardly means anything but uh lay lay people or monks if they if they've done something that they really think is bad and they you know they want to try and do better then it it may help them to just go and confess to somebody that they respect somebody that they consider to be a wise good person relatively speaking um just as a an a help in in them res

restraining themselves in future just coming clean with it and you know I'll try to do better and then you know then the other person just says you know well done you

should do

better so yeah yeah I think that would

be my answer to this

question how does repentance work in

terana

Buddhism yeah if if repentance has any

kind of feelings of guilt or remorse

then there is no repentance work in

Terra Buddhism but there is

confession just you know you just come

clean with another person you respect

and just for the sake of helping you to

do better in

future so the next question is from

Diane and Diane says what is the

traditional way for Buddhists to get

married and it depends on what kind of Buddhism it is like in by the time Buddhism made it to China and Japan and Korea I'm sure that you had Buddhist priests conducting wedding ceremonies but in terraa Buddhism like the earliest ancient Indian Buddhism it was strictly prohibited for a monk to participate in a wedding ceremony that that was a sesa offense he'd have to do penants for six days and six nights night for having done that and so Buddhism like early Buddhism was a monastic renunciation system I mean it was it was dedicated for mainly for renuncian and so it really doesn't want to encourage marriage at least within

the system but of course people would get married anyway but that was just a secular thing it was not a Buddhist thing marriage is secular and not like a Rel religious function in Terra Buddhism and so the traditional way for Buddhists to get married like in Burma that you just go to the Village headman and sign some papers and then you're married and then after you're already married then you throw the the reception and then you invite monks and and like the monk will give a sermon and bless your marriage after the deed is already done he can't help to get you married but after you're already married then he can bless your

marriage and you know you can earn earn
Merit by sometimes it's really cute you
know the the G the bride and groom
they'll you know each be holding
something that they're offering like a
set of robes a new set of robes you know
each one of them will be holding one end
of it and offering it to the monk as
kind of you know they're both earning
Merit now as as a family kind of a thing
and then they you know they throw a
party for the whole village and they'll
be cooking up Vats of of you know bean
stew and and stuff
rice lots of rice and then lots of uh
like uh rice flour cake stuff sweetened
with palm palm sugar coconut palm sugar

and rice flour are the three main ingredients of almost any Burmese delicacy so let's see I guess I answered that it's uh yeah I mean it's not really a Buddhist ceremony it's just it's just entirely secular you know it's just it's like going going to City Hall to get married that's the way they do it in Burma and then the monks can bless it after you're already married and then let see Diane's next question here is do Buddhists favor cremation and yeah they do I mean it in Ancient India cremation was the General way of disposing of bodies

um and in Burma now monks are cremated
and the parents of monks are cremated
but everybody else is buried as a
general rule at least out in the
Villages that's the way it is so they'll
bury like Ordinary People but still
cremate the monks and this as a matter
of respect for the parents of monks
they'll cremate the parents of monks
too so but I mean traditionally in
Ancient India that was what happened I
mean the Buddha himself was
cremated so yeah the answer to that is
yeah yeah and so I move on to the next
question which is the last question and
we've been going for almost two and a
half hours this is from White Ash Piper

and white ash Piper says in your talk with Brian Rue titled cringe Buddhism you stated that man is corrupt in your opinion why is this so well everybody's got defilements

kesas um unless you're a perfect Saint then you're going to have a certain amount of greed you're going to have a certain amount of just looking out for number one you know everybody's got a price and all that I can't remember the context in which I said that people in general are corrupt but you know nobody is entirely pure and saintly other than a very small number of pure Saints and so it's you know you watch

The Walking Dead I was I've been talking about how I was binge watching The Walking Dead and really I mean it's like when civilization collapses it's just natural that the only law remaining will be the law of the Jungle and that's just the way it is it's going to be people are going to just they'll kill you just to take your stuff and that's just I mean if civilization collapses then it's like people's to some degree their true colors come out it's like they've been following the law and not like ripping people off and you know just stealing their stuff or you know killing them and taking their stuff

um just because it's against the law
plus of course things are running so
well that it's easier just to go to the
store and buy it then to kill somebody
to take his stuff but when civilization
collapses then I mean people just start
becoming social paths and it's it's
always kind of the potential for that is
always latent
inside and you know
it's it's there is some truth in the
statement everybody has a price you know
it's like scientists can be bought just
as easily as politicians can be bought
so I mean trust the science is
uh yeah it's it's really it's it's not

aging well that uh I

mean just anybody can be

corrupt

it's yeah I don't know how to answer

this

question I don't know why I'm getting

Tongue Tied it's fairly straightforward

you know it's um I mean the Christians

of course would have their own their own

take on why it is that everybody is is a

sinner Buddhism sin and sinners are

really not it's not really Buddhist

jargon but still we've got kesa that's

why we're here I mean we are here on

this world because we are not pure we

we're not Saints we're not sages we are

not

enlightened and so we've got greed hate
and delusion and sometimes the
circumstances will favor that greed hate
and delusion

so I guess that's what I why I said it
although again I I don't recall the
exact context of why I said it but I
think it was you know corruption in the
Catholic church or something like that
and I was just pointing out that it's
not just peculiar to Catholics it's just
peculiar to the entire human race that
that kind of stuff
happens so I guess that's it that's
that's the last question and I think I
answered it I hope I answered your

questions most

I hope I answered at least 90% of them
well

enough so if you got any more questions
feel free to ask and put them in the
comments below and and uh hit the like
button and subscribe if you haven't
already and check out the URL links
including the the links to my books on
Amazon and remember that I may be tardy
next week because I'm going to be
traveling and I just may not get around
to doing a Q&A um at the usual time when
I do a Q&A so it may be late and uh
thank you all for uh keeping your your
questions down to uh three at the most
and uh be happy and now I've got to do

the special thing right or I stop

recording or I got to do this and then I

got to do this okay

Okay, hello and welcome to episode 77 of question and answer. I'm your host Paññobhāsa.

And we're getting into really high numbers. I never really anticipated getting up into the 70s on these things.

And probably because the numbers are getting so high, I'm going to start getting the numbers wrong.

Like skipping numbers or I don't know, maybe even writing the numbers upside down or something just because the numbers are getting so high. I don't know how Joe Rogan does it.

Anyways, I got back from vacation yesterday.

Drove from Lake Erie all the way to
Southern North Carolina in continuous
snow.

So global warming causes more snow.

Is apparently the situation.

And

yeah, we were like averaging like 45
miles an hour the whole way back just
because of all the snow on the road and
the snow falling onto the windshield and
everything.

So

but we did it. And here we are. I'm back
in the studio room with the dogs.

And so I'm going to start answering
questions cuz that's like kind of why I
do these.

These question and answers is to answer questions. And the first question is from Pranav.

And Pranav says, "What's the story of the founder of your ordination lineage who considered himself a Bodhisatta?"

Yeah, that would be Taungpulu Sayadaw, the very venerable late Taungpulu

Sayadaw of Central Burma, who was the founder of the Taungpulu Forest

Tradition in which I was ordained for 30 years.

And

it was common knowledge among the

Burmese monks in the Taungpulu tradition that he was a Bodhisatta, that he wanted

to become a Buddha in the future rather than just an ordinary arahant.

And I think one of the main pieces of evidence for that was that when he was in America, he came to America two two times I think.

Um

and some starry-eyed Westerner asked him if he was an arahant.

And his reply was along the lines of, "I have made a multi-life commitment."

Which

indicated that he was a bodhisattva or considered himself a bodhisattva. And there are quite a lot of those. Some of them with

um better reasons than others I think.

But um

like I've been told that uh

Sayadaw U Silananda, who is one of the most famous monks in Burma, also considers himself to be a bodhisattva.

Um

what is the story of him?

Well, I mean he was just a simple village boy. He came from um central Burma, maybe 100 miles south of Mandalay. Like the general area of Meiktila, if any of you know where Meiktila is.

And uh

he was less of a scholar than a lot of monks, but he was very strict in his

practice. Or at least his interpretation of of Vinaya he followed strictly. There were a few things that uh

he he probably I mean I didn't consider to be correct. For example, I think he considered dawn to be like 4:00 a.m.

Just around around the clock or just just all year long he considered 4:00 a.m. to be dawn, which isn't exactly the case, but

something like that is relatively minor.

And he was one of the few

forest monks who were really well, I mean he he made a name for himself just by being like an ascetic.

For example, he was so strict that he was even experimenting with trying to

sleep in a standing position.

Maybe he should have read the The Gulag Archipelago by Aleksandr Solzhenitsyn.

Cuz uh there were a few guys in there that learned how to sleep standing up in order to uh survive the interrogation process.

But um

I don't I'm not exactly sure what to say about him. I really I never met him. He died before I'd ever heard of him.

But um I was the the student or disciple of two of of his personal disciples. And I'd been to his monastery out I stayed at at Chauk Hsin Doya for more than 3

years, which was his original monastery before he moved to Tong

Tong Pu Lu itself literally means something like teeny weeny hill. Tong means hill or mountain. Pu Lu is like itsy bitsy. You know, it's it's a small hill.

And uh

the the monastery was located on top of the hill.

And I think one reason why he became so famous

was because Webu Sayadaw was considered to be an arahant in central Burma. And when Webu Sayadaw died, it was like the people were looking around for a kind of a a successor for being like the famous

enlightened Sayadaw and they settled on Tong Pu Lu Sayadaw.

And he had one of the same teachers as Mahasi Sayadaw, which explains why the Tong Pu Lu method and the Mahasi method are similar with regard to emphasizing mindfulness.

Um I can't remember the name of the famous monk who was instrumental in reviving mindfulness as a Theravada Buddhist meditation technique pretty much throughout the world. It was like the Mahasi method especially just spread to other Theravada Buddhist countries with a considerable resistance in Sri Lanka. There was a quite a lot of

debate. You I think you can find like
the the controversy going back and forth
in some booklet that's sold by the
Buddhist publication society in Sri
Lanka

where it was like the the conservative
Sri Lankan monks were sort of
sort of arguing against the Mahasi
method.

But uh

let's see.

What else can I say? He died back around
1980,
plus or minus two years.

So, I was in high school at the time.

Um and he did come to America a few
times and that's why there was a Tong

Phu monastery established in America cuz
he wanted

America He wanted to spread Dhamma to
the west, which is a
an a laudable motivation for coming to
America.

And uh it didn't really work out very
well though because there were
I mean, there's all kinds of problems.

It was

monasteries like ashrams can be a [__]
accelerators where it just kind of
brings out people's neurotic tendencies
and so forth. Just sort of the
the excessive self-restraint required to
practice Theravada Buddhism properly.

Um it just it can just cause this
like neurotic outbursts in people and so
forth. And uh it was it happened in
California, which uh
I mean, it's sort of the cap the the
American Mecca of
like just weird behavior anyway.

But uh I'm just sort of rambling all
over the place cuz I really don't have
like this structured
description or explanation of Tong Phu
Siang Tao.

But um
yeah, I mean, mainly he was just a
simple I mean, he was not an
intellectual. He was just a simple
practitioner who took it very seriously

and got quite a following. Although the
Tong Pul tradition is now in relatively
severe decline. There are a few
famous disciples of Tong Pul Sayadaw or
disciples of disciples of Tong Pul
Sayadaw that are still high-profile in
Burma, but uh

like Chelsea and Doya, which was the
monastery where I started. I was I was
staying. It was the the main Tong Pul
monastery where I stayed. It's uh

My my teacher, Venerable Chelsea and
Doya Sayadaw

He died and he was replaced by kind of a
scholar monk who really was not a
serious or like a really

deep practitioner.

And uh

I think most most Burmese people can kind of pick up on that, you know, they can they can they've got a good nose for saintliness.

And so uh yeah, it's it's it's in decline now. I think there might be one Western monk who is technically ordained in the Tong Pul tradition who is still in robes.

And uh he was a follower of the Mahasi method from the beginning. He really never did follow the Tong Pul method much. He just was ordained in the tradition and then just kept following the the Mahasi method.

So, I guess that's the story. I mean

um

Yeah, I'm I really don't know that that

much

about Tong Pul Sayadaw to tell you the

truth. It's like one of my his his

teachings is one of my favorites is just

the the simple his simple advice on how

to practice better, which is eat less,

sleep less, read less, talk less.

And uh he did all four of those.

And also the Tong Pul tradition was

famous for Tong Pul monks never lying

down. They sleep in a sitting position.

Although I eventually started lying down

just because in blazing hot central

Burma, it's the coolest way to be is just spread eagle on your back on a cement floor.

Anything you lean back against just gets fouled with sweat.

So, I guess that's a good enough story of the founder of my ordination lineage, I guess.

Uh so, let's move on to Prahna's next question.

I'm just sort of getting my stride. It's sort of like uh

Somerset Maugham his short stories. It's weird how he's sort of like a carpenter who's not very good at cutting wood, apparently. So, that at first when you're using a hand saw, it kind of

moves from side to side until you get the groove going.

That's kind of like how I'm starting this this Q&A.

It's It's moving The blade is moving side to side until the groove gets cut, but I'm getting there.

So, Prahna's next question here is,

"And you believe that St. John of the Cross could be enlightened? If that's so, did he follow something like Noble Eightfold Path? Because the Buddha said anyone outside the Buddha Sasana can be enlightened if they have Noble Eightfold Path."

Well, I mean, first of all, I would just

say that I mean, it's it's very
difficult if not absolutely impossible
to know for sure
what the Buddha said because there's so
many words attributed to the Buddha in
the texts that are unlikely to have been
said by him.

And it's a common mistake to just assume
that the obviously weird stuff it was
not said by him, but the sensible
sounding stuff
was very likely
spoken by him, but you would think that
a lot of the sensible sounding stuff
could could be fake, too.

So, I'm I'm sorry to like uh
rain on people's faith-based parade, but

um it is good to be skeptical to some degree.

But uh getting back to the question here.

See, if that is so, did he follow something like the Noble Eightfold Path?

Well, I mean, he was a serious contemplative monk in

uh Counter-Reformation Spain, like 16th century Spain. And so, they had very strict practice and

um in some ways stricter than Buddhist monks, in some ways less strict.

But um

yeah, I I would say that with regard to moral restraint and also with regard to

meditation and mindfulness, that it was comparable to what uh a Theravada Buddhist monk practices.

So, I mean, you could say that he didn't have right view because he was a Roman Catholic and he revered the Virgin Mary.

I think If I remember correctly, his favorite book of the entire Bible was the Song of Songs, which is rather risque love poetry. Um

so,

he probably

didn't have right view at the superficial level, but when you're in a state of deep contemplation, you're not thinking anything and that's when you're having your most profound realizations.

Is when you're not thinking anything.

So, when you're not thinking anything,
all the superficial differences in
dogmas uh becomes largely irrelevant.

So,

yeah, I mean, he was very moral. He was
he was a genuine saint. He wasn't just a
saint because he happened to
um be on the winning side of a debate or
some such. There are there are saints
that are called saints that really were
not saintly people at all, like Saint
Cyril of Alexandria, was just an awful
person.

But um

Saint John of the Cross was definitely a

saintly person and a wise person and also a meditation master, and very moral person, and just, you know, forgiving his enemies, and and doing all the things that Christians and Buddhists are supposed to do.

So, we'll just move on to the next question. This is from

um

And um says, "How was your vacation?"

Well, my vacation was fine. It was It was nice. It was kind of strange that we picked the middle of January to go to Lake Erie

where it was I mean, it never got above freezing the whole the whole time we were on vacation, and it got down to

about 3°,

which uh is the coldest weather I've experienced since I was in Anchorage, Alaska, around the year 1990, where it was like 25 below zero.

But, um yeah, it was It was nice. It was pleasant.

Um

but that leads to the second part of the second question from um

which was, "Have you met your dog

again?" And unfortunately, I didn't get

to meet Genghis. I mean, that was That

was a disappointment for me. I was I was

looking forward to seeing my dog again.

And the thing was, it was such wintry

weather that the farm where he lived had the power out.

And it was just hard to get there, and so we wound up not going. There's a number of things that we were had planned to do, and because of the weather, it just didn't work out. We were going to go to the Toledo Aquarium, also, which was closed. And uh there was some art exhibit that my sweetheart's mama wanted to see, and then that one didn't work out, either.

So,

so unfortunately, I didn't get to see my dog this time. I hope next time I will get to see Genghis again, and there'll be the tearful reunion, and wagging of

tails, and so forth.

Um

So, yeah, the vacation was fine. It was

It was a restful vacation. It was a a
vacation.

The trip back was somewhat less restful.

But, um

all in all, it was a good vacation.

So, I think I'll just move on to the
next question here.

And this is

from you know I'm with it.

And you know I'm with it says, "What are
your thoughts on Thomas Sowell?"

And I'm going to look and make sure that
this thing is recording because

I've had bad experiences with doing an entire Q&A and then have it not record.

But, it looks like it's recording.

And I trust it more or less.

So, back to you know I'm with it's question here. "What are your thoughts on Thomas Sowell? Seems like the woke people's worst nightmare. Most people I'm associated with are entangled in woke narratives, so I'm looking for non-Buddhist ways of deconstructing cultural Marxism and pointing out the reality of things, not the rhetoric of how things should be."

Um I really don't have a lot of exposure to Thomas Sowell. I mean, he's he's a black conservative, which makes him

pretty much satanic from the point of view of the hysterical left. I mean, if there's one kind of person they hate more than a white conservative, it's a black conservative. You know, like Larry Elder,

who has run for president at least once, ran for governor of California at least once. And I know more about Larry Elder than about Thomas Sowell.

Um I mean, he's just, you know, the black face of white supremacy and all of this kind of stuff. I mean, they really don't know, like the progressive left, you know, the hysterical faction of the progressive left, which

is a goodly sized faction within the progressive left.

Um they just don't know how to deal with black conservatives or black people who just don't follow along with what they're supposed to follow along with, which is leftism, you know, the the free stuff.

And uh I mean, they just they just lose it a lot of the time. They just they seriously, I think like people like Thomas Sowell and Larry Elder and Clarence Thomas and you know, high-profile intelligent successful black men in the West who nevertheless are conservative, you know, they vote Republican. It's just like they're

abomination.

It's like they should not exist. I mean, I'm sure that there are lots of hysterical leftists who just think that you know, people like that should not exist.

Of course, they think anyone who doesn't agree with them should not exist.

So, yeah, getting back to the question, what are my thoughts on Thomas Sowell?

Um yeah, I don't think I would agree with him on any on everything.

Like

I think that he completely rejects or largely, you know, mostly rejects any kind of genetic component in like

cognitive skills and so forth, which I would not.

But um

yeah, I mean, he's uh

he's very eloquent, very well-spoken, very articulate.

And he can explain conservatism in intelligent you know, reasonable language.

But intelligent reasonable language isn't going to work very well for you know, pointing out the reality of things to people that just don't want to know that stuff.

So

I guess I sort of answered that question. I really don't know that much

about Thomas Sowell. I've read, you know, a few articles and I've seen him on YouTube a few times, but not really enough to uh you know, make any kind of authoritative judgment on the man.

But I wish him well, and so I'm going to move on to uh the next question, which is from Tiggles. And Tiggles says,

"Whatever happened to Humble stature?"

Well, some of you may recall that I was uh interviewed by a man called himself Humble stature, and I got involved in I think it was called the spiritual right that was organized by Humble stature.

And the problem with with Humble stature is he could not stick with a plan. He

was just continually changing his plans,
you know, just kind of changing
direction of what he wanted to do, until
finally the rest of the group just kind
of fell away. And last I heard, he was
uh he had been

uh gotten a job as a firefighter,
which is uh admirable profession.

And uh I don't think he's writing or
doing videos with regard to
uh like uh conservative or right-wing
spirituality anymore.

And he really wasn't particularly
right-wing anyway, it seems to me.

But uh yeah, he he's still fine. It's
just that uh he just
changed his plan,

and uh is no longer doing what he was doing when I was doing it with him.

So, I'll just move on to the next question.

And this is from the Arya Suvastri project.

And the Arya Suvastri project said says, "Can you explain the difference between rebirth and reincarnation?"

And it's strange that a lot of Buddhists are sticklers, you know, they insist that it's not reincarnation, it is rebirth,

because supposedly

reincarnation implies that there is like a a soul that, you know, reincarnates.

But I don't see why that wouldn't apply to rebirth also. I mean, the re means again, so it's like the same thing is going into another life, which is what the Buddhists are taking issue with.

So, I think it's just kind of a strange like almost like a fashion, you know, it's it's just

it's just the way it's done in Buddhism that you say rebirth instead of reincarnation, when really

I mean, it doesn't really matter much to me. I mean, reincarnation means again into meat. You know, the carn is like chili con carne, like carnivore.

So, again, you're once again entering meat.

Whereas rebirth just means you're born again.

But,

I mean, if you're not a materialist and don't believe that meat is real, then maybe rebirth would be more appropriate, especially for like Mahayana Buddhists who

uh

they're not much into meat, anyway.

So,

yeah, I mean, I use I use reincarnation sometimes just because more people would understand the term.

And essentially, they're synonyms. I really don't see that there's any major

difference.

Rebirth could just as easily imply that

there is some

soul or, you know, permanent entity

that's, you know, getting born again,

because that re- at the beginning of

both words just means again.

So, yeah, it's just sort of a strange If

there is any really good, reasonable

reason why Buddhists

so many Buddhists insist on saying

rebirth instead of reincarnation, I

don't know what it would be.

It's just uh

the way it's done in Buddhism,

apparently.

So, I'm just going to move on to the

next question here. This is from
WhiteAshPiper.

And WhiteAshPiper says, "What materials
are your alms bowl made of?

Until you pointed it out as to what it
is, I assumed it was a meditation bell."

And my alms bowl is that
that black object up there on top of the
bookcase.

And it is made out of iron.

According to the rules of monastic
discipline for Theravada Buddhist monks,
an alms bowl must be made of
clay or iron.

And mine is made out of iron.

And I've been told that it was

previously owned by Pa Auk Sayadaw. So
it's kind of a
prestigious kind of arms bowl
if anybody knows and respects Pa Auk
Sayadaw.

But um

I think originally all arms bowls were
made out of clay because there are so
many rules including in the Patimokkha
with regard to how carefully you have to
handle the bowl. You're not allowed to
open or close the door with the bowl in
your hand because it might hit against
the door and break. You're not allowed
to hang your bowl on a peg cuz it might
fall down and break. You're not allowed
to

uh put your bowl on like a high shelf or even on top of a table. You're supposed to put it on the floor underneath your bed or underneath a table

um just so it won't fall off and break.

There's a strange rule that you have to have so many finger widths of cracks in the bowl before you can get a new bowl which isn't going to happen with with an iron bowl. So I assume that originally all arms bowls like in the Buddha's time were made of baked clay.

You know, just an earthen wear kind of a bowl and that gradually before the the Tipitaka was finalized before it reached its final form iron came into

fashion. Iron bowls came into fashion.

You know, it was the Iron Age and iron was becoming gradually more common for objects other than weapons.

And so it's it's so much more convenient having an iron bowl than a clay one. I remember one time I was traveling and somebody offered me a clay bowl that was bigger than that, and that bigger than that, and it holds I mean, that one there holds more than a gallon, and this was like a big one, kind of like some Thai bowls are really big, and it was already at the time about 100 years old, and I just told them, I mean, if you give this bowl to me, it's not going to live to see 101 because I've

dropped See which one I had. That bowl
more than once. I've had to knock the
dents out of it, you know, it's like
you're you're walking home you're
walking back to the cave or whatever
during the rainy season, you have to
walk on like slick, you know,
algae-covered rocks, and you just slip,
and the bowl just hits the rock and
makes this loud clang.

So, there's a few a few dents in that
one.

But, uh

one one kind of issue

is that most Thai monks don't use iron
bowls or clay bowls anymore. They use

stainless steel bowls, and they don't bother to to bake them black, you know, they're usually still like a silvery color.

And you can say that iron is the main ingredient

of stainless steel, at least most stainless steel,

but, um

still I've people offer me stainless steel bowls, I just refuse, you know, it says clay or iron, and that is definitely iron in that that bowl up there.

So,

that's what it's made out of, and it's also baked black. You you you take I

mean, if anyone who's got my essays in
Theravada Buddhism, now I've got a
chapter on how to bake a bowl,
and
you you take sesame oil,
and you cook it until it's like black
sludge, and then you smear the iron bowl
with this
like
burnt sesame oil,
and then you bake it over a fire, and it
hardens like enamel.
That's like what they did back before
they had paint, like spray paint.
In ancient India,
you'd make a kind of enamel out of

uh sesame oil.

And so that's why it's black cuz it's been smeared with sesame oil and baked over a fire.

So, I guess I answered that one.

Yeah, I mean the the two the only two ingredients of that bowl are iron and burnt sesame oil.

So, I'll just move on to the next question here.

This is from Mr. Shunryu Ox.

And Mr. Shunryu Ox says, "What's easier, working a 9-5 with a girlfriend or being a monk?"

And that's a good question.

Um

it depends on what you're going for. I

mean,

with regard to what's easier, it's like,
you know, what are you trying to
accomplish?

Uh I remember once having a Burmese monk
tell me that it's easy to be a monk. And
then I responded, "Well, it's easy to be
a bad monk, but it's very difficult to
be a good monk."

Cuz if you're trying to live up to the
ideals of how a monk should be that are
found in the Pali texts, then it is a
Herculean task. It's extremely difficult
and most people, even if they try as
hard as they can, couldn't do it.

Whereas working a 9-5 job with a

girlfriend,

um you know, absolute perfection is not really expected of you anyway.

Um so, for me, working a 9-5 with a girlfriend is it's more strenuous. I mean, it takes kind of more out of me physically cuz I, you know, I got to work for a living.

But, um

yeah, it was it's more difficult to be a a serious

conscientious monk than it is to be

serious conscientious

employee and and mate

at least in my case.

And my dog is looking at me.

He's a very nice dog.

Part Gremlin. She's like a mutant Gremlin.

So, I guess I've answered that question.

Working a 9-to-5 job with a girlfriend

um in a way spiritually

um being a layperson is a higher

difficulty setting setting than being a

monk because the monk's life is set up

to facilitate making spiritual progress.

But um just uh doing one's duty as a

layperson is easier, at least for me,

than doing one's duty as a monk because

you got higher more difficult duties as

a monk.

So, I guess I'll move on to the next

question. This is from Liberland.

And Liberland says,

"If there was a machine

that could make you live a better life

based on complex moral calculations, and

this made ethics more competitive. I'm

not sure what he means by competitive.

Would you choose to find some

independent way of living your life

assuming it would make you categorized

as criminal, evil, insane, inconsiderate

of others, and an egomaniac?

This under the basis of you being able

to plug in or unplug like in the Matrix

movies. You get one choice, and all the

world is all intense about your choice

like it makes you a terrorist to break

to break from the flock."

And the first the top part of this question here,

a machine that would make you live a better life based on complex moral calculations,

that reminds me of

um

it's a a

a novella

by Dostoevsky.

I think it's Notes from Underground.

And the guy the the protagonist

in a way he's like a damned soul. He's I

mean, he he deliberately does what he

knows is wrong just out of this perverse

desire to do what is wrong. And he explains kind of why he does this. And he's talking about socialism, which was already a thing in Dostoevsky's time, you know, mid-19th century Russia, just mid-19th century Europe. Socialism was all the rage even before Marx came along. There were already There were already socialists and communists that were um coming up with this idea that, you know, communism is the enlightened, civilized way to live. You know, back then they didn't have a century of failed and/or stagnant economies, totalitarianism, and genocide to look back upon.

But anyway,

um according to the protagonist in in
this story by Dostoevsky, um the
socialists have this ideal of turning
morals or ethics into a kind of science.
Spinoza had a similar idea, but that's
irrelevant here. And so they'd have
like, you know, back then they'd have
charts. Now you'd have a computer
program, but in the story, which is, you
know, mid-19th century, you know, you
you'd have these charts where, you know,
it would be worked out for you what you
should do under any circumstance. You
know, what is the most moral thing to do
under these circumstances? You know, you
plug in the numbers or whatever, and you

look on the chart and it tells you what to do. And

it seemed to him that that was a kind of death. I mean, you're no longer You no longer have any semblance of free will because the chart is deciding for you what to do.

And so in a way it's just a kind of slavery to doing what is right. And so it was like he he rebel against that just to assert his individuality and his aliveness.

I mean, that was kind of his his reason, or at least a reason, why he was so perverse in doing the wrong thing all the time. He was like rebelling against this

you know, it was like this

obligation that you have to do what is

right, which means you no longer have

any creativity, any imagination, any

individuality. You just, you know,

you're just a cog in the machine, just,

you know, obeying the chart.

And

yeah, I mean, personally on my own, I

think I would rather just not do that. I

mean, I make my own decisions and follow

my own conscience.

But I mean, I'm in a relationship with a

woman who cares more about what other

people think and

like what my social standing is. I mean,

to make myself a despised pariah
in a relationship with another person,
that would definitely add a
a serious complication to fierce
individualism and just insisting on
following one's own conscience whenever
one was in the mood to follow one's own
conscience, that is.

So

yeah, I mean, I'd have to wait for it to
happen

and uh hash it out with my my sweetheart
who, as I say, might um agree in theory,
but nevertheless, might disapprove of my
becoming a social outcast and pariah and
let's see what is it here, be considered
by yeah, be considered a terrorist and

everything.

Socially ostracized and all that, lose my job, that kind of thing.

Yeah, I don't think she would approve of that much.

So

yeah, that would be a But if if I were on my own, probably I would just take the hit, just martyr myself.

Cuz that's just kind of person I am.

You know, if everybody's doing it this way, I'm going to do it some other way.

So, I guess I answered that question as well as I am able.

Therefore, I will move on to the next question, which is from

rpad

rpad

I'm not sure what rpad signifies here.

But, rpad

says, "Why did the Ajivika practice asceticism if they were fatalists?

What's the point of asceticism beyond, {quote} I'm an ascetic because it's my fate to be so, whether or not this makes any difference, {unquote} which any fatalist can say to justify his own way of life." Well, to the Ajivikas, it does make a difference because

only when you're at the end of your 84,000 or however many lifetimes you have to go through, um in in the Buddhist texts, they compare the

Ajivikas' idea of determinism or fatalism as like a ball of string that you throw and roll across the floor and it just unwinds until you get to the end of it and the the ball of string is gone. You know, it's just all unrolled. And that's kind of the way the Ajivikas saw, you know, living the life after life after life until you reach the end of the ball of string and that's it. And the end of the ball of string is being an Ajivika ascetic. So, if you're not an Ajivika ascetic, it in it indicates that you still got a long way to go. So, if you want to be at the end or you

want to,

you know, like prove that you're at the end or near the end, you have to be an Ajivika ascetic. That's the way they viewed it. You know, it's just if you're an Ajivika ascetic, it indicated that especially if you were a, you know, like a conscientious Ajivika ascetic who was doing what Ajivika ascetics are supposed to do,

then that indicated that you were towards the end. So, if you want to be at the end or you want to like prove to yourself and to others that you are, you know, near the end of the the 84,000 or however many lives, then you're you become an Ajivika

ascetic.

You know, as a way of proving to

yourself and to others

that you're there because, I mean, if

you're if you're not an Ajivika ascetic,

that is proof that you're not near the

end of that ball of string.

So,

yeah, it's in a way it's kind of some

people they they they don't can't really

wrap their heads around fatalism like

the idea, well, if if it's my destiny to

win an Olympic gold medal, then I don't

have to

work out because it's my destiny. I'm

just going to get the Olympic gold medal

anyway. But, it doesn't work that way.

If you are destined

to win an Olympic gold medal, by that

same token you are destined to train and

train and train and train until you're

puking sometimes, then just, you know,

go all out in order to get that Olympic

gold medal.

Or or whatever it is, whatever the

exalted goal is that you are destined to

achieve, that you're also destined to

work your ass off to get there.

And that's kind of the way the Ajivikas

saw their fatalism.

That I mean, if you're going to reach

the end of existence, then you have to

be an Ajivika ascetic to do that. So,

they're in a way they're taking their
destiny in their own hands.

Sort of, but destiny and fate are kind
of hard to wrap your head around
sometimes.

So,

I'll just move on to the next question.

This is from Toronto Nat.

And Toronto Nat says, is there anything
wrong with being a Buddho-Christian
syncretist?

Attending liturgy, confessing sins
before a priest, taking communion, etc.
while maintaining a Buddhist ethical and
contemplative practice. If there is
something wrong, what are the

consequences of said wrongdoing?

Well, I mean, Buddhism syncretizes with other spiritual systems fairly easily.

Like,

for example, Chinese Buddhism was a kind of syncretism of Indian Buddhism and Taoism. Although, I've also read that that um

Laozi,

um who was supposedly the founder of Taoism, was just a like a distortion of of Gautama Buddha. He was sort of a legendary figure that was really based on Gautama Buddha anyway.

But, in Japan, Buddhism is syncretized with with Shinto.

Um in

Tibetan Buddhism, that Buddhism was like
combined with the indigenous like
shamanistic practices that were
prevalent in
in uh

Tibet. Even in Burma,
that Buddhism to some degree has been
syncretized, if that's a word, with the
pre-Buddhist Burmese nat cult, which is
a kind of uh worship of small g gods.

And even the Greeks
who who uh lived in northwestern India
in ancient times because of Alexander
the Great conquering northwestern India,
um they converted to Buddhism, but still
they kept their their Greek paganism

also.

So, it was a syncretism of Buddhism and Greek paganism. Like, there some of the ancient coins they'd have the Buddha on one side of the coin and Athena or some other Greek deity on the other side of the coin.

So, you know, Buddhism is now being syncretized with cultural Marxism in the West, which is not a good syncretism because cultural Marxism is essentially spiritually bankrupt.

But,

um

yeah, I mean, there would be some dogmatic or doctrinal issues. You know, Christianity says there is a supreme

God, Buddhism says no.

Christianity says there is a immortal
soul, Buddhism says no.

Um

so, I mean, there's going to be
doctrinal issues that you're going to
have to work out somehow.

And uh it may be that um the priest that
you're confessing your sins before
might uh

consider heresy to be somewhat of a
problem

if that is you're you're adopting any
Buddhist doctrines at the expense of
Christian ones.

But, um

yeah, it seems like whatever civilization or society that Buddhism enters, it just gets mixed in with what's already there.

And so,

yeah, there's it's uh inevitable that there's going to be a lot of combination Buddhist Christians out there.

And uh so long as it works, I mean, as long as it helps you to be a a wiser, better, happier person, then it it's certainly not all bad.

So,

I guess I answered that question. So, I'm just move on to Toronto now. It's next question.

This is kind of a juicy one, kind of a

spicy one.

He says, "There have been some very serious allegations made by some users on r/buddhism." And I I assume {slash} r {slash} Buddhism means Reddit.

So, there's like a Reddit Buddhism thread or something.

And uh now I've I'm just kind of sidetracked myself, so I'm going to start again. There have been some very serious allegations made by some users on R/Buddhism against Panyo in the not-too-distant past, specifically concerning sexual abuse. How should we view and respond to such accusations? I think I might have actually seen that

thread. My sweetheart noticed it and pointed it out to me, and I just kind of ignored it.

Cuz I I've seen worse. Um I've seen somewhere someone was accusing me of being like defrocked, excommunicated, just kicked out of the monkhood for molesting boys.

And I mean, they didn't even know that you can't be kicked out of the monkhood, at least technically. It just doesn't work that way. They just They just made that one up just based on a combination of hate and dishonesty, apparently.

Because I wasn't kicked out of the monkhood. I wasn't kicked out of any

monasteries, either. And I think this thread on Reddit was saying that I was kicked out of monasteries for being a sexual predator.

But

I was never kicked out of any monastery.

I mean, I was told that no Ajahn Chah monastery would want me, or at least some Ajahn Chah monasteries wouldn't accept me.

But I wouldn't want to live at Ajahn Chah monastery anyway. I did look into staying at Birken in uh British Columbia when I first came back to America in 2011, before any kind of scandals or anything happened. And uh they wouldn't

take me just cuz I wasn't ordained in
the the Ajahn Chah tradition anyhow.

So,

I can say that

as far as I know, the only really
derogatory information about me that is
factual that is out there is based on
what I myself have personally admitted.

You know,

I I I made some

admissions on my blog

that um

people just distort and twist and
exaggerate

and then they they like come back. It's
sort of like that the game where you
whisper into somebody else's ear and

they whisper into somebody else's and they whisper into somebody else's. By the time you get to the end, it's a very different story from the first thing that was whispered into the first person's ear.

So, I mean, it's like leftist Buddhists, some of them anyway thoroughly disapprove of a Buddhist who isn't a leftist, especially if he's in the West. And so, they just have this bias

as like motivated by hate essentially and a little bit of dishonesty if they if they're the ones that are distorting it.

And I mean, it just happens a lot where, you know, you hear a story and you have a certain bias, certain spin, certain take on it and then the details get changed in accordance with kind of your attitude.

But, I can say that

the

the the derogatory factual stuff about me originates

from what I myself have publicized.

You know, I myself have admitted to

certain things that I've done in the

past. Nothing like excommunicaty,

you know, I didn't didn't do any of the

four parajikas.

But, I did things that were

arguably inappropriate for a monk.

And I did uh also on my blog that it's like the previous blog that no longer exists. I did say that if I ever wanted to do such things again, I would uh disrobe first, which is what I did.

So,

yeah, the the things that uh they have exaggerated were things that um you know, I did the penance, you know, did the required penance and just put it behind me and promised I wouldn't do it again and I didn't.

So,

yeah, the very serious allegations about sexual abuse or sexual predation and so

forth, it's based on a nucleus of what I publicly admitted to and then it just got exaggerated and twisted by people with an axe to grind. And the the part about me being kicked out of the monk order or kicked out of the monasteries and so forth is just false.

Cuz I wasn't kicked out of the monk order or kicked out of any monasteries. I left of my own volition for my own reasons.

So, I'll just move on to the next question here. This is from Raphael.

And Raphael says, "Ajahn Maha Boowa said 10 years ago that there are only 2% of monks left and that the rest have no

virtue and no Dhamma. As an example, he said that nowadays monks eat with spoons and no longer with their hands. Why do you think he gave this seemingly unimportant example and did you as a monk only eat with your hands?"

Well, I usually use the spoon.

Um sometimes if I didn't have a spoon handy like I lost my spoon or just misplaced it or something, maybe I was traveling and just forgotten to bring my spoon, I would eat with my hands.

I mean, I know how to do it. There is a way of eating with your hand where you, you know, you scoop it up and then you

kind of shape it into a little ball with your hand and then you you kind of put it on these two fingers and use your thumb as like an ejector, you know, get it to your mouth and use the thumb ejector to get it into your mouth.

So, I know how to do it, you know, like the traditional ancient Indian way of making rounded morsels. I mean, there's rule of discipline saying that you know, I will eat rounded morsels, Which is I mean, that's what it That's what it implies.

Is you know, you you kind of make it into a a little round ball with your with your fingers and your thumb before putting it into your mouth.

Um

why Ajahn Maha Boowa

like singled out this, I don't know.

It's like the Thais are really Some of

them are real sticklers for monastic

discipline. Like um there's a famous

story of Ajahn Mun

who was another another one of these,

you know, renowned for being a very um

essentially an arahant in Thailand

who met with the Buddha, which is I mean

it

supposedly that would be impossible cuz

the Buddha no longer exists in this

world. But anyway,

the Buddha came to him or he went to the

Buddha

and he he was able to ask him one question. And the one question that Ajahn Mun asked the Buddha, when he could ask any question, is what is the proper color for monks' robes?

And then of course, the Buddha said essentially the same color that Ajahn Mun preferred wearing.

So, I mean, it could just be this weird um

almost like an OCD

attitude towards even the the really um essentially trivial rules of discipline. Although, a a really strict monk would say no rules are trivial, you know, it's you're better to die than

break even the minor most minor rules.

But still, I mean, it would make more sense to say that you know, most monks are handling money now instead of most monks are eating with a spoon.

I mean, a lot of monks don't even use their arms bowl anymore.

I was I stated a

I visited a Sri Lankan monastery in California

and they knew that I ate out of my bowl, so as a way of sort of honoring me as a guest, they were all eating out of their bowls, too. And the abbot was surprised. It's like, "Well, this is easy. This is

This works good." He'd never eaten out of a bowl before. He was He was a terror. He was a senior monk, but he'd never eaten out of a monk's bowl before.

So, I mean, I do agree with Ajahn Maha Boowa in his statement that, you know, only 2% of monks are like legitimate monks who are actually trying to follow Dhamma correctly, Dhamma and Vinaya.

But I would point out just uh mainly as an example, just the handling money part.

I mean, another good way of sort of separating the sheep from the goats, like a litmus test, just how you can distinguish between strict monks and loose monks. This is This isn't as

accurate as the handling money, but just
do they cover both shoulders when
they're in public?

And usually the unconscientious, lax,
sloppy monks, they'll just go with one
shoulder bare and they don't care.

Whereas, other monks,
um that are more strict, will cover both
shoulders. But then again, some of the
really sloppy monks
will cover both shoulders just to make
people think that they're not sloppy
monks.

So,

yeah, it's it's just a weird Thai thing
for being sticklers with regard to, you

know, really

minor rules, lesser and minor rules.

I guess there's even a a sutta.

Um I don't know if this is directly from the sutta or in the commentarial story about the sutta, but there was a almost a schism. There was like this this controversy going on in the Buddha's time between the the two factions of monks in in the same monastery.

And it was over something like leaving the water cup in the in the bathroom or something.

You know, it's some some really minor, trivial thing that just caused this uproar with almost like a schism going

on.

So, I mean that sort of thing has happened. I used to be very strict with regard to the rules of monastic discipline also. Like I mentioned earlier that it's against the rules to open or close a door with a bowl in your hand, with your alms bowl in your hand. And so for years I just went through this ridiculous ritual, even though my bowl was iron and wouldn't break by bumping against the door. You know, you set the bowl First you have You can't even set it down directly onto the ground because that's a different rule. You have to set it on a bowl stand or a

piece of cloth or something. Then you open the door, then you pick your bowl back up again, take the bowl stand or the cloth with you, and then you go through the door. Mosquitoes are going in and out at the same time this door is open cuz you're in the tropics. And then you have to set the bowl back down on the bowl stand or a piece of cloth, then you close the door, and then you pick the bowl back up and continue on your way. Which is just ridiculous.

So, I mean there are there are all these rules that I mean strict monk will practice them religiously, literally religiously.

Um just because they're rules. And I

mean it's not entirely blameworthy. I mean you can say that they're anal retentive or they're just, you know, clinging to this minor trivial stuff.

But still, at least they're conscientious, you know, at least they're trying to do their duty as a monk and trying to do it right. And so um better too strict than too lax.

When you got a monk that just doesn't give a [__] and just breaks rules and you know, he just considers monks that are strict to to just be, you know, just foolish. You know, they're just foolish dogmatists or whatever. And I won't name any names,

but there are some Western monks that are kind of that way. You know, they'll just scoff at monks that are more strict than they are. Just saying, you know, they're just, you know, clinging to to rites and rituals and so forth.

But still, it's better to be too strict than too lax.

But, um there really is no rule that I'm aware of against eating with a spoon.

So, I mean that's not even rules of monastic discipline. That's just like an ancient tradition

that, you know, it's not even a rule that you have to do that.

Then have to eat with your hand or it's against the rules to eat with a spoon

because it's just not it's not in there.

Maybe,

you know, nobody even thought of making
a rule against it cuz it was just a
tradition for monks to eat with their
hand

like a lot of people still do in Asia,
eat with their hand.

So,

yeah, it's just

idiosyncrasies of Thai culture and maybe
of Ajahn Maha Boowa himself.

So, I'll just move on to the next
question. This is from Andreas.

And Andreas

says, "Would you say that Bhikkhu

Bodhi's translations of the Pali Canon are trustworthy and good as he comes from a certain subversive tribe?

And by looking at his political agenda that flows through sometimes, I have my doubts. Nyanaponika Nyanaponika

Mahathera all was also a member of this tribe, apparently quite suspicious that the most prominent translators come from the same religious background. What is the best English translation that is available at the moment in your

opinion?" Well, I've never heard that Venerable Nyanaponika was one of God's chosen. Maybe he was, it just wasn't an issue. I mean, he did spend some time in a concentration camp, but it was a

British concentration camp and not a German one because he was a German citizen who was ordained as a monk in Ceylon, as it was called in those days, which was a British colony in those days. So, you had a German citizen on in a British colony during World War II, so he was just essentially arrested and taken to like a concentration camp. It wasn't just Germans that had those.

So, whether think he might have just been German. I'm not I really don't know.

But, uh he was a a good translator of the Pali Canon into German, or so I have

read. I don't speak or read German, so I can't really say for sure, but he has a good reputation for being a reliable translator into German.

Um but, Bhikkhu Bodhi, um I mean, his endnotes can can be political sometimes, but he is a trustworthy translator. He's very conservative translator, even if he's not conservative politically.

So, at least he's conscientious in that regard.

So,

yeah, I would say that Bhikkhu Bodhi is still

possibly the best translator of Pali

into English today,
um at least with regard to his
translation style. With regard to deep
philosophical stuff and like deep
meditative stuff, I think Ajahn
Thanissaro would be more reliable
because his knowledge of Buddhism is
more based on his own practice, whereas
Bhikkhu Bodhi is essentially a scholar
who doesn't practice much.

Or at least he has a reputation for
being a scholar who just doesn't or
can't meditate.

So, but then Ajahn Thanissaro has his
own idiosyncratic style that kind of
interferes with good translation,

because a good translator should be as invisible as possible. And when you're being idiosyncratic and self-indulgent in your choice of words and your your way of translating poetry and so forth, then you're not being invisible, and it's just, you know, sometimes Ajahn Thanissaro should just like write, you know, "Look at me. Here I am, I'm John Tanisaro translating this, you know, every few lines, because that's kind of the impression that you get when you're reading it sometimes, or at least that's the impression I would get sometimes. But, again, going back to Bhikkhu Bodhi, he's a good translator. Um, you know, regardless of his

politics, his translations are trustworthy.

But, um, if you want deep I mean, he's he's going to defer to the commentarial tradition most of the time, because he doesn't have a whole lot of personal meditative experiences to to rely on, and so he will just defer to the commentarial tradition most of the time.

So, I guess I'll just move on to the next question here. This is from Mogambo.

And Mogambo, this this first part isn't really a question, it's just some feedback to an answer I gave to somebody else's question.

I think it was Theo Bax and Sipad Zidna in the previous Q&A was asking me about, um, red red-haired, blue-eyed Brahmins in ancient India, how it shouldn't shouldn't have been that way because the Indo-Aryans apparently, you know, the original Indo-Aryans who invaded India, according to him, would not have blue eyes and and reddish or fair-colored hair.

So, anyways, Mogambo here gives his his feedback saying, "Regarding the question asked by someone about Buddha being blue-eyed or Brahmins being red-haired, I think it depends upon the time when the sutras were being written down. It could be the kings in power who wanted

to portray Buddha looking like themselves, just like Buddha statues look Asian in East Asia. The Kushanas might have had red hair and blue eyes as the Tocharian mummies found in China had same features.

Um, well, the Buddha is supposed to have one of the the 80 marks, the 80 lesser marks of a great of a mahapurisa or a great man, is that his eyes would be abhinila.

And nila usually means blue. And abi means like intensely or very. So, um, one of the marks, this goes back to, you know, ancient India, is that his eyes would be intensely blue. Although nila

also sometimes can mean jet black, and so it might be sort of a blue black.

Sort of like Veronica's hair in the old Archie comics, where it would have blue highlights, something like that.

Although I don't think eyes work that way. Like the irises of your eyes and black eyes would just be like intensely dark, like black coffee.

So.

Uh,

yeah.

Anyways, um, it wasn't with regard to Buddhists that the the question was asked previously. It was with regard to Brahmans, like the stereotypical Brahman. I read somewhere that was

referring to Patanjali

and a book that Patanjali wrote, which was the Yoga Shastras or the Yoga Sutras, I can't remember which. Uh, where he refers to the stereotypical Brahman as having blue eyes and like ruddy colored hair.

And I'm I don't know how the Brahmins, who are like like

with regard to their ethnicity would be the most conservative of the the castes and classes of of Indians, especially the Hindus, um, you know, like Kshatriyas and the lower lower castes, the lower varnas,

um, could have a lot of influx of um,
non-Aryan

um, blood. You know, like like some
tribal chieftain could be, um, you know,
he could be honored with like an
Kshatriya status. And some people think
the Buddha was like that where his
family just had honorary Kshatriya
status without being Aryan.

Although that could be just a
politically correct conjecture trying to
make the Buddha be, you know, a
brown-skinned person.

So, I mean, regardless of that
um it is true that the Buddha looks
you know, he looks like the ethnicity of
the people who made the statues or the

paintings.

That is true. And it also is true that the Kushanas who uh ruled India or Northwest India um after the Greeks did um they may have been Tocharian or largely Tocharian. They were like what Yuezhi or something like that in Chinese which I think may have been Tocharian or largely Tocharian. And so, yeah, that's that's possible.

But uh how they would become Brahmans, I don't know.

Cuz the Brahmans are the most conservative, you know, they they most closely resemble the the ancestral Indo-Aryan invaders as far as as far as

I can understand it.

You know, they're the they're the ones most resistant to, you know, outbreeding you know, or like, you know, mixing their blood with with other classes or ethnicities and so forth.

But I don't know.

Anyways, that wasn't even a question.

So, the question from uh Mogambo here is as follows. My question is about the left-leaning Buddhist. I have heard you say anyone can attain enlightenment even out of the Buddhist faith like some Indian gurus you have mentioned in the past. Why do you think the left-leaning Buddhist has to follow everything to the T if anyone can attain enlightenment? I

mean, in the end no one can prove anything. There is no gauge to measure enlightenment.

So, that is true. There is no gauge to measure enlightenment. But, if the leftist Buddhist is mainly practicing leftism and ignoring or rejecting most genuine Dharma, which happens to be the case in a lot of cases, then yeah, they're not even really practicing Dharma other than, you know, a few elementary meditation techniques and you know, a little bit of jargon. I mean, that's a lot of of Western Buddhists so-called. I mean, that's really what their Buddhism consists of

is, you know, one or two elementary meditation techniques and some jargon. And most of the rest of it is just progressive leftism, you know, cultural Marxism, whatever you want to call it. And cultural Marxism, to the extent that they're following that preferentially over following genuine Dharma, then it's just not conducive to enlightenment. It's like becoming a Jehovah's Witness or something. But, being a Jehovah's Witness might be very nice, but it does not strike me as being particularly wise or conducive to the cultivation of wisdom. So, they might be really good at meta meditation towards people who agree with

them. You know, they might have a lot of compassion towards, you know, oppressed minorities.

But,

still to the extent that they are

abandoning genuine Dharma in favor of

like queer Buddhism,

then I mean, they're they're essentially abandoning genuine Dharma.

And I mean, not everything in the text

is really essential. I mean, the fairy

tales and the the talking animals and a

lot of the devotionalistic stuff, it's

really, you know, it's probably added

later. It wasn't probably doesn't

probably originate with the Buddha

himself.

But, a lot of stuff that probably did originate

within the Buddha himself, like no self or the the essential importance of renunciation and sense restraint, when that stuff is just blatantly rejected.

And sometimes even they even want to change it,

then yeah, I mean they're just they're just deviating from what the Buddha taught. They're deviating from genuine Dharma and they're deviating from what is actually conducive to the cultivation of wisdom and ultimately to liberation. They don't even want that, as a general rule.

So,

I guess I answered that question. Now,
we're getting a real political Q&A this
time.

Although, I don't think I've said
anything really bad yet.

But, for those of you who want me to say
something really bad, there's still
hope. We haven't got to the end of this
yet.

So, the next question is from Nature
Cure.

And Nature Cure says, "You say a lot
sotapanna, sakadagami, anagami
probably doesn't exist
or later added to suttas or something,

but they mentioned too many times in all over suttas.

That's really really bad bad news if that is true. You really need to make clear explanation to us with many facts. Otherwise, I'm going to have to continue working on my enlightenment from my sotapanna level to arahant." And then he's got a little smiley face after that.

So, I guess this isn't a question either.

Man, this this is the second non-question I've read.

But, um

I guess it does

does call for some kind of comment.

Um

yeah, I I

I have mentioned more than once and um

Oh, hi. My dog's saying hi to me.

I have mentioned more than once, and uh

G.C. Pande in his Origins and Studies of

Buddhism agrees

that the four stages of Arya-hood, the

four stages of sainthood in the in the

in Buddhism, in Theravada Buddhism,

probably did not originate with the

Buddha himself.

And one of one of the bits of evidence

he gives for that is that Sakadagamis

are not mentioned at all in texts that

otherwise give clear indications of

being really old, like archaic. You know, they've got like archaic features in other respects. No mention of Sakadagamis in in that. With regard to Sotapannas, apparently in oldest texts, like in the the uh the Patimokkha, that it's apparently referring not to a a a sage who has glimpsed Nirvana, but rather to just a new convert, like like somebody who is newly converted to Buddhism, and they're you know, they've got stars in their eyes, they're very faith-oriented, they're very enthusiastic, you know, they're embarking upon the the stream of Dharma.

Um so, there's

it had a a different meaning originally,
according to my interpretation of it.

Although, it's not like a just wildly
opposite kind of a meaning. It's It's
there's a lot of overlap, anyway.

And Anagami, one of the main bits of
evidence that Anagami had a different
meaning originally is that the first
several suttas of the Itivuttaka, of the
Khuddaka Nikaya,

uh apparently, judging from the context,
are using Anagami in the sense of an
Arahant.

So, the Anagami, originally, according
to the theory, was a synonym for the

word Arahant, or enlightened being. And it does make sense. Anagami is one who just does not return, you know, that would indicate that they're not born again. They no longer come back to samsara, but then it came to mean that they go up into this high heaven realm for one last life and then they become enlightened way, way up in this extremely high heaven realm accessible only to Buddhists.

So,

I mean, it really is not that big of a deal. I mean, you shouldn't be striving to attain any particular stage. I mean, goal-oriented Dharma is really I mean, things just do not happen the way you

expect them to.

And so, you get this idea in your head of what you want to attain, and it may be that the reality is very different from that. And it's it it can become counterproductive. And this goal-oriented Dharma is not really dharmic because

I mean, you should be in the present moment. I mean, you shouldn't be like practicing Dharma in order to get something in the future. You should be doing it for its own sake right now.

You know, because it's your sacred duty to practice Dharma or because by practicing Dharma you're you're as close

to enlightenment as you can get right now.

Be here now.

So, it's not really, really bad news or really, really bad, bad news

uh if even if G.C. Pande and I are

correct in the assumption that the four stages of Arya-hood did not originate

from the Buddha, but were a later

development in Buddhist doctrine. And

there are a lot of later developments in Buddhist doctrine.

But, uh whatever I mean, however you

practice, if it works for you,

go right ahead. I'm sure there have been

a lot of traditional Asian Theravada

Buddhist monks and nuns who have, you

know, believed all the stuff including the flat Earth and the talking animals and so forth, and they've gotten high attainments. You know, just like Roman Catholic saints, some of them who believed, you know, they revered the Virgin Mary and all that. And they got high attainments, too.

Because eventually, the words in the books just become largely irrelevant.

Because when you're in a deep contemplative state, you're not thinking in words anymore, anyway.

So, I guess I'll just move on to the next question here.

This is from Yuga Oh.

And Yuga Oh asks kind of an interesting question here. Hello, can you please explain the mindset and karma of people who are impulsive hoarders?

There are many animals in the world that show the same thing. Can it be related?

Yeah, I think from a biological point of view

from a biological point of view that I mean, there are certain areas in the brain that can condition hoarding.

And, you know, if you get a glitch in that part of your brain, it can just cause you to be obsessed with hoarding, you know, old newspapers or or whatever it is. You know, I've I've There's There's been like TV shows about

hoarders.

And uh I've read about hoarders also in in uh various books. And yeah, it's it's really a thing. There are some people that It's like they can't bear to get rid of anything. They might have their house just completely packed full of this garbage and junk cuz they can't bear to part with anything.

So, from a biological point of view, you can it would probably be some kind of brain glitch.

Um but with regard to their karma, yeah, I'm not sure what the karma would be unless they were just very they're just possession-oriented people.

You know, they just identified with what they owned, considered owning stuff to be very important or something. Maybe they were extremely poor and didn't own anything in a previous life and they were just like obsessing with owning lots of stuff or something.

But yeah, it's it's really hard to say what the karma exactly would be in a case like that. And probably different people would have different kinds of karma. Like, some people different people hoard different things for different reasons.

You know, it might be the same general kind of brain glitch, but still, you know, the like the subjective aspect of

it could be significantly different from one person to the next.

So, I think I'll just move on to the next question. And this question, the first part of this question has already been answered. He says, "Also, if it's not too personal, how was your vacation?" And then he says, "Are you in a good relation with your wife's mom?"

And

yeah, I'm pretty sure that my sweetheart's mom hates me, but she really compensates a lot to not let it show by just being really sweet to me and and like buying me clothes and like wanting to hug me and, you know,

um saying that she loves me and stuff.

So, it's it's kind of complex.

So,

I guess I'll just move on to the next question.

Cuz I already said how my vacation was.

It was fine.

Very cold and snowy, but fine.

And if you're ever in Toledo, go to a restaurant called Mancys. It's really nice.

And so, I'll just move on to the next question here. This is uh from Personalization Primitive.

And Personalization Primitive says, "For individuals leading a family and shouldering responsibilities for their

children with an obligation to invest their time in earning a living, complete renunciation may not be the most suitable path. How can such individuals effectively pursue enlightenment while balancing their patriarchal and financial duties.

Well, this is a very common question from Westerners. I mean, sometimes it's it's not as thoughtful as this. It's like, how can we practice renunciation correctly without actually renouncing anything?

Sometimes, you know, I get questions like that. I was told once by a woman who lived at

Oh, what's the place in Dharamsala in India where the the Dalai Lama was staying. She was a translator and English teacher at Dharamsala for a while.

And

maybe just an English teacher. But anyway, she said that one time a Western man asked the Dalai Lama a question like this. I mean, it was more like the the example I gave, the more extreme example of, you know, how can I practice renunciation correctly without actually renouncing anything? You know, it's like, how can I practice Dhamma correctly while still kind of wallowing in samsara? And he actually started

crying, according to the the lady that was there.

And uh yeah, it it it is kind of a a difficult situation if you're you know, you're you're pretty much you know, anchored into samsara by all these duties and obligations, and you still want to practice Dhamma correctly. Um yeah, I mean, you're just going to have to do it with a handicap of not being able to practice it entirely correctly.

And

how can individuals effectively pursue enlightenment while balancing their patriarchal and financial duties? Well, I mean, you can be living in the world

like U Ba Khin, who was S. N. Goenka's teacher. He was like a government minister, not like a Christian minister, but you know, like a high-ranking administrator in the Burmese government.

And still, he was a kind of meditation master.

Um it just has to be a very high priority. You know, you have to consider to be very important.

And also,

just be mindful of whatever you're doing. The dog just flung the door wide open.

Yeah, just just be mindful in the present moment, no matter what you're

doing, whether you're working or or
sitting cross-legged. If you're in the
present moment, you you you can be here
now and still, you know, follow your
your conscience, you know, do your
ethical duty of, you know, not telling
lies or stealing, that sort of thing.
Not wallowing in sensuality any more
than, you know, duty bids.

Then, uh,

yeah, I mean, you can still make
considerable progress that way. And
Nisargadatta Maharaj was considered to
be enlightened and he was a householder
who ran a little stall selling
cigarettes and stuff in India.

I mean, it is possible.

Being a layperson is a higher

difficulty setting

for practicing Dhamma, but it's still

possible. But you're not going to be

able to practice it correctly as it is

stated in Pali texts.

I mean, it's it's always going to be,

uh, falling short to some degree since

renunciation is pretty much basic. Like

I was saying in the previous Q&A that

the gradual practice taught by the

Buddha begins with renouncing the world.

So, I mean, you're not going to be

following ancient Indian tradition

in your efforts.

But you can still be

I mean, so long as
like you're just driven
to practice Dhamma and to know reality,
you know, to to just strive for
liberation,
then really you can do just about
anything. So long as, you know, you've
got like this
burning
this ardent
drive in you,
then, I mean, that that compensates for
a heck of a lot.

I think it was what Ramakrishna was
saying that I mean he was a Hindu.

So, he was saying that I mean if if you

just spontaneously burst into tears at the mere name of God, then you can do whatever you want. I mean because you're just going in the right direction regardless of, you know, the commotion externally, you know, what your what your meat puppet happens to be doing. But I mean you'd have to be really dedicated to being mindful and immoral especially.

So, I guess I answered that question sort of, kind of. So, let's move on to the next question here. This is from Rui.

And Rui says, "There is a contemporary temptation to conflate
Excuse me while I belch.

I'll start again. Rui says, "There is a contemporary temptation to conflate sabbe dhamma anatta with a scientific proclamation. For example, things are ultimately made of evanescent particles in temporary coalescence and hence are not self."

When in fact sabbe dhamma anatta is a phenomenolo- phenomenological proclamation.

I.e.

it concerns the subject or the mode of view of the stream enterer's consciousness and what it accesses or experiences and not the object or the world. Kant's Copernican revolution

comes to mind here. Thoughts?

Well, I think even in Theravada, it's not purely subjective when it says that, you know, sabbe dhamma anatta, that all all things are not self.

For example, the the simile of the chariot, which is one of the main explanations of of anatta

in the in the suttas. I mean that's pretty much what he's describing here is the scientific proclamation that

you know, chariot isn't

it's like a chariot is just made up of parts and you can swap out this part or that part and it's considered to be the

same chariot.

You know, it's like where is the chariotness in this chariot? You know, it's just a convenient name that you give to a certain assemblage of parts and it's just kind of vague because as I said, you can swap out certain parts. Certain parts can just go missing. You can break a a spoke out of the chariot wheel and it's still considered to be the same chariot. You know, it's like you can get one of your fingers chopped off, God forbid, we don't want that to happen, but you know, you lose a finger, you're still you. You're still considered to be the same person just

with nine fingers instead of 10.

So, I mean, I think the note sabbe

dhamma anatta

is just applicable across the board, you

know, just from any perspective. You

know, there is no valid perspective

where there really is an ultimately real

self either subjectively or objectively.

And you know, rupa kanda is not self,

too.

I guess

I guess that's just I just flung that in

there just cuz cuz it occurred to me all

of a sudden.

So, it is true that the Mahayana

Buddhists

put more emphasis on there is no

objective self, whereas the the
Theravada Buddhists were mainly
emphasizing that there is no subjective
self, but I mean, the subject is a
subject for the object and the object is
an object for the subject. I mean, you
can't have one without the other because
they dependently co-arise. Subject and
object dependently co-arise. You can't
have one without the other and neither
of them is self.

Nothing is self.

Not even nirvana according to Theravada.

So,

yeah, I mean, those are my thoughts on
that.

Although it is true that as I said the Mahayana Buddhists put more emphasis on um applying anatta to objective reality as opposed to subjective reality, but I mean it's as I just said, I mean it applies to both.

So, I'll just move on to Rui's next question here.

And I will add that everyone is being very very self-restrained in asking no more than three questions per episode, which is appreciated.

So, anyway Rui says, "The Theravadan adherence to the notion of an ultimate partless particle

You got that in quotes, partless

particle, which was also Democritus's atomistic vision seems somehow deficient even from a strictly logical point of view. For example, or i.e. said particle would could always be divided in various parts, etc. Perhaps there is no soteriological value in discussing this point to exhaustion."

Yes, this this question itself is kind of exhausting.

But um yeah, I mean I've I've mentioned before that but at the time the Theravada arose in India, formal logic really had not taken a root in India yet.

That it was sort of like a
pre-Aristotelian kind of logic, and
consequently sometimes
the attempts at logic in Theravada
Buddhist philosophy fall short of what
nowadays would be considered to be valid
reasoning.

And so, even in Abhidhamma, they're
they're talking about the dhammas, which
are in in the context of Abhidhamma,
it's like an ultimate reality, just this
particle, this indivisible particle
ultimate reality, which would be, you
know, like earth element or wind element
or, you know, perception or volition or
nose sensitivity or in other words, you
know, like a the olfactory sensitivity.

You know, there's over a hundred of these ultimate realities.

I I think, if I remember correctly.

So, but the thing is they they always occur in what are called rupakalapas, which are these little clusters of these individual

um

uh ultimate ultimately real like elements.

And the dogs are they're they're like doting on me today cuz I was gone for a week, and so they're hang they want to hang out with me.

Anyways, um

like for example,

perception and volition are considered
to be qualitatively different in
Abhidharma,

but they always have to occur
at the same place at the same time with
the same object. And so, I mean, you
can't have one without the other. But
nevertheless,

they're they're two distinct entities.

And there's I can't remember how many um
elements have to be in in the minimum
size of a rupakalapa, but I'm pretty
sure it's at least six.

And so,

uh because they couldn't possibly be
separated in reality, already you've got
this imagination has to come in and

separate them um just mentally. Because in reality, supposedly, they can't be separated, but they are considered to be completely different. And I would consider something like perception and volition

I mean, just be two different aspects of the same thing, two different two different ways of looking at the same thing.

Sort of like an object and its behavior.

Uh

that was like the first philosophical essay I ever wrote as a Buddhist monk once,

mainly trying to to hash out the

relationship between perception and volition, how they're considered to be qualitatively completely different by orthodox Theravada Buddhist philosophy, i.e. Abhidhamma, but in reality it's just like a trick of the mind to consider them to be two different things.

So,

um

yeah, I I think I've just wandered completely away from this question here.

The Theravada adherence to the notion of the ultimate partless particle, which was also Democritus' atomistic notion, seems somehow deficient even from a strictly logical point of view.

I.e. said particle could always be divided in various parts, etc. But perhaps there is no soteriological value in discussing this point to exhaustion. And that's the only question mark is at the end of that part. So, in a way this isn't even really a question either. I'm There's There's like these non-questions keep uh sneaking in here.

Perhaps there is no soteriological value in discussing this point to exhaustion. So, soteriological value would be value for salvation or liberation.

And yeah, I mean ultimately there isn't. Like the entire Abhidhamma Pitaka, I'm sure lots of monks became enlightened

without ever having heard of it back in ancient times.

Um you just don't need to know that stuff.

Because as I say, you get into the deep contemplative states, you're you're not even thinking anymore anyway. So, all this

perceptions, concepts become irrelevant.

So, let's move on to this question here.

And this is from uh Seal of Action and Cpad

And Seal of Action and Cpad Z Dinah

says, "You have said having promiscuous sex is against the precepts, even if no one involved is married, but I couldn't find any textual backing. Can you please

tell me what you are basing this on?"

And it is true that I cannot recall the exact location

of statement that the kamesu micchacara, you know, which is one of the the five precepts, you know, the third precept is, you know, I undertake the precept not to indulge in sensual misconduct.

Kamesu micchacara.

Um, I think the standard definition is it just gives a list of the different kinds of women that you're not allowed to mess around with. Any woman who's already got a guardian or a mate or some which is in ancient India was pretty

much the same thing or a wife. I mean,
she was like, you know, already had her
husband was her guardian, you know, he
was he was her uh

I don't know, overseer, you know, and
it's like a woman who was just a free
agent was not on the list, but almost
all women were. Um

you know, even a prostitute would would
have a pimp who was sort of like her
master in in a lot of cases.

So

um, nevertheless

it was just common

common knowledge. I mean

as a monk it was

when when Burmese monks would talk about

um, kamesu micchacara

I mean, it was pretty clear that having sex just for the purpose of sensual indulgence

simply for the purpose of gratifying lust

is just is sexual misconduct or sensual misconduct. I mean, that's just common sense.

So

it is true that you don't have to be married with to a woman in order not to break the third precept. That um, you know, unlike Christianity where you have to be married before you can have sex you don't literally have to be married.

I mean, marriage is just a secular institution that has practically nothing to do with Theravada Buddhism anyway. You know, it's just considered to be a sort of a, you know, sort of a secular, just a cultural institution, almost arbitrary in a way.

But, I mean, it's pretty clear just from anyone who understands Dhamma that promiscuous sex, just for the sake of hedonism, just for the sake of, you know, cheap jollies, just for the sake of, you know, gratifying lust or wrong insatiability is not going to be approved of. That it's it's going to be bad karma. I mean,

you might be able to come up with some legalistic argument for justifying that it's not technically breaking the precept, but that is irrelevant because the karma, you know, is the same. The karmic quality of it's going to be the same.

So, in order to avoid the third precept you pretty much have to be in a monogamous, loving relationship.

That just going after one woman after another, or one man after another, or having more than one at the same time that I mean, that would be clearly in violation of the whole spirit of sensual restraint in Dhamma. But, again, I do

not know the exact source. I mean, it's
it's got to be in there somewhere.

Somewhere in the commentary or
tradition, if it's not in the sutras
themselves.

But, um

yeah, I mean, the main thing I'm going
to be saying about it is just common
consensus among the Sangha as to what
constitutes
sexual misconduct or sensual misconduct.
Kamesu micchacara.

But, yeah, I cannot refer to the exact
text cuz I don't know what the exact
text would be.

So, I guess I'll just move on to the
next question here.

This is from Romeo.

And Romeo says

"I'm new to Buddhism and it is
and was wondering if or how Vipassanā
insight meditation fits in with the
original teachings. Did the Buddha
incorporate Vipassanā into his
meditation practice? Did he originate
it?"

Um

I'm sure that Vipassanā I mean

I'm not This is kind of a tricky
a tricky issue.

Uh we What is called Vipassanā nowadays?

I think I've never liked the name

Vipassanā for it because what is called

Vipassanā nowadays is essentially
Satipatthana or mindfulness meditation.
Vipassanā isn't something that you do.
Vipassanā is insight that spontaneously
arises
generally as a result of your
meditation.

But the meditation is mindfulness or
Satipatthana.

And

personally, I much prefer
um mindfulness meditation being referred
to as mindfulness meditation or
Satipatthana than have it being called
Vipassanā because again, Vipassanā isn't
something that you do. It's something
that arises spontaneously as a result of

your meditative practice or your yogic practice.

So, yeah. I mean

Satipatthana definitely was taught by the Buddha.

And the insight that arises is just assumed. You know, it's mentioned in the sutras also that

you have like this

liberating insight that arises as a result of your meditative experiences.

So, that's in the sutras. I mean, that goes all the way back to very ancient times.

Um

I would have the Buddha originated

the concept of Vipassanā? I kind of doubt it, but I mean, he is one of the best teachers of it.

That he emphasizes it more than most spiritual traditions or maybe possibly any other spiritual traditions.

So, I mean, with regard to just mindfulness, what most people vulgarly call Vipassanā, yeah, definitely the Buddha was teaching that. In fact, that was probably at least as important to a monk striving for enlightenment as sitting cross-legged in a state of jhāna.

Just being mindful of every motion as, you know, everything that you do, you're doing it mindfully.

You sure or not? Okay.

So,

yeah, so, the Buddha did incorporate
Vipassanā into his meditation practice.

Um

or at least he was his meditation
practice was the meditation practice
that he taught was devised in such a way
as to cause
insight or Vipassanā to arise.

But, whether he originated it or not,
I kind of doubt it. Cuz I assume there's
always been people that are very
spiritually advanced, very spiritually
mature, who come along, you know, like
Pacceka Buddhas or previous Buddhas. You

know, I mean, before the Buddha, even in Theravāda Buddhism, there were people who had liberating insight.

I mean, if you become enlightened, it's presumably because of liberating insight or Vipassanā.

But, I mean, the way the Vipassanā insight knowledges are like put into a list, I mean, this is like in the commentary tradition, it's not in the sūtras, where you got in Burma, it's called nyānzin. It's like the list of of Vipassanā insight knowledges that you have to experience in the correct order in order to become enlightened. And the Mahasi tradition is

heavily reliant on this nyānzin. Like at Panditarama back when U Pandita was alive, I don't know if it's still that way.

Pretty much all he cared about was, you know, you'd give your your meditation interview and you'd be telling him your experiences and he just be listening. I mean, he he wouldn't give a [__] about most of what you said, but if you experienced something that was like on the the correct order on the on the the list of Vipassana inside knowledge, he I mean, he'd perk up and might start writing stuff down. Which was giving the subtle cues to the

meditators that that was the kind of thing that he wanted to hear.

But, um let's see here.

Yeah, I mean, even Vipassana, the use of the word Vipassana is now really kind of confusing because

what it means now was different from

what it meant

what it means in the suttas, for example.

Um but, I think I answered that

question. So, I think I'll move on to

Romeo's next question here.

And his next question is, I would also

be interested in you conducting a guided mind a guided mindfulness meditation.

So many of the ones I come across on

YouTube come from practitioners that are steeped in the mind virus of today's cultural Marxism. Yeah, I'm not surprised at all.

It really is like

um I mean, in a way it makes sense that conservatives in Western civilization are more likely to be Christian.

And it's it's the the radicals and the leftists, you know, originally it was like the beatniks and the hippies are the ones that are going to be going for the the esoteric, exotic, Eastern spiritual traditions. And so, it's just natural that in Western civilization, Western culture, you know, it's mostly

leftists are going to be interested in Buddhism.

That's just the way it is.

But, nowadays, you know, after a few decades of relatively serious um Buddhists, Western Buddhists who were taking things relatively seriously, now it's it's just gotten into the hands of, you know, queer Buddhism and just all this you know, it's rainbow Buddhism or you got these academics just writing about Uh I mean, I've I've gone over all this stuff before. You know, it's they're largely rejecting orthodox Buddhism as it is found in

ancient texts and in ancient traditions
and replacing most of it with
essentially cultural Marxism.

What what goes by the name of cultural
Marxism, called progressivism, you know,
hysterical leftism, whatever you want to
call it.

So,

that is that is uh an unfortunate fact.

And my dog is just

keeps pestering me.

Bless her little heart.

So, the thing is I mean the the main
question here is would I be interested
in conducting a guided mindfulness
meditation? And I do not like guided

meditations.

I mean, I've I've never liked following guided meditations just because I don't like somebody telling me what to think, you know, somebody like invading your the the privacy of your own mind and telling you what to think.

Um yeah, I've never really liked that and so just going with the idea of doing to others as you would have them do unto you, I've never liked giving guided meditations.

So, I mean, you're better off just learning how to do mindfulness meditation

and then sit there and do it like in silence, in solitude,

you know, just sit there cross-legged on the floor or however it is that you do it.

Learn how to do it, you know, find out from a a reliable source like maybe the Satipatthana Sutta or a a book based on the Satipatthana Sutta.

Uh

um

you know, the experience of insight by Joseph Goldstein even is a very good book, one of his first books, I think.

Um you know, just learn how to do mindfulness meditation and then just do it on your own.

Um at least if you do want to do a

guided meditation, you're going to have to find somebody other than me to do it because I just don't like uh giving or receiving guided meditations.

So,

I think I'll just move on to the next question here. This is from Keep the Video.

And Keep the Video says, "Let us assume that bhikkhunis"

He's got it bhikkhunis in in quotes.

"Let us assume that bhikkhunis ordained by Mahayana nuns would be recognized by the Sangha. The proponents of bhikkhuni ordination would most likely advocate that the physically disabled can also be ordained. In your opinion, do the

proponents of bhikkhuni ordination also have the chance to convince the Sangha on this issue?"

Um in certain circles, I mean, they'll they'll have the chance to convince leftist Sanghas of just about anything that is leftist.

But um

with regard to physical disabilities, it's pretty clear uh who can be ordained and who can't. There's a list of diseases that if you've got them, you're not supposed to be ordained. Um certain physical disabilities, I mean, can be disqualifying for ordination. Some of them are not disqualifying, but

nevertheless, it's a minor offense for the monks to ordain such a person. If they do ordain them, the the ordination is valid, but still they they commit a minor offense. I mean, physical disabilities um

Yeah, I I that's pretty clear-cut in the texts, you know, to what extent a person could be physically disabled and still be ordained.

Um I have seen um monks ordained that had leprosy and so forth, which is not supposed to happen, but it just they do it anyway, and I think the ordination would still be valid in such case.

But um

I I'm not really so much concerned with
um

physically disabled people being
ordained, but I think the next step,
once leftist bhikkhus or leftist
Buddhists in the West are able to get
bhikkhuni ordination revived somehow, at
least to their own satisfaction,
then the next step would be trans
monks and nuns.

And there's no way in hell that that
would pass muster based on the Pali
texts. I mean, you have to have a pair
of real balls to be ordained as a monk,
for example.

And it's pretty similar for for nuns. I

mean, they've got to be genuine
like anatomical females
in order and not just modified to look
like they're anatomical females, but
they got to be like genuine females
physically
to be ordained as nuns. And so you're
going to have leftist Buddhists,
so-called, self-professed,
who are going to be agitating to get
trans nuns and trans monks ordained, and
there's no way it would be valid
according to Vinaya, but they don't
care. They They want to change Vinaya.
They want to change what the Buddha
taught
in order to make it more closely fit

the leftist agenda and leftist ideals
and so forth.

And

a lot of them have the mindset
that if in the texts the Buddha says
anything that's
politically incorrect, then he couldn't
really have said that because any
enlightened being, of course, is going
to be a progressive leftist.

So, yeah, I think the next step would be
ordination of trans monks and nuns,
which there's no way, according to the
text themselves, there's no way it would
be valid. There's no way the ordination
would be valid. It wouldn't just be that

the monks ordaining such a person would
would get like a committed minor
offense. I mean, it just would not be an
ordination. It would just be an invalid,
null and void ordination, which
leftists,

there are some in the West, especially,
who just won't care. They're just going
to They have to be changed. You've got
to change the ancient texts.

And it's it's kind of similar with, you
know, the Bible. You know, it's like
politically correct Christianity. It
just ignores, for example, you know,
homosexuality homosexuality being called
abomination

in the New Testament. I mean,

well, so what? You know, it's like times have changed, and so we're just going to change Christianity. And essentially, they're changing it into into the ground. You know, they're just changing it off a cliff, and then now they're trying to do the same thing with Buddhism. And I mean, really, what the the end result is not going to be Dharma anymore. It's just going to be something called Buddhism, which is really just a kind of Buddhism-flavored cultural Marxism or leftist progressivism, or whatever you want to call it.

So, I guess I as I kind of answered that

question, sort of.

I guess. So, I'll just move on to keep the video's next question here, which is,

"Should materialistic people even look deeper into Buddhism? What if they want to become monks because they believe that meditation changes certain processes in their brain and makes them superhuman?"

Well, I mean, if they're materialists, I don't think that they would believe that you can become superhuman.

Would they? I guess I guess maybe you could. And you just think it's going to be like enhanced brain function or something.

But I think

I mean, it's good for any people to look deeper into Buddhism because even if you become a Buddhist for a dumb reason or whatever the reason is, you become a Buddhist for a dumb reason and you practice it, then your reasons are going to get wiser as you get wiser because practicing Buddhism correctly causes you to have insight and causes your wisdom to progress.

You know, you become a wiser person and so your motivations and your reasons are going to become wiser. So even if you become a Buddhist for a dumb reason,

you know, you just want good karma so
you can get hot chicks or something.

Well,

if you practice correctly, you know,
you're doing the meditation and so
forth, then those dumb reasons are going
to be replaced eventually by less dumb
reasons. You're going to have better and
better reasons.

So it's it's okay for anybody to be
interested in Buddhism even if they're
interested for dumb reasons.

I mean, if it's a super dumb reason like
a total misunderstanding of what
Buddhism is all about, then they'll just
fall away from it and no harm done maybe
unless they just start attacking

Buddhism saying that it's [—] That does happen sometimes. That's just inevitable. I mean, that's probably been happening since ancient times.

But yeah, I think it's fine for materialistic people or any people to look deeper into Buddhism and if they're practicing it correctly and not just trying to change it to, you know, suit the tastes of some spiritually bankrupt fashion,

then yeah, then, you know, as I've been saying, their their reasons are going to get wiser as they get wiser.

So I guess I'll just move on to the next question, Also, from Keep the video, and

this is the very last question. This is the last one.

And that is, do you tend more towards reincarnation or annihilation after death?

Well, I lean more towards reincarnation or rebirth.

Clearly, I don't I really don't think that when you're dead, you're just dead.

Although, I do not think that is necessarily the way the books say it is.

I don't think that rebirth happens necessarily the way Abhidhamma philosophy and the commentarial traditions say that it is say that it happens.

But, something along the lines of

rebirth, I I use it as a working hypothesis. I don't have any proof one way or the other.

But, I do consider rebirth of some sort to be

um

a working hypothesis. I do think that it could just be a matter of similarity.

That

um you know, you have a certain personality, you have certain drives and motivations and ideals and so forth. And so, if down the line somebody very similar to you is born with very similar qualities, then in a way it's it's

almost you. It's It's like a continuation of you in slightly different form. I mean, it could even happen that way.

Um I mean, that's kind of the way it is just from one moment to the next. It's like, according to Theravada Buddhism, you know, every molecule, you know, the the matter of our bodies is appearing and disappearing, you know, a trillion times a second.

Or a trillion times an eye blink, I should say.

And the only thing I mean, there's nothing really connecting them. I mean, it's like everything just blinks out of existence, and then you got nothing, and

then it blinks back into existence. And so, there's really no connection between one blink and the next blink is just similarity far as I can tell.

So, it could be that way with regard to uh

rebirth also. It's a matter of similarity resulting in uh

what appears to be rebirth and may as well be as effectively the rebirth was um

but I mean, it could be that there is like a spiritual component also.

And uh actually, I kind of lean more towards the spiritual component. I was

just kind of tossing an idea out there.

But um

yeah, I mean, it's you wouldn't have an immortal soul that is reborn or reincarnated again into meat.

But um

yeah, it's it's like according to Buddhism, it's just the momentum of your karma. And I do agree with that. It's like the very the first close experience I had with death with regard of another person dying was I was living in a monastery in Burma. And the only other monk there was this old monk who got up in the middle of the night to go out and take a pee and stepped on a cobra and was bitten two or three times by said

cobra and died. And so, one day he's we
did the posada ceremony the previous day
and you know, he's talking, you know,
he's

you know, we're just hanging out, you
know, he's just this other person. He's
this friend of mine. The very next day,
it's just an it. And then the very next
day after that he was just this little
bowl of charred bones and ashes.

And it's just so counterintuitive that
you could have the complexity of a human
mind.

You know, all these desires and
preferences and dreams and hopes and all
this just all of it just cut off and

there's nothing.

It's just so counterintuitive that it really doesn't surprise me at all that you know, there's always been a belief in some kind of continuation after death.

But um

I still My father claimed that he could remember some of his past lives. I've I've talked about that a little bit in previous videos.

And, um

Yeah, I can't really give my entire case for accepting rebirth of some sort as uh a working hypothesis, but certainly I don't I'm not an annihilationist.

I'm not necessarily an eternalist,

either. So, I'm following the middle path between annihilationism and eternalism.

And, that's that was the last question by Gully.

So,

if you got any questions, especially if they're questions you think that maybe I can answer

in a some kind of useful and constructive way,

then, uh feel free to ask in the comments below. Or, if you have access to the Discord server, you can ask them there. If you have access to my SubscribeStar channel, you can ask them

there.

And, hit the like button, and subscribe
if you haven't already.

And, be happy.

hello and welcome to question and answer
number

78 I am your host pel basa and I
apologize for skipping last weekend but
I was relatively sick at the time I'm
pretty much kind of improved now but
still I may cough a little bit or blow
my nose on this here particular toilet
paper in the midst of this this Q&A
which is going to be a long one probably
and it's weird it's whatever I got um
it's just I get the feeling that it must
have escaped from some kind of biolab
because it's like some kind of strain of
something like a cold that I have
practically no resistance to so I've

been I've been uh under the weather for more than a week

now with like uh stuff in my lungs and stuff in my head and it's just not

pretty but The Show Must Go On even though it didn't go on last

weekend so we got lots of questions

because we got a twoe supply of them

this time we're getting up around 50

questions this time which is manageable

I've done it before but it may be a long

one and also before I start answering

questions there are a few issues that I

need to address one is that in the

previous Q&A I said said that my

sweetheart's Mama hated me and then I

proceeded to give all this evidence that

was the exact opposite of her hating me because it was a joke she doesn't really hate me but here I am having to explain the joke which kills a joke so what we got here is a case of joke aside and that particular joke is now lying motionless and face down in a puddle of its own

blood actually my sweetheart's mama and I get along fun fine we are actually fond of each

other also another thing I should address is

that I mentioned that there were people making accusations about me on the internet and I said that as an extreme

example I said that somebody had accused me of being kicked out of the monk hood for molesting boys and then I went to some lengths to point out that you can't really get kicked out of the monk Hood I mean the only person that can kick a monk out of the monk hood is that monk

himself so because of that it was like I was dodging that the accusation about molesting boys and just emphasizing the getting kicked out of the monkhood part but um no it's like it was just a madeup fabrication um I think if I remember correctly they were even saying that I was kicked out of Thailand apparently they didn't even

know that I was ordained in a Burmese tradition and just lived in Burma so I would say that if you see any accusations against me on the internet like in a Buddhist Forum or comment section or whatever just ask the person what their source of information is and I guarantee you that their source of information is just imagination or a very exaggerated distorted version of what I myself have publicly admitted to on my own on my own blog and it was nowhere near to anything that would get me excommunicated or any such thing so got having gotten that out of

the way I should commence to uh
answering questions and the first
question is from

Austin and Austin says how would an
enlightened being no if they are
enlightened if there is no comprehension
of an ultimate self

well I mean it's trying to second guess
enlightened beings how they know this or
how they know that is kind of
ridiculous but um I mean if if you know
Ultimate

Reality I mean you know that you know it
I mean knowing that you know it is
probably the same as just knowing it um
although I have to admit there are a lot
of people probably most people who claim

sincere to be enlightened probably are not so you can be mistaken and in fact there is a little loophole for a monk who claims to be enlightened when he really isn't if it's a sincere honest mistake he's not excommunicated only if a monk is the lying deliberately about being enlightened is he excommunicated he's paraja he's kicked out of the monk hood for the rest of his life

so I mean it if there's no comprehension of an ultimate self I don't know how that would even be relevant I don't know how that would even be a factor I mean the main question is how do you know if

you're really enlightened or
not and uh yeah I mean that's that's a
tricky one because like I just said some
people think that they're enlightened
but really
aren't and that's just completely
setting aside the conmen who know that
they aren't but say that they are
anyway so my advice to Austin on that
would be to get enlightened yourself and
then you'll know you won't need
explanations so I'll just move on to
Austin's next
question with all due respects to my
kind of not answering his first question
which is I feel like a lot of drugs in
my youth and my

ADHD has affected my ability to remember things is there any way I can improve my sadit or my mindfulness and yeah I mean the answer to that the obvious answer to that is just diligently prac practice mindfulness it really helped me I was a very absent-minded person I mean I remember when I was in high school you know I'd come to class I'd sit down and then I'd remember oh I forgot that you I forgot something in my locker I'd rush to my locker go to the locker and then I'd be standing there like what was it that I came here to get and then I I I'd forget again and then I'd go back empty-handed and it'd already be late

like the second Bell had already rung
and I then I'd realize oh yeah that's
what I

forgot and just practicing mindfulness
it does help I mean sad or mindfulness I
mean sad in poly also means memory and
it it does improve your memory if you do
practice mindfulness so practice
mindfulness just diligently and the more
you put into it the more you'll get out
of it that's the way that's the way
dammo

works so I mean that's really the only
answer just you have to practice
diligently practice mindfulness in your
mind mindfulness will get better so I'll
just move on to Austin's third question

here how can Buddhism teach me to
improve my impulse control I feel like
impulsivity is what I struggle with most
again if you practice mindfulness then
you see the impulse and you're able to
note it before you just mechanically
like habitually act upon the
impulse so mindfulness is it creates a
kind of philosophical detach attachment
you know like the urge let's let's just
say you're sitting there meditating and
you just get this impulse to scratch
your nose because your nose itches and a
lot of people it's just the nose the
hand just immediately comes up to the
nose without them thinking or anything

because they're just conditioned to
behave in like this reflexive knee-jerk
kind of kind of manner but if you get
used to practicing mindfulness then you
see the urge arise and then you have
more of an ability to resist just
reaching up and scratching your nose
because let's say You're supposed to
remain Motionless In meditation posture
although I remember like sitting in
meditation and you know just determining
I wasn't going to be moving while I was
sitting there and then of course your
cheek itches or your nose itches can
which can be maddening and it'd be like
my arm would just be twitching you know
it was like the arm was wanting to come

up and scratch the Itchy face case but mindfulness was sufficient to prevent the arm from coming up even though it may not have been sufficient to avoid just the the arm muscles just automatically starting to contract or Flex in order to reach up and and scratch my nose but um I mean it's not just nose scratching it can be anything like like anger or anything like that um the more you practice mindfulness the more you see the mental state arise and you see the urge arise and then you can decide whether acting upon that urge is appropriate or not instead of just mindlessly habitually reflexively acting

upon your impulses so again mindfulness
diligent practice of mindfulness is the
Panacea that will cure this sort of
thing but you have to practice it
diligently so let just move on to the
next question this is from covac and
sead zida

and CAC and sead zida says what is the
word suchness in poly and what does it
mean actually there's a number of words
for suchness I

think the main one would be like

daata what da means like this and then
adding another da at the end turns it
into like an abstract

noun so it' be like suchness but then

there's also words like tadi which occur

in in like the sud P other sutas I
suppose that also mean just like such or
like

this and it's a synonym for like reality
or the state of Enlightenment because
it's something that can't be put into
words and so you just use kind of a
makeshift word that's like a vague just
like this meaning to explain it like
like the term dettie like he who has
attained such or he who has become like
this

and that this or such is just like a
finger pointing at reality or pointing
at Enlightenment without trying to
explain it you know the finger pointing

at the moon and the Moon is

Enlightenment so yeah there's there's a
number of words you know awam also is is
mean something like

thus that uh can be used um as a kind of
jargon for EXP explaining what really
can't be explained in

words so that's that's fairly common I
think in in uh ancient Indian philosophy
in general you find it in the upanishads
also

like this

is this is that

that so we going just move on to se

action CAD Z's next question and he

already asked this question and I didn't
answer it to his satisfaction because he

didn't

specify exactly the the

context it says here I asked about the

gradual training in the last Q&A I meant

to ask about it from mīman number 107

instead of I think it was like number 51

or something that I used as a reference

last time can you please break it down

step by

step well yeah I guess I can even though

technically he's got four questions

but this is like a double episode this

is like a double album kind of a thing

so mīmāṃsā number 107 the gāṇakā

mōḥana sūtra and I'm relying on bīḥa bodhis

and Upanishads or venerable nāṇami's

translation of the majam Kay which is a
good

translation so is it possible Brahman to
describe gradual training gradual
practice and gradual progress in this
Dam on discipline and then he goes
through this

list so first he says come beu be
virtuous restrained with the Restraint
of the pooka be perfect in conduct and
Resort and seeing fear in the slightest
fault Train by undertaking the training
precepts so essentially you follow the
rules follow the rules of monastic
discipline and then you see fear when
you see fear in the slightest fault and
you train by undertaking the training

precepts then the dagat disciplines him
further kamu guard the doors of your
sense faculties on seeing a form with
the eye do not grasp it its signs and
features since if you were to leave the
eye faculty un guarded evil un
wholesome States and covetousness and
grease might might invade you etc etc
then he goes on you know on hearing the
sound with the ear on smelling an odor
with the nose tasting and flavor with
the tongue touching a tangible with the
body cognizing a mind object you don't
grasp on the details and that's
essentially mindfulness I mean if you're
if you're just you know in the scene

there's only the seen and the heard
there's only the heard you know you're
not trying to process the data you're
trying to leave the sensory data as raw
as possible you know instead of hearing
a dog barking which you know has a an
owner that does not discipline his dog
sufficiently etc etc etc which can just
lead to this monologue it's just hearing
and that's that's I mean that's the
basic of relatively Advanced mindfulness
but it's not really identified as
mindfulness here because the next step
when Brahman the biku guards the doors
of his sense faculties then the dag
disciplines him further come biku be
moderate in eating why you would wait

until you know after your sense
faculties are guarded that you would
then start being moderate in eating I
don't know but then after that comes be
devoted to wakefulness which means
essentially not not sleeping very much
you know generally the ideal is like
onethird of the night which is
approximately four hours
then after you're devoted to wakefulness
the discipline seem further K be
possessed of mindfulness and full
awareness which it seems to me would be
part you know I mean that's closely
related there's a lot of overlap between
that and just guarding the sense

doors so it's like let's see

here uh in act in full awareness when
going forward and returning act in full
awareness when looking ahead and looking
away AC in full awareness when flexing
and extending your limbs Etc

so yeah that's mindfulness clear
comprehension

SI which is you know fundamental I mean
that's just a fundamental practice for
monks who are striving for enlightenment
that goes all the way back to the ataka
waga just the earliest teachings of
Buddhism so anyways

then uh when the biku possesses
mindfulness and full awareness and the
dag disciplines him further Kiku resort

to a secluding resting place the foot of
a tree a mountain a ravine a hillside
cave a charal ground a jungle Thicket an
open space a heap of straw so it may be
that he has to be trained before he can
go off alone and sit under a tree but
again like I was saying in the first Q
the first time I answered this in the
Q&A with regard to a different sua this
is just kind of an arbitrary division up
into a temporal sequence when in all
likelihood a lot of this would all be
simultaneous

I don't see why you would have to wait
until you've accomplished all these
other things before you go off and sit

alone under a tree unless it's
indicating that after you've been a monk
under a preceptor for at least five
years or five rains Retreats then you
can go off and live alone it might be
implying that but I think there's a good
chance that it's just like an arbitrary
arrangement of various practices of a
monk into a temporal sequence in order
to make it easier to you list them in a
su so

anyways H let's see oh okay after you
find the secluded resting place for
yourself then you cultivate let's
see let's see here then he meditates
abandoning Covetous for the world he
abides with a mind free of covetousness

he purifies his mind from
covetousness okay so he's he's dealing
with the five hindrances so you try to
eliminate the five hindrances at at
least temporarily to set yourself up for
good meditative States and then after
that let's see

here oh okay so then he then he attains
the four

Jas and then that's it this is my
instruction Brahman to those who are in
the higher training whose Minds have not
yet attained the goal who abide aspiring
to the Supreme security from bondage but
these things conduce both to a pleasant
abiding here and now and the mindfulness

and full awareness for those beacons who
are orans with taints
destroyed who have lived the holy life
done what had to be done laid down the
burden reached the true goal re
destroyed the feds of being and are
completely liberated through final
knowledge

so I think a lot of the basic practices
are artificially divided up into a
temporal sequence until you get to the
four janas and then in a lot of the
sutras fourth jna is considered to be
just like the natural jumping off Place
into

Enlightenment um

I'm not sure exactly how to explain it

very very well in a Q&A like this

because I've got

approximately 50 questions to answer but

uh I mean it's just the basic practices

of a monk that are described in many

sutas except here it's sort of

artificially divided up into a temporal

sequence just like I think it was majam

kayot number 51 was when really probably

a lot of these will be practice

simultaneously pretty much from the

get-go

so um yeah I mean you take care of all

you know you follow the rules you you

restrain your senses you sleep as little

as possible you know you show moderation

in eating which probably should be
practiced from day

one um you know and then you you

eliminate or at least sort of reduce the
five hindrances until you can get into J
States through formal meditation and

then you go through the to Fourth Jan

you master fourth Jan and then if you're
going to become

enlightened at least According to some
sutras it is implied that you know it's
easiest to become enlightened you know
from fourth J or after having mastered
fourth

J and uh St John of the Cross kind of
goes with a similar principle um just
completely independent of Buddhism

probably in in in his own practice of
you know Catholic contemplation you have
to master contemplation which is at
least second Janna before you can become
an Adept and then it's from the stage of
the Adept that you move on to the stage
of the perfect which would essentially
correspond to an arant in terab
Buddhism but I think a lot of the early
I mean the the previous stages before
you get enlightened it's just an
artificial division more or less
arbitrary division into a temporal
sequence then when a lot of it in all
likelihood is cultivated simultaneously
you don't have to master one before you

move on to the next same with CA in PA

it's considered to be a temporal

sequence you know you have to master

Sila you know if you have to purify your

morals before you can purify your mind

and you have to purify your mind before

you can p before you can just become

enlightened

purify your wisdom but to some degree

they're all simultaneous it's like a

tripod you know the three whole each

other up you know you have to have some

wisdom before you'll even want to purify

your morals for

example so I guess I'll just move on to

the next question here from covac and

CAD

zida which is as follows when you said
there is no connection between one blink
and another of Damas according to Abid
dama isn't that one of the main points
points of the banga and the banga is
found only in the Abid dama comment the
Abid

dama philosophy it's not found in the
sutras I

think excuse me I think banga does
appear in the sutras but with a
completely different meaning banga
literally means like a limb of existence
or factor of existence and it's the
closest there is in Abid dama philosophy
to like a subconscious mind according to

the Abid dama philosophy uh your very
last mental state your very last thought
before you die becomes like a test
pattern like throughout your next
existence so let's say um your last
thought is like an image of your family
let's say they're they're standing
around your deathbed and then you die so
then the entire next existence it's like
if you're not thinking anything let's
say you're in a deep sleep or something
then there's just going to be this test
pattern like on TV sets a long time ago
where there's just going to be this this
family from your previous existence is
just going to be like the the standard
picture that's there in your mind when

you're not thinking anything and you're not aware of it because you're not really thinking anything but yeah I mean it's the thing is that this bongachah is also existing from one moment to the next and he brought this up because I was pointing out that according to Orthodox Tibetan not Sarasti V or certain other schools of Buddhism but according to to Tibetan everything is blinking in and out of existence at about a trillion times per eye blink and so I pointed out that that just completely disrupts any continuity you can't have any kind of momentum going because everything in the universe

is just going completely out of
existence into a state of nothingness
before the next moment blinks them back
in again so there's like this Severance
I mean it might as well be a million
years between blinks between these
flashes in and out of existence because
there's nothing in between to cause any
kind of continuity you know everything
is just arising out of nothing and that
is a weakness in Abid dama that they
really can't explain it I asked naid
scholar once what causes that and he was
burmes so he said it's there's an idea
of aone and aone in burmes means
momentum but how can you have momentum
when there's nothing

there they can't answer that so I guess
to some degree the sasada Buddhists
would at least avoid that difficulty by
claiming that the elemental dhas or
dharma you know the ultimate realities
that exist like
atoms that they're not blinking in
and out it's the only impermanence is in
the combination of them those are
Saras but the elemental dharmas are
Eternal according to SAS or at least
that's what I've read about
sasti so that would make more sense
because I really don't know how you get
past the idea of everything blinking
completely out of existence so that

there's just nothing and then the next moment the next trillionth of a second everything's blinking back into existence again based on a momentum that couldn't possibly exist because there was nothing you know a split moment before

that so I mean if there's any Abid Scholars out there who would like to straighten us all out on how that is possible go right ahead I mean if you're abidal Scholars and you can explain how gravity works from the terad point of view or from the Abid dama point of view because Abid dama was an attempt to to explain everything to explain the entire universe and uh they forgot to mention

gravity so that would be good to to at
least maybe maybe I just didn't notice
it maybe it's in some obscure text that
doesn't get translated in English or
something most of patana hasn't been
translated into English as far as I know
so anyways I think I'll just move on to
uh SE action CAD Zeno's next question
here he says I don't think cheetah are
caused by other cheetah they are caused
by comma and the sense
bases although how karmic information is
stored is a completely different matter
does terava ever explain that cheetah's
I mean Kama itself is a kind of I mean
it has to have a un accompanying cheetah

cheetah and Cheta I mean again we're talking Terra Buddhist Abid dama which is orthodox this is the Orthodox party line of terab Buddhism you can't have uh Consciousness or cheah without a Chao or a mental state that accompanies it you know they they arise and disappear simultaneously I mean they have to arise in the same point in time they have to disappear at the same point in time so I mean why you even say that they're different if they can't possibly be separated I mean that's that's another philosophical question to be wrangled with I suppose so I mean the sense bases also are poofing in and out of existence at a

times a mind blank in fact the sense
bases being physical matter would be 17
times slower than the mental States
because there are 17 mind moments for
every moment of matter according to
Orthodox

Tera

so let's see although how karmic
information is stored is a completely
different matter does terot ever explain
that well if the only explanation is
that it is just momentum even though the
strict party line of terab that claims
everything is blinking in and out of
existence would destroy the momentum but
so long as everything isn't just

blinking out of existence so that you
have nothingness in between each moment
you know you've got a split moment of
nothingness just separating each moment
of mind and matter if if you can just do
away with that then momentum is would
seem to be if not a perfect explanation
at least a way better one so
momentum so I'll just move on to covac
and CAD Z's fourth
question man maybe this is even five one
two yeah this is five questions shame on
you coaction c z enough for asking so
many questions because the rule is three
but considering this is like a double a
double episode I'll let it slide and he
will not be punished this

time so his his last last question here
is what are the implications of this on
dhama practice and he linked to an
article how about how poor people
receive a less pleasurable stimulus when
they are

rewarded and there may be there's some
truth to that I suppose I mean they did
a scientific study on it although I
would guess that studies like this are
run to fuel the everyone is special
everyone deserves a trophy kind of
mentality that uh is popular on on the
the social and political level

lately um

but I mean if if they're referring to

unprivileged people nowadays that they receive less of a pleasurable stimulus from being rewarded and so they're less motivated to excel which is a way of explaining you know how underprivileged people are underprivileged because you know they're so beaten down they don't even really have the motivation to excel this sort of thing I mean in premodern times pretty much everybody was underprivileged certainly by modern standards I mean even people who are very rich in in like ancient times I mean still their standard of living was in many ways far inferior to somebody living on welfare nowadays no electricity no running water you know I

mean it's

like so I'm not sure what the

implications of this onama practice

would be I mean you're you're trying to

be an aesthetic anyway you're trying to

be indifferent to rewards anyway if

you're being a serious Buddhist

practitioner um you really shouldn't be

practicing for rewards anyhow you should

be practicing you know as just I don't

know an an ideal of sacred Duty or some

such or maybe just a sincere desire to

end suffering and or

delusion so I'm not sure exactly what

the implications of this would be on

Dharma practice but I would imagine that

they are not really game changers you know it's nothing profound or Earth shaking it's just sort of a subtle difference between people of the upper classes and people of you know less privileged

classes um I mean it might help to explain why people of the upper classes are more attracted to Buddhism Than People of the lower classes uh at least in Ancient India like when Buddhism was just starting you know was mainly a higher cast sort of movement um more of an intellectual movement you know educated people and that's kind of the way it is in the west nowadays too not a lot of ghetto Buddhism in

America

so yeah I mean there may be implications
but I mean dhama remains dhama it's not
going to really change anything

important that you just do the best you
can under the circumstances and if you
were born into a situation in which you
naturally feel less dopamine Hit Upon
being rewarded that's just part of your
karma your own Karma landed you wherever
you happen to be which is an idea so

anti-leftist that leftists are trying to
abolish that idea from Buddhist
philosophy at least leftist

Buddhists so I think I'll just move on
to the next question this is from

Andreas and Andreas says does anata really mean no self self I read from a few Scholars now that it actually means not self and that the Buddha is not denying the existence of an immortal soul but rather pointing to what is not part of that Immortal Soul the five skandhas he uses the Sanskrit word in pancha skandhas it kind of makes sense considering that all the memories of past lives have to be stored somewhere inside the soul in para yes like question mark and can be accessed as described many times in the sutas and it's true anantanandopada prefers not self to no self as a translation of the term

anata but it seems to me that most of
the people who are adopting this kind of
argument again have this self view they
they just stubbornly vehemently
desperately cling to an idea of them
having an ultimately real individual
self

and Buddhism just doesn't teach that for
example I mean this should clinch it
you've got the three marks of existence
the

T

sa

sa all conditioned things are
impermanent

SAA all conditioned things are

unsatisfying conducive to unease and
then finally you've got sub dama anata
and dama does not mean a condition thing
it means anything including niana itself
including Ultimate Reality none of it is
a self that's why they use sa dama for
the third one for anata but not sa dama
for what is impermanent and what is
conducive to to unhappiness or unease
because those apply only to conditioned
realities to what has a beginning and an
end but sa D implies even nibana even
the highest reality is not self so you
can call it not self but that's not
implying that there is a self and it's
just not what is on the list of the five
condas or whatever is that nothing is a

self there is no self and nothing

including Nana itself is a

self

so I think the best uh approach to

people that insist that there really is

a self you just kind of harumph quietly

and just stop listening or or walk

somewhere else or something that was a

joke by the way and I just just told it

said that it was a joke so now that one

also was lying face down in a puddle of

its own

blood so I'll just move on to andreas'

next question

here and I'm doing pretty well my lungs

are holding up and I've hardly coughed

or blown my nose or anything that's
that's nice

so andreas' next question the common
notion in Buddhism is that there is no
Creator God but the sutas described many
different kinds of Brahma beings which
are Mighty Creator gods that created
different worlds and universes is that
notion just watered down Western
Buddhism or how they come to that
conclusion

well um really the brahmas are not
Creator Gods there are
there is a heaven realm called the gods
who Delight in their own Creations but I
mean it's not this world their Creations
are up in that heaven realm where

they're just creating any kind of environment that they want to live in and delighting in that but the idea of a Creator God is described in the text and it's kind of a weird description or a weird

explanation in

that like the universe has to be destroyed occasionally you know the cosmos is destroyed you know after every zillion gajillion eons usually by fire and then you've got no physical Universe at least in this region of the cosmos you know you got no physical world system but then it has to re-evolve and it revolves through the

power of

karma because there's this Karma of people having to live in a physical world or a seemingly physical world and that need that psychic need causes the universe to respawn essentially so one of the first things that response in this new physical universe is a throne of Brahma and then after that Brahma appears and then he's just there sitting on his throne all by himself because nothing else has respawned yet and he starts feeling lonely and he starts thinking gee I wish there were other beings here around me so I wouldn't feel so lonely and right about that same time just through the force of karma more

beings start appearing in this
respawning universe and then that first
Brahma starts thinking wow I wanted
those beings to exist and now they exist
so I must have created them I'm creating
this

universe and that's that's in the suas I
mean that's a like the standard
explanation for belief in a Creator God
is a kind of diluted Brahma thinking
that just because he was the first being
in the newly respawned CA Cosmos that he
was causing everything else to arise
around him when really it was just kind
of a coincidence that he was lonely and
then other beings started

arising so they don't create different
worlds and universes they might have
some sort of I don't know what you call
it sort of almost like a political
Authority you know they're the overseers
of universes and so forth but they
really don't have the power to create
any beings any real beings anyway um or
send anybody to heaven or hell or
anything like that they're they're just
more advanced beings than we are they
live longer than us they don't get sick
like we do no no nose blowing in the
Brahma
reals no
coughing
so yeah so is that notion just watered

down Western Buddhism or how do they come to that conclusion they really don't come to the conclusion it's it's a misunderstanding here on the part of um Andreas at least with regard to Terra budhism in Mahayana Buddhism they've converted godma Buddha himself or some other Cosmic mythological Buddha into a kind of real deity but um in Buddhism there are small G Gods but there's no capital G singular

God and and the small G gods are just beings that are more powerful than us and they really have no spiritual power over us whatsoever because our our lives are governed by our own

Karma

so I'll just move on to andreas' next question here do you have recommendations for books or general tips if someone wants to learn poly and Sanskrit well I really I'm not an authority on Sanskrit I never studied Sanskrit systematically I did learn poly though which is easier than Sanskrit sort of like Spanish is EAS easier than Latin um the books I used for studying poly was the I think it was called the new poly course by a Sri Lankan monk I can't remember his name um I've been told that AK Waters uh poly grammar is very good it's probably the most accessible probably the easiest one to

get um also I do have a poly grammar
published in 1902 it's like the F first
edition is back on my bookcase by
Charles dur roell which has probably
been out of print for decades but that
one also is usable I mean they're all
usable just find a good poly grammar and
anyone who knows enough to write a a
poly grammar text understands poly
grammar it's really not extremely
difficult so um the new polycor or maybe
it's the newer polycor I think it's the
new poly course by a Sri Lankan Monk and
unfortunately I don't even remember his
name that it comes in three volumes
although the third volume is more is um

you're not really learning anything new
it's just practicing by like translating
poly verses and so forth but the first
two were useful for me and after
after you read um the first two volumes
of the new poly course or after I did
then I just got a poly English
dictionary and just started working my
way through the the vine atica which is
um I mean for a monk it makes sense to
read the vine atica and I read the whole
thing Al the aside from the very last
book The parara which contains almost
new no new rules anyway but it's very
straightforward simple poly when you
start getting into complicated stuff
like the commentaries or poetry then it

becomes more difficult but
um yeah I'm just reading um
just reading from the the vinea it's
it's very Elementary kind of a poly for
the most part although it does have some
terms that um essentially nobody knows
for sure what the meaning is because it
might occur just one or two times in the
entire TOA with not enough context for
you to know exactly what it means you
know it's like a list of plants that AER
not supposed to do something with then
you don't know what that plant is
supposed to be but
that's that's okay you just do the best
you

can so do you have recommendations for books of General tips if someone wants to learn poly yeah get a good poly grammar like I guess uh AK Waters poly grammar is good and like I like I already said that's probably the most accessible nowadays and uh just gradually work your way through it and uh get a good poly English dictionary and uh just start reading poly and just gradually grinding your way through until you you can finally read it without having the dictionary there all the time so that that would be my my advice for that and so I'll just move on next question here this is from Fred and Fred

says is looking at nude women really

sinful it can be used as a skillful

means of stopping delusions about other

bodies question

mark well I'm going to need some energy

drink for this

one drink plenty of fluids that's what

they tell

you hasn't worked for me very well but

what the

heck fluids are good man cannot live by

bread alone there must also be a

beverage so Brad says is looking at nude

women really sinful well again just

looking at something is morally

neutral it's the accompanying mental

States you know if you look at a nude women and you're thinking cool Stone me then yeah I mean you're going to get reborn as an amoeba because of that but if you look at a nude woman and you're just indifferent you have equinity or maybe you're a doctor and you're just examining this nude woman or you know you're just completely in business mode you know looking for you know some kind of health issue or something then no there's no problem at all so yeah it depends on the mental States and see it can be used as a skillful means of stopping delusions about other bodies um as a general rule it doesn't work very well I mean I've

met young monks who are telling me that
you know they tried to reduce Lust by
visualizing like female rotting corpses
swarming with maggots and so forth and
it just doesn't work that sort of thing
ultimately doesn't

work you're going to just going to have
to practice damama and and improve and
wisdom until you just get the

Insight that you know it's you know that
sort of thing just isn't for you

anymore so I mean if you can look at a
nude woman without lust you know without
craving and attachment and so forth then
there's nothing wrong with it but
especially for a monk who is

celibate you shouldn't be looking at
them um out of any kind of desire for
pleasure shouldn't be thinking about
them out of any kind of desire for
pleasure you know

just just set it aside don't go there
not appropriate you know and then just
move on continue

forwards so I'll just move on a next
question here this is from some Joker
named PSA saying how much wood would a
woodchuck chuck if a woodchuck could
chuck would and I do believe that the
Orthodox response to this question is as
much wood as a woodchuck would chuck if
a woodchuck wood chuck would

I think that is the the Orthodox correct

answer to that
question and I'm living in South
Carolina where there actually are
woodchucks I remember the first time I
saw a dead woodchuck or groundhog Lying
by the side of the road I wasn't sure
what it was at first I was I was kind of
intrigued by this large brown dead
rodent lying there and then finally it
dawned on me it's a
groundhog so I'll just move on the next
question this is from White Ash Piper
and white ash Piper says I'm wondering
what your sources are on those
historical F folks believing that Lau
being the Buddha or Buddha taught this

definitely reminds me of revisionist
historians dedicated on rewriting
history to fit their leftist narrative I
just period got done reading that there
was a back and forth going on between
the DST and Buddhist in the early 1
Century the dsts were saying that Lau
went as far as India when he headed west
and was born the Buddha to spread the
sages teaching of Dao then the Buddhists
turned the tables by reversing this myth
you know already as soon as you hear of
someone being born from an armpit well
Houston we have a
problem yeah I think I Buddha wasn't
born from an armpit was he or maybe he's
talking about

Lau well anyway I should answer this question shouldn't

I so my sources are on those historical folks believing that Lau being the Buddha or Buddha taught well a long time ago I read the a penguin translation of the D Ching by some translator who was a linguist did not understand dosm apparently but I mean he was a literal linguist he was sort of like KR Norman translating poly texts where KR Norman is mainly interested in like ancient procrit languages he is a philologist first and foremost he doesn't really care about Buddhist philosophy and this translator really didn't care that much

about dosm he didn't really understand
it very well like he was saying that
dosm is emphatically not a mystical
system completely disregarding the very
first words in the daing which is the da
that or but the name that can be named
is not the Eternal name the Dow that can
be shown is not the Eternal d
which is

Mystical but he didn't he didn't get it
intellectuals as often as not more often
than not just do not get mysticism bless
their hearts they're really intelligent
they just don't get it because they're
so locked into intellect that anything
that just leaves intellect behind you
know they just despise it or Shrink away

from it in horror or something but
anyway in his introduction he was
pointing out that Lau really
there is no historical personage named
lau and he's pointing out evidence that
Lau was just kind of a mythological
invented character um that was invented
after dosm had begun as a kind of like a
mystical or in his case he was saying
that dosm arose during the Waring States
period in ancient China as a means of
just keeping your head down staying
Anonymous so that you're not going to
get killed by Waring States you know
it's just he was saying it was just a
kind of survival guide on how to just be

anonymous and invisible so that you're not going to catch fire during all these Civil Wars going

on and there might have been something to that but obviously the the ding is not simply a survival guide on people for people to survive ancient Civil Wars but anyway he did put forth evidence

that L suit really did not have any historical there was no historical evidence that he actually was a real person and this author was favoring the idea that he was just a legend and you know there there's considerable evidence for that that I won't get into mainly because I just don't remember it very

well and then there was lately there's been this movement of a kind of Buddhist divisionism that's got a lot of truth to it it's saying that the Buddha and the his sakya clan were not Indo Arians they were more they spoke more of a Persian language originally that they were sort of a a kind of persic tribe that invaded India and I also just recently looked at an article that was saying that the vaji and the malas who are mentioned repeatedly in the poly text were also originally a Persian country kind of tribe and there he's he's pointing out that

um uh what am I trying to say here the

the like the whole idea of the the dhama
wheel and the calling the Buddha the
adicha Bandu or Kinsman of the Sun that
that's all Persian symbolism and not
really Indian symbolism and so
apparently they were Persian tribes uh
coming into India and settling in India
I mean they weren't necessarily part of
the Persian Empire I mean they weren't
Iranians necessarily because there are a
lot of other tribes you know in ancient
times and in modern times that speak a
language related to Persian that really
are not Iranian like the tajik language
even though they got their own country
of
Tajikistan you know they speak a

language that's related to Iranian it's like Indo Iranian so member of the the Iranian branch of the Indo Iranian language family so anyways this guy whose name I don't remember unfortunately but he's made quite a splash in Western Buddhist circles lately you know he was saying that the Buddha was he was uh Iranian or Persian and was in a way kind of backhandedly without admitting to it denouncing Zoroastrianism and the same author again I'm sorry I don't remember his name he also puts forth an argument that Lau really was just um the Buddha himself coming

through like a a filter of Chinese mythology so if anyone remembers the name of this author who is again has made quite a splash and there are serious Scholars that are kind of revising their views especially with regard to the amount of um like Persian type people living in the Ganges Valley although it's strange to me that I cannot remember a single time in the entire Supa or the entire titica where the nation of Persia is is explicitly mentioned there are mention of tribes like the cambas in ancient times there were a barbarian tribe living on the Northwestern border somewhere that spoke like an iranica persic language

you know more closely related to Persian than to an Indian language like Sanskrit but it is kind of strange to me that there's no explicit mention of Persia in the texts

although um some authors are saying you know that the whole adicha Bandu the Kinsman of the sun and the damah which is like the sun it's all a way of conquering India through propaganda that they were sent as agents by the Persian king know Darius the great or something to infiltrate India and try to conquer India through dhama or through peaceful means which is sort of what the the

chakra of tin does you know the king of
the world the the the wheel turning
Monarch in Buddhist Buddhist mythology
Buddhist philosophy whatever you want to
call it that um you know he conquers the
world through dhama in other words he
doesn't do it militarily he does it
peacefully and that according to the
argument is what the Persian king or
Emperor was doing in India you know he's
sending these tribes these Iranian
tribes into India and sort of trying to
get India to become like vassals or a
satellite of of Persia and I really
don't know what the exact merits of that
argument are um I have had the idea for
a long time that the Buddha himself may

have been ancestrally more Persian than Indian simply because Saka um which is you know the the the shakan in P is pronounced Saka or Saka um it sounds like cian or also there there was a people called The sakas Who were Persian you know they spoke a Persian language who invaded Northwestern India and and conquered it that was after long after the Buddhist time but still now the Buddhist Clan and Saka and cyia you know skia have a resemblance and so I consider that might be a possibility and also that would be why the Buddha was considered to be a chhatria he had a Brahman family name

Goda which was traditionally a Brahman name but he was a member of the chria cast according to tradition and that might just be because he was a member of you know warlike tribe that invaded you know either before or after you know the viic invasion there's no I really don't know so I'm going to drink more Red Bull now so this is getting into a really long answer to a not very long question here but yeah I I'm sorry I can't remember the name of the guy um a friend of mine who is uh I think he's called the bio individual on YouTube did uh at least one interview with this guy about how the Buddha was like a Persian propagandist

essentially but um I'm sure I'm sure you
can find out if if you if you look
around so that that was my main sources
for this idea that Lau was really just a
kind of mythologized

Buddha uh as as viewed in in China in
ancient

times but I don't know if that's true or
not there is good evidence that Lau
really did not exist as a historical
personage but whether he's uh like
a crypto Buddhist crypto Buddha or not I
don't

know so I think I'll just uh move on to
White Ash Piper's next question here
which

is is there indeed anything new Under
the Sun or not I think there's indeed
new things under our son you know Helios
sa Invictus up in the sky there yeah I
don't think that any other
civilization before us came up with cell
phones you know computer chips that kind
of thing that's new I'm I'm pretty sure
there were no internal combustion
engines at least not good ones um before
the 20th century or the very late 19th
century in western
civilization so at least that kind of
stuff
you know computers and just modern
technology that's new probably certain
ideas are relatively

new just because they're partly
influenced by modern technology and so
forth but considering that this universe
just assuming that this universe has
existed forever and extends into
Infinity then yeah there would be
nothing new um at I mean ultimately
there'd be nothing new because it's it's
all been here before some form or
another CU it's just in an infinite
Universe anything that possibly can
exist does exist and is existing and has
existed and will exist
again but not under our exact son so
that's that's the that's the thing that
makes it new is that it's under this

particular son and not some other son so I'll just move on the next question here this from nature cure and nature cure says according to denaya 4 Dean and deania 5 the 32 marks of holy man is not a Buddhist thing it was just Brahman viic teaching and brahans were just trying to analyze Buddha with their method as I understand what's your opinion on that um KR Norman in his translation of the Su uh talks about the 32 marks I think it's in reference to the introduction to the um paga which is the last chapter of the suata and he is saying that the whole idea of the 32 marks of the Maha pariso

or the great man um came from a teacher
named bavari and bavari according to
Korman who is a linguist he is a
philologist means the
Babylonian so it could be that the whole
idea of the 32 marks of the great man
comes from the Middle East possibly
Persia you know it could fit in with the
whole Persian conspiracy theory some
conspiracy theories are true of course
uh might have come from
Babylonia or just you know Mesopotamia
in general so yeah it wasn't invented by
the Buddhists I'm pretty sure it's just
something that happened to be floating
around in ancient Indian culture at the

time and just got incorporated into some
sutras and uh just kind of a way of
demonstrating that the Buddha was you
know a Buddha you know sort of like all
these little bits of evidence in the New
Testament about you know demonstrating
that Jesus was really the Messiah like
he was born in Bethlehem and his mother
was a virgin and all this stuff that
that also was a little bit of monkeying
with the facts in order to make him fit
the Prophecies of the Messiah and that
sort of thing may have happened to some
degree with regard to the Buddha also
like with regard to these 32 marks all
32 of which could not possibly be found
on the same person and even if most of

these marks were found on the same person he would be some sort of mutated monstrosity and not a handsome man so I won't I won't weighed into that particular issue although I I have weighed into it previously so I think I'll just move on to the next question here this is from panov and pronav says if someone starts to practice a dhama how many lives would it take for him to become an Arun well that depends on the individual um somewhere in the text it talks about how there are four kinds of of progress in dhama there's fast and happy slow and happy fast and miserable and slow and

miserable and there were times when I was a mon when I I was thinking maybe I was in the slow and miserable camp but it's it's going to depend on the individual you know how wise they are when they start practice dhama how how much um like param you know how much talent and facility they have for the practice of dhama some people when they first sit down to meditate they just go into a deep meditative State other people they never get past the my knee her stage or what do I want for lunch stage so it depends on the individual some of them it might be relatively fast like according to the sa batan suta if you can practice like intensive SA

for a week

straight then you're guaranteed of at least becoming an anagami

so I mean then the question is I mean how many people can actually practice intensive sub batana for a week straight the way it is described in the text it's probably a very tiny

minority

so yeah I mean it just depends on the individual it might take thousands of lives for one person it might take one life for another person just because they are right for it

so I mean if you think about Buddhist

philosophy and the idea of rebirth I mean all of us have been practicing dhama from time immemorial you know on previous previous

Earths so um you start to practice dhama and then most people you know they hit a stage where there is no dhama in the world or whatever and they start backsliding or being led astray or whatever and then they ReDiscover it and they start practicing it again and that can happen you know a zillion gajillion times until they finally get off the wheel so it depends on the individual so I'll just move on to PR's next question how to increase s indria and you've really asked the wrong person on this

one because s indria or the faculty of
faith and I consider Faith to be I mean
there are some people who say sad
doesn't necessarily mean Faith you know
belief in something that you don't
really know that it means just like
confidence you know sometimes sadada is
translated as confidence there are at
least two two verses in the in the suap
ptica that say a should have no faith
one's in the
suata and one is in the
dapa but um so I mean s in the sense of
just believing a Dogma you know
believing something even though you
don't know it I mean that's really not

good dma that's not good Buddhism and um
that kind of Faith you're better off
about at least someone like me because I
really have considered Faith you know as
as a Christian term faith is a kind of
delusion because you think you know
something that you don't really know
there's even an Epistle of Paul in the
New Testament pointing out that that's
why it's called Faith because they don't
really know it you know it's just sort
of a

guess and basing your life on a guess is
is gambling with your life seems to me
gambling with your spiritual
well-being but there is in in terab of
Buddhism What's called the five

faculties the punch punch PCH indria
five faculties and Sada is one of them
and let's see you got Sada and Pa half
to be in Balance Sada is Faith and and
Pa in this case means something like
intellect so you got to have faith and
intellect
like that wouldn't be exactly like
theory and
practice but let's just call it faith
and intellect if you have too much
intellect and not enough Faith you're
going to be a skeptic you're going to
not believe anything even if it's true
on the other hand if you have too much
faith and not enough intellect you're

going to believe anything think about
how ridiculous it is you're going to
become like a new Ager or
something hope I didn't just offend all
the new agers if it's just one or two
that's

manageable but new agers according to my
experience they can believe absolutely
anything so I mean they're more faith
oriented and I've always been more
intellect oriented and more head
oriented and so I kind of have more of a
dim view of Faith than a lot of
people but if you want to increase it
gosh I guess one way of increasing Faith
would be to practice dhama and you see
from your own experience that you're

making progress that you have fewer desires you have more equinity and so forth and then that would cause a kind of faith in dhma in general even some of the aspects of it that you haven't mastered yet you know it gets you into a more confident attitude towards Dharma in general if you've practiced some of it and Gotten Good at some some of it are getting benefits from that part that you've that you're able to more or less master or get good at then it's going to cause you to have faith or confidence that you know the more you practice dhama you know the wiser and happier or at least less miserable you're going to

be so that would just practice dhama I
suppose practice it you know sincerely
and

conscientiously and you'll make progress
which will increase your faith

but going by other methods you know just
I don't know like getting indoctrinated
or something is not a good way of
increasing your

faith and Faith that's just kind of
arbitrary arbitrarily latched upon or
thrust upon you um you know it's it's
not even necessarily going to be uh
heading in the right

direction so I mean having faith in the
Communist party I mean it's it's not a
good kind of

Faith so I guess all just move on to the next question here and this is from Proto Pudo Monk and Proto Pudo monk says what is the problem with the aan cha tradition is it the focus on Janna and neglecting Saadi batana and I think he's referring to maybe something that I said about the aanta tradition um maybe I think the main problem with the aan cha tradition is it doesn't focus on meditation much at all that's my experience with aan cha tradition is a lot of aan CHA monks really don't practice meditation very much they might

be sticklers on vinia except for the
certain rules that the aan cha tradition
traditionally

breaks and there are some of those but
um for the most part they're relatively
strict in vinea and conscientious monks

I'm not trying to badmouth aan chamong
but you go to a aan cha moner in

Thailand and there may not be a whole
heck of a lot of meditation going

on and it's it's more Conformity

oriented Thai Buddhism in general is

more Conformity oriented than say

Burmese Buddhism I mean Southeast Asians

in general are conformists but it may be

that the Burmese are just so they're

just automatically conformist and don't

have to make a policy that you have to conform whereas in Thailand you have to conform and that part is really doesn't work for me at all so I locked out in uh just stumbling upon a Bernese tradition right off the bat and being ordained in a Bernese tradition rather than a Thai tradition because I was I liked vinea I liked

meditation and I'm just not a conformist I mean I I voluntarily conform to the rules of massic discipline because you know nobody was forcing me to become a monk it just seemed like my duty and so just of my own Free Will I became a strict practitioner of

vinia but

um just having to wear the same uniform

even though it obviously goes against

vinia for

example um yeah I mean you just get it

it's frowned upon at an onj child

Monastery if you refuse to wear the

uniform even though technically speaking

the uniform is

against the ply poy

mom but I don't probably shouldn't get

into that too much but yeah that would

be the the two main problems I

personally would have with the aan child

tradition is one that a lot of aan CHA

monks just hardly meditate at all and

two it's very Conformity oriented you

have to conform regardless of whether
it's in accordance with you know the
ancient poly Texts or not you just have
to do what you're told do what everybody
else is

doing so but all in all the aan cha
tradition is the most most successful
tradition in the west and for good
reason it's it's got a lot going for it
so I'm really not trying to badmouth the
tradition so I'll just move on to the
Proto sudo monks next question

here which is as

follows I have to take another drink

here which is as follows I am curious

you have said mahasi method is limited

and don't follow aān sha besides going I
thought they were the only practices
available for insight for my limited
YouTube Buddhist education then what is
the terab of meditation practice we must
follow to become
enlightened well that's a good
question um the best meditation practice
that I know that would be the most
advanced would be like the meditation
method of many Zoda in in
Burma which

I mean I guess it's no coincidence that
similar to what I was practicing where
you're actually um just eliminating the
primary object and eventually you're
cultivating a state of

emptiness and the mahasi method as far as I know does not teach that aan cha as I already said is really not strong on meditation a lot of aan CHA monks will practice the mahasi method just because that is more of a well explained method

than anything that that arose from within the aan cha method at least that's my understanding and Goa is is very superficial in certain ways it's a very simplified strip down kind of terrible a of Buddhism but I mean there's lots of teachers out there belonging to obscure Traditions that are not easily findable on

YouTube but um just practicing
mindfulness and also um if you have a
meditation method that becomes quieter
as your mind becomes quieter until you
finally get to silence just wide awake
but still

silent then that is a good method and
there are teachers out there I assume
like mamanoda or uoda as he would be
pronounced in West because the letter J
in poly is pronounced like a z in
Burmunt for some reason probably the
Aboriginal burmes language did not
contain a letter j or a letter r for
that
matter

so yeah let's see what is the question

here what is the terab a meditation
practice we must follow to become
enlightened just being mindful this s
mindfulness and clear comprehension that
will get you farther without sitting
meditation then sitting meditation will
get you without just the mindfulness of
daily activities the mindfulness of your
mental States as they arise throughout
the course of the day that sort of
thing but eventually if you are going to
do sitting meditation you should get
into a meditation method that just gets
quieter and clearer and clearer and
simpler and simpler until finally I mean
you're just sitting there wide awake

with your mind clear like
glass and I don't know what established
tradition in Terra is teaching that I
assume aan must have must have known it
and he might not have taught
um all of his disciples that maybe some
of the more advanced ones maybe even
like ajan Braum despite his politics he
might have gotten into some Advanced
johnic States at least he claims to have
so yeah they're out there but it's
like you have to be uh you have to be
ready for it you mean you have to have
the karma to have it Landing in your lap
so to speak or at least you have to have
the karma to be able to find it because
this sort of thing is very rare and

Priceless you know it is of inestimable value and so you know what is valuable is going to be hard to get the easier it is to get something the less it is worth so it might require you know climbing to the top of a mountain and braving you know hostile Savages and so forth until you finally find it in a way it's kind of proving yourself worthy or or purifying yourself or something so I'm not sure how well I answered that question I I certainly didn't answer it in a clear few words that he can that uh Proto sudo monk can just write down and type into his next YouTube

search but I did the best I could I
think so I'll just move on to the next
question here this is also from the prto
sudo monk he says my impression is you
recommend mindfulness without denoting
but recently aan pun gave a whole weas
series saying that mahasi method has the
Precision that open awareness
mindfulness may not see the aan is an
advocate for the method and I thought it
would take you all the way to full
Enlightenment currently I don't see any
other practices that could yield the
same result advice on gaining weasa
please well even the mahasi teachers in
Burma themselves admit
that the mahasi method does not lead all

the way to Falling light that you have graduated the course you have completed the course by becoming a soda PA and there are some like uh upand mahasi upand who at least hinted in very obvious ways that he was above the state of soda but I don't know of any who are hinting that they were fully enlightened in upand I mean he may have considered himself to be a suck at aami or something but if that's the case suck aamis can get really angry on pretty much on a daily basis so let's see what's the question here I'm starting to

stray I'm getting uh all [_] up on
the torine and this energy drink I
think so let's see
here my impression is you recommend
mindfulness without the noting that's
only for someone who is able to practice
that at first you have to know you know
you have to apply labels you know like
the beginning mindfulness whatever
arises just just stick a label on it you
know like remembering Ming itching you
know pain whatever and then once you can
be mindful of something without having
to stick to label on you know you get
better at your mindfulness then the
label is just is too much it's it's
Overkill you don't need that anymore and

then finally you're just aware without
even having to direct your attention to
anything you know it's just your mind is
like a mirror it's all there just
Crystal Clarity without having to direct
your attention at
anything so that would be the most
advanced level or a more advanced level
anyway so let's see so an an pun gave a
whole new series saying mahasi method
has the Precision that open awareness
mindfulness may not see it depends on
how how good you are at practicing these
things if you're good at it
then then you're good at it but um open
awareness mindfulness yeah I mean if a

beginner tries to open awareness
mindfulness they may think that they're
practicing open awareness mindfulness
but in reality it may be that their mind
is going all over the
place and the Mony method does have a
certain Precision because like upid is
saying that when you're noting something
it's like you're hitting with a stick
there's always this intention there's
always this effort but intention and
effort are just Karma and so so if you
can be in the state of Crystal Clarity
and and silence without intention and
effort in hitting things with a stick
then you're doing better and that may be
one reason why the mahasi method doesn't

even claim to lead all the way to

ignment it's a kind of soda PA

production factory so to

Speak

so currently I don't see any other

practices that would yield the same

result advice on gaining weasa please

the best way to gain weiz is practice

and practice and practice to beat your

head against brick wall until you reach

Wit's

end because to some

degree hitting a crisis Point reaching

Wit's End is an absolute prerequisite to

significant spiritual growth and I think

that's one of the reasons why the Buddha

had monks just wandering homeless in wildernesses you know no friends no money not knowing where they're going to sleep what they're going to eat the next day because I mean it just slams you into this I mean it's it's almost designed that you're going to reach witsand you know you have this idea about how things are supposed to be and it just doesn't work and you hit this crisis

stage but yeah I I really do think that that like

despair is a virtual prerequisite for

gaining um not just weas but like significant spiritual growth because

right now we're stuck in a set of habits
and that set of habits is preventing us
from becoming lightened so what you need
is for that set of habits to get
challenged and just sitting alone in a
comfortable meditation cell may not
challenge it the way you needed to be
challenged it may be that you needed to
be challenged by you know confronting
harsh realities out in the world
somewhere

so yeah I mean you really have to
challenge yourself and I mean it's like
your established set of habitual ways of
dealing with the world are going to have
to come under like assault they're going

to have to take a
beating and a lot of that is can be
attained just through you know
practicing
strict dum
like even just attending a Meditation
Retreat a lot of people who have
attended meditation Retreats can tell
you that some people just crack up it's
just too much of an assault on their
their personality structure or
whatever but yeah that's I mean that's
what aestheticism is is largely
about you've got to just uh go through
the fire in a
way but not torture yourself because
that's uh that's not right either

so I hope I kind of answered that one so
I'm just going to move on to the next
question which is from ride
forever and uh I'm not sure if this is
even a question
here but I put it on the list maybe just
because it is worthy of comment because
sometimes people will leave comments in
the comments that aren't questions but
still they're just like begging for a
response I mean not deliberately begging
for a response but the the comment
itself is in a
way implicitly begging for a response or
something but maybe there's a question
mark in here somewhere anyways right

forever says if a monk follows or breaks rules it's not the point the point is the rules are Irrelevant in fact all spiritual practices or doctrines or disciplines must have and did once have a real function they were instruments there are no such things as rules they are only spiritual practices but I am afraid all such things have been lost and when we think Echoes remain after all what sense does it make to say we don't really exist but still need to meditate why mon fetishize about rules is they don't have anything else to do as they stopped living this is not in fact a correct view of the path this is an error the Ridiculousness

of human unintelligence cannot be overstated so right forever here is saying that any monk who is who conscientiously follows the rules of monkhood is this his unintelligence cannot be overrated or overstated and I mean this is just this strikes me as bigotry there are um there is at least one scene in the text I think it's in the vi where monks are asking the Buddha why is it that we've got all these rules to follow whereas previous Buddhas didn't have all these rules no no no that's not the question the question is why is it that

previous Buddhas did not have a dispensation that lasted for very long that's okay that's that was the question you know pre there was there previous Buddhas and they started Buddhism going again they started the wheel of dhama and then it just didn't last very long it just petered out and then the Buddha said it's because they didn't have rules because you have to have some kind of structure and the thing is with regard to these rules of monastic discipline I mean it's not sin it's not like in Christianity it's not like you know the Ten Commandments that were um like Mosaic law in the Old Testament whereas you know God is decreeing you have to do

this or or you are a bad person or you know you're evil or something it's just rules that are designed to make a Mon's life simple and harmless and to some degree it helps the monk to not get caught up in too much decision making but because the rules are are there to kind of you know just you learn to just follow it as a matter of habit so that you're not even thinking about it much anymore even like I can tell I can say from my own

experience that I was very strict at following the rules even even the pyun dumb rules I follow them just because nobody forced me to become a monk when

you become a monk it's an active vinea
vinea is what defines monk essentially
and so I wanted to be conscientious you
know nobody forced me to become a monk I
might as well follow the rules so I did
and then after a few years of at first I
mean it kind of helped you to be mindful
because whenever you're going to do
something you're thinking is this is
this according to video or is this not
according to video and so you're like
observing your own behavior more than
you would normally but then after it
becomes just a matter of habit you know
you're just in the habit of living
according to vinia then I mean it's just
not not really a big deal anymore

because it's just it becomes like a
habitual and it's just a convenient way
of living your life in a relatively
simple and blameless
way so there are no such thing as rules
there are only spiritual practices well
yeah following the rules can be a
spiritual practice if it's done wisely
or with correct mental
States but following the rules um or
having rule rules of monastic discipline
like the story in the text implies it
adds stability to the system and keeps
it from just dissipating chaos you have
to have some kind of structure in order
for something to continue to exist for

an extended period of
time so why monks fetishize about rules
is they don't have anything else to do
well I can tell you that that is false
based on my own experience because I was
a monk who follow followed the rules I
don't know if I fetishized them or not
but I was very strict put following
them up until like the last few years in
America where things started falling
apart you a
sense we're going downhill or just you
know becoming more
liberal
so let's see oh also um just having
these rules in a way it's kind of a
filter where you've got someone who is

really

not worthy of living adic ad daric life

crude lower types who can't live without

Vice then I mean it filters them out

immediately having these rules so that's

a fairly

obvious fairly obvious immediate

advantage of having these rules it

filters out you know people that are

already addicted to Vice or are so

addicted that they can't not break rules

or whatever well although there are

there are quite a few sloppy

unconscientious monks in the SAA

especially Asian ons sorry to say just

because um they're following their

tradition rather than Breaking with
their tradition in order to become a
monk so Western monks tend to be
stricter on average than Asian monks or
at least Asian monks who were born and
raised into a bush culture because
Western monks are I mean they have to
have a stronger resolve to leave behind
you know sometimes their family and
their friends and just their whole way
of life in order become a member of the
songa but that wasn't even really a
question so I'll just move on to the
next real question which is from Baba
aui and Baba aui says a question can you
describe the Tulu meditation method and
how it differs from the mahasi method

thanks

um the Tulu meditation method was I mean it was similar to the mahasi method at least in the sense that they were both based primarily on sa patan just mindfulness although uh Tom Pulu is a little bit different he was certainly less of a scholar than mahasi was he was more of a forest aesthetic and so there were certain emphases like on Danga or like aesthetic practices that are not found in the mahos tradition you know like spending the night in cemeteries and so forth is a common thing in the Tulu tradition but not in the mahasi method um the mahasi method for reasons

that I'm not entirely sure of why mahasi
method or why mahasi seato decided to
leave behind anapana and instead
emphasize the rising and falling of
abdomen while

breathing I don't know but the Tom PLU
meditation method still it favors on a
the touch of of air at the nostrils so
that's one difference also the standard
method for Tulu like beginners would be
given this as their s patan method is
sitting hearing touching sitting hearing
touching so it's like you're aware of
the sitting posture and then you're and
then you become um see it's like you
change your emphasis to hearing and then
you change your emphasis to any kind of

s of touch and you just go through this cycle sitting hearing touching until you come across one that is just stable that's the one you're best at and then you just go with that it can be sitting hearing or touching or if you're um doing walking meditation seeing is also is also an option um and I've been told that one reason why hearing is a big deal in uh the Tom Pulu method is that uh at night Tom Pulu SE would be out the in the forest meditating and there'd be crickets and other like owls and so forth that there's this constant kind of noise going on at night in bur's forests

and it was just a very obvious object of meditation just here and hearing hearing and I did a lot of that also when I was in

Burma sitting I didn't like very much because sitting is not an Ultimate Reality according to ABI according to buas philosophy hearing is weight which is an Ultimate Reality at least according to terror but sitting is just a concept there is no Ultimate Reality of sitting touching also is an Ultimate Reality that also is way denial feeling that can be just like raw data whereas sitting is not raw data that is that is like a concept also the Tom Pulu method did put

some emphasis on the 32 parts of the body meditation although it was uh it deviates from Orthodoxy to some degree because it was almost like a kind of Mantra you just be repeating the the different parts of the body you know K so over and over again and supposedly insect was supposed to arise just from repeating the names without even like visualizing your body parts and so forth which is kind of strange um I never saw the point of doing 32 parts of the body meditation without actually having some concept of the parts the body parts that you're you're you're enumerating or listing off while you're

meditating um like I already mentioned
there are Cemetery
contemplations in in Tom Pulu Tom Pulu
method and also a small amount of cin
meditation like Tom Pulu Seattle um was
um what's the word I'm trying to think
of proficient enough in Casina
meditation that he could teach others in
fact my teacher originally went to Tom
pul because he wanted to learn cin
meditation and tcia that was one of the
few monks in Burma or at least in that
part of Burma who could teach casin
meditation and cin meditation is a kind
of hypnotic method of samata where as a
general rule usually you're focusing on
just a colored disc and meditating on

that um and there's more more

aestheticism more austerity uh more

Danga in the tong method so I guess that

those would be like the main differences

although ultimately they are based on sa

batana both of them mainly mainly based

on S patana um the mahasi method has way

more emphasis on the book learning parts

of it and Abid dama making everything um

like like what is called nanzen or the

the list the standard list of the impul

Insight knowledges that you you have to

experience in order in order to make

like real progress and in the Tulu

method they there's really very little

emphasis on on nanzen or the the

sequence of we Insight

knowledges so that would be some of the main differences so I'm going to move on to the next question here because as I say we've got lots of questions today this is this is a two week version I skipped the week cuz I was sick so this is from sanguine Ultima sanguine Ultima says how can I overcome my attachment or aversion complex to the fairer sex I experien a powerful obsession with beautiful women yet I am overcome with crippling anxiety and self-conscious thoughts merely seeing them in a common area well I can sympathize with this cuz when I was a kid I felt the same way if there was a

girl that I was sweet on like had a crush on on some girl in school I mean this is true all the way up into high school I mean I would just almost have panic attack if I was confronted with her then I'd be expected to like say something clever or witty or charming you know and I would just freeze up I act like an idiot and in my case um it's just a case of maturity you know as you get more

self-confidence and you realize that women are at least as messed up as guys are you know it's not like they're some sort of angelic being or goddess or something they might be pretty but still

I mean they've got they've got their own issues and it as you get older and you get more of an understanding of yourself and more self-confidence then that just kind of Fades out or at least it did in my

case so I don't know how old sanguine ultimate is I mean if you're in your 40s then my heart goes out to you but if you're you know in your 20s then at least you have you know the ripening of maturity you know the growth of wisdom and so forth that will help to cause this this strange uh you know crippling anxiety and self-conscious thoughts to become less and less as you as you grow in

maturity but again if you're in your 40s or 50s and um I don't know maybe maybe some kind of therapy or something or uh just meditate a lot I think that's that's a good P OFA for just about anything meditate a lot and uh the the required Insight may arise to help you to overcome

this but I I can I can sympathize with this because I've I've gone through the same sort of thing when I was when I was a kid in

school it finally started fading out when I got into

college so I think I'll just move on to the next question here this is from

Indian guy who I believe also goes by
the Alias of

Trevor an Indian guy says do we know who
it was who came up or founded the sub
reality of

samsara like and I'm not sure I

understand this question who was it that
that invented samsara is that it I mean

samsara has always existed there is no

founder of it there is no inventor of

samsara with regard to the concept of

samsara that's different and uh it might

be that I mean it was in the concept of

samsara was invented by some prehistoric

philosopher in the indis valley

civilization but um I'm not

sure yeah I mean there might be a first

person who came up with the idea of
Samara I mean just logically there have
to be a first person who came up with
the concept of it but with regard to
samsara itself it is beginningless and
presumably

endless so nobody nobody founded
samsara so we just move on to the next
question here regardless of whether I
actually answered that question or not
what changed about you during the first
five years of being a
monastic well I got a lot of skin
here I was very strict so I was much
more serious I um my first five years of
being monastic I went through

this my my teacher of monastic discipline venerable UT Jania who is not the famous utena in rangon but uh just a Tong Pulu a disciple of a disciple of Tulia because J is pronounced like Z in Burmese he taught me that telling a joke was against vinia and it wasn't until years later that I realized that only certain kinds of jokes are against vinia and uh some of you may may know that I'm got kind of a sense of humor I I I am a maker of jokes occasionally

Al and so I just became very Stern you know it's like telling jokes is is against the rule so I didn't tell jokes also he he made the mistake of telling me that um that looking at a woman with

attraction or desire or you know just looking at a woman the way a guy checks out a woman is against vinia and I asked him well what if you just notice that she's pretty and he said yep that counts so it's like oh great I can't even look at a woman in notice that she's pretty so for the first few years of my being a monk I would just take a quick glance at a woman just to see who I'm talking to and then just like stare at the floor or at most like look at her foot some women have pretty feet though so there's there was that too so there was I was very like uptight when I was a junior monk cuz I had this glorious ideal I'm trying

to live up to and just trying to live up to an ideal in general puts a person under under uh considerable strain at times um see what else changed about me in the first 5 years of being monastic that's that's pretty much it I mean I was kind of sullen I was disillusioned that was another one it was like I've mentioned this before that before I became a monk I was naive and I just assumed that by becoming a monk I was going to be entering the Brotherhood of men who are diligently striving for enlightenment and all of them would be more Advanced and wiser than me because all of them would have been striving longer than me and then I ordained into

this tradition and realized that most monks really I mean they just want to live an easy life they want to live a quiet easy life and they're not striving for much of anything

really so I was

Sullen because of that for the first few years until finally I got to Burma after I'd been a monk for about two years I I wound up in Burma where I could just just go off into a cave and meditate and not have to worry about um dealing with monks that I did not approve of cuz um that was another effect of being a junior Monk and a strict strictly practicing one is it's so easy to just

start despising monks who are just essentially Shameless and that's not good even if they are really Shameless you're better off you know just minding your own business I mean sometimes you can't completely mind your own business you might have to take a stand or or speak up or something but still I mean if you're going to be just fuming over the monks handling money or you know the monks raising chickens in their backyard and that kind of thing then yeah I mean especially in a place like Burma it's it's just going to completely derail you because it's all around you most monks in Burma or in Buddhist Asia for that matter most of them are really not um

like spiritually inclined they do not have a true vocation they've got other reasons for being a monk like I said it might be they just want to live an easy life so I mean there was a lot of changes that took place my first five years of being monastic just just the way of life you know shaving my head wearing different clothes that kind of thing but those were those were some of the main ones so I'll just move on to Indian guys next question what are some habits you still have from your monastic discipline well a lot of mindfulness still it's just spontaneous it's a matter of habit you know certain mental

States arise you know you just see them
arising and you don't take them as
seriously um a few weird habits I still
got like um if I'm at a restaurant or
even at home sometimes and a waitress or
my sweetheart is setting a plate of food
down in front of me I'll reach out and
touch it so that it's offered properly
or else I'll just have the urge to to
reach out and touch it until I realize
oh wait I don't have to do that anymore
but like as a monk if I'm sitting at a
restaurant and the waitress is putting
something down I have to very quickly
and kind of subtly put my finger on it
before she lets go of it because it has
to actually pass from one hand to to the

Monk's hand in order for it to be properly

offered so yeah that's that's still sort of a lingering urge that still exists um I mean the main one is just like B basic mindfulness not that I'm like a master of it all the time but still it's it does you know it's still there like this habit of 30 years is has left its left its Mark and so I'm more mindful now than I was before I became a monk see what other habits do I still have for my monastic discipline I mean those are those are pretty much it I think yeah yeah I can't think of any more off hand so I'll just move on next

question here this is from ruie and ruie
says hello poo did you ever have trouble
conveying the importance of the first
Noble Truth to people um probably not
maybe a little bit but I've never really
been a kind of person to hammer away at
the first Noble truth that it seemed way
more important to me to hammer away at
the second Noble truth because um that's
more important for people to realize I
mean to realize that you know to exist
is to suffer in a way that's kind of a
truism you know there might be some
people who resist that and think that
all they got to do is just set up things
really nice and get the right house and
the right mate and the right dog and the

right car and they'll just be blissfully happy with no unhappiness but those kind of people are just naive to the point of silliness because I mean there's always going to be [_] happening so the second Noble Truth is is way more important to convey to people which is whenever you are unhappy it's because you are Desiring something I mean that's really I mean i' I've said it I think it was even the previous Q&A I was saying that if you know only one thing about Buddhism if you know only one thing about dhama it should be that that whenever you're unhappy it's because you desire something and that

desire is ultimately a choice you don't
have to desire it so suffering is
voluntary and
self-inflicted ultimately although most
people don't realize it so in a way it's
not voluntary even though it's still
self-inflicted they don't even know that
there's an option and so they're just
kind of stuck that's most people on this
planet so that's one reason why it's so
important to to convey the
idea not so much that you're gonna
suffer in this life because that's just
kind of a downer there's you know that's
just kind of a buzzkill but to tell them
you know why it is that they suffer
that's way more important to

me so I mean and you tell people and even though they might be like devout Buddhists still it just a lot of times it's just just over the head you know they're so locked in to a habitual way of dealing with things that I it just doesn't really fit into their their habitual way of dealing with things and so they might say yes sir that's true sir and then they they just let it go and continue ignoring it so that can be a little bit frustrating but you shouldn't really be you know depending on other people understanding what you're telling them and that that goes for this Q&A

also if you don't get it that's just tough so I'll just go on to the next question here this is also from ruie what are your thoughts on using the recollection that quote the mind is the Forerunner unquote as a practical Foundation conducive to clearly seeing the sensual domain and Advance towards first

jna um I'm not sure if it would have any real effect on me um like let's say you're a philosophical idealist I mean the world that you're navigating through is essentially the same world as the world that a materialist is navigating through except for some few Concepts I mean when you're not philosophizing it's

essentially the same and that's most
most of the time isn't it so the mind is
the Forerunner as a practical Foundation
conducive to clearly seeing the sensual
domain um to understand Kama I mean Kama
is a mental state karma is a mental
state and to realize that you know karma
is conditioning your reality that is
important and it can help you to see to
understand the sensual domain better and
whether it would help you to advance
towards first Jan or not is is different
I I think that would be largely
irrelevant um I don't see that there's
necessarily a like a statistically
significant correlation between

understanding that the mind is the
Forerunner and attaining first genre I
mean it might be but I'm I don't it's
not like readily obvious to
me but uh

understanding that I mean the world we
live in is a product of our own mind
it's a construct of our own
mind definitely gives you some
insight into how the world works if if
you see it as just a kind of a dream
that you are dreaming and that you know
it's your karma lands you you know right
where you need to
be and it's you know it's presenting you
with the problems you need to face
because you haven't learned to deal with

them effectively yet you know you you
continually having to face two things
the things that you have the most
attraction for and the things you have
the most aversion for because that's
where the karma is the
strongest

so again I'm not so sure that I answered
this question it is kind of a strange
question I haven't really thought about
it much you know it's it's not really um
what I have been like focusing on as
like when I was a monk or or now um I
mean the mind is the Forerunner or
essentially you
know comma is a mental state and that is

you know the fruition of our Kama is
this

world um you know that I have accepted
for a long time and uh I don't know in a
way it kind of can help you to detach
from P SAR more easily if you realize
that it's a kind of dream or like or
like the Matrix or whatever so it can
help you to detach from it more easily
although it's still all the details are
essentially the same as if we were
scientific

materialists at least with regard to
what we see and hear and so
forth so those are my thoughts on it
which might not be very deep thoughts on
it because I haven't really thought

about it much at least not in the way
that it is framed in this question so I
think I'll just move on to the next
question which is from om who is now
known as alpacino Alpac

he changed his name kind of uh in
Midstream

here so anyways he who was formerly
called om says the Buddha in some sutas
said that everything is dooka in others
he says not getting what you want is
dooka and getting what you don't want is
dooka does that mean that getting what
you want and not getting what you don't
want oh and now there's somebody texting
me constantly

okay let's start this question over
again the Buddha in some suwas said that
everything is dukkha and other he says
not getting what you want is Dukkha and
getting what you don't want is dukkha does
that mean that getting what you want and
not getting what you don't want is not
Dukkha no it doesn't mean that it's just I
mean everything is dukkha in that you
know nothing in this perceptible world
uh has the ability to completely satisfy
us at the very least we're never going
to be completely satisfied there's
always going to be this underlying
subliminal Restless dissatisfaction
driving us through
life and that's going to happen whether

you get what you want or you don't get
what you want it's just going to be more
obvious when you don't get what you want
so when he's giving the list of you know
birth is suffering and and sickness is
suffering and getting what you want is
suff getting what you don't want is
suffering not getting what you want is
suffering being separated from what you
love is suffering getting old is
suffering getting sick is suffering
death is suffering those are just
obvious examples of things that
everybody has to
face pretty
much

so um but even so is everything is Dua
everything in the in the phenomenal
world every every Sara every conditioned
thing is conducive to unhappiness
because it is not conducive to Total
satisfaction and that that subliminal
at least Restless dissatisfaction is
always going to be there because that's
what's driving us through samsara it's
what's fueling us through samsara it's
in some of the early sutas it's talking
about the spike in our heart that just
causes us to run in all directions and
that's that's it that's
unenlightenment it's or delusion
ignorance is causing us to just have
this rest less dissatisfaction wanting

something all the time and uh that is
what we have to cure ourselves
from in addition to uh this this virus
thing that I'm like I'm happy to say
that I am getting better
finally so I'll just move on to he who
was formerly known as OHS next question
and why somebody is texting me every 15
seconds I don't know all of a sudden
I've actually had to abort videos like I
start doing a Q&A and all of a sudden
somebody is like texting me again and
again and again and again till finally I
actually cuss or something and have to
get up and move the phone into a
different room and come back and just

start the whole Q&A over

again

so he who is formerly known as oh now

says uh in this next question here in

your state are you allowed to get

married everywhere like at a lake or

mountain or wherever or do you have to

do that in like city hall or

Court uh no I mean as a Buddhist lay

person you can get married at a lake or

a park or a mountain or whatever

Buddhist temple if it's not a terraa

Buddhist temple

especially um you can just find some you

know some some old hippie Shaman

Buddhist priest marry you or

something so yeah I mean marriage in

Buddhism is a secular Affair it really
Terra Buddhism has really no rules about
marriage because um it's really it's has
nothing to do with what what Buddhism is
all about about you know I mean like i'
I've mentioned before that it's a
relatively serious offense for a
Buddhist monk to participate in a
wedding
ceremony that he would have to do
penants for six days and six nights it's
like the most serious offense that a
monk can commit without actually being
excommunicated
so yeah so I can get married however I
however I want to get married so long as

my sweetheart agrees and you know

because I mean she ought to agree

because she's going to be there too so

we'll just move on the next question

here this is from

rpad and rpad says why did the Buddha

have his monks shave their heads and

beards while he kept his own hair as per

traditional depictions and why not his

beard

then

um I'm not sure about the beard part but

yeah it's the Buddha did shave his head

I mean he's he's mentioned as having a

shaved head many times in the sutas in

fact there are there are some like up

brahans some uh you know sort of uh

bigoted prejudiced brahmins in the text
who refer to him as was like a skin head
because the the Brahman pre the Brahman
renunciants were were just as a general
rule they were they had like dreadlocks
you know they matted hair Aesthetics and
so the ones with the shaved heads were
nonic and uh to be disapproved of and
they'd see the Buddha and they would
immediately disapprove because he had a
shaved

head and uh so the whole idea of why the
Buddha has hair on his head I'm pretty
sure I mentioned this in the previous
Q&A where um the first people to make
Buddhist statues were Greeks who lived

in like Northwestern India because Alexander the Great conquered Northwestern India and planted Greek colonies there and there were already some Greek colonies in in the general area of baktria which is now like Pakistan and Afghanistan um because up Greeks in the Persian Empire there were Greeks who were subjects to Persia they would be like if they were refus to hand over a political criminal demanded by the king they would just get scooped up by the the Persian army and relocated like banished way the hell over on the other side of Persia where they couldn't make as much trouble so when Alexander the

Great conquered that area he found there were already Greeks living there and anyways of those Greeks converted Buddhism and they started making statues because the Greeks made statues long before the Indians did and so they based the Buddha on the god Apollo who had head hair and that's why the Buddha statues to this day still have that weird knob on top because that was a kind of aristocratic top knot that the god Apollo had according to this theory that just became like this weird vestigial lump that nobody could really understand because the whole whole idea of a top- knot of hair had uh faded away

into

Oblivion but uh the god Apollo didn't have a beard apparently so they never they never started putting beards on the Buddha on the Buddha statues

so sometimes even the monks will have a little bit of head hair you know it'll be just like stubble you know it'll just be dark on top to to indicate that they've got you know a week's growth of of head hair up there although even then they usually don't have facial hair because like in a Buddhist country like Thailand or Burma especially men just don't have a whole lot of facial hair a lot of monks um in Burma don't bother to

shave their face what few hairs they get
they just got like these tweezer things
and they pluck them out which
technically is against the rules but
it's really not that big of a
deal so that's that's why the Buddha had
well the Buddha had his monks shav their
heads and beards it was a symbolic way
of cutting oneself off from society I
mean it was it was a way of cutting off
one's social status because I have read
that in the Buddhist time if a higher
class person especially a Brahman you
could tell what Clan they came from just
from the arrangement of like braids and
stuff in their hair and beard you know

it was sort of like a a Scottish Tartan
you can tell what Clan it is just from
the the pattern of the the Plaid on
their

Kilt um you know it's sort of that way
among ancient High cast people in the
Ganges Valley just you could tell by the
way they had their hair what their
social status was what Clan they came
from and so in a way shaving your head
and beard was just cutting off your
social status it was a symbolic Act of
renouncing society and the Buddha did it
too but because the Greeks started
making Buddha statues with head hair
because he was based on Apollo who had
head hair traditionally in statues that

they just started putting head hair on him to help kind of explain um I mean he retained the head hair to explain this weird lump on top probably which used to be a top knot on the god

Apollo so I mean there are pictures I used to I used to like tease Burmese monks who would have like some calendar picture on the wall of their their Hut and it would be like the Buddha's renunciation where he'd have his sword he'd be out in the woods with the sword cutting off his long hair with his sword but he'd still like have this baby smooth face from he he had no facial

hair whatsoever and I'd say you know the Buddha he was an Indian he was kala he wasn't Burmese he had a probably had a relatively thick beard and mustache too so he should have been cutting that off with his sword too and uh I remember one monk he he sort of grinned and had to admit that I was right and then he took a pen and was drawing facial hair onto Prince sidarta as he's sitting on the rock or whatever cutting his hair with his

sword so anyway I think I let's move on to RP A's next question here which is as follows how can one say I was such and such in a previous existence since there is no such thing as the self isn't it in

this sense that Aggregates are dissolved
then recomposed with others and reborn
instead of an individual soul going from
Incarnation to incarnation yeah there is
no individual soul going from
Incarnation to Incarnation unless that
soul is just not ultimately real and
that is that is an idea that I had a
long time ago as a monk it's
like people usually like in the west
they believe that they've got a
individual self and at least religious
people generally believe that they also
have a soul in Buddhism it says there is
no self there is no soul but they admit
well obviously we kind of have a self

you know it's at least in a conventional sense but they never go so far as to say well we might also have a soul in a conventional

sense and it could be that just as we have an individual you know body and mind in a conventional self even though it's not ultimately real and distinct it might be the same way with regard to some you know higher dimension of ourselves

you know four-dimensional version of ourselves or five dimensional version of ourselves I mean they could be considered to be a kind of soul but even that soul is not ultimately real it is just conventionally real it's it's part

of this mind generated
multiplicity but getting back to this
question here how can one say I was such
and such in a previous existence since
there is no such thing as a self well I
mean in the conventional sense there is
and when you say I was such such in the
previous existence you're still dealing
at the conventional level and you just
be dealing with like the karmic momentum
that is like generating you now but was
generating somebody else previous to you
and so you can say well I was that
person and it may be that there is even
I mean there are some people who claim
to remember that including my own father

he claimed to remember a number of his
previous

existences so um it's it's it's like the
same illusion that causes us to believe
that we exist as a an individual person
that causes us to believe that you know
we've got like this entity that survives
from One Life to the next and in a
conventional sense that's valid I mean
it's

empirical maybe not

rebirth would satisfy an empirical
scientist most scientists probably don't
believe in that but

still um to the individual person it's
empirical if they can at least you know
seem to remember a previous life

especially if they got some kind of evidence to help back it up but um let's see isn't it in this sense the Aggregates are dissolved and recomposed with others and reborn instead of an individual soul going from Incarnation to Incarnation what goes from Incarnation to Incarnation is karma it's the momentum of your mental States you know it's the psychic momentum that drives you forward from from One Life to the next and even from one moment to the next so that would be like the Buddhist equivalent of a soul at least from the Orthodox point of view would just be the momentum of your own karmic

Stream So it in a way it would be um
untrue or invalid to say that it's like
a distinct entity just like it would be
invalid to say that a river is a
distinct entity because it's just this
stream of water and it's different water
you know going through it all the time
you know from one moment to the next
it's not the same or a flame you know
from one moment to the next that flame
is completely different but you say it's
the same flame as a matter of
convenience and so it's the same way
with a person from one moment to the
next or from One Life to the next you
know it's the same stream you know it's
it's not the same from one moment to the

next but still you can just as a matter
of convention you say it's the same and
I'm going to look at make sure that I'm
yeah we're recording that's
good maybe I should have checked that
like two hours ago but it looks like
we're good so I'll just move on to the
next question here and this is from
jws and jws says do you have any
personal favorite misogynistic passages
from the poly Canon and I personally am
not a misogynist at least I mean
probably some feminists would claim that
I am one just because of some of my uh
perceptions of of femininity and so
forth but um I really I am not

misogynistic I'm quite happy that there is such a thing as sexual dimorphism in the human species and uh so I really don't have a favorite misogynistic passage from the poly Canon although the the first passage that comes to mind that would pass for misogynistic is is like the first verse of the mandia suta where the Buddha is according to the story you know referring to this beautiful young woman and he's saying what is this full of urine and dung I would not want to touch it even with my foot

so I mean I I I can't say that it's exactly my favorite because I don't really have a favorite but it's the

first one that came to mind also there are a few verses in or a few uh passages in vinia about this woman who's trying to seduce I think it's mahak kasaba who was the most most aesthetic of all the Buddha's disciples and and she's just doing everything you know she's like taking her clothes off and posing and then just like lying down in front of him spreading her legs and everything and he just kind of glances at her and walks away you know he doesn't even respond so in a way I guess that might be misogynistic it was kind of funny when I was reading it

though so something like that maybe but
I really don't have a a personal
favorite misogynistic passage from the
poly Canon at least none that come to
mind although I mean maybe you could say
like the whole scene where the Buddha's
stepmother and Aunt because see she was
the same person uh mapap goami is
wanting to be the first ordained nun and
the Buddha just nope not going to do it
and so she's like following him around
crying with like dust in her hair
standing outside his doorway in tears
with like dirt on her face and stuff and
finally uh the Buddha's cousin Ananda
whose family name was also godma talks
the Buddha into ordaining nuns and then

the Buddha said all right but now you've done it because Buddhism is only going to last half as long

now so maybe you could call that kind of favorite misogynistic passage in the poly texts but really I I don't I'm not a misogynist I don't consider myself to be one anyway and uh I don't just don't have a favorite misogynistic passage so just going to move on to the next question here this is from pre five precept

Pete and five precept Pete says what makes something a stupa in terraa

Buddhism are relics or a monk's blessing required

H

well that's it's kind of an interesting question I never really thought about it much I mean originally a stupa was a burial mound for a saint which derives from kurgans which were prehistoric you know Proto Indo Arian burial Mounds for Chieftain that still exist in Central

Asia and uh probably um South Eastern Europe so you know like uh Russia and Ukraine that that that general area there might still be some prehistoric burial mounds of Indo Arian or Indo-European Chieftains back then or Proto Indo-European Chieftains but what makes something a stupa in Terra of

Buddhism I mean first of all there's in in Burma especially there's a difference between a stupa and a pagot and I mean it's it's not obvious which it is because at the monastery where I was ordained in California they had a stupa and a pagot one was called a pagot the other one was called a stupa and the stupa enshrine some of Tulu se's ashes so presumably a stupa should contain at least some relics of some Buddhist Saint or someone considered to be a Buddhist Saint so yeah I think that would make it an authentic stupa instead of just some kind of shrine or pagot because at least in Burma stupas and

pagodas are shaped the same in fact they can be the same thing like the Theon which is one of the most well known pagodas in Burma it's in like downtown rangon which is Beautiful by the way anyone goes to downtown rangon they should check it out um in a way it's a pagota and a stupa because it's supposedly contains relics from four different

Buddhas including a few hairs from the head of our gab Buddha um although they couldn't have been very long hairs because as as I was saying earlier he shaved his head so I don't know about a monk's blessing I assume they would

automatically be blessed because after you make a pagota then they're kind of consecrated they put the tea on which is it's the tea literally means the umbrella it's like this metal things often with like Gems or fake gems on it gold or gold plate or at least brass and it might have like little Jingle Bell things that tinkle in the wind hanging from the bottom of that and you know they place that on with this ceremony where that is when that's like the consecration day of that pagota and then as a general rule you know every year on that day there's a pagota festival and I assume a stupa yeah I think by

definition I never really thought about
this much but I think pretty much by
definition a stupa would have to contain
the relics of some perceived Buddhist
Saint or possibly some saintly King I
guess he didn't have to be a Buddhist
King wouldn't he maybe just a good King
so I guess I answered that one so I'll
just move on the next question this is
from Liber

lamb and Liber lamb

says have you had a hypnotic
regression well I'm pretty much immune
to hypnosis which is one reason why I've
been pretty much immune to certain s
meditation methods like the like our
taught in the PA out method and I was

told by my father who was an amateur hypnotist that when I was like 5 years old he hypnotized me which for him was a sign that I was Advanced as a child because you have to have a certain mental age of like nine or something or seven or something like that before you can be really hypnotized at least according to him so he hypnotized me when I was a little kid to make me think that my big toe was growing I don't remember it that's what he used to say um in recent times after I became an adult there were a few attempts at hypnotizing me and at best I just got into kind of a dreamy state but I never

was really hypnotized at least I don't think I was really hypnotized I just it was just sort of like a very mildly kind of dreamy state but I didn't go into a deep trance or anything so I'll just move on to Libra Lamb's next question here in the sense that there is no self-willing do you feel man should in a sense discard the Flesh and take up the spirit such that one can't rightly invoke the circumstances of their flesh experiences causes they uphold Etc in defense of their sovereignty or right against the greater might an unobserved natural order and this is getting more into the the the standard Liber Lam kind of question the guy is is so

intellectual in his in his wordage that
sometimes it's hard hard to understand
exactly what he's
saying so let's see in the sense that
there is no self- willing um I mean
ultimately do you feel that man should
in a sense discard the Flesh and take up
the spirit but I mean the sa sense at
the same level that there is ultimately
no self- willing there'd be no spirit
either really at least no individual
Spirit such that one can't rightly
invoke the circumstances of their flesh
and then he's got experiences causes
they uphold Etc in defense of their
sovereignty or right against the greater

might of an unobserved natural
order

man Libra Lamb's good at this he asks
questions that I'm sure make perfect
sense to him he's got you can see the
meaning of this with Crystal

Clarity but for me it's it's almost like
it's uh like some kind of

uh I don't know like an utterance of the
pythonista

so let's see like I already said that at
the level that there is no self- willing
there's also no individual spirit either
so I mean that kind of takes care of
most of the question I think but then
he's got such that one can't rightly
invoke the circumstances of the flesh um

I mean if you do deny the existence of physical flesh then you would have to admit that what appears to be physical flesh is actually Spirit more mind so in a way you're just converting the circumstances of your flesh from a physical circumstance into a mental circumstance which is still a circumstance at the worldly level and what the defense of our sovereignty or right against the greater might of an unobserved natural order um yeah that's that's that's a tricky one the defense of our sovereignty or right right against the natural might of an unobserved natural order well in order

to have sovereignty you'd have to have a
real self I think so you'd still be
living at I mean this would still be at
the level of delusion and what rights
are um I remember there was one guy on
our Discord server that was talking
about natural rights and he in a way
kind of got dog piled by by me too I
mean not really you know people like
attacking him or anything but just
disagreeing with him to the point that
you know like

I really don't think that rights are
natural rights are a kind of political
construct you know they don't exist in
nature I mean what rights exist in
nature it's the law of the Jungle in

nature you know if you you're you're
able to kill something you you can go
ahead and kill it for
example so our sovereignty are right
against the greater might of an
unobserved natural order and I'm not
sure what an unobserved natural order
would be be what is an unobserved
natural order I mean the observed
natural order is just you know laws of
nature Things fall down instead of up
you know we get older and older until we
die that kind of a thing but the
unobserved natural order the greater
might of an unobserved natural order I
just do not fully understand

that so I'm sorry Libra

lamb you've bested me again on this

one see yeah I don't know if you could

translate it into like normal

English or something but yeah I I don't

get it and I'm going to have to blow my

nose I'm

sorry people who are grossed out by the

sound of nose blowing had best put their

fingers in their ears for the next 10

seconds that was a near

popper okay

oops I dropped it on the floor where

certain silly little dogs might grab a

hold of it and start shredding it in a

confetti snotty confetti at

that so

um yeah the unobserved natural order the
greater might of an unobserved natural
order I'm not exactly sure what that
would be I mean if it's unobserved how
do you even know that it's there just
logical deduction yeah I think Libra
Lamb's going to have to uh explain the
question better or explain it in order
for me to be able to answer it better so
I'll just move on to Libra Lamb's next
question which is refreshingly
simple Libra Lamb's next question what
is the spiciest food you've ever eaten
see so simple it's just a
simple simple
sentence an interrogative sentence but a

sentence nevertheless

what is the spiciest food you've ever eaten and the first thing that came to mind is I was still a monk in California at a Burmese Monastery in California just shortly after my ordination and a Vietnamese family came and offered food and I was sitting back in my cabin back in the woods behind the monastery eating this stuff and I noticed that there were these little green peppers in this food and this it was like some kind of Curry and these peppers were about this long it was sort of like the the same size and shape of as the sharpened part of a pencil and there's a dog snarfing loudly behind you now will you

stop

snarfing very snarfy dog so anyways this
these peppers were green and they were
about the same size and shape kind of
cone shape as the sharpened end of a
pencil once you get past the straight
part where it starts to T paper it was
about that size and I remember will you
stop

snarfing and I remember taking a bite of
this and it was just immediately alarm
start going off and it's like my mind is
racing like should I take another bite
and try to eat this or should I spit it
out now and while I'm thinking this just
the reflex of my jaw just bit down on it

again and that was it I just had to go
just and just spit it out and then I
drank like a quart of water cuz it was
the hottest pepper I had ever eaten in
my life and then I went in later uh and
told the the Burmese monks about it and
they're saying oh that explains why the
the temporary monk was was doing what he
was doing cuz I assume he was having the
same reaction that I was having man that
was i' never i' never bitten into a
pepper that hot before in my life
anywhere close to it I assume there
there's pepper connoisseurs that know
you know it's like the Carolina Reaper
you know you get or the ghost pepper or
whatever you get this this kind of it

and and it's even hotter or something
but yeah it was it was too hot for me
but with regard to food in general aside
from that bad experience with Vietnamese
Curry um the the the spiciest food in
general that I eaten is this stuff in
Burma called napit which is good I used
to like napit and the hottest stuff is
kind of a purple color I think it's made
out of shrimp and it's got like three
main ingredients got fermented shrimp or
other gap has fermented fish it's like
onethird fermented fish or shrimp
onethird salt and oneir chili peppers
and you can't eat it by itself I mean
you take a little piece of it like the

size of a pee and you mix it in with
with some other kind of rice and Curry
and stuff and then it's it's
significantly spicy but just eating it
alone would just blow off any socks that
you might happen to be wearing but it's
good I like Napp I kind of miss it a
little

bit and I probably wouldn't like it as
much if I knew exactly how they make it
because I'm sure the the process of
fermenting the fish is is is gross
basically so I'll just move on to the
next question here this is from Stevens
and Steph says and I think Stevens might
be joking here can you realign my
chakras and no I've never really

practiced realigning chakras I'm really not a chakra expert although I can say before I came to South Carolina when I was still a monk at least uh I was still a novice at the time still in robes I was in San um Los Angeles the only time I ever spent any time in Los Angeles aside from the airport and I happened to be brought to this guy who realigned chakras and so he he realigned my chakras a little bit I mean it was just like a a short casual you know thing where he just kind of you know kind of looked at me and waved his hands over me and stuff it it wasn't like the like the the pro version that probably

cost money but um it was it was
interesting that he said that my first
chakra was just solid you know I had a
just a Chad first chakra but my second
chakra which is the sexual chakra he
said that it was there was like an
imbalance and that struck me as I didn't
really get it at the time
although having been a celibate monk for
30 years you know it shouldn't have been
too hard to figure out and it turned out
that he was kind of he was more right
than wrong I think with regard to his
analysis of my
chakras but if you're ever in Los
Angeles just ask around you know this
guy who realign chakras and they'll

probably lead you straight to
him so we'll just move on next question
here this is from Crave
minerals and crave minerals says and I I
sincerely hope we're at least halfway
through at this point cuz we've been
going at it for well over two hours now
crave mineral says if someone gives a
gift to a noble disciple without knowing
they are such would the Merit still be
abundant for the giver and according to
Orthodox terava yes like you offer alms
to uh an Arun even if you don't know
that he's an arant you're you're pretty
much going to heaven unless you do
something to mess it up like there is a

story somewhere in the commentaries I think of some rich man who uh a Pacha Buddha was going for MMS and this rich guy sees the peka Buddha and he has some leftovers given to the Pacha Buddha as alms and then as the as the PAB buha is walking past this rich guy who really wasn't very religious or anything was just thinking oh man that was kind of a waste I could have just given it to the servants and because he gave the food to the pea bud even though he had no idea the person was a Buddha he went to heaven for a zillion gajillion years but because he regretted it afterwards he also went to hell for a zillion gajillion years I can't remember which

came first heaven or hell but he had to
go to both so you have to be real
careful in your attitudes towards people
that might be

Saints but in reality I think it might
not be that

extreme but I'm sure that if you give a
gift to like a wise holy person it's
going to yield more fruit than if you
just give it to a homeless person on a
street corner who might just take the
money and and buy meth with

it and it's partly because I mean there
people are connected the mental states
are contagious and when you interact in
a positive way with a wise person it's

going to cause positive results and if you interact in a negative way it could produce you know sort of magnified negative results also like just sneering and insulting a saintly person is probably worse than sneering and insulting somebody who just ran over your dog or something on purpose let's say

so yeah I think it would be uh abundant for The Giver if you donate to a saint more so than if you donate to someone who is not a sage or a saint um what difference does it make whether you know that they're a saint or not I mean you can't really know someone's a saint you can believe that

they're a saint it's more a matter of faith I think than like empirical observation so yeah I'm not sure if it would be significantly more karmic benefit from offering something to someone you think is a saint than someone who actually is a saint but you have no idea and it might depend just on the individual because really it's individual mental states that determine the value of the karma that is generated so I think maybe I answered that question so I'll just move on to Crave minerals next question which is a followup to the first one he says

reversely if someone harms a noble
disciple without knowing their one would
the karmic repercussions still be very
bad yeah I yeah I kind of lumped those
two questions

together uh so yeah I already answered
that one didn't

I

yeah so yeah I think I already answered
that one so I'll just move on to the
next one from Crave minerals here which
is at first I thought I was silly to be
scared of the possibility of going to a
heaven realm but when I imagined being
surrounded by Beauty t mations all
around AB abundant
pleasure for thousands and thousands of

years how can I

know I would have the willpower to

resist and get lost in it I'm not sure

kind of an impossible question but how

hard is it generally to remain a

Buddhist in such a situation do you

think I guess it's not hopeless if

there's true Dharma circulating in the

heavens and according to Tibetan Buddhism

there are devout Buddhist small G gods

and goddesses up there um it may be

partly because it doesn't matter what it

is you get used to it I mean if you're

exposed to the same thing for a thousand

years eventually it's just going to

become neutral just going to you know

it's not going to be that big of a deal anymore and you might just get bored everything's so nice that you start looking for something better or you know you start taking up dhma as a hobby or something and that's the way a lot of people are including the Buddha himself I mean according to the to the legend you know he had it all he was this Royal prince who had a herum of beautiful dancing girls and lived in a had three different palaces and everything was beautiful and wonderful but still I mean he just realized that even when you have everything you want it's still not satisfying you know you get everything you desire and still there's this latent

Restless dissatisfaction that doesn't go
way and so then you it's like an Insight
in you mean on on the road to becoming a
liberating insight and uh a lot of
Western Buddhists you know they're like
Rich yuppies or maybe not yuppies Rich
Boomers living in California you know
Marin County that kind of a thing you
know they got it all you know they're
doing yoga on the beach and sipping the
best wine and everything and still it's
just they're just something that's not
satisfying about it so then they start
looking for for something more deeply
satisfying like
dhama and then they might continue with

the yoga on the beach and the wine
sipping and so forth but at least
they're

meditating

so um yeah I mean Heaven is nothing to
be afraid of I mean better Heaven than
hell um and I mean you just wind up
where you need to be so if you go to
heaven it's because your karma landed
you there and that's

that's the appropriate place for you to
be and so You' best deal with it as best
as you

can and I'm just going to move on to the
next question here this is from stop
Fear and stop Fear says you may have
been asked this before if so please

direct me where I can listen to it well
I'll answer it right here for the sake
of convenience question is this are you
aware of Brian ru's racist comments and
racist Behavior over the years
do you endorse his farri alt-right
views well I mean I know Brian fairly
well and I can't think of any racist
comments that he has ever made or racist
Behavior he has ever made other than
first of all he does believe that the
Hebrew race that there are a lot of them
not not even most of them but a lot of
them who are involved in this globalist
cabal to control the world and do this
and that so I mean that might be racist

also I mean he does not believe that the Holocaust was nearly as bad as I mean he's he's like a Hitler Fanboy and the thing is he's a devout Buddhist at the same time so it's not like he's condoning genocide he's just flat out and denying that Hitler did any such thing so he just thinks that Hitler was this peaceloving hero of a man who was combating like globalism and he lost and was demonized and I don't go nearly as far as he does in that regard although I do think that Hitler has been like propagandized and demonized to the point that if you were to make a poll of you know just of just random normies you you

you pull them you know who is the
evilest man whoever existed probably
Adolf Hitler would appear at the top of
the list even though Stalin killed more
people than Hitler did and chairman now
killed more people than Stalin and
Hitler combined and there have been some
really evil people that were worse than
Hitler but just because of the the
propaganda
machine and Hitler really did like
attack the wrong folks apparently that
um yeah but Brian I mean in in all
sincerity he has
just this innocent belief that Hitler
was a good guy he just doesn't believe

the the standard narrative because
there's something about Brian that makes
him averse to believing any established
narrative there always has to be this
alternative like a conspiracy or
something that he prefers and it's just
part of his psychological makeup that is
it's like he just assumes as a default
setting that any established narrative
is bound to be false and there might
actually be some wisdom in that I mean I
certainly don't believe every
established narrative but I believe more
than he
does so what actually constitutes his
racist comments and racist Behavior
unless it's certain aspects about

certain members of God's chosen people I mean he's not a racist in general other than maybe accepting that there are differences among races and I accept that also as just from a biological point of view although that itself can be denounced as vile heresy I mean racism by certain people on the left especially but Brian's girlfriend is Chinese so I mean he's obviously not like a staunch white supremacist and with regard to far right and alt-right Views I'm not exactly sure what what stop Fear here is referring to unless it's just that Hitler supposedly was far right although Hitler was not far right

he was I mean a lot of Scholars would consider him to be a radical Centrist because I mean the Nazi party socalled was a socialist party at least it was called a socialist party but the National Socialist German Workers Party was the name of it and it is true that Hitler really didn't care much about economics and you know he was quite in favor of um like a certain amount of capitalism but he didn't believe in parasitic capitalism I can't remember the exact word that he used of people that don't work for a living you know they just they just pump money into something and then get most of the the you know the Kickbacks or that the

prophets yeah he definitely didn't
believe in that which is uh probably
more leftwing than
right-wing but I
mean I don't I'm not aware of Brian Rue
really having farri alt-right views
except in his his belief that Hitler was
not nearly as bad of a guy as like the
the mainstream narrative would have us
believe aside from that he is a devout
Buddhist and a better person than most
of the people who are freaking out on
him like on street corners you know
he'll have he'll be standing on street
corner this this with this Blissful
martyr-like expression on his face

holding up a sign saying you know
apologize to Adolf Hitler for 70 years
of lies or however many years it's been
and people will just be freaking out and
just spitting on and like trying to grab
his sign away and tear it to pieces and
so forth well briyan I mean I mean from
a Buddhist point of view he is obviously
morally superior to the people who are
freaking out at

him and so I mean even stop Fear here is
sort of making insinuations of a kind of
moral superiority over Brian Rue when I
mean he has some weird ideas but he is a
sincere devout Buddhist and probably a
better Buddhist than most of the western
Buddhists I have

met so that would be my answer to this
one am I aware of his racist comments
I'm not sure what racist comments those
would be unless again it's it's
believing that there's a certain cabal
of

certain certain like wealthy globalist
Hebrews but they're certainly not all of
them and I guess they're somehow um
Cooper operating with some kind of space
aliens or something according to
Brian so he does have weird ideas but uh
I consider him to be a sincerely good
guy and a better guy than most of the
people who are badmouth him in
public so I'll just move on to the next

question here this is from the Arya
sasti project and the Arya sasti project
says when speaking of spiritual matters
in Buddhism and since there is no spirit
in Buddhism what terms would be more
appropriate than Spirit Well I still
think spiritual is fine I mean I mean
obviously the go-to in Buddhism would be
Dharma or Dharma although a lot of
normies wouldn't know what that meant so
you might as well just go back to
spiritual or
spirituality um to say that there is no
spirit in Buddhism I mean it depends on
what exactly you mean by spirit I mean
mind can be called spirit and there's
certainly mind in

Buddhism so and I mean Buddhism is
spiritual in that sense and just it
asserts you know that mind is the
Forerunner mind is you know essentially
the most important thing that we got to
deal

with so I mean if you want to be more
appropriate than Spirit quote unquote
then Dharma or
Dharma

um but I mean there's really spiritual
as an English word I mean it doesn't
necessarily imply that there's any
belief in US an immortal Soul so yeah I
think that the word spiritual is fine I
use it I use it myself so I'll just move

on the next question this is from
Arin and Arin says if we see Terra on
one hand pure land on another and maybe
Western New Age Buddhism or another
Tibet Zen Etc how does one determine
where authentic Buddhism stands so if
you want to know what is authentic or
original genuine Buddhism you know like
what the Buddha actually taught to some
degree you have to do some detective
work which I have done quite a lot of
and quite a lot of people nowadays
including some respectable Scholars have
been doing where I mean you have to use
a certain amount of deductive logic I
think and so I mean one of the best ways
is just determine what are the oldest

texts and so at least temporally
you'll be getting closer to what the
Buddha actually taught anything that
according to the like the historical
evidence that didn't even exist for 500
years after the Buddhist time and then
all of a sudden it's declared to be the
highest teaching of the Buddhism then
yeah I mean you would definitely have a
certain amount of skepticism with regard
to that because there's no evidence that
that highest teachings of Buddha even
existed for 500 years until you know
after the Buddha died and then somehow
it it it arises into prominent
so you just find the oldest texts and

then using various techniques you can
tease out the oldest layers of those
oldest texts like Thea waga of the Su
which is not Orthodox
terada it's definitely it's pre
terrain and so I mean you use these
methods to determine what are the oldest
texts and that would take you closer to
what the Buddha actually taught and then
still you wouldn't be sure but at least
you would have like an educated guess as
to what is the most authentic original
Buddhism so read the Ana waga and uh see
what that says and I think most Scholars
would agree that detica waga is very old
it's one of the oldest layers of the
poly Tex and the poly Canon is the old

EST complete set of Buddhist scriptures that we have so it goes back to ancient India and not like China or Tibet or anything Buddhism arose in the Ganges Valley and Terra of all the Living Traditions is the only one that is based on the culture of the Ganges Valley where the Buddha lived it's it's still in a language very similar to what the Buddha probably spoke and so you start with that and then you can tease out stuff that is unlikely like obvious anachronisms obvious fairy tale stories and so forth and then just step by step you get closer and closer to what is likely to have been original

Buddhism so

yeah no buy sought the vows sorry to say

no pure

land no aalo

Kara

so yeah I that that's the method I use

that's the method that most people

investigating this do you is unless

they've already got like a preconceived

idea that the Buddhism of their choice

is the true Buddhism and then they just

try to find ways of justifying or

rationalizing what they've already

Chosen and that happens too I mean in

the human species it happens a lot

that's reverse reasoning I mean it's

just runs rampant not only in politics

but also in religion and everything else
you start off with what you want to be
the truth and then you just find the
most plausible excuse to justify
that and then if that falls through you
just immediately latch onto a different
plausible
excuse

so okay how does one determine where
authentic Buddhism stands yeah I mean
you have to use some detective work or
rely on somebody else to who has done
the detective work and I mean you just
want to go as far back as you can and
find the oldest layers of the oldest
Buddhist teachings and that would take

you closer to what the Buddha originally
taught as a general
rule so we'll just move on the next
question here this is from jonty
John John spelled j a n jonty John and
jonty John says I'm interested in
question of decision making and Buddhism
how can fully enlightened human with
nonu view really decide what to do after
Enlightenment especially in terada where
there is no bodh vow Chan Buddhist would
say chop would carry water eat when
hungry sleep when tired of course Free
Will is a delusion as is its opposite
but you still do one thing or the other
thing Chan emphasizes kind of
spontaneous action according to

circumstances but still spontaneous
action is based on your habits of course
Enlightenment is also non-dual so you
cannot really talk about it but still
I'm sure you get what I'm trying to get
at well so essentially the question
seems to be how an Arun would make
decisions and one of my favorite
theories with regard to this is
that excuse
me um I he would be no longer be
generating his own Karma so he would be
acting in accordance with the karma of
the people around
him and that's kind of what Ron dos used
to say was the case with Nim Koli Baba

who's up on the altar

there that uh the better you got to know

him the more you realize there was

nobody there he was just like a mirror

reflecting your own karma back as

you and so they would just do what

people would kind of expect an Arun to

do based on their own

Karma and that would be different for

different people and the Buddha and also

n Baba act differently with different

people is presumably because different

people have different Karma but uh still

I mean if you just assume that an arhant

is a human being let's just assume for

the sake of argument that human beings

exist then still once you become

enlightened I mean your body and just
the the workings of your brain are still
human

and so you're still going to behave like
a human even though you're detached from
that and not identified with it anymore
it's just nature taking its
course so I

assume that the enlightened being would
behave in in a way like that that it's
it's just nature taking its course and
in accordance with whatever conditioning
is is conditioning it and they're just
not identified with it there're they're
just detached from it but still it's
happening just nature taking its

course so that would be my answer to
that I hope I answered that question I
hope because I'm moving on to the next
question and this next question is the
last question this is going to be less
than three hours this is even going to
be the longest Q&A I've ever done and I
was kind of shooting for a record here
but let's just do

it the next question is from monk

Mysterio and monk Mysterio says was

Jesus a real person so again let's

assume that there are such things as
real

persons let's just leave anata alone and

just assume for the sake of argument

that some people really

exist so do I think that Jesus really exists yeah I think that he he did I don't think that I think there's a good chance that some of the stories attributed to him or GBL versions of something that happened to somebody else you know maybe Jesus to some degree is confused with John the Baptist who according to my best understanding was Jesus's

teacher and then Jesus became like one of the leading disciples at John the Baptist's like retreat center or or camp in the wilderness and then when John the Baptist was arrested and eventually beheaded Jesus just became the the

leader of the
group so yeah I think Jesus was a real
person but I don't think that all the
stories about him are necessarily true I
don't think that he was the only
begotten son of of God Almighty for
example I don't even think that he was
born in Bethlehem to a
virgin but just based on the the
information about him like the this
complicated story about how they have to
like obviously had to patch things up to
to make him born in in Bethlehem when
everyone knew he came from Nazareth in
Galilee that sort of thing also in the
New Testament there are people who claim
to have met him in person including

James who calls himself a brother of
Jesus and is considered to have been a
brother of
Jesus

so and then and then uh I think it was
back in the 1970s they might have
actually found the uary of Jesus and his
family was I mean in back in those days
it was a tradition for for Jews to be
like inomed until all that was left was
a skeleton and then you take the
skeleton and you put it into this thing
called an uary which is this little you
know smaller than a coffin a kind of
casket smaller than a coffin and you put
it if you had a family tomb you put it

in the family tomb and and uh they may have found the family tomb of Jesus's family because all the names fit um although Jude was was called the son of Jesus rather than the brother of Jesus because Jesus apparently had a brother named Jude or Juda so um yeah I think that he was a historical personage although to some degree his life just like the Buddha's life has been mythol mythologized to some degree for that matter I think that Hercules and achilles were probably like real people at one time even even though um most of the details of their life may have been just mythologized or just um conflated with other other people like

the cult of Hercules which was a big deal in ancient times whenever the Greeks would move to a different area um you know they a lot of cases if there was some hero who was deified there they would just call say that he was Hercules and then we just conflate the two and gradually Hercules got lots and lots of stories added to his life just from people that were similar to Hercules that other cultures were venerating and to a lesser degree I think that's that's possible with Jesus also but I do think that there was a historical person named Jesus who who lived in Nazareth who became uh a

spiritual teacher he may have started off as a carpenter but was you know spiritually inclined he hears about this man John the Baptist on the River Jordan and he goes and a disciple and he's gifted spiritually he may have had some kind of Awakening experience when he's being baptized in the River Jordan when the spirit of the Lord uh is is said to have descended upon him like a dove and then like I like I already said John the Baptist gets arrested and executed and and Jesus becomes the new leader and he's not satisfied by staying out on the River Jordan he wants to go where the people are and so he starts wandering

around he's got some kind of psychic powers presumably at least I think he probably was able to heal the sick in certain cases maybe he really could walk on water maybe he really did do a miracle of the Loaves and Fishes and so forth um n Ki Baba supposedly has had a lot of of the similar powers that he exercised and he just Jesus naturally assumed because he had these powers that he must be God's chosen he must be the Messiah and his followers considered him to be the Messiah and uh that's the main reason why Jesus was crucified is as a political criminal because the Romans really didn't give a [__] if someone was

claiming to be the the descendant of of
some obscure deity I mean lots of Romans
like Julius Caesar himself considered
himself or at least claimed himself to
be a descendant of the Goddess

Venus so I mean the Romans were pretty
much indifferent to that sort of thing
but somebody being declared king of the
Jews who were just this really this
Renegade people that were continually
rebellious I mean they just couldn't put
up with that so he was a political
criminal and even according to the
gospel according to John he had that
sign on the cross saying King of the
Jews I mean that was that was the Romans
reason he was he was a political

criminal he was a
dissident so yeah I think it's it's
quite reasonable to assume that somebody
like that existed in real life it could
be more abnormal or unusual or unlikely
if all of that was just made up about
someone who never
existed so yeah I do think that Jesus of
Nazareth really existed assuming that
anybody really exists and that's it I
answered all these questions and my
lungs held out and I only had to blow my
nose once so I consider this a success
success so if you have any questions you
you are more than welcome to ask them in
the comments below if you have access to

my subscrib star Channel you can ask
them there if you have access to my
Discord server you can ask them there
and hit the like button if you like this
if you didn't like it then you don't
have to hit any any like button or or
dislike button you can just just sit
there and subscribe if you haven't
already if you find anything of value in
this and if there's anything you want to
know about Buddhism or meditation or
Beres monasticism or anything that you
consider me to possibly be knowledgeable
about
knowledgeable then feel free to ask and
uh be happy and now I'm going to try and
turn this off I do this

okay hello and welcome to episode 79 of
question and answer I'm going to check
just to make sure it really is 79 and
yes it is it's episode 79 and I am your
host poo basa and I should just say
right off the bat that I still have not
fully recovered from whatever disease I
got more than two weeks ago I think it's
it's some kind of virus
and I think it may be something that
escaped from one of those biolabs
because it's like a really bad cold that
I have almost no resistance to it it's
like I've never encountered this kind of
strain of virus before but I am much
improved over two weeks ago I'm down to

about between 10 and 15% as sick as I was two weeks ago when I was too sick to do a

Q&A so having told you that just to give myself an excuse for not being as Lively and perky as I usually am and also I might as well add that I I spent about three hours doing videos with my old friend Brian Rue today so you got that to look forward to I'll be uploading a few videos with from with

Brian within the next two weeks he's sort of

uh kind of got he's a little bit overwhelmed with videos that he has to edit so it may not be anytime real super soon but they're in the can as they say

in the uh video recording

Biz

so I suppose I should start answering questions because that's why we're all here right now is for people to attend to me answering questions or at least attempting to answer questions and the first question is from covac and sead Zeda who says can you please explain the concept of Yono Manas

Sara and yeah yon

manaar excuse me is mentioned a lot in the sutas and and

literally when Yono means um from the origin or from the source I mean Yoni those of you who are familiar with the

Kam Sutra can also know that Yoni and
Indic languages can mean vagina but it
doesn't mean that here to just get the
idea right out of your head even though
I may have just implanted it there and
Manasara literally means like like
attending one's mind like diverting
one's attention to something Yono mean
like like from the origin It it means
just like wholeheartedly like you know
very attentively attending to something
sometimes Yono can just be translated as
wisely or with wise reflection or
something like
that and uh Co of action sad Z do not
here wants me to explain the concept but
I think that

probably venerable Nana TI Loa in his Buddhist dictionary can explain it better than I can so I just happen to have the bookmark right here at manaar and there are two definitions one is like the technical Abid damama definition of manasar and its attention mental advertence reflection as a psychological term attention belongs to the formation group or saraka and is one of the seven mental factors or Cheta that are inseparably associated with all states of Consciousness or Chet well I guess it just has s do Chet in majay number nine it is given as one

of the factors representative of mind or
Nama it is the mind's first first
confrontation with an object and binds
the associated mental factors to the
object it is therefore the prominent
factor in two specific classes of
Consciousness I.E advertence at the five
sense doors and at the Mind door these
two states of Consciousness breaking
through the subconscious life Continuum
or

banga form the first state of the
perceptual

process so as it's just like a i mon as
an Abid dama technical term it just
means like um directing your attention
to something and it's present in all

conscious mental states that aren't just pure banga or like a I I explained banga in a previous Q&A I think coaction CAD Zeda asked about that one also um it's just sort of like a test pattern in your mind when you just happen not to be thinking anything like when you're in a deep sleep but yon is definition number two here in a more General sense the term appears frequently in the suas as Yono manasara which means wise or reasoned or methodical attention or wise reflection it is said in modim number two to counteract the asaas it is a or the

caners it is it is a condition for the
rise the arising of right view of stream
entry and of the factors of
Enlightenment unwise attention is a
Manar and it leads to the arising of the
caners and of the five
hindrances so essentially it just means
like wholeheartedly attending to
something or wholeheartedly directing
your attention to something like
listening intently when the Buddha is
talking if you happen to be a disciple
of the Buddha and uh especially it would
mean directing your attention into
something that is going to be
instructional and
uplifting

so that's that's the explanation and
it's given to you by Nana TI Loa who
knew his

stuff so I'll just move on to the next
question which is also from covac and
CAD

zon which is as follows what parts of
the Buddhist text do you think had the
most entertaining or relatable stories
what stories stood out to you not for
being profound but straight up
entertaining funny

Etc well the udana has lots of
interesting stories a few famous ones
like the story of bajia or the blind man
and the Elephant is in there um strange

story about yaka attacking venerable
saruta while he's
meditating um yeah just lots of
interesting stories in the udon uh also
the DAP commentary is just a treasure
Trove of like ancient Indian
folklore Buddhist stories I mean they're
they're considered to be like the origin
stories of each verse of the
dapot also just
vinia contains a lot of interesting
stories like the mahaga of of the the
aptica has like the history of of the
Buddha's life starting with his
Enlightenment or just shortly before his
Enlightenment up to like the formation
of the S and starting certain principles

like ordination going um also there's
interesting biography of jivaka a doctor
that is I think if I remember correctly
it would be at the beginning of the
chapter on medicines in the in V the
atica so those would be like my three
main sources I guess of just interesting
entertaining narratives would be the
stories in the udana the stories of the
DAP commentary and also certain parts of
viia and all of them are fairly easy to
read too so if you're practicing poly
it's it's relatively straightforward
grammar and vocabulary in those
texts so I guess I'll just move on to
covac in CAD zov's third

question which is I have read some of your written pieces and they are very well put together personally for me to write something like that would take lots of research and days to think over and edit my writing and it seems super boring what gives you the motivation to write with such Clarity and so extensively especially given the amount of thought that goes into what you write and how much time it takes well you may notice that I'm really not writing very much at all anymore um I had a a Blog going that I wrote a blog post every week and then I stopped that one and I just liked writing and so after six months or so I don't remember exactly

how long the Hiatus was between blogs I started another blog which is still online and at first I was doing a post every five

days and and uh I think it was after I stopped being a monk that I extended it to once every week you know I'd write a blog post every weekend and then I

haven't written for for that blog in months largely because my weekend time my free time has been um transferred over to making Q&A videos that I now do every week

almost so um it takes leisure time it takes time to just sit around philosophizing contemplating things you know

when I was a monk I didn't have to work for a living so you know I could just sit around most of the time if I wanted to I mean a monk really is supposed to spend a lot of time sitting although generally it would be meditating but there aren't very many people who can just meditate all the time for years on end and in a way it was a way of directing my energies in a positive direction in a direction that might be of use or benefit or at least entertainment value to other people there were certain things that I knew that I thought were valuable and I decided to share that and also when I was a monk um I just felt like giving

kind of an unusual approach
to like authentic Buddhism not just
saying the same things that everybody
else was saying and not just like you
know going out into left field with all
kinds of weird stuff that is isn't
Buddhist at all but I mean really for me
it required having a certain amount of
leisure time that I have very much less
of now that I am working for a living
and paying bills and I have a sweee
heart that I live with and just
responsibilities so I mean I've got lots
of written material that I could make at
least two more books just with stuff
that isn't even on my blog right now

that isn't online anywhere right now um
and I just have difficulty coming up
with the Leisure Time even to edit a
book out of materials that I already
have

written

so yeah I guess just uh I've I've always
been good at writing you know I got A's
in English I was teachers pet in English
class A lot when I was a kid or when I
was a

student and uh so writing comes
relatively easy to me I'm pretty good at
uh being articulate and inating
inating what I'm trying to say but it
does take work and it does take a lot of
time and I just have less of that time

now and I'm doing most of my work like
processing sheet metal

now

so let's see what was the question
again I forgot the question what gives
you the motivation to write with such
Clarity and so extensively especially
given the amount of thought that goes
into what you write and how much time it
takes the motivation um for one thing
you know it's like keeping me out of
trouble you know Idle Hands of the
devil's workshop and all that and uh in
a way I I just enjoy writing if I have
the the time and the leure to do it I
mean sometimes it's like a chore it's

like work but it's a kind of
self-discipline and then once you get to
the end of it and it comes out pretty
good then there's a satisfaction from
having having given birth you know it
might be a painful labor but once it's
born it's it's something that gives you
a sense of accomplishment and
satisfaction

also um I might have totally missed that
I mean there might be something I'm
missing but those are the the reasons
that immediately come to mind and so I'm
just going to uh move on to the next
question here this is from Toronto
and Toronto says what does the Buddhist
case against homosexuality look like and

there really isn't much of a case
against homosexuality in the poly
texts um I mean homosexuality it's
sometimes they say like in ancient Rome
there wasn't even a concept of
homosexuality there was no word for it
in Latin that it was more like whether
you're masculine or eminite if you're a
man you know so so I mean if you were on
top pretty much then you were you were
playing the role of the man and you were
masculine and if you're on bottom so to
speak then you are
eminate but um with regard to the
Buddhist case against homosexuality
first of all there's the Buddhist case

against sexuality in general so
sexuality is wallowing in sensuality it
increases desire it increases attachment
and the first Noble Truth of Buddhism is
that suffering is no the second Noble
Truth of Buddhism is that all suffering
is caused by desire and attachment so
something that increases desire is going
to increase suffering which is
counterproductive from a Buddhist point
of view as a general rule so there is
the case against sexuality in general
which of course would include
homosexuality um
also there's a case
against men
men who were like sexual deviant and

homosexuality is a deviation from
natural

heterosexuality you know as just from a
biological point of view you know the
purpose of

heterosexuality was originally and
continues to be primarily for the
purpose of reproduction of the species
reproduction of our DNA

sequences and so homosexuality is is a
deviation from just mainstream
traditional

heterosexuality and sexual deviance and
also Unix it's it's like there's a term
panda in in poly that means someone who
is not fully male like like a castrated

unic like a castrated unic cannot be
ordained as a monk if you do not have a
pair of balls you cannot be a beu even
if you can get some kind of Progressive
SAA to ordain you according to the text
it just says very clearly that you are
not ordained the ordination was invalid
null and void so I think the
progressives if they move on from beun
ordination or the ordination of nuns to
trans monks or trans nuns being
recognized by the gender by which they
identify that it's just not going to
work at all even if they think that
they're they're doing it is just clearly
invalid from the point of view of vinia
and I'm kind of digressing here but it

does say with regard to pacas that there are there's what what is called a part-time Ponda you know he's a Ponda sometimes so that wouldn't mean that he has balls sometimes and he doesn't have balls sometimes it probably means that sometimes he's acting the role of the the man like in ancient Rome and sometimes he's acting the role of the woman and uh that would technically disqualify him from being ordained although latent homosexuals are ordained all the time it's it's just sort of a I mean it's like a Trope or a meme or something in Burma where um homosexuality is kind of frowned upon in

a traditional Buddhist Society like
Burma and so so it's a culturally or
socially acceptable way of not getting
married by just becoming an ordained
Monk and being a late and homosexual not
a practicing one because then You' be
immediately excommunicated
but um I mean you can be a lat
homosexual not get married not like
girls and in fact it kind of makes
things easier to be among if you don't
like
girls I mean in in a sexual way I
mean
so that would be essentially the the
Buddhist case against homosexuality
there's really not much said about it

you know there's just the warnings
against sensuality in general that are
just found throughout the sutas and
vinia also for that matter and then
there's just this technical thing about
pandas or sexual
deviant ordaining as monks that's found
in in uh
in in the monastic discipline or vinia
so there's really not much of a case
against it and so
progressives uh in the west will will
say you know that Buddhism is you know
Pro homosexuality you know they've got
the queer Buddhist movement and so forth
but I mean that's largely irrelevant

because I'm sure that there are queer
Christian movements too they queer
ministers and so forth even though the
Bible just explicitly calls
homosexuality a Abomination and the Old
Testament says that homosexuals should
just be taken out and
killed

so um people who are really Advocates of
gay rights and gay pride and all that um
I mean they're going to push their case
even if the case really doesn't stand up
to logical scrutiny very well
because so long as they can come up with
any argument that sounds okay that's
good enough and they'll consider it to
be The

Clincher but uh yeah there's really not much more said against homosexuality than there is against

heterosexuality it's just sexuality in general from the point of terra

Buddhism is considered to be not really conducive to

Enlightenment so I guess I've said enough on that one and I'll just move on to the next question this is from Al

Pacino alpaca

who is a man of many names and this is just his most recent name and alpacino

alpaca says who kept texting you

throughout my questions and that's he's referring to the previous Q&A that I did

where when I was got to his question a friend of mine texted me like seven times in a row so my phone is just making these very distracting sounds and it turned out that it was an old friend of mine who was a monk in Burma at the same time I was who uh he dropped out of the monk Hood after 10 or 11 or maybe 12 um years and he just sent me this I might as well just look it up here it's it's pretty easy to find I hope I hope I won't be just talking about how easy to find it is and so forth while I'm looking for it let's see here oh here it is all right so first he sent me a link that was the first beep and then he sent me

the statement woke Buddhism eating
itself for privileged white people
teaching other white people to hate
themselves and it turned out that it's
uh the Berry Center for Buddhist study
so it's associated with IMS the Insight
Meditation Society one of the most
prestigious Buddhist organizations in
the west at least among liberal lay
people and it's uh see here it says
prerequisites this program is for people
who self-identify as white bodied only
so it's for whites only which you would
think would be Abomination but it's for
the purpose of teaching white people how
to be mindful of their own in just like

unconscious racism essentially and their
white privilege you have to be mindful
of white privilege if you belong to
the a if you're a Western Buddhist of a
leftist persuasion politically and
economically and
socially so White's only he says black
Dharma Seekers have to drink from the
other water fountain of
Amita and uh then after that he said uh
just listen to your vid with Rue
inspired me to send this might be an
interesting topic for your next video
which uh actually it turned out not to
be because we did a we did videos about
other things but but it's still possible
and it's I mean that's just common you

can you can find this sort of thing um
you know Retreats for only black people
or Retreats for only gay people and but
this is the first time I've ever seen a
retreat only for white people although I
think I've probably encountered them
before but this the first time I really
clearly remember seeing a retreat only
for white people but it's for the
purpose of teaching white people that
their racist and have white privileges
and so forth and they have to be mindful
of this white privilege that frankly I I
don't really see it existing as
something that you can really be mindful
of it be more of an exercise in

imagination so that was uh my my old friend uh venerable kipa who now goes by a different name because he's not a monk anymore so I'll just move on to Al alpacino alpaca's next question here is it possible to get jna while doing walking

meditation and I think it would be possible to get first jna but the thing is my definitions of Janna are not the Orthodox definitions of Janna and the Orthodox definitions of Janna are still somewhat controversial so that people can't exactly agree on what is and is not

J so I mean it's it's Janna is almost a useless term because people really do

not agree on what exactly it means I from my point of view the four genres were originally just four levels of meditation that first jna was just doing beginning level meditation well enough that you're actually meditating and not just sitting there spacing off thinking about other things um so yeah from my point of view you could get first J while doing that you might even get second jna while doing that but I mean the deeper the jna the higher the J the more difficult it would be to get while walking uh it may be that a real Adept a

real master of Janna could do walking meditation while in a relatively High genic state but again even the term Janna is controversial it's almost a useless term it seems to me but I don't see why you couldn't theoretically at least go into a deep mystical State why while doing walking meditation I've done walking meditation while not thinking you know your just mind is just wide open your body is just sort of you know it's like the the back part of your brain is just working your legs and stuff and you're you're walking back and forth while in a relatively deep meditative state so I don't see why not so I'll just move on to alino

alpaca's next question which is which Christian Mystic apart from John of the Cross would you recommend to read and then he's got Meister eart question mark and yeah Meister eart is uh really I mean he was an a depth master of mystical

contemplation so yeah I mean you could get a lot of benefit from Reading Meister art also the pseudo dianus who is practically the father of Christian mysticism I mean there were Mystics before the pseudo dianus even Paul of Tarsus is considered to be a Mystic partly because of this cryptic statement he says in one of his Epistles

Epistles letters I should

say um also there are some Eastern

Orthodox monks and Patriarchs that were

um very mystical um I think let's see

that

same let's see where is it that same uh

monk that I knew in Burma he was he's an

American uh he actually I have this

notebook this of just quotes and things

that I would when I would read a book

that I didn't own and I came across

something that I really liked I'd write

it down and then I lent the book to him

and he took the liberty of writing some

quotes himself and one of them is from

St John Cassian the philia from the 4th

Century which apparently he was

mystically inclined and also he has one
quote from the archimandrite dionysius
who was an orthodox

Elder and uh so um I mean if you read
even uh what's his

name uh why am I this Merton Thomas

Merton Thomas Merton has a lot to say
about mysticism he himself apparently
was too much of an intellectual just too
much addicted to words to really be a
good Mystic but he had some appreciation
for mysticism and wrote about mysticism
in some of his books and so I mean he
would be an interesting read of a
Christian monastic who at least knew
some historical stuff and philosophical

stuff about Christian
mysticism but uh I'd say the the three
top Christian Mystics that I can think
of that I'm familiar with would be St
John of the Cross meister ehart and the
pseudo dianis especially his mystical
theology which is a short book it's it's
a short I mean it's not even in a book
it's just a short read you can read the
whole thing probably in I don't know 15
minutes so yeah that's that's what I
would say to that that's my answer to
that and I'm just going to move on to
the next question which is from Fred and
Fred says I have seen a statement that
nibana is a datu what's your thoughts
well datu is usually translated into

English as

element so um Fred has seen a statement that nibana is an element and there is there are references to niban datu the element of

Nirvana and it's referring to nibana or Nirvana as a metaphysical State and not as an ethical State I've mentioned

before that there's two ways of

interpreting Nirvana one is just the act of or the the occasion of becoming

enlightened you know it's it blowing out you know when you blow out that is that

is your Nirvana but also Nirvana is a metaphysical state of like Ultimate

Reality and there are descriptions of

nirvana in both senses going way back into you know early Buddhism um the udon that I mentioned a little earlier has several passages referring to nibana in fact the bahuta ends with one of those poetical descriptions of nibana as you know the where there is the sun doesn't shine the moon doesn't glow the Stars don't twinkle earth water wind fire Gain No foothold and so forth um that would be more of a description of nibana datu than of just the the moment of Enlightenment or the ethical state of becoming enlightened more of a psychological State you got the psychological State and then you've got the metaphysical

State and so nanad datu would be more of
a an emphasis on the metaphysical State
as opposed to the psychological state
so Fred's next question here is kind of
a strange one a billiard ball has
nothing in between your balls except
momentum what's your thoughts and I I
assume he's not referring to my balls
specifically but I I'm not exactly sure
what he's referring to exactly though
this a billion ball a billiard ball has
nothing in between your balls maybe it's
two balls it's like you hit one or right
you hit Q ball and then it hits a
billiard ball and then the only thing
that's really exchanged is momentum you

know it's like the momentum of the Q ball goes into the let's say the red ball and then the Q ball stops and or in a lot of cases the Q ball stops and then the red ball moves ahead at the same trajectory as the Q ball if it's hit straight

on um and momentum as I remember from college physics is mass times velocity I mean that's the uh equation for momentum is a really simple one it's MV mass times

velocity so if something has the same mass and the same velocity as something else they would have the same momentum but still I'm not exactly sure what he's asking here a billiard ball has nothing

in between your balls except momentum and I assume that's the only thing that is like passed on from one ball to the next when you hit it with one ball the momentum is what is carried on to the next the other ball sort of like karma is the momentum of your mind and that's what goes on from One Life to the next you know like instead of one momentum going from one billiard ball to the next it's one karmic stream one stream of Consciousness so to speak that that is passed on from One Life to the next I mean that's all that passes on I mean there is no transmigrating soul in Buddhism and so it's just the momentum

of your karma that is that moves from
One Life to the next sort of like the
momentum of bilar

balls so I I don't I don't know if I
answered that question that was a
strange one so I'll just move on next
question here this is from

Prav and Prav says if someone wants to
get a birth in Brahma Realms which path
is best the Janna one or the Brahma
weara one or they have to follow both
well in order to be reborn in a Brahma
realm you have to die um in a state of
Janna or at least having mastered
jna and it doesn't matter what kind of
Janna it is and so just practicing
practicing meta meditation without

attaining Janna with it you would not
get into a Brahma realm you have to have
Jan to get into a Brahma realm and the
different Brahma Realms represent the
different Lev of Janna there are like
um several different Brahma Realms and
the your advancement in Janna depend or
determines which Brahma realm you'll get
into so if you wanted to get into a
Brahma realm through practicing one of
the Brahma viharas in the brah haras are
meta karuna mudita Anda or loving
kindness

compassion um like sympathetic Joy where
you're you're happy because someone else
is happy and then UPA is just equinity

so you have to have one of those as your meditation object and then attain a state of jna with those as your meditative object and if I remember correctly the Wii Maga says the first three loving kindness compassion and sympathetic Joy you can get up to Third jna and it's only UPA or equinity that will get you all the way to fourth of J and uh but nevertheless you can get jna on from practicing meditation on your breath you can get Janna from just focusing on like a colored disc as a kind of hypnotic

Circle um so I mean any of those is good enough to get you into the brahs but just practicing meta meditation and not

getting attaining Janna with it isn't
going to get you into a brah real so you
have to get jna to get into a brah
real so I'll just move on to panov's
next question here what experience did
you have in your best
meditations was it Jonna's and again
trying to um I mean talking about Jonas
is almost useless because my definition
of Janna might not agree with somebody
else's definition of j and I'm gonna I'm
sorry I'm gonna have to blow my
nose this is what
happens this is what happens when you
have a body at least a human body or a
body that's made out ofm on this

planet

okay so what experience did I have in my
best meditations was it Jon's um I would
I would guess that it was at least
second John I mean in my very best
meditations but I mean as a monk I
couldn't even say that publicly because
a monk isn't allowed it's against Vinaya
it's a piddhi offense for him to admit to
having attained jhana to unordained
people

so maybe it was I think some people
would say yes other people would say no
but what experience did I have in my
best meditations I've explained it
before um what my best meditation was
like it's like when you're sitting there

not thinking anything your mind is just clear silent and still and you are just wide awake wide awake and not thinking anything and sometimes just through the force of karma or whatever a thought will start to arise and it's like you're looking out across the surface of a pond and like a big fish starts to come up close to the surface and like ripples start to form that's like the beginning of a thought you can see like the ripples in your Consciousness starting to form as a thought starts to emerge but then you just aware of it immediately and it just Fades right back out

again so that was uh essentially what my
best meditation was you're just sitting
there essentially Wide Awake clear and
silent and still and
empty um I had some considerably good
meditation uh like the most
recent good meditation that I had was um
you just I'll just be able to note
anything that arises you know just note
it Let It Go note it let it go and just
um yeah I mean that would still be
there'd still be thought processes and
like perception and stuff going on so
that couldn't have been above for first
J um even assuming that there was any J
involved at all in in the course of my
practice but yeah the best meditations I

ever had is just you're just wide awake
and your mind is just clear like
glass so I'll just move on to the next
question here this is from the Proto
pseudo monk who I believe is the very
same person as Mr kol

whip so Mr K whip didn't stop asking
questions it's just that his name
appears in the YouTube comments now as
Proto pseudo

Monk

and his question is as follows what year
as a monk did you graduate from the
mahasi noting mindfulness to Advanced
open awareness
mindfulness um he's got another question

Mark following this so this could be
like a multi a compound question is soda
a requirement for graduation the
meditation practice that leads to
Enlightenment that you describe aligns
more with mahayan techniques like
mahamudra Z chin Zen or even ADV vant
and
yoga okay so that's two questions and an
observation so the first
question what year is a monk did you
graduate from the mahasi noting
mindfulness to Advanced open awareness
mindfulness and I never formally
practiced the mahasi method except for a
few Retreats a few intensive Retreats
that I intended that I attended I think

I might have said intended
um but I was ordained in the Tom Pulu
tradition and I mainly was following Tom
Pulu at first and then just through
trial and error mostly a little bit of
intuition and insight I just came up
with my own style of
meditation which this for whatever
reasons happened to be very similar to
the style of meditation that was
advocated by Maham Zoda in Burma who was
also ordained in the Tulu tradition I
don't know if that is uh a coinci
totally coincidental or not but uh yeah
I did not graduate from the mahasi
method because I only practiced it for a

matter of a few months I mean
intensively because for the most part I
mean I really did not have an extremely
high opinion of the mahasi method um
it's it's good for beginners and it's
good up to an intermediate level but um
I'm pretty sure that even the mahasi
teachers themselves will admit it does
not lead all the way to Enlightenment
that mahasi seatt himself was not
considered to be fully enlightened um
and so he couldn't really teach people
how to get more advanced than he was
so yeah I did mahasi style noting
mindfulness where you're labeling stuff
and then just directing your attention
at stuff until finally you get to a

point where I mean you just don't have to do that

anymore like uh St John of the cross in one of his books is giving advice on when to move from meditation to

contemplation and the difference in in Roman Catholicism in the contemplative schools of or the contemplative orders is that with meditation you're still thinking but when you get to

contemplation you're not thinking

anymore so and and his his advice was partly I mean you just start getting

bored with thinking you just want just

silence I mean you start having these U

yearnings for just Stillness and silence

and that's that's one of the signs that
you're ready to move on to
contemplation

so let's see yeah I mean what year as a
month did I graduate from MOSI open
noting mindfulness I mean there there
was no year because I didn't graduate
from the mahasi method although how long
was I meditating before I started or
before I stopped labeling and then how
long was I a meditating month before I
stopped just like noting in mahasi
method of directing your attention at
something and just sort of noting it um
verbally or non-verbally you know like
the mahasi method says when you're
noting something it takes um you know

attention and effort and you've got to
like be hitting the object like you're
hitting it with a stick and I mean
that's just making Karma because it
requires effort but the best highest
meditation I mean you're not using like
deliberate effort to do anything because
that's still at the level of s s you're
still stuck in some Sor so long as
you're stuck in deliberate
effort

so what exact year did I get to the
point where I wasn't thinking in my
meditation anymore uh I really can't say
it was within the first 10 years
Definitely Maybe I don't know few

years several years less than

10 I can't say exactly I don't really
remember but it was certainly less than
10

years um so I guess I'll just move on a
next question here I'll just have to
make a space separate the

questions okay so the second question

here is is soap a requirement for

graduation I guess he's talking about

the mahasi method and I think they

pretty much defined here get pillow out

of the way so the dog can get up on the

chair um yeah I'm pretty sure the mahasi
method

defines um a graduate of the mahasi

method as someone who has become a

soda and that has resulted in some strange results like sodas doing things that sodas can't possibly do or I know of at least two Burmese monks that were declared sodas by upand himself mahasi upand and then later they realized that they they weren't really soda puns

so I guess sodana is or at least to be considered a sodana it just is just goes hand inand with graduating from the hassi method um I've heard that the Paw out method um if you graduate from the P Al method usually you're considered to be a soda PA but not necessarily there at least there is some acknowledgement

that not everyone who graduates the course so to speak becomes a soda PA in the Paw out method but I don't think it's that way in the mahasi method in fact after for a while the mahasi the main mahasi Center in rangon was handing out like soda on diplomas you know you finish the course you get this this certificate announcing or declaring that you were a soda PA I don't they don't do that anymore though

so is soap a requirement for graduation to be considered a soda by the instructor is essentially the same as as graduating that I mean yeah you pretty much have to be a s to completely graduate the course because you'd have

to experience all of the weos Insight knowledges in the correct order and um essentially fit the qualifications um laid down in certain commentarial texts for becoming a soda so then he's got this statement that isn't a question the meditation practice leads to Enlightenment do you describe aligns more with Mahayana style techniques like mahamud Z Chen Zen or even ad and yoga unfortunately Terra got sidetracked a bit with self hypnosis in my opinion a lot of what passes for jna in a country like Burma really is just self hypnosis they really can't tell the difference or a lot of Burmese

meditation teachers cannot tell the
difference between Janna and hypnotic
trans and I guess that's one reason why
so few burmes meditation teaching
teach just this wide open essentially
mystical

contemplation that uh like uh Mr kolip
here or Proto sudo monk says is more
associated with uh like Z chin or or
like uh certain kinds of Zen meditation
like shikan

Taza but uh I

mean it's uh the higher up you go in
different Traditions the more they can
Verge so yeah I'm not aware of of I'm
I'm not familiar with advanced yoga
meditations but um yeah I mean the

highest form of meditation would be a kind of mystical contemplation where you just gone beyond the thinking mind altogether even like the the emotional feeling mind too I mean you're just getting into as close to Pure Consciousness as it's possible to get and I mean you can do that in almost any tradition so long as you're you're practicing correctly and some people don't even need the instruction they can just learn through through their own experience or through Intuition or just good karma they just stumble upon it where they get into these very Advanced meditative States or just you know

rarified mystical

States and Christians have done it too I
assume it's uh there have been like you
know prehistoric shamans who have who
have attained these states
also

so yeah I mean it's not really something
that is very well codified or
systematized that I mean the more
advanced you get the less system there
is practically by
definition so I guess I'll just move on
to Proto sudo monk Alias cool whips next
question here

I I think he's got I think he's got four
questions gosh that's that's that's a
transgression to ask four questions the

limit is technically three although we really do not have a huge number of questions this time so I can I can be lenient I suppose there will be no punishment Meed out on this case not yet unless I change my mind so the next question here is do you recommend that we learn from these traditions that reify the ultimate is instead of isn't or derive the mindfulness practice simply from the S patan without the noting well I mean whatever works for you whatever helps you to progress to attain what you're trying to attain it's going to be useful I mean there's there's a lot of wisdom

in Mahayana I'm not just going to say
that you know Mara invented Mahayana to
lead people astray or any such
thing um certain schools of Mahayana I
think have a lot of wisdom not all of
them in my opinion but certain ones
do and I mean if you're in a mystical
state if if you're not thinking anymore
you're not reifying anything you're not
you're not philosophizing at all so it's
like the the dogmatic philosophy is is
like in a completely different category
from the experiences that you're
experiencing when you're in when you're
doing good meditation you know it's like
there
practically irrelevant to each

other so yeah I mean if regardless of whether you're a a viantis Hindu or a Terra Buddhist or a Zen Buddhist or a a Tana Buddhist if you're in a like a relatively deep contemplative State you're having a genuine mystical experience then I mean you're not dogmatized at all you're not philosophizing you're not thinking thinking about whether the absolute is or isn't you're just having the experience that really can't be put into words after you come out of that experience anyway so even though you experience it directly I mean you still can't describe it in a valid

way

so yeah I mean if it works for you I mean if you practicing I mean there's nothing wrong there's nothing against Terra to practice Zen shikan Taza for example where essentially you're just sitting there observing your own mind and there's some of that in terada also although there aren't very many teachers who are teaching it because Terra is a relatively dogmatic system and you know they like um dogmatic traditional ways of of of teaching certain traditional ways of meditation but like in the um the commentaries which is kind of ironic that the commentaries would would teach

something really profound like this but it does happen sometimes there's the story of potila Tua potila who was this scholar monk which is kind of an anachronism in the Buddhist time but still I mean he was just an intellectual he was a like a savant he was you know a respected senior monk but the Buddha would always call him pointless poila you know here comes pointless poila there goes pointless poila because you know he was kind of in a way teasing poila that I mean he was dedicating all of his energies to just memorizing memorizing discourses and so forth and he wasn't a good meditator so

the poila finally you know it struck
home he decided he better go out and
learn how to meditate well so he walks
some God awful distance I don't know why
you walk that far it's just an
embellishment in commentaries I suppose
comes to a monastery where all all of
the S there are arant and he goes to the
senior one and the senior one says no
you're like this elder teacher and I'm
not going to try and teach my elders you
know ask you know ask a different Monk
and he goes through the entire s and
they all refuse to teach him until he
gets to this like a nine-year-old novice
who's also enlightened and nine-year-old
novice gives him the advice of you know

it's like catching a lizard that's
inside of a termite Mound and there's
five holes no six holes to this termite
Mound and so you just block off five of
those holes and you just keep very
careful attention on the on the the only
open hole and as soon as the the lizard
comes out you grab it you catch it and
that's just like a
um like an analogy for a certain kind of
meditation that I used to call third
gear where you're just observing the
mind it's like you're in a library and
you've got a loudspeaker hooked up to
your brain so that every time you think
it's blasted over this loudspeaker and

there's this big scary librarian with
like the Beehive hair and the the
pointy glasses on the chain and the big
flowery dress like a like a tent and
she's just glaring at you every time you
think something so that I mean you just
sit there observing your mind carefully
and just trying to catch every thought
as it arises and if if you're just
really in the state
of manaaar where you're just you know
just intently you know adverting your
mind to observing your own mind that it
just prevents you from thinking I mean
you can try this yourself just you know
close your mind close your eyes and then
just try to catch the next thought that

arises and if you watch your mind
carefully waiting to see what the next
thought is then nothing arises until
your mind starts to wander and then the
thought Rises uh almost behind your
back

so again I think I've uh deviated or
just digressed here but even that
meditation technique isn't really the
most advanced one that I ever came
across because you're still attending to
something and when you get to the
highest level you're not even attending
to anything your mind is just wide open
and clear like glass or a mirror or
something

so so I guess the question I'll read the question again sometimes I just answer my answer lasts so long that by the time I get to the end of I've forgotten what I'm answering do you recommend that we learn from these Traditions that reify the ultimate is instead of isn't or derive the mindfulness practice simply from the sunny Panos suda without the noting and either way will work I mean whatever works best for you you have to practice and use a little trial and error of your own to find out what works best for you because one size does not fit all that's one of the main mistakes of the mahasi method in that um like upand he'd give the same meditation

technique to almost all of his students and then if they weren't making progress with it he'd scold them for for not making progress it sort of like a doctor who gives the same medicine to all of his patients and then scolds them for not getting better you know from him giving everybody the same medicine and it really doesn't work that way that's why the Buddha had various meditation techniques that he would teach to various monks but he had the advantage of being able to just look into your mind and seeing where you were stuck and just knowing intuitively how to get you un

stuck so yeah um my answer to that question is I mean whatever whatever works for you you can try both ways and see which way works better so I'll just move on to Cool Whip or the Proto sudo monks last question here venerable sir can you please concede us the advanced esoteric mindfulness practice that leads to Enlightenment or has our comma not ripened yet well it's it's more a matter of practice than being able to learn the technique because as as I was just saying the more advanced you get in your meditation the less actual technique there is until finally you're just sitting there still and Silent wide open

and there's there's no moving Parts you
know there's nothing that you're
actually

doing so yeah I mean you have to start
off with a relatively Elementary
meditation technique and then once you
are able to do that without your mind
wandering away you're able to do that
fairly consistently then you can like
make it less busy like without labeling
you know you're observing the breath but
you're not labeling it for example
you're not you're not thinking breathing
in breathing out anymore you're just
like observing the sense of touch around
your nostrils as you're breathing and

then your mind becomes quieter and when you can do that skillfully then you might move on to like third gear you know like the the termite mountain with the lizard where you're just sitting there intently observing your own mind trying not to think and then when you get good at that you can move on to fourth gear as I used to call it which is just sitting there wide open but I mean it takes practice I mean you can't just move straight to the advanced level you know you can't take someone who is not good at at math and just throw them into a Calculus class you know first you got to learn arithmetic and then algebra maybe some

analytical geometry you know and get
work your way up to calculus as you get
better and better or you know like uid
you you don't just start at the end you
got to gradually get better and sort of
develop your practice
so that you can actually do
it so yeah I mean it's just a kind of
gradual practice where you start off
when your mind is just undisciplined and
busy you have to get like a give it busy
work to do to keep it occupied so that
you're actually keeping your mind
directed at something it's it's almost
like mental calisthenics like jumping
jacks or push-ups or something and then

gradually as your mind gets more
disciplined

then you you have less and less busy
work for your mind to do until at the
end your mind isn't doing any work at
all it's all

effortless but it's not just you don't
just jump right into the effortless I
mean it's it takes lots and lots of
practice takes a lot of hard work to get
to the level of

effortlessness so I guess I'll just move
on the next question which is kind of a
strange one I don't think anyone's asked
this one before this is from

ruie and ruie says hello poo here is the
simple one is there any rule other than

common sense for a mendicant living in
the wilderness regarding
defecation and for those of you who are
unfamiliar with fancy Posh talk like
defecation it means taking a
dump pooping if you
will

and yeah there's there's rules with
regard to just about everything
including taking a dump although most of
the rules are with regard to using an
ouse so if you're just crapping on the
ground like an animal there's not a
whole lot of rules um governing that I
mean there still are rules like you're
not supposed to make grunting noises

you're not supposed to strain unless
you're more constipated than usual
you're supposed to wipe if you're behind
I mean let's face it nobody likes a
person with a shitty behind so it just
makes sense that you should wipe
although technically you're supposed to
use a stick because in Ancient India
when they invented these rules um they
didn't have toilet paper yet and first
you use a stick and then you just do the
final rinse with a cup of water and in
in Burma most ouses at least Monastery
ouses they've got a big water pot and
like a half of a coconut shell and you
wipe using water and it does work fairly
well especially if you're not wearing

underwear um that you can just kind of
dry off as you walk around after you've
rinse your behind rinse the narrow place
so to speak with water and I mean poop
is water soluble it rinses right off it
works fairly

well

so yeah most of the rules are with
regard to using an ouse so I mean you
can't wear your upper robe in an ous
you're not supposed to wear your shoes
in an

ouse um you're supposed to not throw the
the butt wiping sticks down into the
hole um there are um I guess one of the
best known rules regarding defecation in

a forest is you're not supposed to crap
onto green
plants or into water you're not supposed
to to crap into
water so or pee into water and my nose
keeps plugging up for some reason excuse
me and I hope next week I will be
completely recovered from whatever virus
I happen to
contract I think one reason why I've
been getting sick lately
is this new Jeet metal shop I work at it
seems like most of the employees have
small children or are small
grandchildren and as we all know
children have no sense of hygiene and
they're like little toddling Petri

dishes so there's a lot of pathogens
going

around so anyway getting back to the
important topic of taking a dump here um
yeah yeah there there are there are
rules in fact most of the rules are with
regard to ouse Etiquette but even if
you're just crapping on the ground like
an animal there's still certain rules
like the grunting Rule and uh you
supposed to supposed to wipe and you're
not supposed to crap on the green plants
or into water that especially if it's a
water that might contain living beings
because you might be like grossing out
those living beings in that water by

doing doing your

business if not actually like poisoning

the desk with the impurities they just

came out of your lower digesting

Orphus so I think I'm just going to move

on next question although of course we

all love to linger on this topic I'm

just going to have to move on here and

uh the next question from ruie is this

is speculative but do you think that

beyond the sutas that have reached us in

the canon the Buddha addressed the sa

on a daily basis or did he remain mostly

silent well I think it's fairly sure I

think it's it's really pretty pretty

likely to say the least that not

everything that he said after after his

Enlightenment is recorded in the titica
I mean the titica is fairly thick you
know the Burmese edition of the totic is
40 volumes so I mean it's it's quite a
lot in there but certainly the Buddha
had a lot of stuff just never got
recorded I don't think that he addressed
the S on a daily basis because there
were times when he was just like in
silent Retreat you know he'd just go off
into the forest or just stay in in his
his Hut or whatever you know he didn't
encourage a lot of talk but I'm sure
that fairly fairly frequently he would
address the monks and give
donatons and uh yeah I mean he he was uh

he was teaching for several decades and
so it's hardly likely that everything
that he taught is contained in the
titica and for that matter it's hardly
likely that everything you contain in
the tias is what he actually taught
there's a lot of stuff that has been
added I think there's a question along
those lines a little later
on about

um well we'll just get to
it

so okay do I do I think that beyond the
suas that have reached Us in the Canon
the Buddha addressed the S on a daily
basis yeah I think it's pretty likely
and um some people think the Buddha just

repeated himself a lot because the texts are very repetitive you know the Buddha will say verbatim the same thing over and over again in the sutas and from my point of view it's mainly just an aid in memorization because the Buddhist sutas were just orally transmitted and they were just memorized by heart and it's just easier to memorize something by heart when you've got just formulas that are found again and again in the sutas that once you've memorized it once then you've got it down and it's you can just plug it into sutas you know like the definition of the four genres that is not extremely explanatory it's

just verbatim the same where you find it
in dozens of places throughout
sutras so I think that he was like
intuitive you know he could read his
audience better than most speakers can
read Their audience and you know he'd
address issues that were coming up or
you know help somebody in his meditation
or that kind of thing that it just
didn't get recorded and it may be that
he was teaching certain things that
turned out later not to be convenient
you know it's just like the the
philosophy developed and sort of started
deviating from certain things the Buddha
taught and so it just sort of got edited
out I mean that's that's possible too

because you if you read the Antica which is an archaic text there's a lot of stuff that I mean it's just not Orthodox but Thea waga was too well known to to just remove parts of it and so they just had to

reinterpret and and it's lame

reinterpretations um like the the the

commentary to the AA waga I mean it just has to do lots of stretching and

twisting to try to make sense of what is

containing in those suas um compared

with Orthodox tradition

so it may be that the Buddha said

certain things that just fell by the

wayside I assume this is a similar

situation with Jesus of Nazareth where
um not everything that they said is has
found its way into the text and not
everything in the text was actually said
by

them which is heresy but I'm a

heretic I used to have the ambition of
becoming a hares Arch but U I'm not
really that ambitious anymore

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

question here did he effortlessly have

the pulse of the S by means of psychic

powers um yeah I would guess he probably

did that uh you know he could just look

right through you just like n kly Baba

on the the top of the bookshelf back

there according to testimonies that I

have no reason to doubt I mean he could just look right through you he would know stuff about you that I mean your own conscious mind could not acknowledge he would know you better than you know you and I assume the the Buddha was similar of course all we can do is just guess it's all conjecture because he's not here with us for us to observe and even if he was here for us to observe we still wouldn't know what's going on inside of his mind so but nevertheless I would guess based on what I know about the Buddha and about dhama in general that uh yeah I mean he would be able to look into a

person you know according to tradition
he did this that I mean for example
there's one case I think it's in the
commentaries it might be in a sutta where
one of the Disciples of the Buddha was
taking meditation instructions from
Saruta who was the Buddha's right-hand
man and he just wasn't making progress
so then finally he went to the Buddha
and the Buddha you know looked into his
looked into his spirit so to speak and
gave him a red flower and said meditate
on this and just within a short time he
had he had just broken through the the
the obstacles that were keeping him from
making significant spiritual progress
and according to the stories he became

enlightened relatively quickly after the Buddha just gave him a red flower to meditate on because Sara wasn't good at intuitively reading him as well as the Buddha was and just couldn't just look and see exactly what he needed what would be what work best for him so yeah it wouldn't surprise me if the Buddha was like

that so we'll just move on to the next question here this is from bodhisatta 969 and bodhisatta 969 says is the visible niana visible nibana in quotes the eradication of greed hatred and delusion a foretaste of nibana or some other kind of it well the eradication of

greed hate and delusion would be
legitimate NE
that would be like nibana in the
psychological sense rather than nibana
datu in the metaphysical sense although
in a way in a very subtle way there is
no difference between the two which is
something I'm not going to try to to
weigh into I mean Nana is Nana it's not
like there's two different
nanas but it's I mean it's very it's
like paradoxical hard to understand
intellectually so is the this ible
nibana the eradication of greed hatred
and delusion a foretaste of nibana or
some other kind of it um yeah I I think
I just answered that that was somehow I

feel insecure in short easy answers so I
I just keep talking even though I've
adequately answered the question I think
so yeah it's I mean there's only one
kind of nbon although as I mentioned
there's like two ways of looking at it
as a psychological occurrence
psychological State and as a
metaphysical State or the absolute you
Ultimate Reality or
whatever and um but really there's just
nana I mean it's there just
one so and one of the main definitions
of Nana is the eradication of greed
hatred and delusion or attraction
aversion and semiconscious

stupidity so yeah I mean that's that's
Nal right there visible I don't know how
it would be visible though I mean he's
got visible niana in quotes but I don't
think I don't think it's visible really
I mean you can see uh an enlightened
being assuming that an enlightened being
means anything in some sort of
context but that's about as far as it
goes you can't really see the
bom it's not not a visual
datam so I'll just move on to the next
question here this should crave minerals
and crave mineral says are you aware of
any method in quotes for choosing what
gender to be born as I would guess it's
largely out of one's hands but

anyways um I I can think of like two methods or you know two ways of being born as a certain gender and one of them is just you know if you're thinking and acting like a member of the opposite gender for for long enough I mean if you've got like this yearning to be a member of the opposite gender then you know that's creating Karma and it may be if you're wholehearted enough you could create sufficient Karma that you actually switch in the next life because you've already started switching in this life you know if you're trans so to speak so that'll be one way of just you

know if you're just really dedicated you know you're just yearning you know deep inside to be a member of the opposite gender then you know you you'll be creating Karma that will be leading in that direction so that's one possibility I don't actually recommend it I you're going to get what you need so I mean it's not necessary to be trying to be reborn as this or that gender although um in Asia traditional Asia there are a lot of voter tablets like at archaeological sites and old Buddhist temples a lot of voter tablets you know this little clay tablets that are offered to a shrine or an altar and a lot of them are from women who are

praying to the Buddha to be reborn as
men in the next

life so I guess that's one possible way
maybe although praying to the Buddha
really is not endorsed in ter of

Buddhism but then there's another way
that I encountered once I had one of my
main supporters in

burnam was a woman who was a very
masculine woman she was uh I mean she
was she never got married and she was
just this fierce person just she had to
be feuding with somebody pretty much all
the time or else she just be bored stiff
and I know enough about her childhood
that she was I mean from the time that

she was a toddler she was ashamed of being a girl that you know if they put girls clothing on there or like girls Sonica bark makeup stuff on her as a little girl she would just cry and hide until they took it back off of her again I've seen family pictures of her when she was a little girl she'd have her back turned to the camera because she was ashamed of being a girl she wanted to be a boy she was a tom boy Big T and I had this idea that it's very possible that it was a kind of karmic retribution that in the past she was just like a total like male chauvinist misogynist like a man who just despised women and as a kind of karmic retribution she got

reborn as a woman as a way of working
off this un wholesome Karma that that
she had been cultivating as the male
chauvinist Pig misogynist
male so some of you out there who are
misogynists you should you should be
careful because it's it's really
astonishing to me I've had insights
where you you're just astonished at the
power of a single thought and we're
thinking all the time and usually it's
just H habit driven we don't realize
just how powerful our thoughts are but
they are really determining our reality
now and in the future so you got to be
careful and if if you doubt what I'm

saying just take iasa once and see for
yourself that's kind of a joke
there

so yeah that would be my main methods
quotee unquote for choosing what gender
you're going to be born out although the
third one I mentioned was would be sort
of

unintentional you know it's like you're
not choosing to be born as a Woman by
hating

women because that's it's sort of like
the opposite so you have to be
careful but I would say just you know
let let your karma just decide for you
and it will decide more appropriately
than your thinking ego could decide so

I'll just move on to Crave minerals next question

here could cons thing in itself in any way be of help in gaining perspective about nibana just like it's impossible to think about or in any way grasp the assumed thing in itself with the senses because it lies beyond the senses it is likewise so with

nibon but from what I've

understood nibana isn't excluded from the senses either otherwise it couldn't possibly be known maybe this is a vague question but could you shed some light on this well yeah you you don't sense nibana in order for you to be able to

sense nibana nibana would have to be a
cause for this sense perception and
nibana is not a cause it's not an effect
it is unconditioned neither a cause nor
an effect it's just not part of that
scheme of things so nevertheless I do
talk about K sometimes and I do think
that niana is uh a thing in itself
nibana is itself the Conan thing in
itself and it's beyond perception but I
do think that Kant was not really a
Mystic he was too intellectual to be a
Mystic and he didn't realize that there
is a way of knowing the thing in itself
that he thought there's no way can
possibly know the thing as it really is
all you can know is the thing as it

seems you know through the categories
and through your perceptions and so
forth and the categories it's conti and
philosophy I'm not going to wade into
that but K did believe that we can't
know reality all we can know is the
symbols generated by our mind that are
attempts at interpreting this reality
and so he just assumed that that reality
was out there although some of his
followers some of his um I don't know if
you call it disciples or not people like
schopenhauer and Hegel for example who I
mean schopenhauer hated Hegel but
nevertheless both of them were
profoundly influenced by Kant and both

of them came to the conclusion that since the thing in itself can't possibly be known you might as well just dispense with it all together and they became idealists like German idealism was started by Kant who was not really an idealist but he might as well have been because he's saying that you know reality outside of your mind is completely beyond your reach you can't touch it but as I say Kant was not a Mystic and so he didn't realize that there is a thing in itself that you can know directly and that is the thing in itself of your own Consciousness so by training Yourself by by making the mind more and more subtle

more and more devoid of perceptual
content devoid of symbols that will
distract you then you're able to see
Consciousness as Consciousness which is
the thing in itself and not in its
various perceptual symbolic forms
because we get lost in the perceptual
symbolic forms and don't see
Consciousness as the thing in itself
that we have direct access
to so that's one way using Confucian
philosophy that I could uh try to
explain Buddhist enlightenment in
accordance with the Western
philosophical
terminology but seeing Consciousness as

Consciousness and not as mental States
symbolic perceptual mental States that's
mysticism that's what mysticism is all
about this direct experience of reality
without the intermediary of symbolic
perceptions

so yeah I mean the con thing in itself
is can be of help in gaining perspective
about nibana or insights about
nibana

so I think I'll just move on to uh crave
minerals is next question

here try and breathe through my nose
without it like I'm making like these
weird like piston feelings in my nose or
something it's

weird okay it's like I got valves in my

nostrils that are like flipping up and down when I breathe in and out so let's see here do you think practice of meta is a good Safeguard against snakes insects and various hostile beasts and just having meta is a good Safeguard against snakes insects and various hostile

beasts um the practice of meta it depends on whether it's genuine meta that you are practicing because you can kid yourself into thinking that you're practicing meta just because you're getting like these warm glowy Feelgood kind of feelings and you think that you're beaming love in all directions

but really it's just sort of a an
exercise in imagination and just
cultivating this warm glowy
feeling but if you genuinely love snakes
like I do I have to admit whenever I
would see a snake in Burma I would be
happy I would just be just like
Overjoyed practically and the first time
I ever saw a cobra especially when it
was like standing up with the hood
spread I mean I was just in in Rapture
that day
so um just having genuine meta towards
snakes and insects and so forth yeah I
mean you've got less like antagonistic
karma that's more likely to result in
you know unpleasant

encounters um like most animals like snakes or spiders or whatever I mean spiders might not have like a perceiving mind but any kind of animal that is conscious that is more or less sentient uh I mean they're not going to mess with you unless they feel threatened so I mean if there's just like a good vibe coming off you you know you're just beaming love at this this snake or whatever it is they're much less likely to like get alarmed and want to bite you I mean if you you step on one in the dark then yeah I mean all bets are off then um um I was stung by scorpions a number of times but uh I

mean it was it was my own fault you know
I didn't really hold it against the
Scorpion like one time I was building a
fire to heat some water or something and
I took a piece of firewood and put it on
the fire and I didn't know that there
was like a little scorpion that was
under the bark or something and it
crawled out to the very end of the wood
and I didn't see it and I was
rearranging the wood and I put my thumb
right onto it and it stung my thumb
but I realized I mean I just I mean I
was dooming it to a fiery death if I
didn't even notice it and then I and
then I was like accidentally put my
thumb directly onto it so still I I

rescued the the Scorpion from the fire
so he didn't burn to
death um yeah so I mean practice of meta
it depends on how how well you're
practicing it you know if you're
cultivating genuine meta towards snakes
so and so forth I mean the k suo was one
of my favorite paritas or protection
chants which is just sending love to All
Creatures you know with with many legs
with four legs with two legs and with no
legs you know it's it lists off the the
various families of snakes and so forth
and you're just sending Goodwill and
friendliness to all of them and it's
supposed to according to the texts uh

protect you from from snake bite and
even if you do get bitten you won't
die that's what it says in the text so
yeah I never got bitten by a snake and
I've I've always really like snakes it
could just be a total
coincidence but um I mean I did get
chased by a snake once it was a little
Russell's Viper I mean it was only about
this big it was practically a
baby and Russell's vipers are mean
they're they're the meanest they're the
most dangerous snake in Burma even
though they're not the most poisonous
because they're just mean and they
they'll just actually chase you
sometimes and this little snake I mean I

alarmed it I'm walking down the trail
and suddenly come upon it and it I mean
it's just like going like this at me you
know like coming towards me like lunging
at me and fortunately people can move
faster than snakes can and uh yeah I
cleared out pretty pretty easily and I
wasn't really in dangered but you have
to you have to have mindfulness so
having meta is a good protection against
against dangerous animals but also just
being Mindful and not just stepping on
something that you're not supposed to
step on or just blundering into a herd
of wild pigs or
something I mean that's that's good too

so mindfulness and meta definitely can
protect you from
dangerous various hostile
beasts so I'll just move on to the next
question here this is from the
personalization
primitive and personalization primitive
says
why do you suppose we aren't all
naturally born with mindfulness why is
it so hard to be mindful for any
significant period of time let alone as
the default state of being I welcome
insights from the Buddhist Viewpoint as
well as perspectives perspectives from
evolutionary biology or
psychology

well um I'm kind of hesitant to like refer to Abid dama in this case but I will anyway that according to Abid D mindfulness is present in every mind moment everyone has mindfulness all the time it's just not very Advanced you know it's not like pure mindfulness it's just sort of a a crude functional kind of mindfulness that gets us through life and if you read the text the purity of mindfulness is fourth J so you would be in a very Advanced mystical state to have pure mindfulness which is um just be here

now and I assume that evolutionarily we we aren't just here

now all the time because we've got to be thinking about the future sometimes we got to think about the past sometimes we got to think about stuff that isn't here you know we got to like plan for the future and think about that hostile tribe over in the other Valley over there and you know how we going to score heavy with the cave babes and that kind of thing

so um I mean just just for the from the perspective of staying alive and reproducing your DNA sequences is just not really conducive to evolutionary evolutionary success to be an arant or to have perfect mindfulness all the time

that a certain amount of unmindfulness
and just Instinct driven Behavior habit
driven behavior um you know
like all of our wholesome emotions or
most of them anyway are there for an
evolutionary reason that helped our
ancestors to survive if you're jealous
then it's less likely that your mate is
going to be messing around with somebody
else so that you'll be raising somebody
else's kid or that your mate will just
run off of somebody else if you've got
like selfishness it's more likely that
you're not going to let people steal
from you so that you mean you can
survive famines better when you you're

not just letting people steal all your
food that kind of a thing so I mean it's
all there for a reason and just
unenlightenment is built into us if if
we were all enlightened we probably
wouldn't have enough greed hate and
delusion to Keep Us Alive you know first
of all we wouldn't have enough lust to
even reproduce our DNA
sequences
so yeah we're born with mindfulness but
it's just enough to to keep us surviv in
you know well enough that we're
evolutionarily
successful but it's we're not mindful to
the point of being you know enlightened
sages because that would be just too

much of a good thing and it would start being counterproductive from the point of view of just surviving and reproducing your DNA sequences going from The evolutionary biology point of view so I guess I answered that and my nose is still making those weird things when I breathe in and out I really do hope that I kick this thing I mean I'm like I said I'm down to you know maybe less than 15% as sick as I was two weeks ago so but still it's there's a little bit of lingering Mala or something also today it was it was very um the weather was changing so I'm

feeling a little barometrically and also
I drank too much coffee and now I'm
drinking energy

drink although the energy drink does
seem to be happening or does seem to be
working to the extent that I feel better
than I did when I first started this Q&A
so it maybe it's just hanging out with
you guys this just makes me feel
better

so let's see I'll just move on to
personalization Primitives next question
among all living individuals who would
be your top choice for a group
discussion on your Channel

well I have to admit the first the first
group that came to mind of I I assume a

group discussion would be at least three people so if I could do a group discussion on my Channel with any other two people I think I'd pick or at least this was like my initial idea pick

Donald Trump and scks hexenhammer I'm sure we could have a really interesting discussion um yeah I think it would be really popular Trump sticks hex and Hammer and

me um but then I'm thinking well maybe I should probably try and get enlightened sages on this channel but I'm not sure who the enlightened sages would be I mean talking to ROM dos would have been interesting but he's been dead for

several years I'm not sure who the
enlightened beings are
nowadays Paul Lo is in his 90s I think
now he's getting up there
yeah I mean I wouldn't mind talking to
Paulo but I think he's retired he's just
not doing he doesn't have a video
presence
anymore um yeah so I guess I'll just
have to stick with Donald Trump and
sticks hack and Hammer so I'd appreciate
if if some of you nice folks would just
reach out to them and get them persuade
them to be on my show and we'll talk
about whatever they well I'll let Trump
decide what he wants to talk about
because you know he kind of outranks us

socially so let's see here

yeah I guess I answered that one I'll

just move on to the next question here

this is from

Elias and Elias says what do you think

about

gnosticism especially

manism which places great emphasis on

aestheticism like Buddha Mani aimed for

Nirvana and used this

word showing the significance of

Buddhist influences I didn't know that

that Mani the founder of monism used the

word

Nirvana it might be a Persian word too I

assume you know there's a good chance it

is so he further believed in the transmigration of souls and used various Buddhist terms in his teachings and I didn't know this because I'm really am not a scholar of gnosticism especially manism I've I've read just on like in historical text discussing you know early sects of Christianity and early religions in the Roman Empire and so forth that manism was very dualistic sort of like

Zoroastrianism was very dualistic you know had a good God and an evil God and they were always at war with each other and it was my understanding that manism was also very dualistic you know there was just this this duality of Good and

Evil and that doesn't strike me as being particularly dharmic I mean Buddhism talks about skillful and unskillful sometimes it'll use words like good and evil but

it really is not good and evil really are not like deep philosophical terms in Buddhism with regard to nosism in general it's my understanding that they considered um I mean they had a a position with regard to samsara that was comparable to early Buddhism where you know we're just we're supposed to transcend

this like pollution of having a physical body so we can move onto the into the

pure spiritual Realm

that this world was just a bad place and just a place of pollution and and just degradation and so forth um but I I really am not no expert on gnosticism or manism um but it seems to me that the gnostics had too much of a a negative attitude towards this world whereas in Buddhism I mean there's talk about negativity but it's like you need to just simplify it enough that you can just accept it you know it's like the goal in Buddhism is just to accept whatever happens including this body and this world I mean it helps to simplify it by renouncing the world and so forth so that um you know it makes it easier

to cultivate an acceptance of whatever happens but to think of it as something bad and wrong um a lot of Buddhists look at it that way but I don't think that that is really an enlightened attitude that you simplify the world through renouncing it going into a forest and just kind of slowing things down simplifying things to make it easier to simplify and purify your own mind and to just accept whatever comes along so it's easier to cultivate Sage Hood in you know simple quiet surroundings rather than you know at at the state fair or in in the Marketplace or something you know living in a house

with a family and bills to pay and work
and all that is definitely a higher
difficulty

setting so yeah the the Moni the founder
of

manism um he used the word Nirvana and
all that I I didn't even know that but I
do think that

gnosticism um at least what little I've
read about it and what little I've heard
about it um it didn't strike me as

being like explicitly enlightened I mean
if that makes any sense you know there's

all this talk about you know different

Realms and and archons and different

ranks of angels and so forth and just

the the evil of having a physical body

not just that

it's um you know necessarily causes us
to be unhappy like you know the first
and second Noble Truths but

I don't know it just it just never
really resonated with me all that much
it could be that I was a pagan in
ancient Rome and I just have like
this antipathy from for Christianity and
gnosticism and so forth that's just
carried over from a previous life or
something I do have certain feelings
about certain things that you know it
could just be a carryover from a
previous existence like I've never
really been into bowing to Buddhist

statues and it could be in a past life I was really down on idolatry or something and it's just carried over from that I don't

know but I have to admit I'm really no expert on gnosticism especially manism other than I've I've been told that manism was

just dualism par excellence where it's just black and white good and evil at war with each other and uh yeah I I really don't think in those terms I mean good and evil are it's value judgments that are artificially imposed on what we perceive so yeah it could be that he was a much wiser person than um I'm aware of and it wouldn't surprise me at all I

think uh St Augustine was a manist for a while and he was he was no slouch philosophically so he saw something in it that that I don't see obviously but um I I think uh you're better off just with with Buddhism or some Enlightenment tradition that is still a living tradition rather than you know it's trying to create a replica or resuscitate a tradition that has pretty much died out I assume there are still like vestiges of gnosticism in this world but um uh with regard to manism I'm not sure what a vestigal manism would look like in the modern world so that wasn't much of an answer because

I really am no Authority on gnosticism or manism so I'm just going to move on to next question here and this is from Michael and I suppose I should check to make sure I'm really recording and yes it says I'm

recording okay and my nostrils are kind of working so I think we're doing okay so anyways Michael

says I once had an encounter with what appeared to be a negative AST being is there a way in which I could discover whether this being is either an unintentional thought form created by my own negative thoughts and feelings or some kind of demon and it's weird but this was under a YouTube video where

I was talking to uh a Devon Wendell who can see like Spirit beings and he's a kind of you know he's sort of like the people in in uh like The Dead Files or or Ghost Adventures or something you know he's not out just trying to you know make a show you know he's actually trying to help purify energies in areas you know like people have problems with a haunted house or something he'll he'll go and do what he can do or like Spirit possessions that kind of thing you know way he's kind of like an almost like an exorcist but anyway he left an answer to this and I think he then shortly afterwards removed it because I can't

find it now but for a while there was an answer to this question by the other person um that was in the video with me under which this this comment this question was posted this wasn't under a Q&A video and uh he was saying that if it if it doesn't leave the wall like um you have a a dark entity a shadow figure as they're called in the ghost shows that it it's always on the wall and won't come out into the room like out into 3D space it's always like this shape on the wall then that would be some kind of Astral being but if it comes out from the wall then you got some different kind of being and I mean I'm No Authority on on shadow figures I

mean there are dime a dozen on the ghost shows it's like everyone is is seeing shadow figures I mean that's like so what big deal it's like everyone sees shadow figures and then everyone's getting scratched at night too on these ghost shows or a lot of people are certain go shows they seem to specialize in people to get scratched and then the person always has a picture of the scratch you know it's like the person's asking them about the scratches like do you have a picture of these scratches and they go yeah I just happen to have this picture right here of these scratches which is uh kind of peculiar

in my opinion but I'm digressing like
nobody's

business so let's get back here to this
uh encounter what appear to be a
negative astral being is there a way in
which which I could discover whether
this being is either an unintentional
thought form created by my own negative
thoughts and feelings or some kind of
demon and uh setting aside the the
rather indepth answer given by um

Devin I'm G to have to do the best I can
just based on my own knowledge and for
starters I would say there's not
necessarily a difference between a form
created by your own negative thoughts
and feelings or some kind of demon that

your own negative thoughts and feelings
can help to produce this demon or at
least it's creating like an opportunity
for the demon to appear so that I mean
they would both be the case you know it'
be both at the same time and I think in
uh most cases that would be the case
that it's it's both at the same time if
it's not just something imagined it's
something imagined and
sort of a being fitting that imagination
at the same
time but I don't think there's any way
to know for absolutely certain whether
your mind is just creating it or whether
it exists independently of your mind um

I mean a lot of a lot of people uh including me I mean to some degree it's your own karma is creating anything that happens to you your own karma is conditioning even the Flesh and Blood people around you that are interacting with you so from one point of view I mean it's all the fruition of karma all of your experiences are are a fruition of karma to some degree so I mean it would be your own mind and by strengthening your mind like uh I think Devon Wendell was saying if you've got a really strong Aura it helps to protect you from this kind of thing so I mean strengthening your mind having a healthy well-balanced mind that doesn't have

like weak spots or cracks or holes or
whatever that things can get through you
know in order like the New Testament
it's like everyone and his sister was
possessed by evil spirits back then in
that particular part of the world and
it's I mean it's caused by having like
certain weaknesses or imbalances in your
mind that let stuff
through

so I think from the the terraa Buddhist
point of view the best thing to do in in
addition to you know trying to have a
healthy well-balanced mind which would
be aided by morality and meditation also
just in case it's really a being to send

meta to this being send thoughts of
friendliness and Goodwill towards this
being

because beings you know whether they're
human beings or some other kind of
beings they cause trouble for others
because they're unhappy you know a happy
person is willing to Live and Let Live
they're not going to be [__] with
other people if you're genuinely happy
and content you know it's you know
everyone's fine it's when you're unhappy
you want other people to be unhappy too
so by sending feelings of Goodwill and
like brotherly love you know meta to a
being that's causing problems to you
whether it's your boss or you know some

teach teach that's causing problems or
some bully or say for example some
Demon some shadow figure that it's makes
it less likely that they will continue
to pester
you that they won't try to cause trouble
for
you
so but whether it is
legit some kind of Astral being or
whether it's just your own imagination
or even like
rsbk like uh recurrent spontaneous
psychokinesis coming from your
subconscious mind this generating
Poltergeist phenomena

still trying to cultivate a healthy well-balanced mind and just beaming Good Will towards these beings just in case they're real I mean that would be about your best protection or your best way of resolving the situation from a Buddhist point of view but again um I don't think that it's one I don't think that it's completely possible for you to know for absolute sure whether a shadow figure for example um or some being that you encounter in an altered state of consciousness whether it's just a a figment of your own mind or whether it's genuinely some other being in fact I mean at a deep philosophical level you can't even prove

that the people you're interacting with
are real

people you can't just positively
demonstrate

that so yeah your best bet is just try
to be have a healthy mind and and send
meta now I'm just going to move on to
the next question here this is from

White Ash

Piper and white ash Piper says regarding
your analysis on Jesus and he's
referring to I think it was the last
question of the last the most recent Q a
says regarding your analysis on Jesus
couldn't the same be said for the Buddha
after all what was written about Jesus

was just 30 years after his execution
I'd say that's fresh meat compared to
the 500 years after Buddha's death um
I'm not exactly sure what he's referring
to specifically with regard to my
analysis on Jesus um that it's not
entirely
accurate that um yeah that I think I
think even back in like the 1980s I have
read that it was the official position
of the Vatican of the Roman Catholic
Church that only about 20% of the words
attributed to Jesus in the New Testament
are likely to be authentic and I assume
most of the Dead wood is coming from The
Gospel according to John where the
Buddha is like a or the Jesus is like a

broken record just saying you have to believe in me you have to believe in me you have to believe in me over and over again uh in the other the synoptic gospels so-called you know he talks about all sorts of things but in The Gospel according to John I mean he really is just hammering away mainly at this one point he does say that you should love one another in one part but for the most part I mean it's he just saying the same thing over and over again slightly different ways um but anyways getting back to the Vatican in its 20% analysis I would I would have to guess that the words of the Buddha in

the poly toptica are less than 20%

genuine

authentic sayings of GMA Buddha and that

is I

mean a lot of people I mean I felt this

even when I was a monk I mean it's just

common sense it's like one things like

white ash Piper says it was hundreds of

years probably unless the Greeks in

like like what is now Pakistan and

Afghanistan were actually writing stuff

down that just hasn't been preserved or

hasn't been dug up yet that um things

traditionally weren't written down for

500 years after the time of the Buddha

and the Indians really did not have much

of a sense of objective history it's

like all kinds of exaggerations and
mythology and so forth would get mixed
in and I've read that Indian history
didn't even exist until the British took
over India and invented it themselves
just like a systematic approach to
studying the history of India was
invented by English people or so high
I've have

read I mean you did have Chronicles and
so forth but the Chronicles were not
entirely historically objective sort of
like the history of Herodotus you know
he's like the father of of Western
history but you know not everything that
he wrote was legit history you know

there was just a lot of this Legends and
and stuff mixed in and that's the way it
was in in India and still is to some
degree but um yeah I would say maybe 10%
of the poly toptica would actually like
reliably represent what the Buddha
taught I mean you've got different
you've got a gradient first you've got
like verbatim quotes and I would guess
that the amount of verbatim quotes in
the poly toptica would be a relatively
small percentage and then you've got
sort of a reasonable paraphrase where
the Buddha would agree with it you know
it's pretty much what he said just not
in exactly those words they're probably
be more of that and then there's just

stuff that he probably would not have said or did not say would not have even endorsed you know like bragging about how great he is and how people should worship him and so forth so yeah I would say that probably the poly toptica is somewhat less reliable as an accurate source of information on what the Buddha taught than the New Testament is with regard to Jesus although the Buddha seems to have been much more successful as a teacher than Jesus I mean Jesus I mean it was like his own disciples just didn't understand him you know they just

declared him the Son of God at least
maybe not his immediate Apostles but
certainly you know the next generation
of Christ Christians you know it was
just like he's the son of God he died
for our sins and you know what he
actually taught isn't nearly as
important as just believing in in him as
your

savior so I think the Buddha was much
more successful as a teacher you know he
had much many more enlightened or at
least very wise

disciples you know like St Peter was one
of the main Disciples of of Jesus and if
we can believe the Bible I mean he was
like swearing up and down he didn't he

never met Jesus when he gets encountered
on the night of Jesus's arrest you know
he denies Jesus three times before the
the the rooster crowed in the morning
you know that's you just would find that
in in like auto with regard to the
behavior of Sara for example Sara was an
enlightened being whereas St Peter and
certainly St Paul who never met met
Jesus but nevertheless was at least as
instrumental in modern Christianity as
Jesus was um yeah they just do not come
across as enlightened beings even the
enlightenment of Jesus himself is
doubtable just I mean based on the idea
that you know he got in foul moods and

cried on at least one occasion and so forth um just based on Orthodox Terra a fully enlightened being wouldn't behave that way but then again um I and don't think that terat Buddhism would necessarily be completely reliable with regard to how an Aran can or cannot behave because I mean I've got the the example of neim coroli Baba again up there on the the the altar there who I mean he he just behaved like a complete Rascal but he was extremely spiritually Advanced and he kind of in a way just kind of tramples on certain dogmatic IDE ideas about what an extremely Advanced spiritual being can and cannot do so let's see getting back to White

Ash Piper's question here uh yeah I mean I would agree with what white ash Piper says here that uh with regard to my analysis on Jesus and I'm not exactly sure what exactly he's referring to with regard to that but couldn't the same be said for the Buddha yeah to some degree yeah but again I mean at least the Buddha was more successful in conveying wisdom to his disciples than Jesus was so that would be a mitigating factor and might boost the percentage of how reliable his uh recorded teachings are so I guess I answered that one it's I'm not exactly 100% sure what he was referring to but I answered it as well

as my nostrils and I are capable of
answering it because my nostrils are
still kind of plugging up in strange
ways way and I do hope that I will be
better 100% better or at least 99%
better by the next Q&A also what Ash
Piper ask another question here which is
by the way I heard it once said that the
Buddha might have been murdered being
offered the tainted food as an
intentional Act and the only place I've
ever encountered that is in this really
badly written essay by Kid wheeler who
claims to be
the world's leading Authority on Ancient
early Buddhism and um also one of the
world's leading authorities on the poly

language even though he is an inept translator he gets just easy words wrong but he was claiming that Mahakassapa the Buddhist senior disciple at the time of the Buddhist death um he conspired he participated he was an accomplice in the murder of the Buddha also the murder of Sarutadisa and also Mahavira the leader of the Jain religion or the Jain spiritual tradition and I mean there's no evidence really that um the the the metal Smith Chanda the metal Smith deliberately murdered the Buddha by poisoning him by giving him tainted meat tainted

pork or the Mahayana Buddhists would say
uh poisonous

mushroom

but yeah I mean there's no indication at
all in the texts that he was

deliberately murdered in fact it is an

orthodox tenant of Orthodox terab of

Buddhism that a fully enlightened Buddha

cannot be murdered it's impossible they

just don't have the karma to be murdered

you can murder an ordinary

Aran like mogal was murdered

but the Buddha cannot be murdered at

least according to Orthodox Terra so

from the Orthodox position I mean the

the idea really doesn't have a leg to

stand on there's no real evidence other

than somebody served the Buddha this
pork or whatever it was according to
Terra it was pork tender pork
suar and the Buddha ate it and then
afterwards he died and then he told told
somebody I can't remember who maybe it
was the the Smith himself don't serve
this pork or the suur rawa to any other
monk but just throw it away nobody else
could eat it and so apparently the
Buddha knew I mean he was uh
functionally omniscient according to
tradition he was an enlightened being so
that I mean if he allowed himself to be
poisoned then he was sort of committing
suicide by knowingly eating poison

so I mean it's not

absolutely

inconceivable that the Buddha was

deliberately murdered but there's no

indication of it in the

texts or there's there's no evidence or

indication of it outside the text either

it's just like just a wide openen

conjecture you know it's just just a

complete guess based on a little bit of

circumstantial evidence that the Buddha

ate something and afterward

died so I mean it could have been

poisoned food and then it you take one

step further it could have been

deliberately poison food for the purpose

of killing him but all it is is just a

wild conjecture and it would never stand up in a court of law so I'm just going to move on to the next question here and this is from Luigi and this is the very last question in fact Luigi asked this question just just a short time ago today so he got in right under the wire here and Luigi says does Buddhism teach you to negate your drive to negate your will to power to negate Your Lust For Success and in a way it does you neutralize it um it's considered to be unskillful uncondusive to Enlightenment unless your drive and your Your Lust For Success are directed towards

Enlightenment the attainment of sage
hood and then still so long as you have
this drive towards Enlightenment you're
not going to get enlightened but what
happens is it's like you've reduced all
of your cravings and attachments to this
one last craving and attachment for
enlightenment and then eventually you
get to the point where you can't get
enlightened because you still have this
craving even though it's craving for
enlightenment and so you have to just
leave that behind and sometimes it might
just be like a complete just giving up
just letting go of everything in just
despair um or else it could just be this
Insight you know I still have this this

attachment for becoming enlightened and so I'll just let go of this attachment and it turns out that it's the last significant attachment and then that's it but uh yeah shophow especially when when I read this question from Luigi it reminded me of shophow and that's basically what schopenhauer is describing and how he describes not only Buddhism but any kind of advanced spiritual method that leads to Enlightenment or Liberation including you know more the more advanced levels of Christianity is that you are denying your will you know everything is a

manifestation of will you know will and representation so you got this will that wants to you know just fill all niches you know it just wants to exist in any way it can and that would correspond to Karma in Buddhism because karma also is Will pretty much in a shopen howan sense and so the way you you free yourself from this veil of Tears this Sara is not to do what you want to do it's uh I think it was NE CI Baba saying you know if you got a cup of tea there and you want that tea don't drink it whatever it is that you want don't do it a cha used to teach the same kind of a thing you just just mortify your self-will which is what St John of the Cross

also was teaching you know you you
mortify your self- will and then
according to St John of the cross the
mystical doctor of the Catholic church
that what happens is when you succeed in
mortifying your own self-will you know
your own Will To Power so to speak then
you become like a puppet of God you are
you become motivated by the will of God
rather than your own will and Buddhists
would Define it somewhat differently you
know they' explain things somewhat
differently but still an enlightened
being creates no Karma and Karma is
essentially will so an enlightened being
moves through the world effortlessly

with no deliberate

effort so to speak so in a sense

Buddhism does teach you to negate your

drive to negate your Will To Power and

to negate Your Lust For Success but it's

not entirely negative because the result

of that

is just infinitely better than anything

you can experience as a normi worldling

on this planet in this realm of

existence so it's all for a good cause

supposedly you know it's all for the

attainment of Enlightenment and

Liberation so n wouldn't like it much n

really didn't have much use for Buddhism

but uh that's okay and I just answered

the last ask question so if you got any

questions about Buddhism or ancient India or Eastern spirituality or meditation or whatever you think I might be able to answer feel free to ask questions in the comments below or if you have access to the Discord server you can ask them there if you have access to the Subscribe Star channel you can ask them there and hit the like button if you like this if you didn't like it I don't want you to be dishonest and say that you liked it and if you haven't subscribed you think that this is up your Alleyway feel free to subscribe and be happy and now I got to do the complicated process of turning

this off because I've I've got this
complicated process here like that

Okay, it looks like we're recording and I sincerely hope that it actually is.

Hello and welcome to episode 80 of question and answer. That's 80, which is a relatively high number.

And I'm your host Punnadhammo Bhasakorn.

And uh

we have got like a not a extremely high and unmanageable number of questions to answer, so this should be a fairly easy going one and not 3 hours long. I hope.

And for those of you who have any interest,

um the disease that I've had for the past few weeks is now about 3%

remaining. So it's like my immune system is like in a mopping up operation now.

And I'll put the phone a little farther away just in case anyone starts spamming me texts.

So I guess I might as well just dive into this.

So the first question is from Santosh.

And Santosh says,

"When I started to learn about Buddhism and concept of rebirth, I was fascinated by it and wanted to keep getting more births.

But now as I have more understanding about it, I don't even want to take another one birth.

What is this transformation called?"

And before I answer this question, I'm going to open an energy drink just to make sure that I have enough fuel to get to the end of this.

And I will point out that a lot of Westerners, especially like older Westerners, are initially attracted to Buddhism just because of the idea of rebirth because they want to be reborn. They don't want to just die and that's it when they're when after they die.

And uh it's just kind of ironic because the whole purpose of Buddhism, in a sense, is to stop being reborn.

And uh that's what attracts a lot of

people in the Buddhism is just the idea that when you're dead, you're not really dead.

And you know, you don't have to

believe in this

like a

a schismatic Jewish sect essentially in

order to get into heaven to uh

do whatever it is that they do up there.

So,

um

So, first he was fascinated by the idea

of rebirth and wanted to get more

rebirth, but now Santosh doesn't want

rebirth anymore and he wants to know

what this transformation is called.

And I don't know if there is like some

technical

philosophical term

for not wanting

further existence. I mean, there's like three kinds of craving. There's craving for sensual pleasures, there's craving for existence, and there's craving for non-existence.

Um I think in order to make it complete just to include the few outliers that don't fit would be also the desire for suffering. And there are people that seem to desire suffering, although I assume the reason why they desire suffering is cuz it gives them a kind of satisfaction

to wallow in it. So, it's still kind of
a desire for

for uh pleasure in a sense, but it's
sort of a

maybe a slightly pathological
dysfunctional kind of pleasure.

But uh yeah, again, I don't think there
is

a special word. It would just be like
the development, you know, your bhavana,
which just means like development, the
development of wisdom
or insight, something like that.

Um yeah. So, I think I answered that
because I don't think there is some
special name for this transformation. Uh
at least I'm not aware of it. So, I'm

just going to move on to the next question here and that is from Jewels.

And Jewels says,

"To what extent, if at all, do you think the moral conclusions of Buddhism by necessity follow from what is revealed about the world through meditative practice or insight?"

And

I think most of it. I think the basics of it are verifiable through your own experience when you practice. There There are some things that you can't really verify. You know, some of the maybe the

more kind of verging towards
mythological stuff, you know, like
you'll be reborn as so and so if you do
this kind of thing. You can't really see
that from your own experience.

Or if you do have some
like

uh what is it? Uh

like a premonition or a vision or
something like that. You can't prove
that such a vision is really objective
reality. It could just be your
imagination, which is

kind of a problem with people who
remember past lives and so forth. Um you
know, it's not
really proof. You know, it's evidence.

It might be considerable evidence. It might be considerable enough to change people's perception on the subject, but proving anything outside of your own mind is ultimately impossible. There have been Western philosophers who mentioned this. Like I think Spinoza and David Hume are two of the most well-known.

I think I think in with regard to Hume, it's called Hume's fork, where it's I mean, the only things you can really prove would be something that's completely self-contained inside your own mind, like a

um

a theorem of Euclid or something like that.

You know, some kind of logic problem where it's all self-contained. It's not based on what supposedly exists outside in in an objective universe.

But I think I'm losing track of the question here.

The moral conclusions of Buddhism follow from what is revealed about the world through meditative practice and insight. If you if you do something that is unwholesome unskillful akusala.

If you're sensitive, I mean you can see the effect of it on yourself. Like just telling a lie. Let's say you tell a lie

mindfully. You can feel sort of the the
unease that that happens, which is what
is measured in lie detector tests.

But some people might be really good at
lying and can pass lie detector tests
while lying their behind off.

So

um

Moral conclusions of Buddhism with
regard to like reinc- rebirth or that
sort of thing, I'm not sure how well you
could really verify that through
meditative experience
or through insight. I mean it can
strengthen your confidence in it. You
know, it might provide evidence even

though it's not absolutely conclusive evidence.

But

the basics about the difference between wholesome and unwholesome if you have enough mindfulness and sensitivity and wisdom, then you can see the effects of skillful karma and unskillful karma on your system pretty much immediately.

So

um I can't give a percentage with regard to what extent. But I mean the basics of it, You know, that that Buddhist ethics are based on human psychology or just like mammal psychology in general. And then you can

you can see that for yourself, just as I
assume the Buddha saw it for himself,
which is why he came up with the system.
He was somewhat of an innovator, at
least uh he's the first famous person
who turned karma into a psychological
state.

That moral and morality, ethics in
general,
became um pretty much entirely
psychological
for for the Buddha and his followers.
And that was uh
I I assume that could be considered a
very significant contribution to uh
Eastern philosophy

in a sense.

Um it may be that other people came up with the same insight, but they just didn't get famous for it.

So, I I hope I answered that question. I mean, the basics of it can be verified through your own observation, even though some of the metaphysical stuff, you know, like the effects it'll have on your next birth and so forth, you couldn't really verify it very well.

So, I'll just move on to the next question here. This is from Seal Vax and Cpad Zidana.

And Seal Vax and Cpad Zidana says, "How much meditation do you think you did per average day as a monk? Were you just

meditating in a cave

15 hours a day?" And in parentheses, he's got 8 hours sleep, 1 hour begging and eating.

Um and then he continues, "Or were there other obligations? A monk has to clean up, has light clean up duty, attending to other monks, etc., that ate up some of that time. You also said you used to spend some time thinking about writing, so maybe that took up some time as well. Okay, I had it figured out like my first 10 or 12 years as a monk.

Uh I was averaging probably at least 6 hours a day of sitting meditation. That probably wouldn't include walking

meditation.

Then uh it tapered off a little bit, I

think maybe

by the time I'd been a monk for 20

years, it was probably still well above

an average of 4 hours a day.

But um

I think there's a few slight

misconceptions here like 8 hours sleep,

I mean that was rare because a monk,

according to the text, is supposed to

sleep only 1/3 of a of a 12-hour night,

which is 4 hours, and I tried and tried

at that, and I'm just too much of a

sleepyhead and and couldn't really swing

it, but 6 or 7 hours is doable.

Also, the 1 hour for begging and eating,

I mean that's that's definitely a a misconception because sometimes like the first monastery I lived at in Burma, it was an hour and a half to the nearest village.

So, it would be like a 3-hour walk just to and from the village not even including the walking through the village getting the alms. And then you come back and after you then you have to eat and then after you eat, you've got to wash your bowl and brush your teeth and all that. So, just the food stuff can take up a considerable part of a day.

And there are some monks that live I

mean they can live like 4 miles away
from the nearest village. I've heard of
one I think it was a
affiliated with Ajahn Chah in Thailand.
Just way the heck out in the middle of
nowhere where it would take a long time
for them to walk to the village and back
because it was such a long walk.
And in addition to that, you know,
you've got
heating up water to to drink your coffee
or whatever it is, burning garbage every
once in a while, having to meet with
visitors sometimes. Um just the chop
wood, carry water stuff. I mean you got
to you got to bathe. And in order to
bathe, like most monasteries I lived at,

you've got to walk to the well and with a five-gallon bucket and pull up little buckets of water on the rope and pour it into the five-gallon bucket and then carry that to wherever you're going to bathe and do that. You're going to fill your water pot at the same well with the same bucket.

All kinds of things. You you got ceremonies you have to attend to sometimes.

So,

I mean if I was doing intensive meditation, it would be pretty much all day, especially if you're trying to do intensive meditation. I mean you're

trying to do everything mindfully,
including, you know, getting the
fetching the water at the well, you
know, you're being mindful of the the
movements of your arm and the the the
pressure and the like the texture and
firmness and the the temperature of the
rope on your hands and all that sort of
thing. Um

But yeah, I was I was averaging like 6
hours. Sometimes you're traveling, you
know, it's it's weird trying to meditate
like when you're riding a bus all night
long.

Something like that.

So,

yeah, there there's definitely other

obligations a monk has just with regard to maintaining his own body.

And just

attending to visitors and so forth.

Although I really didn't start getting a lot of visitors until I was

relatively senior monk going solo where

there wouldn't be like senior monks

um that were, you know, dealing with

most of the visitors. And as a junior

monk, I would just seclude myself. I

remember I had this big fence put up

just to keep out visitors around just

kind of blocking off this gully where my

cave was. And I had it lockable from the

inside. And the guy who had set up the

the gate, he's saying, "I I want to change this lock. I mean, why do you want it lockable from the inside? You want to lock it on the outside, like when you're gone." And it's like, "No, I want it locked when I'm here."

Cuz I mean, a lot of the time I just didn't want to meet with visitors, but I'm completely digressing, I suppose.

So,

yeah, patching robes was another one.

That could take a long time, and making robes could take all day for of like 3 weeks if you're sewing by hand, which is what I did.

But I There's a question a little further down the scroll for that one.

So,

how much meditation do you I think I did on average day as a monk? Yeah, it it it varied, but it was probably at least 6 hours a day my my first 10 years, and still well over 4 hours a day my next 10 years, and then my third 10 years,

I don't know, maybe three. It was It was going down um after

Well, let's see. Would it be three? It might be still more than three.

Yeah, I don't I don't know exactly. But the thing is, you do walking meditation a lot, and also you're just trying to be mindful throughout the day when you're doing other things that aren't formal

meditation.

So,

yeah, it definitely added up.

But

meditating in a cave for 15 hours a day,
man, that would be like real intensive
practice.

And uh

you know, I would I would write blog
posts and stuff for the last let's see,
10 years as a monk, approximately.

So, doing some philosophizing, reading
books. I did read books sometimes.

So,

yeah, 6 hours a day meditation is
actually pretty good. It might have been
more than that my first 10 years. I was

really really gung ho my first 10 years
as a monk.

So, I think I'll just move on to the
next question here also from COV X and
C5 Z 109.

Which is, if after we die, we just all
enter nirvana anyways, then is the life
of a monk pretty much worthless
considering how few people attain
enlightenment despite trying their whole
lives? What about if death is really
just the end and nirvana can only be
experienced while alive? Well, the four
noble truths are still true
regardless of what happens to you after
you die.

So, desire is still the cause of suffering. So, dedicating your life to simplicity and quiet and reducing your desires is going to reduce your suffering regardless of what happens to you after you die.

So, for some people that I mean just temperament wise, the monk's life is really compatible with their temperament, then yeah, it's not it's not worthless or a waste of time or any such thing. And And you do cultivate wisdom as a monk if you're living the life of a conscientious practicing monk, it is easier to cultivate insight and wisdom than it is if you're working a job and

paying bills and so forth.

So,

no, I mean even if we all enter nirvana

after we die or as you're just you're

when you're dead, you're dead,

then still the four noble truths are

true and desire is the cause of all

suffering and reducing your desires will

reduce your suffering

and will also help clear up your mind

and help you to cultivate wisdom and

goodness and so forth

regardless of any afterlife.

Excuse me.

So, I'll just move on to the next

question.

This is from Al Pacino Alpaca.

Man of many names.

And he asked kind of strange question.

What is the biological reason for men as they age, they get balder, but simultaneously their beard keeps growing?

Um

It's my understanding that like baldness in men is generally caused by excess of testosterone.

Which is strange. I'm not sure how excess of testosterone kills your hair follicles on the top of your head, but doesn't kill the hair follicles elsewhere. It might just be some sort of random genetic quirk

in not only humans. I think male chimpanzees can go bald, too.

So,

um yeah, I'm not exactly sure about that, but I bet you you could look it up on on the internet pretty easily.

But, I mean, not only does your hair get thinner as you get older, but you can grow a beard better. Like when I was young, I could not grow a good beard.

Now, I can, which is nice. I like having a beard.

So, I'll just move on to Al Pacino

Alpaca's next question here.

What does right view mean according to orthodox Theravada and what it means to

you?

Well, according to orthodox Theravada, right view in particular, it means believing the four noble truths, believing in karma.

Uh maybe believing a few other just basics of Buddhist philosophy.

But mainly it's the four noble truths and karma

are would be considered right view, plus just the idea that practicing Dharma will be beneficial and will help you to cultivate wisdom and help you to get uh loosen your your clinging to some sorrow.

And but right view is going to change as you progress. You know, right view is

like the first step in the Noble Eightfold Path, but you know, that's just basics, you know, like I just mentioned. But as you progress, your right view is going to change. It's going to become more subtle until finally you're not going to have any view.

Like the arahant, he doesn't need right view anymore because he doesn't have any view at all. At least according to philosophical texts, like the implications of the Ataka Vagga where monks are continually admonished not to have any view at all.

And that's a very advanced. And so

the whole right view thing, like in the context of the Noble Eightfold Path, is primarily just the view that's going to get you on the path to begin with and head you in the right direction.

And that your right view is going to evolve

as you progress in Dhamma.

With regard to what right view means to me,

that's pretty much it. Really is you know, any view that helps you to have you know, fewer desires, fewer preferences, fewer attachments, then that's that is

that is a right view. And wrong view would be believing stuff that get you

more stuck in some sorrow and more
attached and more unhappy.

And it's going to be somewhat different
for different people.

Although I mean some some views you can
say would be wrong view just in general.

You know, like you know, I have an
immortal soul and so-and-so died for my
sins and only people that believe in
this person can have any hope of any
kind of genuine spiritual benefit and so
forth. Yeah, that that sort of thing
would be um I would consider to be wrong
view.

But

I mean just for for anybody really,

unless they were so advanced that they had just kind of transcended their wrong view. Like I I have said many times that I do think that some Christians have become fully enlightened. Like St. John of the Cross is one of my favorite examples of someone who plausibly became fully enlightened. And in his case um you know, he was still a devout Christian. But it was like he had detached from his own personality. You know, he was sort of evolved beyond what's going on in the the lump of the the lump of soft gray meat in his head. And you know, that was still going on because you know, the body was a human

body that was culturally conditioned and everything, living in Spain in the 1500s. So

you know, it was just going to do its thing, but he was no longer really identified with that anymore.

So to that extent right view becomes almost irrelevant.

But even someone who gets to that stage isn't going to say, you know, that lying and stealing and killing and raping is good and you should all do that sort of thing. I mean

So

I mean there has to be a certain kind of rightness in right view in order for it

to be genuinely right. Even if you're like completely detached from it and not identifying with it anymore.

So I think I'm starting to confuse myself.

When you start talking about two different levels of reality simultaneously, it starts getting confusing. So I'm just moving on to the next question here.

And that question is from Pranav and Pranav says

what would you respond to if someone argue that Buddha was bad person because he left his wife and newborn baby when they needed him the most. Asking this question because I've come across

Instagram account who only post about hating Buddhism and how it is inferior to Hinduism.

Well,

first of all, I mean, this is like a traditional legend that this is what the Buddha did. He renounced the world just very shortly after his son Rahula was born and he just renounced the world and left his wife and his newborn son behind. But, you have to have to bear in mind that according to the same tradition, the same legend, he was a royal prince and so he left his wife who was a royal princess and his son who was the grandson of a king

living in a palace.

And so, they weren't going hungry. I mean, there was probably some emotional distress on the part of the mother. The baby was too young to have emotional distress probably with regard to her his missing daddy. You know, the mother was probably rather upset about the whole thing.

Um

but, I mean, nobody was just left in this state of dire hardship.

You know, his wife was not just, you know, living in the street in squalor and desperation.

So,

there is that. Although, from the

Buddhist point of view and even like
from a
old-fashioned Catholic point of view
like St. John of the Cross, you're doing
better
by abandoning your family life and just
going off and dedicating your life to
serving God in the case of a Christian
or,
you know, cultivating wisdom like St.
John of the Cross said,
you can I mean that you got two people.
One of them just dedicates his life to,
you know, tending to the sick and
feeding the hungry and housing the
homeless and and just doing these good

deeds all the time. And the other one is sitting alone practicing what is essentially jhana, high contemplation.

And he's saying the second person who is practicing high contemplation alone in a cell or a cave or whatever is doing more good and helping the world more.

And Buddhism has a similar point of view. I mean, it's it's just more noble and good to I mean, what the Buddha did.

I mean, you could say, "Yeah, okay. He caused some hardship, some emotional distress for his wife, maybe later for his son." But then again, he came back to Kapilavastu when his his son was older and ordained him into the Sangha. That was like his his inheritance.

Rahula's inheritance was getting ordained into the Sangha. And according to tradition, because the Buddha renounced the world and found a way to enlightenment, Rahula, when he grew up or he wasn't even fully grown yet, he became an arhat. He became fully enlightened.

So, that's better than having your daddy sitting around, you know, drinking beer, watching TV, and just being an ordinary person, rather than having a father who's fully enlightened and helps you to become fully enlightened, you know, several years after he goes off on his own.

So,

yeah. I mean, he wasn't a bad person for having done that, but it depends on one's personal volitions. It determines whether one is good or bad and not just some outward circumstance.

But it's hard to argue that he would have done more good by just staying at home and just living a normie life than having renounced the world and gone off and become a Buddha.

I mean that's it's just sort of a a feeble argument.

So, I'm just going to move on to the next question here. This is from Fred.

And Fred says, "Does intellect go across to another body? I personally have my

doubts. sort of like tendencies.

But not language and intellect. The only thing that is reborn, that that undergoes reincarnation, is your karma, which is volition or will, like in the sense of Schopenhauer, The World as Will and Representation.

It is just the momentum of your mind.

And I assume a genius in one life who is reborn, unless he's done some really bad stuff that kind of poisoned the the the the root of his own genius, that he's probably going to be, you know, above-average in intelligence in his next life, too, unless there's

something he really needs to work on.

You know, he's so head-oriented,

considers intelligence to be so

important that he still has to work out,

you know, how to deal with not being

intelligent. So, he might get a life of

not being intelligent just just because

he has to learn, you know, that you can

be a good and wise person even without

being an intellectual. Something like

that, maybe.

But as a general rule, it's it's this

momentum, so that I mean, if you're a

musical genius, there's a good chance

you're just going to be drawn to being a

musical genius in your next life, like

Mozart's a good example. He's writing

symphonies when he's a little kid.

Um also, I had this I read this

um it was in this stack of ancient

Reader's Digests at this monastery in

Burma that I I worked my way through.

There was this guy who just he was like

a a lion tamer. He he was like ever

since he was a kid he was fascinated by

it. He just wanted to be a lion tamer.

And he even when he was a kid he'd be

like taming raccoons and teaching them

tricks and stuff just because it was

just this drive and sure enough he

became like one of the the main lion

tamers like the Ringling Brothers Barnum

& Bailey Circus

and that sort of thing is largely based on this momentum from a previous previous existences generally more than one of them.

So,

yeah, I think uh intellect

does go from one life to the next to some degree

um just sort of indirectly because mainly I mean it's just it's volition.

It's your will.

But if you've got the like the momentum of your volition is you know intellectually oriented and so forth, that's going to that's going to pass over into the next life.

So,

I'll just move on to Fred's next question.

Which is snakes feel vibration of footfall long before you have chance to step on them. In my opinion meta wouldn't appease them {question mark}

And this is with regard to a question in the previous Q&A asking about if meta helps to protect you from you know dangerous animals like snakes.

And it's there's more to it than that. I mean it's like you're creating your reality. It's Western Buddhists as a general rule just take it for granted that scientific realism is true and then they try to superimpose Dharma onto

that. That there's like this objective material universe out there even if there's no perceiving mind perceiving it.

And there's no way they could prove that. That's just a an article of faith of scientific realism.

I mean there's no way you could prove it. You can provide evidence that's more than enough to satisfy scientific realists, but still, if your mind is creating your reality, you know, like the first verse of the Dhammapada, you know, mind is the forerunner of all things,

then

um a lot of things, whether you come across a snake at all is going to be conditioned by your karma, whether the snake is friendly or hostile is going to be conditioned by your karma, anything that you experience is going to be conditioned by your karma.

It's conditioned by karma in general, cuz you're really not the owner of it. Cuz there is no you to own it.

So,

see, I mean, it'd be might be more accurate to say that your karma owns you, that you're just sort of like a

an indirect manifestation of your karma,
or something.

So,

yeah, I

yeah, meta I mean,

if you have just a genuine love for
snakes like I do, I mean,

I've I said in the last Q&A, you know,
when I come across a snake in Burma, I'd
be or even even in America, I'd really
be happy. I mean, I'd be glad. I'd just
be spontaneously blessing the snake,
especially if it was a big one,
or some kind I'd never seen before, just
some unusual kind of snake.

Um yeah, I just be spontaneously
blessing that snake, just not as a

defense mechanism to keep myself from being bitten, but just because I genuinely like snakes. And um I've I've had this hypothesis, there's no way I could prove it really, that possibly in some past life, like a long time ago,

I was like some kind of shaman that worshipped snakes.

Cuz I really do like snakes.

So, yeah, I mean, it's you shouldn't just assume that scientific materialism is the truth with some Dharma kind of coloring it. You know, it's like your mind is conditioning your reality.

And so, it's conditioning the snakes you come across and whether they're going to be friendly snakes or unfriendly snakes or just scared snakes that that slither away fast when you come walking by.

So, maybe I answered that question. I think I provided enough

um verbiage

in response to that kind of question, at least that a question mark at the end, that one could assemble

like IKEA furniture

the the appropriate answer to that. And if you don't get the appropriate answer from what I just said, you just you didn't you didn't do it right.

So, I'm just going to move on to the

next question here. And this is from TJFG.

And this one also is a response to a previous Q&A, the previous the Q&A before this one, where somebody asked me if I did like a group video, that who would I want on my group video? And just off the top of my head, I came up with Donald Trump and Styx Hexenhammer. I think that'd be an interesting video.

And uh so, TJFG here says,

But getting towards the end here, is there karma for being gullible? Delusion is I mean, yeah.

If you're gullible or if you're just

delusioner

delusional.

Ugh, gosh. I'm having words having problems saying words.

Although it's not something that's just crept upon me. That I've pretty much been that way my whole life. I'm my mind is less verbal than most people.

So sometimes it's an effort to put things into words when usually I'm thinking

um

without using as many words as most people I think.

But for

karma for being gullible, there's just karma for being

deluded. You have moha, you know, the three poisons greed, hate, and delusion. And delusion is just a makeshift translation. It'd be more like semi-conscious stupidity.

So yeah, you do get bad karma for being unenlightened, which is it's like a vicious circle.

So I guess I answered that question maybe a little too much.

So I'm just going to move on to the next question. Here, this is from Rui.

And Rui says, can you expand a bit on patiloma paticca samuppada?

So

paticca samuppada is like the Buddhist

theory of of everything. And
in some suttas it's considered to be
like the heart of of dhamma, the heart
of the Buddhist teachings. Although
according to legend, the Buddha almost
just didn't start Buddhism because he
figured nobody would understand paticca
samuppada or dependent co-arising. And
yeah, I'm he was pretty much right
because I think very few people really
understand dependent co-arising.

So patiloma

um

paticca samuppada or patiloma dependent
co-arising. Patiloma literally means
against the hair or against the fur.

You know, it's not your head hair, it's

like body hair or the the fur of an animal is loma. And pati means against. So it's sort of an idiom for for backwards, you know, sort of against the grain or, you know, back to front kind of thing.

So, paticcasamuppada or backwards dependent co-arising is just reciting the chain of the 12 links backwards. So, the forwards, you know, is avijja paccaya,

see,

sankhara. Sankhara paccaya,

vinnana. I'm I'm trying to translate into like Western or Sri Lankan pronunciation of Pali because the

Burmese pronunciation is weird. People even familiar with Pali might not understand it.

But, um, paticcasamuppada would be backwards. And it was like the Buddha, after his enlightenment, he's he remained sitting under the Bodhi tree for 1 week just going through the 12 links forwards. And then, the next week, he just went through the 12 links backwards. And then, the next week after that, he went forwards and backwards.

And

the it's kind of an anachronism because I don't think that the 12 links started with the Buddha. That there are, if if you look in the suttas, there are like

early prototypes of the 12 links theory.

Like the the central portion of the

Sakka Paññā Sutta contains a kind of

primitive or archaic proto dependent

co-arising. Also, the uh Kalahavivatta

Sutta of the Atiga Vagga contains a kind

of proto

um, like pre paticcasamuppada. Like it's

a a

prototype of the 12 links.

Also, if you just read the Nidana Sutta

of the Digha Nikaya, which is the

longest sutta discussing specifically

paticcasamuppada or dependent

co-arising, that also is not following

exactly the 12 links. You know, it's

it's it was like a little before they finally settled on the 12 links, apparently.

So, the whole idea of doing the 12 links forwards and then doing the 12 links backwards and then doing the 12 links forwards and backwards,

um

it's not really all that significant philosophically.

It's just in a way, it's kind of like knowing something forwards and backwards, you know, in English idiom just means you know it really well.

And it's not just the 12 links that, again, I consider to be a later addition to Dhamma. I don't think it originated

with the Buddha himself.

But, uh like the the 32 parts of the body,

you know, as kesa loma nakha danta taco is like the first week, and then you do it backwards the second week, and then you do it forwards and backwards the third week, and then you move on to the next five body parts.

Um you know, it's just a way of like getting something down, you know, you just

you know, if you know the alphabet forwards and backwards, you know the alphabet a little better than if you just know it forwards.

And also, it might help if you're ever taking a drunk test, you get pulled over by the police or something.

So,

yeah, I mean, it just

patiloma paticcasamuppada is just the 12

links, the 12 nidanas theory of

dependent co-arising in reverse order.

And that's I I think that's different

from just

um

you know, there's there's two main

versions of forwards, which is your you

know,

see,

avijja paccayo

vinnanam is is is like the cause,

emphasizing the cause, you know, this
causes that, that causes that. And then
it's like avijja nirodha

n- uh

vinnana nirodho, which is the cessation
aspect of it.

And uh at first I was getting confused.

I thought that might be paṭiloma. And

then I was thinking about it and like,

"No, paṭiloma really does mean in
reverse order."

So, it's it's mainly just

a way of like memorizing and

understanding something just by doing it

not only in this forwards progression,

but also doing it backwards.

Which implies that you understand it better.

But it's not really necessary for understanding pretty just have a paṭiloma because the whole 12 links, as I keep saying, probably is a later addition, like a later development of Dhamma. I mean, it occurred relatively early on because it's common to all the schools, I'm pretty sure. But that just means that it existed in Buddhism before the schism started, approximately 100 years after the time of the Buddha.

So, I'll just move on to Rui's next question here.

Which is, "Were you any good at the

daunting task of sewing and mending robes?" And yeah, I actually got pretty good at it. I got good at patching robes.

Because

um

I I did keep my robes as long as I could.

And so, after

I mean, it depends on how thick the cloth is and whether it's an upper or lower robe, but regard I mean, I'd start wearing like it was like canvas lower robes just so they'd last like another year.

But an upper robe, if it's like thin

cotton and in the tropics, you want thin cotton robes, especially on your upper body, they would start to rot after about two years and start tearing really easy. They'd start tearing like paper. I'd just be sitting down getting into a car and just I I'd just feel this rip or hear the rip. It's like, "Oh, great." And there'd be like a rip this long in my robe. So, I'd be spending a few hours later on after I got wherever I was going, just patching the robe. I always carried a bunch of patch cloth. And according to Vinaya, anything bigger than four finger widths by eight finger widths would count as a robe or a chivarum. So, your my patches were all

slightly smaller than 4 by 8. Look like these rectangles of cloth like this. I'd have them in a roll.

And yeah, I got pretty good at patching my robes. I remember once I was staying at this place and I had my robes hanging out to dry and this French monk walked by and he was laughing cuz he used to be a hippie. And he was saying this reminds him of Haight-Ashbury back in like the late '60s or early '70s, you know, all these multicolored patches, you know, all over the robe.

But uh yeah, I got I got fairly good at at mending, patching robes until finally, I mean, it gets to the point

where it just rips so easy. It's just so rotten. You know, it's like the main part of the robe is just all made of patches. And that's the way it was with Maha Kassapa according to the text where um

you know, he was the foremost of the disciples of the Buddha in in practicing austerities and his robes were were made of like thrown away rags that he sewed together. And he would just keep patching them and patching them and patching them until they literally got too heavy for him to wear. You know, they're just just too thick and heavy. You know, they wouldn't dry out in after they're being washed and so forth. Then

he'd have to get an uh like fine he'd just have to start making a new robe. But uh yeah, I was good at and I did make my own lower robe once. Just just to give myself the practice and it took more than 3 weeks of like 6 hours a day just sewing. Just by hand. I didn't have a sewing machine and I made it out of like like uh canvas. Like I said, it's or like it was like a thick homespun that was made in a village in Burma. And uh they donated this this thick cloth to me cuz I I wanted burlap, but people would just refuse. They figured that would that wasn't good enough for a monk.

And it took It was like every day for
more than 3 weeks
sewing this robe just
day after day.

So, I mean, I could do it. I was fairly
good at I got really good at untangling
knots and thread.

One of my one of my dogs is
is like wanting attention.

Um

but I mean, it was it was slow. It took
It took time. It takes patience.

So, I think uh

Oh, I should say that uh after that I I
would just uh have uh like a village
tailor, someone who was had a a sewing
machine and could use it. And he'd come

out and in Burma in the villages, the sewing machines work on a kind of a treadle. They're not electric, you know, you just do the foot pedal that which causes the machine to run.

And he'd come out and I'd give like elaborate instructions. I'd be standing there, you know, helping him to to make this robe cuz I considered myself possibly the main authority on correct correct robe making in Burma at the time because I'd studied I studied the text very carefully and it was really obvious that most of Burmese monks were not wearing robes that were allowable according to the rules of

monastic discipline.

You know, they'd just get these store-bought robes. And the the store-bought robes would say, you know, according to Vinaya, but really they weren't because the people that made them really never understood what the Vinaya rules say with regard to making robes.

So, yeah, I answered that one, I suppose. So, I'm just going to move on to the next question. This is from Luigi.

And Luigi strikes me as someone who's rather skeptical about about Buddhism in general. That's just the impression I get based on the questions he has asked.

Not only this time, but in at least one previous Q&A.

Well, that's fine.

I'm not like I'm complaining or anything.

So, anyways, Luigi's first question is, "Do you believe bad people can be reincarnated into animals and is that a reasonable belief?"

And I think

I think this question has been asked before.

And for the as a general rule, I don't think so. I mean, I think in extreme cases, you got like a severely mentally human

that might get reborn as a dog or something just because the the mental momentum is would be

What I'm trying to say is like a human mind is way more complicated, has a lot more

like momentum, a lot more karma than the life of a cow or a mosquito.

And so, I I just have difficulty understanding how all this complexity and momentum could then fit into a cow or a mosquito.

The ancient Indians didn't have as much of a problem because they seemed to anthropomorphize animals. You know, you read all these texts where you've got animals with essentially

human intelligence.

So, it wouldn't be that it wouldn't be
that much of a

uh

like incompatibility issue.

But, I think it would be rare cases
where a human gets re- reincarnated as
an animal just cuz of some really
extreme kind of karma that might require
it somehow. Also, I read in a really
weird book called Seth Speaks the
possibility
that your karma can split.

And this is not orthodox Buddhism. I I
only read this in this one weird book of
by this woman named Jane Roberts who

lived in upstate New York in like the 1970s who was channeling a multi-dimensional being who called himself Seth.

And this Seth being channeled through Jane Roberts was saying that uh it is possible for the karmic momentum or the karmic stream to have like a a bit split off and you might have like this little spark of of your karmic momentum, you know, split off and become, you know, some kind of animal. Um I remember when I was a kid, we had this dog, a collie, named gosh, Rowdy. I was a little kid then. And he was so human in some of his behavior that uh it caused me to think

maybe, you know, he might have been human in a previous life or something. But um it would be like really outstanding situations. It certainly is not nearly as common as like Asian Buddhists and Hindus would believe, I think. I just cannot imagine how all the complexity and the the like the karmic momentum of a human mind could fit into the mind of a fish or a frog, something like that.

Um

I was going to say something else and now I can't remember it.

But it it could it would have to be some kind of really unusual, like some kind

of

radically unusual circumstance that could cause that.

And then you'd have like a radically unusual animal, I think.

So I think I'll just move on to Luigi's next question. And

if I read the entire thing, it's going to take a while because he's got this

long list of of uh

data

supporting what he's saying here.

And actually, this question has been asked before on a Q&A.

Uh but, I'll I'll I'll do it again cuz

if people are still interested to know

the answers, I might as well answer it

again.

So, Luigi says

considering Mahavira and Buddha and I'm going to check make sure that we're recording. Okay.

Yeah, I've been paranoid about this the thing recording and I hope there's not a reverb echo because I've muted my computer speaker. So anyways, getting back to Luigi's question here.

Considering Mahavira and Buddha, both of their backstories are almost identical to each other. Both were princes, both escaped from the castle to search for truth, etc. It all looks a bit suspicious. Either one was copied off

each other or both were copied from an earlier story and the ideas also left all the other similarities in the reply. Seems like too much to be a genuine story. And then he's he had like a sub comment below the main comment.

Where he's giving some of the uh similarities between uh the founder of Jainism and the founder of Buddhism.

So, he said Mahavira's father's name was Siddhartha

and the Buddha's name was Siddhartha.

Mahavira was born in Ikshvaku Kshatriya clan and the Buddha was born in Ikshvaku Kshatriya clan. Although, I've never heard anything about the Buddha being born in Ikshvaku

Kshatriya clan. It's certainly not found in the the Pali texts unless Ikshvaku translates very different from Ikshvaku into Pali.

So, both left Samsara to become a Sannyasi. Yeah. Um both had a wife named Yashodhara. I didn't know that that that Mahavira's wife was also named Yashodhara, which means like bearer of fame.

And it it doesn't really even say that the Buddha's wife was named Yashodhara Yashodhara in the in the sutras. That's just a later tradition.

So, both mother died when they were young. Both had one child. Mahavira ate

one cup of milk rice to attain knowledge. I didn't know that. And the Buddha did the same. Yeah, that was when he got offered the the little bowl of milk rice and when he ate that, his five ascetic companions just washed their hands of him in disgust because he he had reverted to indulging in sensual pleasures.

See, both attained knowledge under a tree on a riverbank. Mahavira came in the garden of Bimbisara. Same Buddha came in the garden of Bimbisara. Well, back in those days, kings liked ascetics and liked talking with ascetic philosophers and so probably there were quite a few famous

ascetic philosophers who came to the garden of Bimbisara.

Let's see, one sisha or student or disciple of Mahavira was Agnihotra Brahmin, who was sort of like the the king's chief religious adviser. The Agnihotra, he was doing like the the necessary ceremonies, the sacri- fire sacrifices and so forth on behalf of the king.

Same one sisha of Buddha was Agnihotra Brahmin. Mahavira was bitten by snake and milk come out of the skin. The same Buddha was bitten by a snake and milk came out. I never heard anything about the Buddha being bitten by a snake and

milk coming out. I mean, that's
certainly not Theravadan tradition.

That's like a later tradition.

Let's see, by the Jain story, woman
named Chandravati scolded nun

Mangalavati because she spent whole
night in Jain Sangha. Same in

Lalitavistara,

woman named Chandravati scolded nun

Mangavati as she spat. Whole night in in

Buddhist Sangha. Yeah, the the the

Lalitavistara Sutra is a is a later

Mahayana Sutra, so that also is not

really original to early Buddhism.

Let's see. Mahavira religion was

Magadha, same Buddha religion was

Magadha. Yeah, well, they knew they they

met each other. You know, they were contemporaries. Mahavira was an elder contemporary of the Buddha.

The Jain book is Tri Ratna. The Buddha book is Tripitaka.

Let's see. At that time, play of Ramayana was popular. I'm not sure whether the Ramayana really existed in the Buddha's time, but maybe it did. So, Jainism came with its own Ramayana in which Ravana was a Jain. There is no proof of Shramanism before Mahavira, but Jain came with pseudo theory that Shatri kings were Jain Shramanas.

Um there is good evidence that Shramanism that Shramana traditions

existed before the time of Mahavira.

Like there's mention of the the mysterious Rishis in the Rigveda that apparently were outside of the Vedic tradition.

Let's see. Same Buddhist did, they made their own version of the Ramayana.

Again, I'm unfamiliar with the Buddhist version of the Ramayana.

Um probably a Mahayana thing that happened hundreds of years later.

Let's see. In Ramayana, Hanuman fled to Lanka. Same Buddhist story that Buddha flyed to Lanka to preach Buddhism. That also is not found in the Sutras. That's found in a Sri Lankan chronicle. And any Asian Buddhist country that the the

people want to believe that the Buddha came to their country. It's the same with Burma. That the Buddha uh supposedly, according to Burmese tradition, the Buddha came to Burma. He made it to the west bank of the Irrawaddy River, but never crossed the Irrawaddy. And there's like these huge footprints of the Buddha at this place called Shwesettaw, where the Buddha you know, touched the ground with his foot and made this dent in the rock that was like 4 ft long.

Um

So, yeah, that's

that's kind of uh

neither here nor there. I see Buddhism is more copy-paste of Jainism than Hinduism.

Uh yeah, Buddhism is more similar to Jainism than either is to Hinduism because they're both largely a product of the Sramana tradition rather than the Vedic tradition.

And then in Shasha art

they were defeated as both made fakery later vanished in India. Well, Jainism hasn't vanished. There's still a few million Jains in India, I'm pretty sure, which is probably more Jains than there were in the Buddha's time.

So,

anyway,

um

yeah, I mean, I have been asked about this before. Why is it that the biography of Mahavira is so similar to the biography of the Buddha?

And some of the evidence he gives is later, I mean, like hundreds of years later and not found in Theravadan tradition. So, it got added later. So, there's probably a lot of borrowing of ideas back and forth, especially in later centuries.

Um I do remember that um the the renunciation of the world by Mahavira

was very similar to the renunciation of the world by the Buddha, except that Buddhists shave their head and the Jains would just pull their hair out.

And so, according to tradition, Mahavira pulled all the hair out of his hair and all off of his head and his beard in eight handfuls. Just yank eight times and all of his hair was gone.

So, the

the theory that I gave when I answered this this question the first time is that

the Jains lost their sacred texts twice in the history of Jainism. And that's because the Jains were more radical ascetics than the Buddhists were. You

know, there were scholar Buddhists, not so many scholar Jains, and back in those days the texts were memorized by heart and not written down. And so, because the Jain ascetics really weren't as much into scholarship and memorization of texts than the Buddhists, there were a couple of times when they just lost some of their texts because there was nobody left alive who who had memorized it by heart, and then they'd have to have like a great council where they would have to reformulate their texts. And it may be when the Jains were reformulating

their texts, they had they borrowed ideas from Buddhism just to fill in the blanks.

So, that's a possibility. I mean, you could say there's also the possibility that both are based on earlier earlier tradition, but there's no evidence of that earlier tradition that I'm aware of.

And it's seems unlikely to me that the Buddhists borrowed the history of Mahavira or the biography of Mahavira and attributed it to the Buddha.

Although, it may be the case with regard to some of it. Like, for example, I already mentioned that Yasodhara is not mentioned as the name of the Buddha's

wife

in in the texts in the in the Pali
texts.

So, who knows? Maybe they got the idea
from Jainism. There are certain
philosophical ideas like like asavas,
which sometimes I think Bhikkhu Bodhi
translates them as taints. But, um
Ajahn Thanissaro has said that that
Buddhists got the idea from the Jains.
And then they just kind of modified it.
So, there's a lot of back and forth
borrowing of ideas, exchange of ideas,
not just between Jainism and Buddhism,
but also between
especially

Mahayana Buddhism and Vedantist

Hinduism. They become very similar like

Majjhima Nikaya and Advaita Vedanta

become very similar in certain respects

largely because they're debating back

and forth and like refining their

arguments so that they can stand up to

the like the attempted refutations of

the other side.

But, um, I think uh yeah, there's

probably later traditions where they're

they're exchanging ideas. Some of this

stuff I've never even heard of before

probably because it's referring to later

Mahayana developments.

So,

yeah, that would be

my

my response to that question.

But, it's it's impossible to know

exactly for sure

because, you know, the main the primary

evidence

uh

was more than 2,000 years ago and is

probably mostly just

like no longer existent.

So, I'll just move on to the next

question here. This is from Crave

Minerals.

And Crave Minerals says, "Some people

say that we are just biological meat

robots blindly following instincts and

are simply fooling ourselves that we are spiritual and that ultimate liberation, nirvana, is even possible. What would your response be to this?" Well, my first response would be that such people that insist upon this are spiritually comatose.

That they're just They're like blind people denying the existence of light. Because they just don't get it. It's like intellectuals, there have been like really brilliant intellectuals like Stephen Hawking and and uh Bertrand Russell who had no use at all for mysticism. They just didn't get it. They were so locked into their intellect that that like

transcending the intellect just made no sense to them and so it was nonsense and they just refuted it as best they can, but they didn't couldn't refute it very well cuz they didn't understand it really.

And so this is just sort of like a more basic example of the same phenomenon.

We're fooling ourselves that we are spiritual and that ultimate liberation Nirvana is even is is not possible.

Um

I mean if you have no mystical talent or mystical ability or whatever whatever it would be

mystical something. Wait just a minute,
the dog's doing something weird back
there. Stop it.

You're a silly dog. Want to see a silly
dog? This is a silly dog right here.

Look how silly that dog is.

Okay, you can go back there.

Now and and whenever I do that they they
get them all riled up and now they're
wanting to jump around and stuff.

So let's see here.

Oh yeah, so

Uh I I've mentioned Immanuel Kant
several times over the course of the the
past 80 Q&A's

and like Immanuel Kant just had this
idea that there is an ultimate reality,

but we have no access to it because we are just trapped in the symbols of our own perceptual mind.

But Immanuel Kant, like Stephen Hawking and Bertrand Russell, was not a mystic.

And so he didn't realize that there is an ultimate reality that everyone has immediate access to, but that for the most part like Eckhart Tolle says, we're so our mind is making so much noise that we're just distracted by it and we just don't see the reality right in front of us.

So,

I mean, these people would also be inclined to believe that like holy men

who perform what are vulgarly known as miracles, who have psychic powers, they don't exist either. It's all just

So, to some degree they have to just like close their eyes and and just you know, just declare that any evidence to the contrary of their preferred beliefs are just

But, getting back to Kant, there is an ultimate reality that we have access to and that is the ultimate reality of our own consciousness.

And through

deep meditative states,
you can experience that directly. Like
when you silence all of this like verbal
chatter and all this distraction of of
perceptual symbols and so forth, and you
get down to just like the the foundation
of of consciousness,
then

then it's like immediate experience of
something that really is more real than
this material world that we supposedly
live in, but which is a mental
construct.

And just literally a mental construct.

Like like Immanuel Kant,

he was saying that, you know, this world
we live in really is just symbols

generated by our own mind. According to him, it was based upon some deeper reality, but that deeper reality was uh the the thing in itself.

Um I mean, it was it was became almost irrelevant because according to him, we had no access to it. And so, a lot of his uh successors in German philosophy like Hegel and Schopenhauer, both they just completely just dismissed the whole idea that you have some external world that has enough of a physical component that this material world can be based on. And science has that same idea that, you

know, even science will say that the world as we see it isn't real. That's just mental symbols, but it's based on this reality out there, which however can't really be proven.

So,

yeah, with regard to people who say we're just biological meat robots blindly following instincts and we're simply fooling ourselves and so forth, you're better just leaving them alone.

Don't even try to persuade them. I mean, you might as well be trying to persuade a Jehovah's Witness.

So, I'll just move on to Crave Minerals' next question

cuz I was kind of meandering all over

the place with that the first one there.

And Crave Minerals says, "I think I remember you talking about karma being a force

that is seeking equilibrium or balance.

Can you elaborate on this? How is this seen in relation to the effects of good and bad deeds?"

Well, I mean,

yeah, karma is like an it's like an it's like a an imbalance, you know, it's you're you're sort of pushing against the way things are in artificial manner and so it's going to it's going to push back the other way or just dissipate.

So, it's sort of like Paul Lowe used to

say with regard to the the mind-body system, he would say that the system is self-healing. It's just that we stay stuck in an unlightened state in samsara because we're continually adding to it. That if you stopped adding to the unlightened karma, then the unlightened karma would just work itself out and and that would be it.

So,

yeah, I mean, karma is a kind of energetic force that is based on delusion.

And so, in a sense it's not even ultimately real, I guess. Although that's not orthodox, what I just said. I am a heretic.

And so, yeah, I mean any kind of
force moving in one direction, it's
eventually going to
um

Yeah, it's eventually going to have to
find equilibrium and and just whenever
you got an imbalance,
um

well, I mean

Man, this is hard to talk about some of
this stuff. Man.

So,

yeah, it's like when you make karma, you
are creating a kind of disequilibrium or
imbalance by pushing one way instead of
the other way. And so, um you know, it's

just sort of

it's going to work itself out naturally,
sort of like water seeking its own
level.

And uh it's hard to understand this.

Like the Buddha says, you try to
understand how karma works, you can go
insane.

And uh yeah, I'm I'm finding myself
having difficulty answering this even
though it's it seems relatively
clear to me. I mean, at an intuitive
level.

But trying to put it into words other
than what's already been said that karma
is a kind of imbalance or
disequilibrium.

And and life itself is a kind of
disequilibrium. I mean, that's why we
have to keep eating and and and
breathing and so forth is to keep this
disequilibrium going cuz it requires
constant maintenance.

And that's kind of the way our karma is,
too. It requires constant maintenance.
We're constantly adding to it to keep it
from just
running out.

But uh then you have the Jains and the
Ajivikas
who were deliberately trying to cause
their karma to run out. And the Buddha
said that doesn't work so good, either.

Cuz I mean, even the effort to make your karma run out is just making more karma. But the Jains had more of a materialistic idea of karma than the the Buddhists do.

But um yeah, I'm not it's it's hard to answer that question. So, I think I'm just going to just going to run and and answer a different question now.

This is from Hans.

And Hans says, "Dear Panya Bodhi what happens to a monk who fulfilled all bodily criteria during his ordination? However, later due to some non-deliberate issues like accident or illnesses, his body gets seriously

damaged so that he falls under the threshold. Does he need to leave the Sangha or maybe was the ordination in general invalid because someone can argument it the who hit the fan was already in the karmical package and with carrying this, he should anyway not considered to be really ordained. So, the lower purification has to be continued or finalized first on a lower related level of existence."

Well,

um I kind of understand this question. I mean, you can't I mean, first of all, the only way for a monk really to like excommunicate himself or make

himself no longer a monk is if he becomes no longer a man.

That means essentially losing his balls.

So, if if a monk loses his balls in an like a a tragic car accident, then he would be a unique and he could not be a monk anymore. I mean, he could still, you know, compassionate Sangha would realize that, you know, he didn't deliberately do anything wrong or any such thing. They might allow him to live at the monastery and continue to meditate and so forth, but he would not be considered an ordained monk anymore. He would not be allowed to attend the ceremonies and so forth.

But with regard to anything else,

you know, like I I know a monk. He was the abbot of a monastery I lived at. And he moved from there to a different place near his hometown where he could be closer to his sister and so forth. And he was walking on a scaffold observing a building that was under construction because all Burmese monasteries are under construction. It seems like they're always getting some new building built.

And he fell off the scaffold and broke his back. So, he's paralyzed. You know, he's bound to a wheelchair. But, I mean he didn't lose his balls. He's still alive. He's still a man. He's still a

monk. He's just
a paralyzed monk.

And yeah, that was with regard to just
about anything. Like you're not allowed
you're not supposed to be ordained if
you have leprosy, for example.

But, if you catch leprosy after you've
been a monk, then you're still a monk
because you you don't get kicked out of
the sangha for stuff like that.

Um I mean, it can't be retroactive
because I mean, you have to be alive to
be a monk and we're all going to die.

And so, you can't say, "Well, because
it's your karma to die, that means you
know, you became no longer a human being
and so, you couldn't be a monk from the

beginning." It doesn't definitely doesn't work that way. You know, you can't say, "Well, you know, you're you're going to lose your balls in a in a future accident, so we can't ordain you." But, I mean, you qualify up until it then and then you don't. But, that's like the only way you can be physically disqualified from being a monk is if you just become physically disqualified from being a man.

And to be a man, you have to have at least one ball, I'm pretty sure.

So, I mean, going going with the the Buddhist interpretation,
I don't think I've ever recalled

reading, you know, what the judgment would be if you just lose one ball.

I assume one ball would still be good enough, sort of like one kidney or something.

So, yeah, I mean, once you're ordained and you're a monk in good standing, then you can get sick or have debilitating injuries, you can even just be really messed up so that, you know, you're on life support or something, and you're still a monk.

So, I think I answered that question.

So, I'm just going to move on to Hans's next question,

which is, "I am also confused about the Mogallana case, who deliberately stopped

using his powers to hide himself from his murderers, severe past life package for a fourth time, letting go with serious consequences to his meat puppet. Does it make sense to think regarding an arahant, this is again another level, as this ended in Mogallana's parinibbana, and with this all related worldly activities are meaningless, like in many similar cases, including the Buddha?" Question mark. "My implicit self-answer sounds partly good to me, but my confusion is unfortunately not vanishing. So, it seems I am yet not ready for enlightenment. Digam santasa yojanam. Maybe you will find some

encouraging words." Well, encouraging words, I'm not exactly sure what the encouraging words I mean, what needs to be encouraged? I mean, the story is Maha Mogallana, who was one of the Buddha's two chief disciples, and he was the one disciple that was most outstanding with regard to his psychic powers.

So, Mogallana was a miracle worker, so to speak.

And he was fully enlightened, but

um

according to the story, there were some non-Buddhist ascetics who hated

Mogallana because he was such a shining star for the Buddhists that it was kind of weakening the faith of the

non-Buddhists in in their non-Buddhism.

And so, they they hired some

thugs, essentially, to just beat him to death.

And so, they made like three attempts, but because of his psychic powers, he was able to just like levitate away.

And um

but then he realized that his he had some past karma where he did something really bad.

And it was just inevitable

that he was going to have to die that way, cuz they weren't going to give up.

It was his karma to be beaten to death.

So, he after like the third time, he

just

realized, you know, he he recalled the
past life, recalled the
you know, the the very bad karma that
his predecessor in the karmic continuum
had done.

And he knew that no matter how many
times he escaped from, you know, these
people trying to murder him, that they
weren't going to stop. It was just going
to keep happening because of this the
inevitability of karma in this case. And
so, finally, on the fourth time, he just
didn't run away. You know, it wasn't
exactly committing suicide,
but, you know, he just
didn't run away the fourth time, and he

was literally beaten to a pulp so that there was not an unbroken bone left in his body, according to the tradition.

So,

um

I'm not exactly sure what the problem is.

Um

I mean,

it's it's like past karma still has its influence even after you become fully enlightened. You're no longer identified with it. You're no longer making any new karma, but still, according to Buddhist philosophy, there's this latent, like residual, like vestigial karma that is

still taking effect based on previous things you did before you became enlightened.

And

you're no longer identified with it, you don't consider it to be you anymore. And then when you finally do die, that's it.

You know, this

this residuum of karma is it no longer has any kind of outlet and it just ceases. You know, the conditions that were maintaining it no longer exist.

So, yeah, I'm not exactly sure what the problem is. I mean, it does seem counterintuitive that like a fully enlightened saint can be beaten to death.

Um Buddhist philosophy does say that a Buddha cannot be murdered.

But um

that is just kind of a tradition. It's

um this a development of the

glorification of the Buddha and the

raising him way above the level of an

ordinary enlightened being.

But I mean, to a Christian, the idea of,

you know, like this supreme man dying a

horrible death, being tortured to death.

Yeah, well, I mean, they all believe

that. Well, except for the ones who

think that, you know, the Buddha didn't

or Jesus didn't really die. That kind of

thing.

They might have some kind of subtle philosophical arguments to say that Jesus really wasn't killed on a cross. He wasn't really executed.

But um

yeah, I mean, bad things happen to even enlightened beings based on previous karma.

You know, the Buddha still got sick even though nobody murdered him.

Well, unless you follow a certain conspiracy theory that I have heard of a few times.

But we needn't get into that.

So, I did mention the conspiracy theory in the previous Q&A in case you're interested.

So,

yeah, I guess I guess I answered that question. So, I might as well just move on to the next question here. And this is from Cool Whip, also known as the Proto Pseudo Monk.

And Cool Whip, or the Proto Pseudo Monk, says, "Why is Mahayana's doctrine of ultimate reality superior to Theravada's?"

And

I think that I mean, in my own personal opinion, the Mahayana Buddhists um they do a better job of discussing ultimate reality partly because early Buddhism just

didn't discuss it much, if at all.

That it was just considered beyond words. And in the Buddha's time, and in you know, early Buddhism, pre-Mahayana Buddhism

it was philo- philosophy

um

wasn't as evolved and subtle as it became in later centuries. And so, the Mahayana Buddhists who inherited a more subtle

you know, like logic and just metaphysics and so forth. You know, it it had been evolving and getting more subtle and and

um maybe more satisfactory in certain respects. They had better tools

for philosophically attempting to discuss something that ultimately can't be discussed. So, they can get more subtle and closer to it in a way, sort of. You know, they they just get it's more subtle, so that makes it closer to just the ineffable in a sense.

Whereas the early Theravadan attempt, or the early Buddhist attempt, was you just don't discuss it.

You know, you just give the ethical instructions on how how to stop thinking.

How to stop having concepts and ideas and beliefs in your head that are just cluttering up your head and obscuring

reality.

Um and then the Theravadans and other early schools just kind of shot themselves in the foot by coming up with Abhidharma philosophies that were attempting to describe reality.

And they did not do a very good job of it in my opinion. And then the Mahayana monks, some of them were just, in a way, a reaction against this whole scholastic Abhidharma movement. And, you know, they're just getting into like paradox and like the Zen koans and that sort of thing that is actually more effective at helping you to understand the ultimate or the absolute by just causing your thinking mind to just hit a wall and

stop.

But, at the same time you had like
Nagarjuna, who's using sophisticated
logical arguments, at least
sophisticated at the time,

um,

to refute the idea that any belief is
valid. And then it just kind of leaves
this emptiness behind, you know, you
just shoot down all philosophical points
of views, you shoot down all beliefs
until all that's left is Madhyamaka
itself and then it just sort of, you
know, commits seppuku and and ritually
kills itself and then you're left with
with emptiness.

So,

did I answer the question? Why is Mahayana's doctrine of ultimate reality superior to Theravada's? I think it's mainly just the the greater sophistication and subtlety of philosophy at the time that Mahayana arose and was developing. And by then, the earlier schools of Buddhism were already pretty much settled in, um, sort of a a more archaic form of philosophizing that was less equipped at dealing with, um, paradox, for example. Because ultimately the intellect cannot deal with infinity, cannot deal with formlessness.

And so there's always going to be

paradox and when you can incorporate the paradox into the philosophy and sort of embrace it, then that helps to take you one step closer, although you're never going to intellectualize or philosophize your way all the way to ultimate reality. It just isn't going to happen. So I guess I'll just move on to CoolWhip's next question here, which is, I have heard you are critical of Abhidhamma, the four ultimates, and give credence to Yogacara's mind-only reality. Now actually that's that's kind of a misunderstanding. Um but maybe I'll get get to that cuz I'm definitely more of uh more inclined to

uh accept Madhyamaka than Yogacara.

But let's see, I'll just uh start over.

I have heard you are critical of

Abhidhamma, the four ultimates, and give

credence to Yogacara's mind-only

reality. This makes it easier to see how

Nirvana as an ethical state can be a

metaphysical state, but I still can't

picture how Nirvana is seen. Make sense?

The Buddha nature obscured by

defilements, Nirvana as default, as

ultimate reality, might be an answer. I

picture it as a circle that contains

conditioned reality or samsara, a

bounded infinity creating endless forms

by mind.

Then Nirvana outside the circle as

infinite and formless so that when you untangle yourself from form, you exit and enter into the infinite formless mind.

Um yeah, I wouldn't I wouldn't describe it that way.

Um like samsara also is is not bounded.

Samsara also is potentially infinite.

So it's just a matter of essence versus form.

You know, you've got

this porcelain mug, all I mean, the essence is porcelain, the form is mug, but they're right there together at the same time. I mean, you take away the porcelain, you take away the mug. You

take away the mug, you take away the porcelain. Mug and porcelain are not synonyms. But, in this case, it's like the essence is porcelain or ceramic if it's not good enough to be real porcelain. And the form is a mug.

So, I mean, that's the way samsara and nirvana work. The samsara is just all these forms. And the ultimate is the underlying essence of that. Sort of like the underlying essence of our mentality is consciousness. And all these mental states, perceptions, and volitions, and so and so forth are like the forms that the consciousness takes.

So, I mean, that's getting back up to

him saying that I really don't have much use for the four ultimates. In the Abhidharma philosophy, you've got four ultimate realities. You've got matter, mental states, mind, and nirvana. So, they're putting nirvana on the same level of reality as as like nose sensitivity and and and so forth, which is is just absurd. It's just again intellectuals who cannot deal with mysticism. They just don't get it. And so, they're trying to intellectualize reality and try and get everything explained in in intellectual terms, and it's just

not going to happen. It can't happen.

And so, I mean, they've got mind and mental states, consciousness and mental states as two ultimate realities that are completely separate from each other qualitatively

when really

they have to arise simultaneously. They have to pass away simultaneously. They have to arise and pass away at the same point in space and time. So, why

are they considered to be separate? I mean, they're the same. It's just two different ways of looking at the same thing. And like the Mahayana Buddhists say, nirvana and samsara are just two different ways of looking at the same

thing.

So, I guess I answered that question.

So, I think I'm just going to move on to

Kwoot's third question,

which is, I am confused sometimes by

what is meant by ultimate reality. Can

you please clarify? Experience, mind,

aggregates, senses, nirvana? Question

mark. Well, there's only one ultimate

reality, and it's just formless and

infinite. And I mean, that's even

reifying it. I mean, once you've reified

it, you've turned it into an it. You've

turned it into something samsaric, and

so it's not it anymore. It's not

ultimate reality anymore. An-

anymore.

So,

ultimate reality, I mean,

I go with the Madhyamaka idea where I

mean, even just reifying it, even

calling it an it, trying to come up with

any kind of explanation for it is just

futile and doomed to be invalid.

But, we can say there is an ultimate

reality upon which all the illusion is

based.

So, I mean, you call that I would call

that nirvana.

N- Nirvana is reality, and samsara is

perception. I mean, perception is just

the forms that your consciousness takes

that uh they're they're so complicated

and become convoluted and
self-referential that they start
thinking that they're these separate
realities and so forth, at least with
regard to the ego. You know, our idea
that of I am,
you know, the the root of all delusion
is the conceit I am.

So, I mean,
how do you explain ultimate reality
other than saying that, you know,
there's
there's no illusion or delusion at all
involved in it?

That it is the substratum upon which
the universe, the cosmos is based. But

then again, in Buddhism,
it's a no-no to try and reify unless
you're an Abhidharma scholar, I guess.

And so,

I mean, the best thing is you just kind
of leave it alone and refer to how to
eliminate delusion rather than how to
see ultimate reality. I mean, you'd
think that they'd be the same,
but still it's it's more valid
philosophically to talk about the
cessation of delusion or the cessation
of greed, hate, and delusion.

The cessation of attraction, aversion,
and semi-conscious stupidity,
rather than trying to reify or objectify
this the what is completely off the

scale.

It's just completely off the scale. Your mind cannot grasp it at all.

You can't put it into words.

So, I mean, if you want to understand ultimate reality,

um my best advice would be to cultivate some deep meditative states and cultivate some mysticism.

Then you'll get a you'll get like a a glimpse or an insight into into what it is.

And I'm sorry I can't answer that question any better than I just did.

But I I gave it a shot anyway.

And so, the last question, we got one

last question. This is from Air Rain.

And I think it was Al Pacino Alpaca that asked the question and then apparently deleted it because it disappeared.

Sometimes questions will just spontaneously

disappear from YouTube comments.

Where he was asking how Airain got her name.

And it's just an arbitrary thing like like Al Pacino Alpaca for example. Where somebody who goes on the internet, they don't want to give their real name, they just give they just invent some fake name and Airain is just air plus rain.

Air plus rain is Airain.

Anyways, Airain says

"Could you explain how the most benign white lies are the most dangerous from a karmic perspective?"

And Airain says that I have said this before. Ooh, a cat just went by.

Please disregard my attention deficit disorder.

But when a cat walks by, I mean, I just got to notice.

So,

um I don't recall having said that the most benign white lies are the most dangerous. I do recall having said that lying in general

is the most dangerous of the five precepts to break because you don't have

to lift a finger, you don't have to get up out of your chair to do it. It's so easy to do to tell lies or, you know, just like malicious gossip and that sort of thing.

That I mean, it's so easy to do that it just makes it more dangerous.

You know, to actually kill somebody, I mean, you got to get up out of your chair as a general rule, you got to you know

put some deliberate effort into that.

Whereas telling a lie takes way less effort. It's sort of like how I used to say that the most dangerous animal in the forest isn't tigers, it's not wild elephants, it's not even like wild boars

or bears, it's the Anopheles mosquito.

Because you're way more likely to get bitten by an Anopheles mosquito than you are to get bitten by a tiger. Way more people get killed by malaria than get killed by tiger attacks.

And and lying is like that.

But I guess the easiest kind of lies to tell

are just the just the everyday kind of lies where you're saying,

"Oh, it's so nice to see you." When really you're hoping you weren't going to see them

because you just don't like them all that much or something. Or it's like,

"I'd love to, but I'm busy." When you're not busy cuz you just don't want to do it. Or "That looks really nice." When really it looks god awful.

Things like that. I mean, you're living in in world, you're living in society.

And so sometimes it's polite to just

somebody. You know, you don't want to tell them un- like unpleasant truths that might make enemies or something.

And you may not have a sophisticated lawyer-like mind where you can avoid telling the truth without actually lying.

I actually got pretty good at that over the course of my life where you know, it's like you don't want to lie, but you don't want to you don't want to just hit somebody over the head with the truth club. And so you you just kind of talk like a politician where you know, sentences come out and you're not actually saying very much.

But uh

yeah, I think

telling just a flat-out whopper lies would be worse than telling benign white lies. Except it may be that you just have more opportunities to tell the benign white lies.

So that could in a way
telling benign white lies the most
dangerous kind of lapse from morality.
Just because it's so easy to do. In
fact, you're almost obligated socially
to tell lies. You're not obligated
socially to to kill anybody unless maybe
you get drafted into the military.

Um you know, stealing

I don't know about that one. Drinking
alcohol, I mean
you really make up your mind not to
drink alcohol. It's easier not to drink
alcohol than not tell lies. You got to
be real careful. Sometimes you can just
be exaggerating.

It's It's just can be a habit or just

you know, the you know, I'd
love to but I'm busy. That kind of a
thing. It just becomes habitual and
semi-conscious, you know, you're just
telling lies without even fully
realizing that you're telling lies. So,
that's that's more dangerous in a way.
It just kind of reminds me of
uh back Saturday Night Live back when it
was consistently funny.
There was this this guy who would come
on there, Father Guido Sarducci.
And he he came he he wasn't really a
Catholic priest or anything. He was a
comedian. But he had this you know, he
portrayed himself as a Catholic father

of some sort.

And he was talking about his theory about how how you get into heaven. It's like when you're born, you're given like 100 spiritual dollars. And every time you commit a sin, it gets deducted. You know, some a little fine gets paid out of that 100. And at the time of your death, if you're still in the black, um you get into heaven. But if it's you know, you're you're in debt, then you go to hell. And then he's giving examples like for murder, it might be \$100 right there.

But with regard to masturbation, 25 cents. And of course, the audience laughs at this. And then he gives this

serious look to the audience and says,

"For some people, it can really add up."

And telling lies, if it just becomes a habit, it could be a similar case.

You might wind up with more than \$100 worth of lies.

But, um

yeah, that's that's kind of pushing it.

Um I do recall saying that telling lies

or just wrong speech is the most

dangerous of the five precepts, just cuz

it's so easy to do. It's almost

effortless sometimes.

So, you have to be more careful about

not doing it. Just because or for a lot

of people, it's just like a lifelong

habit. It just comes out almost automatically.

So,

yeah, and then having that kind of karma, Aerin here did specify a karmic perspective. Just being in the habit of of breaking precepts, so that you're doing it just just by default, you know, it's just your default setting is that you tell the lie or whatever, then yeah, that's not good at all because I mean, you're just kind of locked into it some degree.

So, I guess I answered all the questions. By golly, this is kind of an easygoing one, and it's uh less than 2 hours even.

So, you can have time to do other things and maybe have to, you know, get a life or something instead of sitting around watching YouTube videos all time. Not that I'm trying to disrespect people that watch my videos because uh I mean, that's why we're here, right?

Of course it is.

So, if you like the video, feel free to smash the like button.

And uh subscribe if you haven't already.

And if you have questions, you think that I might be able to answer those questions. I mean, I I make no promises that I'll really be able to answer them, but um if you got any questions, feel

free to leave them in the comments
below.

And

look at the URL links below in the kind
of in between this video and the
comments, there's that place in between
where there's like the description
stuff. If you click on the see more part
of that, then yeah, you'll see all the
URL links including the books that I
have for sale on Amazon
and
be happy.

okay I think I'm recording and yes
indeed I am hello and welcome to episode
81 of question and answer I am your host
P

basa and I assume many of you
noticed that episode 80 of question and
answer was not on YouTube last weekend
or rather it was for about an hour and
then was promptly taken down by the
powers that be at YouTube because
I violated a what is it one of their
policies with regard to a certain
subject I spoke certain things that are
verboden on YouTube in answer to a
question that I was asked and uh I guess
it is appropriate the person who asked

the question asked the question on
bitshoot and bitshoot did get the
uncensored version I'm going to have put
up a censored version of Q&A 80 right
before I put up this so they'll both
come up on

Sunday but if you want to see the
uncensored version and I mean in future
you just want to watch these videos on a
platform other than YouTube They Are Up
on bitshoot and the bright side of the
whole thing that happened last weekend
is that it inspired me to start
uploading onto Rumble so I'm now on
Rumble
too

so even though some of my videos do get

like censored on YouTube or they just I
just can't put them up on YouTube
because too much freedom of speech on
the
video so I mean you can watch them on
bitshoot and Rumble so I it's partly my
own fault because I thought that the
subject I was talking about was now I
mean you were still able to talk about
it or they they relaxed their censorship
on that topic but I was confused in my
head because it turns out that it's a
certain election that now you can talk
about you can question the Integrity of
a certain election I mean you can
question the Integrity of it used to be

you can question the Integrity of any election that ever happened in the history of the world except one and now you can you can question the Integrity of that one also on YouTube or so I have been led to understand but uh apparently the powers that be just assumed or figured all right that's that's in the past that's behind us it's no longer dangerous so you know just let people pretend like they got freedom of speech on YouTube by talking about that but um apparently this other subject that I was talking about isn't considered to be just behind us it's still an ongoing thing and who knows what kind of tentacles of it are

like reaching out into the future for us
to to encounter in the future it may be
that they're we got more in store along
those lines so I assume that's why you
still can't talk about one certain topic
and just a second will you stop
it okay the dogs are
whimpering because my sweetheart wants
them in this room so that you can see
how cute they are but they'd rather be
hanging out in the the larger part of
the house or at least one of them would
so anyways getting back to uh sort of
the preamble to this video and there's
really not a lot of questions this time
partly because the usual place where

people would submit questions is in the previous Q&A which on YouTube as I've already mentioned was taken down within about an hour probably just because of AI screening the video maybe who knows maybe somebody as soon as as soon as the video came up they just just pounced and started like looking for stuff to complain about but probably I think it was just an automatic filter kind of a thing and you got to bear in mind that YouTube is part of Google it's they're owned by the same Mega Corporation I think it's a subsidiary of Google and Google as most of us know um really I mean just

consider that AI chatbot that made um
like artificial intelligence generated
pictures just recently and it turned out
that it was almost incapable of making a
picture of a white man even George
Washington they asked somebody asked for
a picture of George Washington crossing
the Delaware they showed they they
created four pictures all four of them
was a black George Washington they asked
for a picture of a pope black pope they
asked for pictures of Vikings it was all
like Asian women I mean it was just they
could not in fact there was one person
on this uh Genesis AI program that
requested a picture produced in the

style of Norman Rockwell and they got a response saying that the AI refused to do a picture in the style of Norman Rockwell because Norman Rockwell idealized American life and there are just certain ugly facts like lack of diversity

that because Norman Rockwell's Style idealized America back in like the 40s and 50s I mean they just refused to to even imitate Norman Rockwell's painting style because of course he mostly painted white

people so you just you just bear in mind that the same company runs YouTube and I mean oh what did I just do I clicked the wrong thing

here

okay we're still recording I'm pretty sure yes we are so I mean the Google search and also YouTube searches are doing the same kind of thing in more subtle ways as this Fiasco of the Genesis chatbot that got taken down promptly just because it was just so blatant what Google was trying to do or at least the people who created this chatbot but Google we may assume has the same General aims and goals overarching attitudes so that I mean YouTube does not escape from that YouTube is not a free speech platform so I hope I didn't just get

another get another video taken down by
saying that although for some reason
badm mouthing YouTube just pointing out
that really it is not a free speech
platform um is allowable on YouTube as
far as I

know so I guess I should just uh start
answering questions here and the first
one is from

Gaz and Gaz says hello thank you for
providing information on Buddhism and
has helped me greatly in my
understanding question recently I have
been casually enjoying games of kabadi I
had heard that the Buddha played an
early form of it before his
Enlightenment but I have been unable to

find a source do you know anything about this I imagine that he would have played such a sport just curious if there are any mentions of it in the sutas or elsewhere his playing of the game was also depicted in the film little buddha well I had never really heard of kabadi but it turns out that it is a a sport that has its origins in ancient times presumably in Northern India and it's like two teams on a field and one person person from one side has to run onto the side of the other team and tag as many of the people on the other team as he can without getting tackled and then run back to his own side again um that is uh

pretty much the extent of my knowledge of this game and even that may be inaccurate but um I really haven't read in the poly texts anything about the Buddha like before he was the Buddha before he came in light when he was still you know a lay person playing this game um it may be that it's not called kabadi in poly or anything resembling kabadi and it may be on the list um in the silaka of the digan Kaya like the first many sutas of the digan Kaya have these long lists of things that monks don't do and it includes playing games and engaging in certain sports activities ities and so forth so if it is mentioned in the poly text it would

probably be there um and I don't

remember it being there

so

um really there's no way of knowing for

sure what the Buddha did be before he

became enlightened or before he

renounced the world became uh a great

philosopher and aesthetic a great

salon

because all we really have for the most

part is

Legends and so we may be able to verify

that there is a legend that he played

kabadi or some sport similar to kabat

but uh I mean there's no way of really

knowing for sure such details of his

life I mean even like the names involved in his family like his wife's name and his parents names and so forth um you know it's largely Legends I'm I have read that nowhere in the poly text themselves is the Buddha's wife specifically named yod for example that it's just sort of a a tradition that may be true and may not be true I think the Buddha's wife has like two or three different names that are mentioned so yeah I mean I really can't help you with regard to uh um verifying that the Buddha played a sport called kabadi before he renounced the

world and was still a lay

person

so

yeah I mean he he may have done it but I

don't know so I'm just going to move on

to the next question here this is from

covac andad zida and seac andad zida

says from the various non- Buddhist

Traditions mentioned in the sutas at the

time of the Buddha which one do you find

the most intriguing or wise and how do

you compare or rate them to the later

Buddhist Traditions like terava Mahayana

Etc well most of what I know about other

non- Buddhist

Traditions um well a lot of it is from

the Buddhist text and you can't really learn much about like jism or the AAA religious system or or other systems from reading what it says about them in the poly Tex mainly because the poly Texs really portray these other people like like MAV Vera the the great Jane teacher as essentially charlatans and fools that it's really not trying to portray them accurately so much as they're they're indulg in a bit of pro Buddhist and anti- non- Buddhist propaganda although I have read about jism I've read some Jane uh sutras um and of course I've read a lot of early vadic stuff

so let's see oh I should mention that the disease that I caught the virus that escaped from some laboratory or some such that I had almost no resistance to um is now down is just vestig it's like my lungs are just like recovering I think I'm pretty much better now and I better check on the dogs again yeah you guys be good yeah lick each other that's good

okay so of the religions that I know I mean jism is kind of interesting just because it's it's so strange in certain ways like I've read um in a Jane text itself that a Jane monk if he's going to cross a river and there's no bridge and

there's no regular Ferry going back and forth AC cross he can only cross if there was he can get onto a boat that was going to cross anyway regardless if the boat was going to cross just for his sake he's not allowed to get on the boat because that would make Karma and Janes are trying to exhaust their karma they're trying to let their karma run out without making any new Karma and so getting a ride across a river on a boat from a person who's just offering to take you across just because he wants to take you across you can't do it so the monk gets on this boat and the boat starts to sink what is he supposed to do he's not supposed to help bail out the

boat because that would make Karma so
what he's supposed to do is if he
belongs to a sect that wears clothing
he's supposed to take off his clothes
fold them up and put them on top of his
head because when the owner of the boat
or somebody else gets mad at him for not
helping to bail out the boat and throws
him overboard then his clothes won't get
wet because they'll be on top of his
head and I actually read this in a Jane
text it's not like some kind of anti-
Jane propaganda mocking or ridiculing
jism

so the various non- Buddhist Traditions
mention the suas the time of the Buddha

which do you find the most intriguing or
wise um I would guess probably just like
the viic tradition like the the jaas the
matted hair athetics who were brahans
who worshiped the sacred fire out in the
forest I'm not exactly sure what they
were doing out there besides attending
the sacred fire but I assume at least
some of them were getting into
upanishadic teachings and practicing
serious meditation and so forth and the
Buddha really did not mock the vidic
Traditions very much much he uh you know
he had a certain respect for them like
uh a vadic brahmanist you know Proto
Hindu that wanted to convert to Buddhism
or wanted to become a monk um he

wouldn't have to go through a probationary period like many others do because um the the the the Hindus the Proto Hindus at that time believed in karma you know they were Kadin and so that was good enough that that meant that you know you you're you were inclined not to just be a raging heretic if you were ordained without going through a probationary period um there is one teacher Sania btia who uh was somebody asked about him I think it was on YouTube and then as happens on YouTube another reason why you might do well to watch rumble or

bitshoot instead is that comments just have this way of mysteriously disappearing from underneath my YouTube videos and uh so somebody asked about one of the the six heretical teachers you know one of the the group I don't know what you call them sort of six uh contemporaries of the Buddha who were also uh teachers of spiritual or philosophical systems they were not vdic and uh somebody asked about that and I'll I'll get to that one later but I think Sanji abati also probably had some wisdom I mean um the Buddha's Two Chief disciples saruta and molana were Disciples of San before they became Disciples of the Buddha so he must have

had some wisdom to

him but I'll get to that eventually so I

mean of the of the other non- Buddhist

Traditions mentioning the sutas probably

like late upanishadic

vadm um

that would probably be like my second

choice after

Buddhism I'm definitely not a Jane I

really don't uh there's certain aspects

of jism even though superficially they

might be similar to Buddhists um certain

aspects I I think are are not all that

uh not all that

wise but uh that's just me it's just

maybe a matter of temperament and the

Sun is now shining it was overcast when
I first started doing this and I'm
getting these weird surreal lines across
my face so I think I'm going to try and
fix
this not even
funny okay that's an improvement I
think so yeah let's just say uh uptic
bism so I'll just move on to covac and
CAD Z's next question here which uh is
in many parts of life it's it's easiest
to make quick gains in the beginning of
Learning a skill but hard to master so
even though it may seem like we are
making extreme progress in the beginning
we fall in a rut later
on an example would be training in a

sport where training initially makes
quick

gains but then it becomes exponentially
more

difficult however in other skills like
mathematics the more you know the easier
it is to learn more of that skill for
example when we start learning math it
takes forever to understand basic
addition but as we go into deep
mathematics we learn more in one month
than we did in years when we started
when comparing the Buddhist practice
which kind of progress do we make on
this path I think to some degree it's it
goes both ways you can make both kinds

of progress like for example meditation might be very difficult at first and then it starts getting easier but then in a way it also gets harder too so it's like difficult then easy and then difficult again at least for some people like me

um yeah I think probably the first the first type is most representative of Buddhist practice where when you first start meditating you've got all this junk I mean just like debris in your mind that can get cleared away pretty easily once you set your mind to it once you get the idea that you should like clean up your mind

then you can do that and you you make
really good progress but then eventually
you you get down to the Bedrock you know
it's like

these like personality traits that
you're not fully aware of or just stuff
that's maybe has a genetic component
that it really it's not so easy just to
let it go to reprogram that
so yeah that's that's kind of the way it
works is um you know it might be
difficult at the beginning just learning
how to meditate and you know getting
past the wandering mind stage and then
you start making good
progress and it's it's relatively easy

progress once you learn how to meditate
just because you've got all this
Deadwood and and this junk that is you
can clear out fairly easily but then you
start getting into like I said it's like
just the the Bedrock of
delusion and just these
ingrained personality traits many of
which are not particularly skillful or
wholesome that then you really um it's
it's difficult um in fact it's very
difficult if you don't have a teacher
you have to be really
insightful and and just wide awake and
maybe not have very deep defilements to
begin with um if to do it without a
teacher because the it's very difficult

for people to see themselves the way
others see them or to see yourself
objectively so that you know you have
certain flaws certain
defilements that either you don't see
them or you justify them you know you
don't see them as defilements even
though other people do including maybe
your

teachers but you just don't see it that
way you'll justify it you'll rationalize
it

whatever so yeah once you get to a
certain point it gets uh it can get much
more difficult just because you're
starting to get into like reprogramming

how your character works how your
personality

works or at least um trying to transcend
that trying to at at least hold it at
Bay enough that you can get to a level
where it doesn't really matter that much
anymore or you can sort of rise above it
it's still there because to some degree
you're just born with it a lot of it is
genetic or it's just ingrained by the
time you're three years old and so
there's not a whole lot you're going to
do unless you just have some just wild
radical Insight that just completely
changes the way you perceive
reality so yeah I would say it's mostly
it starts easy and gets harder although

certain other things I mean they might start hard and then get easier especially you know when you're at the intermediate level so it might be the beginning level is hard intermediate level is easy smooth sailing for the most part then you get into the advanced level it starts getting hard again so I guess I answer that question and it's going to be different for different people I think I mentioned in a recent Q&A that in the suas themselves it talks about like the four kinds of progress you can make in dhamma or in spirituality in general there's slow and difficult slow and easy fast and

difficult and fast and easy and uh some
of some of my progress was slow and
difficult I have to admit so I think
I'll just move on to covac n cpad Z's
next question here which is what is the
difference between wisdom and
insight and

I think I mean there's a lot of overlap
and at certain respects there's synonyms
like but Insight or
weas the is the context of that or the
implication the connotation of it is
that it's something that
arises and then it can add to your
wisdom but it's it's something that
arises through either meditation or just
through some peculiar circumstances that

just kind of jolt you into being more
awake so wisdom in general is I mean I
would consider wisdom to

[Music]

be man it's it's a difficult word to uh
difficult word to Define def partly just
because it has different levels there
are different different meanings to the
same word I mean you look in a
dictionary each word doesn't just have
one

meaning so I mean at the highest level
wisdom would be seeing reality even
though covac and CAD zida on the Discord
server was arguing for hours about how I
mean just kind of denying that like an

arant sees reality that kind of a thing
or just saying that even a duded fool
sees reality in certain respects and so
forth but we need to weigh into
that but uh I mean at a at a more basic
level like a more beginning level Wis
dom is more like Discerning the
difference between right and wrong
Discerning the difference between
skillful and unskillful wholesome and
UNH

wholesome that that would be sort of uh
conventional wisdom and then you get
into more of the ultimate wisdom and
that would be seeing
reality

so Insight on the other hand it's more

like something that happens to you as as
a result of your practice or as I say
just as a result of some strange
circumstance maybe uh could be uh
parames from a past life momentum going
in a certain direction or something that
finally gets you to this point where
something just clicks or something just
breaks and Falls away or whatever and
then you have this like a a flash of
wisdom or a surge of wisdom but um yeah
it's you you could say that all Insight
is wisdom but not all wisdom is
necessarily Insight especially if you
consider insight to be something that
arises you know as a result of something

generally in the text it would be as a
result of meditative
practice so I think I'll just uh move on
to the next question and this is the
question I was referring to earlier it
was I don't remember who asked the
question it might have even been uh like
an early fast question question on Q&A 0
that then got taken down off YouTube so
that all the comments were also poofed
out of existence U but anyway they were
asking me about the philosophy of sanj
abati and it's it's really hard to say
for sure what he was teaching because of
course um our main information about
sanj
abuta is in Buddhist texts that of

course don't want to portray San
as you know like a sage they want to
portray him as essentially a
clown I mean like the the six main
philosophers that are always mentioned
or often mentioned as as a group which
includes uh nant NATA or mahavira and
even uh calling him NATA in the text
like mahavira the founder of jism or the
reputed founder of jism um he's called
natap in the text which means something
like son of grandson it's it's just kind
of like a a silly name that makes him
look
silly and uh Sania btia was another one
and in the text he's considered to be an

eel Rigler where you cannot pin him down
to giving a straight answer with regard
to anything

philosophical and so a lot of people
have come to the conclusion that Sania
was a skeptic like in the puristic you
know classical Greek sense of skepticism
where you just go for

ataraxia you know just Peace of Mind
caused by just not trying to figure out
reality you can't know Reality by

thinking about it so you just stop
trying to figure it out and then it
results in this peace of mind um it may
be that that's what Sania was

teaching and he may have been a skeptic
which then leads to the issue that a lot

of people consider the Buddha to be a skeptic or to have been a skeptic and I really don't think that the Buddha was a skeptic there are certain questions he would not answer and also in early texts like the aaga he's saying you know don't believe anything have no view no perception just just pounding away at that which could be called skepticism but I don't think it was skepticism because a skeptic says you can't know reality I mean the only thing a skeptic can know is that he can't know anything which is kind of a you know a contradiction but the Buddha wasn't saying you can't

know anything he was just saying that
you can't really know anything by
thinking about it it's not going to be
at the level of intellect that you that
you understand
reality I mean you can know useful
conventional stuff that can help get you
closer to knowing reality but ultimately
the Buddha was a Mystic in my opinion in
fact he was a very pure Mystic some
mysticism you read it and it's um you
know it's not very pure mysticism
because it still has all this content
you know there they're they're going
into details of describing the mysticism
and you know there's all this content to
it which really means that it's not pure

mysticism because pure mysticism would
just be formless and wide
open you know it's just uh immediate
awareness or experience of reality which
is not a
multiplicity but uh getting back to sanj
btia that's really all all that I know
about him that's all that most people
know about him I don't nothing that I
mean assuming that he wrote anything I
mean it doesn't exist anymore unless
it's under the ground somewhere it
hasn't been dug up yet um his tradition
went extinct and so really there's no
living tradition there's no texts that I
know of from his tradition and so all we

know about sanj batia is what his
opponents said about him and I mean that
is

really um I mean if that's all you've
got then you have to try to use that if
you want to understand something but you
have to always bear in mind that there's
a bias against

him and I think he was one of the
teachers who vomited hot blood and died
just because his two chief his his
disciples saruta and molana um left him
and went and converted to Buddhism I
think according to tradition he vomited
hot blood and died right then and there
just um because two of his his favorite
disciples left him and and joined um the

new Buddhist

sect which I think is probably not very likely there were a number of them who did that I think I think MAV Vera the founder of the jeans is also considered to have vomited hot blood and died just because you know some of his supporters converted to Buddhism also dead dat supposedly vomited hot blood and died and then he just plunged right down to the bottom pits of aichi hell um after he finally failed in getting a

Schism and Buddhism

going so yeah I mean what people know about the philosophy of sanj Bachi puta uh is very limited and it's largely uh

conjecture so I'm just going to move on
to the next question here and the the
person who asked this on bitshoot they
don't have a name it's just four groups
of six dots you know six dots six dots
six dots six dots like on like on a
domino or something so anyway the four
groups of six dots says I asked this
question to you on YouTube but they
deleted my comments yeah welcome to the
club and won't let me ask anything I
think in my personal opinion
non-existence blowing out is very scary
I want to reincarnate and I don't want
Christian Heaven a retirement for the
dead I want to choose life
reincarnation all the blessing and

curses that come with it but at the same time I do find some of the things said in Buddhism is interesting but I would rather be born amongst the Gods or have a good isai adventure and I don't know what an isekai adventure is do people get to have a choice in this matter when they move past this life if their karma is good and not all muddled up with doing harm and evil to others well in Buddhism or at least in terraa Buddhism um as a general rule you don't have a choice as to what you're going to you know what existence you're going to wind up in after this one that it's going to be just a matter of your

comma and your or your karma and your
karma knows better than you do in in a
sense where you need to be I mean you
it's it's just you wind up where you
need to be in order to work out your
karma so in Buddhism it's considered to
be pretty much automatic although ramas
who is more Hindu than anything else in
one of his early books was talking about
how um people may be able to choose
except it's not your current ego that's
choosing it's like like a higher aspect
of yourself that is aware of all of your
lives let's say after you
die you know you're just like reviewing
your your lives your your lives um you
know your past lives and kind of seeing

what your situation is and then um ROM
Doss was saying something something like
well it seems like what I need to be
next would be um like a black prostitute
who's murdered in a back alley at the
age of 18 okay here we go we're doing it
and you know then you just take the next
life and um you get you know you have an
abusive mother and your father is
nowhere to be seen and you become a
prostitute get addicted to drugs and get
stabbed to death in an alley when you're
18 and I mean at that level when you're
choosing I mean you're choosing for
Spiritual reasons you're not choosing
because you just want to take it easy

and live in a palace with a a harm of
celestial nymphs and and you know
fountains and and flowers all around
you

so yeah it's not like
the the ego at this level of reality
that is making the the choice with
regard to how you get reborn so it's
still a matter of you know what do I
need what does my karma need me you know
what do I need to work on in order to
get closer and I think closer to the
goal closer to

Enlightenment and uh I think most beings
really are not that advanced you know
after a you know after a turtle dies
it's I don't think that it's going to be

reviewing its past lives and choosing to
be reborn as a a lizard or
something maybe another
turtle

so yeah in Buddhism or at least in
terava Buddhism it is considered to be
essentially automatic you know it's just
where you need to be you know the most
appropriate place for you to be reborn
is where you're reborn although I guess
some Hindus have the the idea that you
know you have like a higher self that is
actually able to make choices but it's
not going to be choices just to maximize
pleasure and minimize pain um because
they pretty much have to arise in equal

measure just just for the universe to stay in Balance all the pluses and minuses have to balance out in the long run so I mean it's more a matter of um just taking care of your your karmic issues which is kind of one reason why uh like crippled people and and to some degree insane people traditionally in India are viewed as beloved of the Gods because they are really doing the heavy lifting they're doing the heavy karmic resolution

stuff so uh the let's see here four groups of six dots says uh he would rather be born amongst the gods um but uh yeah I think most people would I mean at least at the the intellectual level

but then again deep down we're born
really where we belong and it's like I
I've talked about before how according
to tradition is this is mentioned in uh
Le seat's the manuals of Buddhism which
is really an interesting book for those
of you who are interested in more like
technical Buddhist
philosophy let SE spelled l e
d and uh you know he's talking about how
the material Universe gets destroyed
periodically usually by fire and then
all the beings in this material Universe
have to go up into this very exalted
Heaven realm where you've got swamis and
meditators and yogis that are striving

to get into this Heaven realm and just
can't do it but now all of a sudden
everybody has to go there because
there's nowhere else to go they have to
wait until the next material Universe
like re re-evolved before they can come
back down and they just hate it there
it's just so boring it's just so refined
you know they want to have a good time
they want to just you know get into
trouble and all this stuff that uh I
mean they just as soon as the the
material Universe re- evolves they just
abandon this Heaven realm like rats
abandoning a sinking
ship and really there are people I think
pretty much everyone to some degree

where I mean you got to have a certain amount of problems and difficulties and trouble or else you're just bored or it's just it's if everything's just too easy it's just boredom

so yeah so I can I mean I can certainly relate to you know you'd rather be in a in a heaven realm amongst the gods than you know be working in a plywood Mill or you know be a a homeless person uh like a homeless like drug addicted person in the west not a homeless Wanderer in the East or you know be a a mangy dog in an Indian village or something I mean obviously most people would would pick

the celestial mansions and so forth but
uh it really doesn't work that way
because it's not the
superficial ego part of your mind that's
deciding where you're going to go that
in Buddhism it's essentially will you
know it's like schopenhauer's
will that is is like Landing you where
you need to be or at least um yeah I
guess where you need to be would be an
appropriate way of saying it but even if
you you go with the more Hindu idea that
you do have a choice the choice is is
not going to be always choosing what is
nicest and most

Pleasant so I think I'm just going to
move on next question here this is from

Jeremy Jeremy says is your band YouTube video available on Rumble how do I find it on Rumble and I might as well tell you that my new Rumble channel is uh my handle is Politically Incorrect Dharma all one word so you should be able to find it that way so yeah I've only got two videos up on it right now one was a video my sweetheart uh set me up with an account like two years ago and just put this short little clip just to just to have something up you know on on my channel that was like two years ago and I I wasn't even fully aware of it or at least I'd forgotten about it until I

uploaded the uh the notorious band Q&A

80 last last

Sunday um just finally you just got

motivated which is a good thing I mean

that's that's like the the bright side

of this this whole YouTube um

situation so yeah I'm on Rumble and my

handle is Politically Incorrect Dharma

and I already have a handful of of

subscribers and uh the Q&A got uh few th

views despite the fact that uh it was

the very first one that I'd ever put up

on

Rumble so I'll just move on next

question here this is from Libra Lam and

Libra Lam says if you had to guess what

was the longest stretch of time you've

gone without others meddling with your
mindfulness that is to say if we call
alms round non-interruption but
something like showing thanks or having
a conversation
interruptions

well that's kind of a hard question I
mean in Buddhism I mean the Buddhist set
up the sangha so that they couldn't become
complete Hermits they always had to
interact with lay people you know they
had to go into the village every morning
to get food if they wanted to eat that
day

um so I mean MMS round was generally the
greatest threat to one's uh equanimity and

mindfulness of the entire day you know
if if MMS round is is ugly their whole
rest of the day can be
ugly

um let's see here the longest stretch of
time I've gone without others meddling
with my mindfulness that's that's kind
of a weird question um it would have had
to have been when I was a junior monk
because as I got to be a more senior
monk I started getting more famous and
would start having visitors a lot and
even if I would just hide in my cave and
refuse to come out and meet with them
still they were interfering with my
mindfulness by like banging on the door
or calling out and this kind of

thing

um so I mean but even when I was a junior monk I mean I was still the Exotic Foreigner and I was stricter than most monk so I was considered to be like this this heavy hitter of an exotic foreign monk that lots of people wanted to see me and I'd put up fences and stuff around my my cave just to prevent people from coming to see me but still they'd be out there you know calling out and so forth even if I didn't come out then I mean still they'd be uh in a way um meddling with my mindfulness so to speak so it's it's hard to say um just a few days probably at most would be the

longest I went without having some kind of interaction like conversation type interaction with with other people but it's just something that you have to learn

to to incorporate into your practice that you can't just insist on total peace and Solitude because it just doesn't work that way like in Burma um if you're going to be within walking distance to a village which you have to be in order to go for MMS then you're also going to be within easy hearing distance of loudspeakers like Village loudspeakers that are blasting Monks chanting starting at like 4 in the morning or they're blasting cheesy pop

music or they're they're you know just making announcements and is I mean there's always going to be that kind of stuff you cannot really insist on just everything being perfect because it's the world just isn't designed that way I mean one of the reasons why we're here in a manner of speaking is to learn how to deal with all the

to learn how to accept it with equinity rather than avoiding it or you know struggling in against it or anything like that that you have to be in harmony kind of a Dost kind of a thing you have to be in harmony with the universe in order to abandon it or

transcend it that struggling against it
just makes things
worse so uh really like if you insist on
on Solitude then it may be the best
thing for you is to have to learn how to
deal with visitors all the time like
I've been told that aan cha if if he had
a disciple who really just did not like
dealing with people he'd send him to
some Monastery in town where he'd have
to deal with people all the time or if
he was if he had a disciple who really
was a gregarious kind of social sort of
person that hated being alone he'd send
them out alone or if he was afraid of
ghosts he'd send them to a cemetery that
kind of thing because you have to learn

how to deal with the things that you hate the most and the things that you love the most those are like the main things that keep cropping up in your life as a result of karma that you have to keep dealing with it until you learn how to do it right sort of like Bill Murray and Groundhog Day you know he has to keep doing over and over and over until finally he can do it selflessly with with acceptance

so I guess I answer that question I'll just move on to the next question this is from mraa Buddha and mraa Buddha asked the interesting question you have

personal criticism against

Buddhism

and I mean it depends on what you mean

by Buddhism if I don't have personal

criticism against what the Buddha

originally taught you know like genuine

original Buddhism but then again I can't

really be absolutely sure what genuine

original Buddhism was because you just

have to like

deduce what the original teachings were

I'm not a dogmatist I'm not the kind of

person that's just going to accept the

entire toptica as just verbatim

teachings of the

Buddha

so um do I have personal criticism

against

Buddhism golly well I mean there's like different kinds of Buddhism different interpretations of Buddhism I think uh a lot of my viewers would um would know fairly well that I've got personal criticisms against like left-wing Western woke

Buddhism that I mean that's just essentially cultural Marxism with some Buddhist flavoring added or also like when I was still a monk in Burma and hadn't even been introduced to all the the weirdness in the west or hadn't been introduced to very much of it anyway um I was had a personal criticism against

just unquestioning dogmatism like the
Burmese blessed their heart Hearts
they're they're good people and uh but
nevertheless they have like a medieval
approach to Buddhism where they cannot
question any of it if it's in the
topica it has to be true if it's in the
commentaries it has to be true you know
if they just cannot bring themselves
psychologically to question it and I
mean I used to wonder if it was possible
for a Burmese person to become
enlightened like a lot of Burmese people
will think that only Burmese people can
really become enlightened because
everyone else has wrong view to some
degree but I used to wonder I mean if it

was possible for the Burmese because they were so rigid and dogmatic in their approach to Buddhism that uh I just I wondered if they had enough freedom from just the constraints of the Dogma to really Break Free of that but I assume some of them do I mean you think about some of the medieval Catholic saints that also had like this really really dogmatic rigid kind of approach to their religion but nevertheless just through innate Talent OR Pary or whatever they were able to rise above that you know it's just down at the surface you know kind of down at ground level they were still you know dogmatic religious people

but still I mean that wasn't the only level to their spirituality and the higher levels were just kind of beyond that you know when you're in a deep mystical State you're not dogmatized and you're not thinking about that kind of stuff so I do have personal criticisms against certain kinds of Buddhism I do have personal criticisms uh with regard to terraa Buddhism as it exists today and just as it existed once the polytopica was finalized because I do not consider all of it or even really half of it to accurately represent what the Buddha taught

so I mean you can call that personal criticisms against Buddhism but I mean

I'm not really antagonistic towards
dhama in general I certainly have no
criticisms against godma Buddha the
founder of this of the Buddhist
tradition or the founder of all Buddhist
Traditions even the ones who really
don't care about godma Buddha
anymore so I guess I guess so but uh
yeah I'm not it's it's kind of a broad
question I could just sit here and sort
of criticize certain aspects of certain
kinds of Buddhism for for an hour
straight
probably but I won't and I'm just going
to move on to the next question here and
this is from Crave minerals and crave

mineral says how do people get psychic powers I've heard some say that they can spontaneously arise when one is mastering deep meditation it would make sense to me that they develop lifetime after life time like any other skill rather than out of the blue but what do you think and then in parenthesis he he says telepathy actually sounds bothersome

so yeah the like the standard Orthodox Terra Buddhist explanation for how monks or spiritual practitioners get psychic powers is mainly through practicing samata meditation like Jan you if you master Janna you start getting you can get psychic powers that uh a monk or a

person who becomes enlightened just
through Osa without mastering Jan
they're called a dry visioned arahan
they don't have psychic powers but still
they're

enlightened they just have the one
psychic power of being enlightened
essentially but uh that's not the only
way of getting psychic powers I think
some people are just born with psychic
talent and then of course you've got
like like witches and so forth that have
ways of generating psychic powers
and it's my my understanding of psychic
powers is really that I mean anything is
possible Miracles socalled are possible

that the laws of physics so-called can be broken but most people are just lost loed in to this uh I don't know what you call almost like a rigid system of beliefs and including beliefs of what they consider to be possible and I mean it's it's pretty much necessary for us to exist I mean um in in a dream for example you can get onto a bus and then at some point the bus turns into an airplane or a ship and it's not like you got off the bus and onto the airplane or the ship it's just the whole thing turns into that and there might be like a moment or two of oh that's weird and then you just continue going with the dream or you're you're walking along

talking to you know some old friend of
yours from high school and then they
just while you're sitting there while
you're walking along talking to them
they turn into some like famous actor or
something and it's not like one person
left and the other one came it's just in
a dream there's all these weird
possibilities that as a general rule are
not possible in this in this world and
it's not possible in this world just
because the world would just fall apart
it would just you don't have enough Law
and Order to keep it together to hold it
in a stable state so we have to have a
certain amount of

stability to keep our world more or less
predictable and and just more just
holding it together so it doesn't just
disintegrate but some people are Lial
linal which is a word I learned just a
few years ago and uh it's like they have
more flexibility with regard to the the
stability and structure of this world
that they are generating I mean we're
creating our own reality it's not that
this is like the physical material
objective world and we are just you know
meat organisms living in this world just
through some strange epiphenomenon of
electrochemical activity in a gray blob
of meat that we are thinking and having
desires and dreams and so forth that

that's kind of the standard point of view for people in the west including most Buddhist people in the west but still um that's not really what Buddhism teaches and uh I just don't believe it in fact I'm unorthodox even from a teraa point point of view um mainly because I'm not as materialistic as Orthodox terada is I'm really not a materialist I do not think that physical matter is ultimately real so getting Psy getting back to psychic powers um some people they just have more liminality more flexibility to this structure that they're living in and it maybe you're

just born way it may be that you
cultivate it through meditation or it
may be like witches do at least some
witches where they will
generate sort of
wheat like wheat spots in in the
structure that they're living in by
flouting uh like taboos you know they'll
do things that people aren't supposed to
do just as a way of sort of weakening
the structure that they're living in
weakening the the structure that's
holding everything together that allows
like
like essentially magic to happen things
that shouldn't be possible become more
possible just through um their efforts

to just weaken the structure of of human existence in certain ways to make like Windows or gaps that can allow the infinite possibilities into this version of reality

because the infinite possibilities are always there I mean even physics Deals Deals with that to some degree you know it's like a subatomic particle like an electron doesn't just go from point A to point B along one route it goes by an infinite number of routes it goes by every possible route and then it's just somehow our perceiving mind just like focuses on one of those possibilities and like collapses the state Vector

so-called and all the other possibilities are still there it's just that we get locked into one of those possibilities and it's of necessity we have really no choice we have to have structure and stability in order for this world to exist for more than a trillionth of a second there has to be rules but there are ways of bending the rules in a sense or just exploiting gaps between the rules and you can do that through cultivating that or sort of like I guess what a sage does like a meditating Sage is they're just weakening their their grasp their their clinging to this world which then allows for more

possibilities you know they're no longer completely stuck in this version of reality because they are loosening their attachments to it so that other possibilities become available or if you're just born with psychic Talent it's it's kind of that way too whereas like the the Wizard types and the witch types you know they have to like deliberately generate um sort of weaknesses in the structure so that the infinite possibilities or the possibilities they prefer can somehow get in through the cracks so that's my theory so I'm just going to move on to the next question

and this is from White Ash Piper who I
might add is one of my first subscribers
on

Rumble and white ash Piper says okay
grass Hopper AKA qu Chang kanaine what
Sage or Mystic head would you say that
he would best represent if he wasn't a
fictional character so I mean at first
it seems like oh he's not necessarily
calling me Qui Chang Kan and I've got a
dog snoring loudly behind me
now um so he's just saying okay
grasshopper AKA Qui Chan can so I mean
that could be interpreted two ways it
could be that he's calling me that which
would be answering his own question
maybe but he says what Sage or Mystic

head would you say that he would best represent if he wasn't a fictional character and that's a tough one I mean probably it may be that most of you are not old enough to remember the old TV show kung fu but it was about uh a man played by David kadine who uh grows up in China in the mid 1800s his father was American and his mother was Chinese so he was a half breed he was half Chinese half European and then his entire family died so um because of that largely because of that he goes to a Shaolin Buddhist Monastery in in 19th century China gets admitted to be a Shaolin monk and

then at one point as he's a Shaolin monk
it's the full moon of May it's Buddhist
day the most auspicious day of the year
for a Buddhist he's uh at this uh I
think he's like at the Forbidden City or
something there's some kind of Festival
going on and his beloved teacher Master
Poe gets shot by the Imperial nephew you
know the the nephew of the emperor and
qu

Chang um he just goes into a rage he
loses it because you know his beloved
Master just got shot in Cold Blood by
this aristocrat so he just grabs a spear
and harpoons the Imperial nephew so he's
paraja he is expelled from the SAA so to
speak and he has to flee to America

where of course he's you know
interacting with bad Cowboys and people
you know saying stuff like chinan I'm
gonna blow your head off that kind of
stuff so with regard to that what person
can I think of that that is not a
fictional character that most closely
resembles the life of qu Chan k i I mean
I don't know anybody who closely
resembles that I only know one person
who was a monk who was expelled from the
s for being paraj jaica but it wasn't
because he murdered somebody we don't
need to get into that and uh I'm not
going to go into details but um and in
other respects he didn't resemble Qui

Chan k at

all um qu Chan K also was a master at

kung fu

um but uh I don't really know any of

those and uh with regard to you know the

Buddhist monk from an Eastern culture

who then comes back and is interacting

with with his Native Americans or with

with

Americans

um uh it might even be Me Maybe This is

what white ash Piper is asking I mean it

kind my mother used to say that I

resembled D David kerine when I was

longer when I was younger so I kind of

looked like him plus I mean just the

aspect of being a Buddhist monk in Asia

who then comes back to America and becomes like a manual laborer like in the the uh pilot episode of kung fu qu Chan K he's working on the railroad you know so in that respect I kind of resemble qu Chan Kane but uh in other respects you know I'm not a master at kung fu fighting and uh I didn't get kicked out of the s for murdering somebody in fact I didn't get kicked out of the song at all

um

so yeah I mean I'm not trying to brag or anything but I I think I might be the one person that I can think of that I

did I have any familiarity with that
might most closely resemble qu Chan K
except without the the Kung Fu and you
know murdering the the emperor's nephew
and all that but
uh maybe there's some other ex monks you
know Western monks I mean you pretty
much have to be a Westerner to resemble
quite Chan Kan because he was at least
half American and he went back to
America I he's played by like
a guy of European
ancestry
so yeah I guess I mean just for lack of
of knowing of anyone who comes closer
I'd say would guess I guess it would be
me so I'll just move on to the next

question

this is from Austin oh and but I mean if anyone can think of someone who comes closer to being quiet shanan than me just feel free to put it in the comments I won't be shamed at all because I really don't resemble him extremely closely except in certain limited respects so getting back to Austin here Austin's question is was there ever a time when as a monk all doubts about the Buddhist teachings disappeared for you yeah there are lots of times when all doubts about the Buddhist teachings disappeared for me like when I was sound asleep or when I was in a deep

meditative State when you're just not thinking or I mean even if you're thinking a little bit when you're thinking you know breathing in breathing out that kind of a thing I mean you're not having any doubts about the Buddhist teachings it's only when you're sitting there philosophizing maybe you're reading a text and you're thinking wow is this really true then you might be having doubts about the Buddhist teachings but then again I mean it's hard to say exactly what the Buddha really taught because as I mentioned earlier I don't consider the poly totico or any set of Buddhist texts to be just verbatim transcripts of what the budha

really taught just

quotes I mean there's some in there but

for the most part it would be like loose

paraphrase and just made up stuff that

maybe the Buddha would agree with in

some cases and probably wouldn't in

other cases that he might just denounce

it some of the stuff that's in the poly

Tex right

now so I mean that kind of thing there's

always going to be a certain amount of

skeptical doubt with regard to that sort

of thing because I mean it's not

possible to know for sure what the

Buddha originally taught and I'm just

not like a dogmatist like a lot of Asian

Buddhists who were born into an Asian culture you know they were raised as Buddhists from the time they were toddlers you know they have no doubt at all it's like this medieval kind of mindset with regard to understanding Buddhism but a Westerner a modern Westerner it just doesn't work for us or I guess there are some I've met a few Western monks who just believe everything the way like a a born Asian Buddhist would believe it but um uh we westerners I mean we're more eclectic we've got sort of a broader understanding we've we've learned lots of things before we learn Buddhism that are like Beyond Buddhism ISM and you

can't just reject all of that even
especially if a lot of it makes a lot of
sense

so yeah I mean most of the time I wasn't
having doubts about the Buddhist
teachings um just because I wasn't
thinking about the Buddhist teachings in
that sense you know I'd just be
meditating or you know taking a bath or
something but I assume that's not what
Austin was talking about um I mean when
you're in a deep meditative State I mean
you see the value of dhama in a in a
just a deep experiential way that uh I
mean you're you're just grateful you
know you're thankful for it even though

it's it's just this worldly phenomenon
it's a Sanara and it's it's it's not
perfect you know it's it's impermanent
and it has changed since since the
Buddha was speaking his his dhama you
know at the time I mean it's very
different now the s is very different
now

um but uh I mean real dhama is in there
and if you're practicing it you're going
to find more dhama than you're going to
find in books you know you're living the
life and you're you're you're meditating
and you know you're doing what you're
supposed to do as a good Monk and all
that then you're going to get benefits
from it and it's going to be you know

you're going to they're just going to be obvious and then uh if you got any sensitivity at all you're going to be just overwhelmed with gratitude much of the

time but uh yeah it's this this question could be interpreted in different ways but

uh yeah in in certain ways I mean there's there's always necessarily going to be a certain amount of Doubt just because you can't really know certain things for sure so it's going to be a kind of skeptical doubt but uh just the essence of it yeah I don't have any I don't have any doubts about that so I'm

just going to move on to the next question here and this is from maximan and uh I can think of at least two Roman Emperor named maximan neither one of them very good but uh we'll just assume this is he this person is not one of

them maximan

says how often did you go to the doctor for basic

checkups or the dentist when you were a monk how about before you were a

monk I know it sounds trivial

but I've felt really conflicted with whether or not I should get health care feels like enrolling in a scam where I pay a third of every paycheck to health

insurance companies just in case I get some acute illness or need Dental Care someday I feel like they're only willing to exist so they can make a profit off of people's fear of bodily Decay or sustaining Beauty I'm young and seemingly healthy should I just risk it and not pay health insurance well if it was up to me I wouldn't have any health insurance or um it'd just be like maybe get like five bucks deducted out of my paycheck per week for like accident insurance or something like that but uh yeah I mean when I was when I was growing up you you went to the doctor if you had a broken bone or if you thought

maybe you were dying those would be the two reasons you go to a doctor and the rest of the time I mean you just tough it out you know you get better if you can buy some medicine at the store than you do

that but we got to the main question here how often did I go to the doctor for basic checkups where the dentist when I was among was Zero I just didn't go for basic checkups or go to the dentist for like teeth cleaning or checkups like that it was if I got sick like I was hospitalized with malaria twice

so I didn't have much Choice with regard to that I was hospitalized with what one

doctor called Amic Amic hepatitis he he
said that uh like uh dissenter amibas
had invaded my
liver and I was very sick I was in the
hospital for that one too um so if I got
really sick then yeah I'd wind up going
to a doctor but there were lots of
doctors that came to see me there was
one doctor bless his heart he was he was
interesting one uh I wouldn't let him
come anywhere near me with a scalpel but
uh he he he volunteered to be my doctor
if I ever needed any kind of medical
care he' he'd donate it and I mean he
was not a very skillful doctor like one
time he sent me a tetanus

vaccine um I can't remember exactly why but he sent me a tetanus vaccine and it said right on the label it must be refrigerated and he sent it to me like in the middle of the hot season it's like 90° this stuff and it took like two days to get to me and just sent me a hypodermic syringe it's like have at it it's like yeah there's no way yeah and like I said I wouldn't let him come near me with a scalpel but he was an interesting he was an interesting anthropological study this doctor and this is not answering the question at all but uh is it is interesting that I mean he was he was kind of a woman he was

married but was a womanizer you know he had like girlfriends in addition to his wife and also the most interesting thing about him

was he just had like these compartments to his mind and he had like the religious compartment in his mind and it was like a personality shift he would adopt what uh oh what's his name callfield uh in The Catcher in the Ry holding callfield he calls the holy Joe voice yeah he would just get this totally different tone of voice and he'd almost go like into a trance State when he'd be like chanting Buddhist texts or or just reciting stuff for ceremonies

and so forth but for the most time for
the most part he was just like your
standard rascally kind of guy but uh he
was very religious and very
superstitious

too but uh getting back to the go to the
doctor for basic checkups of the dentist
yeah it was I only I only went to the
dentist when my teeth would get broken
which did happen a few times in Burma
there's rocks in the food you bite into
a rock and and you can break your teeth
and that happened to me a few
times but uh yeah so when I was a monk
it was I went when there was some kind
of emergency requiring me to go or
sometimes doctors would just come to see

me and and offer you

know but uh one time I got really bad
bronchitis and I just happened to meet
this like respiratory specialist who who
gave me some some medicine for it but um
yeah I as a general rule I've uh I've
got a fairly good

Constitution so yeah I didn't I didn't
go to the the doctor or the dentist
unless there was something that really
needed some immediate

fixing um let's see yeah health

insurance I mean Insurance really is a
case of betting against yourself to some
degree it's it's required by law like
auto insurance and so forth but really

um personally I wouldn't get any kind of insurance other than just like really cheap insurance that there's a good chance you're going to get a benefit from it like I do have free dental insurance um no it's not free it's just a few bucks a week so just in case but it is true that insurance is a case of betting against yourself you are literally wagering that something bad is going to happen to you and from a karmic point of view I think it increases the odds that something bad is going to happen to

to so let's see

here

um I'm young and seemingly healthy

should I just risk it and not pay health insurance well I mean if you've got a fairly solid

Constitution and uh I mean you don't have a really dangerous job and you do have a certain amount of money so that let's say if you break a tooth or some such you get a cavity you can just go and pay for that's what I did before I was a monk I never had health insurance before I was a monk in fact I never really had health insurance until I mean when I'd be working sometimes you just automatically have workers compensation that you're paying into it's kind of that kind of a deal

now the whole time I was a monk I had no insurance I didn't even bother to get uh like uh vaccines or I maybe I shouldn't say that word on YouTube but just get any kind of shots or anything before going to Burma you know that people are saying well you really should get the you know the what is it en sephitis shot or the some kind of men menitis shot or something I just didn't get any kind of any kind of U vaccines or anything before I went to Burma and I was fine I mean I people in America are freaking out about drinking water and so forth and you know I was just drinking water filtered through a cloth coming out of a creek one place where I lived the creek

water was kind of a greenish color

tasted like milk and I just drank it and

I was

fine um then again you talk about you I

talk to doctors sometimes in Burma you

know it's like yeah I mean Burmese dogs

drink the water but they don't live very

long your odds are increased I guess but

I mean the main thing from a Buddhist

point of view is if you're protecting

dham dham protects

you like for

example when a mon goes for alms round

he has to AC accept alms from anyone

who's offering alms in good faith they

can have leprosy they can just have this

really awful cold I've had people like
little kids there's this one little kid
he looked like the feral child on the
road warrior I mean any of you who watch
the old Mad Max movies and he'd just be
like coughing into this food just just
covered with filth just wild hair and
everything and then he put it into my
bowl and a monk is not allowed to say no
he's supposed to just accept it with
equinity and you know people with
Leprosy I had one woman she was she blew
her nose with her hand and just kind of
flung the snot and then used that same
hand to put food into my bowl and the
monk he's not allowed to make faces you
just have like the poker face you accept

it

attentively and you just move on I mean
you're not required to eat it but it's
all going to get mixed together
anyway so yeah I've got a lot of horror
stories with regard to going for alms
round and getting weird icky food in my
bowl

and you're not allowed to say anything
like sometimes little old ladies bless
their hearts The Village ladies their
their eyesight's going bad they don't
have glasses they don't see that the
piece of cake they're putting into your
bowl is just swarming with these little
ants so they put the the ant swarming

food into your bowl and you've got to
like stand there you know perfectly walk
a few steps so the little old lady
doesn't see what you're doing and you're
just like picking the ants out of your
food before you continue so that they
don't get just get buried underneath
everything

else but I think I've I've uh strayed
away from Maxim's question

here so yeah I do consider Insurance to
be a case of betting against yourself
that uh I mean the insurance companies
have like Casino they're like casinos
where the odds are in their favor
they're going to make a profit um and I
mean

you I've I've always valued Freedom over security and I've always been willing to take my

chances and I mean if something really awful happens to you then I then that's just too bad you know it's just the way the way it is but

um when you when you have a woman in your life women tend to be less risk and they're more risk averse than men are you know they're more interested in Safety and Security and Comfort than uh like an like an ex professional aesthetic

is so I mean I'm not going to give you health advice I'm not going to tell you

that you should or shouldn't get health insurance but uh you know it would depend on your own circumstances and so forth but if you're if you're young and healthy and you don't have a particularly dangerous job and you do have enough money that you can cover everything except for the the worst disasters then I would say you probably really don't need it unless of course it's it's like the law that you have to have

it so I think I'll just move on to the next question here this is from TIG and Tig says have you seen the Wolf of Wall Street and if you have what is your opinion of it um I assume that's a movie

The Wolf of Wall Street and no I have not seen a movie called The Wolf of Wall Street a long time ago I saw a movie that was just called Wall Street um with what was it Michael Douglas in it and Charlie Sheen I think um and it was not a really impressive movie The only thing that really stands out for me is that there were two songs or two musical pieces in the soundtrack that were from David Byrne and Brian Eno's 'My Life in the Bush of Ghosts' which really impressed me and of course on the old Gilligan Island show Thurston Howell III was known as The Wolf of Wall Street so I did see

thirston Howell II thir on Gilligan's
Island but I don't think that that's
what TIG is talking about here and since
I haven't seen the movie at all and
really could only just make wild vague
guesses about what it's about I think
I'll just move on to the next question
here and this is from Mara made
Mahayana and Mara made Mahayana says who
will win the battle for followers terraa
or

Mahayana well I really don't think that
it I mean it's probably not very
accurate to refer to it as a battle for
followers it's not really a battle I
mean it might be a certain competition
although usually a

terraa monk let's say a terraa teacher
is I mean he's not really competing
consciously against Mahayana teachers or
Mahayana monks it's like you know how
can I get how can we get more converts
than than the Zen people um I've never
come across anything like that um I'm
I'm sure it exists out there but
um yeah it's it's not really I don't
really see it as a
competition um but who will get more
followers terava or Mahayana yeah that's
that's a question that I really don't
know the answer to I assume but just
because there's more Mahayana Buddhists
than terava Buddhists that there will be

more Mahayana converts more Mahayana

followers than terraa converts or Terra

followers

um but you know better a good Zen

practitioner than a bad terraa

practitioner and better a good terab

practitioner than a bad Zen

practitioner so I mean a good person who

is Sincere is going to do pretty good um

with regard to just about any spiritual

tradition and if it doesn't get him far

enough and let's hope he has enough

wisdom and enough uh open-mindedness to

try something

else but with regard to the question who

will win the battle for followers first

of all I don't really considered to be a

battle and uh second I mean it's it's
it's uh indeterminate I guess I mean you
can't really know for sure you could
just

guess and uh terraa does is making you
know progress in the west although much
of that progress is like Progressive
progress with like queer Buddhism and
you know Retreats for people of color
and Retreats for white people so that
they can be more aware of their inherent
racism and and white privilege and so
forth which is again is just cultural
Marxism with some Buddhist flavoring at
it so yeah um we just time will tell on
that one I guess so I'm just going to

move on to the next question which is the last question we really didn't get a whole lot of questions this time largely because the usual ual place for submitting questions was removed from YouTube so this one's from Mama and mama says what happens to people when they die if they haven't been exposed to any religion so I mean if a good person dies then I mean going from the point of view of terab

Buddhism that I mean if you're a good person let's say you love your neighbor you always try to tell the truth you don't steal you know you're faithful to your wife you know you try to be a good person even though you're not really a

member of any religion let's say you're born in communist China or something where religion is frowned upon and I mean you're you're too far out in the sticks to really get much of a an intensive indoctrination into communism so I mean you're just kind of a secular humanist by default and I mean if you like I said if you're a good person you tell the truth you try to you know you're generous you know then you're going to get a good rebirth if you're a good person you're going to get a good rebirth if you're a bad person you're going to get a bad rebirth regardless of

what religion you

follow so yeah I really don't have much
use for any religion that says if you
don't belong to our religion you're
going to burn in hell forever and ever
you know like the Quran says that or the
The Book of Mormon says that if you
don't follow this stuff and some of it's
really hard to believe but if you don't
follow it you're going to burn in hell
forever and ever and I really do not
have much use for that and also I don't
have much use for the whole idea of uh
like

Christians for example aren't
necessarily good they're just forgiven
you know it's like all you got to do is

just believe in this you know this this Hebrew Carpenter turn Miracle Rabbi who lived in the early Roman Empire and who created the entire universe and is the only begotten Son of God all you got to do is believe in him and you're going to go to

heaven and I mean I don't have much use for that either that sort of thing even like any kind of Buddhist equivalent of that or Buddhist analog to that I really don't have much use for that so I mean what it just boils down to is just the quality of your your character if you're a good person then you'll have a good rebirth if you're a bad person you'll

have a bad rebirth just regardless of of
the religion you follow or don't
follow and that's it that was the last
question and

so there you go that's uh number 81 and
if you've got any questions you anything
that you think I can answer maybe not
with regard to watching movies because I
haven't really watched a whole heck of a
lot of movies but um if you got a
question that you think I can answer
just feel free to leave them in the
comments below

and bear in mind that I am now on Rumble
and uh I'm probably not going to be
posting a whole lot of my really old
stuff on the rumble just because it's

such a daunting task that I even kind of petered out on uploading all of my stuff from bitshoot or the stuff I did with Brian Rue before I was uploading on to my bitshoot channel and my YouTube channel so there's still lots and lots of videos that I've done with with Brian Rue even the ones that are safe for YouTube that just aren't on YouTube because we did so many of them and it just I just kind of uh lost steam in uh uploading them although I guess I should get back to it sooner or later because there are a lot of videos old videos that I have done that that just aren't on YouTube yet and

I suppose I shouldn't wait until I just
get totally banned from YouTube for just
saying something that is against their
their terms of service or
something

so I guess that's it and yeah bear in
mind that I'm on Rumble now and uh feel
free to hit like if you like this and
subscribe if you haven't subscribed
already if you consider this to be of
any value in my answering questions on
Buddhism and meditation and so forth are
of any value to you then you're very
welcome to subscribe and feel free to
look at the URL links below including
the books I have for sale on Amazon
which includes my Rumble link too now

and be

happy

hello and welcome to episode 82 of
question and answer I am your host poo
basa and we don't really have anything
for me to give an introductory Preamble
with regard to for example I'm almost
completely recovered from the disease
that I had
recently and so I might as well just
jump right into these just dive head
first into this list of questions and
the first first one is from Luigi and
Luigi says if karma is only a mental
state what are you to say if I feel good
stealing I would not generate negative
mental states to guide negative
volition maybe it would not generate

negative mental States or I would not
generate negative mental states to guide
negative

volition well I mean it's not just
stealing I mean there are some people
who enjoy killing for example just the
thrill of catching a big fish or shooting a
big buck deer or for that matter some
people get Thrills from killing other
people some people think they're going
to go to heaven for killing other people
and so of course they're Overjoyed at
the opportunity to kill other people
under such circumstances that they think
that they're going to go to heaven
because of

it or maybe a more obvious example is

adultery I think most of the people who commit adultery are experiencing some kind of enjoyment while they're doing it otherwise they probably wouldn't want to do

it

so just because you are feeling pleasure when you're doing something doesn't mean that you're not going to get bad karma for indulging in that action in fact I mean sometimes just the wallowing in sensuality is what causes the bad stuff to come back to

you for that's one reason why it's like whatever we love the most most or whatever we're most attached to or most

addicted to is what gets us you know
it's like in the in the poly text it
says whatever it is that you're attached
to that's what Mara uses to trap you or
or hook
you so just because you feel good doing
something doesn't mean that you're not
going to get UNH wholesome karma for
doing it but also there's just different
levels of consciousness and what's going
on at the surface level is might be very
different from what's going on a little
deeper down for example if you're
messing somebody up and at The
Superficial level you're enjoying it you
know you're like the droogs in A
Clockwork Orange who are just laughing

abhor while they're beating people up
and raping women to death and so forth
still deeper down there is the awareness
that you are hurting other people and
maybe a total sociopath someone with no
conscience whatsoever no empathy um you
know maybe I mean probably they still
have it it's just that they're just
blocked off from it but the average
person does have a certain amount of
empathy or just awareness of what
they're doing sort of the deeper
implications of what they are doing even
if at the surface level they don't want
to know about that you know they just
they just want to do what they want to

do

so karma is only a mental state I mean

it is essentially volition or will

but that doesn't mean that just because

you know you're smiling and laughing

while you're doing something that

nothing bad is going to happen to you as

a

consequence because it really doesn't

work that way in a way it's just your

karma is seeking

equilibrium and it's going to do

whatever it takes for that equilibrium

to be to be reached so to speak I mean

it's never completely reached until you

become enlightened I suppose or maybe

maybe even after an enlightened person

dies because we're always making new Karma and sort of adding to the disequilibrium but it's sort of like water seeking its own level and uh I mean it is a little bit difficult to explain which you may have already perceived in the roundabout way I'm answering this but I mean for one thing you can get bad karma for just wallowing in sensuality I mean it doesn't even have to be adultery I mean you could just be picking up some wench at a bar and taking her home and and whatever and I mean still because you're wallowing in sensuality because you have these cravings and attachments and so

forth you are creating Karma and it's not all going to be good stuff coming back to you because of that

so yeah I mean karma is just a mental state but uh if you feel good stealing it's probably at a superficial level and deeper down you don't feel quite so good so I think I'm just going to move on to the next next question here I'm sorry if I didn't answer that first one adequately because Luigi does seem to have a certain amount of skepticism with regard to dhama at least that's the impression that I get so I guess I'll just move on next question this is from Liber Lam and

Liber Lam says if you don't mind answering who did you vote for and he's referring to uh the previous Q&A I had voted in the Republican primaries that day and I had like this I voted sticker stuck to my shirt and yeah I mean there was only one position that that you voted for I mean there was a few like a referendum or something there was a few of those but uh it was mainly just the presidential the the candidate the Republican candidate for president of the United States and there was a surprisingly long list including some guy named Binkley that I'd never heard

of before although I've I've after the
the uh primary I heard that he had
dropped out and uh endorsed president or
Donald

Trump so yeah I voted for trump it
shouldn't be a big surprise I mean Nikki
Haley is the only the closest thing he's
got to an actual Contender which I mean
I don't know why she's staying in the
race I I assume she's just hoping that
you know somebody's going to take down
Trump and she'll be the last one
standing but uh a lot of the people
voting for a very significant proportion
of the people voting for are not even
really Republicans they are like
Democrats or left-leaning Independents

who are voting in open primaries voting
for her because they don't want Trump to
be president and then in the final you
know the the main presidential election
they wouldn't vote for her anymore
they'd vote for

Biden so in order to help prevent that
from

happening I uh made sure to go and vote
for Donald Trump for Republican
candidate and he deserves it in my
opinion I mean he has taken so much crap
I mean just just a Biblical onslaught of
crap from the globalists in general not
just the Democrats but the the
globalists across the

board so yeah just as a way of sort of showing the establishment what we think of them I think a lot of people are voting for Trump just mainly mainly for that sort of like in 2016 Trump was called like a middle finger to The Establishment and I think uh in 2024 he's going to be like two middle fingers so I'm just going to move on the next question here this is from pranav and Prav says my first question is that from is that from the time of receiving predictions to becoming a Buddha or Pacha Buddha or chief disciple and Maha disciple their respective period of time is given to fulfill the necessary parames but there is no fixed time

period for an ordinary disciple who just wants to be an arhant what do you think the period could be I've read on a book by Le SE that it takes 100 to 1,000 Maha Capas for an ordinary disciple and this is is really just Arcane

like I mean it's Dogma essentially I mean there's no way you could really verify any of

this but uh yeah it is true that in order to become a Buddha or a Pacha

Buddha like a Hermit Buddha that doesn't teach or a chief disciple which as accordance with some sort of Unwritten Law I guess that there are always two

Chief disciples for every Buddha and our
our Buddha godma had saruta and molana
and then you have the great
Disciples of which I don't know if
there's a fixed number I think there's
like 80 are in in this version this
dispensation of Buddhism there were like
80 uh 80 great disciples
and supposedly according to
tradition that in order to become a
Buddha a Pacha Buddha a chief disciple
or a great disciple there has to be some
announcement from a previous Buddha in
the past that I mean you would meet this
previous Buddha in a previous existence
a zillion gajillion years ago and they
would say you know in a future life when

there is a Buddha named you know Goda in
this

case you will be a great disciple and in
Burmese it's called a bate you have to
get a bate in order to get one of these
higher ranks of

Enlightenment but

personally I just don't think that it's
really dealing with objective facts that
this is just a development of like
legendary

Buddhism um starting with the

glorification of the Buddha himself

making him at a rank way above an

ordinary enlightened being which I don't
think is necessarily the case like I've

discussed previously that like in Abid
dama which I think we're gonna have a
question about that a little
later that wisdom is the same as aoha
wisdom is the same as lack of
delusion and any enlightened being is
going to have zero delusion so any
enlightened being is going to have
exactly the same amount of
wisdom just going with logic and what
the tradition itself
teaches

so I do think that it's sort of uh an
anachronism where you're saying that
there are different levels of
enlightened
being and uh you know each each level

has this time period of millions or or
Capas of eons and a Capa I'm pretty sure
that AA is defined in the texts as
you've got um like a block of rock
that's like 10 miles on a side it's just
this huge

mountain block of rock and it's like
every hundred years I think or every
thousand years that this little bird
flies by with a silk handkerchief in its
mouth and the handkerchief brushes up
against this block of rock that's
approximately 10 miles on a
side and an eon or a CA is the amount of
time required ired for that every once
in a hundred years or a thousand years

that that handkerchief brushing against
this rock causes the entire Rock to be
worn

away and so according to Le SE according
to pranav it takes 100 to 1,000 Maha
Capas and a mahaa might be bigger than
an ordinary Capa Maha meaning a great
cppa who knows it could be a thousand
regular copas I'm really I really don't
keep up with it stuff because I consider
it to be irrelevant you know it's like
this is just legendary stuff that really
has nothing to do in my opinion with
practicing Dharma and you know
developing mindfulness and
wisdom so yeah I think it's just all
academic and I don't think it really

matters but I assume for an ordinary enlightened being it's going to be a different amount for for different people some people make slow progress other people make fast progress and I don't even think you have to have the the batee or the announcement just to become an ordinary enlightened being so I mean there wouldn't even be a specific time when it would when the the timing would

start so it might not even

apply because I

mean maybe it would no it wouldn't even be count starting from the you become a soda so I mean what would be the the

beginning time for someone who hasn't received this announcement from a past Buddha I mean there would be no initial starting point to time the amount of time it would take to become an ordinary disciple and an ordinary disciple I assume he's referring to a disciple of the Buddha so at least you'd have the The Good Karma of meeting a Buddha face to face and becoming his immediate disciple even though you're not one of the great ones or one of the chief ones and uh yeah I don't know what tradition says about it I've never really had any interest in that which is kind of similar to panov's next question

here second question is that there is three kinds of Buddha the faith-based the wisdom based and the energy based or Sada PA and WEA how does this three kinds differ in the bodh SAT to fulfill their paries again I think this is just made up stuff that has nothing to do with objective reality this is Legends it's

folklore so I mean just just going with the the just for the sake of argument to say that there are three kinds of Buddhas those that are based on faith those that are based on wisdom and those that are based on weera or just manly effort

uh how how is this how are these three
kinds differ in the bodh to fulfill
their pames I mean the the pames or
the 10 Perfections and there there are
10 of them and

um I

assume let's

see Sada isn't one of them PA is one but
it's not really in the PA is one of the
10 pames or PA or wisdom but I think it
has a different meaning as one of the
pames because there it just means like
quick wit you know like thinking on your
feet kind of a thing not not like
transcendental wisdom weia or energy is
one of the 10

pames did I just say wisdom Vira or

like energy manly

effort so like Vira has the same Proto
Indo-European atmology as like the word
virile or the the trium vate in in Rome
in

Latin so yeah I mean questions like this
uh you're probably better off asking a
Burmese Seattle seriously because the
Burmese seatt take this stuff seriously
they consider it to be objective
historical fact they don't consider it
to be madeup Legends which is pretty
much the way I view
it

so I have I have read about this stuff
but because it wasn't really interesting

to me I didn't really retain it very well uh you can find books that discuss like the different kinds of Buddhas and you know the different route that they take to become the Buddha just based on the different emphasis of their Enlightenment I do think that the faith-based uh doesn't take well maybe it takes different different lengths different numbers of you know eons and eons for them to become enlightened but uh it's it's all just legendary stuff and I don't think that it really is empirical fact so yeah you're just going to have to look in a book or ask a burm seato who the burmes take this stuff really

seriously if it's in the commentaries
it's gospel truth as a general
rule so yeah look it up in the book or
ask a burm SE because this kind of stuff
it's really just irrelevant to the
essence of dhama in my
opinion so NE the third question from
from

Prav is uh I I already pretty much
answered this in the comments we had
kind of a back and forth a little bit in
the comments but it is a question that
was in the comments below a Q&A video
and

so um he says in this question where did
you find oh this is I think this is from

uh not from a Q&A video but from a
different video says but I don't
remember now says where did you find
that not paa means son of grandson and
then he has a laughing emoji and then he
says in modern Indian languages not puta
would mean son of the Lord exclamation
point not as Lord and paa as son I think
you had mispronounced the word not to
understand it as grandson should be
pronounced as Nat to mean grandson and
that is we're referring to mahavira the
the founder or at least the the last
great TI tonara or teacher of
jism who was a contemporary of the
Buddha and in the poly Tex he's referred
to as NATA not Nat n a t h a paa but n a

a like n long A T A paa that is how it
is spelled in the polyx and it means son
of grandson which is like a joke name
because the non- Buddhist teachers in
the polyx are propagandized to some
degree they're made to look like
charlatans and
fools and the founder of jism was no
exception and so he was called nataa
which is spelled n long a t a p
TTA and that means son of grandson which
is like a joke name but apparently
according to pranav in Indian texts they
have it re they have it spelled
differently so it's n a t h paa which
means son of the

Lord but that's not how it's spelled in
poly and that's not the meaning of it in
poly in poly the meaning of it and is in
accordance with the spelling of it which
is son of grandson which is a joke name
so I'll just move on to the next
question here this is from Texan
Buddhist and Texan Buddhist says is
there any part of you that wants to
leave your lay life and go back to the
monk life and not really no I mean there
are times
when I do kind of appreciate all the
leisure time that I had as a monk you
know I didn't have to work hard every
day or 40 hours a
week so I mean the lazy part of me kind

of in a way kind of misses the ability
to have all of this leisure time to just
do whatever I feel like doing instead of
you know having to go to work every day
but

uh not really I

mean yeah there really isn't any

conscious desire in in at any level

really for me to to go back and become a
monk

again so I mean I I took that as far as

I could get with it and now it would

just it was time to do something else

and I don't regret that or have second

thoughts or any such things just

continue moving

forwards so I'll just move on to the next question this is from White Ash Piper and this is sort of a revised question that he already asked in a previous Q&A he asked me you know who was the one famous Sage or Saint who would best fit the role of Qui Chang Kan in the old TV show kung fu and I couldn't really think of anything I mean it's kind of I thought maybe me even just because I couldn't think of anyone that came closer because of all the the there's various criteria like you have to be uh at least half Caucasian you know you have to be like an outsider uh like in in the country in

which you were a monk a Buddhist monk
and then you have to stop being a
Buddhist monk abruptly come back to a
different country where you're also an
outsider that sort of thing
um so anyways the question here from
White Ash Piper I guess a better
approach to my grasshopper question and
grasshopper was the name that his
beloved Master Po called Quai Chan Kan
I'll start again I guess a better
approach to my grasshopper question
would be if David Ker David Kerine re
rejected the role of Quai Chang Kane and
a sage of old auditioned for the role
who would best fit the role if all sages

Mystics and such

auditioned well that's kind of a that's kind of a it doesn't make the question any easier it's still kind of the same question and it's it's hard to believe that most sages and Saints would even want to audition for the role I mean just as a given let's just assume that that all of them did I mean who would come closest I don't know bodh Dharma maybe I mean there would have to be these criteria like you know he have to be like an outsider in the country of his birth and then an outsider in the country that he returns to after he stops being a monk and in in the original TV show he stopped being a monk

because he murdered the the nephew's
Emperor or the nephew's Emperor the
emperor's nephew and so he was paraj
jaica and of course he couldn't stay in
China because he was uh he was going to
be arrested and probably executed in in
some really nasty way so he fled back to
America which is where his his father
was

born and he was like half Chinese and
half American half
European

so yeah I mean trying to find anybody
who would fit that Criterion is
just I'm I'm in no better position now
than I was in the in the previous Q&A

when I was trying to answer the question
but at least Bodhi Dharma
was an outsider in one one of I mean he
was an outsider in China anyway whoever
maybe the founder of the Shaolin
tradition but then again he might have
just been pure Chinese and didn't have
all these other things that that fit but
then again maybe White Ash Piper is just
ask asking with regard to character
traits or something and uh yeah it's
just really hard to say it's it's no
easier than last
time so

I can't think of
anybody because I mean the the criteria
of Quai Chan K is are pretty specific

and then also the Saints and sages of of
ancient times I mean as a general rule
you don't know what their personality
was like you know you just get these
Legends handed down maybe some of their
writings but when they're writing you
know they're being serious and and
they're not you know they're not really
displaying a whole lot of what they
would be like wandering around in the
Wild West in the 1800s dealing with
rednecks that that just don't like
Chinamen so yeah again I really can't
answer that
question I don't know bodh Dharma
maybe I don't know I'm just going to

move on the next question here this is from mooners and mooner says what does the election of 2020 have to do with Buddhism and I assume this is a question that is maybe kind of a complaint or a criticism it was uh I just mentioned the election of 2020 very briefly when I was discussing how I got a video taken down by YouTube because I happen to mention a certain forbidden subject and I got I mentioned that I just got that confused in my mind with the election 2020 which it is now apparently allowable to to criticize on YouTube but this other subject is not and I got those confused in my head and uh so he's mooners is asking what does

the election of 2020 have to do with
Buddhism

so it to

me I just I just I wonder you know why
they would ask the question because I
mean it was just sort of a in passing
kind mention of it

anyway so I mean it's possible that they
could just be super strict Buddhists who
only want to hear about Buddhism and
don't want to hear about anything other
than Buddhism and I have had
interactions with people like this
before although I mean he could have
mentioned any number of other things so
it causes me to think maybe it's

possible that

mooners is like uh maybe politically and socially leaning to the left and just doesn't want to hear about that stuff um he just kind of strayed onto my onto my channel

somehow but uh you know what does getting getting back to the question though what does the election of 2020 have to do with

Buddhism not very much I mean you can say that everything has something to do with Buddhism there was one person who responded to him essentially saying that and also pointing out that you know the same forces that were allegedly monkeying with the 2020 election are

also allegedly monkeying with Buddhism
in the

west so I mean there's an indirect
connection

anyway but uh yeah it's just a

rhetorical kind of question I guess so

I'm just going to move on to the next

question which is by Joe do and Joe do

says can you explain how to practice

mindfulness and there are entire books

on how to practice mind mindfulness uh

poly Texts describe how to practice

mindfulness like the sa batan Su and the

mahasan um that can give a much more

in-depth

explanation to uh than than I can in in

just relatively briefly answering this question on a Q&A video but uh practicing mindfulness from my point of view it's it's pretty much what ROM dos used to say be here now just be here in the present moment and don't be thinking about the future don't be thinking about the past don't be thinking about what's going on somewhere else just be here now and uh it's it's kind of interesting that St John of the Cross also taught a kind of mindfulness where it's in a way it's like the opposite of memory like the word Sadi and poly can mean mindfulness or it can also mean memory but strangely in in Roman Catholicism the same word can mean both too which is

recollection if you're being mindful
you're practicing recollection but St
John of the Cross was saying that in a
way you destroy your memory because
you're just right here right now in the
present moment you're not thinking about
the past at all not thinking about the
future not thinking about what's down
the
street not thinking about what's in the
kitchen so I mean that's essentially it
and just being right here in the present
moment and and if you want to practice
it at a deeper level or you're skillful
enough to practice it at a deeper level
then you start um silencing the

commentary I mean you got okay yeah you got to silence the commentary to some degree when you're being mindful just your mind has always got this sentences you know words just going on and on this kind of logo Ria you're you're trying to steal that also to help you being in the present moment because um like chrishna mury used to say you know when you're living in words you're not living in the present you know always living in the past because I mean it might just be a few seconds or even a you know Split Second but still you're not dealing with the present moment when you're thinking in words so in order to live in the present moment um it's good to just stop

thinking in words as much as possible or
if you have to think in words then I
mean you're just directing your your
thoughts to what is going on right here
right now it might be that you have to
think under certain circumstances so you
use your thought

um as necessary but just the running
commentary stuff um you try to get rid
of that and in a way it's like sense
restraint where you're just trying to
get as close to just bare sensory data
as you

can so you know like like I've said a
number of times on these videos like for
example if you're doing mindfulness of

hearing and you and there's a dog
barking outside you're not thinking oh
there's that dog barking outside side
again it's just you just hear it as just
sound you know you're not even
identifying it as barking dog it's just
you are aware of the
sound and that's it you know when the
sound stops the awareness of the sound
stops you don't continue thinking about
it that you're just right here in the
present moment and you're not
using like language in your head to have
this commentary going about what's going
on where you're just associating this
with that and so forth you just stay
right stay focused in the present moment

that's essentially what mindfulness is
although some kinds of
mindfulness um can have different
meanings but in general that's what
people are mainly talking about when
they're talking about mindfulness in the
sense of Buddhist
practice so I'll just move on to the
next question also from
Joo and he says can you make a a video
explaining the eight-fold path and a
video on how to meditate
please well I've talked quite a lot
about the Eightfold Path and I'm pretty
sure I've also done at least one video
just on

meditation but that was mainly about the 40 kinds of meditation it was how to do each of the 40 kinds of meditation that are on the standard list of the 40 kinds of meditation um I think it's in the Wii MAA U with regard to a video explaining the eight-fold

path um yeah I mean I've given talks about the Eightfold Path

before um I suppose I could I mean it's not going to be this video I

suppose but I do consider the eight-fold of the path to be another anachronism or likely anachronism it I would

be mildly surprised if the Buddha really did teach the Eightfold of the Eightfold Path because there are like earlier

prototypes you know there's like a
tenfold path also in the sutas that
apparently didn't get enough traction
and so that one didn't really make it in
the long
run

um yeah make a video explaining the
eight-fold path I could um as a general
rule that kind of thing doesn't interest
me a whole lot because it's sort of um
Elementary Buddhism that um you know I'm
just not really really interested in in
like going over the really Elementary
stuff over and over again I mean I can I
do in these q&as sometimes but uh yeah
and with regard to how to

meditate aside from the the video I've
already done on the 40 the 40 kinds of
meditation in Buddhism um I mean there'
just be a few things like posture and so
forth um I mean I suppose I could do it
but mostly when I do videos I just do
something that I'm just kind of thinking
about you know it's sort of hot in my
mind at the time so maybe I'll get
inspired to do it but I'm not probably
not going to do it anytime real
soon so I'll just move on to the next
question here this is from covac andad
zida and seac CAD zida says You seem to
have a pretty low opinion of the terraa
Abid dama what is your opinion on the
sarasti Vada Abid dama and it is true

that I don't really have a very high
opinion of the terraa Abid dama the Abid
dama ptica and most western Buddhists
don't I've been told that approximately
70% of Western Buddhist
monks don't have any use for Abid dama
and it's pretty obviously late it pretty
obviously was not taught by the Buddha
himself it probably did not exist and
certainly did not exist as a pitica as
one of the three baskets of the poly
texts until the third Council which was
quite a while after the time of the
Buddha like mid3 Century
BC so the ter the the sarasti Vada Abid
Dharma I have less knowledge of it and I

I was as a monk especially I was exposed to information about Abid dama over and over again especially because I was living in Burma most of the time and the Burmese take Abid dama extremely seriously they consider it to be the most profound most important teachings of the

Buddha which is one reason why I've had such a low opinion of it is because you know I've had I've been living in the midst in of this culture this Buddhist culture that is just saying that you know Abid dama is the most important deepest part of Buddhism and from a western point of view and a historical objective point of view it's hardly

likely that the Buddha even taught it
and a lot of it I'm sure the Buddha
would not agree with that he would not
endorse it but with regard to sarasti
Vada I know very little about it you
know I know just a few things about it I
do know that it's very different from
terraa and it may be that um Terra and
sarasti Vada it wasn't until the third
Council they split
apart and and so the sarasti vodin are
probably working on their own version of
terraa of Abid Dharma or Abid dama um
around the time of the third Council and
it was just sort of
a

doctrinal like a Schism practically
where the one of the main purposes of
the third Council was to purge the
sarasti vodin that's that's the
impression I get from from reading the
history of it

so yeah I mean sasada it did have
certain differences like they believe
that past present and future are all
real in a sense which is probably more
correct than the Terra voden position
that only the present moment exists the
past no longer exists the future doesn't
exist yet so in that sense the travadon
are more

Newtonian and the sasti vadens are more
einsteinian you know going with like the

time space continuum that you know time
is itself just another dimension through
space or you know
through through the
cosmos also the sasti vadin believed
that that an
individual Adam you know a ultimately
real Dharma you know they divided you
know the whole world samsar up into all
these different
elements like terava did but um
according to terraa these these elements
are flashing in and out of existence at
a rate of like a trillion times an eye
blink whereas according to sarasti
vadens they are Eternal it's just the

combinations of these elements are are
like impermanent which that also would
come closer to modern science I think
um then again I'm not sure what the
modern scientific idea of like an
electron

or a quark some subatomic particle I
mean is it really staying the same or is
it like in this constant state of
flux but even probably the scientists
wouldn't agree that everything is
flashing in and out of existence
trillion times a second especially
because once everything flashes out of
existence you've got nothing just
literally nothing and then everything
has to rearise out of

nothing and that is just a major flaw in
terod and Abid dama in my opinion which
the sarasti

vodin even though I don't think that
their idea that these elements are
ultimately

real at least they got rid of the
problem of everything appearing out of
nothing a trillion times a

second so it may be that the sasada Abid
Dharma is an improvement on Traden Abid
Dharma but again I haven't really

studied it much I've just picked up
little bits and pieces about it and so I
can't really make any kind of
authoritative judgment on the merits or

demerits of the sarasti Vada version of
Abid dama but from what little I know
about it they did make at least two
improvements but still trying to declare
that some Sara is ultimately
real in some
sense um yeah that's that's pushing it
to
me so in in that respect I would I would
be more inclined to go along with
certain Mahayana
schools that only Nirvana is
real and uh I had a Roman Catholic
priest tell me that in Roman Catholicism
at least in the seminary schools they
teach something different or they teach
something essentially the same which is

only God is ultimately real and this
this world that he created is just sort
of like contingently real It's
relatively real compared to God
himself but uh I am digressing into the
into the realm of Roman Catholicism so
I'll just move on to the next question
here this is from
pseudonym and pseudonym says please
explain your approach to translating
poly to English how do you approach the
challenge of preserving the original
meaning while doing so in readable or
even poetic English overall what is your
translation approach well I've said it
before and it has been like a a main

like a guideline for me when uh when translating I got to check to make sure that we're recording yeah 40 40 minutes into it I I verify that we are actually recording um that a translator should be as invisible as possible that when you are reading an English translation of a poly Tex you should be coming as close as possible to the effect it would have on you if you were a native speaker of poly assuming that native speakers of poly ever existed that I mean you were fluent in poly and it would have the as close to the same effect on you as if you were reading in the original poly and it like I hope I said that right so I mean when you're reading an

English translation or any translation
you know the goal for the translator in
my opinion should be to create as close
to the original impact you know like you
would have like essentially the same
experience if you were reading in the
original language or in the translated
language

so that's that was like my main my main
uh Criterion for translating plus of
course just getting the translation
right I mean you have to you have to
think I mean this is definitely not
postmodern this isn't the new criticism
or anything but really it just it's just
obvious to me that you have to try to

understand what it was that the original author was trying to say and then you try to say it in a different language in such a way that it has like as close to the same effect when you read it that it would be that it would have on someone if they were reading it in the original poly and they were like that was like their first language or something so yeah the whole idea of of like postmodernism or the precursor of postmodernism in like the new criticism where you know the original intention of the author is irrelevant I mean that's just nonsense to me I mean you definitely have to try to understand you know what what they were saying and why

they were saying it in that way just because there there might be some Nuance that they are expressing that you would want to express too in order to make it as as genuine or reliable of a translation as possible so like when I translated the AA waga that was really a challenge because the AA waga is full of puns it's full of plays on words like words with multiple meanings and trying to come up with an English trans an English equivalent of a pun or a play on words you know the trying to come up with the same word that has the same two or three possible meanings uh sometimes it was just flat

out impossible but uh I did the best I
could and sometimes I just be stewing
over like one verse for
months just not off and on of course you
know I would sleep and and eat and stuff
but

uh

see yeah just trying to trying to come
up with the same subtleties in English
as as existed in the original poly like
like poetry is very difficult I mean I
didn't even try to put it into meter
like most of the ATA waga is in is
inverse I think all of it's inverse
except for maybe a very little bit so
yeah I mean trying to force fit it into
meter um yeah that was too much of a

challenge for

me

so yeah I guess I guess I gave my overall translation approach you know just first of all you have to know what they're saying as best you can and then convert that into a different language as accurately as possible trying to catch you know sort of the the nuances and sort of like the the overall feel of it so it's it's kind of an intuitive approach which a lot of translators would criticize and say an intuitive approach is sort of just like a non-scholarly approach like KR Norman for example would uh does not like or did

not like the intuitive approach to translation and I mean he was saying that he didn't really care what it meant so he just wanted to to translate what it says but if you don't know what it means you can't translate what it says you know like some words have multiple meanings like the word dhama notoriously has lots of meanings in poly and if you can't I mean if you don't know what it means from the context then how are you going to translate it unless you're like uh the the first famous Nana mole who was a great translator who tried to come up with one English word for each po pow word so I think for dhama the best he could come up with was the word idea

which uh probably is not so good I

didn't I didn't take that

extreme

so let's

see I guess I answered that question I

mean first of all of course you have to

know the language and know what it's

saying and then try to

translate that into a different

language as seamlessly as possible and

accurately as possible so I'll just move

on the next question here this is from

Mambo and Mambo says hello poo what are

your views on Evolution and rebirth or

reincarnation in my opinion Evolution

negates the concept of rebirth we can

follow a link to our parents and can
take it back as far as we want an
evolutionary chart even to the first
living organism

my theory is we get scas or Aggregates
condas from a combination of our parents
genes which could also include our
nature and temperament so the Buddhist
view about the velocity of past karmas
being carried forward into the next life
makes me doubt the rebirth

concept well as it turns out I I pretty
much have uh certain amount of faith in
both certain amount of faith in the
Buddhist concept of rebirth and also I
mean I have to admit that

Evolution from a a samsaric empirical

point of view is just obvious that anyone who argues against Evolution has some kind of religious acts to grind usually they're they're Christian creationists so they want to believe the Bible's true just because they're Christians and so they're willing to reject or ignore just a mountain of evidence that life has evolved on this planet

but I don't see that they're really I do not see that they're really contradictory to to each other I mean you can have both because they're happening at two different levels one is like a spiritual level and the other one

is like a material

Level and the spiritual level is

probably more real than the material

Level although probably in the west most

people would would feel

otherwise so I mean you do have

like a male and a female come together

and they produce

Offspring but that's not the same as

rebirth I mean in a way at a material

Level it kind of is because The

Offspring is half of the mother and half

of the father

genetically so but still I mean the way

rebirth happens in in Buddhism or or

Hinduism or or you know any system that

that endorses the idea of rebirth or

reincarnation

it's like your karma lands you exactly
where you need to be and so it's going
to land you in a certain like a uh into
a certain family with certain parents
and with a certain like genetic and
physical

makeup

so yeah it's like the the spirit is not
the same as the

material that uh they're just two

different two different levels of

reality two different levels of samsaric
reality

anyway but in a in a

sense rebirth also can be a kind of

spiritual Evolution so there's that
too but uh yeah it's it's just the
physical the physical element is just
going on at its at its own at its own
level and the karma aspect is Just
Landing us into the the physical vehicle
that is most appropriate for us at the
time so I really don't see that there's
any conflict between the two
concepts and I do uh use both of them as
working hypotheses in understanding the
samsaric world in which I find myself
situated so I think I'll just move on to
the next
question which is from TIG and it says
when is you gonna do a show on
upand

well I don't know we I've discussed
upand in fact I did a video with Brian
Rue probably two or three years ago by
now maybe it was back when I was still a
monk just discussing upand so we've
already made the show on
upand um also I wrote a long essay um
discussing my experiences with upand
especially um to two months I spent at
his pandama Center in
rangon um which if the when and if when
I come out with a fourth book it'll be
in that book because the fourth volume
of of the books that uh I was I've been
working on I I already got three
published the fourth one would be just

based my personal experiences as a monk
based on that which it would include um
being at Pama for two months
upo was also president in my
ordination but uh he didn't seem to like
me very much I was told that he didn't
like foreigners in general but uh we
don't need to get into that I mean there
were certain foreigners that he
obviously like especially if they spoke
really fluent Burmese and just fit right
in but sort of like the The Outsiders he
didn't like too
much so yeah when is you going to do a
show on upan we already did it Brian Rue
and I did it although
you might have to look for it on Brian

ruse's Buddhist truthers playlist on
bitshoot I'm not sure if it's on my
um it's in my playlists on YouTube or
bitshoot because I
haven't uh uploaded all of the shows
that I did with Brian some of them would
just be off limits for for YouTube
anyway so yeah it is out there
already so I'll just move on next
question here this is from
ruie and ruie says hello poo do you
think the Buddha remains silent when
asked certain questions not only to
point out their ultimately unanswerable
nature but also their igno
ignobility for those on the

path um yeah I think the main reason why there are certain questions the Buddha didn't answer is just that they don't have answers they're they're like invalid questions although some people have come up with the idea that the Buddha wouldn't answer them just because it had nothing to do with DH really you know like what happens to a a tagata after he dies does he continue to exist or does he no longer exist the Buddha wouldn't answer or like the beginning of the world or is the world infinite or is it finite those are questions that the Buddha just would not answer and I think there are probably a

lot more that the Buddha wouldn't answer
in fact if maybe that he wouldn't answer
most questions um just based on like the
Tika waga where it's just saying have no
view no belief you know just don't even
go there it's it's like radical just
being in the present moment with no
mental commentary going on just be here
now but

uh maybe ignobility or anaria that would
be not Arian would be like ignoble in uh
in

poly let's

see to point out their ultimate

unanswerable nature but also their

ignobility for those on the path yeah I

mean to the extent that it's just irrelevant to becoming enlightened you could call that ignoble I mean it's it's not so much degrading unless it depends on your attitude I mean if you're like heavily invested on into whether the world you know had a beginning or not you know like the universe or you know if an enlightened being continues to exist after death or does not continue to exist after death I mean if you're just really like pretty much fanatic or it's like you know your philosophy your whole approach to dhama is based on something like this then that could be called ignoble I suppose so yeah in a way it's it's

like in a way it's kind of degrading I
guess to just insist on you know only
this is true anything else is wrong um
you know it's like the stereotypical
fool in the poly Tex is someone who says
only this is true anything else is wrong
because really the truth and if it
really is true it can't be put into
words the name that can be named is not
the Eternal
name but for some people it could get
into like a a matter of
ignobility I think it would depend on
the
individual so I guess I'll move on to
ru's next question here hello again poo

this is not so much a question as perhaps
a request how would you translate the
following oh I forgot to look this up I
really did I should check this out just
a

second let's see

here is that it no is this it

no it's here there it

is okay I knew I I should have looked
this

up let's see

so anyways he's saying hello again poo

this is not so much a request as perhaps

a request no this is not so much a

question as perhaps a request how would

you translate the following a sort of

Mantra that I devised into poly quote

May all beings visible and invisible be
free and of a joyful mind unquote please
do take your time if you're up to the
task

so oh this is the wrong book anyway just
a second again I know here
somewhere here it
is just stepped on a dog
toy right

here 11 holy discourses of
protection the Maha perita
poly by Sal tonm

win who uh I believe is uh Shan living
in Burma so

anyways this this quote that he had
reminds me very

much of the meta there's something very
similar already translated in the
metas let's

See's

see so it's those that are seen and
those that are not seen

let's see those that are far away and
those that are near those that are are
in existence and those who are waiting
for existence May the all beings be
happy-

minded

so yeah I guess I should uh maybe in the
comments I should come up with it but I
forgot to work it

out I me all beings visible and
invisible so visible and invisible is

just data ad which is which is seen or
unseen and the B free part is the only
part that's missing from the
matuta but that would be like uh it
depends on what kind of free I mean
liberated would be like H weu may they
be
free we Mandu or
pandu Mandu like Moksha in Sanskrit is
like Liberation or freedom
so may all being sa visible and
invisible
dat see
dat would be seen or unseen may they be
free is
weu and of a joyful mind is Bandu

Su so

SA

cha Bandu

Su and if I just butchered the

grammar I

apologize so yeah I mean almost the same

thing except for the the free part is

just right out of the metas

sua and it is good to just I mean the

meta is kind of a long is long for a

mantra but it is it is if you only know

how to recite one text the metas is a

good one to recite it and there are

millions of people who have recited it

so in a way you can kind of get some

like join the momentum of all these

reciters of the metas

sua but uh I suppose I could uh if I
think of it I can like type it out into
the
comments so I guess I'll just move on to
next question

here and this is from gamma spect
trolist and gamma spectrol says
regarding the flame job that allegedly
lit himself on fire in protest of
genocide a lot of people are saying it
was fake which turned into the claim the
famous Vietnamese monk that did the same
decades ago was fake also how does
Buddhism look at suicide like this and
how possible do you think an alleged
Advanced Buddhist could just sit there

roasting his flesh and not react even in the slightest

so I guess this is kind of two questions

I mean the first question is what would be the Buddhist attitude towards mutilating yourself or just committing suicide and

the Buddha does say in the parable text

that I mean you shouldn't kill yourself

until you're you're done you if you

become enlightened then you could commit

suicide I suppose which was kind of a

tradition among some like early Indian

um like spiritual movements like The

Jains once they figured that they had

reached the ultimate that they had

exhausted all of their karma they just

went off and um they didn't burn

themselves or committ any kind of
violent suicide because that would be
making new Karma they would just squat
down and and not move until they were
dead but uh yeah Buddhism would not
approve of committing
suicide unless I mean it was somehow
became the lesser of two
evils

but uh so it doesn't really at least
terada would not approve of committing
suicide as a matter as as a kind of
protest like political protest or
whatever yeah that I mean it wouldn't be
as bad as killing somebody else you know
killing yourself isn't as bad as killing

somebody else but uh still it's it's
kind of counterproductive because you're
ending your life before you have reached
Liberation but um
let's see so I already answered that
part of the question so see do you think
an alleged Advanced Buddhist could just
sit there roasting his flesh and not
react even in the slightest yeah I think
that's possible partly because I have
read that if you really are ulating
yourself like the nerve endings on your
skin are all going to be destroyed
within a matter of seconds so it would
just be like the first few seconds when
you'd be in searing Agony and then you
just kind of go num

plus you'd probably be in a State of Shock by

then but also a I mean a lot of

Buddhists I mean they're professional

Aesthetics you know they learn to be

okay with discomfort and to some degree

even pain and so yeah a lot of Buddhists

could just sit in relatively severe pain

and and not move especially if if uh you

know there's a crowd watching them you

know they're not just going to start

flailing around and screaming and stuff

like a lot of normies would do obviously

um you know they've got a lot of

self-discipline mental self-discipline

Detachment they can detach from from

just mere mental or physical Sensations
that kind of a thing a certain amount of
equinity you know there's a lot of
mentions of this kind of thing in the
text like kwadi you know the Buddha in a
previous existence who got just pieces
of his body chopped off one by one by
the king of Kalinga because he was
talking to uh the king of kinga's Herm
girls at a park one day so the king of
Kinga was was jealous and pissed off so
he just started having parts of of this
athetics body cut off one by one and the
athetic did not feel any ill will or any
such
thing so yeah it's it's definitely
possible partly just because as I said

earlier like your pain receptors on your skin are going to be be roasted and destroyed within a matter of seconds and then you're going to be in like a State of

Shock and or at least your body will be and then it's true that a lot of the the training that a serious monk undergoes you know not just some ordinary scholar monk living in some Kushi Monastery in a Buddhist University or something but but like a monk who's like a forest aesthetic kind of of of practitioner who has made a lifelong or a decades long practice of just being okay with pain and discomfort just sort of detaching

from it um yeah I think it's I think
it's very possible and I have no doubt
that the Vietnamese monk at the very
least really did just sit there in
meditative
posture uh while he
burned so I'll just move on to the next
question here this is from

Arin and Arin says can you speak about
scientism as a modern religion and how
dark dmic it is how about the priest
class of

scientism uh the modern scientist who is
beholden to the corporate or political
and academic funding that controls their
scientific Doctrine how can the ancient
knowledge of Buddhist

philosophy save us from the modern Cults
so I guess that's two
questions actually there's more than two
question marks
here but I'm uh I'm turning it into two
questions here
so the first is talking about scientism
as a modern religion how dharmic it is
and the priest class of scientism which
is the modern Sciences also it be like
the the modern um professor of science
at
universities um and uh who is beholden
to the corporate and political and
academic funding that controls their
scientific Doctrine and then the second

question is how can the ancient knowledge of buddh philosophy save us from the modern Cults okay so scientism really is a kind of religion it's like an atheistic religion sort of like Marxism although it's better than Marxism because it's it's based Less on dogma and more on empiricism I mean that's what made science as strong as it is it is based on objectivity rationality and empiricism and it didn't start off as being atheist I mean that was one of the early um goals of early modern scientists was they wanted to see the world the way God sees the world you know they were Christians back in those

days you know like oh what's his name
Isaac Newton John Lock those guys they
were

Christians at least I mean they didn't
have any choice but be Christians
because of the culture back then but
they were
Christians

so um but science in and of itself is
aoral you know moral morality is not a
scientific word really like good and bad
are really not scientific words it's
just trying to understand the the
phenomenal

Universe just based on observation and
seeing recognizing patterns that can

repeat so that you can make predictions with regard to what's going to happen in the future that sort of thing and so I mean to the extent that it really is trying to understand reality trying to deal with truth then that's relatively dharmic to the to the extent that it's honest science then you know honesty is is a virtue in

Dharma so I mean it's not really otherworldly it's not you know its goal is not Enlightenment or Liberation or or Heaven salvation anything like that um in a way it's it's sort of science is trying to build an intellectual Tower of Babel that will reach all the way up into the heavens of omniscience and it's

doomed to fail in that

regard

so yeah it is a modern religion though

and it is based on articles of Faith

it's not entirely based on just

objectivity and empiricism there are

articles of faith in scientism and

there's just the the beginning Article

of Faith is that there is even an

external physical world out there that

we can observe or that a little blob of

gry meat in our head has the capacity to

understand reality whether it's even

possible even in theory to understand

reality intellectually or you know

there's the matter of Faith it's pretty

much of necessity that the the future
will behave the way the past did that
laws of physics aren't going to
change that sort of thing you know there
are there are articles of faith in
science and I've written about that a
lot I think uh one of my books that is
for sale on Amazon in the links below if
YouTube is not still smiting me for
discussing a forbidden subject and
allows me to post links to this
video um so yeah anyway it's it's like a
modern religion it it's based on
articles of faith and um I mean not to
the extent of you know most so-called
religions or or Marxism either that
Marxism is just as dogmatic and B based

on articles of Faith as any of the older religions which is why it doesn't work very well because so much of it just isn't

true so I guess I answered that part so it it'd be more of a philosophy than a religion but it would have certain religious aspects because I mean I've I was in Academia I I majored in in Marine Biology and you know you have interactions with professors and just star-eyed grad students who just gun ho on science I mean they they really do think that science is is like has replaced religion which it it kind of has especially in the west and um you

know it's it's like the new religion
essentially they have like a
religious I mean it's like they have
this attitude of they want to dedicate
their life to just contributing some
humble little brick to this intellectual
Tower of
Babel so yeah there's definitely
religious elements about scientism and
scientism I should point out isn't
necessarily the same as just science
like empirical science is one thing
scientism is this belief that science
really does explain
reality and it comes in a way closer
than Abid dama does at least with regard
to explaining the the material so-called

the seemingly Material

World so I guess I answered that part of the question see the next part here is how about the priest class of scientism the modern scientist or Professor who is beholding to the corporate political and academic funding that controls their scientific Doctrine yeah a scientist can be bought as easily as a politician can in fact I I would say that a lot of scientists can be bought even more easily than a politician because a politician has to have a certain brazenness to him whereas a scientist you know they could just be this wimpy geeky person that didn't have

any social life and they just wanted to make something of themselves by getting a PhD and becoming a scientist and contributing to the the aforementioned intellectual Tower of Babel you know there are a lot of scientists who really were just like geeky kids with no social life and they're not particularly brave people and so if if you know if they're going to get defunded and not get any more promotions for discussing something like oh the Great Barrier Reef is doing fine you know it's just the expansion and contraction of the reef is due to natural cycles and there was a there was a a professor in Australia who I'm pretty sure lost his job for saying just

that because it just went against the official narrative that the politicians are pushing so I mean if if they're threatened I think that they would buckle more easily than than the average politician or or judge so I think they're they're relatively easy easy to buy I mean if if they're going to get lots of funding for doing a a study for the government with the the predetermined conclusion that such an such is good for you or such and such is bad for you then you know they'll go along and do it and they'll make make considerable money and publish something

and get a better name for themselves rather than you know do the opposite and become a pariah maybe lose their job and I mean it's it's always been that way science is always driven by economics I mean funding is going to be with regard to something that is economically important like I majored in Marine Biology like I mentioned and I mean if you're going to study a certain fish species for example then if it's a economically important fish species like a species of salmon or Cod or something you're going to find all kinds of information but if you're going to do um a study on some kind of fish that would be considered a junk fish I mean it's

not good to eat it has no economic value
there's going to be very little
information on
that so I mean it's always been that
way but it's worse now and I think
science is really being viated it's it's
being de corrupted and degraded lately
just because of sort of postmodernism
and the idea that truth is just a social
construct we can make the truth be
whatever we want it to be and like the
the powers that be the elites who've got
most of the money have that idea and so
um they pressure scientists to okay
certain things and and condemn other
things and just completely ignore other

things and I mean it's it's happening a lot there's if it doesn't and I mean tenure is almost irrelevant this point because if you do if you publish studies if you can even get them published that are with regard to something Politically Incorrect you know differences among ethnicities or something like that um I mean that's it I mean your career can be destroyed so consequently you've got really high-profile prestigious scientific and medical journals like like nature and the Lancet who are going along with this idea that the difference between male and female is just a cultural construct

so yeah science is in Decline
now so let's see here I guess uh I
answered that question sort of and so
then the last part of this question how
can the ancient knowledge of Buddhist
philosophy save us from the modern Cults
we'll just keep Dharma in mind and if
you're going to be interested in science
also I mean it should be it should be
compatible with
Dharma that I
mean yeah I think just
just being grounded in Dharma you know
it it it keeps you stable and it keeps
you from just being lost getting you
know drawn one way or the other off off

the middle

path so the ancient knowledge of

Buddhist philosophy can save us from

Modern Cults simply because I mean

you're just not going to believe the

modern Cults because you're already

believing Dharma if you're believing

anything at all or I mean you going to

want to go with the r radical mysticism

of the yka waga and tells you not to

believe anything then that's going to

protect you from the modern Cults

also at least it's going to protect you

from becoming a member of the modern

Cults although members of the modern

Cults might try to get you for for just

not being one of them or for daring to

tell the

truth you tell too much truth or just

just your honest opinion and you can get

in trouble you can get videos taken down

from YouTube for

example I mean that's just a minor

example I mean you can wind up just

really in big

trouble so I think I'll just move on to

the next question here this is from

Indian guy Alias

Trevor an Indian guy Alias Trevor says I

finally have a question exclamation park

exclamation

mark

man so I finally have a question

exclamation mark in the middle length
discourse under all the
taints sabasa is the
poly the the Buddha explains there are
taints or asaas that need to be
abandoned by using I'm wonder I'm
wondering what do you think he means by
there are taints or caners that need to
be abandoned by using I think it might
mean you have to use certain things that
suck so you know what they are and not
do it again the second question mark is
rhetorical so it's really one question
you grammar Nazi H poo

LOL

so there's a few things that I mean just
sort of as a introduction to this

question that uh the discourse he's referring to is the second discourse of the majam minaya called the Sabas saasa and it's the the discourse on all the

asaas and Asawa biku Bodi translated as taint which I don't think is a good translation literally Asawa it's it's it's based on the verb Saadi which means to flow so Saadi means to flow Asawa means it's flowing towards you instead of away from you so I think it was um aan tanero that said that the Buddhists got the the term Asawa and the idea for Asawa from The Janes and The Janes believed

that you have a soul or jaiva that um if
it's completely uncorrupted by Karma
it'll just float up into this eternal
heaven but because it's corrupted by
Karma it it's like weighed down and the
the The Janes and also to some degree
the sasti Buddhists considered Karma to
be kind of like a almost like a physical
substance it was sticky and would stick
to your soul at least the James believe
that that that Karma would it was it was
an Asawa it was it would flow in and and
stick to you so my translation of Asawa
is encumbering influence which is kind
of long and clunky but it it really um
it describes it better like influence is
literally exactly the same as Asawa you

know the same meaning it's something
that flows in
influence but it's not just any
influence it's like an encumbering
influence something that weighs you
down

so um the Buddha in this in majaya
number two which is an important sutta is
a cardinal discourse which is one reason
why they've got it towards the beginning
usually in these sutta collections the
first sutta and sometimes the first
several suttas are considered to be like
really important ones so it wound up
being number
two so let's see

here the Buddha explains that there are taints or asās encumbering influences that need to be abandoned by using and he's seeing and uh Indian guy here is a wondering what do you think he means by there are taints or caners that need to be abandoned by using yeah and Cankar is another old uh rendering of the word Asawa and the fact that you've got so many different renderings indicates that it's a hard term to really understand for a lot of people but if you read the sūta that there are some things some asās that have to be abandoned through use and you read the sūta and you see that things that are abandoned through use or the

the things that you use are the four
requisites which is Ms

food let's see alms food clothing

shelter and medicine and those are just
necessary you have to use those so at
least if you get sick and need a place
to stay and so forth

so um I mean you can't really avoid the
four requisites and so you have to
overcome your your aspas your like
attachments through using them with

Detachment and um the the sutra itself

has these Recollections you're supposed
to think about um these things to help
you detach from the four requisites and
as a junior monk I had to recite this in

poly every day you know it's like um
with regard to alms food the the the
thing that you chant and it's it's right
in the sutta is I use this alms food you
know not to beautify myself not for
sensual pleasure but only to keep my
body healthy and strong enough to
continue practicing

dharma and so you just reflect on on this
so that you can use the requisites uh
with Detachment and that helps you to
abandon any kind of clingy attachments
that would be asavas in the Buddhist
sense

so oh at the end at the end of the
section of abandoning the asavas through
use the quote is while taints vacation

and fever might arise in one who does not use the requisites thus there are no tains vexation or fever in one who uses them thus that's biku's translation and that's you know reflecting on the wise use of the four

requisites because you're not supposed to avoid the four

requisites although at every Monk's ordination he is admonished that when he is sick that he should content himself with drinking fermented urine as

medicine so with that mind I'll just move on to the next question here this is from Fred and Fred says question what would one do if you have a vindictive

Patron on alms round I think it would be a possibility and I'm not sure what he means by a vindictive Patron I mean if they really hate you they wouldn't be much of a patron um it could be that he's referring to somebody on alms round that wants to put like dog [_] or something into your bull and I've I've been told that that sort of thing has happened before where you got someone who just disapproves of you or disapproves of your Monastery or disapproved to the sect of tervana Buddhism that you are following and they'll just put something really just deliberately disgusting into your bull and in a case like that you're not

you're not required to accept it I mean
if it's if it's obviously offered in bad
faith then you're not required to accept
it and but you're not supposed to to
like rebuke the person you're supposed
to just remain silent and modest and
meek and you know you might refuse it
and you just continue on your way or if
they're like people yelling at you or
you know just mocking you then I mean
ideally you just send meta to them not
say anything and just continue on your
way so I think maybe I answered that
question and so I'm going to move on to
the next question which is from five
precept

Pete and five precept Pete asks kind of an interesting question to me who is your favorite great disciple of the Buddha and when I was a junior monk especially I had two favorite great disciples one was Maha kasapa who was the great disciple who was outstanding with regard to following Danga or the the optional aesthetic practices and all of the great disciples I should mention are outstanding in some respect or another you know so they're they're outstanding in in one way and then or are they're a great disciple who is the one who is outstanding in this respect so mahak kaspas was the most outstanding with regard to following the dangas at

the highest level he was just a super
aesthetic so he was one of my favorites
he was kind of uh held up before me as a
kind of role model like I've mentioned
before how um

when I was a very Junior monk I was um
instructed to read the Tera Maha kaspas'
verses in the terata which is a text of
arahant testimonies put into
verse and mahakasa's verses are about
a time when he was going for alms and a
beggar with Leprosy saw him going for
alms and was inspired by his nobility of
of demeanor you know his his Serenity
and just he just looked like he was
really a wise good person and so this

beggar with Leprosy was inspired to take some food from his own bowl and put it into mahak kaspas Bowl so he asked mahak kaspas mahak kaspas just accepted in silence and so as this beggar is taking some food and putting into mahak kaspas Bowl because he has leprosy one of his fingertips breaks off and lands in the bowl and Maha kaspas doesn't raise an eyebrow you know he just accepts it with with serenity

and the the beggar on the other hand I mean he's kind of mortified you know he's very ashamed and embarrassed and so he follows mahak kaspas just to see what he's going to do if he's you know just going to throw all the food out or

something so mahak kasper after he gets out food he continues going for alms and then when he gets enough food he sits down at the the base of the city wall to eat his meal and he doesn't even take the fingertip out of the bowl he just moves it over to one side and then and then eats his meal

so that was that was sort of held up as an ideal of austerity when I was a junior Monk and I have to admit I had I had a lot of respect for mahak kasper who became the Buddha's successor after the Buddha died mahak kasper was senior monk in the S who presided over the the the first uh the first great Council and so

forth but I also had another favorite
great disciple that most people probably
have never heard of and that is Raywood
of the doubter who's mentioned a few
times in vinea and I think he is
considered to be the great disciple who
was most outstanding with regard to his
scrupulousness with regard to following
vinia rules and Raywood the doubter I
mean he would see things going on and
start having doubts about vinia and then
the budha would have to set him straight
on it like uh one
time he was passing by some people
making lumps of
sugar probably palm sugar I'm not sure
what kind of sugar it was but they were

putting a little bit of flour into it to help it stick together sort of like uh powdered sugar has some kind of starch or something in it to keep it from sticking together but I guess at this the Sugar Mill in Ancient India they were putting a certain amount of of wheat flour or rice flour into the the sugar mixture just to make the balls stick together because they'd sell them in lumps and it's called Gula which literally means

lump and so Raywood of the doubter he saw their putting flour into the sugar so then he thinking well can't eat sugar in the afternoon because it's got flour

in it and even though sugar is allowable
in the afternoon the flower isn't so
then the Buddha says well so long as
it's it's so much sugar that is just
called sugar that any Trace Amounts of
of other ingredients can be ignored so
then Raywood of The Da was allowed to
eat sugar again he did that two or three
times in the in the poly in in the rules
of monastic discipline and so I just I
just liked him because when I was a
young monk I was trying to be very
strict with regard to monastic
discipline and he was sort of a role
model because he was he was like really
going for it and any any situation that
was doubtful he would just not do

it so I'll just move on to the next question

here and this is the last person asking questions and this is

avenity and avenity I believe is the biological mate of a person who usually asks the questions instead of

her um and so there are let's see one two three

four five questions but considering that she's asking on behalf of this other guy

I think we can just attribute three to one person and and two to the other

person so it's still okay so no it's

only four questions anyway so avenity

says hi I've been asked by one of your

most Avid viewers her biolog logical
mate to send you these
questions so the first question is if
our thoughts aren't our thoughts how and
why can we be blamed for them well
that's that's an interesting question
our thoughts if our thoughts aren't our
thoughts how and why can we be blamed
for them well at the level that they
aren't our thoughts there's no we to be
blamed see if you're dealing with anata
no self then there just is no self
ultimately I mean the conventional
worldly level we can say yeah I exist
and and Joe down the street exists and
all this but
um as a level of Ultimate Reality there

is no individual

person

so I mean there are no individual

thoughts really

even although that's kind of going

against Abid dama we don't want to do

that too

much so um at the level where there is

an 0 at the level where you're accepting

the existence of individual

people then our thoughts are our

thoughts and we can be blamed for them

but when you get to the level where

there are no individual people anymore

then there's nobody to

blame so depends on what level you're

you're dealing with depends on how you
look at

it okay I think I answered that

question so I'll just move on to the

next question here how did you grieve

the death of your father yeah that was

that was weird I I was living in Burma

at the time I was living in a cave in

Burma and when I was going for alms in

lameier village and somebody told me

that a supporter of mine in

rangon had sent me the word that my

teacher

venerable paku or um see Tong Pulu chal

syoya seatt he went by more than one

name seatt usua that he had died

so I wanted to know when The Cremation

when the funeral was going to be so I asked one of my supporters to find out but in those days in that part of Burma in order to make a phone call you had to rent a boat or or find a boat and cross the river there was a village on the other side of the river that had a one phone this is back before everyone had cell

phones and so she went across the river and uh made the phone call and came back and she came to see me and she said said in in just this voice just soft as as like down you know just the softest voice I have some bad news do you want to hear it and I just knew right then

and there my father was dead because I
it it' probably be only that would cause
such a soft voice on the behalf of a a
female

supporter and it was it was correct my
father also had died right about the
same time as my teacher did although my
father was my first teacher I guess so
it was weird and that I did not cry I
didn't cry when either of my parents
died I did cry when I I gave my dog away
just like a year ago less than a year
ago but for some reason something that
heavy that hits it's it's like it's just
going Beyond just
superficial reactions like that I guess
so I just had like this empty feeling in

my chest for more than a week it was
just like this hollow feeling in my
chest

and

um in in sort of in honor of my father
it's kind of weird it might not make any
sense to you but I read a story by Jack
London to build a fire sort of in honor
of my father and the story by Jack
London is about a man in the Arctic you
know a long time ago who freezes to
death because his hands are too numb to
build a fire and my father lived in in
Alaska for for many years and he had
lots of stories about you know living in
in the the Arctic you know it's like

when you spit and it bounces you know
it's 30 below zero and if you spit and
at arms length you hear it crack and
freeze then it's 40 below and if you
spit and it cracks immediately as soon
as it leaves your mouth it's 50 below
and if you try to spit and it just
freezes to your lips and you can't spit
then it's 60 below and you got to go
inside because otherwise you get like
frostbite on your

lungs so he had lots and lots of stories
about you know living in Alaska so in
honor of him I read that also I had a
picture of of my father and me when I
was a baby you know it was one of my
favorite pictures of us and I put it on

the altar in my cave and just you know
made a little offering of flowers to it
and uh kept it there for a few weeks and
that's pretty much uh how I grieved the
death of my

father so I'll just move on to avenge
and her um biological mates next

question here have you ever considered
all people to be complete idiots

and maybe in like I don't know no I
don't think so I mean I was I was

thinking maybe in times of like Supreme
disgust just for like a a second or

something but uh yeah I don't consider

all people to be complete idiots I don't
think I've ever considered all people to

be complete idiots I mean pretty much everybody except for like real literal idiots have uh at least some non idiocy about them I mean we may be we're more ignorant than knowledgeable in most respect I mean we're infinitely ignorant so I mean we are a kind of glorified ape an upgraded ape so yeah I've considered all people to be upgraded Apes I've considered all people to be just sort of ignorant and and kind of I don't know very very flawed in certain respects but I've never considered all people to be complete idiots in my youth especially I used to think the world would be a lot better off if there were no people on it but uh I I dislike or

despise the human race much less than I did when I was say in my late teens and early

20s I have a certain compassion for the human race now I like people more even though I'm still kind

of um I don't know kind of solitary my sweetheart and I are

solitary don't uh don't have much of a social

life so let's see I'll just move on the

next question here which is the very

last question the very last one of this

Q&A so avenity and her biological mate

ask one more because of course there is

does shakuni Buddha mean the person from

the shakya group who is completely silent and money originally meant someone who had undertaken a vow of silence in fact I have read that in Hindi like in in India today someone who is M is someone who has undertaken a vow of silence but the word money just it sort of evolved the meaning of it evolved to mean any Sage so or originally Mooney did mean someone who was silent someone who had undergone a vow of silence or who just didn't speak but by the time the Buddha was called shakim Muni um it had just evolved to just mean a sage you know an extremely wise

person so yeah he's just the Sha the
sage of the shakas the shakas being his
his tribe or Clan his
nationality well I guess yeah yeah no it
wouldn't be his nationality but it would
be his his his tribe or Clan his
extended family the shakya clan of the
shakya
tribe so yeah it doesn't imply that he
was silent because he wasn't he did talk
and that's it that's that's the end
that's that's the end of this Q&A aside
from the the concluding remarks which
are as
usual um you know if you like this feel
free to uh like and subscribe if you

haven't done it already and look at the
UR URL links below if YouTube is not
smiting me anymore and allows me to
include them if uh if there are no URL
links you are welcome to look on one of
my older videos where there are URL
links and then you can see all the other
ways of uh viewing my material including
the books that I have for sale and so
forth so I guess that's it if you have
any questions feel free to include them
in the comments below or if you have
access to the Subscribe star account you
can ask them there if you have access to
the Discord server you can ask them
there and be happy

okay I think we're recording yep we are
hello and welcome to episode 80
something

83 of question and answer I'm your host
po basa and these are my co-hosts who
both of which are in heat so please just
disregard it if they start doing
anything inappropriate like humping each
other

and uh we got a fair amount of questions
today so I might as well just Dive Right
In and the first question is from nature
cure and nature cure says you consider
soda and sakagami are not genuine
Enlightenment that is very bold
statement in my opinion I watched all

your previous videos answers about this topic I still can't get satisfied with your answers can you

please provide more insights answers to this topic or individual video on this topic with Brian or aan

Puna okay well there's a few things I can mention here but um I guess I'll get to the the additional things I can mention towards the end but um yeah it is I I think what he's referring to is the four stages of Enlightenment or the four stages of sainthood the four stages of arah hood which traditionally in terava or sodana or stream enterer sakagami or once returner anagami or non- returner and arant or fully

enlightened

being and I don't consider that to have originated with the Buddha

himself I do think that it was a later addition for for two main

reasons one is that if you look at the texts it just seems unlikely that in the older text when they're mentioning a

soda for example they're mentioning somebody who has had a glimpse of

Enlightenment and is a kind of Saint

like in the putty desia rules there's

there's reference to um monks not

relying too much on a family of

sodas and it just means probably just

going with the context that a family of

sodapannas is a family of new converts who have just entered the stream of Dharma and it'd be sort of like the equivalent of a born again Christian

um also um Gethin in his book studies in the origins of Buddhism which I would highly recommend to anyone who wants to understand what early Buddhism was like points out that for example sakagami is a term that is not found at all in texts that show signs of great Antiquity like archaic features like very early Buddhism like even pre-terra Buddhism um also he points out that the uh the Ida for several suttas of the idua um the term anagami apparently is

used in the con in the in the sense of
an fully enlightened being and stop
it so I mean there is sort of internal
evidence like that and I mean the
meanings of these terms um they they're
kind of fluid among different schools of
Buddhism for example I read one of the
Cardinal Mahayana Buddhist text I can't
remember which one it was that had this
weird interpretation of the four stages
in that aoda see what was it an anagami
let's see where should I start start at
the top or the bottom aoda paana was
considered to be just an ordinary
arant that aaka dami was considered to
be a Pacha Buddha if I remember

correctly and an no

wait it it was it was this weird thing I

read it years ago but it was like an

aont yeah okay anyway one of them meant

Pacha Buddha I think it was a sakami was

interpreted to mean a Pacha Buddha you

what are you doing stop

it so anyways the main point I'm trying

to get

to is that different schools of Buddhism

had different interpretations of these

four four stages of sainthood but for me

what is even more

important is I mean that's just kind of

conjecture based on circumstantial

evidence you know

just you know the evidence tends to

point in a certain direction but you
can't really be
certain but for me the clincher
is that I do not consider Theravada
Buddhism or Buddhism in general to have
a monopoly on
enlightenment that other spiritual
Traditions also can lead to full
Enlightenment I think even some
Christians may be fully enlightened or
have become fully enlightened in the
past I should say I don't know who I
would point to nowadays as an
enlightened Christian but I do think
that somebody like Meister Eckhart or St
John of the Cross may have been fully

enlightened and also a number of Greek Orthodox or just Eastern Orthodox monks and

nuns and they I mean terot of Buddhism or just Buddhism is the only one that has these four stages of sainthood so I mean if it's a thing that happens you know that there are these four stages of Enlightenment that should be attested to in other Enlightenment Traditions not just in Buddhism or just in terraa Buddhism I mean if if you're okay with the idea that terraa Buddhism has a total Monopoly on enlightenment that no Terra nobody who isn't a terava Buddhist can possibly become enlightened then yeah maybe uh that

would be your explanation for why only
Terra Buddhism has this four stages of
ARA hood or four stages of sainthood or
Sage hood and other Traditions just
don't have it because they just don't
get that far but I just don't buy
it um it is true I've mentioned this a
number of times before that St John of
the Cross independently of terraa
Buddhism I'm pretty sure came up with
the same three stages of development
that is found in some sutas like in in
Paul you've got the pjen or the common
worldling you've got the sea or the one
in training and you got the AA or one
who is no longer in training so that

means let's see the putuj is just the ordinary person the sea is someone who has had a glimpse of Enlightenment you know it's they're at least uh a soda according to the the Orthodox tradition um but they're still not fully enlightened yet and the OA or one who is no longer in training is a fully enlightened being and like I've said before St John of the Cross had a very similar uh three stages where he had the beginner which was of course most people just like most people are are pjas you know

99.999% of the population then he had the Adept which would be someone who was a master of what in terot of Buddhism

would be called at least second jna a
master of what the the Catholic
contemplatives call contemplation which
is above meditation in in Christianity
meditation

is where you are still like visualizing
things or using mantras or something
you're still you're still indulging in
perception whereas when you get to the
level of um contemplation you're not
thinking anymore so that would be at
least second joh because it's at second
Janna according to Orthodox terad uh
tradition that you stop thinking and
then finally he's got the perfect which
is a person who has completely mortified

their self-will they no longer have any
self-will and they just act in
accordance with the will of
God and of course a terava Buddhist
would have a different interpretation of
that but still um the arant has
mortified his self-will so to speak
because he's no longer making Karma and
Karma is
Will so that three
stages has more credibility for me
simply because two different spirit
spiritual Traditions highly Advanced
spiritual Traditions have come upon it
independently of each other apparently
through empiricism just through
experience whereas these four stages

even various stages or various schools
of Buddhism can't agree on what these
four stages exactly
mean

so that's that's the best argument I can
give and if it does if you're not
persuaded I mean you have more faith in
the ancient tradition which makes a lot
of sense I assume that most terava
Buddhists would put more faith in
established teravan tradition and what
the texts say than in what I say I mean
that makes perfect sense and that's fine
but that's just my reasons like the
internal reason and the external
reason um then the the one thing I was

going to address towards the end is uh
could I do an individual video on this
topic with Brian or aan Puna Damo um
yeah videos with Brian are are um
they're kind of suspended indefinitely
at present because uh he's he's uh in a
bad

way um anyone who looks at his bitshoot
channel looks at the videos he's been
making for the past several days will
understand what I'm talking

about and uh because he isn't a bad way
then I I request that all friends of
Brian rou should send meta because I
think he is in need of

it so I think I'll just move on the next
question here this is from covac in sead

zida and covac and CAD zida says what
are your thoughts on the original 8,000
line pragya paramita Sutra it's not what
the Buddha taught but what about the
teachings of the text on its own I heard
the heart Sutra and Diamond Sutra are
just Snippets from it well I have never
read the entire 8,000 line pragya harito
Sutra I mean I've read excerpts from it
you know like like he's saying the heart
Sutra are both heart sutras I think
there's there's like the the greater
heart Sutra and the Lesser heart Sutra
and also the diamond Sutra um are are
like extracts from that although if
that's the case then it would

seem that uh the 8,000 line Prajñāparimitā Sūtra may itself be like a compilation of different texts that then again sort of got red divided and uh turned into individual sūtras because like the Heart Sūtra and The Diamond Cutter Sūtra I mean they're they're just stand independently of each other they they really don't have anything to do with each other other than that they're both supposedly teachings of of the Buddha so my understanding of Prajñāparimitā Sūtra the I mean the original 8,000 line when I don't have much of an opinion on it or many thoughts about it because I haven't read the whole thing but um the Heart Sūtra and the Diamond

Sutra I mean they are profound they're more profound than most poly sutas in my opinion um so even though maybe the Buddha didn't teach them he probably taught something similar to the main message of these Mahayana sutras and really that's what the par the Pria paramita um like the tradition of of like the Perfection of wisdom and the Perfection of WI wisdom sutras that uh it was like a reform moment they're trying to get back to what the Buddha originally taught instead of getting into all this Abid dama stuff all this this intellectual classification and

systematization which uh the older schools were really starting to wallow in like terra's got its Abid dama it's got this elaborate um commentarial system it's got texts that are not considered to be Abid dama but which are essentially the same kind of text as Abid dama like the ptis Maga and the NTI pakara and there's one or two other ones that really they should be in Abid dama instead of in the sutas but apparently they're they were too late you know it was like the Abid dama peda was already finalized as seven books or something and so um yeah they just kind of added it I think netti pakara it's it's considered

to be canonical by the Burmese but not necessarily by the S'lanin or the ties um you know there there are certain texts that are like Apocrypha or pseudo canonical or something where not everybody agrees on whether it's canonical or not like I'm pretty sure that the the Burmese consider the Melinda part the questions of King King Melinda to be canonical also that's part of their titica whereas I think the Sri Lankans do not consider the questions of King Melinda to be part of the pseudopitica so I do consider it to be profound um you know getting it's getting back towards the spirit of like

the ateka waga so in a way it was an attempt at getting back towards the the original Spirit of Dharma or Dharma um but I mean it has been I mean later ideas have still infiltrated like the whole bhadvā idea um I mean it's like an anachronism to have the Buddha talking about you know becoming you know boddhi svas and so forth so yeah that's that's pretty much the extent of my thoughts on the 8,000 line prīti Sūtra and I might as well say that uh I used to pronounce I used to pronounce the word for wisdom in Sanskrit as PR which is the way it's spelled and then I happen to be at an iāsa ceremony

where when I was still a monk and there was this guy there dressed in these weird pajama clothes and he came up and was talking to me and I was telling him like my name you know poasa and and I was pronouncing it like the Sanskrit version of it is pra and he he was like shaken by this it turned out he was like a teacher of Sanskrit or something and the fact that a monk was pronouncing it that way instead of as prna like prna how how would I just do it

PR that I mean he was I mean he was shaken by this he just walked off by himself like scratching his head like

wondering if he had been saying it wrong
all this time but I think I was the one
who was saying it wrong I think it's
pragya in Sanskrit but who knows it's
spelled

pra and I'm just going to move on to the
next question otherwise I might be
digressing wildly within another 3 to
five minutes so see andad Z's next
question is in the Terra vinia it talks
about the third Council happening under
a shoka but there is no evidence of this
from the asoken edicts the sarasti Vada
Venia does not mention this event at all
and instead they claim the third Council
happened under the kusan emperor kishka
based on how different their

interpretations of events are whether historical or not I want to ask about the second Council from the terraa perspective and maybe ALS also some other schools the mahasa made a Schism by the Five Points of mahad DEA 37 years after there was a council for the vinea this seems pretty suspicious to me that there was a vinea controversy that was mentioned but that isn't what caused the Schism but instead things like aans being able to have wet dreams is what made most of the S since the name mahasa comes from most of the people siding with them in the Buddhist home region split however the mahasi

kinia is around still and preserved in Chinese despite the lineage being dead now have you ever gotten your hands on this or heard what the mahasa said was the reason for the second Council because I suspect they would not agree with it and the Terra story really doesn't add up in my opinion well getting up to the top here the Terra a vinia does not talk about the third council at all happening under aoka or otherwise the terod vinia the last two chapters of the Chula Vaga um are about the First Council and the second Council so the canonical the history of the first and second councils are canonical they are in the in the toptica itself

third council is not so that's just in
the commentarial

tradition um there's no evidence of the
third Council happening under Asoka uh
no evidence of it in the Ashokan edict
yeah well I mean there's no evidence of
a lot of thing in a lot of things in the
shoken edicts because he's just talking
about certain specific

things um he did I mean it is attested
that he sent out missionaries in various
directions and uh he did send
missionaries to Sri Lanka and so forth
but U I guess that's not really closely
related to the third Council
anyhow so the sasti voden vinia does not

mention this event at all yeah the ter
of voden vinia doesn't mention it either
and instead they claim the third Council
happened under the kusan emperor keska
yeah that was going to be like the
fourth Council from the teravan point of
view the fourth Council was going to be
in the Northwest which was sasti voden
territory it was a stronghold of the
sasti vadens apparently the kusan
emperor kishka favored the sasti vadens
and so at this Council which was
conducted they came to the conclusion
not surprisingly that the sarasti voden
interpretation of dhama is the correct
interpretation so the other schools or
many other schools including the Terra

Vaden simply rejected that Council as invalid and so the fourth Council for Terra vadens happened in Sri Lanka like 500 years after the time of the Buddha and it's the one that according to tradition caused the toptica to be written down just so that it wouldn't be lost when monks who had memorized it died or or whatever or just no new monks came along to memorize certain books so yeah there has been sort of a two different versions of what caused the first major Schism and the Terra voden say it was based mainly on vinia and the mahayan

ists who kind of favored the other side the mahasa side were saying that it was about philosophical points and it's really not possible to know with 100% certainty exactly what caused the first Schism other than I mean it's going to be just caused by isolation back in those days you know news couldn't travel any faster than a monk could walk really with regard to SAA Affairs and so forth and so it was sort of like the way darwinian Evolution occurs where you have a population enters like an isolated area like an island or something then they're going to just mainly due to just sort of random drift be drifting in a different direction

from the main population and you're going to wind up with speciation or in the case of Buddhist sects like uh what would you call it seism different sects different schools

so um both sides of the debate both sides of the the second council do have recorded histories of the second Council and both sides agree that it was the Western mon the stavas or Proto teras who won the

debate so yeah it's it could be that uh it it was ultimately caused by something else that the first Schism didn't happen like like seax here says that it was a

few decades after the second after the second Council that the Schism actually happened that apparently both sides agreed you know the Western monks won the debate that monks aren't allowed to handle money that was according to Teren tradition and this is backed up to some degree by other Traditions that was what caused the second Council was that the monks in the East which was mainly the Buddha's own home territory had started handling money they' also started breaking other rules but money was the main the main thing that was being debated and it was pretty clear that the Buddha did not allow mon to handle money and so the Western monks won and then

apparently I mean this was maybe it was less than a hundred years after the time of the Buddha because there was like a disciple of Ananda was one of the monks presiding on the the Western like the the stava or Proto Tera side of the debate and I mean if it was a hundred years later I mean he'd be a really old monk he'd be well over 100 years old probably so probably I think it was Richard grid has discussed this and he was saying you it was maybe 70 years or so you know 60 70 years after the the partana of the Buddha then the second Council came and then it was like another you know maybe a hundred years

after the after the death of the Buddha
or the his party neana his exit from
this

world that the split just became like a
real

Schism and uh yeah it's hard to say this
because we have very scanty
evidence um one way or the
other

so I mean you just you really can't be
sure exactly how it happened because
there's just insufficient data not
enough evidence to really get anything
close to certainty unless you're just a
dogmatist you know like if if you just
accept whatever it says in the poly
texts or in the commentaries in this in

this case then uh yeah you just go along with whatever your chosen religious religious system tells you and then you just go along with that a lot of people are like that probably most people they just believe what they're told whether it's by religious leaders or political leaders or propagandists or whatever but it seems to me that we really can't be sure exactly what caused the first great schism in Buddhism so I think I'll just move on to the next question here this is from Jeffrey and Jeffrey said you seriously have great comedic timing and can keep a straight face have you thought of trying

some Open Mic

standup would participating in

entertainment be against Buddhist

rules

well you know I've been told before that

I ought to be a comedian or something

but I don't I don't know I don't I don't

think it's really my destiny to become a

stand-up

comic so yeah there's there's many

things I probably would have been good

at I'm not sure how good of a comedian I

would be but uh yeah I don't think it's

really the direction I'm going to be

going in my later years um but then the

second question here would participating

in entertainment be against Buddhist

rules um it's not it's I mean it would be against probably wia rules for a monk to do that for a Buddhist lay person there's just five precepts those are the Buddhist rules are the five precepts for a lay person and um you know there's no rule against participating in entertainment although I mean if you're taking eight precepts then yeah I assume it would be against the rule since going to entertainment shows is forbidden by the eight precepts and um and if you're the one that's standing up on the stage entertaining people that would pretty

much include you

also but whether there's a rule against her or not I mean there are there are sutras saying that like actors and musicians and so forth are uh I think actors especially that they're going to go to hell and I I think that the Buddha probably wouldn't have really said that I really doubt that all actors are going to go to

hell but um again I mean it's it's

um it's a matter of whether you're going to just accept tradition just completely or whether you're going to have a certain amount of Western like modern Western

skepticism a certain amount of

eclecticism

also so participating in entertainment

would be against eight

precepts uh participating in

entertainment

shows but um

yeah with regard to five precepts I'm

not sure and you know it's like some

dhama teachers will tell jokes I crack

some jokes occasionally like ROM Doss

would tell jokes and have people

laughing in his audience and I mean

there's nothing necessarily wrong with

that so I am sure that you could come up

with um like a Buddhist standup comedy

routine that would be to some degree

even uplifting you know like the
Buddhist coroner who got fired from his
job for putting birth as cause of death
for every every person that he that he
did autopsies on you know cause of death
birth but I'm think I'm just going to
move on the next question here this is
from gamma

spectrol and Gamma spectr says regarding
Good and Bad Karma are you just using
this good versus bad terminology as kind
of a loose way of pointing to what might
be more accurately described as
uncomfortable and comfortable Karma I
see good and bad just descriptors that
reflect more of the perceiver's chosen
experience than the experience

itself I've tried to remove these
dualistic descriptors from my
assessment of
experiences and in Buddhist philosophy
good and bad
usually they're they're not used much
that really with to Karma especially
the main um dichotomy the main the two
kinds of karma are kusa and akusa that
kusa can be called Good Karma and akusa
can be called Bad Karma but literally
means skillful Karma and unskillful
Karma skillful action and unskillful
action so skillful is what gets you
closer to Enlightenment unskillful is
what takes you farther away from

enlightenment but just as just a conveni
way conven convenient man a convenient
way of

talking sometimes you just use good and
bad like you're you're giving up you got
a Seattle some Monk giving a a a sermon
to a group of villagers with grade
school educations who are subsistence
Farmers then you he'll be using good and
bad more than you're going to find in a
Buddhist philosophical text because
that's the way people

think or I mean in Burma Kudo which is
the the Burmese version of the word Kusa
know Kusa Kama they call Kudo that's
Merit you know they want K though so
it's it just kind of turned I mean they

don't really know that it means skillful
they just think it means that's good you
know you that's what you want you want C
though but uh yeah I mean it's just like
a loose way of talking really I mean
some things you can yeah good is just
you know what is gets you closer to
Enlightenment and bad is what gets you
farther away from
Enlightenment so I think I'll just move
on to the next question here this is
from

rpad and rpad says As It Seems mankind
is birthing Ai and turning itself into
machines should we expect to be reborn
as such and I don't think so because

even just assume for the sake of
argument that you can program
Consciousness into a computer or you've
got a computer that's so complex and
like recursive in its programming that
it can program itself and it eventually
just hits this uh what you call it
inflection point or something where it
just becomes conscious that let's just
assume that even so I am sure that uh
the consciousness of a computer would be
radically different from the
consciousness of a human like or the
mentality of a computer let's say would
be radically different from the
mentality of a human that it would just
be like a Quantum Leap especially uh if

you consider that with this recursive self-improvement of computers they're going to be as far beyond us as we are Beyond an amoeba within a relatively short time assuming that that it happens assuming the technological singularity actually happen

then yeah I mean they're just they're going to hit the the Bell they're going to hit the curve and then you know we're going to be down here and they're going to be way up there and they're going to be trillions of times or billions of times more intelligent than us and I don't think that our Karma would fit into this new kind of

mentality that that has come into
existence so we'd be reborn maybe in
some alternate world where the AI hasn't
happened yet or something some other
kind of being that's closer to a human
you know because we are human we've got
human mentality that our Karma you know
assuming rebirth is real that we're
going to be reborn as something kind of
similar to a human with kind of similar
mentality to a human because that's the
momentum of our mind you know it's the
momentum of our of our mental States is
passed on to the next life
and uh yeah I I think it wouldn't be
similar enough to some sort of conscious
Ai and anywhere near to it that I mean

we're going to have to find some other way of being reborn you know in a more humanlike existence if if the this world just gets taken over by by computers or something by robots so

yeah there is going to be sort of a weird transitional kind of karma where in the future people are going to have like their brains augmented so that their IQ is going to be boosted by a 100 points or something and I mean that's going to take strange karma too and so you're going to have just people with strange Karma are going to be born you with that kind of karma are going to be

born in this world more and the Normy
kind of person is going to be born in
this world less you're they're going to
have to be born somewhere else
presumably

and uh this is a infinitely large
Universe regardless of what some
astronomers might tell

you just whatever can happen does happen
you it's just infinite possibilities so
um if this world stops being suitable
habitation for for us humans we're going
to have to be reborn on some
sufficiently similar world in the many
worlds according to the many worlds
hypothesis

so let's see here I guess I answered

that question I hope I did so I'm just going to move on to the next question which is from Liber Lam and I have to uh admonish Libra Lam that he asked four questions

here although he didn't ask them all at the same time and he may have lost count four is getting up into kind of high numbers so we got to take that into consideration I mean four is up into like the realm of

several so Libra Lam's first question is what are the main distinctions you would make between the teachings of the Buddha and the philosophy of ADI shankara and I assume

he's talking about shankara charad who
was like like one of the founding
fathers of ADV

vanta and

uh the teachings of the Buddha versus
the teachings of of

shankara um if I were talking about the
teachings of the Buddha then I'd have to
go back to something sort of like what
Thea waga teaches so Buddha and shankra
were Mystics that they were

non-dualistic I'm pretty sure it's just
that shanko was more heavily influenced
by the vdic tradition like the

upanishads and was more philosophical

you know sort of like Buddhists became

after the time of the Buddha they became

very philosophical too and in fact uh
shankra apparently was heavily
influenced by Mahayana Buddhism
especially especially like the maaka
school of Mahayana

Buddhism so there's a lot of
similarity it's just that ad vant is I
mean it's part of the vdic tradition so
it considers the vas to be authoritative
and is heavily based on the philosophy
of the upanishads whereas the Buddha I
mean he tried to
just almost get rid of philosophy I mean
if if you read the AA waga it's just no
perception no view no belief that even
your thoughts are extraneous to you you

know it's it's like that's not you and
it never says what you are because there
really is no you but I mean it's just
like pure mysticism where you're just
getting you're just sort of leaving
behind all this intellectual derbis all
this this

rubbish and just experiencing just the
phenomenon of Consciousness directly as
consciousness um without thinking that
way because then you're you're thinking
again so you just do it you just stop
thinking or think as little as you can
at least not wallow in

it you know stop identifying with it
stop identifying with your thoughts and
your beliefs and so

forth say nothing of your
body and so I mean there's a lot of
similarity it's just that shank's ADV
vant is is way more Hinduism vadic it's
it's more
upanishadic so it's going to reify the
absolute as Brahman let's say or near
Guna Brahman which is like Ultimate
Reality which has no discernable
qualities um but even that's just too
much thinking for the person who was
teaching the Tica waga I mean at the
surface level you know the level of just
some Sor where you got to move move
around and eat and wear clothes and
stuff you know you can talk about that

but you don't kid yourself that that is
a
reality that that's just
perception and I'm not I'm waving my
hands around in this video a
lot so yeah I'm No Authority on shankara
I have read a considerable amount of
what he was doing I he was apparently a
a shite you know there's there's a lot
of stuff that where he's referring to
Lord Shiva and so forth that um yeah I
mean that obviously has nothing to do
with

Buddhism

so I guess maybe I answer that question
about as well as I can because uh I mean
I know something about early Buddhism

but my my knowledge of shankara charara
is uh rather limited I mean I have read
some of the stuff that he wrote and I am
vaguely

maybe a little more than Vaguely

Familiar with ADV

vant and they really are pretty close I
mean if I wasn't a Buddhist there's a
good chance I'd be a vedantist

Hindu because they are they are very
close it's just the main difference is
just a matter of language like semantics
or something are you going to reify the
absolute or are you going to not reify
the absolute is there going to be an
Atman which is just this Universal uton

that all beings share or is there just
going to be no uton and really I mean
it's just it's just a matter of
perception which way you're going to
choose it's almost like an arbitrary
choice I

mean I mean either side will have its
pros and cons But ultimately I mean like
Thea waga you get rid of self and not
self any beliefs about
self get rid of them any beliefs about
not self get rid of them but that's
really advanced practice
only someone who's really Advanced is
going to be able to do
that so I guess I'll just move on to
Libra Lamb's next

question which is as
follows I've heard there is meditation
on the loathsomeness of food
a if you practice this as a monk do you
feel that you had a knack for this sort
of contemplation more than others who
can't help but consider food like a
treasure i' practiced it a little bit
but it's a total buzz kill it's like um
one of the few Pleasures still allowed
to a beu according to the text is eating
and if you practice the meditation on
the lomen of food especially while
you're eating then I mean it just kind
of makes it disgusting which is what
it's supposed to do and um yeah

it's it's kind of tough to do that you
know it's like when you when you're only
allowed a very limited number of
Pleasures in life and you know you're
encouraged to kind of Ruin those
Pleasures you know there's a certain
reluctance and it's just kind of there's
a certain reluctance reluctance to just
dwell on something that's disgusting and
repulsive

anyway so I mean I could do it even
having a degree in biology may maybe
help me do it a little better but I mean
it's the practice of the the meditation
on you know the the perception of the
loathsomeness of food or the
repulsiveness of food mainly what you do

is you just try to visualize what's happening to that food as it's going through your body you know you put it into your mouth and already you're chewing it up into this goo and and it's getting all mixed with slobber and then you swallow it and it goes down into this this skin sack essentially full of puke and acid and so forth and then it gets farther down and turns into even more disgusting

stuff so just imagining you know what is going on with the food you're eating why you're eating it you know that's like the main time you practice on the The Meditation on the low sness of food is

while you're eating and it's I mean it just destroys your enjoyment of the food so let's see here what what was the main question

here do you feel that you had a knack for this sort of contemplation more than others who can't help but consider food like a treasure yeah I mean some people would just say no way I'm not going to do that that's gross but I mean I experimented with it but really it does just kind of destroy your meal in a way which if I mean if you're really just a hardcore aesthetic that's fine that's what you're supposed to do you should just like destroy any pleasure that you might be uh tempted to wallow in and

food is amazing major one a lot of lot
of monks I mean they they can be very
aesthetic in certain ways but they still
like their food I knew this one this one
Japanese monk who one of his main
reasons for staying at P doya was he
really liked the noodles
there he was a good monk too in other
respects so uh yeah I guess I answered
that question and the next question
these are all kind of linked together so
it might kind of give libr Lam an excuse
for asking more than the allowable
number of questions just because they're
all the the last the second third and
fourth

questions after his adish shankara
question are all related here he says is
it difficult with the dietary practices
of a monk to cultivate this sort of
contemplative disgust um with the
dietary practices of a monk no it makes
it easier because first of all if a monk
goes for

alms he's got many people you know I've
had like more than a hundred people put
food into this bowl and you know it's
relatively large bowl

it's back there on the table holds more
than a gallon so you got all this stuff
that's just kind of combined together
into this glp and then for a few years I
also had the practice of before I would

even eat I would just stir it all together into really like just goo just this nondescript goo um um it does it can make it taste a little better you know the the flavors blend better and so forth but uh still I mean what you're eating looks fairly disgusting already and uh I mean just being a monk also I mean it helps you to be contemplative of this sort of thing just because you're encouraged to contemplate this sort of thing again and again in the sutras according to the tradition that you have adopted you know it's not like being a foodie and watching the Food Network and so forth

although speaking of which watching the Food Network I just have to say that I think possibly the best job in the world would be to be a judge on a show like chopped where they're eating like gourmet food and then just criticizing it you know it's like that's that's your job you sit there you eat gourmet food and then you say this the crust is a little soggy maybe it could have had a little more salt that kind of thing but I digress again quite thoroughly so I think I'm just going to move on to the next part of this uh series of food questions let's call it a sub question to get Libra Lam off the hook for asking too many

questions says what are your thoughts on disgust well this is more of a disgust question I guess what are your thoughts on disgust as something conducive to dhama practice I've heard rightwing folks are more likely to have stronger disgust reaction than Libs well I I've never heard that before that right-wingers or conservatives or traditionalists are more likely to have a feel disgust than than Libs maybe in this world we live in now but uh it seems like uh left leaning people yeah I guess they're not so much disgusted as offended which is different it's a

that's a different thing so maybe he's
right I don't know about that one but uh
what are your thoughts on discust as
something conducive to DH practice well
I mean there is like the the three
stages of Enlightenment different from
the three stages I've already mentioned
but I have mentioned it before in these
q&as it's nebida leads to waga which
leads to weoka and nebida is essentially
disgust they're just being fed up you
know that's that is like the first step
towards Enlightenment in this this three
stages or these three three steps you
know it's like you turn away from Samar
you don't want to wallow in it anymore
that leads to waga or

dispassion where for it's just sort of
like equinity you know first you don't
want to wallow it anymore you sort of
detach from it originally because of
you're disgusted by it or you're just
fed up with it and then that causes a
certain piece or dis

dispassion uh like equinity and then
that is like the stage before weoka or
Liberation or

Enlightenment so definitely

disgust is conducive to DH practice in
fact the wiui Maga for what it's worth
is talking about the six main
personality types of humans the six the
the six main characters which are

essentially based on Loba Dosa mooha
greed hate delusion and their opposites
and he does Buddha goosa the author of
the book does point out that people who
have a lot of delsa or aversion can get
enlightened more easily than other
people because they're more likely to
just get fed up and disgusted and just
detach themselves from the world they
disapprove of the world they're less
likely to wallow in
it still having aversion is you're
making Karma but at least you're making
Karma by pushing yourself away from all
this stuff that most people want to
wallow in
so I mean it's ultimately discussed is a

kind of um Dosa or
aversion which is one of the three
poisons and all that but it's kind of a
skillful means that can get you farther
along in dhama and then you let go of it
I mean eventually you have to let go of
it so a fully enlightened being isn't
disgusted anymore by
anything

so I think I'll just move on next

question here this is from

mooners and mooners says does Buddhism
promote anti-natalism and anti-natalism
for those of you unfamiliar with large
words like this with lots of syllables
means like discouraging having children

you know it's it's against having babies and Buddhism Buddhist philosophy in a way it it does promote anti-natalism certainly monks and nuns aren't allowed to do the act that makes babies and if you don't know what that is ask your dad he'll explain it to you but uh I mean with regard to lay people it's just accepted as just the way it is it's I mean you're making a certain amount of unskillful karma by wallowing in lust and sensuality and so forth but it's just the way of the world and it's just not realistic to to tell people not to have babies if they're lay people they can do as they want you know they haven't taken any monastic vows or

anything so

um get married and raise a family I mean
that's just what most people have done
since people have been on this planet
and I mean you pretty much have to have
babies if the human race isn't going to
become

extinct and of course you can't have
monks and nuns living on their own
without being supported by good families
with with little kids and so forth
because monks and nuns aren't allowed to
feed

themselves you know they have to rely
upon lay people for
support so it's slightly ambivalent the

attitude towards having babies I mean
ultimately an enlightened being isn't
going to want to have sex no more at
least according to Terra voden
tradition

and from just from the higher ethics of
like monastic Buddhism you know having
kids and so forth is it gets you so
entangled in Sam

SAR that I mean it's it's much more
difficult to become enlightened if
you've got kids because you got so many
worries so many concerns so many
obligations and duties and so forth uh
you got to work for a living to support
your kids make sure that they grow up
like good people and so forth and um I

mean it's like I had a friend of mine who when he had a kid he was telling me that when you're a parent with a toddler every time that toddler even starts walking towards a street I mean he could be 50 feet back but still there's this this visceral dread of him just like plunging right in front of traffic or something and that's that's just the way it is it's it's more of a roller coaster ride I'm sure that that young parents especially when they're all doped up on Parenthood hormones there's a lot of euphoria a lot of love and Bliss and joy and so forth but there's a lot of up and

down I mean little kids like they have no concept of hygiene you know they're they're continually like Falling For No Good Reason and hitting their head on the corner of the coffee table or some such having to be rushed to the rushed to the doctor try to say hospital and doctor at the same time so yeah from uh an advanced spiritual point of view um you're better off not having kids but most people aren't spiritually all that much Advanced and it's just the way of the world it's just completely natural and so I mean the Buddha himself had a kid according to tradition before he renounced the world obviously his

parents had a kid I mean it's just the way it is it's just one of those things in life Buddhism is different from other religious systems like Christianity in that just just being alive entails a certain amount of it's almost mandatory Bad Karma or acusa Karma that I mean you have to be like a really a radical aesthetic Saint in order to live a clean life and not be doing anything bad or ausa unskillful and just I mean even I mean from the point of view of Buddhism for even for a married couple they've been married for 30 years they love each other dearly they're completely faithful

to each other even even then when they
have sex they're wallowing in sensuality
and lust and so forth and so they're
making a certain amount of unskillful
Karma and having babies is the same kind
of deal it's just one of those things
about just being a human that you know
it's is it's just part of the package so
to

speaking so at the higher levels yeah it
promotes anti-natalism indirectly
through just promoting celibacy and so
forth but at the lower levels it really
doesn't I mean the Buddha didn't
badmouth people for having
kids because it's just the way people
are it's just it's of necessity the

way people

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

next question here this is from

ruie and ruie says it is said in all

Traditions I think that when the

teachings are gone another buddh will

appear to teach this could point to some

sort of

ruling overarching Universal agency or

principle then he's got Karma question

mark in

parenthesis or do the teachings and the

teacher reappear organically from their

own

absence well it's interesting what he

says about some sort of ruling or

overarching Universal agency or principle because if you read the more devotional stuff like the Buddha wsa which is in the polya it's one of the one of the books of the polya in the the sutapa that all Buddhas you know forever and ever in the past and into the future they follow this same template you know they they have to renounce the world and when they renounce the world they've got like their attendant with them and there's a certain limited number of vehicles that they can take and they go out and have to practice austerities and then they they're going to become enlightened sitting under a certain tree and there's always going to

be someone who who offers them the milk
rice um you know be on the the eve of
their Enlightenment and they're always
going to have two Chief disciples and it
never explains why this has to be why
there couldn't be a Buddha with only one
Chief disciple or three Chief disciples
or why he couldn't become enlightened
sitting out under the Open Sky or in a
in a hut or something in a cave
maybe I mean it's just that's just the
way it is and it's it's like
mythology essentially or maybe that's
just the way it has to be due to some
ruling or overarching Universal agency
or

principle but for for me I'm I'm just
naturally skeptical of that sort of
thing so

um see when the teachings are gone
another Buddha will appear to teach I
mean you could say that that's part of
the same sort of thing I've been talking
about or you could just say that it's
inevitable that um in in on this world
you know among human beings when
enlightened systems die out it's just
inevitable that somebody's going to come
along to Rediscover you know the the
possibility of Enlightenment and how to
how to become enlightened assuming that
there is a how
so I mean you could argue it either way

I think um yeah I mean you could say
that the teachings in the teacher
reappear

organically just because it's just a
matter of inevitability just like
statistical probability that sooner or
later you're going to have another
spiritual genius come along who
rediscovers dhama and I so that that
part I think can just be natural and
just inevitable but the whole part about
you know you have to practice the
austerities first you have to leave in a
certain kind of vehicle with an
attendant and you know you have to
become an light and sitting under some

kind of large Plant and you got to have two Chief disciples and so forth yeah I think that's just made up that's tradition that it gives people something to cling to I guess it's it's a little more skillful thing to cling to than favorite football team or favorite soap opera or something

so I'm not exactly sure how to proceed with with this question and so I'm just going to move on to ru's next question which is as follows I interpret sad which is Right View and the same of the other SAS in the eight-fold path as complete view literally as a 360° view which lacks nothing in which there are no blind spots anymore paradoxically the

complete view could be or lead to not
having views at all but perhaps not the
other way around thus opening up the
door or Paving the way to
sensation thoughts well if you consider
that sady or right view is the very
first step I don't think that like
essentially
omniscience would be really a good first
step towards

Enlightenment that a 360 degree view
which lacks nothing in which there are
no blind spots anymore I mean that it
seems like that would sort of arguably
be

omniscience and uh yeah I'm not sure

that even the Buddha himself according to tradition had like a 360 degree view I mean like an enlightened Jane leader like mahavira supposedly was you know he saw everything from every angle you know just instantaneously you know he could he look at a at a roll of toilet paper for example and I mean he'd see it from every single possible angle he'd see every single aspect of that simultaneously but it's really not even an option in Terra

Buddhism that the Buddha I mean he he was functionally omniscient and that he would know whatever he wanted to know but if he didn't particularly want to know it he wouldn't be just have his

mind filled with infinite knowledge at
all times

so um nevertheless Sama which is usually
translated as right you know s DT Right
View um I mean it can mean something
like

complete or like for example sasam
Buddha I I usually translate that as
rightly fully enlightened one or I think
I've also possibly translated as
completely fully enlightened one um so I
mean some can mean

complete but it would have to be
complete with regard to just the
requisites of what you need to to move
forwards I don't think it would have to

be just a

comprehensive comprehensive view which

lacks nothing in which there are no

blind spots and it would have to be

comprehensive enough I guess you have to

know what you need to know in order to

have the the remaining seven

right um steps on the

path

so let's see hope I'm answering this I

mean this is one of those ones where

somebody will give their their own

philosophical View and then say thoughts

at the end and I'm not I'm not bashing

that in any way unless of course it's

getting into like a really long essay

that happens sometimes too but this is

not a really long essay this is just a
short paragraph

here

so yeah

then if you expand that like some a

Right View and then it'd be like right

mental action or which would be complete

mental action complete verbal action

complete bodily action complete

livelihood I mean a comprehensive

livelihood yeah I don't think I don't

think it really fits the context very

well at least not with regard to just

comprehensive 360 Degrees I don't think

it really would fit the the context of

the the philosophical Concepts

but uh who knows I mean if it works go
with it so I'm just going to move on to
the next question here this is from Don
and Don says I've heard it said by you I
think and

U that those who feel a lot of pain or
suffer a lot in this life were cruel to
others in past lives where in the sutas
is this

written and I didn't search out there's
like one or two main sutas where it's
just like this cookbook thing where if
you do this in a previous life you're
gonna have this result in the following
life like I do remember like um if if
you're ugly in this life it meant that
you were an angry person in the previous

life that sort of thing so it could be
from there I think I think there's a
good chance that that suta and I don't
even remember what suta it is it's a
relatively famous one that it may be
that Su which talks about it although it
is just kind of common sense that you
know if there is such a thing as
karma and you're getting you know a lot
of pain or something in this life that
you must have done something really
unskillful in a past life or earlier in
this same life that is conditioning that
that you cause some sort of
imbalance in the ethical equilibrium of
of the world or of your own personal

world that I mean it's having to come
back the other way and cause pain onto
you um but it's not necessarily I mean
if you suffer a lot in this life it's
not it seems to me you're not
necessarily you weren't necessarily
cruel to others in past lives I got like
a hair or something on my nose it's
making it
itch excuse
me but I mean it's like some people you
know they experience they just wallow in
a lot of pleasure which causes like pain
afterwards like they they eat way way
too much and then they wind up with
health problems because of their they
overeating or they they have a lot of

sex and then they wind up with you know
some kind of bad STD or something that
causes them great suffering so it's not
necessarily a case that if you suffer a
lot in this life it's because you were
cruel to others that's one
possibility you know that's that's one
possible reason but I don't think it's
the only possible
reason it's just it's it's going to
depend on your own
like personal subconscious idiosyncrasy
how your karma is going to manifest
itself I think it's not going to be
exactly the same for everybody although
because we're all members of the same

species so to speak we're all going to be more alike than different so there are going to be certain main things that can cause suffering through the karma that we make and I do think that cruelty to others can cause suffering in this life for what it it's

worth uh what was his name the Sleeping Prophet Edgar

Casey he would when he would go into his trance and diagnose people with some sort of bad

ailment some painful ailment he would say you know in some cases well you were you lived in ancient Rome a lot of Americans apparently were Romans in a

previous life and uh you you go to the Coliseum and watch people get tortured to death or eaten by lions and you were like laughing and cheering and that's that's that was the karma that caused this so I mean it's it's possible I mean I'm not cons I'm not insinuating that Edgar Casey was like um you he was an infallible Prophet or anything I mean some of his prophecies have apparently come have not come true like he was saying that there would be proof of Atlantis found in a pyramid by by the end of the 20th century and there keeping it secret because it's they're not telling

us about

it

so yeah I'm I don't think I was the one
who said it maybe UT to dku did but uh
or maybe I just said it in a in a moment
of philosophical

carelessness because really I mean it
can be that just excess of pleasure can
cause an excess of its opposite and you
wallow in too much pleasure it's gonna
it's G to come around and bite you in
the ass

it can work that way

too and I probably just made a sound on
the microphone by hitting it with my
thumb okay so I'm gonna make sure that
my computer's M

muted okay we're

good aren't aren't you just glad that I
don't do anything to make my videos seem
better you know don't do any editing any
of that silliness

okay I'm just going to move on next
question

here this is also from

dawn I think I answered the last one

yeah so he says regarding matter

appearing and disappearing a zillion

times a second according to terraa this

is from New Scientist magazine and then

it says quote matter is built on flaky

foundations physicists have now

confirmed that the Apparently

substantial stuff is actually no more than fluctuations in the Quantum vacuum the researchers simulated the Frantic activity that goes on inside protons and neutrons these particles provide almost all the mass of ordinary matter each Proton or Neutron is made of three quarks but the individual masses of these quarks only add up to about 1% of the proton's mass so what accounts for the rest of it Theory says it is created by the force that binds quarks together called the strong nuclear force in quantum terms the strong force is carried by a field of virtual particles called gluons randomly popping into existence and disappearing again unquote

and then Don says maybe terraa had it
right all along what are your
thoughts well I'm just not I'm just not
a materialist I do not think that matter
is ultimately real so these physicists
as their as their science improves as
their understanding of Sam Sara improves
they're getting more and more ephemeral
you know it's becoming less and less
physical but I mean they're probably
going to continue in that direction
until finally the universe will be
identified as just a manifestation of of
mind
so yeah I don't I don't really think
that I mean you can say I mean the terod

had it right to the extent that everything is in constant change from a saric perspective everything has to be in a state of continuous change because that's how our mind works I mean if your mind stays the same for two moments in a row you're not going to be aware of those two moments you're going to just be aware of one moment because your mind can't be aware because it's not doing anything it's just like frozen so you have to have constant change in a way it's like a good example of dependent core Rising is like chaos and stas have to be in this delicate harmonious balance you know you have too much chaos

that's death you have too much stasis
that's also death so life is sort of
like this Balancing Act between chaos
and stasis or just change and and
non-change something has to stay pretty
much the same while something else
changes in order for us to progress from
one moment to the next without just
annihilating or
something

so I don't know if that was anywhere
close to answering this question though
but I do think that uh you know science
they're they're groping towards I mean
they're groping gradually away from
physicality and so as they make more and

more progress the the universe the
empirical universe is going to become
less and less material less and less
physical so they're still they're still
on the way they haven't they haven't
quite got there yet in my
opinion and so I'm going to uh move on
the next question and it's bugging me
because I seem to remember that one of
the very first questions asked was with
regard to the first suta of the majam
minaya and uh I'm not seeing it which is
kind of bugging me I thought maybe seac
and cot zida or somebody like that asked
this question
about maybe the Mula paraya suta in fact
there were two questions about that same

suta in this Q&A and uh I thought one was towards the top and one was towards the bottom and I'm not really particularly close to the top anymore and I haven't gotten to it yet which is causing me to feel a certain insecurity if you will but anyways the next question is from Indian guy who also goes by the Alias of Trevor under certain circumstances and he says at the end of the oh here it is here is he says at the end of the root of all things that's the first suta of the the majaya the the Mula

paraya it says that the buikus did not
Delight in the Buddha's words what have
you heard about this and why did they
not like it probably because they didn't
understand at first I'm guessing well
the first

suta of the the majjima I mean I mean
it's it's considered to be profound like
in bikkhu bodhi's translation of it or his
co-translation with bikkhu yanami the the
first famous one not the the recent
famous one uh he's saying that it's so
profound that you should when you first
read it you should just kind of you know
skim over it you know read it but not
try to really figure it out and then
come back to it later and do like a

systematic study because it's such a profound sutta and the very fact that it's number one the very first sutta in the collection indicates that it was considered by ancient monks to be important enough that it should be first in

line and at the end like uh Indian guy says here the monks did not Delight in the Buddha's words and um all you got to do is you just get get the book Majjhima and all the the end notes are by Bodhi and then you just go to the end here and it says here the monks did not Delight in the Buddha's words apparently because the discourse probed too deeply

into the tender regions of their own
conceit and perhaps their residual
bronic views at a later time the majaya
commentary tells us when their pride had
been humbled the Buddha expounded to
these same buikus the goam makas sua
which is Anga nikaya 3

123 in the course of which they all
attained

arship so the suta is sort of digging
into sort of the nature of

unenlightenment and because all these
monks apparently that he was that the

Buddha was giving the sermon to were
unenlightened it made them feel

uncomfortable you know because it's sort
of getting into all their the inner

workings of their mind and when you're unenlightened you kind of I mean you're unenlightened because you want to be unenlightened essentially it's like you're trying to remain unenlightened because you're identifying with your concept of self and so forth you're identifying with your thoughts and your beliefs and all that and he was sort of taking pokes at that and that's why the monks felt uncomfortable and they were not

delighting and uh some some texts or some teachings of Buddhism really can't have that effect like for example The Diamond Cutter Sutra that has already

been mentioned in this Q&A there are a few mentions of the idea that or at least one mention that if you can read this text or hear it recited and not feel alarm and Dread that means you're a bodh SVA so that's according to The Diamond Cutter Sutra I'm a bodh SVA because I really I really do appreciate that text but uh a lot of people when they read that stuff they feel alarm and Dread even just the whole concept of of no self or not self no self whatever you want to call it that causes some people to feel a certain amount of discomfort and uh lack of

delight or even just the the
disgustingness of food just do that
meditation for a while and you're not
going to Delight in it who's going to
Delight in disgust I mean I guess you
can have a certain perverse enjoyment of
disgust I mean I I have to admit um dis
gust is a feeling that um I'm kind of a
disgust snob in a way that is i' have
refined it you know I can have a certain
appreciation of like refined and
disgust but um again I'm I'm
digressing so let's see yeah I think I
answered that question so I'm just going
to move on to Indian guy's next question
here if a monk following vinia can't

relieve himself in water water or live
grass and plants then where is the best
easiest way to go without possible harm
to life to dig a hole in just
dirt poop on the street nope or could it
be something like a second alms round
where you ask to be given refuge in Lay
people's latrine toilets ultimately have
water and creeping things in the sewers
it just seems like to me that you're
holding in a lot of one and
two

so all right this this whole thing is
referring to U some seia rules that are
in the ptim Moka and it's saying um a
monk should not relieve himself into
water or onto green plants he's not

supposed to spit into water or onto
green plants either um but it's it's a
Sicky rule which means that it's against
the rules only if you do it out of
disrespect for the rule it's like you
know it's against the rules and you just
don't give a so to speak and so you
you do whatever it is you're going to do
I'm not going to say the word again
because that's
uncivilized

so yeah I mean if you have no choice
then it's not against the rules I mean
if you just got to go and you're
standing in a prairie you know just
grass as far as the can see then you're

not going to break a rule by peeing on
the ground there um but I mean under
ordinary circumstances there's always
some place where you can relieve
yourself you there's there's Flat Rocks
there's just bare dirt there's there's
sand there's
gravel and also um there's latrine pits
at
monasteries or and also just urinals at
monasteries so that you can go to the
bathroom with without
uh I mean without having to go to the
bathroom into water I mean it's not like
toilets here and some strict monks when
they come to America they really don't
know what to do because they're not

supposed to go to the bathroom into the water but the toilet bowl is full of water and you're not supposed to throw your butt wiping stick into the toilet either so some Asian monks just don't know any better I guess they wipe their behind and then throw the shitty toilet paper into the garbage can

but I I guess I'm digressing again so yeah I mean yeah there's there's no problem I I was among for many years I followed vinia relatively strictly up until the very end and uh yeah I mean it just wasn't a problem you can live out in the woods and just crap

on the ground and it's not like it's
just a constant coat of green
everywhere so I mean there's going to be
gravel and sand and bare dirt and big
flat rocks and all sorts of things or
and nice villagers will come and
volunteer to dig you a latrine which is
what happened to
me so let's see
here um yeah without possible harm to
life also in the commentaries I'm pretty
sure when it says you're not supposed to
pee or poop into water that means water
that may contain living beings and the
living beings have to be visible we're
not talking about microbes we're not
talking about any microbial biome we're

talking about you know little insects
and so forth that you can actually see
with your
eyes so I guess I answered that
question although it does seem if you
read vinia that um there was like a
different place to urinate than for
taking a
dump that that in ancient monasteries
they had latrines that that set up
differently for urinating and and taking
a dump so maybe it had something to do
with this rule or these
rules but uh it's not really important
because very few of us are monks are
following these rules and so I'm just

going to and then they're not really important rules anyway they're they're seyy rules which means you're only breaking the rule if you do it out of disrespect for the rule so I'm just going to move on to the next question here this is from Prav andronov says is premature pregnancies a a sign of human lifespan

declining um I don't think so I mean according to the the theory that you can find in the texts human life is going to get shorter and shorter and shorter we're on the decline until you're GNA the lifespan is only going to be what it's like seven or 10 years something like that and so I mean you're going to

have to have kids like when you're like
five or or something and uh yeah
premature pregnancy I'm sure that
premature pregnancies happen more in
ancient times than they do now I mean
cultures nowadays women are like full
grown as a general rule in most cultures
especially in the west before they get
get married and start having kids
whereas in like older traditional
cultures some I mean a girl was of
marriageable age pretty much as soon as
she hit
puberty maybe even before
then so premature pregnancies in that
case oh wait maybe he's talking not

premature pregnancies in the sense of uh
like a 13-year-old girl getting pregnant
maybe he's talking about premature
births like the baby's getting born
prematurely like after only eight months
or

something so I'm not exactly sure
exactly what the question means now I've
just confused

myself um but I do not think that even
though there is a sutta at least one sutta
saying that you know we're we should be
on the decline and lifespans are going
to get shorter and shorter with less and
less dhama in the world um lifespans
have increased dramatically since the
Buddhist time which kind of belies the

the

prophecy so I I really uh am reluctant
to attribute that prophecy to the Buddha
himself

I've got uh something in my throat kind
of all of a

sudden so premature pregnancy is a sign
of human lifespan declining I don't
think so I think that's what I should
have said right towards the beginning
but I've always got to have an answer 50
times as long as the question so I'm
just going to move on to panov's next
question here I once tried to do meta
meditation but didn't get the feeling
just felt like repeating a mantra how to

get that

feeling and I I can sympathize with that

because I've never had much use for meta

meditation because you can't really

force yourself to feel loving kindness

for all beings I mean in a way you can

start by sending meta to someone who's

easy to send meta to like a a cute dog

or something or just a friend maybe one

of your parents something like that and

then after you get good at that maybe

you can start expanding to some people

that you don't like or just people in

general or

whatever um but yeah I've never really

had much use for metam meditation

because in a way it's it's hypocritical

I mean I've already told the story probably at least two or three times about one of my supporters in Burma who I mean she was always having to have an I mean she was one of those people that had to be at war with somebody she had to have an enemy some kind of Feud going on in order for her to feel Fully Alive apparently and she was had this Feud going on with this guy who lived down the street because he had renovated a pagot that was on her family's property and then he put his family's name on this pagot because he he renovated you know he painted it put gold leaf and stuff on it and so they

were having this war back and forth over this and one time she was bragging to me about how she does meta meditation every morning you know she sends meta to beings every morning and I said well you know if you're sending mag to W beings you're also sending it to that guy down the street that you're at war with and all of a sudden it was like your whole demeanor change and she's like no not him and that's the way a lot of people do meta meditation it's it's sort of like they're imagining that they're sending love to all beings they're getting like this warm glowy feeling but it doesn't get much farther than that and so yeah I mean if you just don't

feel it I wouldn't I wouldn't even do it
it unless you can work out some way like
I already mentioned you know you start
off with somebody that you can feel
genuine metap for preferably not a mate
they advise you in the text not to
choose like a sex object for sending
meta because it can just inflame
you but you know like a brother sister
your parent just a good friend your dog
something like that you start off with
that and and then maybe you can
progress and and send it you know more
univers
after you've gotten good at it with
regard to you know the bunny slope of of

somebody that you already

like but yeah I was never really much

into meta meditation just for the same

reason that it's not even really a

feeling because sometimes you get the

warm glowy feeling that's all it is it's

just a warm glowy

feeling it's not really sending love to

all

beings so I'm just going to move on to

the next question

here this is from Mara made

Mahayana and Mara made Mahayana says the

Buddha taught Right View shouldn't the

Buddhists when asked about other

religions Proclaim Buddhism as the only

true path to nibana instead of claiming

as some leading Buddhists in the world
do that all religions are the same well
I think this is a false dichotomy
because those aren't the only two
options so let's see here I do not think
that Buddhism or terraa Buddhism is
necessarily the only true path to nibana
but I also don't think that all
religions are the same some religions I
mean Enlightenment is not an option you
know it's not even on the it's not on
the map like a Jehovah's
Witness they got no they got no clue
with regard to Enlightenment you know
the best they can hope for is to be one
of the

144,000 who go up into heaven
after the Rapture and get administrative
jobs for the Kingdom of Heaven and the
rest of the people I mean the highest
they can hope for is to just spend
forever and ever uh picking fruits and
vegetables going on picnics and hugging
wild animals if you read their
literature you know this or even like U
like quranic Islam really doesn't have
anything higher to offer than going up
into this paradise like heaven with you
know the Dark Eyed huies and all that
and the the the streams flowing with
well maybe it wouldn't be wine I don't
know are they allowed to drink wine in
heaven I don't

know so there are some religions though
where you can become enlightened that
aren't but in in Bud that aren't
Buddhist at least in my opinion it's
just that in my opinion Buddhism is the
most efficient way of doing that for
certain kinds of people especially if
you're more head oriented than or you're
you're mystically oriented maybe but for
people that need more devotionism they
just have like this need for a more
heart-based
system maybe some other system would
work better like maybe want some kind of
Hinduism maybe even like some kind of
contemplative order of

Christianity but I do think that
Buddhism I mean the Buddha in a way he
he he he engineered Buddhism to be as
pure of a mystical system as
possible and I mean it eventually got
corrupted a lot of extra stuff got added
maybe some important stuff got
subtracted but there's less to distract
you there's less dogmatism to distract
you even though lots of dogmatism has
been added to
it so I think it is the best system for
cultivating
wisdom or at least in being charitable
and open-minded and all you know it's
it's up at the top you know it's in the
top

three top two I'm just let's just say
it's the best it's the best system just
for cultivating wisdom and getting you
closer to Enlightenment but not for
everybody necessarily you know there's
all different kinds of personality types
and one size does not fit all some
people might just need a different more
heart oriented approach or
something um so all religions are not
the same but my also I would say that
Buddhism is not necessarily the only
true path to
nibana that some people can become
enlightened just because they're ripe
you know they're like the yellow leaf on

the tree in in late October that's just
ready to fall and all it takes is just
some little nudge and that's all it
takes it's like some people that they've
done a lot of spiritual practice in
previous lives supposedly or
presumably and then they get a blow on
the head or or or something they have
some near-death experience and that just
that's all that's all it takes they
don't necessarily have to be doing any
intensive practice in this life rahan
nahari was like that he was a Hindu but
uh there's a good chance he was he was
fully enlightened even though he was a
shite Hindu who worshiped a
hill

life is

strange so let's see here I guess I
answered that question so I'm going to
move on to the next question here from
alpacino

alpaca and alpacino alpaca says maybe
the ultimate formless Consciousness is
the reason why our universe exists at
all you cannot be just conscious you are
always conscious of something if nothing
exists and you are pure Consciousness
without body thoughts or even feelings
what would you be conscious
of um yeah I mean that's true there
there has to be some kind of contrast in
order to be conscious in the human sense

in order to have any kind of world any
kind of perceptible existence there has
to be a contrast between you know
something and something else and if all
there is is just pure formless

Consciousness

then there's nothing there to to be
conscious of and and in a way it's it
doesn't even really exist I mean there's
no way to identify it you know it's like
like Hegel starts his dialectic you know
pure being is the the first thesis and
then the first antithesis is pure
non-being and they just cancel each
other out because neither one of them
has any discernable content and so
they're indistinguishable they just

merge into each other so then you have
to have

contrast as as the synthesis which then
allows the entire universe to exist you
know it's like the da Ching you know
says you know one came from the Dao and
the two came from the one and from the
two came the 10,000 things which is kind
of a similar

message so let's see I mean what is the
main question here though if nothing
exists and you are pure Consciousness
without body well you wouldn't be you I
mean there wouldn't be any you I mean
pure Consciousness pure formless
Consciousness I mean that that might be

just God in a sense I mean if you're going to reify that and say that it's this thing it's this this entity then yeah that'd be capital G God probably Brahman so let's see if nothing exists and you are pure Consciousness without body well I mean the Consciousness would exist and so that would be something that exists what would you be conscious of yeah I mean that's that's just it so um um yeah from the Buddhist point of view you have to be conscious of something at least with regard to Wanaka the aggregate of Consciousness that aggregate of Consciousness has to be conscious of something of some

object so when you get to just pure
formless Consciousness there are one or
two fragments of suvas in the in the
sutapa that are implying that that's
what nibana is is just pure formless
consciousness

it's not you it's not your Consciousness
there is no

you well it's just that's I mean that's
that's what the upanishad some

upanishads also identify the absolute

you know Brahman as pure formless

Consciousness

so the objects are kind of optional and
come

later and then that's like the Fall From

Grace that's the fool and the tarot
falling off the cliff into the world
once he becomes conscious of something
you know once something is singled out
then boom you're in
samsar so I'm just going to move on to
the next question here this is from
Luigi Scarface which is continuing the
Pacino theme and Luigi says reading some
sutras in the poly Canon it speaks on
Angels wanting to feed the Buddha food
through his pores and Goa fighting the
Buddhist devil and his hordes of demons
how does a 21st century Westerner take
this seriously do you believe in this
literally well I mean I would make this
one little quibble I don't think the

Buddha was fighting the Buddhist devil and his hordes of demons I mean he was withstanding them you know he was just sitting there in in a state of contemplation while they're doing everything they can he might rebuke Mara a little bit but I mean he's not hurling anything at them he's not you know doing any kind of martial arts against them or anything not using any weapons really but uh yeah there is a lot of weird stuff like when the the Buddha was starving himself when he was doing his sever austerities before his his Enlightenment that uh the dvas you know the small G Gods you know they didn't

know what color his skin was some people
thought some of them thought he was
black some thought he was brown some
thought he was golden colored it was
just his skin was so discolored and
dirty and modeled and everything and he
was so emaciated that they they started
thinking they were just going to like
Infuse some kind of celestial Mana into
him just to keep him alive and this is
all just later devotionism that got
added it's not what the Buddha really
taught in my
opinion so no I don't believe this
literally it really has nothing to do
with what the Buddha really taught which
is how to become enlightened how to

cultivate wisdom how to how to be
mindful how to have equinity Fess of
desires to know what causes suffering
and how to avoid unnecessary suffering
that sort of

thing and all the stories and the the
fables and the fire breathing dragons
and so forth was added later and any
premodern system is going to have this
kind of

stuff it's just the way premodern people
thought so yeah I guess I answered that
question so I'm just going to move on to
the next question from

Santos and Santos says how to remember
past lives as lay people without much

experience in
meditation well you could try hypnotism
which is what my father did my father
claimed to remember a number of his past
lives as a little kid I'd be sitting on
his lap he'd be telling me about past
life regressions and astral traveling
and so forth and he wasn't much of a
meditator but he was an amateur
hypnotist and uh he was uh really into
what is called or what he called the
occult or just you know experimenting
with you know latent psychic abilities
you know ESP and dream Communications
and um trying to like move objects
without touching them and so forth and
uh so yeah he did it through

hypnosis so that would be probably your
best bet if you if you're not going to
if you don't meditate well enough to
have past life life regressions and I
never had past life regressions in
meditation

anyway so I mean you have to be really
Adept and also just have like a talent
in that
direction

but I think a lot of people who have
past life regressions and meditation are
really hypnotizing themselves
anyway so yeah try try hypnosis that
would be the obvious answer to that
question so I'll just move on to the

next question which is from White Ash
Piper and white ash Piper says could the
only illusion be the Eternal now
thinking on your metaphor with the
candle flame and the stream seems like
the past is ever crashing into the
future what say you P basa
well yeah I think it would probably be
the other way around really um you know
the candle flame and the stream it's
you're talking about samsara which is
not ultimately real anyway it's like you
have like I was saying earlier have to
have change in order to have any kind of
conscious
existence just because you know any kind
of stasis anything staying the same and

the mind just doesn't change it's just
Frozen I mean literally Frozen so it's
not you wouldn't even be aware of it
there always has to be something
changing in order for you to be aware
for you to be alive and a conscious
being so but then this alive conscious
being is not ultimately real it's just
one of an infinite number of possible
statues contain in this block of
marble

so the Eternal now the only illusion now
I don't think so I mean now is if you're
in the if you're in now it's each each
moment is the only moment so to
speak and the candle flames and the

streams and all that
are they're objects of perception and
some soric and not ultimately
real so I guess I answered that question
it's a profound
question And So It causes me a little
bit of emotional insecurity to have
answered it so quickly instead of just
wallowing and answering the question for
five or 10 minutes but I'm going to move
on to White Ash Piper's next question
and if he's really dissatisfied he can
ask it again in different different
words or
something like he has done before so his
next question is is there a word for ego
so I assume he's referring to poly is

there is there a poly word for
ego and I don't think there's anything
any word in poly that precisely
corresponds to the ego as formulated by
Sigman Freud in his
psychology although
ego literally means eye in in
Latin and so yeah I mean there's there's
words for I like
aam in
poly and so I mean you can say like
Asami Mana might be a word that kind of
comes close it's like the conceit I am
you know in a way that's kind of like
the ego it's just it's at least it's
what the ego is based on I mean the ego

is based on the idea that you are an individual

entity and it's it's all also based on perception you know it's like your perceptions are you know

like what am I trying to say here the

like the personification of who you are in a sense I mean it's like you're

you're turning your perceptions into an eye so I mean something like psychiatry or you know personality view would also

be sort of a found Foundation of what

Freud called the ego but um you know the conceit I am is is like the foundation of

it um you know it's like your

conscious conscious mentality with which

you identify I assume would be what the
ego really

is and uh yeah it would be like aami

Mana

maybe but uh I don't think there is a
poly term that prec precisely directly
corresponds to the ego in Freudian
psychology I mean Buddhism Buddhist
psychology works different from Freud
like Buddhism strangely doesn't really
have a concept of the subconscious mind
which I think is sort of a maybe a
defect in the later developments of
Buddhist psychology you know like like
Abid dama they really didn't have any
concept of the latent subconscious you

know it's like mental process that are going on that you're not consciously aware of at least not at the level of the

ego so I do think that uh I mean I've had enough experience in life to know that there really is a subconscious mind and so uh I do think that that is one of the uh the shortcomings of the ABI Abid philosophy is that it really didn't take that into account you know it couldn't really explain a lot of things like what generates dreams and so so forth you know they would just say you know it's like your karma is generating the dream but um you know they can't really explain it much better than

that so yeah I guess I answered that question sort of so I'm just going to move on to the next question which is from Josh and Josh asks a kind of historical interesting question he says why do you think jism continued to survive in India up to modern times while Buddhism ended up dying out over the past several centuries um that's a good question you know it's like the Janes are still in India the Buddhists got wiped out but there are still a few million Janes I have read and I assume one reason why the Janes survived is they were just seen as

unimportant and allowed to survive just
they were under the radar to some degree
they just look like Hindus or something
maybe um but the Buddhists because they
were I mean India was was majority
Buddhist for quite a while so that there
was more of a push back against the
Buddhists they were more obvious you
know they were like the the prevailing
religious system when the Muslims
invaded so they they they were like on
the radar way more and became more of a
um more of a Target I
think and the dogs having a
dream yeah
silly
okay so yeah I assume that the Janes

were just kind of under the radar you know because they they weren't really a major I mean there was lots of them but they were so innocuous and you know they weren't really

um I don't know how mainstream they would have

been yeah it is a good question and I'm just guessing just I'm just coming up with hypotheses or theories or something but I do think there was a certain rivalry between the Hindus and the

Buddhists not so much between the jeans and anybody and uh so I mean it may have been a certain amount of karma just from

just the Rivalry going on that too much
pushing wound up in too much pushing
back the other way or or

something but it may also be that the
Janes

were more aesthetic than the Buddhists
and so they were more likely to just be
off in the woods somewhere while the the
Turks were sacking the Buddhist
universities and just slaughtering the
inhabitants of monasteries and so forth
the James were wandering around naked
you just out in the stick

somewhere so they may have survived in
that way also kind of like one of the
explanations for why the beunis wen't
extinct beunis weren't allowed to live

in the forest because it was just too dangerous for women and so you know they were in the towns and so forth where they were easier to wipe out but I assume there were some Buddhists that were out in the woods too but uh why they eventually became extinct maybe it's just because the main centers of Buddhism collapsed and so you know it just gradually the numbers of forest athletic Buddhists also just kind of dwindled out because of the main support centers um just getting wiped out by Muslims and to some degree by intolerant Hindus like kings and so

forth so and it could be I mean I've
I've heard the theory that it just the
Buddhists were making bad karma for
themselves by getting into all this
esoteric Tantra stuff they were they
were just getting farther and farther
out so that the lay people couldn't
really relate to what it was that they
were teaching or practicing or anything
anymore and it just became too heavily
reliant on Buddhist universities and so
when the universities got got wiped out
it was sort of like what happened to
Buddhism in in uh Thailand when the
Burmese sacked their Capital City Audia
that uh Thailand never fully recovered
from that I mean to this day they still

haven't fully recovered they you know
the whole ecclesiastical hierarchy and
their their monastic schools and
everything were were centered in this
city that just got essentially
sacked and uh it was that was on a much
larger scale in uh in India with regard
to Buddhism in
general so again I'm I'm just uh coming
up with theories I've never really never
really considered this question before
so I'm uh I'm just guessing off the top
of my head so I'm just going to move on
to Josh's next
question and uh he says my second
question is do you know if anyone has

made a chronological order of the sutas
from the poly Canon like from the moment
of the Buddha's Enlightenment to his
Parana that might be hard though
considering how many sutas there are but
I think it would be interesting to be
able to read at least some of the most
famous and important ones in
chronological
order well I don't think it's even
really possible I mean with regard to
the Quran um that some Western editions
of the Quran have tried to put them in
chronological order because um you know
it's recent enough and well documented
enough that you
could you could do that but with regard

to the poly sutas like for example
according to tradition the very first
suta the very first discourse of the
Buddha was the Daka
patut but like um some Buddhist Scholars
like KR nman point out that it's it's
kind of like an anachronism in that some
of some later Buddhist philosophy
already implied in that
suta um so it may just be like a a
traditional thing I mean it may not have
really been the Buddhist first sermon
I'm not I'm not really uh taking sides
on that one
but there is no there's no
way that you could come up with a

chronological order of sutas especially because a lot of the sutas probably were never taught by the Buddha anyway and some of the sutas are just amalgams of older material you know it's just fragments of older material that are all got compiled into into one sua and uh I mean it's just really hard to say like the AA waga is considered to be extremely ancient especially the four ataka sutas of the AA waga of the sutin I mean those could be some of the old suas and they're obviously archaic in certain respects and they're teaching a a very different kind of Buddhism than a lot of Buddha sutas are so I mean it's just the best you

could do is just try to come up with
just a rough
approximation of what are the like the
the early
texts and like the book I've already
mentioned it I mentioned it quite a lot
actually is studies in the origins of
Buddhism by GC Pond and he goes through
the ptica and he's trying to
differentiate you know the older
material from the the more the later
material and so something like that at
least
can get you sort of a little bit closer
to understanding what the early
teachings

were but it's it's so complicated and
there's just not enough information with
regard to how to date the sutas that uh
yeah I don't think it's it's remotely
possible to do

that I mean you can maybe I mean even
the traditionalists like some Burmese
scholar seatt there's no way he could do
that either because I mean there's
there's no mention in most of the sutas
of exactly when the suta was given when
when the discourse was delivered you
know it's just you know on one occasion
thus I have heard on one occasion the
Buddha was staying at such and such
place and you know it's not it's not
giving a date or anything they didn't

even have dates in those

days so

yeah I mean it's it's it's not possible

so do do I know if anyone has made a

chronological order of the sutas from

the poly Canon um I assume there have

been attempts at at least like GC pond

in his book was at least trying to

differentiate earlier from later and

that's about as good as you can

do maybe you can you can differentiate

it into better than just earlier and

later like really early you know like

the ATA waga especially the four ataka

suas and you know you got like the

central portion of the Saka pauta you

got the rhinoceros horn suta the Dania
suta of the Sut
suttin

um maybe the the deaka sua of the
majaya and just fragments I mean
sometimes you'll have an old fragment
embedded in a later suo that kind of
thing with like the some of it just
being like commentary or just a verse
and then you got like this story that
that sort of like explains the verse but
the verse is maybe really ancient like
the udana there's still a certain amount
of disagreement I think with regard
regard to which is older the the pros
portion or the verse portion of the
udana they just don't know all you can

do is just guess for various
reasons

so yeah I don't I don't think you I mean
according to tradition you know it's
like the first Su was the damaka Su the
second Su was the anat L Su you know on
the mark of no self the third was the
fire suta I think and so I mean you can
kind of get to the traditional view of
the order of the early suas by reading
the mahaga of the vinia ptica because
the mahaa of the vapa starts with the
Buddha's Enlightenment and then
continues as you know he's giving his
first
discourses and then like started the S

you know like ordaining his first
disciples and starting certain rules
like with regard to Reigns Retreats and
and just it gets more and more technical
as you go along but that would probably
be my the closest you're going to get
from a traditional point of view would
be to read especially the first part the
first chapter of the vinia mahalaga
which you can find free
online so

I guess I read I guess so I guess I
answered that question so I'm just going
to move on to the next question here
this is from

Mambo okay this is from Mambo and he
says I've been listening to kudaka

nikaya lectures on YouTube whatever I've heard so far are stories about various people from all walks of life who have an ego or in the wrong some way and Buddha just points out their faults and how to overcome it so is the core of Buddhism just self-improvement and Nirvana according to what I'm getting from these lectures is just controlling one's emotional state of mind and not letting them slide into one extreme or the other um no I mean with regard to his teaching of lay people you know like relative normies he might just be teaching them how to be a better person

you know how to um you know how to avoid extremes that sort of thing but I mean the whole purpose of Buddhism the main purpose is

Enlightenment which is freedom from suffering or freedom from delusion take your pick because they both wind up the same

so it may be that the lectures on YouTube are directed towards lay people that watch YouTube videos which so they might be just picking the ones that uh they think would be more applicable to normies sitting at home watching YouTube videos that may be part of it but if you read the texts you know you read the the sutas you're going to see that I mean

there's there's way more to Buddhism
than that and that's really not the main
point of

it so I think I'm just going to move on
to Mambo's next question here and he
says my question is about Zen and
Mahayana are they both similar or is Zen
more close to Buddhism with emphasis on
self-improvement in the present rather
than attaining the Nirvana which rest of
the sects are trying to achieve well Zen
technically is a kind of

Mahayana you know it's I think I mean
some people might separate Zen from
Mahayana but Zen really is it's a a sect
of Mahayana Buddhism so they are similar

in that respect Zen is more iconoclastic
it's less dogmatic and it has more
appreciation for meditation and also it
has more appreciation of the idea that
thinking isn't going to get you there
that you're not going to understand
Reality by thinking about it so that's
why some Zen practitioners will meditate
on Coons which is a riddle that has no
answer no no correct answer and you just
keep stewing over it and stewing over it
and stewing over it until finally it's
like your mind just like hit hits tilt
like an old pinball machine or
just the error light goes up and you
stop thinking and in that Moment of
clarity when you stop thinking then you

can actually realize

something

so let's see are they both similar or

Zen more close to Buddhism I assume by

Buddhism he means

Terra because Zen and Mahayana are both

technically schools of Buddhism or kinds

of Buddhism see with emphasis on

self-improvement and again I mean

ultimately once you get to the advanced

level a monk is supposed to leave behind

both good and bad so the

self-improvement it's more a matter of

um not so much improving yourself I mean

that's sort of for beginners that's for

Lay people you know earning Merit is for

Lay

people but when you start getting more advanced it's more of just becoming more and more subtle and just so that you can see through the Veil so to

speak so I mean in a way it's all I mean the present moment is is supposed to be the most important moment um there are a lot of Buddhists who are like praying for some future existence or something which really is just radically different from what the Buddha was teaching I mean he was warning against that kind of stuff

so um yeah I mean goal oriented dhamma is not the best kind of dharm and having set even setting up Enlightenment or

Nirvana as a goal I mean it's it's pretty much unavoidable it's like the ideal that you should be moving towards but still you should be moving towards it while attending to what is right here right now in the present moment

so the budha really didn't emphasize Nirvana a lot I mean he had to mention it and you know point out that that's the goal and everything but really being mindfulness in the present moment is much more important than thinking about some future state that you haven't arrived at yet I mean that's just not a good way of making

progress so I think I'm just going to move on to the next question here this is from rakasa and this is another question about that same Mula paraya suta which is suta number one in the majam Kaya and he says my question concerns this passage from the Mula paraya sua quote he perceives nibana as nibana having perceive nibana as nibana he conceives himself as nibana he conceives himself in nibana he conceives himself apart from nibana he conceives niana to be mine he Delights in nibana why is that because he has not fully understood it I say unquote so rasa's question is how would someone who perceives niana do any of that my

impression was that someone attains
nirvana by putting an end to
samsara or making making me me making
otherwise they simply do not perceive it
perhaps I am mistaken or bikkhu Bodhi's
translation is off but this passage
makes it sound like you can attain
nirvana but not be liberated because you
attain it by grasping and identifying
the rest of the Sutta makes sense when
talking about panna grasping at worldly
elements so I'm confused why the Buddha
includes nirvana well if you if you read
the sutta you'll see that when he's
talking about the the normis the bhikkhu the
ordinary worldlyling the common person he

perceives nibana as this or that but
when you get to the enlightened being
he's not perceiving nibana anymore he is
knowing directly nibana so this
perceiving nibana perception is samsara
perception is just symbol in your head
that's not really nibana so you're
thinking about nibana that's not really
nibana and that's what he's talking
about In this passage you know he's
thinking about nibana there some Normie
thinking about nibana he makes all kinds
of false assumptions about nibana which
I mean a lot of people do that most
Buddhists have false assumptions about
nibana because they think about it but
they haven't experienced it directly so

they're just coming up with ideas about
nibana and that's what this suta or this
what this passage is
discussing but then if you continue with
the suta when you get to the enlightened
being you get to the Arad and the datag
then they know it directly it's not
perceiving anything anymore the
perception is is the
problem perception is just symbols in
your head that people mistake for
reality but you're never going to
understand reality you're never going to
understand nibana by
perception perception is
samsara it's just symbolic meaning that

you confuse with
reality so I hope I answered that
question because I'm moving on to the
next one this is from arain and Arin
says how does one find an authentic
teacher should Junior monks be running
around farming followers on social media
and soliciting for cash donations what
are the rules of V what are the rules of
viia with regard to this and how should
lay people take care not to be led
astray when it comes to Donna or
support well finding an authentic
teacher is difficult because um if
you're looking for a teacher that means
that you are still unenlightened you are
to some degree delusional and so you're

having to use a delusional mind to pick a teacher and I mean history shows that a lot of people probably most people just pick a diluted teacher who maybe is a con man pretending to be enlightened or is just pretending to be a wise person or whatever wiser than the person really is so that is I mean this that is really a dilemma I did write write an essay long ago on the dilemmas of religion and I'm pretty sure that that was one of the dilemmas where I mean you can go with your own idea but you're going with a diluted idea if you're not enlightened yet or you can follow a teacher's idea but you got to use your

diluted mind to pick a teacher so you're just stuck with the delusion one way or the other you're having to make a deluded Choice one way or the other some people are just lucky they've got like enough Merit or enough purity of heart or something that the right teacher just comes to them in fact as a general rule you know when the student is ready the teacher will come so there is that but it is a dilemma so I'll just move on to this next part of the question here should Junior monks be running around around farming followers on social media and soliciting for cash donations what are the rules of vinea with regard to this

and how should lay people take care not to be led astray when it comes to Donna War support well there are a few things with regard to vinia first of all no monk should be asking for cash donations if any monk is asking for donations you know he's not following vinia he is be smurged his virtue by doing so so there is that also a monk should not be a teacher until he has been a monk for at least 10 years that's like ancient terod tradition that you're especially your first five years as a monk you're a beginner you're a navak kab biku you know you're a beginner you shouldn't be teaching anyone unless I

mean people can come and ask you questions that sort of thing and I mean you might still be humble enough to say well you should ask my teacher he knows better than I do but maybe you know they just come out to your meditation cabin they're sitting there talking and they just ask you a question you know what's your understanding your teacher says this what do you what do you do you agree with that sort of thing or or whatever you know would you explain the five precepts to me or something well I mean it makes sense for the monk to do the best he can but for him to put himself out there to Hype himself as a teacher um when he's when he's still a

junior monk is inappropriate I mean
that's not so good they may have
justifications for it you know there's
so little Dharma that you know we're in
need of people that can teach and I can
teach better than most or something but
uh yeah I mean if I mean there's no
rules against farming followers on
social media because of course in Iron
Age Ganges Valley they didn't have
social media yet they didn't have
internet or anything back
then
so I mean you going to have to use what
wisdom you've got to detect wisdom and
or unwisdom in people who are putting

themselves out there as
teachers so yeah hope I didn't just lose
half my viewers by saying that but um
see what are the rules of winning with
regard to this how should lay people
take care not to be led astray when it
comes to Donna or support we'll be
cautious and just watch the person see I
mean if if they're a monk I mean do they
follow the rules as well as you
understand the rules most lay people
don't understand the rules even in Burma
which is possibly the most Buddhist
country in the world a lot of people
don't realize that monks are forbidden
to touch money or
women you know there's so many monks

rascally monks on buses like sitting
next to girls and so forth that people
just don't realize that it's just
strictly forbidden for a monk to be
touching women or um or money I mean
it's like even the T the the the Burmese
equivalent of the S Raja the the song on
Mahan nayaka Seattle I'm pretty sure he
asks for donations and handles money
himself or at least a relatively recent
one

did and some of the most famous monks
most revered monks in the country there
I mean they're they're like demanding
payment for giving domat talk that sort
of thing I mean they they're really

they're just raking it in with both hands so you got to be careful I mean if you really want a monk who is virtuous you should know a little bit about the rules of monastic discipline and take a look at the monk to see if he's following the rules of monastic discipline um and just know dhama well enough to have an idea as to whether these teachers are following dhama and and whether they are practicing it and whether they really understand it but again ideally a teacher is going to know more than you do so I mean if if you can verify everything that he says then he's not a very good teacher because I mean you know as much as he does if not more

so really the whole thing is to some degree you just have to be very sensitive and cautious and you know give give a teacher the benefit of the doubt I mean you don't want to be so cynical that you just assume that they're all full of or something because I mean that's that's just slamming the door from the very get-go and you're not going to get much benefit from that so give them the benefit of the doubt but I mean if alarm Bells start ringing you know they're doing something that strikes you as being foolish or unvirtuous or inappropriate or whatever then yeah I mean you should take that

into consideration and uh think twice
before sending them the contents of your
bank

account and if they're asking for money
just flat out then you know that they
are not virtuous Monks at least not
terraa monks if they're I mean a terraa
monk is forbidden to tell tell
anybody what to do with money other than
just do whatever makes you
happy and you know they're not allowed
to handle it not allowed to ask for it
anything like

that but I mean if a monk or a non any
kind of teacher if if they cause you to
to make Improvement you know they're
helping you they make they make you feel

like happier or wiser you know like
you're you feel like you're really
getting benefit from it then yeah go
with that and uh just continue giving
them the benefit of the doubt until they
give you really obvious reasons not to I
me or you got to trust your intuition to
some degree so it'd be like the same as
making any kind of important decision
you wait until you're like in a
relatively expanded clear kind of mental
state and then see what kind of
intuition comes up what is your what you
know what is the decision that comes up
from deep inside you rather than you
know just the your superficial thinking

mind something like that and have faith
that I mean if you really are in need of
a teacher then the teacher will find
you and so I'm just going to move on to
next question and this is the very last
question this is from Ry balder I think
ribalder Ry

Baler something like that anyways Ry
balder or rib balder says thank you for
the explanation I'm not sure what the
explanation was but um I explained
something apparently which is good and
he says what name is given if any to
that which transmigrates lifetimes what
element is undergoing rebirth and this
is an easy question to answer because
the only thing that trans migrates the

only thing that you take with you after
you die is karma that's it that's the
only thing there is no soul that
transmigrates in Burma or in Burma
in

Buddhism it's it's it's just your karma
and your karma is essentially what
shopaholic are called will you know it is
volition it is chaya and it's the it's
like the momentum like the kinetic
aspect of your mind like like uh
perceptions are more like static symbols
but the the volition or the the Chaya is
like the this the uh the kinetic aspect
you know it's like the energetic aspect
of your mind it's it's determining

your your direction you know it's the momentum of your mental States and that is what when this vehicle stops working then immediately it has to find another vehicle because it's sort of like conservation of energy kind of a deal so it's it's karma or will is the only thing that uh is undergoing rebirth and that's it that's the last question so if you got any questions that you think maybe I can answer like especially about Buddhism or meditation or monasticism or or anything you think I might know something about then feel free to ask them their questions in the comments below or 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 I won't tell you to
look at the links below because YouTube
I'm pretty sure is still smiting me I
think it's like two months before I can
post links
again but
uh yeah and I guess the last thing I'm
supposed to say is be
happy so be happy

okay hail

audience hello and welcome to question

and answer number 84 I your host P basa

and we have got a fairly large number of

questions here today and some of the

questions are relatively long so I

should just Dive Right into this without

uh giving you any unnecessary Preamble

about things that have nothing to do

with the questions

so that's what I'm going to do and the

first

question is from bodh Satan 969 who also

goes by the name of Mara made

Mahayana and he

says helmet Hecker a well-known German

Buddhist and translator of the doctrine wrote in one of his books that one of the five cilas for Lay followers is only about not lying but not as many

Claim about right speech in general what do you think about it

well right speech in general the five cilas uh I really don't think so I think that wrong speech or Mula in p i mean it's everywhere in the sutas or almost everywhere in the sutas that right speech or wrong speech let's say wrong speech is defined is defined as four different kinds of wrong speech for example mahasana the Bible of weasa meditators it defines right speech as four different kinds and I

mean you refrain from wrong speech the
Sila is to refrain from wrong speech
from Musa so if you refrain from wrong
speech then you are presumably if you're
speaking at all you're speaking right
speech which is not
lying not bad mouthing people to their
face I guess yeah not badmouthing people
to their face not slandering people
behind their back or even telling like
malicious truths behind their back you
know like just saying bad things about
someone behind their back in order to
get other people not to like them and
then finally there's some papala which
is like gossip just sort of useless

speech

so I don't know where he got the idea that the five precepts apply or the the fourth of the five precepts apply only to lying and not to other kinds of wrong speech but um I think he was mistaken unless someone can come up with a sutta saying that you know the fourth precept for Lay people applies only to lying but then again there may be other suttas that say something otherwise but in General it is accepted that the fourth precept is you know I undertake the precept to refrain from wrong speech and there are four kinds of wrong speech so it's not just lying but who knows maybe he's got he's got some sutta

in particular that emphasize not lying
or something and that's what he's going
with but uh I do think that overall in
general he is mistaken

helmet Hecker so I'm just going to move
on to bodhisatta 969 AKA maram

mahay's next question

here which is kind of a strange one oh
and I should say that bodh 969 the very
first questioner has violated the
precept of asking more than three
questions because there are four
questions here although uh I guess I can
answer one of them very briefly
or maybe we can just uh attribute two of
the questions to his alternate

personality of Mora made

Mahayana but uh anyways his next

question the strange question is another

tourist in India was raped by seven men

we all know Islam dot dot dot but isn't

Hinduism an equally crappy

religion H what reason do you see for

this in the Hindu script scriptures for

example Brahma is said to have committed

incest with his own

daughter first of all I would say that

just because seven men who lived in a

predominantly Hindu culture just because

those seven men raped somebody doesn't

mean that Hinduism endorses rape anymore

than the mafia being predominantly

Catholic I mean just because the mafia

is Catholic you got Cath

Catholics that are shooting people that

they're you know got extortion rackets

they're hijacking semis and selling the

contents on the black market and so

forth I mean the Catholic Church doesn't

endorse this stuff just because you got

people who are nominally Catholic who

are doing it I mean the Burmese military

government they're predominantly terraa

Buddhists at least superficially

ostensibly like in Burmese newspapers it

used to be a thing I don't know if it's

still that way where there were like

four main kinds of pictures you would

see in a Burmese newspaper one is a a

general inspecting some
new some new symbol of progress like a
factory or a bridge or a highway or
something one is somebody handing
somebody else an award one is a general
offering something to a famous monk
usually like a set of robes you know
he's offering this offering this stuff
to a famous monk and then fourth is just
like totally random pictures of like a
big toad that is eating a three- foot
long snake or something but the point
the point of that digression is that the
generals the I mean the the leaders of
the military dictatorship in Burma are
terraa
Buddhists and that doesn't mean that

what they do is Endor by terraa

Buddhism so I really don't think that

Hinduism in general endorses gang

rape you know just no matter where you

go there's going to be bad people

there's going to be ostensible ostensive

followers of any religion who are doing

bad things that doesn't mean that the

religion itself endorses these bad

things so

Hinduism is has is a broad spectrum you

know from the ridiculous to the sublime

like Mahayana Buddhism also is just a

broad

spectrum with a really profound elements

and kind of silly elements and Hinduism

really does have some very profound
elements like want for
example some aspects of
yoga like Raja yoga

so no I don't think that Hinduism is a
crappy religion although it may have
some arguably crappy
elements but endorsing gang rape is not
one of those elements I'm pretty sure so
I'm just going to move on to the next
question here from bodh Sant

969 this is the easily quickly answered
question should you only have one Buddha
statue or one Buddha figure in the house
and

it doesn't matter I mean it's it's
whatever is most suited to your

temperament some people they just want
Buddhas everywhere and you go to some
places in Burma some temples like that p
in Northwestern Burma it's got over
100,000 Buddha images in this one
Temple um other I mean there's not even
necessary for you to to even have one
Buddhist statue even if you're a
devouted terraa Buddhist I mean you
don't have to have
any so I mean whatever works best for
you whatever helps you to be happy and
make progress in dhama then that's going
to be best for you but I don't think
that there's any real need for just one
Buddha statue I mean I I have only one

Buddha statue up there but my sweetheart
and her mother they like Buddha art and
so it wasn't my choice but we've got
like Buddha Buddha images is like around
the house that are mainly there for
aesthetic purposes as far as as far as I
can

tell so yeah it doesn't matter I'm just
going to move on to the next question
here and this one's going to be almost
as well I mean it could be as easily and
briefly answered but I just don't swing
that way and his his fourth question his
transgressive fourth question is I'm GNA
make sure we're recording here yeah I
think we are good his fourth
transgressive question is can you

explain vadra mudra weara mudra

Etc and these are Sanskrit words with regard to essentially Mahayana Buddhist iconography like mudras are usually um hand hand positions like Buddha statues are not all the same you know the hands are

different uh sometimes the bodily posture is different

um but in

Terra there's really just four main ones you know you might find some that do not fit these four main ones but they're sort of unorthodox you know they're not the tradition but in terraa Buddhism at least Burmese terraa Buddhism there are

four main mudras or I guess it' be mudda
in

p and they represent you know four of
the most important moments in the
Buddha's life first is the bumi Pasa
mudra which is kind of weird it's the
most popular Buddha uh Buddha image
style in Burma which is ironic because
at the time that the Buddha did this
made put his hands in the bumi Pasa
mudra um he wasn't the Buddha yet he
wasn't enlightened yet so this it's it's
like symbolic of the night of his
Enlightenment or you know his sitting
down under the bod tree and vowing not
to move until he was enlightened and the
bumi pasam mudra he's got one hand like

this and the other hand is like reaching down and touching the ground and that is symbolic of the moment when Mara the evil one um tells the Buddha he should he shouldn't be sitting there he has no right to sit there and the Buddha me he's afraid that the Buddha really is going to become enlightened and the Buddha he uh calls upon the Earth as his witness that he is worthy of sitting there that he has the right to sit there so he hasn't even become enlightened yet but that is like the main mudra in in burmes terraa then you got the Janna mudra which is my favorite which is the Buddha sitting in meditation you know

his hands are like this or in some
Mahayana like the Kamakura you know he's
got his hands kind of like this I'm
trying
to do this un
naturally but it's essentially the hands
are together in the lap in a
meditative
mudra and that's symbolic it's called
the Jan mudra or just the meditation
mudra and that is symbolic of his actual
Enlightenment and then the another one
that's it's sometimes it's very nice if
it's well executed is where the Buddha
the Buddhist image he's going like this
he's sort of like counting on his
fingers and that I don't remember the

poly name or the Sanskrit name for that
but it is symbolic of the Buddha
preaching the first sermon the damaka
patut and he's counting off the four
noble truths on his fingers and then
finally you've

got let see the par mudra which is the
Buddha lying on his right side which is
the moment of his death so it's four
it's symbolic of four of the most
important moments in the biography at
least with regard to

dhama and uh I don't know what the vadra
mudra or the wiara mudra are but there
are a lot more mudras that can be found
in Mahayana Buddhism you know you got

the medicine Buddha with a little
medicine Bowl in his lap and you've got
you know he's doing kind of doing this
kind of stuff with his hands and that
kind of thing but that is not common to
Terra and I really don't know that much
about it so I'm just going to move on to
the next question here this is from Cool
Whip and this is a
surprisingly complex question to
answer he says in World War II would you
have taken the Bad Karma and killed the
Nazis or nonviolence but letting Hitler
rule the world complete renunciation can
seem naive living amongst crazy
delusional PE evil people conventionally
speaking hope this isn't a censurable

question and then he's got a laughing
emoji yeah I hope it's not a censurable
answer

either but I mean there's so many
different ways of of answering this
question it's like um assuming that I
lived back and I was of like fighting
age you know like my father was and my
father fought in World War II he fought
the Germans in World War II he was in
the European theater he actually killed
a few

um but it's like do I know then what I
know now or would I just be you know
born and raised you know in the like the
late teens early 1920s of America you

know be a fighting age around
1942 and just be like a normie I mean I
wouldn't really be me anymore um so it's
it's hard to answer in that respect I
mean even if I knew then what I know now
I mean there's there's all these
questions I mean one question that I
think few people really bother to answer
is I mean what would America or what
would the world be like if the Axis
powers won World War II if the Allies
lost um would we be worse off than now I
mean there might not be any Hebrews in
the world or maybe they'd all just be
sent to you know some colony in in
Israel you know they might be I mean
there were

zionists um among the national
socialists who thought fine just send
them to Israel that's their Promised
Land anyway just get them out of Europe
or there was some talk about just
forcibly making them immigrate to
Madagascar or some
such um yeah I don't know if I mean
there's so many different ways things
could have played out I mean for example
um Hitler had a certain respect for the
English you know he would have preferred
not to fight the English apparently
based on what I have read um partly just
because the English were seen as Saxons
so that they were Aryan I mean they were

Germanic I mean English is technically speaking a Germanic language Old English was a kind of old

German I mean it's mutated a lot got a lot of French and Latin and so forth added to it but technically speaking um English is a German language a Germanic language I should

say so I mean whether he would have I mean if the if the British were willing I mean Hitler was offering the British just stay out of this I'm just conquering Continental Europe if you please you can keep your British Empire you be the sea power will'll be the western land power and uh I mean Hitler broke so many promises that I think it

would be foolishly naive to trust him with regard to that and there might be some Fanboys of the fur out there who are saying oh well he didn't do anything wrong but it's pretty obvious like with the whole Czechoslovakia thing you know the Sudan land and all that the Munich agreement that kind of thing he really did let the cat out of the bag that he was just making promises just for the sake of convenience until it was convenient to break the promise so I mean You could argue well you know what would what would the world be like if Hitler won the war I mean you'd have a Japanese empire in the East

you know he didn't he didn't conquer
Asia I mean the Japanese were doing a
pretty good job of that uh he was
faithful to his friend Bonito I don't
think he would have conquered Italy he
would have let the Italians have their
little um sort of attempt at Reviving
the Roman Empire or something I don't
know what would happen to America I mean
if if the Allies Lost World War II maybe
the West Coast would be colonized by the
Japanese or something the East Coast
might be colonized by or speaking German
I don't know it's hard to
say so all of this is just sort of uh
muddying the waters I guess just
pointing out that you really don't

know what would be the pros and cons of
of Hitler winning the war

um I mean there's no guarantee that
Western Civilization would be worse off
because I mean it's there is a certain
amount of wisdom to what General George
Patton said when he said we defeated The
Wrong Enemy we should have defeated the
Soviet Union we should have destroyed
Marxism and that in itself might result
in western civilization being healthier
than it is now

so I mean I really can't even answer the
question if I were just a Normy like my
father was I mean I can't say he's
exactly a Normy but you know he was he

definitely believed that I mean this was an existential Battle of good against evil you know and Germany declared war on the USA it wasn't the other way around um it was right after Pearl Harbor apparently they had some kind of secret agreement that if one that if Japan went to war with the USA Germany would declare war also

um so I mean my father I mean to his dying day I'm sure felt that you know he did the right thing by fighting in World War

II and uh I mean he had respect for the Germans he said they were phenomenal soldiers but

um you know if if I were back then like
you know if I were in my father's shoes
I'd probably fight too

um having the luxury of learning dhama
was something that didn't really become
available to westerners until you know
the latter half of the 20th century
starting with mainly with beatniks I
think at least among e Americans of
European

ancestry so I'm just talking around and
around circles

here but

uh you know it's like if if I were
you know in my early 20s in like
1942 would I have joined the army to

fight you know either the Germans or the Japanese depending on where they sent me um it's it's just hard to say because I wouldn't be the same person I wouldn't have the same beliefs and if I believed what I believe now then you know somehow I just got transported through some sort of paranormal means into my father's body or something

[Music]

uh

yeah I guess I mean it' probably be a safer bet to uh to just fight for your country Germany did declare war on us rather than the other way around so yeah I probably would have although as I was

saying and I mean I do not know what the world would be like if um Germany had won

Germany and Japan and Hungary and and Italy

Etc so yeah I don't know you just have to have to make your guesses but I guess I'm just totally evading the whole point this is is that I mean is it Justified to fight in a war if it's like a war of self-defense you know somebody declares war on you first then are you going to fight back and in my younger years I was like a militant pacifist you know I was just sort of a Latter-Day hippie but nowadays yeah I think there's a good

chance I would have joined the
army if I knew then what I know now I
mean not even with regard to fighting
fighting in World War II but just
joining the military I don't know it's
I've got different ideas
about H like morality for example
like for
example I've been watching old reruns of
like The Walking Dead and its spin-offs
you know the zombie apocalypse and there
are some people and I I I don't know if
the leftists who who make the show
realize the implications of what they
were saying but you've got people who
just refuse to kill other people I mean
they'll Kill the Zombies you know

they'll Smash in the head of a zombie
but they will not kill another human
being and what happens is they let the
bad guys go and then the bad guys come
right back and kill more of them so it's
like anybody who is a devout
uncompromising pacifist in violent times
like after a zombie apocalypse or you
know ancient
times anyone who's a non they just
uncompromisingly pacifist they refuse to
kill they're better off just going off
alone because like I already mentioned
their pacifism can get other people
killed too you know it's it's almost
like being suicidal so if you're going

to be just an uncompromising pacifist
you just go off and wander alone like
the Horn of the
rhinoceros so I mean if if you really
are uncompromising in your belief that
you have to be a
saint you know in in the ancient Indian
sense then I mean you have to renounce
the
world I mean you have a family for
example it's your duty to defend that
family any man who would just stand
there and let his wife be
abused because he doesn't want to hurt
the guy who's abusing him or
her then I mean he's he's really not
even a

man or Unworthy of being called one he's
just the kind of culturally conditioned
unic at this
point

so yeah if I was a monk I certainly
wouldn't but now that I'm not a monk
anymore I might uh have to take some lay
responsibilities of a lay person and
maybe even fight for my
country

so gosh that was a long complicated
answer but I'm G to move on to cool
Whip's next question here which says
venerable sir assuming that robotss or
AI have no consciousness if a person
programs robots or AI to free humans

from job slavery creating abundance for all for the good of humanity but the robots or IE AI kill people and Destroy Humanity for example controlling our economy or wars in the programmer the one who see is the programmer the one who receives all the bad karma despite the noble intention or would a catastrophic event like this be determined by the collective Karma of beings well I mean the key here is if You' got a computer programmer some geeky science worshipper with stars in his eyes let's say who is trying to help the world and then he creates the technological singularity and this new AI just sees people as in the way and

just wipes us out or whatever uses us
for Batteries like in The Matrix movie
or whatever

um karma is

intention so if if someone is doing
something with good intentions and it
has a bad

result then I mean the bad result is the
fruition of the karma of the people who
are experiencing that bad result but
it's not all the fault of the person who
did it like for example you've got a
Doctor Who trying to save a patient and
fails the patient dies the doctor had
good intentions he's doing his best but
for some reason the patient dies anyway

the doctor is not guilty of

murder and so likewise if this computer

programmer

guy he accidentally or he he develops AI

that that results in the technological

singularity that it wasn't his intention

and then it winds up killing maybe

billions of

people still it's it's sort of like that

doctor um he's going to have some Karma

and then you know towards the end after

he sees what he's done he may have like

horrible remorse that might result in

the worst Karma that he actually makes

because remorse is always bad karma like

uh kukucha in poly like regret remorse

always Bad Karma just always makes

things

worse so yeah I mean if that sort of thing ever happened or the zombie apocalypse for that matter then it would be um the fruition of each individual who is experiencing it rather than just all the fault of one person although in the zombie apocalypse like or for example the uh what is it the ones with Mill

jovic what is that one I can't remember now something it's got zombies in it too it's a whole series of zombie movies and uh I mean the people who started that zombie apocalypse the Umbrella Corporation I think it was

called I mean they were obviously bad
guys they're bad
people and so they were getting a lot of
Bad Karma but um I mean if you do
something on purpose or you just do
something not giving a [__] what the
results are going to be you know it's
all going to be your volitions are
creating are I mean they are the
karma your will I mean that is karma
karma is

Will

so I think I answered that question so
I'm just going to move on to the next
one this is from Jason and Jason says
have you ever gone paranormal
investigating like done a ghost

hunt and uh um I have seen a lot of ghost shows because my sweetheart really likes ghost shows and because of that I wind up watching more ghost shows than she does because she always well she usually falls asleep within the first 20 minutes and then I'm like lying there watching the rest of the ghost show usually unless it's so lame that I just uh would rather just turn the thing off so paranormal investigating no I haven't really my father did a lot of paranormal investigating mainly with ESP kind of stuff um but the closest thing I've ever done to a ghost hunt is there have been

times I'm living like alone out in a forest and you sometimes you just get sort of like creepy feelings about ghosts you know I was spent a few years living in this big cave actually is just an overhanging Rock Ledge that was believed to be haunted by this powerful spirit and a lot of people are afraid to even go there because they were afraid of this Assa they called in Burmese and uh that or like space aliens or Bigfoot I remember when I was a kid I was afraid to go out and get the mail we lived out in the country go out and get the mail at night because you know you might see a Sasquatch or or you know space aliens or something and in times

like that where you're thinking about it
and it's giving you kind of a creepy
feeling and it's dark it's nighttime I'd
be sitting there maybe meditating with
my eyes closed the closest I would come
to this sort of thing is just are I just
like get disgusted with my own sort of
feelings of apprehension or or dread or
something I just open my eyes look
around say all right if you're out there
show yourselves and then just like look
around and of course it's dark I
wouldn't see anything but that's about
as close as I've come to a ghost hunt is
when you're you're kind of disgusting
yourself with your own feelings of

apprehension in dread that the thought of ghosts out there because you're living in a culture where pretty much everyone believes in them and some people are even afraid to come to where you live because there are ghosts supposedly infesting the forest then yeah just open your eyes say okay if you're out there show yourselves and they never did so I guess I'll just move on the next question here this is from mooners mooners says do you think that dispatching oysters in order to eat them creates Bad Karma I have heard that many Buddhists following Chinese traditions don't have issues with eating oysters or

cooking with oyster sauce because they aren't considered sentient beings I am under the assumption that dispatching lower level beings for the purpose of consumption such as starfish jellyfish SE cucumbers and B valve mollusks that lack spine complex eyes or functioning brain that can create mental images must not create Bad Karma well there is sort of a common misconception regarding Karma here and that is that karma really doesn't

depend on the intelligence or level of consciousness of a being that you are harming I mean to some degree it does I mean that's definitely a conditioning

Factor But ultimately it's your own volition so if you do something you know just like hurting some creature that can feel pain and knowing you're doing it maybe even enjoying it you know you're out hunting got the thrill of of killing your a big buck you know five point buck or something then yeah you're definitely making Karma but um on the other hand I do have a degree in biology and I do know that invertebrates in general just do not have the same same kind of nervous system that we have I mean it's not even a matter of whether they have a thinking mind or not or or even like a maybe not I shouldn't say a thinking mind but like a conscious mind

like even an octopus I like octopi
they're one of my favorite animals just
because they're so alien and and like
beautiful in a really alien kind of way
and they're by far the most intelligent
of all invertebrate animals um but they
just don't feel pain you know if they're
nervous they'll just like nibble off the
ends of their own tentacles they just do
not feel pain the way we do and
I've told the story before about how I
was a Fisheries biologist I was working
on a Japanese longliner in the Bearing
Sea and if any crabs came up on the line
I would have to I mean as the American
biologist on board the vessel you know I

would examine them say what species I'd weigh them say whether they're boy crabs or girl crabs and also determine you know their condition whether they're badly injured whether they're going to survive being turned back loose again that sort of thing and I'd have just this holding tank for you know I'm busy doing other things I just put the the the live crabs into this holding tank and sometimes a crab would come up with most of its legs ripped off you know it's a crab you know including the pinch it's got 10 legs it's a decapod crustation and it might be it's got it's missing seven seven of them seven of them just got ripped off or crushed

coming up through the the Machinery
coming on board of the ship you know
they got like one leg on one side and
two legs on the other side and you put
them into this holding tank and if they
just happen across a piece of squid bait
you know just a piece of chopped raw
squid they'll just sit down and start
eating it you know it's like they don't
care that they just had seven of their
10 legs ripped off or crushed mangled
you know they just don't care if you
were to

if you were to like crush or cut off two
or three of a mouse's legs and then
stick a little cracker in front of it it

wouldn't pay any attention to that
Cracker you just go into convulsions and
die I mean we mammals definitely care
when our limbs are mangled or severed
whereas Crustaceans who have the same
kind of nervous system as as a mollusk
you know they don't have a central
nervous
system they don't even really
technically have a brain the same way we
do I mean like an octopus once you get
up into the like the higher levels of it
then yeah they've got a brain but like
an insect you know it's got nerve gangly
it's got like two nerve cords instead of
one Central spinal cord it's got like
two lateral nerve cords and then every

once in a while they'll come together
and they'll be like this ganglion of
nerves there and that serves um pretty
much as as our central nervous system
like a brain but they just don't feel
pain apparently I was told that they
don't have um like pain sensors you know
on their their I mean they they'll know
if something's wrong but they just don't
feel pain the way we do so um before I
became a

monk um I was willing to eat
shellfish not fish so much but like
Crustaceans and and mollusks I was
willing to eat those um just going with
the idea that they don't feel pain they

don't feel fear probably I mean the
mosquito might get out of the way of a
slapping hand but that's that's not fear
that's just an automatic reflex you know
that's no more fear than the door at the
grocery store just automatically
swinging open when you walk towards it
it's just an automatic
thing but with regard to Karma again it
is
Will and
so um your mental States while you're
performing the
ACT are going to determine what the
karma
is so I guess I answered
that Chinese traditions don't have

issues with eating oysters or cooking
with oyster sauce because they aren't
condition considered sentient beings
yeah I'm not sure how much Consciousness
an oyster would have I mean they have to
have a certain amount of awareness they
got to know when to slam their shell
closed or or open it that's that's about
as far as it goes it seems like but
um

yeah yeah I would say that it's
definitely not as bad of karma to kill a
clam than it is to kill a mouse even
though they might be approximately the
same size just because the mouse feels
fear and pain and the clam probably

doesn't but still I mean it is against
the precepts uh you are killing a living
being

and it's going to depend on what kind
what your mental states are to determine
what kind of karma you're

getting so it may be theoretically that
somebody could kill an oyster without
making any bad karma at all um but even
if even if you are getting some Karma

I'm sure the Bad Karma is going to be
minimal enough that you're not going to
burn in hell for millions of years for
having killed an

oyster and I'm just going to move on to
the next question here this is from
covac and CAD

Zeda and he says what are your thoughts on ajan Tano's discussion on the AA waga and he provided a link and I can't provide links because I'm being punished by YouTube for answering a forbidden question or at least my answer was forbidden so um I won't provide the link it's on um the access to inside it website uh just look for aan tanero and the ataka waga and you'll probably be able to find it but anyway getting back to uh SE action sead Z's question here what are your thoughts on ajan Tano's discussion on the AA waga it seems like he wrote it addressed to you and uh there's another question

similar to this not mentioning a
tanero specifically but
um anjan tanero is
discussing the the very good question
that I've given a lot of thought to that
first of all the ATA waga is an archaic
group of texts it's obviously older than
most poly
texts and what it teaches really isn't
terraa Buddhism at least in my opinion
it's not apparently in ajan Tano's
opinion there's no
problem but I mean it's teaching you
know don't have any view don't like
adhere to following rules you know don't
believe anything don't engage in any
kind of philosophical debate or

speculation or anything like that that
you just go off and just live you you
renounce the world you wander homeless
and you are just right here in the
present moment all the time and that's
the best way to become
enlightened and I would say that AEL says
uh one thing that is clearly untrue and
he even sort of contradicts
himself um in the statement he says that
there's only two signs that Thea waga is
very old one is it is mentioned in other
texts mentioned in other sutas like I
think he says there's three sutas that
mention sutas from the AA waga and then
he says the language is

archaic and he says well the language is
archaic because poetry is more likely to
have archaic language but most poly
poetry is not nearly as archaic as
certain aspects of the ATA waga and then
he mentions the Mahan Desa which is an
old commentary to the ATA waga that is
so old that it also is
canonical so maybe you could say that's
just another mention in the text so that
what he said really wasn't
untrue but it's not true that there are
only
two bits of evidence indicating that the
ateka waga is very very old in fact I've
got an append to my translation of the
ATA waga that has a pretty pretty good

list of several I don't remember the exact number but there are like several indicators that the yakoba is very old but the thing is aanan I don't mean any disrespect to the man that he is one of the best monks we have in the west that that I know of he's he's sincere and all that but he is somewhat of a dogmatist he is is very much invested in the idea that the Buddha taught essentially what is in the the sutas and that it's all makes sense you know it's like makes spectacular sense you know it's just a glorious ingenious system that makes such good sense that you know anybody who

investigates it with any wisdom is going to accept it and um that's not necessarily the case I mean it's pretty sure it's pretty clear to me the the AA waga is preteravan that there are certain aspects of Thea waga that really are rejected by later tradition and this Mahan Desa this ancient commentary that is also canonical and it's Thea waga is one of the few um groups of texts in the the polytoptica that is that has its own canonical commentary that the commentary to it itself is also part of the titico and the purpose of it is not really to explain the ATA waga is to

explain it away it's trying to force fit
the Tica waga into later

Orthodoxy and sometimes it's just it
takes some outrageous stretching and
twisting and taking things out of
context like when it says you should
have no view it it says well when he
said that he it means he should that you
should have no wrong view but I mean why
would the Buddha be saying don't have
wrong view I mean that just goes without
saying that should be just
obvious so my theory and I think this is
going to also be answering a question
farther down on the scroll here is that
the awaga is very very

old and we may assume that I mean
assuming that it's not pre-buddhist I've
even read the theory that it's so old
that it that it was before Buddhism but
the Buddhists liked it so much that they
just Incorporated it into their body of
scriptures but let's just assume as I
assume that the awaga was I mean it is
specifically

Buddhist then when it's it's also
obviously very old older than most other
sutras maybe older than any other
sutras so my theory my
hypothesis is that when the Buddha first
started Ed
teaching almost all of his disciples
were Heavy Hitters they were already

veteran renunciants they were already relatively Advanced so he was teaching them the really advanced stuff you know he was teaching them just the most advanced Dharma that you're going to find in the toptica in my opinion but then as he became more and more famous of a teacher he started getting more and more beginners more and more

normies teaching more and more lay people and so it may be that he had to start developing a kind of Elementary philosophy to help the people that weren't ready for like the really advanced

stuff and so he may have started off teaching the ateka waga because his first disciples were already just veteran

Advanced dama practitioners but then later on you know as as you know as the years go by and more and more people are coming to him and some of them are just beginners that he's got to he's got to develop a more systematic um you know more I don't know what do you call it just kind of a more gradual step-by-step kind of approach and uh you know it may be that he developed dhama in the in the Buddhist sense gradually over the years just through Maybe trial and error to some

degree just feeling out you know the people that he's talking to and and like gearing his discourse towards what they would be able to understand and accept so I mean that's one possibility but I do think that uh I I do not consider nearly as much of the titica to represent what the Buddha really taught as venerable ajan tanero uh apparently believes that I think a lot of of the the more systematic like Orthodox philosophy of Terra that pretty much flies in the face of a lot of the teachings of the ATA waga which is my opinion older that that's just a a later development in

dhama you know as dhama or as Buddhism
you know just kind of
exploded and had a similar trajectory as
early Christianity and the history of
early Christianity you can see that it just
started mutating rapidly like a virus
during its first century of existence
first few centuries and something
similar happened to Buddhism um just
because human nature is human nature and
that's just the way we are that you got
people that don't understand dhama well
enough to really understand it who
nevertheless are in positions of
authority and start making changes start
adding things maybe subtracting things
so I think a lot of that sort of thing

happened also

so that I would consider a lot of what
is considered to be Orthodox Terra not
to reliably represent what the Buddha
originally

taught

so I guess that's my thoughts on ais's
discussion of Thea waga so I'm just
going to move on to seac and CAD Z's
next question which is an essay it's one
of those questions where somebody
presents an essay say and the end says
thoughts so he says you say that only
nibana is ultimately real and everything
else is not ultimately real because it
is conditioned however this seems to

contradict your uncarved marble analogy because a cut marble is still just as real as an uncut marble an uncarved block has less value than that of a fully realized block that has been cut and shaped into a beautiful statue your analogy would also seem to imply that nibana would have less value than the realized samsara in which case there would be no use of a holy life saying nibana is off the scale wouldn't fix this contradiction either because if every potentially every potentiality and part of the marble is Dua then why would the sum of it be non Dua you could say summing it all up would cancel out the differing perceptions themselves and

that it needs to be abandoned based on teachings from the a waga and that N is a kind of perceptionist Consciousness but the Buddha's teachings broke down experience into its component parts just as breaking down a car into its components if this is how the Buddha taught then why would he teach that the ultimate relies on not doing so since perception is just the process of slicing up conscious experience into different parts perception is still cutting up conscious experiences H this is It's it's kind of well I'll just continue here perception is still cutting up conscious

experiences that are real and what you
experience but whether those perceptions
line up with some outside reality is
another matter saying what you are
directly consciously experiencing is
unreal even if you are wrong about how
to interpret it seems to be a denial of
reality thoughts well my first thought
is the question is just way too long
it's it's an essay with thoughts
question mark at the end
but first of all the uncarved block
remains uncarved it is never carved it's
just carved in
imagination it's it's like I mean I've
I've mentioned this many times and I I
mean really there are a lot of people

probably most people that aren't going to really understand what I'm saying no matter how many times I describe it or explain

it but you've got an uncarved block of marble it's just it's just call it sizeless the size is

irrelevant doesn't matter what the size is there's nothing to compare it with anyway so that hunk of marble contains within it every possible statue in fact there's an infinite number of impossible statues contained within it also you know Myron's discus thrower with legs as thin as hairs it couldn't possibly stand on its own I mean that's in there

too so some of these uncarved statues
are so complicated and and they're
they're really inside that marble
they're not carved but they're really
there every single molecule is right
there already in the right place and
some of them let's say are so
complicated that they become
self-conscious and they start thinking
that they're separate from everything
else when really they are
not and part of the difficulty of
explaining this is you have to function
or you have to be able to think at two
levels of reality
simultaneously and I think most people
can't do

it that for example an enlightened being
May let's see how do I how do I explain
this I mean it I think it's going to be
futile but Consciousness let's say is
the essence of mind the essence of
mentality I mean this is this is
heterodox this is not orthodox
terana but Consciousness is like the
substance of mind and that perceptions
are just the shapes that it takes the
apparent apparent forms you've got form
and Essence that are two different
levels of
reality and an unenlightened being is
stuck at the level of form but if you
can transcend the level of form and get

to the level of essence crudely speaking
then the forms become irrelevant they're
not the Ultimate Reality anyway it's
just all symbolic
interpretations
so with regard to the first part of his
essay it's I mean the statues are not
really carved it's all just virtual
reality these various
statues conditional reality so the
uncarved block has less value than a
fully realized block that's been cut cut
and shaped into a beautiful stat is
utterly irrelevant because the statues
don't really get carved they're just
contained within this formless mass
of

marble or

Consciousness so let's

see and then and then towards the end

he's he's getting into this stuff about

uh

say uh the Buddhist teach broke down

well I mean you don't really know

exactly what the Buddha did teach and

didn't that was a previous question

let's see but let's see if this is how

the Buddha taught why would he teach the

ultimate relies on not doing perception

is just a process of slicing up

conscious yeah yeah that I'm not even

going to try and Wade through that

because it's it's not really

concisely um articulated and I I'd have
to sit here thinking about how to
interpret that in order to try and
answer answer it so I'll just get to
this last part here perception is still
cutting up conscious experiences that
are real that's I mean that's pushing it
already and that you and what you
experience but there is no you to
experience it but whether those
perceptions line up with some outside
reality is another matter saying that
what you are directly consciously
experiencing is unreal even if you are
wrong about how to interpret it seems to
be a denial of reality well you don't
know what reality is I mean you take

away the perceptual interpretation and
all you've got left is this Unthinkable
void seriously you take away all of the
interpretation the symbolic
interpretation and all you've got left
is Unthinkable void if you are stuck at
the level of
perception and the level of perception
is not the level of Ultimate
Reality and it's difficult to explain in
an order to really grock it in order to
really come anywhere close to
understanding it to have any semblance
of understanding it you have to be able
to think at two different levels of
reality at the same time sort of like

the Mahayana Buddhist saying that
samsara and Nirvana are ultimately the
same and there is some wisdom in that
even though it's not Orthodox terraa but
Orthodox terraa is way Siler when it
comes to trying to explain what nibana
is and also just the difference between
Consciousness and mental States it
pretty much just fails to really explain
it very well at least I'm certainly not
satisfied with with the Orthodox
explanation of these
things so I guess I'll just move on the
next question here this is also from
covac and sead zida he says I just
noticed the Buddha might not have spoken
poly but the people where he was from

now speak neoly is this a coincidence or
does the rabbit hole go deeper I think
it's just a coincidence that poly in in
the poly language it literally means
like a line like a line of
text but Nepali um they don't know
exactly what I mean it's it's
controversial the
etymology of the word Nepal or Nepali um
but none of the guesses that I've come
across
related in any way to the ancient poly
language um one of the most maybe one of
the most uh likely explanations is that
it it means something like uh the foot
of the

mountains so it it doesn't really have anything to do with the word poly all by itself so yeah I think it's a coincidence so I'm just going to move on to the next question here this is from Jeffrey and Jeffrey says what are your thoughts about

dosm and um my knowledge of dosm is pretty much restricted to the daing and the xang suit I've read those maybe read just a little bit more about dosm and also I've I've read about like what dosm turned into like it turned into a lot of like Alchemy and like people trying to live

forever uh through following the da you know trying to find some way to you know

the secret of immortality and there's
um like modern daoism there's like daoist
priests that have swords made of coins
that are welded together that they use
in these rituals and so forth it doesn't
seem to have very much to do with the D
Ching or the

jeangu um but I mean early daoism like in
the texts it was a kind of mysticism and
just living in harmony with with the the
world you know sort of transcending
samsara by accepting and being in
harmony with it I mean there's certainly
it's certainly based on a mystical
understanding you know from from the da
came the one from the one came the two

from the two came the 10,000 things I mean the da is just the the the underlying essence of all things and it's got a lot of wisdom to it I do like it I've got like three translations of The Da Ching in this house um and there are theories that um Lau the the reputed founder of dosm didn't really exist that you know there's no real evidence that he was a real person that the evidence seems to imply that he was a legendary figure and then uh there's uh one person recently wrote a book putting forth the case that that Lau was really just a kind of Chinese ised legendary version of the Buddha himself which would make dosm

kind of a mutated Chinese

Buddhism which may help to explain why

like Buddhism and Daoism can be sort of

melted together melded together to make

like

Zen because Zen does have some Daoist

elements Chinese Buddhism in general

Incorporated some Daoist

elements but uh yeah it's it's wise at

least like the Dao Ching and the I Ching

have a lot of wisdom but it's really it

emphasizes sort of like intuition you

know the Chinese mind was more intuitive

and less analytical than the ancient

Indian mind and so there's way

less um like method to it you know you

read the The Da Ching or the jeangu I mean there's it's not like instructions you know you do this and then you do that whereas Buddhism it's got lots of instructions you it's it's more systematic it's more um uh like everything just fits together into a good system whereas dosm it's it's it's uh kind of like the ARA waga where it's just really nebulous and you have to rely on your own judgment really to decide how to how to practice it effectively or practice it wisely so I guess I answered that question in a nebulous kind of way so I'm just going to move on to the next question which is from Stevens and this

is a joke question I'm pretty sure he says please put forth an extensive and well-informed primer on the mantids and their life and thought ways I'd like to hear what you know on this subject because I don't know much about it well I don't know much about it either almost everything I know about mantids I picked up in bits and pieces from our friend Brian Rue who has put forth uh he's uploaded a video declaring himself to dedicating his life to serving the mantids but based on what little I know about them allegedly they are much more advanced than Grays and reptilians as as aliens

go they're um with aliens with bodies
they're about as as high up as we mere
humans are aware of there may be even
higher forms of alien intelligence that
are just like formless you know they're
just pure mind or or energy beings or
something and I have heard a little bit
of uh little bit of testimony supporting
that idea but the mantids are are sort
of like the overlords you know I think
they are the the commanders of the
Grays and uh yeah so they would be to
graay like what brahmas are to dvas
except uh Davis don't necessarily serve
brahmas whereas
um the Grays apparently or allegedly
serve these mantids and the mantids are

you know less Human Than Grays you know
they're insectoid in
appearance which uh is just maybe a
symbolic way of emphasizing the fact
that they are farther you know they're
more different from us than most of the
aliens that are kind of like Star Trek
aliens that look like people and uh I
mean that's that's one thing that's
always bugged me about science fiction
is most science fiction authors
including um the non-science fiction
authors that attempt to write
screenplays for Star Trek episodes and
so forth they uh I mean they just don't
have enough imagination to come up with

like likely kind of aliens you know so
the aliens for the most part look like
people and speak English with an
American

accent but maned at least they're trying
to sort of like Egyptian religion where
still they're Limited in their
imagination so they just put an animal
head onto onto a human body and make
something that's not
human and uh wants assuming that uh it's
just sort of like a an archetype rather
than actual Flesh and Blood aliens out
in space somewhere um yeah it'd be more
of a an archetypal attempt to make
something more removed from Humanity to
put them in a much higher place than

Humanity

so yeah I mean that's that's about it I really don't know much about them and uh I'm somewhat of a skeptic on the subject and Stevens wise guy that he is probably realizes that so I'm just going to move on to the next question here this is from oal and oal says do you have an opinion on dreams do you think they have any relevance

well it is kind of interesting that I mean dreams I mean they obviously have survival value that's I mean we wouldn't have them if they didn't have survival value and um they've done studies that you have to have a much larger

brain in order to be as
efficient as a dreaming brain if that
brain doesn't dream and that's one
reason um I mean when I was in college
I'm I'm all over the place but when I
was in college I wrote a paper on
intelligence and dolphins and pointing
out that they they are you know
remarkably intelligent animals and their
brain is larger and more convoluted than
our brain even though they've got fewer
appendages like fingers that have to be
you that have to be you know manipulated
with this brain so what is this huge
brain

for and um finally years after I wrote
that paper I I picked up somewhere the

fact that dolphins with these large convoluted brains don't dream that they can only sleep as long as they can hold their breath which is about six minutes so they take naps like six minutes at a time and they just never get to the dream stage and uh because of that they need a larger more complicated brain to compensate for the fact that they're not dreaming and

so um on the other hand a possum like the American opossum *Didelphis virginianus*

um they spend more time dreaming like in REM sleep than when they're awake which is kind of

strange but the purpose of dreams like the biological purpose that has survival value is it helps you to integrate what you've learned over the course of the day into your stored body of knowledge you know it's just you're replaying stuff like all of you probably had dreams where just some random event during the day just triggered here's this this dream you know where that is featured and it's just like your brain is just sort of like storing information and like reinforcing like associative links with with other topics and so forth I assume that is the main purpose of dreaming um but you can have significant dreams I

mean some dreams are like your subconscious mind trying to communicate with you that's it's like stuff from deeper down is coming up into the level of conscious thought and one of my favorite examples of that I've I've already mentioned this before has it has been a while is I had this friend an Australian monk who told me of this weird dream that he had and it didn't make any sense to him but it made perfect sense to me it just clicked I mean it was just Crystal Clear what the meaning of that dream was but he dreamed that he was in a canoe with like three gorillas he was at one end paddling the

canoe in this this little Lake and these three gorillas are at the other end of the canoe just sitting there you know just peacefully sitting there being peaceful gorillas and he's just paddling around and around in this Lake feeling like he's trapped because he knows if he paddles back to shore the gorillas are going to jump out and run a muck and so he's just in the dream he's just kind of stuck out in the middle of this Lake paddling around and around and to me it was it was fairly obvious I mean he water I mean Sigman Freud says this and my experience kind of bear this out if you dream about water it tends to symbolize Spirit or

religion and so he's dreaming about
being stuck in this religious life being
a monk and he's afraid to leave the
religious life and re-enter worldly life
because his gorillas you know his his
animal nature is just going to start
running a monck again so that was that
was my interpretation and he did
eventually drop out of the monk Hood
because he did want to drop out of the
monk Hood but he just felt like he was
kind of Trapped being a monk because
he's afraid of you know what is his
lower nature is just going to go back
you know the dog returns to its vomit
and that sort of

thing

so you can have like subconscious symbolism from a deeper part of your mind coming up to the surface but for the most part your dream is just processing information and you're going to get just a lot of silly spam dreams not every dream you have is some sort of profound

Revelation and uh you know the Ancients believe that dreams were implanted into our mind by a God but uh I I'm rather skeptical of that

notion so some dreams have relevance and but more dreams than not are just Spam or just information processing just your brain exercising and you know

strengthening associative links and so forth so I'll just move on oils next question which is what is the best way to be an

artist and I actually asked an artist this question and she said nowadays you just push the AI art button and there you go you get this beautiful picture

so that's that's one answer but um the best way to be an artist I mean you have to you have to have talent you know it's like what is the best way to be a math a great mathematician or a great musician I mean if you don't have the talent just the innate Talent then no amount of

skill is going to turn you into a true artist you might become really good at reproducing things you know you can be a really good illustrator you know with good technical skills but ideally the technical skills are just there to help the artist you know Express his creative imagination you know it's it's creative expression and uh yeah I mean just to be a great artist or really talented artist a good artist I mean you have to have talent just like if you're going to be a a really good mathematician or a really good musician or a really good lion tamer something like that a really good fighter it just helps to have sort of like the karma you know the momentum

from previous existences that have been going in One Direction predominantly in One Direction that'll help you like like Mozart I mean he's composing Symphonies when he was a little kid there's a good chance that he was a musician in previous

lives so yeah the best way to be an artist is to be born one I guess to be born with an artistic temperament and to have something creative to say to have creativity and imagination that you are driven to express in some way and then if you got that than just learning the the painting techniques or or whatever artistic techniques the

technical skills that you need just
helps you to translate what's inside you
onto something outside
you so I guess I answer that question as
well as I am able I mean I was I was
probably best at Art when I was like in
high school when I was like going
through the emo teenager phase when you
know I was more I don't know I mean you
have to suffer to make good art I guess
or at least some artists do like
Michelangelo or
dovi um but then it's it's like I became
more
philosophical and less artistic and just
uh my my I'm I'm a fairly good drawer
that kind of thing but uh I'm not near

nearly

as prone to like express my my creative

imagination other than maybe a little

bit in like philosophical

essays but uh yeah I'm digressing big

time yeah my my Q&A is really this it's

like onethird answering questions and

2third

digressing but uh I haven't really

received a lot of complaints about that

so I'll just uh continue because as just

the way I the way I swing anyway so the

next question is from alpacino

alpaca and alpacino alpaca says poo you

probably still have dreams sometimes of

being a monk in Burma when you wake up

in your bed as a Layman do you feel some kind of relief and

really um I hardly ever have monk dreams it's it's strange I mean every once in a while I'll have a dream where there's like monk elements maybe I'm wearing robes maybe I'm shaven headed you know I'm still sort of a monk but I do not recall having um a monk dream where I'm a monk in Burma since I stopped being a monk in

Burma so yeah I I just don't have those it's kind of it's kind of strange that I was a monk for probably 10 years before I was a monk in my dreams more than half the time and sometimes it'd be like this hybrid dream where I'd be hanging out

with my old high school buddies or college buddies or something and someone would say hey let's let's go to this restaurant let's go out and do something and I'd say Okay first I got to I got to wrap up you I got to cover both shoulders before I go out in public so it'd be like this hybrid dream where I'm part Monk and part not Monk and that's the kind of dreams that I have now if there's any kind of Monk elements at all it's just like an element of being a monk just when the rest of it is not being a monk so um if I did have a monk dream where I

was a monk in Burma I might feel some kind of relief especially lately because um I mean you hear almost nothing about it in the news if not absolutely nothing but Burma or Myanmar is in the midst of a full-blown Civil War right now um apparently Burma or Myanmar is not an important enough country for the propagandists to tell us much about it you know there everyone you know they want everyone focused on Ukraine and Israel and you know all the other Wars going on and there's quite a few are just you know who cares these are the wars we want you to be concerned about and that's really the way propaganda and just news in general Works news itself

um especially lately of course is just essentially

propaganda so and people are are

realizing that which is one reason why

they're preferring increasingly to just

listen to some guy in his bedroom with a

a webcam just doing political commentary

instead of going to like the mainstream

news organizations which have just lied

themselves into a state of just being

unredeemable at this

point I mean they're just Shameless

propagandists so better off getting your

news from like sticks hexenhammer than

even from Fox News I mean you're going

to pick up a lot of stuff

but you have to always be cautious you
have to be wary
because most of it's
propaganda so I guess I answered that
question I'm going to move on to
alpacino alpaca's next question
here oh I got to fix some spelling here
all right if the Buddha at the beginning
was teaching to have no views and just
to meditate then why all the sutas why
all the thousands of complicated
teachings ply Canon is pretty big yeah
and I think this is the one I referred
to um several minutes ago maybe even
almost an hour ago
um about you know the AA waga is you
know have no view no belief no

perception and don't follow rules you know you just go alone like the Horn of the rhinoceros be a radical renunciant be mindful all the time don't think and then that's that's how like the oldest sutas teach and then you get just more and more complicated and you know like philosophical stuff until finally um the Buddhist teachings are called WEA vadin or we weja Vada which is you know the doctrine of analysis the philosophical analysis dividing everything up into these various factors and then you wind up with like Abid dama philosophy which is practically the opposite of what is

taught in the AA waga and I I gave my
theory just the charitable Theory
there's two main theories that if you if
you accept the AA waga is very old older
than pretty much the rest of the
toptica you start with the AA waga few
other sutas and fragments of sutas are
just this really archaic substratum of
Buddhism and then there's there's two
main theories of dealing with why you've
got all this complicated stuff and I
already mentioned them you know in this
video one is that at first the Buddha
was talking to Advanced veteran
practitioners so he was teaching them
the really advanc stuff and then later
gradually more and more beginners and

intermediate practitioners and so forth
people at all levels are getting and so
he had to have teachings for all levels
and so he came up eventually develop
this this philosophical
system or you can say that most of what
is in the sutras you
know let alone Abhidharma is later
developments sort of like a lot of
Christianity is just later developments
that wasn't taught by Jesus even though
some of them might be put into Jesus's
mouth in the New
Testament so take your pick on those or
choose some alternative to those but
those would be my two main um theories to

explain the situation and probably
there's truth in both of them it's like
a combination of the
two so I'm just going to move on to the
next question

here which is do you need this is also
from alpacino

alpaca he says do you need some big
ceremony to become anara or can you just
take eight precepts from some Monk even
online and then live normal life as a
celibate lay person I assume spanking
the puppy is also from

bidden well anaras it's sort of a new
system I think it it got developed like
late

1800s by Anar anagarika

dharmapala who was friends with uh the
Reese Davids's who were the founders of
the Polych Society and were also more or
less

theosophists um there are anaraks in
Burma that wear white and keep only
eight precepts and they're called poots
and it's mostly just little kids kids
that are too young even to be
novices and some monasteries will have
them mahagandans near Mandalay in
Amarapura in Burma has anaraks or did
when I was living there it's just these
little kids you know they're like 5
years old wearing white robes and
because they keep eight precepts they

can handle money so you know they're going out and and buying stuff for the monks although for the monks to tell them to go out and buy stuff is breaking the exact same rule as if the monks went out and bought it themselves but uh it's it's not really mentioned in the texts um I mean at least there's no well-established tradition based on the Pali Texts is just something that happened later and most of the nuns in Asia are like a kind of female anarya they're not even they're not even really as far up on the on the totem pole as a as an ordained novice so

there's no real ordination procedure

there's only two levels of ordination

you know like lower orders as a as a

Salona or novice higher orders you know

using Catholic terminology as a beu or

monk um you know the nuns had three

levels but you don't you don't hear

about that much

anymore so

yeah you can do a ceremony I mean in

Burma they have developed a ceremony

where you go to a monk and you go you

know you take the eight precepts and you

know get your head shaved and all that

but it's not really

necessary um you know whatever whatever

works best for you if you really want to become uh an anagura wearing wearing white with a shaved head and keeping eight precepts then you could go to a monk and maybe they'll ordain you they have a in Thailand

also um even some adult ones in Thailand I mean I was I was an adult one for a few months in in um the monastery where I was first ordained I was an Anar I was Pro possibly the world's largest anara or poo anyway because as I say in Burma they're mostly like little kids barely more than toddlers

so let's see you don't need a big ser you don't need really any ceremony to

become anagura because it's like an unofficial status but um probably in in Burma and Thailand there are monks who could like give you like a unofficial kind of informal ceremony where you become one I'm not sure about Sri Lanka so I guess I answered that question so I'm just going to move on to the next question which is is from creel and I apologize to anybody if I mispronounce your name so creel says not sure if this has been asked before what are your thoughts on secret societies Freemasons Illuminati and satanic cabals the theory is that since Millennia there has been

an underground network of initiates that
using occult knowledge and nefarious
means

gathered power unto themselves in some

theories evil alien entities are

involved in it reptilians or

draconians thank you well I don't know

much about secret societies for the main

reason that they are secret so you got

the Freemasons the Illuminati the

satanic cabals I mean people that join

these things you generally take a vow

that they're not going to divulge the

information like half of what I know

about the Freemasons I learned from Tol-

stoy's novel War and Peace where it's

describing how um what Pierre Bazarov he

becomes a Freemason and it describes the ceremony that he goes through with the the blindfold and the sword and all that

um my thoughts on the the the idea that there is an underground network of initiates using occult knowledge um to to gain and maintain power I assume there is some of that that there probably are secret societies out there that you know

they're making offerings to baffet or something I had this musician he was a h a jazz musician a trumpet player um from St Louis was telling me that in order to really make it big in music nowadays you

have to worship

baffet and uh he he was kind of a bit on the paranoid side he was definitely conspiracy theorist but uh I mean maybe there's some some truth to that that I mean you have to be in some kind of cult I mean really the left has become a cult in and of itself this some of the beliefs that they believe you know that women can have dicks for example it's uh it would have been considered insane just a few decades ago and now it's taken very seriously even by high-profile medical journals not because of any medical Discovery any kind of like breakthrough in science it's just because the indoctrination and

the the dogmas have just changed so that
that's the way it is all of a
sudden um but getting back to the secret
societies I wouldn't be surprised if
there are secret societies where they
are um you know serving some sort of
Dark Being some kind of demonic entity
that Pagan nowadays might call an
egregor where it's really not an
objective entity you know there wasn't
some being that flew through the the
cosmos to come to Earth to be worshiped
by you know upgraded Apes that really
it's just the
belief um in this people this kind of
group mind that gives a certain

independent existence to this being and
you know their their worship and you
know belief and so forth just sort of
maintains this the existence of this
being um but with regard to the elite
doing this stuff I really don't know
enough about it I have insufficient data
to know to what extent someone like Bill
Gates is some kind of demon worshipper
or you know making some kind of deal
with with the devil or something I don't
know I'm not even sure if Jimmy page
from let Zeppelin did
that
so yeah
um yeah I guess I guess I answered that
that's but all I know about it because

of course secret societies are
secret so I'm just going to move on to
the next question this is from pranav
and pranav says I watched a video of an
atheist who was saying that believing in
karma is same as believing in God
because people who believe in God thinks
that God will give them Justice and
those who believe in karma think that
some kind of natural law will give them
Justice what do you think well I mean
it's obviously not the same to believe
in karma as to believe in God partly
because God is invisible unless you're a
pantheist or something you just think
that everything is God that this is it

you just that mirror behind me is God
that door that door is God you know if
if you don't don't go that far then you
have no access really to God unless
you're like a advanced

Mystic but I mean karma from the
Buddhist point of view is volition or
will and we have we're always exposed to
that you can observe volition you can
observe will in action so I mean to that
extent they're obviously not
different

um I don't think that most people who
believe in karma or God really um
believe that they will give them Justice
I mean it is kind of it is kind
of Justice you know it's like you know a

bad person is more likely to have bad things happen to them a good person is more likely to have good things happen to them I mean that's pretty much observable just objectively empirically I mean that's just you just look at at the human race and bad people are more likely to have bad things happen to them good people are more likely to have good things happen to them I mean it doesn't always work out that way but uh there does seem to be a statistically significant correlation but I think a lot of people are afraid of it I mean it's not that

they want

Justice you know they don't believe in it because they want Justice because I mean like the idea of karma for Buddhist I mean it's so finely tuned it's it's virtually impossible to do anything that is 100% good there's always going to be a certain amount of Bad Karma mixed in with anything that you do or even anything that you think even to believe that you exist that's that's got delusion in it and so it's got It's got some bad karma involved anything motivated by greed hate or delusion is going to have bad karma involved with it

so

yeah I guess I answered that question but uh yeah it's not like a desire for justice that causes people to believe in God or karma for the most part some do but they would be a minority most people who believe in karma um I mean it's just a kind of dogmatic acceptance of the religion that they belong to for the most part so maybe I answer that question it is kind of a hard question to answer um I'd probably have to be more familiar with the atheist and you know why he was

saying it what his what his uh his
perspective was rather than just this
this sentence

here but um I guess I answer I'm going
to move on to the next one we got lots
of questions today this is from ruie and
ruie says hello poo do you think access
to full comprehension of anata is an
intellectual path johnic path or both or
neither well full comprehension of anata
would be beyond the

intellect and in a way it would be
Beyond Janna also because it would be
more of an Insight that might result
from

Janna and in fact this deep meditation
where your thinking process has stopped

really can result in some significant
insight into anata because

like most guys just a minute stop it
quit snarfing on yourself we got a dog
noisily snarfing on itself back

there so where was I

um yeah it's like you can't have this

Insight if you get into deep meditation

where your mind stops thinking you know

your mind becomes silent then most guys

identify with their thoughts and so um I

mean just if they're not identifying

with their

body

so when you stop thinking and you're

even more conscious than you were when

you were thinking then that can result
in a considerable insight and can
definitely loosen your attachment to the
idea that you are your thoughts you are
your personality you are your character
anything like

that so I mean understanding anata I
mean it starts off

probably intellectually and you might
get some progress at least it can cause
you to be open-minded on the subject at
least inclined to you know be
open-minded to accept it maybe and then
you get into meditative states where you
get deeper insight into it but full
comprehension of anata probably doesn't
happen until you become fully

enlightened and you have no longer any delusion because of course the root of all delusion according to the sutas is the conceit I

am so yeah the intellect is sort of beginning practice maybe necessary but still it's it's a beginning practice and then the meditative path is getting you closer and closer but even just being in a state of like uh like a mystical State um yeah I don't think that's the same as full comprehension of an it would be the subsequent Insight that arises from the mystical

state so I'm just going to move on the next question this is from TIG and Tig

says when you was a month in Burmese
what brand of cigarette other monks be
smoking so I'm kind of wondering what
TIG was smoking when he asked this
semicoherent
question well because he is uh he is
American I mean he's he's really
relatively intelligent he is capable of
better grammar and spelling than
this so anyways when I was a monks some
some Burmese monks smoked cigarettes but
it was all Burmese brands of cigarettes
and I don't remember what the brands
were I think there was one brand called
California but it wasn't from they
weren't from California they were from
they were from

Burma um but I think even more monks
especially Village monks a lot of
Village monks will just smoke cigars
like hand rolled Burmese Village cigars
that uh there was one old monk that I
lived with um at a monastery in Burma where
yeah he just got these big handfuls of
these cigars that were wrapped in some
kind of yellow leaves I don't think
they're wrapped in tobacco
leaves um and I don't remember there's
all kinds of brands that just be on the
little cigar band just some some little
local
brand but um yeah I don't remember a
single brand of any tobacco product that

any monks were smoking and it's not nearly as prevalent in Burma as it is in Thailand because in Thailand there's this idea that if ajan mun did it then it's okay and ajan mun was very famous monk you know hundred years ago or more who was a chain smoker he also ate cheese in the afternoon so Tha monks think that smoking tobacco and eating cheese in the afternoon are fine because ajan man did it and he was an aun but ajan manun is irrelevant to Burmese Buddhism because most Burmese Buddhists have never heard of aan man so they're less inclined to think eating cheese in the afternoon is okay that's just I mean the only monks who would eat

cheese in the afternoon in Burma would probably eat rice and Curry in the afternoon and there's quite a few of those and um some monks I mean they'll they'll smoke cigars smoke cigarettes smoke tobacco but I don't think it's quite as prevalent as it is in Thailand but again in answer to the question I don't remember a single brand but it was all Burmese Brands and especially with regard to the cigars it was just some local villager with their own little brand so I'll go on move on to tig's next question here do you consider the development of pure land Buddhism to be analogous to the development of

protestantism in Europe during the
Reformation. Pure Land Buddhism teaches that
faith in Amita Buddha is the most important
thing a person could have. Similarly,
Protestants believe that salvation is
achieved through faith in Jesus.

Alone, um

yeah, Mahayana Buddhism in general could
be seen as a kind of Protestant Buddhism
that was um more accessible to lay
people. You know, like Pure Land Buddhism for
the most part, uh, especially traditional
Pure Land in Asia is like a spectator sport.
You know, you got the monks are the
pros, they're like pro athletes, and the
lay people are just supporters of their
favorite team. You know, they, they

meditate and they pray they do their
beads and all that they'll do the
ceremonies and take precepts and so
forth listen to Listen to doat talks but
still they it's like sand lot ball for
them they they don't think that they
really have any real chance becoming
enlightened in this life so long as they
are not monks and so they support the
monks in order to make Merit because
they have been condition to believe that
monks are a superior form of human life
to a lay
person um but I've I've think I've
strayed from the uh question here pure
land Buddhism well it arose I mean

ironically I was surprised to read in AK Waters history of Indian Buddhism um that pure land Buddhism was one of the earliest forms of Mahayana Buddhism to arise you know approximately you know four 400 years after the time of the Buddha

um and I don't think it's it's really a good an analogy with protestantism in that

respect um I mean to say that

Protestants believe that salvation is achieved through faith in Jesus alone I mean Paul of tarsus was teaching that in the in the New Testament pretty much so

it's it's it's uh forcing an analogy I

mean you you can see parallels there's
certain overlap I suppose but I wouldn't
want to force an
analogy

um it's just it's weird it's like
purland Buddhism is almost like like
Mormonism or something because it's it's
radically deviated from what the
historical you know
biological biographical Goa Buddha was
teaching in some respects it's teaching
the exact
opposite

so yeah maybe I mean some Protestant
Buddhism is like that I mean um you know
protestantism very much downplayed

monasticism um I don't think pure land
Buddhism did away with monasticism the
way Protestant uh Christianity did did I
say Protestant Buddhism

earlier sometimes words will come out my
mouth and I think I'm saying a different
word

so yeah I don't think of pure land
Buddhism in terms of protestant

Buddhism um I mean what's happening to
terraa in the west is definitely a kind
of protestant

terraa where you know monks are very
much

downplayed um you know I'm talking
mainly about sort of the the progressive
you know rainbow Buddhism of the of the

left

nowadays um yeah that's that's

definitely a kind of protestant Buddhism

but I mean in a way it's it's sort of

denigrating like people like Martin

Luther I guess maybe Henry VII would be

okay

but

yeah so yeah I mean it's sort of apples

to oranges in a way I mean you could you

could find parallels you can find

similarities and so forth but I don't

really see the point in forcing an

analogy you know each each thing is

itself so let just move on to the next

question here this is from Baba and Baba

says hello could I get your view on the role of sensation in Awakening is it your opinion that the sensation experience that is talked of consists of an actual momentary stopping of Consciousness or something else if it is actual cessation of Consciousness what is the spiritual value of this experience and I've thought the same thing in terava Buddhism the the cessation or neurod sop the attainment of cessation is something that only a very Advanced Saint you know someone I think it's you have to be at least in anagami you know so you have to be like this far away from Full Enlightenment if not fully enlightened to experience uh

this neurod

sopite and

uh because Orthodox Terra says you

cannot have Consciousness without

feelings and perceptions if you're going

to have Consciousness you have to have

ious of something you have to be

perceiving something at the same time so

in Terra Buddhism when you attain

sensation and it's I mean the more

complete uh description of it is

cessation of perception and feeling

that's what it's called in the text

cessation of perception and feeling so

because in Orthodox Terra you cannot

have Consciousness without perception

and feeling then they consider it to be
just I mean you're going into a tempor a
coma I mean it's like suspended
animation there's nothing going on so
that yeah I mean I don't see how there'd
be any benefit from that I don't see I
mean you wouldn't even be aware of
having attained it because if your mind
isn't working you're going to have no
memory of of what it was that wasn't
happening while you're in this
state I mean you're going to have no
memory of it it's it's
just this this it's a split second long
coma or or however long it
takes so I think that originally it was
cessation of perception and feeling but

not necessarily complete

Oblivion but Orthodox terava can't deal
with

that but I mean there are ancient like
ancient fragments to be found in the
sutras saying that Enlightenment is
infinite formless

Consciousness

so if your Consciousness is no longer
bounded by perceptions and feelings then
you may just merge into this infinite
formless

Consciousness um that Orthodox terraa
denies is

possible but it makes more sense because
like Baba says and like I've been saying

for a long time this complete sensation
where your entire mind just shuts down
I mean you're not even going to know
that you did it I mean it's you can't
remember what you never experienced
because you can't experience something
if you're totally unconscious it's just
like a

nonevent if you follow Orthodox
explanations which uh I don't
necessarily do as you may have already
noticed so I think I'll just move on to
the next question and this question is
uh from Avenity who is uh Alpacino
alpaca's biological mate if I am not
mistaken and because she is a woman type
female person she asked a woman type

female question which I hope will not
get me into trouble she says have you
ever spoken to arain and Arin is like a
a name that my sweetheart uses when
she's online

sometimes let me get back to the
question here have you ever spoken to
Arin the these words quote you see
sweetie I'm Wiser than you I'm better
than you and I'm not as good-looking as
you but I'm smarter than you
unquote so yeah I've never said that uh
sentence um I've never told her that I
can recall that I'm Wiser than her I
certainly wouldn't tell her that I'm
better than her I have told her that

she's better looking than

me but with to the smart part I can only

remember one time it may have been more

than once but I can remember one time

that was relatively recently where I did

tell her that I was smarter than her and

that

was um those of you who are guys and

most of the viewers of this of my videos

are guys according to uh my statistics

it's like

98% of my viewers are

male that you may know that females the

human female as a general rule not just

one or two but I mean in

general females have very adjustable

memories and for

example one time my sweetheart was in kind of an off mood I mean everybody gets into an off mood women are emotionally complicated and so forth more so than guys so while she's in this off mood she asks me this rhetorical kind of question which was she she asked if she was 20 years old would I be more attracted to her and I just answered it relatively offhand I'd say well probably especially if I was 20 years old too I mean my sweetheart is pretty and when she was 20 years old she was just drop dead gorgeous and so yeah probably especially if I was 20 years old

too but within minutes she had that
converted to me telling her that I
wasn't attracted to
her and she's brought it up just for for
months just every once in a while she'll
like fling this at me like you said
yourself that you weren't attracted to
me and I never said it so one time over
something else because as I say women
have very adjustable
memories I just pointed out to her it's
like
sweetheart I'm smarter than you and I
have a better memory than you do so in
cases of objective fact which both of us
participated chances are my memory of
how things happen are going to be more

accurate more likely to be correct than
your memory of how things
happened so I said that to
her

man I hope I don't get in trouble for
answering that question well I don't
think I said anything

bad so I mean to say that women have
adjustable memories is uh just a truism
as far as I'm

concerned but never would I say that I'm
better than somebody else I don't think
I've ever said that to anybody I'm
better than you or even wiser than you
because that's it's kind of a subjective
thing you know it's it's

wisdom

so I guess I guess I answered that
question I'm going to move on to the
next one this is from

Gaz and this is another long one this is
sort of a semi

essay Gaz says hello more of a comment
but perhaps you may wish to address it I
have recently been inspired to create a
three-hour long YouTube video titled an
introduction to terraa Buddhism it would
cover the entire life of the Buddha all
the basics the various Concepts and
ideas select sutas the rules for monks
how how to live as a Layman notable
people and traditions throughout history
how to become ordained information on

the countries and people that practice
it the timeline of it all is distinction
from Mahayana complex ideas in short
everything might be more than 3 hours a
total overview in an order that would
make sense in brief if possible with
various chapters and visual information
finishing with the best book
recommendations channels websites Etc
all to Spur the viewer onwards with a
Clear Vision of what it is they are
getting into equipping them with a solid
foundation of Right View an authentic
compilation that could be easily shared
to anyone who is interested I think
something like this would appeal to

those of us in the west who are very structurally minded and those who are used to religion being very accessible however I am not qualified to undertake such a task as of yet though my intentions would be good I would certainly screw up due to my lack of knowledge and experience therefore I shall defer to one who has as a who has as a monk probably the one who has been a monk in this something you is this something you would ever consider doing or recommend perhaps such a video already exists well probably it does or it'd be more likely a series of videos because to cover all of the stuff that uh that Gaz here is mention mention I

think it would it would be more than 3
hours long and so you probably have to
do it in installments you know like one
video about this aspect and another
video about that
aspect and uh in general I lack the time
and the
energy to just go all in on a project
like that um as I say it' probably be a
series there have been people doing it
I'm sure that you could find it on the
internet maybe not exactly the way Gaz
describes it with all in just one video
everything just compact you know just
the essence of terraa Buddhism
everything you need to know about Terra

Buddhism in one video um yeah I mean some some videos you know deal with certain aspects of it you know they give it like a general overview like there's a few um a few channels that I watch on YouTube one's like religion for breakfast I think um where he'll you know he gives knowledgeable explanations he's just a a student of all religions he's not a Terra Buddhist but um yeah well it may be that uh in your studies and getting everything together everything compiled and everything you will learn what is necessary to do it you know if you're very careful not to make mistakes you know you verify every claim that you

make um then yeah it may be a very good learning experience for you if you have the time and the energy to go through with such a project because it's going to be a big

project

so

yeah so I guess the question the only real question mark here is is this something you would ever consider doing or recommend I mean if someone is drawn to do that especially if they're going to give it a a fair

objective uh hand they're going to handle it in a fair unbiased objective way then yeah I'd recommend it I mean

it's unlikely that I would do it anytime soon I'll have to retire from working in a sheet metal shop when I have enough leisure time that I could really dedicate to a major undertaking like that but if someone else is willing to do it and I'm sure it's been tried you know there's books on the subject I'm sure there's YouTube videos on the subject that uh it's out there but uh maybe not exactly the way Gaz here is describing just this you know Buddhism in a nutshell there was a book Buddhism in a nutshell written by a Sri Lankan monk I think that uh I don't know if that would cover everything that's that he describes here

though so yeah good luck and I'm going
to move on to the next question here
this is from scalin
scoline and he says do you plan on
releasing the rest of your father's
biographical occult experience
and one of the few things I inherited
from my father was a collection of his
writings you know it's just in a big box
it was all written on Steno pads and
like on typing paper and stuff and I got
about half of it like the best half the
stuff that I consider to be the
best um keyed into my computer it's it's
you know it's in stored in my computer
and then um I moved to a different place

leaving this box of my father's writings
behind when I came back to America to
this Burmese Monastery in California
where I had it stored the entire
building that it was stored in was gone
and I tried for weeks trying to track it
down and it's like I don't know what
happened to it no nobody knows what
happens to it it probably just got
thrown away so at least I've got um like
what I consider to be the best half of
his writings um recorded including his
um ult
autobiography and uh it's another one of
those things that's going to take a lot
of free time more free time than I've
got now to edit the thing and turn it

into a book but um that is still um on the back burner I guess including I mean I've got enough material to edit a few books of my own material too in addition to the three I've already got on Amazon so yeah I mean probably probably I'll get around around to it if I don't die

first but uh right now I have to work for a living and it it takes up a lot of time and energy so that when I'm not working a lot of the time I'm just wanting to relax and rest and then I've got all these other things I'm supposed to do you know I've got to like do my part around the house to some degree you

know keep my keep my woman in Good Humor
that kind of thing so yeah I just do not
have the leisure time that I used to
when I was a monk I'm no longer a member
of the Leisure
class so I'll just get I'll just move on
to scol adin's next question here in
Edgar Casey's Atlantis book it was said
that there were quite a few people who
had passed lives during the destruction
of Atlantis and reincarnated in America
before the world war and that Casey
warned them of the past in order to
change their karma and the cycle of
death and destruction is is that common
in the
occult and then uh he says usually when

people hear about past lives it's you
are a famous historical figure not your
son is gifted in Science and Mathematics
because he was a chemical engineer and
he should choose a profession that's
uninvolved with the military industrial
complex or he'll be complicit in the
death of thousands and will have a
miserable

life so let's see the main question here
is is that common in the occult where
Edgar Casey is uh warning people that
you know they had brought destruction on
their civilization as citizens of
Atlantis um and that they should uh they
should change their ways start moving in

a somewhat different direction in order to avoid repeating that um yeah I mean I don't know how common it is in the occult it does it does happen sometimes especially of course with past life regressions and you know people who are guides in that sort of thing um you know generally you just have the past life regression and try to learn your own lessons just from from what you remember um and with regard to Edgar Casey I mean I read one book I think it was called the sleeping prophet he doesn't talk about Atlantis much but he would talk a lot about ancient Rome how um a lot of Americans in mid 20s Century early to mid 20th century previously had

been Romans and that a lot of their problems came from you know just going and watching gladiatorial combats and watching Christians and criminals being fed to wild animals and so forth and like cheering and laughing and that that made some really bad karma that's coming back on them now that sort of thing is fairly common I think um you know warning about you know having been a chemical engineer in Atlantis though uh personally I am very skeptical of the whole idea of Atlantis personally I think Atlantis was the island of cre the so-called monan civilization that there's the I mean

I've read the uh the platonic dialogues that are the first historical mention of Atlantis you know it's like you had this large island off the pillars of Hercules which would be you know the ATL ocean and they tried to conquer Greece and the Greeks I mean they fought back and won you know led by Athens and it's hard to believe that you know a Bronze Age civilization is going to win in a war against technologically advanced atlantans that in all likelihood it's a garbled reproduction of a legend of maybe the monan civilization the aan civilization centered on the island of creit tried to conquer the the

greek-speaking Greeks the mainland of Greece and they were repulsed and then sometime after that it was the volcanic island of Thea exploded which covered creit in a layer of volcanic ash pretty much wiped out their agriculture for that year and it just probably wiped out much of their

Navy you know through tsunamis and so forth which then caused their civilization to go into a kind of catastrophic decline allowing the Greek speaking Greeks on the mainland to conquer the the island of creit so instead of being destroyed by some cataclysm it was I mean they kind

of got semi destroyed by the cataclysmic explosion of a volcanic island about 70 miles away and uh they maybe were a little bit technologically more advanced because the Minoan civilization was a relatively Advanced civilization back then and uh they got repulsed because the Greek speaking Greeks were they
Marshall

barbarians who I mean they were still in the Bronze Age both sides were were Bronze were using Bronze Age Technology but uh sometimes especially back in those days just the more warlike barbarians even if they're not as advanced can still win just because they're more warlike and just they just like fighting they're

good at it you know they just their
society is largely based on martial
virtues and martial values and so
forth so not exactly sure why I wandered
in that direction oh just just mention
of Atlantis gets me
going yeah so I really don't think that
there was any Tech technologically
advanced continent in the Atlantic Ocean
called

Atlantis so in that case I think edar
Casey was mistaken also he had a
prophecy that uh proof of the existence
of Atlantis would be found in one of the
Pyramids by the end of the 20th century
and if that happened it's being kept a

secret because I haven't heard about
it so I don't know how well I answered
that question

because I'm not really sure how common
in the occult it is to warn people that
in past lives they developed certain
tendencies that are dangerous if they
continue with those Tendencies I'm sure
it happens sometimes but um mostly the
occult just isn't going about things in
that way I mean you might have past life
regressions and maybe some introspection
regarding you know what you mistakes you
made and so forth

um but it's not nearly as common that
you will have like a psychic announce to
you that you know in such and such a

life this happened to you and you got to be careful not to do that maybe somebody like neem karoli baba um you know he'd look at you he he'd see your past lives he' just look right through you he'd see what your your karmic dispositions and so forth were and you know he might make statements about that I mean like ROM doss's books he's talking about how maharaji or Nim Koli Baba would tell him you know in a past life you did this so you've already you've already got that down so you need to work on this other stuff instead so I don't know if you'd call that a cult so much as just spirituality you know it might be more

of a um a spiritual Master telling you
this stuff rather than you know just an
occult practitioner although I guess
there's a certain ambiguity between
spiritual Masters and cult
Masters so I don't know if I answer that
question some of these some of these
questions are kind of hard to
answer so I think I'm just going to move
on to the next one which is a easy one
and I do appreciate the occasional easy
question so this is also also from
skaden like Aladdin with skull at the
beginning and he says as a southerner
where's the best place for fried
chicken and I just have to say in this
area my favorite chicken place is called

Rocky's Hot Chicken

Shack so that's my favorite place my
sweetheart's favorite place for chicken
would be

Chick-fil-A which is kind of a southern
phenomenon I

guess I don't think they have it on the
West Coast do they you don't have to
answer that I'll just move on the next
question this is from nature cure and
nature cure says what do you think past
Buddhas were Brahman how should we think
of Brahman religion is Buddhist
teachings Buddhist times modern Brahman
well according to troden tradition the
Buddha I mean when you have like Buddhas

in the past you have you know it's
Buddhas just keep occurring periodically
you know and then the the world is
destroyed a new world arises and then
Buddhas keep happening it's just it's
just like a cosmic thing that Buddha
continue to arise in this world after
the next after the next after the
next and according to Orthodox terod
tradition the Buddha for for that era is
going to belong to whichever cast
whichever Indian

Varna has the highest Prestige is has
the highest social status and so
presumably in the Buddhist time the
katas or Nobles you know the ruling
class were considered to be higher than

the brahans so the Buddha became katria
he was born as katria and became katria
uh Buddha but in eras when the Brahman
cast is more prestigious has more social
status higher Social Status than the
chatri is then the Buddha is going to be
a Brahman he's going to belong to
whatever is the highest class
essentially so um and that's just and
we're talking about like um
ancestry here it's not really followers
of vdic
brahmanism so I mean even just because
you're born a Brahman doesn't mean that
you're necessarily going to be a Hindu
if you become if you're born a Brahman

and become a Buddhist then you're a
Buddhist and not like a a Hindu or a
practitioner of you know vdic brahmanism
vadis so I think this is uh
uh past Buddhist were

Brahman yeah I mean it's just a class
thing it's it's more of a class thing
than a religion thing it's just social
class and the Buddha according to tra
teravan tradition he's always going to
be born into the highest social class at
that

time so I guess Buddhism is kind of an
elitist system which is one reason why
it tends to attract elitists in any
culture

so let's see I guess I answer that I

mean this question is Buddhist teachings
Buddha's times modern Brahman I don't
really understand that question is
Buddhist teaching Buddhas times modern
Brahman uh I think he's asking if
Buddhism would be considered like the
progressive or upto-date brahmanism of
the Buddhist time and no that would not
be the case because Buddhism rejects the
authority of the vas and any kind of
vdic brahmanism you know Brahman in the
religious sense rather than just the the
class sense would have to you know
accept the vas as
authoritative so yeah that one I I would
say probably no I mean the Buddha was

not a reformer of Hinduism I I had an
angry Hindu just railing against me in
the comments a week or two ago just
saying Buddha was a Hindu he was just I
mean he wasn't any kind of um you know
he his ancestors didn't invade in from
the Northwest I mean he was just 100%
Indian he was black he was a Hindu and I
mean only Indians believe that other
than a few westerners who have sort of a
dogmatic Faith oriented tendency who
convert to Hinduism so they'll they'll
go along with Indian beliefs on that but
um no the Buddha really was not a Hindu
he was not a viic brahmanist even though
I mean he was constantly in contact with
that he knew about it he was able to

converse and and like debate or or just
use Brahman terminology like viic
terminology that sort of thing but
that's different from uh Buddhism being
a kind of Reform movement of Hinduism or
like a Neo Hinduism or anything like
that

so I'm just going to move on to the next
question this is from sanguine

Ultima and sanguine Ultima says what is
up with Brian Rue he seemed fairly Lucid
in the videos that you did with him a
few months ago now he seems like he's
gone off the deep end and then there's
an unhappy face emoji and I mean I'm
hesitant to to say too much about a

friend you know I don't want to be
saying stuff that he wouldn't like that
might hurt his feelings or something
um but Brian does admit to being
bipolar and before I was a monk you know
back in the 1980s and so forth I mean it
was called manic depression I don't know
why they have to keep changing the names
of things but I mean he's manic
depressive and recently he apparently
went through an extreme manic phase
where he became just spectacularly
ostentatiously
self-destructive
and he's just like acting as a
whistleblower against himself against
his girlfriend just saying stuff that I

mean no guy in his right mind would say about his girlfriend in public that kind of thing um just sending well I I don't want to get into it but I mean he just went in through this phase of just like brutal honesty just

beyond beyond mere honesty in which he's just like digging up the worst stuff he can he can think of against himself and just it's like he's trying to it was almost like he was trying to socially destroy himself maybe through this this idea he's like in this totally exalted state where he just considers himself to be have reached this new stage of this brutal honesty where you know he's I

don't know but that's essentially it was
it was like an extreme manic episode and
uh I'm not sure how he's doing now
because he has gone silent for the past
few days um almost a week now I think so
I hope he's doing well and uh any
friends of his would I I suggest that
you send meta because he may need
it so I'm just going to move on to the
next question here and this is from
thermal

squid and the thermal squid

says is humor an appropriate response to
suffering

and it depends on the circumstances like
humor may be an appropriate response to
your own suffering you know it's a way

of detaching from your own you know it's better to make a joke about your own suffering than to just wallow in and be miserable you know like who was it I think it was Sir Walter Raleigh was it who who made a joke right before he got his head chopped off at the at the order of I don't know remember who ordered it maybe it was maybe it was one of those guys like Thomas Moore during the reign of Henry VII but you know he just gets trumped up charges you know pardon the pun and just is sentenced to death even though you know the main thing is he just rubbed the king the wrong way you know was just he did something the king

didn't like and so you know off with his head and so I think he was the one who like uh he moved his beard out of the way before they cut his head off just saying you know my beard didn't commit any crime you know just Gallows humor you know that's that sort of thing is may have some wisdom to it um but if you're going to make jokes if you're going to be humorous about somebody else's suffering then chances are that would only work with like tough guys you know if it's like you're working with a bunch of tough guys and one of the guys hurts himself you can make light of it maybe make a joke about it um but you have to be real careful make sure that

he doesn't take it the wrong way so I mean probably the safe route would be not making jokes about somebody else's suffering even though making jokes about your own suffering may be okay but um this is sort of an intro to this essay type question which follows also by thermal squid which is as follows what and I might add that this is the last question too this is the very last question of the Q&A so listen carefully he says what does Buddha Dharma say about latent fixations obsessions and mental occupation with queerness and when he says queerness I

think he means like weirdness and not
homosexuality and then he follows up
that with a kind of explanation he says
I asked ask such things because of
someone who has introduced me to the
Dharma among a

Litany of eclectic philosophies I would
consider him wise yet whenever the
condition is

afforded he will be amused by the
conceptualization of struggle suffering
or

grossness such that he may find humor in
things like obesity seizures things that
are greasy or sticky bizarre or erratic
Behavior behaviors deformities or
perhaps even the most disordered or

desperate mental States especially
paranoia just these things as abstract
ideas never when actually presented or
occurring in certain circumstances he
finds extreme intoxication or ridiculous
self- mortifying hypotheticals amusing
beyond anything else in the world in
many ways despite his wisdom and
minimalist Tendencies I fear he is
subtly sadistic nervous or unwell I have
seen that some Chinese Buddhists would
snap or clap in the faces of
practitioners or otherwise ask them
puzzling or odd things or that of Tantra
having bizarre practices I do not
believe he is evil but I think that this

sort of thing is quite odd he would
oftentimes go to Great Lengths to
describe the suffering of historical
monastics wise men and mendicants
immersed in its Details I just cannot
wrap my head around it and cannot seem
to judge what is just a distinction in
personality and what is actually
pathological in a spiritual
sense any input is
appreciated so that was sort of like
the uh the background I guess of him
asking these two questions one which I
already answered is humor and
appropriate response to suffering and
the second what does Buddha Dharma say
about late fixations obsessions and

mental occupation with queerness or weirdness because I don't think it really is referring to homosexuality here um what does Buddha Dharma say about latent fixations and obsessions well a latent fixation or Obsession especially if it's subconscious is called an anusia a latent tendency um and those are something that you have to be become aware of and eventually overcome them because it's it's making Karma automatically when they arise and so um you have to have enough self-awareness and mindfulness to catch them when they arise and not react because if you if you act in accordance

with these latent Tendencies when they arise at the surface then you're just making more karma and reinforcing that so the mental occupation with queerness I don't recall it really being mentioned in the texts um you know the Buddha himself specifically mentioning someone who is like amused by or fascinated by just like monstrosities grotesqueness anything like that I mean there is like uh Luc Cananda I think it's a word where Luca I'm pretty sure just means like shabbiness so there's um it is almost like a virtue you could call it a virtue that to like Delight in shabbiness but but it's your own shabbiness it's not

squalor of somebody else you're not
delighting in somebody else's shabbiness
or squalor or

Misfortune um apparently this person
he's not mocking people specifically
apparently but just amused by just the
existence of these things in
general and I really don't have a lot of
experience with a relatively wise person
who never nevertheless Delights in
scoffing at just misfortunes and
grotesqueness in general although I did
have a

friend when I was a monk he was an
American monk who lived in Burma also
who had kind of a strange sense of humor

and he was amused primarily by outrageousness and he'd he'd continually be making jokes about Antichrist and Satan and so forth um and my sense of humor is more based on absurdity so you know more of a Monty Python kind of sense of humor so um you know I learned relatively quickly on relatively early on that you know our senses of humor overlapped with regard to what was outrageously absurd or what was absurdly outrageous but um and and you know he he was kind of had like this weird semi fascination with like Antichrist and and Satan and so forth you know they they'd come up in his humor um but I mean he

wasn't a bad guy it was just you know
maybe I mean I'm sure he had like a a
dark side and he was in a way kind of
processing that to some degree by making
light of it you know just turning it
into jokes and that might be kind of a
coping mechanism for um thermal Squid's
friend where this dark stuff this
fascination with this dark stuff comes
up and then he'll make a light of it as
a way of kind of trying to detach from
it to some degree or um you know not
wallowing in it as much at least try to you
know sort
of I don't know I don't know what I'm
trying to say

exactly but uh I think maybe you get the
gist of what I'm saying so it may be
something like

that um I mean some some stories of like
what are he's talking about here where
is

it uh historical man suffering of
historical monastics wise men and
mendicants um I mean sometimes that sort
of thing is fascinating like Hinrich
suso who is mentioned in

uh uh the varieties of religious
experience by uh William James that
Hinrich suo I mean the the guy was weird
I think he was a student of Meister eart
even he was he lived in the Middle Ages
and he was I think he was beatified or

something he was he never became a saint
but I mean he was he would not touch his
own body he would he would touch his own
hands he would not touch the rest of his
body and in order not to touch the rest
of his body he he made this harness
thing that he would wear at night that
had his wrists up around his neck it was
sort of like a collar with these two
wrist holes he'd sleep like that at
night just so he wouldn't touch himself
in his sleep and then uh it was it was
causing so much much discomfort that he
couldn't sleep so then he had gloves
made that were covered with needle sharp
spikes and in in his sleep you know he'd

be itchy because he was just covered with bed bugs and lice you know he was filthy and he he'd like scratch the itch and just ripped these festering sores open from the last time he ripped them open and there was just all these weird things he wore this underwear that also had needle likee spikes except they were directed inwards just to help him mortify his lusts or whatever I mean he was really in some ways I mean he wrote this really book this book on Christianity that was one of the most most read books on Christianity in the Middle Ages and so I mean he was capable of intelligent thought and so forth and he had a certain certain amount of

wisdom while at the same time just being
this weird hyper aesthetic fanatic who
was just torturing
himself and uh I don't know exactly what
that has to do with uh thermal Squid's
friend oh yeah because he was he was
like interested in that sort of thing
and I have to admit a case like Hinrich
zusso is interesting just as a kind of
anthropological study although I don't
think it's really all that funny you
know it's it's kind of weird I've got
enough empathy that you know when you
talk about the suffering of another
person that I mean you realize that
there's a connection I mean you

shouldn't be making fun of somebody
else's suffering because in a way it's
your own suffering
too at some deep
level so yeah it could be like I said
that he does have like this dark side
that he is making light of by by turning
it into humor when it
arises that's I don't I don't know I'm
guessing and that was the last question
so you know the drill I mean if you like
this hit like if you haven't subscribed
yet do so I wouldn't tell you to look
the links below because YouTube is still
punishing me I think it's two months
that I'm not allowed to post any links
not even in

comments because I answered a question and my answer involved forbidden information that YouTube censors and then smites those who dare to uh State their honest opinion on that subject so if you uh have any questions just put them in the comments below if you think that I'll be able to answer I can't make any promises I mean if it's about terraa of Buddhism that sort of thing monasticism meditation there's a good chance I'll be able to give some kind of intelligent answer but if you start getting into like secret societies for example I may not be of much help to you and asking

uh like long complicated nebulous
questions that uh I don't fully
understand I mean it's good to keep your
question cu concise if
possible so I guess that's it and so
uh if you got questions feel free to
answer or feel free to ask and I will
answer if I can and if you want to know
the URL links where you can get a hold
of me or you know see my other um
channels on the internet and so forth
see the books that I've got for sale on
Amazon then I would advise you to look
under an older video that I've done or
go to rumble or bitshoot where I am
allowed to post links because Rumble and
bitshoot are definitely much more

friendly to freedom of speech and
expression than YouTube is and uh with
that I will just say be
happy

all right hello and welcome to episode
85 of question and answer I am your host
poo

basa hail

you and this is kind of weird I'm in a
slightly zombified state right now it's
like as I've gotten older I've become
more and more sensitive to changes in
barometric pressure especially when the
barometric pressure decreases suddenly
it just discombobulates me and that's
one of the reasons why I had to get out
of central Burma I just couldn't stand
the the violence of the weather there
especially right at the end of the rainy
season when the weather is just changing

violently from Sunny rainy sunny rainy
sunny rainy and it's kind of been like
that here in South Carolina for a few
days not not quite as Extreme as in
central Burma at the end of the rain
rainy

season but after I got all questions
together today I just felt so icky that
I actually just got out of this chair
and then went over and crashed on that
dog bed I was lying on the dog bed for
probably 45

minutes possibly got a little bit of
sleep although Poppy the little one kept
coming up and licking my face and stuff
so thanks to her thanks to the little
dog named

Poppy um I'm sitting up again and I'm
starting to commence to warming up to
getting ready to answer

questions so might as well answer

questions

now so the first question is from libr

Lam and lib lamb writes abstruse

questions sometimes that are difficult

to understand and this is one of them so

he says I have been debating another

viewer over this matter outside of the

server

and I'm hoping you can help settle it he

argues that we can apprehend that nibana

is unmanifest potential of pure mind and

that this renders there being no

destination or mindfulness and full awareness to nibana and that instead we should aspire to par nibana he argues that the spiritual life is about renunciation in this pure sense and not that renunciation of the Buddha Dharma is he wrong or am I wrong in saying he's wrong

well let's see here he argues that we can apprehend that nibana is unmanifest potential of pure mind and I guess I mean you could interpret nibana as the unmanifest potential of pure mind so to that extent you know any kind of words that you apply to nibana any kind of definitions is going to be a makeshift it's going to be ultimately invalid but

still some definitions are more useful
than

others

and saying that nibana

is unmanifest potential of pure mind is

I mean that you could do a lot worse

than that and so I mean to that extent I

wouldn't be inclined to consider the guy

to be entirely wrong but then he says

and that this renders this renders there

being no destination or mindfulness and

full awareness to

nibana and that I

mean I don't think

so I mean if n is the unmanifest

potential of pure mind then for you to

attain theana you've got to attain that
unmanifest potential of pure mind which
means you've got to purify your mind and
remove the manifestations of it at least
um temporarily you would like suppress
perception which is the manifesting
aspect of mind is
perception so you would suppress that
temporarily and get a glimpse of what
you're striving for But
ultimately um you'd have to transcend
the perception so that you can go beyond
the perception you know go beyond the
Manifest to the
unmanifest um you know long term
I mean more or less permanently I guess
up until you

die and that's uh kind of heresy from
the Terra point of view from the point
of view of Orthodox Terra what I've what
I've been saying just now is essentially
heresy but um I don't think the Orthodox
terraa does much better in explaining
nibana and uh um like how to attain
nibana so yeah if nibana is the
unmanifest potential of pure mind then
in order to realize that you've got to
have you've got to realize like an
unmanifest pure mind which is going to
be a mind that is without perception or
is transcending perception and that
takes
practice so I mean when he says this

renders there being no destination or
mindfulness and full awareness to nibana
well I mean like the destination I'm not
sure I mean that would be like ATA and
poly I suppose like the goal but I mean
the goal is mentioned you know you can
refer to it as a goal even though it's
always here all the
time um mindfulness is just one of those
ways of transcending perception like
like simplifying and like keeping it to
a minimum and then ultimately
transcending it and full awareness I
mean that's what the unmanifest
potential of pure mind would be just
full awareness you're not going to have
full awareness while you're still at the

level of perception because you're going to be your awareness is going to be focused on what it is that you're perceiving and pretty much ignoring everything

else so anyways he continues uh and instead we should aspire to

Parana which is just what happens to an enlightened being at the moment of death so aspiring to the moment of death after you become enlightened still you'd have to Aspire to nibana

First otherwise I mean if you haven't attained Nana then you're not going to attain part of

nibana so let's see he argues that the

spiritual life is about renunciation in this pure sense but I'm not exactly sure what kind of renunciation is being referred to here and not that renunciation of the Buddha Dharma but the renunciation of the Buddha Dharma is simplifying your life so that your perceptions are simplified so that it is easier to suppress them temporarily or transcend them long term so is he wrong or um is Libralamb wrong in saying he's wrong well I mean I think he got maybe the core of like the definition of nibana more or less acceptable but then he kind of uh seems to be of the the idea that there's no way that you can

strive to attain that or that nibana
just isn't really Enlightenment or some
such um yeah then then I'd say that he
is mistaken or at least he's deviating
from not only terava Buddhism but also
my unorthodox interpretation of
Buddhism so I don't think he's quite
correct with regard to the the ethical
or practice aspect although saying that
nibana is the unmanifest potential of
pure mind really is not that bad of a
definition so I think I'm just going to
move on to the next question this is
from Price five preset Pete and I still
haven't fully woken up I mean I think I
did fall asleep briefly on that bed

where there's a different dog falling
asleep right now and I I've never been
good at taking naps even when I was five
years old I was not good at naps like at
least half the time I'd wake up kind of
groggy and woozy and I've got a little
bit of grogginess going right now but
the show must go
on and I'm not
complaining I hope so anyways five preet
Pete says how to un [_]
self huh well stop using self retardant
that'd be one way of doing
it um how to un [_] I I assum he
means how to un [_] oneself how does
one un [_] oneself and that is I mean
that's one of the dilemmas of religion I

mean that's something that I've been
working with for many years in that it's
like you've got a computer that's
glitchy and then you've got to use that
computer to reprogram it
itself to UNG glitchify itself so to
speak and so it's like
you're trying to trying to become
enlightened but you are delusional
essentially to until you become
enlightened and so a diluted person is
trying to become enlightened so I mean
obviously there's handicaps involved so
you just have to do the best you can and
try to reduce the retardation Again by
reducing your addiction to

perception and you do that
systematically little by little at first
especially I mean it could be little by
little to the extent of taking millions
of years you know just lifetime after
lifetime going with the Buddhist scheme
of

things but uh you know you just do the
best you can and emphasize mindfulness
as much as you can and try to understand
reality as well as you can and never
think that you've really understood
it because I mean any kind of perceptual
model of reality is going to fail it's
going to be invalid ultimately so just
keep searching and never
really stop searching until there's just

no need to search

anymore and and be mindful you know just

practice meditation just simplify your

life simplify your mind and like

following precepts being moral I mean

the ultimate purpose of that again is to

simplify your mind you know to reduce

the Clutter you know all the agitation

and worry and so forth that immorality

leads

to um like the bad results that

immorality leads to you just try to keep

things simple and harmless and clean and

just practice meditation practice

mindfulness and

gradually wisdom will develop and

gradually you will learn to detach from
and

transcend the perceptual prison

that all normies are

in pretty much everybody the the entire
population pretty

much so I guess I answered that

one so I'll just move on the next

question this is from mooners and

mooners says does taxation break the

second precept because taxation is

theft well it's kind of interesting I

mean for me taxation isn't so much theft

because

I pay my taxes willingly I realized that

you know there wouldn't be a country if

there were no taxes I mean you could say

well people could just voluntarily
donate however much they think is fair
but as a general rule that doesn't work
out very

well so I mean if you read the text like
the the rules of monastic discipline and
so forth it becomes fairly clear like
for example the the definition of theft
for a monk which is what is the second
paraja the second paraja rule it's the
second rule in in the the biku Pim Moka
and it's it defines theft as taking
something worth more than a coin called
a
pot um or actually in the rule itself
it's taking stealing something valuable

enough that a judge would call you a fool and an idiot you know that you get haul in front of a judge and the judge would reprimand you at very least that you would receive at least a scolding from the judge and so it's like it's a legal definition really that theft um I mean it's to some degree at least it depends on the law and because the government makes the law the government is the law then you couldn't really say that taxation is breaking the second precept because taxation is theft because the government that makes the law says nope it's not theft it's just you got to pay your taxes at

all so you could you could employ that

Dodge I

suppose um but really I mean the

government can't really steal because

the government just makes the laws and

if they say we can we can take this from

you if we want to you know we just pass

this law saying we can take this from

you then what do you

do especially if you're not living in

anything remotely resembling a a

Democratic

Republic

so I mean it depends with regard to the

morality of it it would depend on

say the people enforcing the the the

taxation laws you know the the IRS guys
with guns you know the police that are
helping the IRS guys with guns you know
what is their mental

State uh what is the mental state of the
people um implementing the tax laws I
mean to some degree I mean they if
they've got impure motives then they're
going to be making impure Karma or
Karma but uh yeah I really just don't
think about it that way a lot of people
say you know taxation is theft and you
know having to work is slavery and that
kind of thing but uh yeah I I'm really
not that libertarian or what whatever
ideology that is that that insists that
taxation is theft and that having to

work for a living is slavery keeping
pets is slavery you know just to that
extent I mean you're you're hardly
likely to live a very happy life
considering that you know you're
considering that you know having to pay
your taxes which you I mean you got to
pay taxes whenever you buy just about
anything other than maybe food
and how most people have to work for a
living I mean you're just kind of
setting yourself up for a rather sour or
bitter existence I
think
so yeah technically I would say that I
mean it depends on how you look at

it so personally I don't think that
taxation breaks the second precept
unless there's you got just Crooks that
are just pocketing the money or
something but I mean that's at their end
that's not at my end I don't feel like
I'm being stolen from it's just sort of
a social construct that I was born into
and it's like people pay taxes you know
sort of like you know people brush their
teeth you know it's just something that
you have to do just to stay in this
society and uh yeah I really don't I
really don't look at it that way but I
mean some people might I mean some of
the IRS agents or the people
implementing the tax laws you know they

may have greedy motives or something and
so it may be that they are going to have
karmic

retribution for their

actions so I think I'm just going to
move on to the next question here this
is from covac and Cad

zida and seac and CAD zida says last
week you said Consciousness without
perception would just be a void but I
don't understand why that would be the
case for example to me it would seem
like visual Consciousness without
perception would just be a blob of
colors with a discernable ability to
separate the different parts with no

discernable ability to separate the different parts of the blob from another then I would assume perception is what takes this raw data and makes symbols out of them like separating the colors of a chair from the rest of the visual data and identifying that as a separate whole object is this how the process works and if so or if not not why would this mean Consciousness would be like a void without perception well I did say that in a recent Q&A that without perception this world is just an unthinkable void that a mental state with no perceptual interpretation is as though there's no mental state at all and I

originally got that idea from a book
called Buddhist logic by a Russian
fellow named chatsky one of the the
early pioneers years in Western Buddhist
studies and he was quoting a philosopher
I think it was venerable daroda who
belonged to the uh the Dig Naga School
of of logicians it was a logical school
and he was explaining know why that I
mean if you take away all perceptual
interpretation all you've got is

Unthinkable

void so anyways C action CAD zida
says to me it would seem like visual
Consciousness without perception would
just be a blob of colors with no

discernable ability to separate the
different parts of the blob from another
I mean the blob itself would be
perceived in order for you to be aware
of a blob the colors would be perceived
in order for you to be aware of the
colors so I mean for you to have like a
just a uh just a mixture just some
combination of of shapes and colors
already you're perceiving it's just a
simple level of
perception so that's just sort of like
Elementary perception you haven't got to
the more advanced perception yet but I
mean to see a blob of colors um just a
blob of colors then I mean the blob is
already perceived and the colors are

already

perceived so I mean you take away all of
that all perceptual content and again
the raw data that is not interpreted in
any perceptual way yet it is as though
it doesn't

exist and

uh if uh you want to get to um like the
the Dig Naga school's explanation of
this then uh look up chat's Buddhist
logic it was in two volumes and I only
got one volume of it I was living in
Burma I founded an old bookstore in
Mandalay that sold Old English books
and uh they only had volume two I think
so I think it's in volume

two but I do agree with that I mean
perception this world is perception
samsara is

perception or uh as uh Bishop Barkley
used to say SAS

perip to exist is to be

perceived so if you don't perceive it
and then it does not exist in any
samsaric

sense so I guess I answered that or
let's

see identifying is this how the process
works and if so or if not why would this
mean Consciousness would be like a void
without

perception yeah well it's an unthinkable
void because the perception is the

thinking

part

so yeah I mean just raw data that is

completely

unprocessed I mean it's just you're

you're not even aware that it's there I

mean and and completely unperceived

or unprocessed data like sensory data is

largely a myth like your eyes your

visual like the the information going

you know according to science you know

you've got light bounces off some object

out there and then it comes in it goes

through the lens of your eye goes

through the jelly and it gets back to

the retina which then triggers certain

nerve impulses then you've got this electrochemical impulse going through the optic nerve to the back of your head where it gets into into your brain and your brain is processing it but even the retina Begins the processing information it's already sharpening up outlines for example like in in the retina itself before it even gets to your brain already there's like this processing going on which is like the the first steps in perception Sharp stening up outlines so that you can more easily differentiate this from that but yeah I think uh if you really understand what perception does what is perception then I think you would have

to agree that without perception I mean
Unthinkable

void anyways I think I'm going to move
on to seac and CAD Zen's next question
here and I hope I'm not too groggy and
zomb ified from uh not feeling good and
then crashing on the dog bed so anyways
SE action CAD Z's next question is I
easily get carried away by the momentum
of a conversation and end up saying
things I regret whether it's telling
people things I shouldn't have told them
saying rude things I can't take back or
end up lying to tell entertaining
stories that make people laugh but if I
just choose to not talk without purpose

I have no reason to talk to people at all and end up going without talking for a long time and isolating myself what should I do to fix this well I mean that's that's kind of a tough question actually uh first of all I mean you shouldn't regret anything I mean regret always just makes things worse you know it's cucha I've said many times before that I mean if you only know two things about dhama two useful things about dhama one is that desire is the cause of all suffering whenever you're unhappy it's because you want something and two regret or remorse is always bad karma it always makes things

worse but uh I mean a certain amount of restraint just verbal restraint being mindful of your your words as you're speaking them you know just having a little more editing you know just a little more like feeling into the person you're talking to and just like exercise in a certain amount of empathy if you're capable of that and just I mean if you if you have like empathy with another person then if you start saying stuff that they don't like you pick up on it pretty

quickly so I mean if you really don't want to offend people or just make people feel bad or uncomfortable or

whatever then yeah I mean it it helps to have a certain amount of empathy with the person you are speaking with so that you can pick up on this Stu

St um let's see I mean if you have a see if I just choose to not talk without purpose I have no reason to talk to people at all I mean people ask you questions then you answer questions you know if there's at work you know if there's something that needs to be talked about I mean I assume you're intelligent enough to know when you really need to talk about something and when

not um but I mean it takes mindfulness you just got to be aware just don't let

yourself fall more or less mindlessly
into habits and just try to do what is
appropriate in the moment you know just
try to be in the moment and feel out
what is the appropriate things thing to
say um and not just follow these these
habits that occasionally get you into
trouble so it takes practice it's not
something that you're just going to make
a New Year's resolution and resolve to
always speak appropriately especially
after you know years of building up
habits of occasionally speaking
inappropriately but it does take
conscious effort and try to be mindful
and also just try to try to at least

guess how the other person is feeling
and realize I mean that if you hurt
somebody else in a sense you're also
hurting
yourself and it just leads to
trouble so I think I answered that
question so I'm just going to move on to
covac Cod Z's next question and also I'm
just checking to make sure yep we are
recording I've been paranoid about that
ever since that last uh recording
software I had that and it would say
that I was recording even when when it
wasn't it's not good anyways his third
question is how do I stop being so
negative whiny and argumentative I'm
sure you know by now that focusing on

the negative aspect of things is my specialty but I don't know how to get over this proclivity just like with you it feels like I give people headaches and make them want to give up talking with me yeah I mean it is true there have like on the Discord server covac and CAD zida was like a refugee to our Discord server after he got kicked off YouTube

and uh it's true it's like sometimes I mean luckily in the Q&A he doesn't do this but sometimes he'll ask a question and he'll answer it and then he'll he'll like try to like yeah but and then he it's like he's like fighting the entire

every inch of the way you know he's
arguing back the whole way just trying
to answer the question and it's like you
know it's it's sort of like this like a
wrestling m or something and eventually
you just get tired of
it but the thing is I mean I've been
accused of the same thing really just my
father got pissed off at me once
probably more than once just you know
he'd say something and i' just sort of
add to it and you know just add to it in
a way that sort of modifies what he said
but in a way it's disagreeing with him
because it's saying something that he
didn't say and you know it's like you
just again you have to kind of feel into

the person you're talking to get an idea as to you know what is going to bother them and then you know kind of pick up on cues if you can I mean if you're doing it online you don't pick up on cues as easily if you're just sitting or standing with someone talking to them and you're seeing their facial expression and just sort of picking up on their Vibe and all that but

uh yeah I mean you just have to be aware of that try to see yourself the way others see you a little better just remind yourself that you do have this proclivity and

uh try to you know try to take uh
appropriate measures like like in the
the other question the question right
before this

one

um yeah

it's I mean the mindfulness of speech is
is important you know it's it's there's
some sutras in the in the poly poly poly
Pica where it's talking about you know
how like everyone's got like an axe in
their mouth your tongue is just gets you
into more trouble than anything else
it's so easy you know it's like I've
said that that uh like wrong speech is
the easiest of the five precepts to
break because I mean it's just almost

effortless you know you can just remain sitting in your chair and break that precept and uh so I mean it requires greater mindfulness just to you know be aware Ware of just be mindful of your speech uh let's see

and I think to some degree you just have to like get hit over the head with people getting mad at you enough until finally it starts changing your perceptions that really you can't really change your behavior in a certain under certain circumstances without changing the way you perceive things under under those circumstances like Arthur schopenhauer his his doctoral thesis the

four-fold root of sufficient reason one
of the fourfold root of sufficient
reason one of the four the kinds of
sufficient reason was
psychological and you know he in in this
essay he's saying that you know a human
being is a conditioned being and we're
going to react to the same circumstances
in the in the same way you know certain
things happen we're going to react in
this certain way until we learn to think
differently and in this case of just
being negative and whiny and
argumentative um I mean it it may
require enough people just getting
pissed off and that it kind of humbles
you or makes you realize that you're

clueless in a certain way and this this
has happened to me before too so that I
mean it really does kind of change
something in your mind about how you're
perceiving things that that then allows
you to respond

differently but again mindfulness of
speech is is pretty much a necessity in
this

regard so at least at least see actually
inad zida is at least when he was asking
this question was realizing that uh
sometimes his his means of communication
um just kind of are abrasive to certain
people you know like when you say
something and somebody just comes back

at you with you know some sort of criticism or like yeah but you know what about you know this that I mean if I interpret your words this way then this is wrong or or something like that that you know it's they might even be wanting to say something simple and then it just gets more and more complicated until you wind up in like this Quagmire of words so yeah mindfulness of speech I guess and uh try to just feel into the people you're talking to and and see at least try to pick up on when they're starting to get like frustrated or or bothered and then back off unless you're really hellbent on frustrating and bothering people so I'm just going to

move on to the next question here this
is from thermal

squid and thermal squid said what is the
karma of gas station or conival store
works I assume he means convenience
store but it came out as connivance
store so let's just assume for the sake
of argument here that uh he means
convenience stores so what is the karma
of gas station or convenience store
works is it wrong livelihood to sell
alcohol intoxicants meats and so on but
it seems to me that one would need to
purchase and facilitate these items and
to profit off of them for intent to be
involved such that of someone who sells

what is owned by another for a wage is
this wrong livelihood

well first of all he's got the list you
know it's wrong livelihood to sell

alcohol intoxicants meats and so

on technically meat isn't on the list

there there is a list like with regard

to wrong livelihood there's a list of

things and I'm not going to remember all

of them probably but intoxicants you're

not allowed to sell intoxicants you're

not allowed to sell weapons which would

include poisons you're not allowed to

sell slaves which would be also be like

being a pimp you know white white

slavery as it used to be called um

you're not allowed to sell what else

there's another

one H animals for Slaughter so I mean if
the an if it's just meat it's already
been slaughtered then I think that gets
a pass technically but selling animals
for Slaughter is also not right

livelihood and uh let's see so yeah I
mean it's still it doesn't say anything
about how you have to buy it first in
order to sell it that regardless of the
circumstances of why you or how you are
selling intoxicants or weapons or
animals for Slaughter or slaves Etc um
it's still wrong livelihood because
there is harm being caused by you doing
this regardless of you know whatever

capitalist provided the capital for
buying the the overhead or the the stock
or

whatever the stuff that is in
stock

so yeah I mean it's still wrong

livelihood and you'll probably get a
certain amount of karma for it although

I really don't think that like a grow
grocery store Checker a grocery store

clerk who's selling the bottle of wine

to the old lady or the bottle of or the

the can of insecticide every once in a

while you know I mean they're just you

know booping it over the the the little

code reader and you know saying how much

they owe you know it's there's not a

whole lot of mentality going on that uh
is suitable to hang Karma on I mean it's
still there it's very subtle and still
technically from the Buddhist point of
view it is wrong

livelihood

but even even like devout Buddhists will
do this i' I've I've been to like
restaurants like the owners of a
restaurant they're devout Buddhists back
when I was a monk in Burma you know they
invite me to come they'd want me to
bless their restaurant or something or
they just want to give me a they want to
serve me breakfast or something and you
know they're serving

beer and you know I've I've actually
pointed it out a few times I mean you
know wrong livelihood selling beer but
you know they just you know if we don't
sell beer they'll go somewhere else you
know they got to make a
living

so yeah it's you're making a certain
amount of Karma and then also you're
just violating the the precept or and
also the the the step of the eight-fold
path of right livelihood

so it's not really a precept it's just
it's just defined as as wrong livelihood

MAA

aiva but some wrong livelihoods are
worse than other wrong livelihoods I

mean selling the occasional sixpack of beer at the grocery store isn't nearly as bad as selling slaves or animals for Slaughter or you know selling explosives to terrorist groups or whatever

so yeah I mean you're just going to have to uh work it out for yourself if you are ever seriously tempted to work at a convenience store or at a restaurant or at a grocery store that sells alcohol for

example but I don't think that you there aren't very many people that are going to go to hell for selling a sixpack of beer at a grocery store so I'm just going to move on to

the next question this is from Jo do and Jo do says what's your thoughts on the little buddha the man that is said to be The Reincarnation of Buddha in Nepal and I'd never heard of this person and I would say that anyone who's claiming to be a Reincarnation of the Buddha is probably a fraud because the Buddha does not reincarnate you know that's that's why he's the Buddha If he if he he's reincarnated that indicates he wasn't the Buddha so anyway I never heard of this person but then somebody else had named Don and so don left this following comment below Joe Do's question comment he says allow me to butt in I learned a couple of

years ago that he's become somewhat of a crazy cult desperate involved in kidnapping torture Temple desecration and he was just arrested a few months ago for rape and sexual assault of miners the guy's a real piece of work there's plenty of reports on YouTube all about it so yeah I guess I guess he's probably just another one of those charlatans claiming to be an enlightened being um elron hubard was claiming or at least his followers were claiming that he was Matea Buddha or mraa Buddha you know the next Buddha so that's not claiming to be a Reincarnation of goab Buddha but still I mean claiming to be a

Buddha is uh is kind of problematic just
just for
starters

anyway I would I would I would consider
that the overwhelming majority of claims
to buddhahood are false claims and I
would just based on you know the the
tiny fragment the tiny particle of
knowledge I have about this little
buddha that Jo do is asking about I
would I would assume that he's a fraud
even if he didn't really
rape

anybody or torture

anybody still I mean just claiming to be
a Reincarnation of the Buddha is is
pretty it's pretty out there I mean it's

likely that he's not uh he's not
legit so I'll just move on next question
here and this is from neant
please and neant please says what are
gandas made of and at first I was
confused because the usual meaning of
Ganda or Gandara in Sanskrit is they are
sort of a small G God just one level
above the human level and they have a
reputation for being
musicians and like servants to the
higher gods and uh one of the best
examples of a Ganda in the in the sutas
is in the Saka paasa of the digik Kaya
where um a Ganda named panchas Sika
is like a servant to Saka king of Gods

and Saka sends ponosa this Ganda to the Buddha to try and soften him up so that he'll accept a visit from Saka king of Gods himself and so this panasa this Ganda goes to the Buddha and sings this really racy Love Song which somehow meets with the approval of the Buddha and

then kind of Segways into Saka coming before him and asking him a number of questions

so it's not that kind of Gand what what neant please is referring to here is the Gonda as a requisite for conception

that there are like

three requisites for conception

according to ancient Indian Buddhist
texts you have to have the man and the
woman coming together there has to be
like

moisture and there has to be a gona ABA
and the Ganda in this

case is like a being ready to
be reborn as this being that's going to
be
conceived

because in Buddhist philosophy Buddhist
ethics a human life begins at conception
that it is at conception that the
relinking Consciousness that the karma
of a previous existence comes into a new
existence it's right at the moment of

conception which makes abortion
essentially murder in Orthodox terraa
Buddhism so you've got this being that
is ready to take
rebirth and that is called a
Ganda and really I mean all it would be
would be the karma of the previous the
previous existence that is going to just
at the moment of death the very next
moment it's it's just lined up you know
circumstance is lined up so that one
person dies and then the very next
moment one trillionth of an eye blink
later they take rebirth in this new
fertilized
ovam so I assume that the Gonda is just
a figure of speech that there's not

actually a being because it's it's
really just Karma you know it's just
like the the psychic momentum of of a
conscious being that is like somehow
being implanted into a microscopic
fertilized

egg so I guess the Ganda in this case is
a figure of speech that is essentially
just

Kama and it's it's weird it's um
somebody I think it might have been
neant please even posted a kind of
article on the Discord server about how
gandaras in in Sanskrit like in Indian
FK folklore ancient Indian folklore they
were sort of like elves they were seen

as elves who could like medal with with
unborn babies and so forth so the idea
of a being you know being involved in in
like unborn babies in in this sense in
this folklor sense in a negative way it
may have somehow just got garbled into
Buddhist philosophy where it's just the
being that is going to become the unborn
baby and uh really all it would be is
just comma and it's it's in a way that
the the being or the being who is about
to take rebirth isn't even there until
the very moment of conception because
the moment before that it was in a a
dying person at the moment of death
who knows how far away it wasn't
necessarily

nearby so I think it is just kind of
a kind of a
garbled figure of speech that somehow
has been influenced by the idea that
gandas were like elf-like beings who
could interfere with with unborn babies
just like elves in like Medieval Europe
um you know they were responsible for
changelings you know know they would
kidnap newborn babies and replace them
with this you know kind of a monstrous
inhuman kind of a
baby so I I assume that's that is it
that a Ganda isn't really some sort of
being with a body or anything although
there it does remind me of the meta sua

where um there is one verse where you're
sending meta to beings that already
exist and meet beings who are about to
be who are you know waiting for
existence

so it could be that at some point I mean
some Buddhists already believe this like
Tibetan Buddhist with their Tibetan Book
of the Dead that it's not necessarily
instantaneous it's not like exactly the
One Moment One trillionth of an eye
blink after somebody dies they have to
to take rebirth in in a womb you know if
they're going to be born you know into a
womb it has to be like one moment you
know there has to be like an Unbroken
Continuum of Consciousness there can't

be any gaps other than the less than a trillionth of a second Gap in between each each

moment so that uh it could be that there was sort of like a a BAU realm in in in the beliefs of some ancient Buddhist or some ancient Indians where you know the being that was in this Bardo realm

waiting for an appropriate birth you know maybe they're going to be reborn as a prince or something and there might be you know you might have to wait a while they might have to be in some kind of BTO realm and then maybe they'd be a Gonda but that's uh it's not really explained in the poly Tex because the

polych really don't endorse the ble
realm view of any kind of waiting period
between one birth and the next I mean
still it' just be you'd be born you know
temporarily as this kind of ethereal
being it's like a spirit or
something but um yeah I'm not sure what
kind of body you know presumably they
would have if if they were in this
intermediate kind of BTO realm they
would have a body it probably be a
subtle B it'd be a body made of subtle
matter or
something but um we're
we're deviating from terraa Buddhism at
this point and um you can just uh make
your own guesses if since since we've

just gone completely off the tracks we
can just you can just make guesses about
what kind of a being this this being
waiting to be reborn would uh what kind
of a body it would have or
whatever so I'm just going to move on to
the next question this is from
Mambo and Mambo says hello poo what is
your opinion about memory there was a
question about dreams so that got me
thinking about what is memory and how it
works I mean scientifically we know it's
in the brain but we are yet to
understand brain completely yeah that's
probably going to be like a permanent
thing is there anything about it which

Buddha specifically said in the poly
Canon personally I think memory is
momentary but we do remember stuff like
literature or educational books but how
reliable is our memory regarding our
experience or life in general yeah there
are I read an epistemology book a long
time ago where the guy was actually
saying that memory is you're actually
your mind is actually going back into
the past p and I don't believe that at
all because I've had so many memories
that turned out to have been mistaken
like you know as a monk you know I'm
living out in the in the woods in in
Burma with no radios no TVs or anything
and I just remember certain things like

there were two songs or there was this
one song from I don't know if you'd even
call it a song a musical piece from an
album called my life in the bush of
ghosts by David burn and Brian

Eno and I was playing this song in my
head you know for years and then I come
back to America where there's this thing
called YouTube that I'd never seen
before and then I'm able to look up all
these songs that I've been playing in my
head for years and it turned out that
the song that I thought I remembered was
it was like the the melody to one song
and the lyrics of a of a different song
on the Same album they were just I just

sort of conflated them into one song or like an old TV commercial about Tootsie Roll pops Tootsie Pops how many licks does it take to get to the Tootsie Roll center of a Tootsie Pop I thought I had remembered this this commercial and then finally just through random chance I see this vintage you know they're just showing old vintage commercials just for the heck of it on TV I'm visiting my father at the time and it was that same commercial and it was the owl wasn't I mean it wasn't the way I remembered it he said the same I got the words right but he was like perched in a tree or something and I I somehow remembered him like standing on the ground or something

so it's

like memory is uh is just sort of the momentum of of these images that can change I mean they can degrade over time they can mutate over time and uh as I was mentioning in the last Q&A women I mean it's it's like adjustable just right off the bat their memories

so like I can say my earliest memory is my third birthday but it's not really my third birthday that I'm remembering I'm remembering having remembered it before and having and then that memory was having remembered it before it's just sort of like this momentum of an image

that really you can hardly even call it
a memory anymore it's just there's still
elements of what was originally there
but then there's all this murkiness and
and just sort of probably
changes

so

um I'm not sure exactly if I'm answering
Mambo's

question but uh it is a kind of like a
like a karmic thing in a way it's like a
a kind of psychic

momentum but um you I mean it's from a
scientific point of view obviously it
involves circuitry in your brain whether
it's just certain circuit patterns
patterns of neurons or whether there's

some sort of holographic image that the whole brain is generating or some such yeah they haven't got that all worked out

but um yeah at this level of reality in this human world yeah your memories are stored in your brain and if you get brain damage then you may lose your memory you get hit over the head really hard you may have amnesia for example but with to uh like the metaphysical like the Buddhist explanation of memory I don't recall ever coming across that I mean it might be in the text somewhere like but I don't think even Abidama really

tackles the exact way that memory works
from a Buddhist point of view I'm sure
there have to have been Buddhist
philosophers who have dealt with the
issue of

memory and uh I mean some some people
philosophically minded people will kind
of attack Buddhism from that point of
view it's like if there is no self for
example how can you have abiding
memories and so forth um it is it is
kind of a I mean nobody's got it all
worked out as far as I know uh if the
Buddha had it all worked out he
apparently didn't talk about it or that
was one of his talks that didn't get
recorded because I don't think there is

a sutra explaining exactly how memory works from a Buddhist point of view so I gave my opinions about memories and that's the question oh wait there's another question mark the first question mark is what is your opinion about memory which I pretty much gave even though um I can't say exactly how memory works from a metaphysical point of view you know if you kind of set aside the brain as kind of Superfluous or just kind of a prop for this version of reality then how would a Buddhist metaphysically explain how memory works other than just as a kind of karma where it's just like a kind of psychic

momentum just the momentum of these
images then uh yeah it's it's it is uh a
difficult question but I know that
memory is not 100%
accurate just for the reasons I've
already given that some of my own
memories that I thought you know you
remember remember them clearly and then
suddenly you realize that that's not
exactly the way it happened is there
have been
changes
so I guess I gave my best answer to that
I guess and see there is another
question mark here it's like uh do do we
remember stuff like lit see but we do
remember stuff like literature or

educational books but how reliable is our memory regarding our experiences or life in general uh it depends on how good your memory is some people have more reliable memories than others I've got a fairly good memory but even mine is not 100% accurate and if something is not interesting to me at all it just never

registers if something is interesting I can absorb it like a sponge you know I still retain a lot of stuff I learned in school but uh and I do have a better memory than most people but still I it it's it's not like your mind is actually going

back into the past and seeing the event over again because memories can be wrong so I'm just going to uh move on to the next question here this is from Prav and Prav says what is UPA and how to practice it in a worldly sense the Jas about it seem pretty extreme well UPA literally just means looking upon the OA just means up to and the eeka just means like seeing or looking so it's sort of just being a a disinterested bystander is UPA and how to practice it in a worldly sense um one way is just to just memorize the formula of UPA sometimes um when UPA is mentioned that it's it's in the context of kamico that that is sort

of like a phrase or a sentence that is symbolic of just the essence of UPA and Kamas is two words Kama which means Karma or action and Sako which means one's own so it literally means one's actions are one's own which means all the [__] that's happening to people all the [__] that's happening people like in Gaza or Ukraine or Mexico or wherever the hood anywhere here everywhere that that we are creating our own reality and that all suffering is ultimately self-inflicted which like leftist Western Buddhists just to a large degree they can't deal with that because of of course the leftism of the West the new

leftism wants to blame somebody else for
suffering not
oneself so just kind of from a
philosophical intellectual point of view
you can just remind yourself that one's
comma is one's own you know it's just
Karma working itself out you know
following just in accordance with
nature and uh how else would you how
else would you cultivate UPA just
through austerity just
toughness just kind of cultivate that
kind of mentality like really
austerity practicing aestheticism you
know just sort of avoiding Comfort or
just being indifferent to comfort then
you can get more UPA with to your own

life experiences you know you're not going to freak out if the toast is is undercooked or too dark or not dark enough or you know you're out of milk or or the person in front of you is waiting 10 seconds because they're te texting while the light has turned green that kind of thing that uh just be mindful and observe your own your own mental processes and uh I mean you do I mean that's what upeka literally is is just looking upon just observe it without reacting is UPA so you can practice that uh how to practice it in a worldly sense just I mean aside from the

reminder that everyone's everyone's
actions are one's own you know
everyone's karma is one's own then uh
yeah a certain amount of austerity just
getting used to not getting what you
want um and then like if you start to
get irritated or annoyed by anything
you've got mindfulness you watch the
irritation you watch the annoyance and
then it's not really you anymore it's
just you observing irritation arising
and then that helps with eka
also so every little bit helps and I'm
going to move on to panov's next
question which is an
equally difficult one to answer could
you give advice on how to start

practicing Sati or mindfulness and I
guess one of the best ways to start
practicing mindfulness is just doing
onop

or mindfulness of breath as a meditation
object that would be a good way of
practicing s or like even doing like a
Goa Retreat where you're you're doing
the scanning at least you're you're
being mindful of a sensation in each
quadrant or or SE section of your body
I've never done the the the uh Goa
method myself but I've heard about it
I've had people who practiced it tell me
about it I've read some of the the
booklets and so forth

so how to start practicing sadit yeah I think mindfulness of the breath would be a good way of starting or mindfulness of anything as a meditation technique or you're doing it formally you know you're you're doing it deliberately as well as you can with as full of Consciousness as you can and then you know the better you get it that the more easy it is to kind of continue that kind of mindfulness going when you're not sitting cross-legged anymore you know you've learned how to do it fairly well while sitting cross-legged with your eyes closed and then you can continue without doing walking meditation mindfulness of

walking and so

forth so yeah it can start with formal practice which is how it starts for a lot of people maybe most people and then once you start getting better at it then you can start you know cultivating that when you're doing all sorts of things like reaching for doorknobs or brushing your teeth or driving your car or taking a dump or whatever it

is you know just be in the present moment with as little mental commentary going on as

possible so I'll just move on to the next question here this is also from pranav and he says what do you think

about Hindus saying that the Buddha is the ninth Avatar of Vishnu when in reality it is just a blatant lie to make Hinduism look Superior and they even say that Buddhism is nothing but a branch of Hinduism well I thought he was the sixth Avatar isn't he the sixth Avatar with Krishna being the seventh or something yeah I don't know he but he it is true that the Buddha is considered to be an avatar of God Vishnu and it may have been a blatant lie at one time but I mean if you believe it then it's not a lie if you say it even if you're wrong if you're you know you're not guilty of lying if you believe that it's true and Hindus who have been taught that from

the time that they were children are
they're going to believe it when they
say it so they're I mean the Hindus
nowadays saying that the Buddha was is
was an avatar of Vishnu and they're not
necessarily

lying and it goes back to religious
propaganda Wars in in ancient and
medieval India where I mean the the the
Buddhists are Are Not Innocent of of
propaganda either I mean they took the
the vadic Gods like Brahma and and Indra
and just turn them into just like
sycophantic like Fanboys of the
Buddha so I mean it was going back and
forth this kind of

thing so it's it's like for centuries
Hinduism or Proto Hinduism and Buddhism
were like the two main competitors for
you know the spiritual life of India and
nowadays it's mostly Hindu but there
have been times when it was mostly
Buddhist when India was mostly
Buddhist and so there's all this
competition and going back and forth and
I guess somebody came up with the idea
that you know if you can't beat them
join them in a sense so they just tried
to make the Buddha an avatar of of God
Vishnu so in a way it's just they just
turned Buddhism into a branch of
Hinduism as a way of saying you know
even if Buddhism wins Hinduism still

wins because Buddhism is a kind of
Hinduism and in a way it kind of
strengthened the position of Hinduism at
the same time and helped prevent
Buddhism from completely taking over
maybe I mean it's it's weird how they
they turn the Buddha into an avatar of
Vishnu but then they're saying that you
know he was the deceiver you know he was
sort of luring the weak-minded away from
the true teach teachings of Hinduism to
strengthen Hinduism you know by luring
them away into this false teaching of
Buddhism uh yeah I mean it it went both
ways the Buddhists did this sort of
thing too like I've already talked about

you know the six heretical
teachers that I mean they're they're
portrayed as buffoons in the poly text
like mahavira you know the purported
founder of jism you know I mean he's
just a buffoon if if you read the the
polyas so I mean it's sort of car upin
in that sense I mean it's going back and
forth It's it was it was going both ways
and then the Mahayana Buddhists start
bashing the the hinana Buddhists and you
know the hinana Buddhists are still
bashing the the Vic brahmanist and The
Janes and the aicas and on and on it was
just a lot of this stuff going
on so what do I think about Hindus
saying that the Buddha is the ninth

Avatar of Vishnu and in reality it's just a blame mind make Hinduism look Superior and they even say that Buddhism is nothing but a branch of Hinduism well I think I already answered that question it's uh you can unpack it from the all the verbiage I spewed over the past few minutes so I'll just move on to the next question here this is from Alfred and this is kind of an interesting question too Alfred asks what drives the ego Persona to be self-destructive and I'm sure that there's got to be various reasons you know like in the in the poly text you

know there's the desire for there's
three kinds of craving craving for
sensual pleasure craving for existence
and craving for
non-existence so I mean some
philosophical types who just see life as
suffering you know they might crave
non-existence for that or I think
probably what's more likely in the
west that when the mind is
self-destructive it's
like you've done something that you you
have to accept is wrong or bad and then
you feel like you should be punished for
it like one of my favorite examples of
this whole thing is U it's my favorite
novel dostv is the idiot and there's

this woman named uh

Nastasia and you know symbolically she's

like the most beautiful woman in the

world she's just this magnificently

beautiful woman but she she is

self-destructive because when she was a

teenage girl she was seduced by this

Rich

landowner and she was she was like his

kept woman for years until finally she

just rebelled against him you know she

realized what was going on you know

finally you know all of her her hopes

and dream her girlish dreams of them

getting married someday he realized she

realized that it wasn't going to happen

because she sees in the newspaper the
announcement that he's engaged to
somebody else

so I mean she's proud but at the same
time she's humiliated I mean back in the
1800s when the novel was written you
know if if you were somebody's kept
woman you know you have sex before
marriage you're no longer I mean you're
no

longer you're ruined you know it's
you're just you're just a ruined woman
you're not marriageable I mean almost
your only your only option is to become
a prostitute at that
point so I mean she's proud and she
wants to do what's right in a sense and

so just in her mind she's got it twisted
around so that the right thing for her
to do is destroy
herself and I think there's a lot of
people who do that sort of thing they
make some kind of mistake and they're
just whipping themselves you know
they're just beating themselves up for
it for the rest of their life maybe you
know they just think that they need to
be punished it might not even reach full
Consciousness it might be deep
down that they just feel like they
should be destroyed for what they have
done or they need to be just severely
punished maybe even killed you know they

should die you know because they're such
a bad

person so I mean I think that happens a
lot

too especially in the west I mean most
people are not so

philosophical that they think that it's
better off to be dead than alive you

know like like the Book of Ecclesiastes
has that as one of its

themes everyone is better off not having
been born which is going to be an

element in another question that comes a
little later on

here but uh I mean there's all kinds of
reasons I'm sure I haven't exhausted the
possibilities that there's who knows if

you ask a psychologist they might be able to tell you the the most recent theories as to why some people just become self-destructed

RVE um with regard to Brian our friend Brian he went through this spectacular self-destructive stage recently where he was just blurting out just brutal truths about himself and about other people that you just it could be that he just felt so much pressure to like keep stuff like pent up inside and he got into this expansive IC state or something and he just started blurting out all this stuff that he'd been keeping inside which was just sort of incidentally

self-destructive I don't think he was necessarily doing it for the sake of self-destruction but that was kind of like the the side effect of the whole thing so I mean there's all kinds of reasons why the ego Persona can be self-destructive but I do think that in the west one of the main ones is that someone they just do something that they think is really bad or really wrong or they just fail to live up to you know what their father wanted them to be or something and they think that they should be punished just deep down you know they're they just think that they're bad they should be punished and it can reach like self-destruction or

even like Suicidal

Tendencies or another one is just the

self the ego Persona to be

self-destructive if they're just

suffering so much if they're so

miserable you know they just

they've messed up in life they've made a

mess of their life maybe it was a mess

from the beginning they had no chance

hardly you know just from the very

get-go and you know it's just a

miserable life and they just want out of

it so that's another one but I'm just

going to move on next question here

before I get too

morbid and this is from Indian guy who

also occasionally goes by the name of Trevor and he says I just went and meditated outside and this is like my third time time doing it not at the monastery because I'm wanting to make an effort so there was no influence or guidance in the seclusion and it was very very hard most of the time I feel like my breath is something I'm always over aware of and I seem to want to have it to where my breath does its thing on its own which is good I don't know dot dot dot what is your favorite meditation technique or can you give me some advice I read the Sati batan sua and tried that but my in breath is okay but my out breath hurts and I get tense

easily yeah I think you're overthinking
it I mean I assume your out breath
doesn't always hurt but only when you're
trying to to do the meditation like
you're focusing on your breath and
somehow that causes you to tense up so
that you know there's like chest
constriction and a certain discomfort
and so

forth so yeah it's like you should let
your breath do its own and then say here
you know you seem to want to have it to
where your breath does its own thing
does its thing on its own that's that is
correct I mean if you're doing
mindfulness of the breathing you should

just breathe

normally and I mean if you're doing good meditation your breathing should slow down it should become more subtle just because you're not your body is just calming down and so your metabolism is calming down and so you just your breath is calming

down but yeah meditation is can be very hard for some people especially us us westerners who are like compulsive thinkers so let's

see what is my favorite meditation technique I'm not sure that I have a favorite meditation technique um it's it varies under different circumstances I mean probably the best my favorite

meditation that I've ever done has been
my best meditation which was just I mean
what a Catholic would call High
contemplation where you just stop
thinking you're wide awake and your mind
is just clear like
glass not thinking
anything so I mean that would be my
favorite meditation technique but there
were other lots of other techniques that
I would do like if I was sitting out in
the woods sometimes I would just do like
a casino meditation where you just kind
of gaze out into the forest and you find
a roughly circular patch of green you
know just surrounded by a different

shades of green but there's like a a
recognizable you know more or less of a
circular shape there and I just gaze at
that you know

just just be quiet and just gaze at the
Circle or you know mindfulness of
breathing is fine m i do M spontaneously
sometimes especially if I'm walking or
in sometimes in like a tense situation M
will start going automatically or um
yeah I mean sometimes it just comes up
it's not something that I decide I'm
going to do M meditation now it just it
just happen spontaneously so I kind of
like

that um yeah those would be some of my
favorite meditation techniques I

guess there was one I used to do it
didn't last very long but I used to live
out in the woods and I would take a bath
in a creek every day and there was some
places in the creek where the water
would be like chest deep and I would
just hyp ventilate a little bit you know
take a number of deep breaths and then
just hold my breath and then just float
face down like in the fetus position in
the water and that was like my my fetus
meditation but of course you can't do it
any longer than you can hold your
breath so yeah I I hope I answered that
question can I give you some advice with
regard to meditating better um yeah it's

good to try different techniques because one size does not fit all you know the same medicine doesn't cure every illness and it's the same with meditation you may have to experiment with different kinds of meditation if if like um breathing doesn't work well for you and like the mahasi you know pain day pounding you know the expansion and contraction of your abdomen when you breathe it doesn't work good for you you might want to do a very simple Mantra like om or budo or something that might work

better but you should try different meditation techniques because um they're not all the same and different

personalities will respond better to different meditation techniques so I'm just going to move on to the next question this is from yugao and I'm going to dog wanting to get my lap and yugao says what is your opinion on sarvas voden concept of everything past future being in a present moment yeah that's I mean that's the meaning of sarvastivada it's one of the ancient schools of Buddhism that is technically extinct although I have read that there the the ritsu school in Japan centered around the old capital city of Nara is technically descended from sarasti Vada you know it's not Mahayana although it

has been in you know modern East Asia
for so long or just even medieval East
Asia and then modern East Asia that it
has adopted lots of Mahayana
elements but any anyways the meaning of
sarv V is uh sarva is sabba or all ATI
is exists and Vada is the doctrine so
it's the doctrine that all exists um in
this case meaning past present and
future so that was one of the the main
ways that sarasti Vada disagreed with
terraa they're they're very closely
related so like a gorilla and a
chimpanzee are closely
related um but one of their main
differences of of Doctrine is that Terra
claims only the present moment exists

the past no longer exists the future
does not exist yet only the present
moment exists stop it down
there and the SOS of vods were saying
past present and future are all existent
in a sense even though we might not be
aware of the past it's still there and
even though we haven't got to the Future
yet it's still there and that's more
einsteinian it's sort of like the Terra
vadens adopted a kind of Newtonian
interpretation of time whereas the
sarasi voden adopted a more
einsteinian um interpretation of time
and I have to admit I more inclined to
accept the sarasti voden point of view

that past present and future all exist
in a
sense

so yeah I think I would uh favor the
sarasti vodin on that point
although they had other doctrines that I
wouldn't favor necessarily like they
they turned Karma almost into a physical
substance or or so I have
read and I wouldn't go that
far so let's

see I guess I answered that question so
I'll just move on to yuga's next
question and I must point out to yuguo
that he asked four questions and we've
had to reduce the number of questions to
three so I'll let it slide that's three

there I'll let it slide this time but seriously I I do request that people not ask more than three questions per episode because the list sometimes gets very long it's fairly long this time I didn't bother to count all the questions but I assume we're above 30 questions so anyways yuu's next question is how do you approach very conservative people in faith reasoning them can be such a chore well I mean the principle thing to do is if you approach very conservative people like for example here in South Carolina just devout Southern Baptist Christians then I'm not going to discuss Buddhism with them

unless they want to discuss it and then I'll you know be as diplomatic and non-offensive as possible you know try to interpret Buddhism into more or less Christian terminology so they can understand my points better but as a general rule I mean I work with devout Southern Baptist churchgoing Christians every day that I go to work and uh yeah I just don't talk about Buddhism I just talk about work talk about other things crack the occasional joke but you know go easy on the Jesus jokes for example so I mean that would be it I mean I I haven't really had a Conservative Christian for example just get in my face and you know insist that

I'm wrong that I'm going to go to hell
because I'm not a a Christian or
whatever but if I were to go around like
spouting Buddhism all the time it might
happen more often so I just you know
what's the point I mean it's not likely
that I'm going to convert people convert
people that have been devout Southern
Baptist churchgoing Christians their
entire life that this weird guy comes up
and starts trying to explain Buddhism to
them I mean it's just going to make them
feel comfortable and make them possibly
dislike
me so yeah how do I approach very
conservative people in faith um yeah I

just approach them and talk about
whatever needs to be talked about and
don't discuss religion with them
although sometimes I do kind of wish
that one or two people at work would ask
me about Buddhism just so I could kind
of have a philosophical discussion with
them and kind of get Christianity into
mix cuz probably my my understanding of
Christianity I mean i' I'd be willing to
discuss Christianity with them but my
understanding of Christianity is
probably very different from theirs
because theirs is you know just
traditional you know it's what the what
the how the
minister just you know interprets the

Bible or you know how the Baptist Church interprets the Bible and not you know following up on you know modern archaeological finds that either either reinforce or detract from the validity of the or the authenticity of the the New Testament or whatever but uh I guess I guess I answered that question yeah just don't debate religion with very devout conservative people I mean I I wouldn't even it's probably not a good idea for me to debate Buddhism even with very devout conservative Buddhists because the very fact that they're very devout and

conservative means that they're pretty
much locked into a certain way of
looking at things in many cases anyway
and I just make them feel uncomfortable
and maybe
upset and I really wouldn't it wouldn't
accomplish anything
positive other than just kind of making
them question their own their own belief
which is good but I mean it's painful
it's very unpleasant for some people so
I mean you definitely have to pick your
battles on that one so I'll just move on
to yuga's next question here after you
being monk for 30 years what was it like
being sucked into the present culture
movies series music well as I was

already saying above um or before um
music I mean it just play in my head I
remember one time I woke up in a cave in
Burma with four sticks by lead Zeppelin
just pounding away and it was it had to
have been pounding way before I woke up
you know it was already going in my
sleep and I woke up with it
just so I mean in a way it's it's um I
mean I was a lay person before I was a
monk so there was the presid culture
then wasn't extremely different from now
you know like the late 80s in certain
ways are fairly similar to now the music
isn't all that different you know the
hair styles aren't all that different

clothing styles aren't all that different you know a lot of things are fairly similar culture wise so in a way it was just sort of like sort of a return to the way it was before and it wasn't any kind of major shock you know because I already had these latent habits of dealing with these things that were dormant while I was a monk and then they just re-arose when I came back into Western culture again and hung out with Western people so yeah it it really wasn't that big of a deal for me in some ways it was It was kind of nice you know catch watching movies I hadn't seen before I mean I didn't miss out on a lot of I

mean in the 90s I missed out on the 90s
there was some good music in the 90s but
lately there's not a lot of good music
It's just indicative of our society
in Decline just the artistic inspiration
is is drying

up so I guess I'll just move on to
yuga's Fourth question his transgressive
fourth

question I find my concentration being
way better if I had no sleep at all or
having less sleep can you explain that
well my concentration just is not good
if I've just gone all night with no
sleep if I'm very sleep deprived I'm I'm
not good at meditating so you yugao is

different from me in that regard I mean
with regard to having less sleep the
better the meditation is the less sleep
I

need so I mean when I was experiencing
the best meditation of my life was also
the only time I went for an entire month
averaging less than four hours of sleep
per night and that was without even
using an alarm clock or anything I just
I was just getting up and sleeping on
average less than four hours per night
because I just didn't need as much sleep
because I me your mind is so simplified
that you've got less information that
needs to be processed and so forth in in
the Sleep stage like when you're

dreaming or so

forth

so I can't explain why you your Yuga O's

concentration would be way better if

they didn't sleep at all or if he didn't

sleep at all because I just don't

function that way it's like my

concentration is pretty much shot you

know it's it's hard to keep my mind

focused

if I'm very sleep

deprived I mean you can start dreaming

when you're still still technically

awake you know you're sitting there

cross-legged I mean this happened to me

like at uh Pand dama in in rangon I was

trying to get by on you know relatively
little sleep and it wasn't enough
because my meditation wasn't deep enough
at the time to to really let me get by
on so little sleep and I was starting to
hallucinate I'd be sitting in meditation
and and I just start dreaming while I
was sitting there in meditation there
was one time there was I was like
sitting in front of a fireplace and
there was a woman with her back to the
fireplace in front of me talking to me
and it was like I was about ready to to
answer her to respond to what she was
saying and then I realized well you know
I'm I'm in a meditation center in rangon
Burma you know there is no fireplace

there is no woman you know it was just
it was just this dream I was having
because I was I was sleep deprived and I
needed to to start
dreaming

so um there are some people that have
that just don't need much sleep it's
like you have a certain Optimum amount
of hours or amount of sleep that you
need and uh if you're meditating
regularly and meditating correctly
you're going to need less sleep than if
you're not meditating and I need more
sleep now because I don't meditate
nearly as much as I used to as a monk
so I I mean before I was a monk I used

to think nine hours was like Optimum for me and now it's getting back to nine hours is Optimum for me again and I'm almost never getting nine hours sleep except for maybe on weekends but uh meditation that's one of the advantages of meditation is it allows you to get by on less sleep but with regard to these questions uh or this question of how I can explain better meditation with no sleep yeah I can't explain that I don't know I don't know what the answer to that would be so I'm going just going to move on next question here and this is from Mo who I believe is a dog and mo says or whoever is speaking

on behalf of Mo says hello can you
please explain latent Karma more and
give examples you talked about it at the
end of your last talk thank you Laton
Karma well

one one way of explaining Karma at least
one aspect of karma that even a western
materialist can't really argue against
is that karma is like a semiconscious
autopilot you know it's like it's a set
of habits you know we we are governed by
habit and if you're not being fully
conscious you're just going to
automatically act out these habits and
that is a manifestation of karma in the
Buddhist sense because karma is at least

in in one one aspect of karma is that it serves as a kind of autopilot and I mean most people just are not fully awake and so they're running on autopilot most of the time just the way you talk the things you do the way you drive your car just the way you walk everything it's all just habitual and you just need a certain amount of residual Consciousness to keep you going through it and you don't have to be fully awake for it because it's just needs your habitual responses so I mean that is one kind of latent Karma and even if you're not doing that the habits are still there it's like aniz latent Tendencies which

are like latent Karma because like like I was already saying before in response to a different question that I had certain habits of dealing with people and just living in in the worldly life before I became a monk and then after I came back to the West they just started reising again after more than 20 years or you know many years I come back and it's just it's like I didn't skip a beat it was just all these old habits that were latent that whole time just I'm I'm back in the right circumstances again and they just kick back into AC action again so that's one one way of latent Karma one way of having it is just these

habit patterns that you've acquired in your life that allow you to act and function without being fully awake and uh I'm at a loss for coming up with another good explanation for it but anusia is the word for like an underlying tendency it's it's like a subconscious potential kind of uh Habit pattern or action that you know it's just waiting for the right circumstances for it to activate so to speak and uh it is I read somewhere a long time ago I think it was in the Buddhist Bible it was this book called the Buddhist Bible it had a lot of Mahayana texts in it and the one of the

translators translated the word Karma as
habit energy

and I think that is a good translation

of karma it's an interesting one that

gives you certain insight into what

karma is it is a kind of habit

energy and the habits are there even if

they're they're just latent you know

they're just lying dormant waiting for

the opportunity to arise you know you

know how to drive a car you habitually

you know you just got the the reflexes

and so forth then you can go 20 years

without driving the car or a bicycle for

that's like the the standard

example but the memory is still

there which is like a kind of
Karma and then you know 20 30 years
later you get in a car you can still
drive it you don't have to learn all
over

again so again with regard to memory I
can't fully explain how memory
works but uh Cara is is a similar
phenomenon so um I don't know if I've
really answered that question very well
it is a lot of questions in this Q&A are
are subtle or just very kind of deep
fundamental kind of questions that are
are hard to really answer
concisely so or it's hard to answer even
in my usual trademark way of just
digressing and

rambling but anyways I'm just going to
move on next question this is from ruie
and ruie says hello poo is CE B parasa
more daunting of a challenge in

Liberation by faith in fact could you
expand a bit on Liberation by faith and
I mean I was asked this question before
there's like three kinds of Buddhas
there's the ones that are liberated by
faith those who are liberated by wisdom
and those who are liberated
by uh by like energy

WEA and I really think that this doesn't
have anything necess necessarily to do
with empirical reality that and even
classifying various Buddhas you're

already relying heavily upon
mythology in order to get these other
Buddhas to compare godma Buddha with and
I just I just think it's just a later
artifact of Buddhist devotional
philosophy and I just I think it's just
a totally academic question you're not
you're not really answering a question
about reality so much is answering a
question about what the official Dogma
is and I've just never really been all
that interested in it and I just don't
think it really has anything really you
know to do with with genuine dhama or
you know the essence of dhama of like
waking
up so yeah this is a question that I

mean I could have looked in the Buddhist dictionary which is back there on the bookcase and read what um what was his name Nana yonica says about you know the three kinds of Buddhas and what are the the the qualities of the Buddha who is liberated by faith and so forth I mean it could apply to ordinary orans too maybe and you know each one each of these different types of Buddhas has a certain amount of you know World cycles and eons that it takes for them to become a fully enlightened Buddha by following this this path of Faith or wisdom or or WEA you know energy heroic

effort and uh yeah I mean it's just I really don't think that it has anything to do with empirical reality other than just Dogma that was cooked up after the time of the

Buddha

so but with regard to silata parasa I mean even that silata parasa if you read the texts like the poly texts um especially the commentaries the commentaries will Define it in such a ridiculous way that that it's almost a non-issue that the standard definition in the commentaries for silata parasa is conduct such as imitating the behavior of dogs or cattle that there were Aesthetics in the Buddhist time who just

went around on all fours naked and
didn't talk and just just ate just you
know they drink water by just sucking it
up just on their hands and knees from
the from a pond or
something and uh that's how the
commentaries usually interpret silata
parasa which literally means like
adherence to morality and observances
Sila is morality or rules and Bata is
like
observances and parasa is like the
clinging
part and I mean someone who's Faith
oriented yeah I mean they might have
more faith in in just following rules

just thinking that the rules are the same as morality and that's there is a difference in Buddhism between rules and ethics or rules and morality you know it's like a lay person's got five precepts but that doesn't mean that if you keep all five precepts you're going to be moral that you're going to be a saint because I mean there's so many ways that you can you can be bad I mean you can just be thinking bad thoughts and that is

immoral you can experience regret for having done something in the past that is immoral regret is immoral there's no rule against it but still you're making Bad Karma by doing

it so how that would apply to I mean
just setting aside the different kinds
of

Buddhas

um how that would apply to a faith
oriented person yeah I mean they could
be more stuck in in just having faith in
in

rules um having faith in vinia you like
a monk who just behaves badly sometimes
in his desire to follow the

rules and I should say I mean I should
have said this at the the beginning but
cuz I was groggy from taking a nap you
may notice that there are two candles
lit behind me one of those is for

alucino alpaca's father who died very recently and the other one is for everyone else who died very recently so the one on this side I gotta make sure I get this right because it's like a it's not like a mirror on on this computer screen so the one let's see the one on this side is dedicated to alucino alpaca's father and then the one on that side which would be the one on your left as you watch this is for everyone else who has died recently including a lady named IBU who I found out had passed away the same day that alpacino alpaca told me that his father had passed away she was uh an Indonesian

lady who had invited me to to Bali a
number of times when I was a monk and
also my old friend Paul who who died
recently so I mean a lot of people have
died

recently it

happens and I don't want to make a joke
about

that so if uh alucino alpaca is watching
then the candle that's on this side like
that one is for your

father and I'm just going to move on to
Ru next question

here which is could it be said that the
deepest form of ignorance is ignorance
of anata or no self for instance one can

choose at one's own Peril to disregard suffering and impermanence which are readily available to experience in fact disregarding them deliberately makes it possible not only to experience a measure of pleasure or happiness but also to have the sensation of being able to prolong or revisit them at will however ignorance of seems to be more fundamentally constitutive of The Human Condition to the point of being involuntary and natural and there is at least one text in the sutas I believe it's in the ateka waga which is a very ancient Buddhist text or a collection of texts that says that the root of all delusion is the

conceit I am

so yeah I mean like the ignorance of
anata is the root of all ignorance and
delusion that's the fundamental
one so yeah I think it could be said
that the deepest form of ignorance is
ignorance of

anata that was kind of an easy question
considering the profundity of it so I'm
just going to move on to ru's next
question which is a human life is
certainly required to come across the
notion and aim or not at understanding
it which is anata but I suppose once
seen anata cannot be deliberately
unseen yeah that's I

mean anata cannot be deliberately unseen
but it can be kind of

Forgotten

or uh I mean not permanently forgotten I
think it's once you have insights into
anata is going to definitely
fundamentally alter your way of looking
at things but still we've got all these
latent habit patterns that I've been
talking about in this Q&A and you're a
lot of these latent habit patterns
involve just me you know this how you're
going to interact with other people how
you're going to feel when interacting
with other people it's going to involve
a sense of self in these habits that are
semiconscious

autopilot

things and so you can have insights and
when you're meditating or you're having
some Moment of clarity and then you go
back into the world and you just get
sucked back into Samara and it's still
there but it just gets covered over with
all this you know you just sort of get
distracted by all this mind
stuff so you know any kind of deep
Insight it's it's going to leave its

Mark um

but so I don't I don't know if you can
completely 100% forget it unless you're
in a coma or or some
such but uh it can be forgotten to some

degree overlooked ignored that sort of
thing I don't know if you would call it
deliberate because if you're
deliberately ignoring anata then you
have to know that you're ignoring anata
which means that you're not ignoring
anat because it's still
there so it would have to be like
inadvertent just natural
habitual semiconscious stuff coming up
so I'm gonna move on to the next
question here this is from Cool
Whip and this is turning into a long
one Cool Whip says on Multicultural
multilingual beings and liminality and
no self sometimes he has titles for his
questions and that was the qu that was

the title to this question if a human being is brought up he has brought up if a human being is brought up multilingual and Multicultural then through experience arrives at the reality of no self as the causally as the causally conditioned patterns of self arise and cease very evidently could such a being be said to be Lial they belong nowhere or identified with nothing thus see between the cracks of culture where being human can almost feel alien to them um and don't entirely 100% follow the the trend of this question I mean the human being who's brought up

multilingual and

Multicultural yeah I can I understand

that part then through experience

arrives at the reality of no self I mean

is that it's not just because they're

multilingual and

Multicultural it's I mean they' have to

have some kind of practice and insight

or investigation into dhama in addition

to Simply being multilingual and

Multicultural because there's a lot of

multilingual Multicultural people who

are just complete normies who are just

wallowing in

samsara so as the causally conditioned

patterns of self arise and cease very

evidently could such a being be said to

be limal well any being who's
enlightened and anyone who's like fully
realized on is going to be
enlightened because that is the root of
all delusion according to the text like
I already mentioned just
recently and so if you've eradicated the
root of all delusion you're not
delusional anymore and that would be
Lial I'm pretty sure you'd be wide open
there'd be all kinds of weird
coincidences flowing through you um you
know a lot of I think a lot of like the
psychic powers or or vulgarly called
Miracles that happen around genuine holy
men isn't because they've got like these

psychic powers that they're deliberately doing these things it's just that they're so wide open that there's all these possibilities that are possible with them that aren't possible with other people who are more locked into a more rigid and limiting mental system so being multilingual and Multicultural can help I mean it helped me it's definitely helped me to live in Burma for approximately 24 years and because you can see it's like human nature is pretty much the same everywhere you know pretty much but certain like basic assumptions rather they radically differ from from one culture to another I mean maybe not so

much between like America and Canada or
between you know France and
Belgium but between America and Burma
yeah there's there's significant
differences and the B the Burmese you
know they just don't see that their
cultur condition at all the Americans as
a general rule don't see that their
culturally condition at all I mean when
I came from Burma to America and I was
trying to be a a monk teacher to a bunch
of Western Buddhists it was it was
amazing to me and they were indignant if
I even mentioned this to them that you
know every single one of them resembled
every other one of them more than they

resembled the average Burmese Buddhist because they had like the same assumptions that are culturally conditioned and they just didn't see it and and if you try to point it out to them you know they' get start getting bothered by that maybe it's just the way I was pointing it out to them but still just seemingly politely just sort of as an observation it's it was like offensive to them or to some of them I won't say to all of them because it was like I was making generalizations but I mean the fact was that every single one of them acted like every other single one of them more than

they acted like the average Burmese
Village Buddhist just because of
culture maybe a little bit of genetics
but mostly
culture so I don't know where I was
going with that see oh yeah being
multilingual and Multicultural
especially if they're very different
languages in very different cultures you
know and not just you know Spanish and
Portuguese or something like that
Norwegian and
Swedish then yeah I mean you you have a
broader View and you can detach from
basic assumptions that most people just
accept as basic assumptions and then you

can see that it's a cultural thing
because in this other culture that
you're also familiar with the
assumptions are very
different so it can help but I don't
think that being multilingual and
Multicultural is a sufficient cause for
enlightenment

I'm drinking orange juice by the
way

so yeah and and just being enlightened
or just the less locked into a cultural
system you are the more Lial you're
likely to

be this because you're freeing yourself
of some of the constraints you know some
of the walls around you are being you

know you're at least creating some
window windows and
doors making maybe making a bigger
prison at

least so yeah I mean I would call that a
Lial State just the more insight you've
got the more detached from just Normy
reality you are the more Lial you are
likely to

be so I guess I'll just move on to cool
Whip's next question here which is the
title of this is on 40-hour work weeks
and

Enlightenment and the question is
imagine a person whose only contact to
Buddhism is through YouTube and books

and is conditioned to a certain culture
the West this person that cannot move to
the Buddhist majority countries Burmunt
Sri Lanka Thailand where the culture
supports monasticism and renunciation
and absorb the Dharma is condemned to
stay in their country due to mundane
realities like Visa residency livelihood
family Etc is this person's Karma such
that they cannot become enlightened in
this lifetime thus paying off the karma
of being a cog in the western economic
machine having to hope for better Karma
next time because I would like to ordain
but the risks involved and the reality
is so far-fetched it isn't clear that
ordination will increase my chances of

Enlightenment I can't even imagine it
you can't give up everything if you
aren't ready for it based on
faith but not ordaining means 40 hours a
week although for the next few years is
more likely 60 to 80 hours a week I am
wondering if working so much simply to
have a livelihood means that I will
progress very slowly in meditation I
have heard teachers say that it's all
about moments the quality of meditation
but then it is both quality and quantity
how would you refute a claim that for
example person X
needs 60,000 hours of formal meditation
in this lifetime to become a soda paana

and say mindfulness at work wouldn't
count mind is occupied with knowledge
work have you heard of cases of 30 to 50
year old men ordaining what is the
latest one can decide this so there's
kind of a number of questions here it's
kind of a long question so I guess I'll
scroll back up to the top here
and talking about let's see is this
person's Karma such that they cannot
become enlightened in this lifetime so
he's talking about someone who's born
and raised in a western culture and they
can't really leave their
culture um for whatever reason maybe
they've got an aged mother to support or
something uh is this person's Karma such

that they cannot become enlightened in this lifetime now there's there's always the possibility of becoming enlightened in this lifetime I mean your odds are increased dramatically I think significantly if you renounce the world and become like a spiritual mendicant and like a professional meditator that certainly it increases your odds but you know even monks for the most part don't become enlightened most monks don't become enlightened and uh I mean there are a few lay people who manage to do it it's just their ripe you know they've got the momentum going or whatever or the lack of

momentum in a karmic

sense so yeah it is possible although in the

west my experience with people who are at least claimed to have uh

Enlightenment experiences is that they are slammed into Enlightenment it's not due to practice so much as just having the the the momentum going from previous existences and then they just have a near-death experience or some huge you know existential crisis or something that just slams them out of their ordinary way of thinking and into like liberating

Insight like eart TOA supposedly had an experience like

that so I mean you should never think
that it's impossible to become
enlightened um if you're not a m if
you're still living a worldly life it's
still possible especially you know if
your heart is sort of deeply yearning
for for wisdom and Enlightenment and so
forth not so much in a goal oriented
sense is just that's just the direct
it's like a a salmon swimming Upstream
you know seeking out it's the the creek
of its birth and you know it's just like
something inside you is just you're just
sort of like driving you in that
direction then um and that is going
to I mean that's going to get you

farther than just formal practice just
going through the

motions so let's see

where's where's the next part of the
question

here see because I would like to ordain
but the risks involved in the reality is
so farfetched it doesn't it isn't clear
that ordination will increase my chances
of

Enlightenment um that I mean to some
degree that's I that it reminds me of
something in my own

monk life that I wanted to be like an
ancient Indian monk I wanted to follow
the sutas I did not become an ordained
terraa Buddhist monk because I wanted to

be like modern Burmese monks you know I wasn't becoming a monk just to follow along with burmes culture I wanted to follow along with like the sutan these tough ancient monks that were they were just hard as wood you know they were just hardcore Aesthetics and I just wanted to be like that and just I wanted to be like an ancient Indian monk not a modern Southeast Asian

Monk and so I tried and it turns out that I just couldn't convert to ancient indianness because you know I'd still have Leed Zeppelin playing in my head when I wake up in the morning you know I'd have memories of Gilligan's Island

you know it's like I'd give a doat talk
and i' you know I'd bring up an episode
from The Flintstones and illustrate my
point you know it's just my my psyche or
like my my habit patterns you know my my
basic assumptions and so forth are
modern Western assumptions and I'd go
live in Burma for 20 years and I was
always an outsider because I'd still
think like a Westerner like a modern
Westerner so there is some truth in uh
in the idea that ordination won't
necessarily increase a person's chances
of Enlightenment under certain certain
circumstances um but I mean it's
certainly not going to hurt I mean I
think it would increase pretty much

anyone's chances unless they were just not cut out to be a monk at all and were just chafing and rebelling against it you know it's just like happens in Burma a lot you know it's like some kid just gets sent to the monastery he just wants to be a kid you know he just wants to be a normal kid nope his family has decided he's going on to be a monk and he does not have a spiritual calling he's just pretty much forced into it then yeah I mean he's not going to become enlightened it's it's very unlikely that he will become enlightened any more than a the ordinary lay person will become enlightened I mean it's always a

possibility but just going with
Statistics it's not something that you
you should bet money
on so when he says you can't give up
everything if you aren't ready for it
yeah that's true I mean you have to be
ready for it in order to do it I mean
you really have to be serious about
renouncing the world and dedicating your
life to the cultivation of
wisdom let's see and he continues here
but not ordaining means 40 hours per
week of work although for the next few
years more like 60 to 80 hours a week
per work yeah well I means time and
energy are like money if you spend them
on one thing you can't spend them on

something else so I mean if you're dedicating most of your time time to a a career then yeah you're going to have much less time to dedicate towards Dharma that just that's just common sense uh and it is true that the teachers say that some teachers say that it's all about moments and the quality of meditation but still you have to have momentum going and if you're it's interrupted by mostly work and worldly things then you're not going to have as much momentum going with regard to your Domo practice I mean there's certain there there have been some meditation

Masters uak kin for example was the teacher of snua and uak kin was like a government bureaucrat working in an office and still he managed to be a meditation master so it is possible if You' got a talent for that sort of thing or just you know the circumstances just are favorable for you it can still happen so finally we get to this part at the end here how would you refute a claim that for example a person X needs 60,000 hours of formal meditation in this lifetime to become a soda well first of all the whole soda thing is is problematic I it's sort of like the the faith-based Buddhas I think I do think

that it's uh the doctrine Orthodox
Doctrine in Terra does not necessarily
correlate with empirical reality so just
set that aside but you need 60,000 hours
of formal meditation supposedly to you
know reach some

breakthrough I don't think so I mean
maybe you had those 60,000 hours in a
previous existence and you still got the
momentum going something like that I
mean it can

happen

so let's see have you heard of cases of
30 to 50y Old Men ordaining what is the
latest just one can decide this yeah
well in Burma I mean a lot of men ordain

when they retire you know they they I I
knew this I went to Japan with a monk
who he was uh I mean he practiced
meditation and so forth a lot before he
uh became a monk but he was a surgeon he
was a doctor and after he retired from
being a successful surgeon then he
ordained so he was ordained like when he
was like 70 years
old and um there
are there are indications that the older
you are when you ordain the more
difficult it is for you to make progress
because of course you're more set in
your ways like every day that you put
off ordaining is two days lost because
you got one less day of your life and

one more day of accumulated habits to to
contend

with

so I mean there is no cut off I mean
anyone could ordain you can ordain at
the age of 70 or 80 you know as long as
you're still in reasonably good health
and you're not like you know got a tube
up your nose or something but
um the the longer you wait the the more
it's it's um you know you got less time
to accomplish what you need and you got
more years of accumulated habits and
just being set in your ways that you're
going to that's going to try to Res you
it's going to restrict you to some

degree you'll have less freedom of mind
just because of you know just being a
normie for so

long so yeah I mean you can ordain when
you're old although it is more difficult
than if you ordain when you're
young

so I guess I answered that question so
I'll move on to the next question which
is from alucino

alpaca and uh I I remind alucino alpaka
that the candle on this
side this

side is dedicated to his father and then
the one

on I'm confusing myself let's see the
one on this side is for alpacino

alpacino alpaca's father the one on that side is for everyone else who has died recently including IBU in Bali and uh my buddy

Paul so anyways alucino alaca says after the funeral actually after two funerals I have just one thing to say ataka waga and the teaching of the Buddha like P Sam and da Ching seem to imply that the one who fully understands the following sentence is enlightened and I have experienced it today kind of the sentence is things are not what they appear to be nor are they otherwise any thoughts well that sentence I don't remember it from from any poly text it

could be just a different translation
it's I think there's one one line that
appears more than once in the suttin
that and no matter how you think of it
it's always
otherwise something like
that so maybe that's uh maybe that's
what he's translated here is relying on
a different translator than
me

um yeah I mean if you let's see if you
fully understand that sentence I mean it
would certainly be some kind of insight
I don't know if you'd be fully
enlightened maybe just to fully
completely understand anything you'd
have to be fully enlightened because

otherwise you're you're just
semiconscious and only experiencing
something
partially so let's
see this is this is another kind of
difficult question because it's hard to
to find the nucleus of the
question let's
see imp someone who fully understands
the following senses and enlightened
things are not what they appear to be
nor are they otherwise yeah that's
that's like a
paradox and uh yeah I think I would have
translated that differently if it's if
it's in the Artica W I certainly

translated it different from that I
think it's you know no matter how you
think of it it's always
otherwise I think uh I think that's how
I translated
it

so um yeah I mean it's definitely an
Insight it's definitely like an aspect
of wisdom but uh just like grocking
intuitively like understanding it um
yeah I mean it it be like like a a flash
of insight or like a certain uh
aspect of
wisdom but uh yeah it's it is
unfortunate that it's usually unpleasant
events that
trigger like Insight in us that when

things are going well you you generally don't want to change but it's only when things get so bad that they become pretty much unbearable that's when you change and and so I mean if you're living a life where everything is comfortable everything's nice you're not going to make most progress which is why the the small G gods in the heaven Realms generally don't make much progress according to Buddhist philosophy because everything's so nice there so that's one reason why a human life is considered to be optimal for making progress in Dharma in that we have enough wisdom

that we can contemplate Dharma we can
practice dhamma but also we we got
enough [—] going on that we're getting
kicked in the ass all the time that's
just pushing us forward to improve the
situation to to try to liberate
ourselves from a bad
situation and it is UN I think ROM da
said that it's
like like utter despair is just an
absolute prerequisite for a significant
spiritual growth and I have to admit I
for my whole life I kind of wish that he
was wrong you know just hoping that he's
wrong but my own life experiences do
seem to bear that out that the most
spiritual progress I have made in my

life has been the result of just like
utter like Despair and
crisis so they are in a way blessings in
Disguise sort
of I think uh Raman Mahari once gently
admonished one of his his disciples who
who said that uh you know he always
thanks he praise every day and thanks
God for all the good things and ramen
Mahari told him well you should be
thanking God for the bad things too
because the bad things are the ones that
loosen your attachment to Sam
sorrow so I think I'm just going to move
on to next question here this is from
Raphael and Raphael says what are your

thoughts on benat is asymmetry argument
and he's not referring to Pat benitar
he's referring to a different benitar
some guy whose last name is benitar who
has an asymmetry
argument and the argument is that
existence in this world is grotesquely
or just very asymmetrical with regard to
suffering is it's more unpleasant than
Pleasant it's more bad than good and I
think Orthodox terraa would agree with
that but I just don't see it that way
but anyways benitar just first he he
makes the
argument that just existing in this
world is more bad than good and then he
uses that as like a moral

argument against having
children and in a way Buddhism like
Orthodox Terra can have a similar
argument that first Noble Truth to exist
is to suffer so by having children you
are essentially condemning them to a
life of
suffering but I just cannot agree with
benatar's
asymmetry in that I do not think that
life is more bad than good I mean it has
to balance out in the long run all the
negatives and positives have to balance
out on the grand scheme of things and
also like in any closed system which
would include

like a human

mind that it has to balance out all the positives and negatives have to balance out to the same zero so that everything can add up to zero on just in the on the grand scheme of

things you know this I used to semi joke that's how God created the universe out of nothing by having all the positives and negatives balance out to zero so it all adds up to nothing still so I do that's like one of my

fundamental assumptions in life is that all the positives and the negatives have to balance out in the long run so that life is not predominantly bad it's just an even mix of good and bad that is very

distracting and keeps us from becoming fully

awake that it's like a roller coaster ride which can be very distracting so monks try to avoid good and bad like an advanced practitioner isn't trying to be follow the the the path of good I mean good is for Lay people an advanced monk is just leaving behind good and bad he's leaving behind the whole dualistic polarity

so I guess those are my thoughts on benatar's asymmetry argument I mean you can argue that you know the first Noble Truth Is is true so that if you do have children

you are condemning them to a life of
suffering but it's also going to be a
life of the opposite of suffering
because they're going to have to balance
out in the long
run and uh yeah so it's mainly the
asymmetry that I just can't really
accept because I do think that there is
a symmetry there is a
balance that there has to be a balance I
mean that's just the way reality works
or some sorrow that's the way sorrow
works that let's say we've got all these
things in our life we we draw this line
down the middle and the ones on this
side are good the ones on that side are
bad let's say somehow we are able to

eliminate all the stuff we consider to be bad in our life all that's going to happen is that dividing line is just going to shift to the side and the lower half of what we used to call good is now just going to become bad because that's how good and bad work that's how Duality works is just these I mean counterbalance of opposites and there has to be a balance and some people can argue against that in the comments if they like and I'll have to give a more detailed explanation of it I guess but uh yeah in a way benatar's asymmetry argument is more or less an agreement

with this oldfashioned
traditional like dogmatic of a of
Buddhism and the first Noble Truth does
say that to exist is to suffer but it's
not I really can't accept that you know
it's just all suffering that even
happiness is just suffering that's all
it is it's all just various forms of
suffering that I mean there are texts
that say that that even happiness is
suffering just because it's impermanent
you know you can't rely on it but I mean
you could just twist the whole thing
around and say that even suffering is
happiness because it's impermanent you
know you can't totally rely on misery
either so I do think it's more of a

doist point of view than a Buddhist one
that there really does have to be a
balance of Yin and Yang that that's just
the way the world
exists is through this balance of
opposites that's how Duality
exists so I'm just going to move on next
question here this is from Elias
and Elias says did the Buddha ever say
that work is meaningless and similar to
slavery when he encouraged lay monk or
lay men to become monks and I do not
recall the Buddha ever saying that work
is is similar to slavery I don't think
the Buddha was a Libertarian or whoever
it is that says that that you know

working for money is wage

slavery that we should all just get

everything we want without having to

work for

apparently so let's see here yeah I

don't recall seeing anything like that

in in the sutas I mean work is

meaningless I mean in the Buddhist time

most people that were working were

agriculturalists you know this is before

the Industrial Revolution and growing

food really is uh kind of necessary to

keep human beings going I mean you could

say the existence itself is kind of

meaningless but if you accept that

existence itself does have some virtues

to it then keeping that existence going

by eating food that is grown by Farmers
is uh pretty much
necessary so yeah when he said that when
he encouraged laymen to become monks he
didn't use the argument that they're
wage slaves or whatever he was saying
that you know to live the life of a lay
person is very distracting very
constraint rting it's it's the realm of
dust and dirt so to speak you know it's
it's a it's a narrow existence
and that's that being a monk you're
you're free as a
bird it's it's the path to
freedom and also the path to Awakening
so there's that

too so yeah I I guess I answered that
one I'll just move on to Elias's next
question here isn't it easy to get woke
Buddhists to leave the sa by pointing
out that the Buddha didn't want to
ordain people with physical
disabilities um I don't know I've never
really tried to get a woke Buddhist to
leave the sa by pointing out that the
Buddha didn't want to ordain people with
physical disabilities I
mean the way it works I mean I don't
even know what Elias here means by S if
he means ordained monks or whether he
just means like what westerners western
Buddhists call S which is just if you go
to a damal and meditate sometimes then

you're a member of the S even if you don't even keep five precepts or anything I'm not sure which definition of sa Elias is going with here but I mean if you tell a woke Buddhist that the Buddha didn't want to ordain people with physical disabilities I mean it'll just make them feel uncomfortable they won't like it much they'll kind of think you're you're a a dick for saying it or something um you know they might consider you to be ableist or or a fascist or even but um yeah I mean there's lots of things you could say that woke Buddhists won't like but it won't stop them from being woke

Buddhists because a woke Buddhist almost by definition is a Westerner who has changed Buddhism to fit cultural Marxism or neomarxism or just leftist progressivism the leftist progressivism comes first and then Buddhism is kind of modified so that it can fit into that somehow

so it's it's not really a very it's not really a very genuine form of

Buddhism and I'm I'm in my email I'm continually getting

these academic papers about queer

Buddhism and non-binary Buddhism and so forth which is I mean it's essentially propaganda so you could say the Buddha

didn't want to ordain
women might bother them even more that
might result in a heated debate
because they'll just say well the Buddha
was enlightened so he wouldn't say
anything like that the Buddha was
enlightened so of course he would be
politically correct he'd be Progressive
I mean that's just the Assumption made
by a lot of
these Western like Progressive Buddhists
is that anything in the text that
doesn't agree with their leftist
ideology is just fake I mean the Buddha
couldn't have said that if the Buddha
was wise because of course the Buddha

would be a woke leftist

too that's just

Enlightenment

so yeah I I I've never heard about

whether it's easy or difficult or

anything to get woke Buddhist to leave

the sa by doing anything really I've

never really come across that in my

travels because I mean really woke

Buddhist or leftist Progressive

westerners who claim to be Buddhists you

know they they practice some Buddhist

Meditation so forth um I mean in a way

they really don't care what the Buddha

really

taught I mean they're just they're just

going to change Buddhism to suit suit

their ideology and they'll just come up with rationalizations for that so I guess I answered that question I'll just move on to the the next question

here which is also from Elias is there a canonical commentary work on the vinia ptica in Terra and yes there is it's called the Su banga and it is embedded into the ptim Moka so when you look at the the biku Pim Moka or the bikuni Pim Moka in the the vinia texts

then it's going to be there's going to be a commentary just right in there with the rule first you're gonna have the

rule then there's going to be
um there's going to be like an origin
story there's going to be like a a word
by word definition at least all the
keywords will be defined there's going
to be like exceptions to the rules you
know it's it's definitely a commentary
it's like a a later it's later than the
the puty Moka itself later than the
rules

themselves and it's just like embedded
right into the text it's called the suu
we Banga

so yeah it's the the PTY Mona rules are
one of the

few like ancient poly texts that have
canonical commentary and another um

another group of texts that have a
canonical commentary is the AA waga of
the sutin the Parana waga of the sutin
and also the the kaga sua or the the
discourse on the rhinoceros
horn

that those are so old and were
considered so important at the time that
their commentary became just included
into the toptica it's relatively rare
it's it's not the case with most Texts
but there are a few that have canonical
commentaries and the poty mocha rules
are but vinia in general no it's just
the poty Moka rules maybe there might be
a few other parts but uh most of vinia

does not have a canonical commentary but
the potty mocha rules do so I'll just
move on to the next question this is
from White Ash Piper and white ash Piper
says do you seek Joy or simply embrace
it when it comes which is kind of a
subtle question that's I something I've
never really

considered um I sometimes I mean for
example if I eat food I prefer to eat
food that I like like that than food
that I don't

like so in a way I'm I don't know if you
call that seeking Joy but it's at least
like preferring pleasure to
pain um you know like I try to please my
sweetheart you know so I mean her Joy is

important to me I'm I'm happy when she
is

joyful so I mean in a way it's it's like
your duty if you're in a relationship to
to please your your significant

other so but I mean many years of like
being an aesthetic have kind of made me
callous to certain kinds of pleasure or

Joy like I come home from work my
sweetheart saying why don't you get out
of your work clothes and put on

something comfy and it's like I don't
care you know it's like I don't really
care about wearing soft comfort Able

Clothes most of the time it's just I'm
comfortable enough just wearing my work

clothes so usually I don't go to the effort of changing clothes when I get home but

uh yeah it's it's kind of a subtle question it's it's it's weird it's it may be that it's it's sort of a subliminal kind of thing where you know you you you have to question your own motives in order to answer the question you know you have to psychoanalyze yourself in order to answer a question like this

but uh I assume that sometimes I do seek happiness I mean obviously I'll be steering a course that is uh avoiding misery at any rate you know I prefer happiness to misery although I like I

was already mentioning it all has to
balance out in the long
run so I'm not I mean there's certain
things like gout in my foot for example
if it's twingy and sore usually I just
let it be you know it's like well I mean
I'm going to have to have some kind of
dooka in my life to balance out the good
things because I do have a lot of good
things in my life I am a fortunate
person relatively

speaking so I mean something bad like
that happens so long as I can still walk
on my foot I mean if it's so bad that
I'm just limping around and I got to
work that day then I'll I'll take some

kind of anti-inflammatory medicine but
uh a lot of time if there's just like a
minor pain or discomfort or something
I'm just it's just like part of my
nature to accept that you know it's like
so what big
deal but I guess in some cases I do seek
Joy so yeah I have to like psychoanalyze
myself maybe for several months before I
really can answer this question in a in
an adequate
way but uh yeah I think there's a
mixture of both I think it's a
combination of seeking Joy sometimes or
at least seeking pleasure sometimes you
know preferring pleasure to pain and
then just like accepting the the

pleasure or the joy when it comes
because Joy I mean seeking Joy I mean it
doesn't make a lot of sense to me
putting it in that way because I mean
Joy comes from inside you it's not
something that you're looking for out
there although I mean certain
circumstances are more conducive to Joy
than than others
finding the finding the right woman for
example is more conducive to Joy
although it all has to balance out in
the long
run
so yeah I'll I'll just psychoanalyze
myself for a few months and get back to

you for the for the like definitive
answer to that and finally after two
hours and 23 minutes we get to the last
question this was just right under the
wire he asked this just a matter of
minutes before I I got the questions Al
together in fact I had already gotten
the list and this one had to get added
later this is from

Austin and Austin says concerning the
double slit experiment it has been
rationalized that a conscious Observer
must exist for reality to exist taking
this a step further to a cosmic level
must a demiurge exist for the universe
to exist that's kind of an interesting
question isn't it so I mean he's

referring to like

the the theory in modern like quantum

physics that there has to be a conscious

Observer to determine the position and

and

like what would be momentum of a

particle you know it's like you've got a

subatomic particle let's say it's an

electron and it goes from point A to

point B but it doesn't go just by one

route it goes by every possible route

and it's a perceiving mind that causes

that cloud of possibilities to collapse

down into one distinct route and all the

other possibilities are still just as

real it's just that we have focused in

on this one version of reality that has the particle going along you know this certain route and the entire universe is that way it's just this cloud of possibilities that requires a perceiving mind to focus on one set of these possibilities that collapses it down into something discreet and so Austin here is saying I mean must a demiurge exist for the universe to exist so like a Creator God and there have been some people like Bishop Barkley I mentioned already who really thought that you know God is the one who is perceiving the whole universe even if no one else is looking at that rock that's lying in that empty field

God is always looking at that rock which
is giving it existence because to exist
is to be perceived SAS

Peri according to George

Barkley so I mean I've never really
looked at it that way I mean it is
possible there have presumably there
have been like small G gods that have
existed since before this Cosmos evolved
you know according to Buddhist cosmology
there are there are small G Gods who
have just astronomically long lifetimes
you know billions and billions of years
that they will live longer than than a
cosmos you know like an astronomical
universe will live and

so you know they'll be around when the new universe is around so they they can be observing stuff and causing the the state Vector to collapse into one discrete set of possibilities so that's possible I don't think that they necessarily I don't think that the Universe even works this way you know it's not like the Universe I mean it's like even a dog is like a demiurge in in to to a certain extent you know they're dreaming they're lying there on the on the dog bed you know making little you know they're kind of like jerking and making little whimpering noises and stuff you know

they're dreaming they're creating this little world in their sleep that's you know peculiar to them they're like the Demi urge of this little world and I mean that happens at a much larger scale for more advanced beings you know more conscious

beings but uh I mean think there's just like a you know like functionally like an infinite number of demiurges

and yeah I mean that's the way I would see it it's just that there's there's like this this might as well say it's just this infinite number of demiurges and the ones that are all agreeing on

this version of reality are in this version of reality and those that are agreeing on some other version of reality are in some other version of reality so yeah there is no Creator God in in Buddhism but still in a sense we are all Creator Gods because it's our Karma that is like collapsing our own particular state Vector in landing Us in whatever version of reality we need to be in for our Karma to reach fruition and just seek its own equilibrium so that's the way I see it anyhow and that was the last question and so if you got any questions you know you know the drill just uh ask them in the comments below or if you have access

to the Discord server you can ask them there if you're one of the few and rare people who asked them on the Subscribe Star channel you can ask them there and and uh like And subscribe I probably am still not allowed to put my URL links below the YouTube video but you can find them on Rumble and bitshoot or on my old videos from before I was Smitten by the powers that be at YouTube for answering a forbidden question on a previous Q&A so and with all of that I will just conclude with the standard be happy

hello and welcome to episode 86 of
question and answer and as usual I am
your host P

basa and I think if everything goes
according to plan you know if there's no
sudden disasters
striking this video should go up on
Easter

Sunday which as we all know is
celebrating the day that Jesus of
Nazareth allegedly arose from the dead
and so many of you will no doubt be
celebrating this profound event by
eating jelly beans and those Orange
marshmallow peanut things and candy corn
and and like rabbits and and little baby

chickens made out of chocolate and so forth and so if you're watching this and celebrating in the manner I just described try not to make loud SM smacking noises while you're eating this stuff just in case anybody sitting next to you actually wants to hear what I'm saying and with that as an introduction I'll just Wade right into these questions because we got quite a few we got more than 30 questions this time and I'm sipping on a glass of bovine glandular secretions and the first question is from Libra Lam and Libra Lam says are there any conventions of truth that are not swept away in the three aspects of

existence I have spoken to several
people who view certain conventions of
Truth like there is nothing for
enlightenment to happen to to be binding
I request that the maamaa Hat be worn
for the heck of
it well this isn't really a maama
question but I'm willing to toss a bone
to Libra lamb
here see got
this is a nice hat I got to admit very
wellmade ah there it
is got to have the tassel properly
arranged or it ruins
everything okay so are there any
questions of truth that are not swept

away in the three aspects of existence
or the three marks of existence or the
tiak which

is impermanence or

inconstancy unease or suffering Dua and
no

selves

and I'm not sure if the purpose of these
three marks is to sweep away um

conventional truths although really in a
sense you can say that dependent core

Rising the Buddhist Theory of Everything
sweeps away all

conventions

so let's see no self I guess comes

closest

but uh yeah I mean all of them kind of

have all of them all of the three marks
do have some relation to the three or to
uh dependent core rising or picha
sop so are there any conventions of
truth that are not swept away in the
three aspects of existence no I mean all
conventional truths would be swept away
when you get to the level of parata or
the
ultimate so you get rid of conventional
reality and Convention truths go along
with it I mean just any kind of
statement is itself it's invalid I mean
you could have something like one equals
one but then then the question is like
one what equals one what I mean you're

just dealing with abstractions that aren't applying to reality in general you so then I mean I actually went through a kind of existential crisis when I was a young monk I went into a deep depression caused by the fact that there was nothing I could not doubt and I'm just trying desperately to come up with some some statement that I could not doubt and this was like the the means of Enlightenment allegedly for a person who calls himself Jed McKenna I mean that is his method for becoming enlightened is just try to come up with a statement that you cannot possibly doubt and eventually you fail and the best I could do is the universe is the

universe which is essentially Everything
is Everything You know whatever exists
is whatever exists which is such a
tautology that is is pretty much
meaningless you know a equals
a

so I really don't think that there are
any conventions of truth that are going
to

survive um just an allout
attack of of Buddhist

philosophy so you can say there is
nobody for enlightenment to happen
to um yeah I mean the thing is I mean
once you get to a certain level then
symbolic statements that are you know

assume the form of sentences just become
invalid it's kind of hard to explain
because this is the very first question
it's like generally I need a few
questions to get some momentum going to
really get in the groove you know and
have the very first question be
something like this it's uh it's a
little daunting even with the even with
the Fez

on but uh I mean just the simple answer
is no there aren't any conventions of
truth that are not swept away in the
three aspects of existence and might as
well throw in dependent cor rising or
dependent or uh P

sop because I mean he says here Libra

lamp says I have spoken to several people who used certain conventions of Truth like there is nobody for enlightenment haidu to be binding well I mean they're binding with an a context and these people presumably are thoroughly in meshed in the samsaric context so of course they would consider them to be just totally binding but once you transcend samsara and a samsaric context you transcend these conventional truths so I guess I answered that question I'm just going to move on to Libra Lam's next question here which is another kind of tricky one he says practically speaking what does it mean

to withdraw from everything that has an
inherent

nature and then in Brackets he's got
certified maamaa

question but I mean practically speaking
what does it mean to withdraw from

everything that has an inherent nature
nothing has an inherent nature so it

doesn't mean anything and maybe he maybe
he he just kind of put in a

typo where maybe he was trying to say
what does it mean to withdraw from

everything that does not have an
inherent nature because there isn't

anything that has an inherent nature
according to Buddhist philosophy and

especially maamaa

philosophy I mean if you want to go with
Abid dama Orthodox terraa you know Abid
dama and the commentarial tradition then
the only thing that has an inherent
nature would be these

damas that exist for like a trillionth
of an eye blink and they're just like a
pure Elemental essence you know like
masculinity and femininity according to
Orthodox terraa and Abid dama philosophy
they are ultimate

realities and there's only two of them
masculine and feminine or you know like
nose sensitivity or water element or
Fire Element things like that according
to Abid dama philosophy they have an

inherent nature but I don't know how you
would

withdraw

from

withdraw from everything I mean you have
it would it would seem to involve just
absolute Extinction not even

Enlightenment because according to Abid
dama nibana also is one of these
ultimate

Essences so what does it mean to

withdraw from everything that has an
inherent nature Ian

from from the point of view that nothing
has an inherent nature it doesn't mean
anything but if you accept like Abid
dama philosophy that says you know

everything is composed of these elements
that of course have an inherent nature
even though they might exist for only a
trillionth of an eye blink um to
withdraw from all of that would just
mean utter Annihilation it wouldn't even
mean you know a Transcendence into to
nibana because nibana is just on the
list of these the same things as
masculinity and tongue
sensitivity so that's kind of a trick
question I think think maybe Libra lamb
tricked himself by asking it because if
nothing has an inherent nature you
cannot withdraw from everything that has
an inherent nature because we're already

withdrawn in a in a sense because there
isn't anything that has an inherent
nature

so

gosh yeah I mean it would just mean if
you accept that anything has an inherent
nature then it would mean like

Extinction just total Annihilation so

I'm just going to move on to the next
question which is not a maam question ah
so I'll take the Fez off I may put it
back on Just for jollies later on or out
of respect for a certain

Guru but we'll

see so the next question is from EU Diva
and EU Diva says if I translate suap
ptica all five sutas per perfectly and

accurately into my mother tongue that is
spoken by 10 million people at the
moment how much of Donna am I looking at
well I mean first of all there's way
more than five sutas maybe she means the
five

nikayas and to translate something
perfectly and accurately I don't know if
it's possible to translate anything into
a different language

perfectly um yeah I don't I don't know
if that's even possible but let's say it
just means like very

skillfully um how much Donna and I don't
think you're looking at any Donna really
I mean if you're gonna sell the books

then that's not Donna because Donna is like generous giving it's not just you know buying a commodity so it would depend on how generous the 10 million people who speak your mother tongue are that are just going to make donations to you for having made such an excellent translation because that's what Donna is Donna is this generosity or just giving it's not you know paying for something so yeah you would know you would know that better than I do probably most of those 10 million would not be interested in uh Buddhist translations anyway even if they were free

so yeah I think this might be a kind of
a joke question anyway so I'm just going
to move on to the next question here
this is from nature cure and nature CER
says how angry do you get and then in
parenthesis it's before and after
disrobing and then uh another question
that's part of the same question I guess
is what do you do at the moment when you
are
angry so I guess it's two questions I'll
just separate these that adds up to
three which is allowable it's not
transgressive even though he's got one
question with three question marks but I
don't I don't think he's uh he has

committed any grave offense by doing
that so how angry do I get I
mean I guess you'd use a numerical scale
with zero being completely chill not
angry at all and 10 being just like just
red-faced and bellowing in Rage
screaming and like punching walls and
stuff and it is
ironic that the Ang angest I can ever
remember
being was when I was a
monk
and but at the same time I was mindful
to some degree while I was bellowing in
Rage um the closest I've ever been to
that as a lay person has been when a
certain female has just completely

pushed my buttons until I'm at wit's end
and then I've then I've done a little
bit of bellowing then
too so yeah I mean there have been a few
times in my life when I've gotten up
into the nine or 10 range both when I
was and was not a monk I remember I mean
I've told this story before but um I
spent a while at a place in Burma called
the bay aoya and it was in a forest it
was supposedly a forest Monastery but it
was just being raped to death by the
local villagers East Asians in general
or Southeast Asians as a general rule
they do not have much of an affinity for
nature they don't care about nature to

the same extent that Americans do for example you know they don't go out camping in the woods for fun that kind of a thing wood the woods are scary you know it's is there's dangerous stuff out there so anyways I was staying at this place that was being raped to death by villagers and I come come back from alms round and I'm hearing ch coming from from the tree where I was staying in in this Forest so I'm hurrying up the trail you know I've already been fuming because you know I was in my earlier days I was like a a tree hugging nature conservationist and still am to some degree and just having just hearing chopping all day long it's like it was

just I'd just be sitting there just
grumbling sometimes

and as I'm going back to my place where
my tree is I'm having to step over
chopped wood that this guy's already
chopped and I get there and he's right
up above where I usually stay and I just
yell at him and mainly at first I'm
yelling just because he's off in the
distance you know it's just so my voice
will carry to where he is I'm saying
don't chop wood here and he's he just
keeps calling back I'm cutting drywood
which may have been true at that moment
but the the wood that I had to step over
to get to where I was was not dry wood

he was chopping green
trees and uh finally like after the
third or fourth time I just something
just kind of snaps and I just Bellow at
him you know just don't cut wood here
get out and my arm is like going like
this and I've told this story before
those of you who watch these q&as have
heard this story before but I'm like
going like going like this with my
finger while I'm yelling and there's
this part of my mind
that is just sort of surprised or
intrigued or mildly interested in this
it's like hm I wasn't planning on doing
that with my arm and my finger that's
odd you know at the same time that I'm

bellowing at the same time you know
there's this totally calm detached
observational mode going on or another
time when I was living in a cave in
Burma I mean the main thing that was
getting to me living in Burma I mean
there's a lot of things
but the weather in Central Burma is just
it's like a furnace and sometimes the
rainy season it's just like a second hot
season it's it's a drought you know the
crops fail at least one out of every
three years on average to subsistence
farmers in central Burma that don't have
irrigation and most of them
don't so I was just I just at one point

I just snapped and I'm just like cussing
and yelling and slamming things and I've
I've told this story several times
before also where at that moment it was
just it was like this split happened in
my personality where there's a part of
me that's just
observing me throwing a contion you know
there's like the version of me throwing
the conion yelling and cussing and
slamming things and then there's it just
caused like this Detachment while this
other part is just observing so that in
a way it was like I was an actor playing
the role somebody throwing a contion
well at the same time you know you're
not identified with the role entirely

you know there's like this deeper
identification with you know the person
who isn't the role you
know and so I've I've told a a friend of
mine who was a mahasi Arya mahasi soda
that you know I have thrown conniptions
with mindfulness you know you're
mindfully observing just the the yelling
and everything going on is is just this
weird phenomenon you know it's it's like
a lightning storm or something and he
didn't believe me at all he just
couldn't see it but I mean I experienced
it so I know know what I'm talking about
there
so how angry do I get yeah a few times

definitely in single digits I bellowed
in

Rage um and I think at least half the
time it has been um when I was was a
monk but the thing

is if you're not like an angry person in
general you know it's just you're not in
the habit of getting angry a

lot then when it does arise I mean it's
and if you're at the same time you're in
the habit of being mindful it's just

really easy to be mindful because it's
like all of a sudden like sirens and

bright lights are going off and it just
draws your attention to it it's like you
know you just

you you pay attention to that because

it's like this unusual thing that's
happening and it's just easier to be
mindful strangely ironically if you're
throwing a
contion but uh for the most
part um my sweetheart hasn't been really
pushing my buttons for for quite a
while and uh so mainly when if I get
angry um I mean I get angry when I'm
driving just irritated like annoyed I
mean South Carolina has I think it's I
think it's like a statistical fact that
South Carolina has the worst drivers in
America like the insurance rates are
higher there's more insurance claims and
accidents and so forth in South Carolina

and that's just obvious like for example
and I've I've said most of this stuff
before but about half the people on the
roads around here do not use turn
signals they just don't use them it's
just not the tradition I've had it tried
some PE person tried to explain wants
that there's actually a shortage of
blinker fluid in this area but I mean
they could drill for that easy I mean I
don't see why I mean it could be
destroying the environment or something
drilling for blinker fluid
but there's got to be some way around
that problem but anyways getting back to
what I was talking about I like some
sometimes I mean driving it's like

pretty much every time I drive well
anytime I'm driving to work in the
morning anyway or driving home
afterwards sometimes it's like what the
[_] are you doing like somebody just
behaves like a complete idiot going 70
mes an hour on the freeway you know it's
like what the [_] are you doing you
know it's like in a way I'm just like
annoyed at this person calling him an
idiot or something and that kind of
thing can happen at work too not at my
fellow co-workers so much as just
there's like glitches and stuff going
wrong and I you know I mess up a piece
of metal and then I've got to throw it

away and like cut a new piece and this kind of thing I can do some cussing and grumbling

then uh also I mean this is South Carolina so there is kind of the South Carolina work ethic where you just never in a hurry you take it easy spend a lot of time talking and I want to get stuff done and I've got to wait for somebody else you know to finish talking so that they can make this this other piece of metal that I need in order to modify that into something else and just standing around just uh grumbling to myself you know frowning scowling that kind of a thing that can happen but uh I'm not a particularly

angry person I can be irritable
and it's like the wuwei Maga says that of
the various personality types the person
who has a dose of temperament or like an
aversion or anger temperament can
actually get enlightened more quickly
than the average person because because
if you're irritated easily then Sam Sara
irritates you and then you have less
attachment to Samara and you're more
willing to renounce
it so I guess I answer that question and
then the the second question here is
what do you do at the moment when you're
angry and I've pretty much already
explained that too I mean sometimes it's

just sort of you know grumbling to
myself criticizing and finding fault bad
habit of mine or like if I'm driving
alone you know I might actually be
exclaiming and it's not just at at
drivers who are who are idiots too it's
like the the traffic signals in in this
part of South Carolina they sometimes
it's like they last forever you can just
sit there and sit there and sit there at
a red light just waiting for it to
finally cycle through and turn green
again and you know if if you're in a
hurry you got to get somewhere or
whatever that can cause irritation to
arise because of course all suffering is
caused by desire I have the desire to

get from point A to point B in a timely manner anything that interferes with that causes a certain amount of irritation or annoyance so at least I'm observing it yes it's it's relatively rare that I would get really angry in a completely oblivious unaware State like no mindfulness but if it does happen I'm not aware of it so I can't really say so let's see here all right third question of nature cure do you consider eart TOA the lay celebrity as enlightened being question mark truly question mark really question mark deeply question mark well I mean I don't

really believe anything truly really and deeply I mean I'm skeptical by Nature I mean I realize that perceptual knowledge is not 100% reliable not 100% valid and so there's always going to be a certain amount of skepticism lurking around the corner

somewhere but with regard to Arta first of all I've said this a number of times on these q&as I'm making sure that I'm recording and it says I am I've said a number of times on these q&as that an enlightened being in a saric context might not mean anything there might not even be the possibility of full

Enlightenment within a purely samsar context you know in in the context of

this phenomenal world I mean there may not be any really enlightened beings I mean there's great sages and Saints and so forth but I think you have to transcend Sam Sara in order to be enlightened and I mean the part that transcends samsara is not available to a samsaric

perspective so it's just going off the scale rather than becoming enlightened you're just kind of no longer on the map but even considering that I mean eart TOA I read his first famous book I've watched some of his YouTube videos and uh he had some kind of Awakening experience um I don't think he's a just

a fraud I don't think he's faking it but
it could be that he experienced
something that he interprets as full
Enlightenment when really he's not all
the way there and I can't really
say

so

um if eart TOA is a fully enlightened
being then of course Orthodox terraa is
mistaken in its assumption that you
can't be fully enlightened for more than
about 24 hours without dying unless you
are ordained as a terot of Buddhist
monastic and I kind of don't really
believe that

anyway um just other Buddhist things
like art toas you know he's still living

a worldly life I think he's married you
know maybe he's not celibate so all
these things would go against a
traditional interpretation of
Enlightenment as some sort of renunciant
sage who is also a saint and does not
care at all about sensuality and so
forth

but I'm open-minded with regard to that
so I consider it possible that eart TOA
is an enlightened being but if that's
the case

then

um yeah I mean an enlightened being
isn't necessarily what the texts say an
enlightened being is but I mean I I've

never made up my mind one way or the other about someone like ekart TOA or I mean

Paulo he's he's another one of those Osho I'd be more skeptical towards Osho but a lot of people consider Osho to have been fully enlightened also known as the Bagan Shri Raj Niche there's lots and lots of them out there Andrew kohen I think is the name of one of them who was a big deal back in the like the late 80s early

90s there's a bunch of them AES

Shanti Jed McKenna that I already mentioned there's a lot of these lay people who are claiming to be enlightened but uh I think probably most

of them really are frauds you know
there's what Daniel Ingram is another
one uh I think a lot of them just might
be some of them are like
charlatans and um I mean probably some
of them have attained something you know
they've had some sort of breakthrough in
their meditation which they may then
interpret as Enlightenment because
that's really that happens a lot in
Burma for example you're meditating and
you have some sort of real spectacular
experience of meditation and so it's
very easy to just grasp onto the idea
wow I've really attained something you
know I'm I'm I'm an Arya now that kind

of a

thing but in eart toa's case I really
can't say for sure I think he has
attained something but whether you can
call that full Enlightenment or not I
really don't know

so I'll just move on to the next
question and this is going to be another
I don't know question I think this is
from Thor from

thur I don't know why I tried to
pronounce it th I've never done that
before thur this is from thur and he
says are you aware of the great maamaa
system of the Tibetan master DOL Popa
and if so what are your thoughts on it
and I'm not even going to this doesn't

even warrant me putting on The maama Fez
because I really don't know anything
about the Tibet Tibetan master DOL Popa
I think I've read you know I've I've
read mentions of him but I know
essentially nothing about the system so
I don't really have any thoughts on the
great maamaa system of the Tibetan
master Dole Popa I really have not
gotten into Tibetan Buddhism much it
never really resonated with me I never
really was drawn to Tibetan Buddhism I
mean the Tibetan book of the great
Liberation is one of the most profound
books I've ever read and uh thean Book
of the Dead is interesting but going

with or I've also read like uh the autobiography of millera which is fascinating so I've read a few Tibetan things but not very much and uh it's just really not my bag of tea so yeah I'm ignorant of Dole pop up and so I'm just going to move on to the next question this is from

PSA and PSA says with regard to the previous Q&A he says you said at 23 minutes and 33 seconds into the video quote regret or remorse is always bad karma it always makes things worse unquote and then he says my question is could you please elaborate more on this statement for example what if a person committed an unquestionable evil deed

with the intention to hurt and enjoyed
it and took great great pleasure and
Delight in making other people suffer if
that person is unapologetically arrogant
about their deeds how does this attitude
help them in your opinion what is the
right course of action for such a person
well I mean this hypothetical situation
here is just it's not a good argument it
is a false

dichotomy it's pretty obvious to me and
it should be pretty obvious to some of
you maybe even most of you that
being experiencing remorse on the one
hand and being unapologetically arrogant
on the other are not the only two

options I mean there's there's an
infinite number of options I mean you
don't have to just pick between remorse
and being unapologetically
arrogant remorse from the Buddhist point
of view is Kucha and that's always bad
karma is always an UNH wholesome mental
state but being arrogant also is also
discouraged in Buddhism so you shouldn't
you shouldn't choose either one of these
options so I mean he gives a really
extreme example somebody commits an
unquestionable evil deed with the
intention to hurt and enjoyed it and
took great pleasure and Delight in
making other people suffer I mean if
they do that then they may be just a

lost cause you know that's like A
Clockwork Orange kind of
stuff and uh the right course of action
for such a
person just get arrested go to
prison just you know remove yourself
from society where you Delight in
hurting other
people um but I mean with regard to an
ordinary case of somebody doing
something wrong you know somebody doing
something unethical that causes you know
an increase in suffering in the
environment then I mean there's
absolutely nothing wrong with
acknowledging what you did and then

trying to do better in future trying to
rectify what you did to some degree you
know as much as is
realistic and then just you know you
fall down you just get back up and
continue moving forward you acknowledge
that you know it would have been better
if you hadn't done that that what you
did was unethical or whatever and then
you just resolved to try to do better in
future

it's like you make a mistake with regard
to anything I mean and and acting
unethically really is kind of a
mistake it's like some people will argue
that people will just do what is
wrong um they know that it's wrong and

they'll just do it even they know that
it's wrong but in a way that's it's not
entirely true I mean people do wrong
because because they are ignorant and
just don't know that doing that really
is it's it's harmful to themselves you
know it's harmful to everybody
involved so I mean there's the example
of you know there's
the the the woman at the the dollar
store who will look around before
slapping their kid to make sure nobody
sees them slap their kid because you
know they know they shouldn't be
slapping their kid and so making sure
nobody else watch is seeing you know

seeing them do it but still I mean
they're still ignorant people and
they're

just it's it's sort of like they just
don't want to get in trouble you know
it's not so much that they think that
it's wrong is they they just don't want
to catch hell for
it

so I don't know why I I started on in on
that though see how did that relate to
this question here just doing something
wrong

you do something wrong I mean it's like
making a mistake and in a way it is it's
it is making a mistake a mistake in
judgment or whatever and so I mean any

kind of mistake you make you acknowledge
you made the mistake and then you try
not to make the same mistake I mean it
doesn't require remorse doesn't require
beating yourself up over it doesn't
require

regret you know you just acknowledge
well I made a mistake there I'm going to
try and do better next time try to avoid
making that same mistake it's all you
got to

do so I guess I'll just move on to the
next question here and I'm I'm getting
hit towards the beginning of this Q&A by
a lot of questions I just do not know
the answer to for example here's a

question from moers what do you think of the mces Institute they offer hundreds of free resources on economics and including PDFs and Audi books in the tradition of the Austrian School of Economics well I've never been interested at all in economics so possibly the only economics books I've ever read in my life one was the theory of the Leisure Class by thorstein webster borge on the back of the book it did say economics on the little label so I guess that was an economics book but it wasn't so much about economics says just about just weird anthropological stuff like why the pope wears a funny

hat why some people think it's really important to know what kind of wine goes with lamb or how to eat a banana in public that kind of thing and then there was another book I read it was uh am Maria sen I think he won a Nobel prize in economics it was like the the idea of justice and I mean that that book kind of sucked actually uh it wasn't n so much an econom it was kind of an economics book and as an economist they economists in general seem to equate material Prosperity with happiness you know they they seem to have this equation you know if they're going for the happiness of a society

they want that Society to be

economically

prosperous and it just doesn't work that

way

so yeah I I really just do not have much

interest in

economics so I mean I I've heard about

myces and uh I probably have even heard

about the myces

Institute but um I I just am not

interested I'm interested in lots of

things but economics generally is not

one of them I do know that capitalism

works better than socialism though I

mean that's that's more of a historical

thing than a than an economic thing you

just look at history and see for

yourself so I'm just going to move on to the next question which is from Austin and I don't know if this question I think this exact question was asked like a month

ago maybe not by Austin but I mean this it seems like word for word pretty much identical to a question that was asked not very long ago which is as follows was there ever a time when you were a monk when all doubt about the Buddhist teaching subsided and and I remember the last time I answered this question it was like well when I was sound asleep there was no doubts you know when you're meditating there's no doubts most of the

time when you're going about your
business there isn't any doubt about the
Buddhist
teaching and
um so there there is that I mean most of
the time most of the time I had no
doubts about the budd's teaching because
I just wasn't thinking in that way you
know I'm thinking about building this
fire or reading this book
or you know observing my breath or
whatever it is that I was doing and I'm
not like wondering if the Buddhist
teaching is uh 100% legit but the thing
is I mean in order to have doubt about
the Buddhist teaching I mean you have to
know exactly what the Buddhist teaching

is you know it's

like I mean you can't really know you

can't know for sure what exactly the

Buddha did and did not teach so 's

always going to be a certain amount of

skepticism or just suspension of

judgment skepticism in the classical

sense of suspending

judgment but whether you call that doubt

or not yeah I guess there'd be doubt in

there you know I doubt that the Buddha

really taught you know such and such I

doubt that the Buddha really taught the

12 nidana theory of dependent core

Rising for

example seriously doubt that he taught

Abid

dama

so was there ever a time when you were a
monk when all doubt about the Buddhist
teaching subsided I mean it depends I
mean how do you even interpret the
question I was having difficult the last
time I I tried answering this question
because you know there's different
layers to
it but um you know I don't have any
doubt that the Buddha
was extremely wise and there something
like the AA waga that I consider to be
you know one of the oldest you most
archaic examp examples of primitive
Buddhism you know like very early

Buddhism pre terod

Buddhism um you know there's some statements even in that that I mean you could say well I mean that's just sort of like a generalization that there could be exceptions to that generalization and so forth you know I I don't consider anything in the form of sentences to be absolute truth so it's just part of my character that there's always going to be a certain suspension of judgment and a certain lack of certainty with regard to the validity of sentences but um yeah so in a way this is kind of a trick question and it was the last

time I answered this question too where it's really hard to answer it because I mean I don't even know exactly what the Buddha taught you know he lived 2,500 years ago and most of what he was teaching wasn't even written down until hundreds of years later there's obviously been a lot of changes and additions and so forth so I mean you first of all you'd have to know what the Buddhist teaching is before you could have doubts about whether it's true or not so I mean there's just these obstacles in the way of absolute certainty obstacles in the way of me whereas a lot of people being human it's just sort of human nature that you're

going to just have unquestioning faith
in something

it could be a religion it could be a
political party it could just be in your
own family or Clan or whatever you just
believe you know your side is is the
good side and um yeah I just I just
don't function that way so yeah there
have been lots of times when I didn't
have any doubts about the Buddhist
teaching mainly because I just wasn't
thinking about the Buddhist teaching or
I was thinking about some aspect of the
Buddhist teaching that I really
accept but um
yeah I don't think there was ever a time

when I believed Abid dama for
example or or certain other doctrines
that you'll find in the
texts so I guess I guess I answered that
question well enough I hope and so I'm
just going to move on next question this
is from Mo who he mo asked question
before and it turns out that MO is
actually a
dog so Mo says
me and my master and then friend in
parenthesis meditate frequently practice
compassion and I'm hardly aggressive is
this going to be great benefit in my
future life
well um yeah if you meditate
correctly then that's definitely going

to be helpful I mean if you don't
meditate you know you just go into like
a trance you know you just like
hypnotize yourself that can at least you
know give you some karmic momentum in a
direction that isn't entirely
pernicious um practicing compassion um
I'm not exactly sure what the practicing
of it means but feeling compassion is
definitely benevolent and you know it's
it's wholesome Karma and but being
hardly aggressive that that's not
necessarily good or bad I mean some
animals are hardly aggressive just
because it's just their nature not to be
aggressive and you know they're not

going to be skyrocketing into a heaven realm after they die just because they were a rabbit that wasn't aggressive you know it's like it reminds me of this the saying by Jordan Peterson you should be able to be a monster and then not be one so if you're able to be a monster and you're still not aggressive then that involves a certain self-restraint and a certain amount of self-observation wisdom and so forth but if you're not able to be a monster then you don't don't get any bonus points for not being one because you just couldn't be one even if you wanted to and I've got a dog loudly snoring behind me yeah you guys are

snoring okay

then so I mean being hardly aggressive I mean it's it's good not to be like violent but just because you're not aggressive doesn't necessarily mean that you're earning Merit for not being aggressive because you could just be well I won't I won't accuse Mo of this but some people they're just timid and you know they're they're just timid and passive and so it's in a way their their motives for not being aggressive are unskillful motives so just not being aggressive in and of itself is not necessarily Good Karma but meditating frequently

especially if it's uh a kind of uh
effective meditation
technique and also experiencing
compassion is good so it should
benefit anyone in their future life if
they practice meditation
and experience
compassion so Mo's next question here is
my friend says he got into Buddhism
because he thought about me and him
being more equal than people thought him
what was the click he that was the click
he needed can that
happened I think that he was just too
high at that time maybe the dog is high
too it's possible but um let's see yeah
I mean let's see let's let's consider

this so a person got into Buddhism
because he considered himself and his
dog to be more equal than people
considered people and dogs to be and
that was the click he needed can this
happen yeah I'm sure it can I mean
there's all sorts of things that can
happen and uh yeah I mean in a way it's
it's not what caused me to become a
Buddhist but it certain certainly um is
an aspect of Buddhism that resonates
with me is the idea that you know people
they might be at a higher level of like
psychic
development than than the average animal
but still I mean when I've got when I'm

with animals especially animals that I like you know like I've been the brother of of many boy dogs you know I I bond with boy dogs better than with girl ones as a general rule and uh yeah some of my best friends have been dogs and I just consider them to be you know in a sense they are equals you know they're equally worthy of consideration and you know they should I mean you shouldn't kick a dog anymore than you should kick me for example you know so in a in some senses we are equal and that's endorsed in Buddhism and if that's what really called a person to Buddhism then that's that's as valid as any other reason I think so yeah whether he was high or not

could be Irrelevant in this
case so yeah I think that'll work so I'm
just going to move on to the next
question this is from ruy
and ruie says hello poo to coin a verb
do you really think one could Goa one's
way to Awakening isn't meditation
without Right View tantamount to
expecting oranges from an apple tree
well right
view yeah there's different levels of
Right View and ultimately right view is
not intellectual and it's not
perceptual so I mean it is possible
that you don't have any real
metaphysical philosophy any profound

ethical philosophy you're just drawn to being contemplative and just being in the present moment you know being as wide awake as you can manage then your wisdom is going to progress even though you may not know anything about

Buddhism it is possible that some people are just ripe you know it's like um St John the cross I keep bringing him up that he was he's probably my favorite Christian and he may have been a fully enlightened being you know assuming that fully enlightened beings can exist in a samsaric

context and uh yeah I mean he wasn't a Buddhist he was a Roman Catholic he revered the Virgin Mary he went into

ecstasies upon taking communion and the
the song of songs was his favorite part
of the

Bible so

really I think I mean you have to

transcend all intellectual points of

view that you can make progress in spite

of el limiting

religious what do you call it the world

view you know you're stuck in a religion

that really doesn't even

have it I mean it doesn't have room in

the system for even the concept of full

Enlightenment which is probably most

religious systems today

then I mean you can still make progress

and then just in spite of the system you can just have a click you can just experience a flash of liberating Insight that'll just cause you to transcend all this intellectual noise anyway it just becomes

irrelevant so yeah I think it has happened that someone has goe'd their way to Awakening and by going one one's way to Awakening is mainly just meditating you know being in the present moment without really having a sophisticated metaphysical philosophy or an intellectual system that kind of guides you in your practice that it is I mean it having Buddhist philosophy guiding you

in your practice can make your practice more effective you know it may help you but um I don't think it's absolutely necessary

so I guess it's it's possible and I'm just going to move on to ru's next question here which is a simpler one that you probably haven't been asked oh I'll just I'll just read the question a simple a simpler one that you probably have been asked numerous times did you have a precise road map for disrobing or did you just throw yourself willingly into the mall of Destiny ready to accept whatever came your way well it was kind of a combination of both I mean I knew I

was going to be moving to South Carolina where I was going to receive help in getting set up in an apartment I mean I was going to be paying for it but still um just having somebody kind of scout the area find a place that was for rent and you know use the money that was donated to me for getting started on it that kind of a thing that was that was set up for me but I didn't know what I was going to do for a living you know I didn't know what South Carolina was like I'd never been there before um so it was sort of a combination of the two um I mean the one time I really did just throw myself willingly into the mall of Destiny was in 2011 when I came

back to America and I literally did not know where I was going to sleep I was just I was just burned out on Burma I was just I was just fed up you know most of my supporters in America that supported me before I came to Burma had just sort of faded out Communications were awful you know there was no internet or anything at the time in Burma and so all of or almost all of my supporters in America had just sort of you know lost interest and gone their own way or whatever and I was just kind of stranded in Burma and so finally I just said I'm coming back to America just I don't even I'm just doing it and

so I didn't know where I was going to
sleep or anything I just managed
somebody donated me a plane ticket I
just let people know in advance I'm
going to be at the airport at this time
anyone wants to pick me up please do so
and everything worked out I mean it was
It was kind of scary I mean really to
throw yourself into the mall of
Destiny as ruy here puts it um yeah it
takes a certain amount of courage and
it's it is endorsed in Buddhism and in
Christianity you know give no thought
for tomorrow what you will eat or where
you will sleep I mean that's Buddhist
and Christian teachings right there and
and you just have to you know God will

provide or Dharma will provide you know
you just have to have
faith in in the the mercy of the
universe and if you do have the faith of
a grain of mustard seed it works if
you're freaked out and always trying to
be in survival mode and making sure this
and that will work out then it's not
going to work as well at least at the
the metaphysical you know the spiritual
level
you know you're not really renouncing if
you do
that so yeah in a way just dropping out
of the monkhood was itself kind of a
great

renunciation flinging myself into the
unknown

again but uh in answer to ru's question
it was like a combination of the two so
I'm just going to move on to the next
question from Zeno

demon and Zeno demon

he's he's responding to a video I might
not not even been been a Q&A video I
think it was I was talking in the
previous Q&A about how rules and morals
aren't exactly the same that precepts
and actual ethics I mean they have some
overlap but they're they're like on two
different

levels so Zeno demon says even Jesus
Christ gave expectations to stealing I

mean I think he means exceptions so even Jesus Christ gave gave exceptions to stealing something to the line of taking bread so long as he has no Jam to put on it which I don't remember that from the Bible at all but then he says should then a monk not be more inclined to Divine Law rather than the laws of man

so yeah I don't fully I don't fully understand this

question now that I think about it but uh I mean from the Buddhist point of view Divine Law I mean there are no decrees of a god determining what you should and shouldn't do I mean there is

Dharma which I guess you could call
Divine Law just more of
a I don't know natural
law and then there's the laws of man and
yeah natural law would be more along the
lines of genuine ethics and the laws of
man would be certain rules like monks
have to follow both kinds I mean monks
have to follow ethical rules and also
really just social artificial rules like
shaving your head there's nothing
immoral about not shaving your head
monks just have to shave their head they
have to wear you know sort of brownish
colored robes that are cut and sewn in a
certain way has nothing to do with with
morals they're not allowed to eat in the

afternoon or at night and there's
nothing inherently immoral about eating
a meal in the afternoon you know there's
nothing more immoral about eating
something at 12:30 p.m. then at 11:30
a.m. it's just that's the rules that's
it's there for a different reason other
than you know your own ethical
welfare

so

um yeah but then again a monk I mean
nobody forces a monk to be ordained or
ideally and sometimes it does happen
like in Burma a kid will just get sent
to the monastery by poor parents that
got too many miles to feed they want the

The Prestige of having a monk in the family so they'll just send a kid to the monastery the way a lot of Asian families will just force a kid to go to medical school you know Asian families can be that way so um anyways where was where was I going with that oh yeah it's like you join the monkhood voluntarily and so there's all these rules that I mean you are taking upon yourself voluntarily so there's a rule that says you have to shave your head every at least every two months or two finger widths whichever comes first your head and your beard and

um I mean nobody forc you to become a monk and those are the rules so I mean it's like nobody forces you to play a game of pool but I mean you play by the rules because otherwise you're cheating so a monk I mean you'd have to acknowledge that genuinely ethical rules like not lying and not stealing are in a way more important than just you know shaving your head every two months at least every two months or not going through a door with a bowl in your hand that kind of a thing but still I mean all of them are binding it's just that some of them are binding for one reason and others are binding for another

reason or for more than one

reason so

I mean it is true that Jesus Christ or

Jesus of

Nazareth he did uh give exceptions to

following rules you know like I I don't

remember him justifying stealing

but um he did justify his disciples like

gleaning Grain on the Sabbath you know

they're walking through a field and you

know picking picking wheat or barley or

something and eating it raw um they were

criticized for that because it was the

Sabbath and they shouldn't be doing any

work on the Sabbath and then Jesus said

you know the Sabbath was made for man

and not man for the Sabbath that

sometimes it is justifiable to break rules and as a monk sometimes it is justifiable to break rules like um you know you're better off saving a pretty girl from drowning and maybe even doing mouth-to-mouth resuscitation to save her life rather than just sit there on the bank and watching your drown because monks aren't supposed to touch girls or one that I did personally in my life is there's a rule against a monk giving medicine to lay people unless it's their family or Monastery attendant you know your parents you can give medicine to a monastery attendant who's sick you can give medicine to but like lay people who

are supporters out in the village you're not supposed to be giving them medicine because it just causes people to come to the monk to get medicine rather than to hear dhama and then the monk maybe he'll give the wrong medicine because he's not maybe maybe he's not a trained physician gives the wrong medicine the person gets more sick they die or something the song gets blamed for it so it's just against the rules and I had a I was living out in the middle of the sticks just out in the middle of nowhere and one of my supporters said that his daughter had malaria for like I can't remember if it was six weeks or six months but it was the worst kind of malaria it was faler

malaria that was running it was just endemic there and I had state-of-the-art malaria medication and so I figured it's better for me to break this minor rule give him some malaria pills to give it to his daughter rather than have this girl maybe die or just be completely messed up

like with like these mini strokes that go all through your head when faler malaria goes cerebral you know that kind of a thing better for me just to take the hit give them the pills and then she got better I broke a rule but the girl was uh she recovered from malaria so yeah I mean ethical rules are

more important than just the artificial rules of etiquette and just sort of societal propriety and so forth but um I'm not exactly sure where Zeno demon was going with that and I've got other questions to answer so I'm just going to move on to the next question here which is from kol whip also known as the protos Pudo Monk and as I've mentioned before coolwhip occasionally gives titles to his questions and the title to his first question is origin of Sam SAR and so he says craving or desire is the cause for rebirth this gives a satisfactory explanation for the endless creation of samsara from the present moment onwards towards positive Infinity

however this doesn't explain how desire
in the present originated from negative
infin

what is the explanation of the origin
the first desire that started the cycle
of rebirth could the explanation be
something like because the essence or
substance of reality or samsara is
craving like an unmanifested potential
that finds a way to manifest through
beings or technology question mark I
think you explain this with hegel's
ideas but still not sure I quite
understand it well from the Buddhist
point of view there is no first desire
that some samsara is eternal going into

the past forever or at least it's just
indeterminate so yeah there was no first
desire causing samsara there was no
first upsurge of ignorance where I mean
it's not like the Old Testament where
God is just hanging out you know just
chilling and then he says let there be
light and just starts the universe
starts the cosmos
going I mean there had to have been
angels and so forth before then you
would assume but um it just doesn't work
that way in Buddhism in Buddhism samsara
is beginningless it's been here
forever so there is no first
desire
um see let's

see so the cycle of rebirth never had
how a start it's just it just keeps
going because it can and that goes back
to my simile of the block of marble that
you've got this formless sizeless block
of marble that has within it every
possible statue including lots of
impossible statues that're already there
in that block of marble that you know
everything every molecule is already in
the correct position they're already in
there just in a potential or virtual
form you know a virtual
State and Infinity has always been this
block of marble and it has always
contained all these virtual statues that

are virtually real inside of it and
that's all the the suffering craving
beings in this
universe

so let's see he continues here could the
explanation be something like because
the essence or substance of reality
where samsara is craving like an
unmanifested potential that finds a way
to

manifest uh you know that's sort of like
schopenhauer's will isn't it I mean
there is some of that but that's not
what causes it to be what causes it to
be is it's because it's
possible because it's it's just one of
the the uncarved statues in the uncarved

block that's virtually there and some of them are so complex that they become self-aware and start thinking that they're separate from the rest of everything else and I got a dog here that's wanting to get petted here she wants to say hi this is Poppy she she like she's like part guinea pig and part monkey there you go she makes these little chling noises she never barks she just kind of whs and chortles so let's see here okay I think the part that I was gonna try and answer is is actually part of cool Whip's next question here so yeah I'll just move on to next question

I hope I didn't skip over anything let's see could the explanation be something like because the essence or substance of reality of or some SAR is craving like an unmanifested potential that finds a way to manifest through beings and Technology um I mean you could interpret it that way sort of like schopenhauer but I mean really every possible thing that could possibly exist has always existed in the block of marble just look at it that way that there is no beginning and no end and there's no purpose to it either so I'll just move on to the second question here the purpose of samsara or

Nirvana let's see this is the title the purpose of samsara Nirvana or the singularity and and then and refuting hegel's

dialectic so then he says then if our nature is to be manifest into something the universe is asymmetrical and we are in hegel's synthesis becoming originating from Pure nothingness but how can we be sure that the evolution from pure non-being to pure being in the end these two converge for example what if the universe is optimizing a function of self-discovery on a trajectory of infinite growth through self-recursive patterns like creating abundant galaxies

Stars life technology Consciousness Etc
question mark in this Theory the
self-recursive intrinsically reflective
growing pattern of self has the purpose
of knowledge growth that isn't delusion
maybe Enlightenment You could argue
against hegel's axom that the one
profound difference between pure
non-being and pure being despite them
both sharing the aspect that there are
no discernable qualities in concluding
they are the same is that eventually
pure being possesses the quality of the
awareness of everything whereas or
non-being is devoid of any awareness
thus they would be conceptually or
philosophically equivalent in the realm

of logic and reason but experientially
complete opposites we can't reason about
experience through Concepts they are
categorically

different well the first part of this
little essay question here is uh I mean
it's a common

belief um among like theists for example
that God is creating this universe so
that he can learn about himself through
the universe you know evolving and then
that intelligent and intelligence and
wisdom and Consciousness can evolve
through you know this psoric phenomena
and so forth that you know it's it's
God's way of like reaching his full

potential or some such but no I mean
it's

[Music]

everything pure Infinity are identical
that they are synonyms pure being and
pure non-being are just
synonyms which does help to explain why
the universe is here appears to be here
in the first
place because nothingness and
everythingness are synonymous so to
speak so let's see the universe is
optimizing a function of self-discovery
now I've I've already done my best to
kick that one in the guts let's see
creating aund yeah yeah yeah okay self
recursive intrinsically effective

going man see you could you could argue
against a hegel's axom that one profound
difference between pure being or pure
non-being and pure being despite them
both sharing the aspect that there are
no discernable qualities concluding they
are the same is that eventually pure
being possesses the quality of the
awareness of everything well that would
be discernable quality wouldn't
it pure being possesses the quality of
the awareness of
everything

yeah I'm I'm not so sure I mean it's not
really pure being at that point once it
starts getting divided up into parts

then it's not pure being anymore that's
the becoming aspect that becomes that is
the synthesis of being and non-being that
you have to have a
contrast so pure pure non-being is
devoid of any awareness well the pure
being would have an awareness that is
undifferentiating for it to be aware
of

so yeah it is kind of a hard topic to to
wrap your head around the whole idea of
Hegel that pure being and pure non-being
are actually the
same because they're both just
formless and just no discernable
qualities no discrete
content so yeah the second part so I

mean it seems like the main gist of the second half of this question is that pure being really is different from Pure non-being and so that might open the door to the idea of somehow something emerging from Pure non-being this little spark that then gradually over eons and eons is developing into some kind of I don't know just getting more and more towards God or Cosmic omniscience or something but still I think I am inclined to go with the uh the first the first uh syn the first thesis and antithesis of hegel's dialectic which is about the only thing about Hegel that I

really

like I don't have much use for most most
of hegel's philosophy but how he begins
the dialectic and his logic has
definitely made a a a significant impact
on my understanding of of the
world

so let's

see thus they could be conceptually
equivalent in the realm of logic and
reason but experientially complete
opposites but I mean you can't
experience pure non-being and you can't
experience pure being either because you
are not pure being that you're just sort
of a a virtual manifestation of pure
being

but not

really man it it's trying to talk about

this stuff is so difficult I mean even

just trying to talk about two different

levels of reality at the same time

anything like that trying to De talk

about the absolute which cannot be put

into words cannot be put into to

perceptions you can't really think about

it in any kind of valid

way

but people want to

know so I guess I'm just going to move

on to the

third this is like this this is I guess

we can call this the third question but

he has it as an appendix on the second question and the title is appendix on choosing the right path according to the interpretation of asymmetry and so he says to me the answer to this question of the second question that he asked bifurcates the path whether one should renounce the world become a monk Extinction of humanity or serve the world have a family reproduction evolution of humanity which could also be the interpretation of or the Assumption of the asymmetrical Universe does the asymmetry seek symmetry equilibrium by becoming nothingness Extinction Nirvana no awareness or everything technological

singularity complete awareness these
could both be interpreted as
Enlightenment well I
mean we're talking about
like like recursive self-awareness
that that is essentially delusional and
thinks that it's different from the rest
of the
universe
and so I guess that's what's being
called the asymmetry or just like Karma
being out of balance that karma is
always in a state of
disequilibrium and that if you just let
Karma just seek its own level like water
flowing downhill it eventually just

reach this this Bliss of everything and
nothing

so which could also be the
interpretation or the Assumption of the
asymmetrical Universe does the asymmetry
seek symmetry equilibrium by becoming
nothingness or everything well I mean I
mean from my point of view there's
there's really no difference it's just
it's a it's a difference of perception
before you get
there

so um it's sort of like the difference
between Buddhism and Hinduism where you
know Hinduism is family oriented I mean
a good Hindu is supposed to go through
you know the lay the lay person space

the

householder what Ash Dharma you know

there's one of the the phases that a

good Hindu is supposed to go through is

the householder who's married and has

kids and then when he gets older he

renounces the world becomes like the

hermit and then maybe even goes into the

fourth phase which is the sunasan just

the the wandering

renuncian um and so he's I mean the

Hindus they've reified reality as

Brahman that it is a something whereas

the Buddhists

they have tried as much as possible to

avoid reifying the absolute which then

causes it to become more towards
Extinction or emptiness or voidness but
ultimately it's the it's the same thing
that they're going for that a fully
enlightened Hindu is is reached the same
Enlightenment as a fully enlightened
Buddhist in the Poppy's back petted
more

so let's see here I mean it seems like
the assumption is is that there's just
like two Infinity there's two absolutes
you know there's the absolute of
everything and the absolute of nothing
and that you know you can you can pick
which way you want to go but I mean
ultimately it's just full circle and I
mean it it winds up the same either

way

so I'm a little bit distracted by this
dog that's wanting
attention see

I'm just going to have to read this
whole question over again to me the
answer to this question Q2 bifurcates
the path whether one
should yeah well the answer that he gave
to it not really the answer that I gave
to it bifurcates the path whether one
should renounce the world become a monk
Extinction of humanity will even the
Hindus do that eventually I mean that's
that's stages three and four or serve
the world have a family reproductive

evolution of
humanity uh which could also be the
interpretation of or the Assumption of
the asymmetrical Universe does the
asymmetry seek Symmetry and equilibrium
by becoming
nothingness or everything and I mean
it's it's the same I mean it's just
before you get there the approach may
seem different but once you get there
you know it's not like an enlightened
Buddhist is in a state of just
Annihilation whereas an enlightened
Hindu is like infinite in all
directions it really doesn't work that
way
experientially

so yeah I mean just ceasing to exist
isn't really Enlightenment just
annihilating yourself would not be
considered Enlightenment anyway I mean
that's just

Extinction although there are some
people that even some Hindus that are
really sort of uh biased against
Buddhism you know they say ah the
Buddhist just want

Extinction but I mean

Enlightenment is I mean it doesn't mean
Extinction Enlightenment means waking
up waking up from the
illusion so let's just move on the next
question here this is from alpacino

alpaca and he's say he says is Brian
alive and he's referring to our good
friend Brian Rue who uh went silent for
many days after just sort of like
convulsively spamming his his Channels
with with bitshoot videos because he's
not on you well he might be on YouTube
around the edges a little bit but his
main his main social media is bitshoot
and uh he has been uploading recently so
yeah he is still

alive and so I'll just move on to the
next question by alpacino alpaca which
is kind of an interesting
one which is as follows have you ever
drunk your own y
or do you know anyone who

did well any monk who is
ordained at his ordination ceremony is
admonished
that he should content himself with
stale urine as his only
medicine which apparently was what
athetics did in an ancient Northern
India in the Buddhist time that U they
would just ferment urine and drink it
and the Burmese have interpreted that to
mean like cow
urine um but probably it was with regard
to one's own urine so anyway um I was
kind of curious about this you know I
was wanting to be like an ancient Indian
Monk and so um the way the Burmese do it

is they take a certain fruit called an
emblic Myro Balan it's I think it's amla
in in India and it's one of the world's
rich sources of vitamin C and it tastes
like a gooseberry it's kind of kind of
astringent it tastes bitter at first and
then it has like a sweet aftertaste it's
kind of a strange fruit it looks like a
gooseberry it's like this big around and
so you take these gooseberries and or
embl Myro

Balan and you soak them in cow pea and
strangely they're like olives where they
they start off green but when you soak
them in cow pea they turn black and they
taste like like black
olives so monks will eat that as a kind

of medicine kind of
tonic

um but then I figured you know it's like
probably in the Buddhist time they were
using their own pee so I did experiment
with my own pee and I should say that
the pee also turns black when you put
the Myro Blan in there so I was calling
it burmes Pepsi at the time kind of a
joke there but um yeah I tried it it
it's I a few sips of it just
experimentally but um yeah it didn't it
didn't seem to be working out right it
was like uh um you know I had the Myro
Balan in there and stuff I was trying to
pickle the Myro ban preserved the Myro

Balan in my own pee instead of cow pee
and it for some reason it wasn't working
very well my pee wasn't concentrated
enough and it was starting to get like
this white cloudy film on top and
everything so I just threw it out
um but I used to know this Indonesian
monk who was living in Burma and he
would keep his own pee in a plastic jug
like at least overnight and then he
would wash his head in this stale pee
you know every morning and I think he
might have rinsed his mouth with it or
something too but uh I mean it caused
the the ouse to just wkak so bad that I
finally made him stop keeping his jug of
pee in in the out housee that we were

both using because it just red really
awful but one thing about the whole idea
of using p as a medicine I mean I I have
a degree in biology so I know that your
body is getting rid of this stuff
because it's literally toxic waste you
know it's like it's not good for you to
keep it if if you don't if you stop
being able to pee you
die so and it's not just because you
blow up with liquid it's just that you
get I can't remember what it's called
um I can't remember what it's called but
just you get all the toxins in your
blood that that kills you off and uh so
I really think that the the benefits of

drinking pee are very limited probably
you know there there might be some
benefits I've had somebody who was into
it explain to me that you know there's
certain chemicals that you know your
body excretes as a kind of side effect
of something else that actually is good
for you but still most of it is just
metabolic

waste so yeah I experimented with it a
little bit and it's good for pickling em
Myro ban at least curine

is but uh yeah I I did it for a little
bit and then stopped because there
didn't seem to be much point to doing
it so I'm just going to move on to
alucino alpaca's next question here I

know I know it might be a fourth
question but actually it isn't but
please put on screen the name for that
sutras that are commentaries on the AA
waga that are still canonical please put
a name for it and where to find
it I assume it is in the kudik nikaya
yeah it's in the kudik nikaya and it's
called the
nesa and I don't know if I have a pen
here put it on the screen I'm not going
to do any of that fancy
fancy graphic
stuff let's see if I can spell it
right there it is it's on the screen the
nesa I think that's how to spell it and

there's it's in two books the Maha and the Chula the Maha nesa is the commentary to the Ana waga and the Chula is the commentary to the Paran awaga and also to the rhinoceros horn discourse and and I'm not sure if anyone has bothered to translate them into English so you may have to study up on paly in order to read the thing or maybe taii or Sri Lankan or salies I should say burmes where I mean any language that actually has been translated into but um yeah one reason why it hasn't been translated into English is that most English students of dhama wouldn't even want to read it because really it is not Prof found it's like the the Mahan nesa which

is the the canonical commentary to the
yka waga is trying to comment upon a
pre- Terra voden text or a group of
texts in such a way at as that they are
like twisting and contorting it into
something Orthodox so when the Buddhist
says you know um have no view then the
the Mahan Desa will say Well when he
says that he means don't have any of the
any of the wrong views you know it's
like when it says have no perception you
it just means don't have any perception
of like ill will this kind of a thing
when that's not what it's saying and
obviously like I was saying recently and
I think it was the previous q& you know

the Buddha wouldn't say don't have wrong views you know I mean what is the point of of me or or the Buddha or anyone else saying you know don't believe what's false I mean obviously it goes without saying I mean nobody is knowingly going to believe what is false so I mean that's just it just becomes like a just absurd if you interpret it the way the AA waga does and actually or not the AA waga but the nesa and the nesa is relatively late text I mean it mentions Greeks in it for example which is probably a sign of lateness talks about Abid dama in there I think which is also a sign of

lateness so

yeah I don't think it's any great loss
if you haven't read it I I was I was
reading through it just when I was
translating the ATA waga just to see
what it says it might help with regard
to at least like grammatical
construction of sentences and so forth
but I mean the main purpose of it was
really to explain away this well-known
body of texts that were so archaic that
they were pre-ra voden and in some
respects unorthodox so they had to they
couldn't just edit the a waga out of of
the detica it was too well known too
important in ancient times like uh the

Ashokan edicts refer to at least one or two of the sutas of the AA waga as recommended

study so they had to just change the meaning of it twist the meaning of it into something

Orthodox

so here I'll show it again since I went to the trouble of writing it right there it is n day

and I'm just going to move on to the next question here this is from thermal squid and thermal squid says what would you have to say towards those typ

typically of a neopagan type who accuse Buddhism of being LIF denying as per the Nan understanding of Life affirmation

such that they may say that Buddha
Dharma originally emerged for lesser or
inferior people to cope with slavery I
have run into a fair amount of Merit
lacking crypto materialists who call
themselves Pagan typically of a Germanic
type and I always tell them that in the
edas Odin achieves something very
similar to the Buddha or the viic sages
when he sacrifices and hangs himself on
the world tree I assume such individuals
are basically just narcissists as they
don't have any real religion aside from
the worship of provisional qualities
like physical strength or wealth have
you ever run into these kind of socially

darwinist types before um I've come across them on the internet but I don't think I've ever had like a a debate with one in

person so that would be the the answer to that last part but uh this this one part he says that uh they may say that Buddha Dharma originally emerg for lesser or inferior people to cope with slavery I mean that's just absurd if you read the early texts that the early Buddhist monks were not lesser or inferior people they were tough as wood and they were superior to the average human they were Heavy Hitters so I mean they were dealing with stuff that most of these neopagans could

not cope with you just living alone
under a tree in a jungle just being
indifferent to you know hunger and
thirst and heat and cold and pain and
sickness and so forth I mean they were
they were tough like Iola refers to the
Buddhist Saint as a kind of Superman
like a essentially like a nian
Superman

so it is true that Buddhism is kind of
Life denying you know it's will denying
like like schopenhauer would teach and
uh I mean the Hindus accused the
Buddhists even in ancient times or you
know the vadists accused the Buddhists
in ancient times of being destroyers of

life mainly because the Buddhists were encouraged to become celibate even when they were young you know if you were going for enlightenment if you're going to renounce the world do it right away and don't even bother with raising a family first which you know the the viic Proto Hindus they consider that to be wrong I mean you know there's got Society has to be maintained so you have kids first and then you renounce the world

so yeah I I mean some people are just going to be of this world you know they're going to be Pro samsara n apparently was very Pro samsara and um you know they just don't

want to transcend that they don't want
to get to the Ultimate Reality which is
beyond

samsara you know they just think this is
it and so you just Prosper as well as
you can which might include you know
stomping on people who are in your way
with your hob nailed Jack

Boots but

um let's see I think I've already
addressed what would you say towards
those who accuse Buddhism of being life
denying as per the nian understanding of
Life

affirmation well I mean first of all I'd
shoot down any arguments that it was

designed for weaklings any inferiors
because that's obviously not the
case

so what would I say to them that's
that's weird I've never
really never really stopped to think of
what I would say to them I I've said
things to them before I'm pretty sure
but it was just sort of a spontaneous
thing and I'm not spontaneously coming
up with anything right now so they
accuse Buddhism of being life denying
well it's it's more ignorance denying
than life denying it's just that life
involves a certain amount of ignorance
as a general
rule

so yeah Buddhism is trying to transcend
life not so much denying it as just
going Beyond

it and with regard to n i mean I do not
consider nich to have been a
particularly wise or happy person even
before he went
insane

so

um I mean they can accuse a way I guess
and believe what they

like but at least you should set them
straight with regard to any errors of
like fact you know if they're saying
something that's objectively untrue you
could at least set them straight on that

but with regard to matters of opinion
like whether or not Buddhism is life
denying you know in to some degree
that's just a matter of opinion you know
in a way they kind of are and in a way
they kind of aren't it depends on how
you look at it

so yeah I think just it would just be
like different a different response to a
different person depending on what that
what that neopagan type was saying and
what he was accusing Buddhism

of so yeah I really have not had much
interaction with Germanic type pagans
you know worshippers of Odin and Thor
and so forth I know they're out there
there's apparently you know significant

minority of them but uh yeah for some reason we just don't cross paths very much I'm more inclined to cross paths with people who want a kind of fascistic Buddhism and I'm not a fascist but still um you know some people um you know that they see you know they might be like really hard right and just assuming that like fascism is hard right which I don't think it is but still you know they they just loathe all of the the Socialist you know farle attempts at Buddhism in the west they see that I I don't I'm not swallowing that stuff and so then they they sort of gravitate towards me and

are trying to get me to like justify
like a militant Buddhism in some sense
and usually I disappoint them because I
mean you can have mil kind of a militant
point of view but it really doesn't fit
in very well with genuine
dhama

so yeah I think one thing is just people
that are ready
to ex they are striving to know the
highest truth may do well to practice
Buddhism but if you want to stay in Sam
Sara with your hob nailed Jack Boots
then you can do that too and it's it's
really your own choice to make
so I'm just going to move on the next
question here which is from

Alfred and Alfred says I have seen a particular monk who was very intelligent sadly he topped himself he was okay when he got some sort of blood might disorder which pushed him to terminate himself so could this happen to an Arun so I guess the question is could an arant commit suicide and it does say in the text that the only time a person is Justified I mean the Buddha says the only time a person is Justified in committing suicide is if they have already attained the goal I mean you shouldn't kill yourself if you're not enlightened yet but if you're enlightened then apparently um you know at least you'd be

justified in that sense that I mean you
did what had to be done

first but um I can't remember any cases
of an Arun killing himself other than
somebody like Goda who became an Arun
while bleeding out after cutting his own
throat

so um yeah I think like youve got a
fully enlightened being who's got some
sort of terminal condition that they're
just debilitated you know some like
somebody like aan cha for example who
was like a vegetable for for many years
before he finally died um in a case like
that if there was an arant who is moving
in that direction I think it's quite
possible that they might just end it

early instead of being a vegetable in a wheelchair for 10 years or you know having a tube up their nose in a in a hospital bed being kept alive artificially or

something

so yeah I don't think that there's anything

necessarily

prohibitive from an aunt terminating his own metabolic

processes and then of course like The

Janes and the aicas they would just

deliberately ly commit suicide by just

uh squatting down in a in an abandoned

area or an isolated area and just not

moving until they were

dead so anyways I'll just move on to the

next question this is from Gaz and Gaz

says hail poob basa I think many confuse

some of the fatalistic karmic views of

The Janes with Buddhism I myself viewed

Kama to be quite all-encompassing until

I read the daas SU

angura 361 in which the Buddha rejects

three sectarian worldviews what that

whatever a person experiences be it good

or bad or neutral is all due to past

actions a the plan of a God or without

cause he then reaffirms his core

teachings he also brings this rebuttal

up in further detail to the Jane

specifically in the DEA dahas sua a few

of my assumptions regarding Kama were cleared by this and also in the Gir gir manand sua within number four of the 10 perceptions of AD

ad it seems to list Kama as just one of many reasons for illness it makes sense to me that natural disasters illnesses even other situations could potentially just be the results of living in the natural world or caused by a supernatural agent not necessarily due to one's karma although it is likely as it is as it certainly appears to play a big role however regarding all of this I appreciate the wisdom of the Buddha and discouraging contemplation on the

precise working out of karma I find myself continually impressed by how thorough and wise he was ultimately there is no self impermanence and suffering remain regardless of if that suffering is the result of karma natural or Supernatural forces is this a correct assessment of things

okay well towards the towards the part the top part here

the dāśa sūta āṅgura

3.61 the Buddha rejects three sectarian World views regarding to uh whatever a person experiences is that it has to be one um due to past actions which would be sort of more of the karmic point of

view two the plan of a god which would be more of the Muslim point of view or three without cause which I don't know any any point of view I don't know if anyone thinks that everything happens to us at random which is what without cause would be I

guess so I mean that those aren't the only possibilities like for example with Karma everything that happens to you isn't necessarily due to past actions because you're making comma now in fact all of your comma from a teren point of view is present comma because the past no longer exists the past can have no effect on the present technically

speaking because it would be a
non-existent cause because the past no
longer exists based on Orthodox
terraa so it's like it's our comma Now
which is our will now is determining
what we are experiencing that would be
more my point of view but also I mean in
a way you can interpret terraas to be
that way that really all comma has to be
present comma and so it not everything
is due to past actions because you know
it's due to present your present mental
states are determining what you're
experiencing and one reason why I come
up with that is because I do not
consider the material world to be real
in an ultimate sense it's conventionally

real but it's not ultimately real so
saying that natural disasters illnesses
other situations can cause these things
I consider those to be essentially
non-existent causes because it would
just be your perceptions of those that
would I mean that's all you can really
know you you don't know a natural
disaster you just know your perceptions
of a natural disaster which is in your
own mind and it's like your perceptions
are really controlling your samsaric
existence and your perceptions are
completely bound up with volition or
Karma so it's like you're dreaming your
way through samsara in a sense although

there's more Law and Order in this
version of reality than in our sleeping
dreams but we don't need to get into the
reasons for that right

now

so yeah

it's uh Gaz here seems to be assuming
like most westerners do that the
material

world is real and that it exists even if
there's nobody perceiving it

and I just don't buy

it and I mean it's in a way the Buddha

was kind of like Emmanuel Kant in

Western philosophy where he makes the
mind really Central to our

experience so that but he kind of I mean

at least in the Terra voden texts like a physical universe is still accepted as out there but it becomes almost Superfluous because really the mind is number one and so just as with the bu just as with Kant you know many of his successors just became idealists you know he he was like the founder of the German idealist School of like the 19 century um where they were just they were just rejecting the physical world it's it's all just a manifestation of mind because I mean the physical world was just kind of Superfluous I mean k i acknowledge you couldn't prove that it exists he just assumed it was out there

in some form and the Buddha was kind of doing something similar where you know he emphasized the importance of mind but still kind of left open at least according to the poly text the existence of a an outward empirical universe that's there even if nobody's observing it but later schools of Buddhism like the many Mahayana schools just abandon that you know it's sort of like they became like the German idealists so I have uh digressed I think until I need to read this some more in order to get back to the question he brings this rebuttal up in further detail to The Janes a few of my assumptions regarding Comm or clear

um

okay let's see here yeah it makes sense to me that natural disasters illnesses even other situations could potentially just be the results of living in the natural world yeah the living in the natural world which I don't think is real and probably most Buddhists at least most Buddhist philosophers don't because probably most of the Buddhist philosophers are

mahays see but even even in terraa that the physical Universe even though it's it's accepted as out there it's it's just radically different from in a way it's sort of like science where science

acknowledges there's a material world
out there but I mean it has very little
to do with our perception of it you know
our perception of the world is just
radically radically different from the
actual

reality so let's see

here let's see be a supernatural not
necessarily due to one's common although
it is likely it is certainly appears to
play a big role however regarding all of
this I appreciate this ultimately there
is no self imp prence suffering
remaining regardless if that suffering
is the result of comma natural or
Supernatural forces is this a correct
assessment of things well don't be too

sure that the physical universe is
real don't be too sure that the tree
that falls in the forest when nobody's
around to to hear it even Falls at all
that there's even a tree out there if
there's no no conscious being perceiving
it

so yeah is it a a correct assessment of
things um there is ultimately no correct
assessment of things it's going to be
all of it's going to be incorrect or at
least it's going to be
invalid so I mean the Buddha was wise
when he discouraged even trying to to
figure out comma that you can go insane
trying to understand commas is what it

says in the

texts but

uh but the mind is number one the mind

is the

Forerunner everything is mind made I

mean that's that's verse number one in

the in the DAP although again the DAP is

is one of those texts where they have to

redefine I mean at least D the first

verse of the DAP has to get redefined so

when it's says Mano Pang D manoo Maya

was which means mind is the Forerunner

of

Damas and that they are they have mind

as Chief they are mindmade and Buddha

Goa the the commentator you know giving

the official position of terana Buddhism

says that Damas here means mental States
and then he's turning it into a an Abid
dama uh depth psychology statement where
he's saying that mind is consciousness
Consciousness is the Forerunner of
mental states which is untrue and then
he has to say well it's not true but the
Buddha said it because of this or that
reason because Consciousness and mental
states have to be simultaneous one
doesn't come before the other
one so dhama is notoriously uh difficult
to translate because it has so many
possible definitions but here it it just
means like phenomenal PHA or
things I don't think it means just

mental States except to the extent that
phenomena or things are really

Perceptions in our mind which are mental
States oh this is I mean I I get sort of
dizzy trying to talk about this kind of
stuff sometimes because really it's I
mean with regard to most people probably
I could explain and explain and explain
until I'm blue in the face I'm just EX
exhausted and still they won't get it
just because as I mentioned I think it
was the previous Q&A sometimes you have
to be able to think at two different
levels simultaneously you know like the
the conventional and the ultimate you
know or you know the the conditional and
the unconditioned know you have to be

able to kind of see things from two
different perspectives simultaneously
and I think most people just can't do it
I mean there are some people that never
get to the level of formal operations
just like for example just thinking of a
statement um with regard to its
structure or its logical validity
most people really or I won't say most
people most children can't think that
way and there are a significant number
of adults I've read that there are
actual entire cultures that never get
above that level where you just cannot
play Devil's Advocate you cannot for
example argue a position that you don't

do not personally believe it just makes
no sense to you that you just can't do
it

psychologically so where how I got to
that statement from this question is
questionable oh yeah just the difficulty
of trying to

explain like Sam Sara and its relation
to reality when you have to be thinking
at two different levels simultaneously
because Samara is not ultimately real
this phenomenal world we live in is not
ultimately real

that it's like a a perceptual
construct so I think I'll just move on
to

uh scroll way up here yeah Gau Gaz I'll

just move on to gaz's next question

which is a shorter

question and I think I can actually uh
answer this

one how do views on comma differ between
Buddhists and

Janes which is an interesting question

and the for starters The Janes

considered K to be like a quasi material
substance it was in a way this

metaphysical sticky goo that sticks to

your soul or your Jiva and weighs you

down so that your soul doesn't just

float up into this Heaven of Eternal

Bliss and uh so they don't really accept

the Buddhist interpretation of karma as

essentially volition mental state like

The Janes think that even if you step on a bug accidentally you're still making Bad Karma that it's not just a matter of volition that you can do something even unknowingly or accidentally and it still counts as bad karma which is why Janes will have like a soft grass broom and will be sweeping the ground in front of them as they walk so they won't accidentally step on a bug and then make Bad Karma even though they're not trying to step on a bug

and I mean they're just The Janes are more inclined to think that something completely inadvertent something completely

unconscious is still going to make Bad Karma or just karma in general if you do it because they do not accept the Buddhist idea that karma is a mental state that it is will or volition so also The Janes believe that the goal is to exhaust your karma and this is an idea that probably goes back to the Indus the prehistoric Indus Valley Civilization before the Indo Arians ever arrived in India that there's this idea that you've got this Karma that for the Janes is like way sticking to their gva or their soul and weighing it down so they got to get rid of all their karma not just the Bad

Karma but the good karma too they got to get rid of all Karma that stick into their soul and weighing it down whereas from a Buddhist point of view even a fully enlightened being even the Buddha himself is still going to have residual Karma they're not making any new Karma because they've just gone beyond that but still like the momentum of of past karmic actions is still having an effect on on their life and still arising

so those would be some of the main differences between the uh Buddhist and Jane ideas of karma

and so I'm going to move on to the next question here which is from pranav and

pranav says have you ever been to India
if yes where have you traveled and I did
go to India spent like three weeks in
India before I came to Burma I was I was
a monk in at a Burmese Monastery in
California and then my teacher who at
least he became my teacher eventually um
Tulu chelen doya
or also known as paku Seattle he came to
America and then um I went back to Burma
with him with with his retinue
essentially because he was kind of a big
shot in the Tulu tradition he was
probably the most senior and
authoritative monk in the tong Pulu
tradition after Tong Pulu Seattle

himself passed away so first we went to Japan spent like a week or so in Japan then we went to Thailand and spent like 10 days in Thailand and then we went to India and we went mainly for the Buddhist pilgrimage stuff so we flew into Kolkata we rented a Tata mini bus I think it was or a matador a matador mini bus and then we just went to the the main sites the main places that the Buddha went to except we did not go to Nepal because um Tom Pulu or chelon chelon Seattle pooku seatt he uh he had trouble with Customs getting into to Nepal on a previous trip so he just decided we'll just avoid we won't go to lumini we won't go to where the Buddha

was allegedly born but we went to the
other main sites you know we went
to H what
sarut and we went to
uh bodia of course that was one of the
first place we went to we went to Nanda
University we stopped off there we
stopped off at sawati to see you know
where

the uh anat pindas Park was and so forth
and we went to we went to those pl we
went to all of the main Buddhist
um like pilgrimage places went to like
vulture Peak Raja gaha I tried to find
the the Black Rock e Gilly C but
couldn't find it um so yeah we just we

just did the main Buddhist pilgrimage
thing and then we came back to Thailand
spent another week there and then went
to to

Burma so I'll just move on the next
question here this is from Mara made
Mahayana who I'm pretty sure is also
bodhisat

969 and he says is that correct question
mark but then he continues he says the
venerable langang P laav wrote in his
biography or autobiography anyone quote
anyone can practice vasuta or parata
except for the Mad the feeble-minded the
person whose Behavior has sunk below the
level of human because they do not have
the appropriate conditions to practice

yes they are indeed human but they are
fourth class human that is why the
Supreme teacher has not allowed the Mad
the feeble-minded the person whose
Behavior has sunk below the level of
human to be ordained but if this is not
known at the time of ordination and they
receive ordination and it is discovered
after ordination then they must be
expelled that is made to be disrupt
because they have not fully attained
humanity and when questioned before the
S reg regarding the obstacles to
ordination they did not correctly answer
manoso which means are you a man or are
you a human being and they simply

answered am a and or yes sir they did not agree with the truth because they are mad or feeble-minded unquote well no I I think that the venerable ajan here is mistaken with regard to his understanding of winia that uh let's say a person is feeble-minded or insane then as a general rule they won't be ordained just like the Abbot will know this person really they don't have the mental wherewithal to follow the vinia rules and to understand dhama and so forth so they might just be like a a an adult novice at the monastery every once in a while you you go to a monastery in Burma they'll be like an adult novice there

who usually is like simple-minded or
he's old and and sort of like scile or
something or or he's just kind of
nutty and um you know they just don't
ordain them as a monk but if they are
ordained once you're
ordained then you can't just be kicked
out again it just doesn't work that way
there's even a special provision there
was a a monk named Gaga in the texts who
would just have like these psychotic
episodes and he didn't get kicked out it
was just that there's a special
provision if a monk goes really insane
and he he can't even recall what he
did he's not responsible for his action

so he can't really break rules so if a monk goes just totally he's has like a psychotic episode you know he's just completely out of it he doesn't recall it afterwards I mean he could even like rape a woman or something I'm pretty sure and it

won't I mean it won't be counted against him because you know it's like pleading Insanity in in like modern Western law that I mean he was not responsible for his actions he didn't even remember doing it so then as the wise guy Junior Mona thinking well what happens if you just get really drunk and black out and just go on a spree I mean you you don't remember the next day then you're off

the hook except for maybe drinking in
the first place you'd still be
responsible for

that so yeah I mean you should not
ordain the mad or the feeble-minded and
the person whose behavior is sunk below
the level of human I mean they're not
even going to want to be ordained anyway
unless maybe they're like a criminal
who's hiding from the police and wants
to hide out in a monastery that actually
happens uh or at least it did happen in
uh Stockton

California where there were gangs in
Stockton California including Cambodian
gangs and some of the Cambo Cambodian

gang members if uh you know the police
were were hunting them you know they
they were you know the police were after
them they would hide out in a monastery
they'd be ordained as monks temporarily
so you'd had Buddhist monks with like
hot rods and guns at this Monastery this
Cambodian Monastery in Stockton I don't
know if it's still that way but uh
anyways um you know once you're ordained
nobody can kick you out the only person
that can kick out a monk after he has
been
ordained is himself by either disrobing
or committing a paraja offense which
gets him
excommunicated

um the only possible exception to that would be an ordination that was just totally invalid let's say you've got a trans man who doesn't have a a scrotum filled with two testicles who gets ordained as a beu then that is not an ordination because you have to have testicles in order to be ordained as a beu so even if they were ordained they went to the ceremony they found the politically correct you know Progressive monks to do it and everything still they're not ordained as a as a monk because they're technically not a man not biologically so I mean in in a case like

that then once it is acknowledged that the person is not biologically male then I mean they're just declared not a monk they're not kicked out of the S because they were never in it you know the ordination just didn't it didn't catch traction at all it just didn't work but someone who is feeble-minded or nutty you know they're having a lucid moment when when they're being ordained and the monks just assume that they're okay then yeah they're still a monk there's no rule saying that if if you are you you're like feeble-minded or something I mean there's feeble-minded monks in the texts you know there's like the Dullard there's a story I think it's

in the commentaries about there's uh two brothers and one of them was wise the other one was just real feeble-minded but they lived together at the same Monastery and everything and uh so he the the dard just wasn't making much progress as you might expect and so the Buddha gave him a special meditation technique because the Buddha could just look right into you and see you know what would work you know he could he could look into you and see what kind of meditation technique would work best for you so he just gave him a piece of white cloth this this D and just he told him just keep rubbing the cloth and I can't

remember he was supposed to think something about it being clean or something I can't remember exactly but he's he's just rubbing this cloth and so there was some sort of formal Act of the S and uh the the dard was he's left behind at the monastery you know sweeping or whatever and so he had to be there because all the members of the S have to be present at a formal act so uh somebody was sent to go fetch him but because the Dullard had become enlightened and had attain psychic powers due to this this meditation technique that he had multiplied his body into many many copies of his own body to get the sweeping done faster and

so the person the monk comes back you
know with wide eyes saying I went to to
fetch him and there's like 20 of them so
then the Buddha just says pick one at
random and bring him

so um I mean this is a case it's from
the commentary but it's Orthodox
tradition and it's not in violation of
wiiia that you can have like a
simple-minded monk who is ordained and
he's not kicked out when people realize
he's simple-minded or

feeble-minded and then there was Gaga
who was insane but he he wasn't kicked
out of the S either it's the only person
that can kick a genuine monk out of the

S is that monk

himself so yeah I just to make a long story even longer um I think the venerable ajan here that is being quoted by maram Mahayana is just mistaken with regard to his understanding of winia which doesn't surprise me because Thai monks are not as a general rule they're not nearly as much into scholarship as the Burmese the Burmese I mean it's just astonishing they are phenomenal Scholars a lot of them you know they can just quote and quote and quote from texts you know they just know it all forwards and backwards but uh the ties partly because a few hundred years ago the Burmese sacked the capital city of Thailand

which was aoda at the time which was the center of their ecclesiastical structure and their ecclesiastical educational system like the universities and everything that all collapsed as a result and it never fully recovered so that Thai monks will often say things that I mean it's just laughable to a Burmese monk or a monk ordain in a Burmese tradition they're getting the the meanings of poly words completely wrong for example like I think it was aan Lee dadar had this little booklet and an Australian monk gave it to me once to read because he thought it was hilarious because aan Lee damad daro

despite being a meditation Master he just didn't know poly well enough he's just butchering the poly getting the meanings of things wrong and so forth and you a way I mean it goes both ways for for taii monks because they're not Scholars or a lot of them aren't they they rely more on their own personal experience which if they're meditation Masters that can actually be helpful because the burmes are just dogmatists I mean for them first and foremost is what the book says if your own personal experience doesn't agree with it your own personal experience is wrong because the book absolutely has to be 100% correct even if it's commentary

even if it's sub

commentary so in that sense uh the

sacking of

aoda uh was not entirely a bad thing I

mean had some Badness involved in it

especially the people who were there

when it was being

sacked but

um yeah the the ties are not nearly as

scholarly in their Terra Buddhism as the

Burmese but that goes both ways because

they're also just less

dogmatic but in this case I think he

just did not

understand need didn't to understand the

subtleties of the the rules of monastic

discipline with regard to ordination status but it is true that at your ordination every Monk Is asked manuso which means are you a man or are you a human being and then you say amab band which means yes

sir but I mean just because a person uh has engaged in depravity or whatever doesn't mean that they're not human I mean the original question of asking if you're human or not was to prevent superhuman or supernatural beings or like shapeshifting Cobra dragons from assuming human form and then being ordained as a monk but a Naga or Cobra Dragon um they're technically an animal and they can't

become enlightened because of that
according to Orthodox terraa or just
ancient Indian belief at the time so
it's just just kind of pointless for
them to be ordained into the
songa so anyway I do feel a certain
amount of satisfaction that I am able to
actually answer certain questions in a
way that is fairly straightforward
instead of just engaging in trying to
decipher or interpret what the question
means and then get into just wallow into
all these subtleties and so forth so
that when I get to the end of it I'm not
even sure if I've answered the question
or not but I think I answered that one

so then I'm going to move on to uh Mara
made mahay's second question here and
this is a a quote just as a log from a
funeral bonfire which is glowing at both
ends and smeared with excrement in the
middle cannot serve as wood either in
the village or in the forest so I say
monks is that person who neither works
for his own good nor for the good of
others but the person who works for the
good of others not far not for his own
good is the higher the better of these
two people and the person who works for
his own good not for the good of others
is the higher the better of these three
people unquote so that's a quote from
the the sutas and then Maha made

Mahayana says isn't that a very clear point for terraa compared to Mahayana and self-proclaimed Warriors of Justice well I mean for a Mahayana Buddhist I mean they're not going to care much about what the terraa Buddhists say because they're heists of the deficient vehicle so um but it is there is some wisdom in what the Buddha was saying that I mean if you don't help yourself or others that's just the inferior position to help others without helping yourself is better than not helping anybody but still to help yourself without helping others is superior to helping others without helping

yourself and there is wisdom in that and that really a person who tries to help others but they don't cultivate their own wisdom they don't know how to help others very well and they often just make things

worse whereas if you're going to help others I mean in order really to help others as much as possible you have to help yourself as much as possible because by helping yourself as much as possible it makes you more able to help others as much as possible you know like I was saying earlier the Buddha he had helped himself to the extent that he could just look right into another person and see how to help them the

best so I mean as as a junior monk at the monastery every morning we had to uh or every evening too we had to recite this statement by helping others one helps oneself by helping oneself one helps others which is true and one of the best ways of helping others isn't just working in a soup kitchen or something there's nothing at all wrong with working at a soup kitchen and helping people that way but the best way I have found of helping people is through example that you're not even trying to help them you're just you trying to get your own life you know in order you know cleaning your own room as

Jordan Peterson would say you know
you're just tending your own garden as
volunteer would say and other people observe
that and they're inspired by it like I
had I was living in a big school
monastery near Mandalay mahagandai on
for over a year and a few times I had
monks come up to me Burmese monks
thanking me because I went for alms
round every day you didn't have to go
for alms or at mahagandai and had a big
dining hall or lunch hall breakfast hall
and people would come and donate food to
the monks every day so going for alms in
the village was completely optional it
wasn't necessary but I just did it
anyway I just wanted to live on alms

food and uh some monks were seeing me do that I had no idea that I was being observed in this way and then they were inspired by that because that's the way the ancient Buddhist monks did it that's the way it says to do it in the text and everything so they tried it and they really liked it and then they came and thanked me for it and there were a few cases where I was instructed to teach usually vinia because I was one of the most knowledgeable persons with regard to vinia at certain monasteries that I was living at that there'd be like some Western te there was a western teenage boy who was ordained as a novice at

mahag gandon once and I was asked
because I spoke
English more fluently than anybody else
and I knew vinia better than a lot of
the people there it was it was a school
Monastery so there were a lot of people
who knew vinia there even though most of
them didn't follow it but anyways I was
asked to teach this te this this German
teenage boy about the rules for novices
because he was being ordained as a
temporary novice there and he just
obviously wasn't interested you know so
like you you do your best to teach
somebody and I mean he's just kind of
looking around and he'd be I mean he'd
rather be somewhere else he was just

doing it because he was told to do it or
like when I was in
California um I was teaching the the
teenage kids of Burmese immigrants about
dharma and again they they were there
just because their parents sent them
they weren't really interested and when
I gave the the final exam every single
one of them failed the
exam they couldn't even get like the
fourble truths right so trying to help
people it doesn't often
work um but helping yourself I mean
trying to help yourself doesn't always
work either so I mean there's that too
but in order to help others best I mean

you have to help yourself as well as you can and then it's it just goes both ways I mean helping others helps you and then helping yourself in really does help others which again reminds me of the saying by St John of the cross in one of his one of his books where he's saying that you know you got two people one person is just feeding the hungry and putting clothes on people dressed in rags and finding homes for homeless people and tending to the sick and just helping people all the time 24/7 or when they're not asleep or something and on the other hand you got a person alone in a Cell practicing High contemplation which would be like Janna from a

Buddhist point of view that he says the person who is helping the world most is the second person who is practicing Janna because that person he's not just you know attending to the superficialities of you know just putting Band-Aids on on wounds that he's raising the overall consciousness of the world this is not what St John of the Cross would that's not how he would explain it but that's how I would explain it that you're actually raising the level of Consciousness in your area and in the world in general which is helping the world more than say just an ordinary Normie who's got a good heart

who is you know feeding the hungry and
so forth not that that is bad at all
it's just that getting into superhuman
mental States raising the level of
Consciousness is more important in the
long run and it is more beneficial in
the long
run

also it kind of reminds me of The
Diamond Cutter Sutra which says that
it's the same thing you got one person
who's just you know feeding the sick and
or feeding the hungry and tending to the
sick and all that and you got one
another person who memorizes just one
stanza of The Diamond Cutter Sutra and
teaches it to others that he is actually

helping the world

more because what he's doing is profound

it's it's it's it goes deeper than the

first

person but

as it says um in some poly text or other

that I can't remember the source of it

by helping others you help yourself and

by helping yourself you help

others

so

yeah I mean some Mahayana Buddhists will

say that terraa Buddhists are selfish

and cowardly and so forth you know

they're just trying to save themselves

but you have to save yourself first I

mean if you're going to help somebody
get out of a burning building you've got
to find the way out first otherwise
you're just leading people around in a
burning building and none of you get out
but it's better to find the way out and
then if you're so inclined come back in
and help others to get out than just
stay in the burning building and put
dressings on the burn
victims so I think uh I think I'll just
move on to the next question because
this is turning into another long
Q&A and this is from skolin it's like
Aladdin with skull at the beginning
skolin and he says I was reading a neim
karoli baba book which you had

recommended in a previous vid there was an anecdote about karmic healers in the process of taking on Karma would you happen to have any experiences with that and then he says the only time I've ever heard of that exact process is from the Amish community and I didn't know that Amish even believed in karma but uh it is true that um in ROM Do's books including the book that he's referring to which is Miracle of love stories about Nim Koli Baba he talks about how some Hindu gurus will take on the karma of their devotees and they'll do it in various ways Nim Koli Baba mainly did it through

food like one time ROM dos gave him a bag of oranges and neim karoli Baba just started stuffing oranges into his mouth he's just eating all these oranges and ROM do was kind of surprised by this until it was explained to him that he's like processing some of your karmic like I don't know malfunctions or irregularities or something by doing this and then ROM dos talks about how there's um there was another famous Guru I think he lived in South India who did it the same thing with cigarettes people would give him cigarettes and he'd be smoking like five six cigarettes at a time just just kind of somehow burning through the other person's Karma and

that's a Hindu thing from the Buddhist point of view it should be impossible that each person's karma is their own Kamas you know each everyone's karma is their own so actually processing somebody else's Karma helping to burn off somebody else's Karma I mean you could do it through teaching them or through certain experiences that would affect their karma you know that would facilitate them working out some kind of karma but just taking on their karma and running it through your own system so to speak that's uh a Hindu thing but not a Buddhist thing not that I've ever heard of I mean if if any any Buddhists do

that Buddhist mon maybe in Thailand
again where they're not Scholars a lot
of them aren't Scholars and U they might
think that it's it's completely legit
whereas a Buddhist like a a dogmatist
scholar monk in Burma would just say no
you can't do that at all that's
impossible so the only experiences I
have with that is reading about it in
books by ROM
dos so I guess I answered that one even
though it's not a very satisfactory
answer so I'm just going to move on to
scadden's next question here which is in
other parts of the book other than
advice people seem to treat neem karoli
Baba like some sort of spiritual Bitcoin

very unpredictable does whatever he he
does whatever he wants but has the
ability to raise everyone else's
spiritual value just by being around
them and then in parenthesis he's got
people's

meditation and then he says is this
cheating or would it be treated more
like technology like if someone's
shortsighted they would get fit with
glasses or perhaps something more
temporary like dropping acid to broaden
your horizons so so I mean he's asking
is it cheating like spiritual cheating
to get your Consciousness raised by
being in the presence of an enlightened

or extremely wise sage and no it's not cheating at all I don't think so um I mean how do you cheat spiritually I mean any kind of cheating would be invalid I mean if it really is making genuine spiritual progress for you then it's good you know it's not cheating so I mean it's not cheating to have your Consciousness raised by being the presence of a person at a much higher level of Consciousness in fact that's good and that's like in the the mongal suut it's a list of 38 blessings blessing number one is avoiding the company of Fools and blessing number two is associating with the wise because I mean mental states are

contagious if you hang out with foolish
people you're going to get foolish
foolish mental States through contagion
if you hang out with wise people you're
going to get wise mental States through
through contagion and it's just going to
lift your Consciousness like ROM dos was
talking about how um people would just
go into like deep meditative states in
the presence of nimi Baba you know
they'd be sitting for Daran they'd just
be you know sitting around nimoli Baba
and you know there'd be a person in the
back just going into this deep trance
State essentially and neim cly Baba
would have people that that were called

Wreckers who would just go in and just pester the people that were in deep meditative states to get them out of the deep meditative States because uh a lot of them just weren't ready for it like Ram do gives this example of one time he got to visit maharaji in the evening when all the people were had already been sent away but he had to go there for some reason and he's sitting there and he wants to get in some meditation um and he just gets into this meditative state where his whole body is just shaking and jerking with like P because he's just not used to this deep of meditation and finally um like maharaji Nim CI Baba has to like you know shake

him out of it like one
time um R dos was going into this deep
meditative State and then neem cly Baba
who of course knew what what the mental
states of the people around him were
like he's he's he would just like keep
interrupting him you know he'd keep
interfering with his meditation by just
asking him you know how much money does
so and so make you know just these dumb
worldly questions to to to bring him out
of these meditative States because you
know they just it's like you're not he
wasn't ready for it or something and
neem cly Baba knew
this

so yeah it's it's not it's not cheating
just to have your Consciousness raised
by being in the presence of a of a wise
person is actually highly advised in the
texts that that's actually something you
should be trying to

do so yeah all right so then I'm going
to go on to scadden's next question here
I've heard of people dream journaling in
an effort to reinforce their

Consciousness so that they could achieve
lucid dreaming is there any technique
for sleep

meditation and then he says I'd assume
it would need a different method since
it would be a lower State of
Consciousness than basic meditation

deals with and I mean I've heard of a
lot about lucid

dreaming but I haven't really heard much
if anything about meditating in your
dreams and I assume that's what he's
referring to that you train yourself to
lucid dream so that you can continue
meditating in your dreams at night and I
assume it's been done I mean I've kind
of done that in dreams just haphazardly
you know not a lucid dream but just in a
dream I've I've been meditating

um

so yeah it's I mean what happens in
dreams is really a kind of gray area
according to like Terra Buddhist

philosophy like let's say you kill
somebody in a dream I mean are you
making bad karma for doing that I assume
there would be a little bit a little bit
of like dreamy wispy kind of karma
involved but it certainly wouldn't be as
bad as actually killing somebody like
you know in the the bigger more more
like higher level dream that we're in
now

so yeah I mean lucid dreaming I'm not
sure what the actual advantages are of
lucid dreaming although it does seem
that being an enlightened being in this
samsaric world is like being a lucid
dreamer whereas most of us are just you
know just in the dream and thinking that

it's

real so is there any technique for sleep

sleep meditation I assume assume you

would first cultivate lucid dreaming and

then have the the

intention of just sitting down to

meditate in your dream I mean that's I

assume how you do it and I assume you do

it pretty much as the same as when

you're awake I mean if if you're good at

doing anapana you usually do anapana

just mindfulness of breathing then you

do that in in the the lucid dream too I

suppose it might be easier to get

psychic powers from meditation in your

dreams you might be able to fly easier

that kind of
thing so well that's kind of weird
there's a
water wonder how that happened there's a
a flower pot rolling around just right
outside the window maybe the wind did
it anyways so I guess I answered that
question so I'm going to move on to uh
the next question which is from
Newman this is turning into a long one I
knew this is going to be a long
one and Newman says what do you think of
platonism and its similarities to advita
vant essentialist Eastern metaphysical
traditions and um with regard to
platonism I mean first of all you've got
the original platonism which is the

teachings of Plato and I've read most of Plato's dialogues and I'm really am not impressed by Plato at least as he is represented in the the socratic dialogues um yeah I don't think he went nearly far enough but then you've got neoplatonism which came after and um I mean I've read that that platonism just went through phases like shortly after Plato died that his Academy I think it was he was called it was called The Academy the place that he was teaching and if I'm not confusing him with Aristotle that uh there was like a a period where it was like hardcore Skeptics had pretty much taken over

Plato's school and then after that you
got into neoplatonism like with plotinus
and and uh what was it poetry I
think

so um I assume that the I mean it's the
neoplatonism of somebody like plotinus
that comes much closer to what than the
actual teachings of platonism of of
Plato I

mean but I mean they're very similar I
mean you've got like the highest the
highest truth you the good in in like
the the philosophy of of plotinus and
like Brahman in in in like uh bant and
then like one stage below that you've
sort of got the Demi urge you know
you've got like the force that is just

dividing up this infinite potential into various manifestations and that would be like Maya in in Hinduism or want I I'm not sure if there's much emphasis I really like in some Hinduism you've got Brahma as the personification of Ultimate Reality he's like the Creator God in a sense and his consort is Maya who actually is the one who's like the Creator God because Maya is the one who's just spinning off the phenomenal universe and then below that you got another level of um the rolling flower pots distracting me you got you've got just the level of you know all the the

various beings the 10,000 Things theal
Ching talks about so I mean in that
sense it's very similar there's a lot of
parallelism and it could be that
plotinus was actually influenced by
Indian philosophy there's there is some
evidence supporting that so or it could
just be that it was just
independently um discovered you know in
India and in wherever plotinus was when
he was uh coming up with this stuff or
whoever was teaching him but um there
was uh there were some philosophers who
had been to India had studied some
Indian philosophy and then came back to
like the Roman Empire Greece and the
Roman

Empire so I mean there could have been
um some uh influence like vadic
influence on some of uh like Western
classical mysticism because plotinus is
essentially a Mystic and uh somebody
like Shan

who was one of the main teachers of vant
also was a Mystic and so their own like
meditative experiences are probably
going to be fairly similar you know the
higher up you go spiritually the more
similar the experiences become the down
at the bottom of the level of Dogma you
know it can be radically different but
the higher up you go the more the more
they

converge so it may be just a combination
of just empirical self-discovery
so to speak in two different
places and uh also a certain amount of
borrowing of ideas or just like exchange
of ideas especially from east to
west so let's

see yeah so I do think that they are
very similar although with regard to the
lower things like neoplatonism got very
much into like uh talk about like the
different levels of
different levels of archons and so forth
that the I'm pretty sure vadic uh viic
Pantheon really didn't go into that much
detail or didn't go about it in the same
way but the more high up you go the more

they they become

similar so I guess I answered that one

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

question this is from TIG and Tig says

can I get a Roman

salute and I assume he can I mean I

don't know what's what's preventing him

from getting a Roman salute the thing

with me is that I mean the farthest I

really am willing to go is a Romulan

salute which is like

this you know first you got to thump the

chest I mean even Captain Kirk did this

on an old an old episode of Star Trek

where the romulans when they would

salute they go like this with the chest

and then extend the arm but the a real Roman salute really comes too close to the Olympic salute which is racist and sexist and and above all ableist because the Olympics I mean they only give medals to people who are physically fit as a general rule and that's just ableism that's just rank ableism and so I won't do the Olympic salute which is the same as the Roman salute but the Romulan salute I can do but also right below TIG asked if he could get a Roman salute Liber Lam also said Is it true that we can get a Roman salute with a bicep Flex with the other arm and theoretically that is that is uh you

could probably get that but the Roman salute it's it's just too similar I mean it's essentially the same as the Olympic salute and the Olympic salute is racist and sexist and ableist so we can't do that on this show and so finally I'm going to move on to the very last question the very last one after about two and a half hours of rambling away and this is from White Ash Piper and white ash Piper says I'm curious as to what convinced you about Karma why do you feel it a certain reality or true and as I was saying you know well over an hour ago I really don't consider anything to be a certain

reality especially the perceptual level
because I mean there's always a certain
amount of of uncertainty involved and
just the limitations of perception as a
tool to actually understanding
reality but uh so I I don't consider
Karma to be just absolutely certain I
mean I'm just not sitting here telling
you just like as an authority I know
that karma is is real and if you do this
then you're going to have certain
consequences and so forth that is a fact
no I I really don't swing that way um I
mean for starters certain aspects of
karma are just obvious just I mean if
karma is volition as Buddhism says it is
if karma is will then if there is will

then there is karma because they are synonyms also I think it was the last Q&A I'm talking about how one manifestation of karma that even the average material cannot deny is that karma is like the the automatic pilot it's just the the force of habit that that gets us through life so that we don't have to wake up all the way you know you just get into this habit of doing a certain thing it might not even make you particularly happy might make you miserable but it's gotten you through life thus far and so it just becomes this habit that you just you just don't change and we're

governed by habit

and then I mean you don't have to be

fully awake it's just the Habit The

Habit takes over and runs it for you and

you can be like in a semi stupor going

through through life much of the time

just just sort of acting on knee-jerk

reflex just force of habit and that is

that is a manifestation of

karma but with regard to deeper

metaphysical um aspects of karma one of

the main reasons why I accept Karma as a

working

hypothesis is that I do not believe that

this physical world really exists that

it is a manifestation of Mind of mental

states of

perceptions and so I mean if this physical world isn't existing then I mean what is causing the stability of our

perceptions and that would be Karma also and uh just I've read so much you know like neim Koli Baba ROM dos and and many other books those are like I began with ROM dos books I had a a youth counselor give me ROM Doss books to read when I was like 16 17 years old 17 I

think and uh I just intuitively accepted it you know these people obviously knew better than I did and uh it was like just like yeah it's just intuitively I could accept it wholeheartedly even if I

didn't understand it yet like a lot of things I've accepted just intuitively like this world is an illusion I mean I accepted that and just enthusiastically accepted it long before I could really begin to grasp it it just felt true it just just intuitively it just struck a cord and it was like yes it was it was just this feeling of that's it and Karma just helps to explain you know

why this universe is the way it is um in a sense that I mean I cannot fall back on

materialism because I just cannot accept materialism so that that would be I mean I'm not 100% absolutely convinced about

anything that's just it I mean
perception is delusion anyway or
Illusion at best so anything that's in
this samsaric world is is is going to be
illusory to some degree and that would
include Karma also that would include
dhama at least uh everything below the
ultimate level of
it so I accept it as a working
hypothesis just like I accept the
enlightenment of the Buddha as a working
hypothesis or at least the extreme
wisdom of the
Buddha
so yeah I'm not uh 100% convinced at a
perceptual level of of really much of

anything or I don't consider anything to be a certain reality because and if there is a certain reality it's it's beyond the level of of like perceiving it all we can deal with is is just perceptions which are this symbols and illusory

besides so I don't know how satisfactorily I answered that one but I did answer it and that was the last one and so I'm going to put on this Fez again because I said I was going to man trying to get it on right is kind of tricky when you don't have a mirror there you go I guess so you know the drill if you got any questions about anything you think I

can answer economics is not on the list of things that I'm good at answering so economics questions it's it's a it's a long shot that I'll be able to answer it but if you got any questions about you know Buddhism Buddhist philosophy you know Karma

meditation Burma monasticism that sort of thing or just about me personally I'm generally pretty good at answering questions about myself personally because I've got some experience with myself personally then just ask them in the questions below if you have access to the Discord server you can ask them there if you have access to my subscribe

star account you can ask them there and
like And subscribe and if there's still
no URL links underneath this video
because YouTube banned me for like two
months from putting URL links because I
was too forthright in answering a
certain question on a certain forbidden
subject then you can find my URL links
under my videos on bitshoot or Rumble
which you might be you might be watching
this now on bitshoot or Rumble and good
for you because YouTube is uh it's
really not ideal and it's one of the
purposes of YouTube is to promulgate a
certain globalist narrative that is
pretty much largely
hogwash

so um I guess that's it and so in
addition to all that I will just say be
happy and then I'll push this stop
recording button twice I
think

all right hello and welcome to episode
87 of question and answer I am your host
pel basa and just in case you can't see
me because of me wearing this camo shirt
I'm right in the middle of the screen if
you look very carefully you should be
able to see me we got lots of
questions more than the usual number so
this is almost certainly going to be
well above 2 hours is long and so I
advise you all to pause this video right
now and go potty and then come back and
and watch the video because it's going
to be a while I have this
feeling so without any further
Ado I'm going to uh start answering

questions and the first question is from
Mara made Mahayana also known as buddhis
sat

969 and Mara made Mahayana

says I recently had a discussion with my
Thai wife and stepdaughter about the ca
of no

killing I asked them why many lay
followers in

Thailand take the five cilas in the
temple but then kill fish at home for
example they told me something like it's
important not to kill for

fun and in parenthesis he's got
intention and that I would eat meat
myself I have to say I find this

hypocritical attitude of the cultural

Buddhists in Thailand very annoying
because the Buddhist teachings are
actually crystal clear and the Buddha
ate meat but didn't kill anyone who
wants to hunt or butcher is welcome to
do so but not to take on the five cilas
is it the same in

Myanmar well it's yeah it's it's fairly
similar in Myanmar the Burmese are more
conservative and traditionalists than
the ties who have taken on much
more modern and postmodern Western
culture and I think the the ties have in
general been a more sensual kind of
people than the Burmese who are very
stoic or

Spartan in their approach to life but
yeah there's always going to be this
kind of stuff in just about any religion
too I might add like Christianity you
know the Bible is very clear that I mean
you can't get married and then get
divorced and then get married again you
know it just doesn't work that way but I
mean it it happens all the time or
Christianity says gather not up your
Treasures upon the Earth you know it
warns again and again and again against
being rich how you should be poor but of
course Christians don't like that part
and so they conveniently ignore it as a
general
rule so I've lived in places in Burma

like uh

um when I was living in a forest

Monastery between lameier Village and

one bow Village on the shores of the

chindwin river the people there were

relatively very very serious about

keeping

CA if they I mean a lot of them really

did keep five

precepts so they'd be very careful not

to eat fertile eggs now fertile chicken

eggs that kind of a thing and I remember

one of my main supporters

her family was just scandalized and and

and shamed because her brother married

the daughter of a

fisherman and of course a fisherman

kills animals for a living it's very un

Buddhist and so it was very sort of low

class you know just sort of a a low

status kind of a person that would be

not only a fisherman but even the

daughter of a

fisherman but even so I mean there's

lots of people in Burma who think that

you just get Merit for taking five

precepts even if you have no intention

of keeping all

five

so this sort of thing does happen maybe

not quite so much as in Thailand but

it's going to happen just because of

human nature being what it is it happens

in all religions all over the world and
uh so I mean it's it's also just a law
of Economics that uh if you can make
money by doing something there's going
to be people doing it so if there's no
convenient Muslims in the village who
are The Village butcher there's going to
be a Buddhist person who is the village
butcher because people are going to eat
meat at least on Festival days that's
usually when burmes villagers eat the
most meat is like is essentially
Festival

days so it does happen it's not exactly
the same because Myanmar is not exactly
the same as

Thailand but I mean this kind of thing is going to happen you're you're born into a religion but you're not really spiritually inclined you just go through the motions just because it's the culture and you know you're going to not really take it very seriously or you're just going to fudge on certain things that are very inconvenient for you to follow and it's just human nature so I'm just going to move on to the next question which is also from maram made Mahayana which is is can one briefly say that all teachings uh or means of Buddhism such as ananas mindfulness Etc aim at

recognizing the non self through
dependent arising quenching The Thirst
for becoming and in parenthesis he's got
TNA and thus putting an end to suffering
through new arising in
samsara um can one briefly say it I'm
I'm not so sure how briefly one can say
it but I mean you could interpret
Buddhism that way there's there's lots
of different ways of interpreting
Buddhism you can say that the purpose of
Buddhism is to eliminate dukka which is
in the texts many times you can say that
the purpose of Buddhism is to eliminate
delusion so I mean that that's just as
true even though it's a different way of

looking at it you can say that the purpose of Buddhism is to cause one to you know see the three marks of existence clearly and to eliminate one's one's hindrances and so forth I mean there's different ways of interpreting the same thing so you could say that all of them aim at recognizing nonself through dependent arising quenching The Thirst for becoming and thus putting an end to suffering through new arising in samsara or through maybe he meant no new arising in samsar or no arising in Sam

S so yeah I mean there's just different ways that you can you can interpret it and they're all equally valid I mean

there's lots of invalid ways of
interpreting it too
but there isn't just one way of
explaining you know the purpose of
dhamma I like even the highest purpose
you lower purpose you know as most
practicing Buddhists aren't even
attempting to
um like stop being reborn cuz a lot of
people most people want to continue
being alive and so they're mainly just
earning Merit so that they can become
they can be rich and beautiful in their
next life or maybe even be a like a a
small G God in heaven that sort of
thing so I think I answered that one

too so that's two in a row I've answered
so I'm going to move on to the next one
also from maram Mahayana and he says the
Thai Netflix series Believers also deals
with the topic of corrupt Buddhism or at
least that's how it seems to me among
other things it's about a forest monk
who becomes a city Monk and therefore
has to accept gifts of money and perform
a number of Rights the Buddha himself
called not adhering to rituals and
rights a sign of a stream enterer or
soap

how can a Buddhist country simply ignore
so many of the Buddhist instructions now
I understand your stubbornness as a monk
such misinterpretation and hypocrisy

always really annoys me well this question is very similar to the first question because you know a lot of it still it's uh like this part how how can a Buddhist country simply ignore so many of the Buddha's instructions I mean it's the same in any religion especially a relatively Advanced religion that is hard to follow follow so of course like most Christians aren't going to sell all they have give the money to the poor and just take up their cross and start wandering the Earth casting out demons and Healing The Sick I mean it's most Christians couldn't do that even if they wanted to or they couldn't want to which

amounts to the same

thing and it's the same way in in uh

Buddhism too

um he mentioned something here's he

among other things it's about a forest

monk who becomes a city Monk and

therefore has to accept gifts of money

well actually he doesn't have to accept

gifts of money I mean he could just be a

hard-nosed monk and refuse to accept

gifts of money I mean that's that's an

option I mean he might get kicked out of

the monastery by LAX monks who resent

him like supposedly trying to make them

look bad because that's how a lot of LAX

monks will interpret a strict monk who

lives at their Monastery though the

Grumble against him and say he's just showing off he's just trying to make himself look good so he can be famous he's trying to make us look bad because of you know pernicious motives or whatever but if he's a serious monk then he won't accept gifts of money and performing a number of Rights I mean that's neither good nor bad I mean I mean some serious monks will perform rights I mean especially if they're not Hermits living out in the forest you know if they're living in a village or a town you know they'll be officiating at funerals for example or you know they'll just be

doing the giving the the precepts and
the the three refugees like especially
on upos days you know the full moon the
new moon and the the half moon days um
so I mean there's nothing necessarily
wrong with

that so let's see

here corrupt Buddhism yeah well Buddhism
is corrupt even terava Buddhism is
corrupt in various ways and pretty much
all religions are corrupt to some degree
or

another so I guess I answered that one
too so I'm just going to move on to the
next question this is from

Prav and Prav says could you give the
chronology of your father's past

lives and I've mentioned some of my father's past lives I think it was the previous Q&A I mentioned one of his past life

regressions and uh I wrote a blog post um giving some details about my father's past lives as he recalled them as the result of

hypnotic past life regressions so my father was an amateur hypnotist among other things he was definitely an Explorer in the realm of the occult you know just experimented with lots of things just trying to understand the limits of the human mind or maybe learning that ultimately there are no

limits that kind of a
thing and uh I could I can just sort of
give a rough chronology of the ones that
I know about he didn't claim to know all
of them he only seemed to remember about
six five or six past lives but there was
one that somebody asked a question about
this um yeah yeah it's it's the third
question cron ob's third question but my
father specifically wanted to remember
like the earliest past life that he
could possibly
remember and he just remembered being
very small and looking he was in a deep
forest and looking through some palm
fronds or not Palm FRS like Fern fronds
and the sunlight was filtering through

the the forest and just sort of
everything was all kind of sparkly and
golden where the light was shining
through and he was just fascinated by
that and that was like the earliest
memory of a past life that that he was
able to to extend his memory back into
or I mean if you want to be somewhat
skeptical or cynical you could say it's
you know his his uh imagination his
subconscious imagination coming to the
surface while in a hypnotic trance
because there's no way to prove I mean
how how are you going to prove that that
is really a past life
regression so so anyways then another

one of his past lives
was uh presumably the Roman soldier that
I that I described I think it was the
previous Q&A where he specifically
wanted to know what would be the turning
point in his series of
incarnations where it was it was like
the turning point that caused him to
come go into the direction that led to
where he is today and that was he was
some kind of ancient Soldier I'm
guessing Roman because he had a little
sword like this and he was at they were
at war with blond-haired
barbarians presumably
Germanic and uh he spared the life of a
teenage boy in that Village just through

compassion and then later on he felt
guilt for not doing his duty and killing
the teenage boy and went out looking for
him but didn't find him but even so even
though he regretted it afterwards still
that was like the first genuine
Compassion or at least the most
significant compassion that really
started to shift his perspective on life
and you know his his position among all
the other conscious beings in his world
so that would be another ancient one
and the one that he remembered the best
was a Scotsman named Jason Haskell who
presumably
who according to him probably lived in

like the 1700s or maybe very early
1800s and he was a
sailor um he did some exploring in fact
he died like in the foothills of the
Himalayas somewhere he was on like a
surveying party or something and uh he
picked up uh I mean they're they're on
Horseback going through this Trail
through the through the hills and he
sees a little like a a brass pot Lying
by the side of like sitting on the by
the side of the path and he wants to
pick it up one of the guides tells him
don't mess with that like a sham and put
that there to collect rainwater for some
purpose don't touch it but he picked it
up as a souvenir put it in his saddle

bags and they continued on their way and then a little later when they're setting up camp he's bending over to put the saddle of his horse onto a stump or something and an arrow came out of the bushes and caught him underneath the shoulder blade and came out his his neck and then he would always wake up from the the trance just coughing and choking um you know that would just snap him out of the trance whenever he' do that

regression I don't know how many times he did it but um that was one of the ones that he remembered the best you know he had a lot of memories from his

life as Jason Haskell then he had another life after that like late 1800s um that he can barely recall at all but he was uh a crazy Frenchman named HRI Maro who was hanged by the neck for rustling cattle in early Montana

territory and then he became my dad and uh unless I mean there might be one or two that I'm just not recalling but um those are the main past lives that my father claimed to

remember he also had a lot of strange memories of like astral traveling and so forth but uh Prav didn't ask about that and we got lots and lots of questions so I'm just going to move on to PR's second

question here which is how can I have more Vira as an indria and also as a parami because I think I am very lazy and it is affecting my life well in order to translate that into

English how can I have more Vira Viria means like energetic effort you know like heroic

effort the word Vira in poly has the same Proto indoeuropean atmology as the word

virile in English or like the trium

virate in in uh in Latin or anglicized

Latin so it literally like ver literally means like

man Vera means like hero like Maha Vira

the the reputed founder of of jism I
mean mahavira literally translates into
English as great hero so it's like
heroic effort or just manly effort Just
Energy you know strenuousness ardor
Vigor that kind of a thing and indria
generally means faculty there are five
indas or five faculties and AIA is one
of them and uh also parami is literally
literally means something like
perfection and there are 10 paries in
Terra Buddhism and Vira is one of those
see it's it's part of me number
five so how can you have more
energy um because you think you're too
lazy well that's that's a tough one
because I mean in order to change your

behavior you have to change your
perceptions so it could be that uh just
reflect on the fact that you're going to
die someday I mean that's like a
standard early Buddhist treatment for
laziness is just you know read sutas
that emphasize the inevitability of
death for example

or I mean for me one thing that helped
to cure me of of laziness for a while at
least when I was a relatively young monk
was going to see autopsies although that
may not work for

Prav it may not be uh possible to do
that wherever he is living right now but
I mean when you when you up close that

looking at a dead

person then uh really it's like a a kick

in the ass it's like you don't want to

waste time you know it's like life is

precious it's uh a rare opportunity to

be born as a human especially a rare

opportunity to be born as a human who

has the opportunity to hear damama

and

so um yeah you shouldn't be wasting what

limited time you've got at least that's

that's the official position in terot of

Buddhism it does make perfect sense

although I'm lazy

too so I

mean if you're lazy and you want to work

that into your practice I mean meditate

a lot because when you're meditating
you're just sitting there you know
you're essentially motionless while
you're meditating and
that's that's pretty lazy thing to do in
a

way so I mean you can turn your laziness
to your advantage through just sitting
on your butt meditating or sitting on
your butt studying dhama that kind of a
thing and if you just sit on your butt
doing other things instead then it may
not be that laziness is so much the
problem as just the lack of
motivation and uh again just reading
sutras that are like motivational sutras

like the the discourse on arousal in the
the

suata that's that's a good one there's

there's quite a few sutas in the suata

that are good for just sort of

overcoming inertia just getting you

getting sort of fired up so and in fact

some of them are just um discourses on

how early monks live their lives which

can just shame you into into trying

harder because the way monks were living

their lives in the Buddhist time and

shortly after the Buddhist time I mean

they were they were really going for it

and they weren't it wasn't that they

were super energetic you know they might

just be wandering around and just

sitting on their butt motionless most of the time but still I mean they were they were taking dama very seriously and just enduring hardships and so forth being very Spartan and stoic and so

forth so you might try

that but I'm kind of lazy myself so I shouldn't be preaching too much about not being lazy so I'll just move on to panov's next

question and this is sort of a followup on his first question and it is in your blog about your father's past lives at the end of your father wanted see at the end of it your father wanted to go as

far as he could and remember the
earliest memory from a past life still
accessible he was regressed to a shady
green past your father was feeling very
small and looking up through Fern fronds
at the play of sunlight on the forest
Greenery what life could that be Apes
some kind of animal and tell your
hypothesis about it well I actually
asked my father about this back back in
that day when he was still alive and I
was probably a teenager at the time you
know he was telling me about that and I
asked him you know like well I mean were
you like a cave person were you a little
kid were you an animal and he's he said
he didn't know because it's just a very

dim like the most distant memory he
could he could
salvage or you know the most distant
memory he could dredge up and it's very
dim very hazy and he just got that one
little image and so even he didn't
know what he was who he was anything
like that he just remembers just sort of
like the
mesmerized fascination of watching The
Light sparkling in the
forest as it's filtered through the the
the tree
canopy so who knows even my father
didn't know so I'm just going to move on
to the next question which is from

mooners and mooners says do you feel bad
when you drink alcohol because of how
the Buddha regarded alcohol
consumption

well there's uh a number of things I can
say about this first of all is is no I
don't feel bad when I drink alcohol
because of how the Buddha regarded
alcohol consumption and the main reason
for that is if you're going to do
something you shouldn't feel guilty
about what you're doing because feeling
guilty just makes it worse it just adds
to the Badness adds to the Bad Karma so
to speak and I've I've preached about
this I've said if you only know two
things about dhama only two things one

is whenever you're unhappy it's because
you are Desiring something and two
regret or remorse is always a bad thing
it's always an UNH wholesome mental
state it always makes Bad
Karma so I've taken that to heart and so
I'm not going to drink a beer and then
just like feel regret while I'm drinking
it I mean what would be the
point however sometimes I do feel bad
when I drink alcohol
because sometimes I get acid reflux at
night so if I I can just drink like one
beer shortly before going to bed and
I'll simply be like burping stomach acid
up into my throat for hours after

that that has happened a few
times so it's that kind of feeling
bad um I've had slight hangovers even
you I'm really a lightweight now maybe
it's cuz when you get older it's like
your your sister system can't process
alcohol as easily I can just have like
three drinks and over the course of an
evening and wake up the next morning
with like a semi hangover just feeling
not quite right due to acetal dhide
poisoning or or whatever it
is

so also with regard to how the Buddha
regarded alcohol consumption I mean he
it wasn't really an emphatic thing I
mean it's the fifth precept you know you

don't

take what is it Alea or wine or other
intoxicants which cause clouded of mind
or

heedlessness so but it's like the five
precepts were just sort of a system set
up for Lay people to give the lay people
you know something to engage themselves
to and to improve their lives and it was
just a standard thing in the Buddhist
time in Northern India that pretty much
all these systems had five precepts for
Lay people The Jains had five precepts
the like the Brahmins even had five
precepts for Lay people and um the fifth
precept varied the first four precepts

were pretty steady but the fifth one
like in Buddhism it was you know the the
intoxicant thing I think in jism it was
actually having personal property which
is kind of communistic it
seems and I don't remember what the like
the the Brahman fire worshippers the
julas what their fifth precept was for
late

people

um so I mean

it's I mean I really don't think that
it's immoral to have a beer I just don't
see that I mean if I were like really
like a

hardcore dogmatic Buddhist who just
followed everything just because it says

so in the books or just because it's the
the tradition or whatever then yeah I
wouldn't drink alcohol but um I do
occasionally have a drink I had like one
and a half Apple ciders last night in
fact didn't get drunk but sometimes I
just like to drink something like
that

so yeah I do occasionally drink alcohol
though I don't think people would be
inclined to call me a drunkard and I'm
certainly not an
alcoholic

but uh just in answer to the question I
it's just traditional for me to give
very long answers to short questions so

do I feel bad when I drink alcohol
because of how the Buddha regarded
alcohol consumption the answer is no so
I'll just move on the next question this
is from Fred who sometimes goes by the
the Alias of

Alfred and he says I don't know
sometimes with with Fred's
questions you can't really tell if he's
really asking a question not because
sometimes he just like puts question
marks at the end of sentences almost at
random so one one comment under a
YouTube video I think it was he says
this Enlightenment word is problematic
question

mark and yeah it is somewhat

problematic um like I mentioned in a previous Q&A relatively recent one the the Dig Naga School of Buddhism who are sometimes called the yogachara logicians and their classic example of a problematic premise in logic is the existence of enlightened beings you know it's there in the text the Buddha himself was an enlightened being you know according to Buddhism but still I mean there's no way to prove it and within the context of samsara which is where logic is which is where you know reason and just perception in general is I mean it's

just off the scale it's it's not within
the realm of samsara that Enlightenment
is it transcends samsara and So within
the context of samsara I do think that
Enlightenment is sort of a paradox at
best I'm not saying that it just doesn't
exist but it is it essentially it's a
problematic premise

but it is pretty obvious that some
people are closer to Enlightenment than
others and so it may be that uh you have
to get close I mean it's it's sort of
like how meditation works in for the
sake of getting enlightened it's like um
it's traditional in certain texts anyway
it seems to have been a tradition in
Ancient India that fourth jna was like

the jumping off point to
Enlightenment and fourth jna is just
like your mind is just flat calm it's
the Perfection of mindfulness you're not
unconscious at all is considered to be
the Perfection of mindfulness so you are
perfectly mindful when you're in fourth
J even though it may look like you're in
a complete trance or some
such but it's like your mind your your
perceptions aren't functioning I mean
you've stopped perceiving and in a way
because percept is samsara and all
delusion is perceptual then you have
temporarily through fourth J ceased
being deluded and it's it's sometimes

it's called temporary Liberation in the texts you know it's like sort of like a taste of Enlightenment but then you start perceiving again and you're back you're back in the delusion again so it may

be that some people need like more silent mind in order to transcend the delusion they may have to completely stop the Perceptions in order to transcend perceptions but other people they may not need forth jna they may be able to become enlightened in in like choppy Seas you know they can still have the perception going and at any rate once you become enlightened the idea is that even when you're back in the choppy

seas and you're perceiving and thinking
again you're still transcending it
you're no longer taking it seriously
you're no longer identified with
it and so Enlightenment could be kind of
like that where it you may not seem like
you're enlightened but still you know
you you've transcended it you know it's
all the the weird human stuff you know
this human nature stuff human all to
human it can still be going on and you
may be acting like you're not
particularly wise but may be that some
people they don't have to get to this
stage of purified sainthood in order to
transcend

Sara and so in a case like that I mean how are you going to be able to tell if anyone's enlightened I mean obviously some people are just pretty obviously unenlightened but um I mean there's no way to really prove that anyone is enlightened So to that extent it is problematic

and to the extent that Enlightenment in a sense transcends samsara and any kind of proof is going to be

samsaric any kind of evidence is going to be

samsaric so yeah it's hard to talk about this stuff so I'm going to move to

Fred's next question

here which is can an arahant be affected

by brain fluid malfunction for example
aan sha from path leader to a vegetable
in my opinion the mind is not apart from
the body well it seems like Fred is
assuming the reality of physical matter
which is understandable even Orthodox
terraa assumes the reality of physical
matter although most Mahayana schools
eventually did away with
it and uh yeah whether aan sha was
enlightened or not I don't know he was
very wise but it is true that he was
like a vegetable due to I think it was
um
diabetes that uh he just became like a
vegetable like confined to a wheelchair

just kind of slobbering on himself for
for several years before he finally
died

so um so whether aan cha was an arant
that became like a vegetable um I don't
know so it's it's all very problematic I
mean if just the existence of
enlightened beings is like paradoxical
or problematic or uh abakada what's the
indeterminate yeah I mean the mind of an
enlightened being would be indeterminate
so yeah something cha I've wondered
about that it's like maybe it was just
like his his spirit so to speak attained
its part in Iana while this body just
vegetated I mean
according to Terra the body has to die I

think but I mean if you're brain dead or
I mean it's just like you know there's
nobody there anymore then it may be that
even if you're not enlightened I mean
your Consciousness your your karma has
already moved on to somebody else in
fact Ian Stevenson who wrote a book he
wrote a number of books about like
empirical evidence supporting the idea
of of

rebirth he uh referred to one Tha monk
who recalled his previous life and it
certainly was not Orthodox Terra because
he had already taken rebirth as a baby
while the the person that he was in the
previous life was still alive like you

know unconscious in a hospital

bed

so I think I might be veering away from
the gist of Fred's question can an arhon
be affected by brain fluid

malfunction yeah I mean how can you
really

say I mean they might appear to be
affected but uh whether I mean their
Enlightenment is affected or not is a
whole other

question and if they really are
enlightened then it doesn't really
matter what's appears to be going on at
The Superficial saric level I mean
they're still

enlightened I don't think they become

roaring drunk or any such thing you know
they'd still be enlightened they
wouldn't have these repressed urges like
just bubbling up to the surface and
running a mock like some drunks do I
mean i' I've met some people that
they're just very quiet mild mannered
nice people and then they just become
ugly

drunks and my my theory is it's sort of
like Freud with a repressed urges you
know they just in the habit of
repressing their urges and then they get
drunk enough and it just the repression
just fails and they're just like spewing
all this stuff that they've been holding

back all this time and some people I think become addicted to that you know they have to use the drunkenness or whatever drug it is or whatever it is as a kind of pressure release valve to keep them from

exploding but I'm just going to move on to the next question this is from TIG and Tig is an irreverent guy who usually asks joke

questions so let's see the first one from TIG is what is the largest amount of food you've ever consumed in one sitting and I don't really know I mean who keeps track of

this um I mean when I was a junior monk I I ate from that bowl on the table back

there which holds well over a gallon and
I could eat like three⁴ of that bowl
full you know approximately a gallon of
food and I was still skinny of course
the food wasn't extremely nutritious it
was mostly like white rice like bananas
and stuff

but um yeah I I don't know it might be
Italian food it's for some reason I've
got a hollow leg when it comes to

Italian food I could eat like a large
pizza just without Without Really

Trying if that is I didn't if I was like
inclined towards gluttony which I
usually am not and I didn't want to save
any for breakfast or lunch the next

day but I don't know who keeps track of this stuff

so then the next question from TIG is are there alien bases on the moon and I have no idea I have seen zero evidence that indicates that there are alien bases on the moon it wouldn't really surprise me I guess you know they might put it on the the back side of the moon so it's less conspicuous if they're really here to observe us you know as like anthropologists or something but I have seen zero evidence to suggest that there are alien bases on the moon other than maybe New Age channelers declaring it you know through

some some entity that's supposedly speaking through them or maybe you know psychics who have remote viewing of the alien base on the moon but uh I do not consider them to be reliable sources of information so I'm just going to move on to the next question

here which is also from TIG is a plastic Chinese woman who has or doesn't have deformed defeat evidence of conspicuous consumption and this is based on a number of kind of inside jokes or just information that most of you viewers will not have access to but TIG seems to have this strange Fascination for posting on a Buddhist Discord server

this numerous pictures of obviously
airbrushed modified young Chinese women
he seems to just have this Fascination
for plastic looking young Chinese
women and

also um he was he was asking for
suggestions on economics books to read
so the one of the only economics books
I've ever read was the theory of the
Leisure Class by thorstein weblin so I
suggested he read that and uh it's it's
based on conspicuous consumption that
the this this book by thorstein wein the
theory of the Leisure Class It Was
Written over a hundred years ago I'm
sure he's talking about how in early
human society everyone knew everybody

else everyone knew the relative position of the other everyone else that they knew you know on in the hierarchy they knew who the chief was they knew who the The Village drunk was you know it was like nobody had to put on heirs nobody had to wear special uniforms or anything everybody knew everybody else position but as we became urbanized and got higher population density then it wasn't obvious you didn't know everybody else in town and so people had to start like displaying their social status and shortly after that almost I almost simultaneous with that people started faking higher social status and they

already had and a lot of things like weird manners like knowing what kind of wine goes with ve or how to eat a banana in public or just weird uniforms like why Roman Catholic Bishops and Cardinals and the pope himself wear the funny hats and the the cloth of gold like Greek Orthodox Patriarchs of the same way I mean they look kind of like Santa Claus except they're just like encrusted with jewels and Thorin weblin explains all this in in accordance with the theory of conspicuous consumption and he mentions deformed feet on Chinese women because I can't remember if it was mentioned specifically in the book but it fits the theory perfectly that Chinese foot

binding where uh Chinese girls
especially the ones that were of you
know the middle class or upwards would
have their feet bound tightly when they
were little so that their feet couldn't
get much bigger than about like this and
when they were full grown they could
hardly hobble
around but it was a sign of social
status and it was a sign of social
status not only for the for the woman
but for the man who married her because
he was obviously displaying to all his
neighbors he could afford to marry a
woman who was good for nothing other
than ornamentation and the

bedroom that his wife didn't have to
work for a living in fact she couldn't
work for a living even if she wanted to
unless maybe she's sitting there with an
abacus figuring out accounts or
something so

getting back to the question after all
this explanation so that you can even
understand more or less the more or less
joke question of of TIG here is a
plastic Chinese woman who has or doesn't
have deformed feet evidence of
conspicuous

consumption no not really I mean to have
like a trophy wife is kind of a sign of
conspicuous consumption but just a
Chinese plastic Chinese woman I mean

what's the what's the conspicuous
consumption in that

I just don't see

it so I'm just going to move on next
question here this is from

Newman spelled nuu m en

Newman and Newman says do you have any
recommendations on books to read on how

Buddhism deals with the military or
violence and its precepts regarding

Warfare I read zenet war and I'm

wondering if there were similar

developments in terraa Southeast Asian

Buddhism but in general any book

recommendations on Buddhism and

War and I mean terot of Buddhism is

really uncompromising it's very clearly
you know war is essentially mass
murder and uh it's just something that
is a worldly thing you can't really get
rid of it sort of like you know killing
animals for meat or in those days also
slavery you know it's stuff that is is
just a part of

society and you deal with that if you're
a serious Buddhist you're a serious D
practitioner by renouncing Society you
go off alone in the forest you go alone
like the Horn of the rhinoceros sit at
the roof of a tree and strive for
enlightenment so I mean there was lots
of war in the Buddhist time and
sometimes he would you know do his best

to

dissuade like aggressive tribes from

Waring with each

other but uh he did according to Legend

come from the military cast you know he

was a chria of the the warrior

class so he presumably had military

training when he was

younger but it really is uncompromising

like a monk you know you've got Warrior

monks like the in like feudal Japan

Warrior monks were a thing you had

Buddhist monks mostly of pure land

schools or shinran or something thing

who I mean they they were Masters at

killing you know they they martial arts

experts you know experts at firing the
new the new invention of of
firearms well in terot of Buddhism they
don't really have anything like the
closest I can think of with regard to
militaristic terada might be something
like ancient or medieval Sri Lanka when
kings like Buddhist salies kings were
trying to unify the people against the
like the the Hindu tomal that were
invading the island so it sometimes it
would get turned into Buddhists versus
Hindus or you know sinhal versus tamls
you know it was more of a a cultural
when to some degree racial but I think
it was more of a a cultural like
conflict that would be used for

propaganda purposes to unify the salies
against the the

tamls but whether there was any actual
books justifying I mean there wouldn't
be Buddhist books really it wouldn't be
written by I mean maybe some Buddhist
monks were were on the

bandwagon but uh I've never actually
heard of it in terava

Buddhism so I mean like in in the poty
Mona rules for monks monks are forbidden
to visit an army and you can't go to a
battlefield you can't see armies on
maneuvers you can't go to see armies
like in full array you know where
they're like on Parade or anything like

that monks are forbidden to even go look
at that you're not supposed to have
anything to do with it because
essentially it's organized mass
murder

so yeah it's I I haven't ever come
across a book on military Buddhism I
know there's a lot of emphasis on it in
certain circles you know like there are
some like fascistic types who um they
like the idea of Buddhism being an Arian
religion you know it's like an
Indo-European like a a um authentically
Indo-European spiritual tradition so
they like that
part but it's just not violent enough
for them you know it's not aggressive

enough enough it's not like nichan
enough for them and so they're looking
for like
authorities justifying Buddhists killing
other
people and uh I mean you might find some
of this in the Chronicles like the Maha
wsa um or the was the Deepa wsaw some of
the the early Chronicles like the Sali
Chronicles where it's discussing war and
would be some monks who would be
justifying killing toml because if
you're not a Buddhist you're just like
not really human this kind of stuff but
I mean it's not genuine Dharma it's just
sort of politics infiltrating religion

and um I mean maybe in Zen it started becoming more philosophical but like militaristic

terraa um I mean any philosophy at all would hardly get past the level of sophistry

so yeah I mean I if you want to learn about like militant Buddhism your best bet would be like Suzuki roshi you know like uh DT Suzuki he was you know he was on the side of the Japanese during World War II you know he just defied Bushido the the code of the warrior and all that so uh and like I was saying like Warrior monks have been a thing in Japan for hundreds of years so they would have like a tradition and probably it would

have been refined into some more or less
philosophical systems more or less
justifying Warfare although one of the
most profound justifications for Warfare
that I've come across is in the Bava
Gita in a way the Bava Gita I read was
part of its purpose was as an argument
against
Buddhism but um yeah there is sort of
some
spiritual um
justification
of fighting and killing in in the
bagavat Gita in fact the whole
mahabharata is based on a war the you
know the whole uh Sanskrit epic of the

mahab baratas about Great

War but I mean it's it's been turned

into like allegory but still there's a

lot of real military stuff in

there so yeah I just i' check out

Japanese stuff like the Zen stuff like

Suzuki Roshi's stuff and and there are a

number of other um proponents of

militant

Zan I mean in fact one of the it's like

an unofficial [__] at the end of the

mumon KH is was was composed by a

samurai warrior and and so I mean

there's no reason why you can't be good

at Coons and meditation and so forth and

be like a samurai warrior at the same

time like renai Zen was called Samurai

Zen whereas Soo Zen was called like
peasant Zen or farmer Zen because uh
renai Zen was more popular with the
upper classes which of course in in
Japan consisted largely of the Samurai
class

so again your best bet would be to look
towards Japanese literature or
literature about Japan and so I'm just
going to move on next question here and
this is from nature qer and nature CER
says how are very old or how very old
beus are treated in

Myanmar well Burma still has a
traditional culture a traditional wisdom
culture and they have genuine respect

for elders which is generally the way it is in like oldfashioned conservative traditional cultures for example at the at one uh lameier Village that I mentioned a little earlier uh every year they'd have a festival for in celebrating and honoring everybody above the age of 70 in the village you know they'd be like bowing to them offering them gifts and and providing them with a feast you know just out of respect for for their elders and it's the same with monks monks are treated like really old monks that are just bedridden and so forth they'll have you know at least like at the very least they'll have a novice or a junior monk who's assigned

to be taking care of them and they're
taken care of

conscientiously I never saw like a a
really

neglected badly treated old monk you

know they're they're generally treated

with respect and monks in general are

treated with respect Elders in general

are treated with respect so Elder monks

even if they're like in late stage

senility or just bedridden they're still

treated with respect and are treated

well so I'll just move on to Nature

Cure's next question here which is if a

lay person had neota experience once

should he get ordained as beu or better

stay as Layman well neurod here means
cessation uh it's neurot sopy or
um in the longer term or neurotop means
the attainment of cessation and it's the
the cessation of perception and
feeling which in Orthodox terraa means
you're essentially just in stasis you're
like in a state of suspended animation
you wouldn't even be able to remember
having been in this
state but I think maybe
originally in Buddhism it was was
possible to still be conscious even
though perception and feeling had
temporarily
stopped in which case you might still
experience this this

state but according to Orthodox
tradition

again only very highly Advanced Saints
are even capable of attaining it so if a
lay person experienced neurod SOPA

um yeah I would be very skeptical that a
lay person really attained that or if
they did they would be a very unusual
lay person but for the most part they
probably experienced something other
than that and then identified it as

neurotop I mean you can get into
meditative states where everything seems
to stop and it may be that a state like
that might be misidentified as neota
sopy but Neo Toopy itself is a

problematic term that I'm I take it with
a a grain of salt sort of like soda also
because I think the original meaning may
not be the official meaning now you know
it's like the meaning has changed over
time as the official position of the
doctrine has changed over time you know
as the system got developed into a wada
you know Tero wada a doctrine of the
elders you know it's it's not true that
the Buddha was teaching Orthodox
terraa the Orthodox terra gradually
developed as all these other ancient
schools of Buddhism also gradually
developed from what the Buddha
originally taught and some of them are
more conservative than others like the

Buddhist historian KR not KR Norman AK
wer was saying that terado is one of the
three most conservative School ancient
schools of Buddhism one of the other
ancient ones was the cultrona school and
I can't remember what the third one was
but he said doctrinally those were like
three of the most conservative schools
of Buddhism so we terraa lucked out you
know we had good karma I guess and that
one of the
most

faithful representatives of what the
Buddha taught which still is not perfect
but still it's it was one of the best in
ancient times that it's the one that

that

survived

so should a lay person who experienced

neurod should should such a person be

ordained or better stay as a Layman well

I mean if you're that advanced I mean

you're either fully enlightened or this

far away from being fully enlightened

then yeah you might as well just become

a

monk why

not go for it I

say so I'll just move on to uh nature

ur's next question here if a lay person

gets fully enlightened he has to get

ordained quickly by Orthodox what's the

detailed explanation of this and the

detail explanation I mean for me I think to some degree it's it's like a religious propaganda that it is um a Doctrine not one of the the essential Central doctrines of tervada Buddhism but it is a doctrine that if you become fully enlightened you have to be ordained as a monastic within about 24 hours or you're going to die and it's a way of I mean it's it's spin-off of the belief that really terod or Buddhist monasticism has a monopoly on enlightenment so I mean they have to admit because there are stories in the text of people like Bahia who were not

ordained Buddhist monks who did become enlightened but then he he died he was like trampled by a cow just just a matter of minutes after his

Enlightenment

so I mean there are cases in the text of a non Buddhist becoming enlightened but um they they generally don't live very long after that and then that got turned into a a doctrine that if you if you're enlightened you better get ordained fast or you're going to die a violent sudden death and the detailed explanation in my opinion I mean just being objective is it's probably a kind of religious propaganda that you know

Buddhist monks and nuns are superior to other people

spiritually and you know they they can handle being enlightened you know they they've got the karma they got the good karma that will sustain being enlightened

in this world as a human being whereas if you don't have the SAA supporting you then for some reason it's just you're such a an

anomaly in in The Matrix so to speak that you're just going to get glitched out

so I assume that's that's why but I am skeptical I mean assuming that

Enlightenment really means something genuinely in a samsaric context I do not think that Buddhist monasticism has a monopoly on enlightenment so I do think that that's just kind of a religious thing that you know sort of supports the religion and it may have been come up with in good faith by just people who really had a very high opinion of terata Buddhism and a very low opinion of anyone who wasn't a terata Buddhist or who wasn't a Buddhist at all you know sort of like the Christian idea that I mean not all Christians believe this but a lot of Christians believe that if you don't believe if you

don't belong to you know whatever sect of Christianity they belong to you're going to burn in hell you know the Quran says this too if you don't believe the Quran is true you're going to burn in hell Book of Mormon says this too if you don't believe what the Book of Mormon says you're going to burn in hell and this is sort of a a more refined version of that where if you don't get ordained as as a monk you know in terot of Buddhism then you're going to die anyway even if you're going to attain part in your bana when you die so I guess I'll just move on to the next question here as I said we got lots

of questions and I've already been at it
for an hour

here so this next question is from

Cardinal Giovanni a man who changes his
name rather frequently that he has gone
by several other names but now he's

Cardinal Giovanni and I congratulate him
on his uh his appointment so to

speak so Cardinal Giovanni says why do

Forest back to the Primitive monks and
so-called Christian desert fathers have

essentially very similar lives no or

very little money low on sleep little to

eat and a lot of prayer or

meditation well I mean it is possible

that Buddhism had some effect on early

Christianity but I think the main

reason why the Christian desert fathers
were you know like aesthetic Hermits
living in poverty and early Buddhist
monks were athletic Hermits living in
poverty is

just I mean it's how do I explain this
it's you know when you get to a certain
level of wisdom then it just makes sense
to do certain things I mean if the world
is is so Samsaric you know living in
town participating in human traditions
and so forth cultural

Traditions it kind of locks you into
samsara to some degree so if you want to
get away from that you go and become a
Hermit I mean that would explain the the

desert fathers going into the desert and
the the Buddhist monks going into the
forest is you're just getting away from
all the craziness of human society I
mean that just makes sense it doesn't
take an enlightened being to realize
this so then with regard to the
asceticism and poverty I mean that's
pretty much Universal among the higher
spiritual Traditions you know the lower
like just religious Traditions that
don't really get very spiritual it's not
that big of a deal but when you get up
into the more refined spiritual
traditions and some Christianity fits
that
description then you want to like break

your attachments to comfort and luxury
and pleasure just so that you can sort
of clear your mind because if you're
always craving comfort and pleasure and
so forth and having aversion for
discomfort and pain and so forth then
your mind doesn't stay clear you're
losing your equanimity you're just getting
lost in samsara so in order to rise
above samsara so to speak you have to be
indifferent you have to be a stoic in a
sense you know you have to be okay
with whatever happens and the best way
to practice that is through aestheticism
or
austerity and it doesn't take um any

kind of cultural transmission from one culture to another for that to spread it's just that once you reach a certain level of wisdom and insight you're going to see that for yourself so yeah I think it's just a matter of people getting to a certain level of wisdom and realizing that you're better off just you know renouncing society and going off and becoming a destitute aesthetic if you want to realize the highest truth you want to purify yourself so I guess I answered that I'll move on to Cardinal Giovan's next question which is so there is no complete translation of sutapa into

English and most almost all of the ptica
has been translated into English but I'm
unaware of any translation of the Nida
into English largely because even if it
was translated in English almost nobody
would want to read it anyway because
it's really not that important of a book
unless you just want to understand what
the Orthodox way of interpreting the OA
waga is or you just want to see you know
how the early tradition dealt with a a a
pre- Terra voden unorthodox text like
the ATA waga something like that but um
generally if you're that interested you
just probably read paully
anyway there might be a few other texts

in the sutapa in the the kudika nikaya
that are so obscure and just complicated
and dry that nobody wants to read them
um something like the netti picara which
in Burma is considered to be canonical I
don't know if anyone translated that
maybe the nle the first famous nanami
who translated the the wiui MAA maybe he
translated that I think he translated
the P Samba Maga
also so those kind of Quasi Abid dama
texts like commentarial texts that kind
of thing um maybe one or two of those
also has not been uh translated into
English but most most of them have you
know all the first four nayas have been
translated a lot of a lot of um the

pseud has been translated many times you know the DAP has been translated many many times so but I don't know if one person has translated all I mean it's just like one person has translated this and another person has translated that so that all together almost you know it's like 98% at least of the ptica has been translated by someone or but I don't think there is just a uniform translation by one person or like this group of translators all working together to translate everything like in Burma you know was like the Burmese government just hired a bunch of Scholars to just make an official

Burmese translation of the entire titica
so they've got that in in Burma probably
places like Thailand or Sri Lanka also
but uh in English you're just relying on
College professors in various places
that sort of thing or or monks monks
generally make better translators just
because they understand the tradition
better you know because they're living
it whereas a lot of the the early like
University Professor translator types I
they were they were just guessing and
using Common Sense which doesn't work
very well like you know Oxbridge upper
crusty British common sense may not
translate into a correct translation of
poly and into

English but I'm I'm

digressing fairly radically at this

point but um yeah it there's no complete

translation of the ptica in English

unless there's some obscure translations

that I've never heard of like of the

Nida but almost all of it has been

translated so we'll just move on to uh

Cardinal giovan's next question

here if we lose everything and die and

then after being reborn again lose

everything and die and so on forever

what would be the best evidence that we

are not actually in

Hell well from the Buddhist point of

view I mean it's all pretty much hell

you know we're right now we're in one of the more comfortable levels of Hell or at least we're in sort of a midlevel of hell but it's all

Dua and unlike in Christianity where Satan is the king of Hell Mara who is like the Buddhist Devil he's the king of samsara he's he he's even King up in heaven

Realms

so it's it doesn't exactly work if you're using like the Christian dichotomy of Heaven and Hell it doesn't really work so well in Buddhism because samsara is all kind of it's all Dua so long as you're in samsara you're in duka I mean if you're up in a higher Heaven

realm it's a refined mind subtle kind of
dooka whereas if you're down in in nah
you're in aichi nah you know the lowest
pit of Hell then you're in some really
obvious graphic brutal kind of dooka or
suffering but it's just a matter of
degree there is no sharp demarcation
Between Heaven and Hell like in the
abrahamic

religions it's uh it's just a spectrum
just a gradient and it's all just a
matter of degree so in a sense you could
say that right now we are in hell it's
just like one of kind of a relatively
comfortable level of
it but we're in some sorrow so I'm just

going to move on to the next question

this is from Indian guy an Indian guy

says is there anything that you know of

that says you have to be ordained by a

tradition to become enlightened and do

it in full confidence in the Buddhist

Dharma couldn't I technically just go be

homeless and live the aesthetic Buddhist

lifestyle with understanding of dhama

well I mean we already discussed the

idea that is orthodox and terava that

you can become enlightened if you're not

an ordained Buddhist but you better

ordain fast if you don't want to die a

sudden

death but setting that aside is there

anything that I know of that says you

have to be ordained by a tradition to become enlightened and do it in full confidence in the Buddhist well I think most Traditions would advise you strongly to follow their tradition in order to become enlightened and they might uh say that following other Traditions is not nearly so good otherwise why have that tradition if there's other Traditions that are even better or just as good but um yeah I mean I think it is possible I mean assuming that even becoming enlightened in a samsaric context means anything that it isn't just

indeterminate or

paradoxical then personally I'm of the

opinion that lay people can become

enlightened you don't have to be a

Buddhist even to become enlightened like

ramanam Mahari may have been enlightened

neim karoli Baba may have been

enlightened they were both Hindus St

John of the Cross may have been

enlightened he was a Roman

Catholic

Meister eart may have been

enlightened some sufis may have been

enlightened and uh some of them were not

ordained

monastics I'm not sure if neim Croley

Baba was an ordained monastic I mean he

was a sawu but whether he was ordained into some tradition through some ordination ceremony I don't know so the main advantage of belonging to a tradition like for example when when I was young before I became a monk you know I was playing with the idea of maybe just making a wool Rogue for myself getting a wooden bowl and just hitting the road and just wandering like like a non- denominational Western wandering aesthetic but I knew myself well enough to know that in as an established tradition would have these sets of rules and just like the the way of doing things that would it would

discipline me better you know I would be better at at being disciplined by an already established tradition and senior members of that tradition than just going it on my own so being a member of some kind of sa and by sa I don't mean you know just going to a Dharma Hall where people meditate once a week and call themselves sa possibly without even keeping any precepts

um but just having like a well established wisdom tradition supporting you and maybe other people in that tradition including Elders who have been you know on the path longer than you have helping you I mean that definitely

has advantages to it having a kalana
Maita you know the good friend the good
spiritual friend um if not an outright
Guru then that can be helpful because
just going on your own has certain
drawbacks like if you're just going it
on your own trying to become enlightened
through through your own efforts just
you know nobody keeping you in line no
established tradition keeping you in
line then as a general rule you're going
to you know work on the stuff you're
already good at and ignore or avoid
working on the stuff you're not so good
at you know it's like people that are
sleepy heads they might take dangas with

regard to not eating very much eating
once a day eating only MMS food but the
sleeping in sitting position they're not
going to do that just because they've
got too much attachment to that you know
it's like I mean it does help to have a
teacher who points out your weaknesses
like um aan cha good example he'd get to
know a

student and then whatever was their
weaknesses he'd make them face it you
know if they're afraid of ghosts he'd
make them stay in cemeteries that kind
of

thing so I mean it does help to have
have some kind of teacher who can look
at you from like a heightened

perspective and see what you need to work on and and get you to do that and maybe berate you or scold you if you don't do it because if you just rely on your own rely on your own volition and your own best judgment and everything you're going to have blind spots and so forth and I mean it's just a truism that other people can see a person's faults better than that person can see his own faults in in a lot of a lot of cases that people can just justify like like a cowardly person generally as a general rule they justify their timidity you know they try and turn it into a virtue and I mean if you're doing that

kind of stuff then I mean it's
definitely a handicap I mean it's still
possible to become enlightened maybe
you'll just get beaten over the head
have a near-death experience and that'll
be enough to just jolt you out of some
so out of like identifying with samsara
I there are cases of that happening
allegedly
anyway
so let's
see if you really want to become
enlightened then probably your best bet
is to join some kind of Enlightenment
tradition uh rather than just trying to
do it on your own because you are you
are going to have blind spots and so

forth and the the enlightenment
tradition in most cases is is going to
have hundreds of years of dealing with
people like you that you know they've
got it all worked out on on what should
be done in this case or that case or
whatever whereas you may have to
reinvent the wheel over and over again
if you're doing it on your own even just
reading books you got access to books
but still the book isn't going to scold
you if you're not doing something
right so I'm just going to move on to
Indian guy's next
question which is do you think or know
if the Buddha taught that chanting is

some kind of seemingly magical power
that reaches beings I'm not discounting
it or anything because it seems
wholesome and I think it's nice but I
don't know I'm a skeptic by nature and
or condition I listen to Chance and they
go to a monastery where they do them and
go to a monastery where they do them and
they are nice to hear maybe there's more
to it than I think well just the act of
chanting itself doesn't have any kind of
paranormal effect in fact in the in
vinia the rules of monastic discipline
monks are forbidden from adopting like a
sing song Chanty voice they're supposed
to just use like an ordinary speaking
voice when they're reciting

texts um there there are Paras in ter
Buddhism which are like protection texts
that have um like some kind of power you
know like the metas sua is you know
supposed

to um

pacify uh like vent beings um the K sua
is supposed to protect you from snake
bite um the anguli

maluta um as a parita is supposed to
help women in childbirth there's the
fish King jataka that if you recite that
what the matcha Raja sua I think it's
called it's not one of the standard list
in Burma but if you if you recite that
it helps against drought you know if

there's a drought you keep sometimes in
Burma the monks will be be reciting the
fish King Jah in order to cause it to
rain but it's not just it's not really
the chanting it's like the meaning of
the text and like the volition of the
person who is perceiving the text you
know if you're believing in it you know
by the power of this truth like a lot of
these uh like J or not jotus but uh
paritas they're based on like an
assertion of Truth did I say aser
Asser a word a
separation I don't know but just like by
the power of this Truth May the the
forest fire be averted like there's the
baby quail jaraka you know the watas sua

where this the Buddha was a a baby quail
in a previous existence supposedly and
there was a forest fire that was
threatening his whole Quail
family and so um he made some like some
assertion of Truth and I can't remember
what the assertion of Truth was in his
case but like anguli Mala his assertion
of Truth he's is you know I since I
became a monk I have not harmed a living
being you know he was a he was a serial
killer before he became a monk but since
he became a monk he hasn't harmed a
single being by the power of this truth
may may you be well you know and somehow
that has power but it's not just the

words

but um you know it's like the

The Vow it's like the strength of this
the strength of Truth somehow has like a
metaphysical power that can make things
happen or it's just the your own mental
powers that are boosted by this truth
that can actually you know serve as a
kind of psychic power or like in the
case of the metas sua then you know it's
just love you know you're you're
generating love towards some being or
other towards all beings and that has
some kind of
effect so yeah chanting in and of
itself um it doesn't have any magical
power or paranormal power psychic power

chanting in and of itself it's the mental states of the people who are reciting the text you know the text has wisdom and you know that wisdom is um sort of realized in the mind of the person who is chanting it and believing it and so it's more a matter of mental states of the people who are chanting it and the people who are hearing it rather than any kind of psychic power contained in the Chant itself sort of like tarot cards you know it's like there there are factories that manufacture tarot cards you know but they don't have a machine that implants prognosticative Powers into these cards I mean it's just card

board laminated with plastic and it's got ink and that's it but it's so it's it's like if tarot cards have any power at all it's the power of the people that are using the cards that it's just kind of a gimmick for releasing their own psychic talents in some cases maybe it works and so chanting is sort of like that I mean the chanting in of itself is just

sound you know words on paper that are then recited but it's the any power to it is going to be coming from the mental states of the chanter and the hearer especially if they believe it they believe that it's going to have power it it can cause a sort of placebo effect or

the power of

Faith

so in the text the Buddha did recommend certain chance or just reciting certain discourses like the Met Su or the cond sua um for certain things but it wasn't that chanting in general has power it's just that uh you know the ideas in the mind you know as you're reflecting or contemplating these texts that has power so it's mental States and so I'm going to move on to the next question here this is from Austin and Austin asks a metaphysical question how do we make General Knowledge claims about the world if the world itself is

illusionary and illusionary is that a
word too asseveration and illusionary I
don't know if they're in the dictionary
and would this follow well I'll just
better start over I rudely interrupted
Austin when he was asking this question
Austin says how do we make General
Knowledge claims about the world if the
world itself is illusionary and would
this follow that knowledge is impossible
because coming to everything is an
illusion is also part of the illusion
well in Buddhism you've got two levels
of Truth you've got conventional truth
or Samui SAA and you've got ultimate
truth or paramat Sacha and general
knowledge claims about the world are

conventional truth they aren't really true they're true just because people agree that they are true but they're not ultimately true they do not apply to Ultimate

Reality so

yeah general knowledge claims about the world are like quasi true you know they're true within the context of being a human

being but uh the ultimate truth is essentially nibana at least in my opinion so knowledge is impossible no because true knowledge genuine knowledge has to transcend samsara it has to transcend the system that generates

statements you know symbols you have to
go beyond the symbols of words and and
Perceptions in order to get to ultimate
truth

so ultimate like true knowledge is
possible but you're not going to get
there through

thinking through perception it's not
going to happen I mean unless you're
using perception is a way of destroying
perception there's like some Mahayana
text say the purpose of Lord Buddhist
teaching is to free us from our Thinking
by means of our thinking or also like
there's the the statement about the Zen
master who uses words like a master
Archer uses arrows where that Master

Archer can shoot down an arrow in Flight
with his own Arrow you know that
somebody shoots an arrow he can shoot
that arrow down with his own arrow and
zen master uses words in the same way
he'll use words to like like shoot down
your own ideas just to so that they all
fall to the ground and there's just like
emptiness and silence behind and from
The Emptiness and silence because you're
not being distracted by all these
symbolic perceptions genuine wisdom can
arise an insight into true
knowledge so I don't think that
knowledge true knowledge is
impossible um but all this samsaric

knowledge isn't true knowledge like

science isn't true knowledge it's

knowledge it's conventional knowledge

it's

symbolic you know semi

knowledge virtual

knowledge so I'm just going to move on

to next question this is from Indiana

dharm and Indiana dhama says your answer

on eart TOA in the previous Q&A has

caused a question to form in my mind do

you think the Buddha was fully

enlightened during his Earthly life

while I do believe he was fully

enlightened I've long wondered just what

that would mean there is likely no

answer to that since we're all trapped

in some sorrow well I

mean I've I've been talking about this a
few times already in this Q&A um and in
several other q&as it's like

Enlightenment itself is problematic

especially from a samsaric context

because Enlightenment transcends samsara

samsara has no access to

it you know it's sort of like in the

sometimes you'll you'll see in the text

that the the gods the devas who can read

people's minds they still don't know

what the what's going on in the Buddha's

mind when he's meditating you know it's

just beyond their reach they just can't

they just can't get

it so again it's like from a sarnic point of view he probably had certain quirks that like a skeptic would say aha there you see he did this so that means he's not

enlightened but um I do think that what's going on at the samsaric level is largely irrelevant to his Enlightenment I mean he may have become a saint in order to become enlightened and then after becoming enlightened he he remained relatively or if not completely sane but some people may be able to attain Enlightenment before even reaching the level of you know perfect sainthood so do I think the Buddha was fully enlightened during his Earthly

life there's no way of proving it one way or the other I accept it as a working

hypothesis but it's it's problematic to the extent that his Enlightenment is going to be transcending Sam Sara so I mean it's not going to be really at this worldly level at this worldly level I'm sure there's going to be Skeptics and there always have been Skeptics even in the Buddha own time who would just criticize him and and just not not even just making [—] up against him it's like look what he's doing you know like some of the hardcore Aesthetics like The Janes and the aicas in the Buddhist time

would just accuse him of being just some
soft shaven-headed householder who's
still wallowing in
sensuality or the Hindus might or the
you know the Brahman the viic brahin
might accuse him of just being like a
nihilist who is you know endorses the
extinction of the human race because he
endorses celibacy and and obviously the
non- Buddhists are going to come up with
um justifications for criticizing the
budo or seeing him as you know
inadequate you know if not a charlatan
at least he's just kind
of just deluding himself into thinking
he's enlightened so it depends on your
point of view really

I mean if if you're a foolish person
who's looking at the world through
foolishness colored glasses is going to
see everything as
foolish and that's kind of the way
samsar

works

so yeah if anyone if anyone can be fully
enlightened I think there's a really
good chance that godma Buddha of the
shakya clan was fully
enlightened and that is a working
hypothesis of mine but I have no way of
proving

it so I'm just going to move on to the
next question here this is from Mirror

of

emptiness and the mirror says what is

the difference between walking

meditation and pacing back and forth

brooding well I think there may be a

certain amount of overlap for example if

you're pacing back and forth brooding

about dhama brooding about death

brooding

about I mean some sort of object of

meditation then that could be qualified

as a kind of walking meditation but as a

general rule walking meditation is you

are being mindful of the present moment

like whatever feelings or Sensations are

Paramount you know whatever they are the

ones that are most obvious the most uh

conspicuous like the movements of your legs the pressure of the ground against your feet um the oily sensation in your knees as they kind of swing back back and forth or I mean you could just be doing a mantra while you're doing meditation like om or budo something like that that would be like legitimate walking meditation you could even be counting your steps you know one two 3 four five 1 two 3 4 5 six 1 2 3 4 5 six 7 even up to 10 and then you go back to one through five you know like that that's like a very Elementary um method of doing walking meditation for beginners just to kind of

train your mind to focus on on the
process of

walking but I mean if your mind is just
going all over the place um then yeah
that's not walking meditation but I mean
if you are brooding on like the
inevitability of death or something that
might qualify as walking meditation as
you Pace back and

forth with a furrowed

brow so I think I answered that one so

I'm going to move on to the next

question here which is from Ry balder

and Ry Baler says was urine drinking or
bathing a part of monastic

life and I don't think it's ever been

Central to monastic life drinking pee or

or like bathing in pee but it is true
that every single monk who is ordained
at his ordination ceremony he is
admonished with regard to using the four
requisites and the four requisites are
food clothing shelter and Medicine those
are the four requisites for a
monk and with regard to each of these
one is given that admonishment and with
regard to
medicine or I might as well do all four
it's like with regard to food a monk or
a monk is admonished like the new monk
who's just getting ordained at his
ordination he is admonished that he
should content himself with eating only

alms food you know you take your bowl
and walk through the Village People put
whatever food they want to put in into
your bowl when you get enough you leave
and you eat it that's you should content
yourself with that but it's not against
the rules to accept an invitation to
somebody's house and then they'll feed
you there with regard to clothing every
monk should content himself with rag
robes he should just content himself
with picking up Rags off the ground and
sewing them together into
robes but it is it's not against the
rules to accept a robe from somebody who
donates to you a robe or robe cloth that
isn't rags and I've got a dog loudly

snoring behind me what are you doing
back

there with regard to let's see shelter
every monk at his ordination is
admonished that you should content
yourself with living at the root of a
tree you should just don't even go under
a roof don't stay in a building just
live at the root of a tree but it's not
against the rules to live in a
building and then with regard to
medicine every Monk Is admonished at his
ordination that he should content
himself with puim Mota as his medicine
pimot is like putrified urine and guess
that was a thing you know some sort

of uh like traditional medicine in ancient Northern India at least among athetics that putrified urine and urine purifies pretty fast you just put it in you know pee into a milk jug and then just leave it there for a day and you come back a day later it smells just overwhelmingly strong and that that is supposed to be used as a medicine but it is allowable to use other kinds of medicine too it's just sort of an ideal and there are a few monks that still drink urine and there probably have always been at least a few probably in ancient times a little more back before they invented like you know state-of-the-art malaria medication and

so

forth um with regard to bathing in PE I only knew that one monk an Indonesian monk who would wash his head in his own P putrified urine every day until I finally made him just stop keeping the jug of pee in the ous because it was just causing the entire out house to just wreak it was just this overwhelming stench

so yeah I mean drinking urine as a medicine is just right at the heart of being a monk it's right there in the ordination ceremony that you are admonished you should content yourself with putrified urine as medicine but um

I think it's a rather small minority that really do that I'm sure there are some I've like in the previous Q&A I mentioned experimenting with it a little bit but uh it it wasn't for me and they've got better medicine than putrified urine Believe It or Not There are now better medications on the market than putrified

P so I'm just going to move on to the next question here this is from oalt and oalt says today's selection of questions are oh I guess I could have edited that part out forget that part just don't even don't even remember that I said that oops I almost erased his name at the same time

see all right his first o Al's first
question is do you have any guns if yes
what kinds and I personally own a Glock
19 a 9 mimer although um I I found out
after I got that that there's a larger
caliber Glock um that's about the same
size that I probably would have got
instead but it's just there in case of
an emergency and I don't even go to the
firing range I mean I haven't shot a
thing in over a
year um it used to be when we lived at
the other house that we had some Forest
behind our house you can go out in the
forest and you know shoot at Targets and
so forth but here we're we're living in

a subdivision with a tiny backyard and
it just doesn't work out that way so I'd
have to drive somewhere in order to
practice

shooting so yeah I've got I've got the
Glock 19 my sweet heart has a little
Smith and Wesson that's just like for
protection um and also for her birthday
couple years ago I got her a Ruger 22
rifle which she has fired a total of
ones since she got
it

so those those are the guns I've that we
have it's just two pistols and a 22
rifle and maybe someday if I'm feeling
like I've got too much money I'll get
like a Mossberg pump shotgun or

something but uh at present I think
uh I think our Armory is is uh stocked
enough for our needs which is just in
case of an emergency you know if the
zombie apocalypse finally hits that kind
of

thing and well no I won't get into
zombies this is this is going to be long
enough as it is so you are spared a
discourse on zombies so I'll just move
on to oil Al's next question here which
is do you consider any shots safe and
then in parenthesis he says trying to
avoid the forbidden words and then he
says for example polio or hepatitis Etc
well I took the

polio and if I remember correctly it was just like on a sugar cube you ate it it wasn't wasn't an injection um I I've had hepatitis when I was in Burma

um one doctor said it was Amic hepatitis where dentary amibas had invaded my liver but I don't recall any kind of shots maybe maybe I was on an IV it's all kind of vague I was I was pretty pretty out of it at the time um but I have had

U I still got the little scar I'm old enough to still have the little scar on my shoulder there um I've had a few in my life

I think the most recent time I was like 14 years old and was bitten by a dog

when I was riding my
bike uh so I got a tetus shot for that
once when I was in Burma U I stepped on
a it was an acacia spine or a cactus
spine which went way up into my heel and
broke off and I was limping around for
days and some supporter tried to force
me to get a tetanus shot and just
because they were trying to force me to
do it I refused to get the tetanus shot
so a doctor came
with or or not because of course this is
going on YouTube so maybe I just take
that back it's all
good

[Applause]

so some people they ask me questions
that compromise me because I have to
give like a what I consider to be an
honest answer and then I might get into
trouble for

it so

anyway o this naughty

fellow asks the third question which is
also is there some way some sort of way
or initiation into the Discord server
well you have to find my YouTube or not
my YouTube forget that you're going to
have to find my uh email address which
is possible it's out there

and then uh send it and uh but if you
continue asking these compromising
questions then you may be seen as a

glowy or

worse so I think I'm just going to move

on to the next

question

man gosh maybe I should just delete that

question just edit it out because I got

slammed for I mean this isn't as bad as

the last time

yet but

still yeah maybe I'll just have to go

back and do a little editing on this so

anyways the next question is from the

protos sudo monk Alias Cool

Whip and Cool Whip says or the Proto

sudo monk as you prefer oh yeah he's I I

I need to to specify here that he

generally puts titles at the beginning of his questions so the first title is uh sufficient condition for enlightenment and in parenthesis attitude towards death and let's see the question is do all unenlightened beings have either desire or aversion towards death or in other words can the non-fear of death exclusively be a sufficient condition to indicate one is fully enlightened um no I don't think that a non-fear of death exclusively is going to be a sufficient condition to indicate one is fully enlightened I mean I mean we're we're living in a wimpy age now where to be freaked out about death is common place

but it hasn't always been that way and
it wasn't so long ago that there were a
lot of people
who thought death before dishonor was
just common sense that just facing death
with equinity was just the way it was
supposed to be done and I I I assume
some people succeeded in
that so to be IND different towards
death I do not think is
sufficient a sufficient condition to
indicate one is fully enlightened there
are three kinds of craving according to
the Orthodox tradition craving for
sensual Pleasures craving for existence
and craving for non-existence so even if

you don't have any craving for existence
or or for that matter craving for
non-existence you can still have craving
for sensual Pleasures
which um will keep you in some sorrow so
it may be that these Heroes of the past
who died with
equinity um you know they died
gloriously on the battlefield or
whatever with without a Flinch of of
Terror or any such thing you know they
still probably uh had a craving for uh
you know being with their sweetheart
after after the battle was over if they
survived it that kind of thing you know
they they probably still had the craving
for

Glory so so we basking in glory the
pleasure of you know defeating their
enemies and seeing them driven before
them and hearing the lamentation of the
women so I'm just going to move on to
the next question from K Whip or the
Proto sudo Monk and the title of this
question is overcoming ADHD with
stimulants and breaking the
precepts and then the question is for a
person diagnosed with Attention Deficit
Hyperactive Disorder or ad HD mitigating
the symptoms using stimulants such as
medication such as
methylphenidate and music isochronic
tones are these breaches of the fifth

and seventh precept in the context of
right livelihood the justification if
one cannot focus when one needs to focus
one cannot have a livelihood
consequently one has more time to study
and practice the dhamma it's not a
question of craving stimulants but
rather using stimul
to merely function to have food and
shelter

well first of all let's see there's two
things here using
stimulants uh as medication which is
here is

methylphenidate I guess I should uh read
what he says a little lower down here
he's got an

appendix he says

uh under normal circumstances the prefrontal cortex regulates attention behavior and emotion deficits in prefrontal cortex functioning have been linked to ADHD symptoms such as poor impulse control weak sustained attention and heightened distractibility impaired prefrontal abilities are characterized by too little dopamine and norepinephrine and then he says methylphenidate inhibits the re-uptake of dopamine and norepinephrine increased dopaminergic and noradrenogenic activity in the prefrontal cortex thereby improving focus and

lessening distractions Etc okay so
getting back up here um if you're taking
medication I mean first of all let's
just set aside that apparently K whip
here is taking like scientific realism
as

fact that he is assuming that all the
stuff he was talking about with all the
syllables was reality and I doubt that
but still just getting to the the gist
of the question here is taking the
medication for ADHD against the precept
against intoxicants and that depends on
whether it's an intoxicant or not I mean
are you getting intoxicated so that
you're going into a stupor I don't think
so I mean all stimulants are not

necessarily they don't necessarily cause
clouded of Mind caffeine for example
does not necessarily cause clouded of
Mind in fact one could argue that it
causes a little bit of the
opposite at least in most people which
is one of the reasons why people drink
coffee especially in the morning helps
to wake them
up

so yeah I mean if it puts you into a
stupor then it you might be better off
with the ADHD at least from a spiritual
point of view but from what he says
about it I don't think that it really is
an intoxicant that causes clouded of

mind so I don't I don't think that
there's an issue there with regard to
listen to listening to music and its
isochronic tones I mean again the
purpose of listening to music is for
entertainment you know if you're getting
pleasure from listening to the music and
you're also keeping eight precepts then
it would be in violation of one of the
eight precepts which would be playing
musical instruments listening or
watching entertainment shows that kind
of a thing singing dancing so um
it would depend on your purpose of doing
it I mean if you're doing it as a kind
of medication and isochronic tones does
not sound all that musical to me I mean

it does not sound like hey man let's go
listen to some isochronic
tones I don't I don't know I don't I
just it just doesn't sound very pleasant
I mean it might
be but um I think in some cases um you
just have to weigh the pros and and
cons and choose the lesser of two evils
assuming the isochronic tones are an
evil or the ADHD is an
evil but it's it's a matter of it's a
matter of Karma and he's going to ask a
question about karma coming right up
next here so let's just move on to that
one let's see yeah I think I answered
that question so let's just go to his

third question the title of which is
modifying or disrupting Karma through
body instead of through mind and then he
says is this cheating is this cheating
in

quotes from the Buddhist perspective or
more generally is manipulating brain
function by way of pharmacology or other
means EG neuralink biotechnology short
circuiting Karma instead of working out
your karma through mind experientially
it's like overriding your karma because
your karma determines the genes and
brain of your next life so are you
artificially altering the body from your
previous Karma without doing any actual
work to work it out and again he just

seems to be assuming that the physical body is ultimately real I think we may have a scientific realist in our midst but I mean everything that occurs to you is conditioned by Karma so I mean you wouldn't even hear about the pharmacology or neuralink or biotechnology or anything without having the karma that allows you to do it because in a sense you're dreaming your way through this existence and so you're dreaming the neuralink you're dreaming the biotechnology in a sense until you're fully awake so I mean that's just all part of your karma so it's not short circuiting

Karma um there's one thing that did
occur to me like let's
say you're you're 200 years from now
technology
hasn't you know has continued to advance
because
civilization somehow has managed not to
collapse that you get some sort of brain
implant that just increases your IQ by
you know a th% or some such then I mean
it might be that there's such a radical
change in your mind that it's just not
you anymore that that in a sense you
died and and got replaced by some other
being with an IQ you know a th% higher
than
I think that's possible I mean you could

make changes to your mind that are just
so radical that it's just not you
anymore I mean it might just be like a
moment of death and then just somebody
else starts

up so I've considered the possibility of
that I think it's not Orthodox terraa I
think that would be heresy from the
Orthodox terraa point of view but
Orthodox terava really didn't have a
concept of neuralink or biotch technology
or uh let's see here methyl
phenidate

so yeah I don't think there's any way of
cheating Karma that if it's not your
karma to to take the drug or to get the

the implant or or the the operation or
whatever then you're just not going to
have

it but that's one reason why I consider
it to be unlikely that anyone will ever
invent an Enlightenment pill you know
you just take this pill you come
enlightened let's assume that it's
red and

uh yeah I just I just don't think that
people are going to have the karma for
that to happen that all of a sudden
they're just going to be poofed into
Enlightenment from taking this
pill probably wouldn't be good for the
the pharmaceutical industry or something
like that so even if somebody invented

it it'd probably get
squelched so I guess I'll just move on
to this question here this is from
ruie and uh we've been going almost two
hours I told you this is going to be a
long one and if you guys didn't go potty
you got nobody with yourselves to
blame so this is from ruy do you think
the sequence cila Samar PA can be
reversed or is it linear and inviable
well I've mentioned before this was
quite some time ago that to some degree
they're I mean they're simultaneous I
mean you have to have some kind of paa
already to even want to keep CA so it's
it's like the legs of a

tripod um you know cila could be
considered more basic and then Som and
Pa you know sort of you
know ascending order of like subtlety or
profundity or something but still I mean
they're all developing
simultaneously that having making a
linear sequence out of it is uh I don't
think that's entirely correct it may be
uh uh just a way of getting your head
around something a way of helping you to
understand it in a useful way even
though it might not be technically 100%
factual or or legitimate but still
sometimes thinking in terms of like
slightly dumbed down analogies or models
can be

useful um and it does make a certain logical sense that you start with what is most fundamental and then you work your way to you know liberating insight you know PA but still to some degree they're all simultaneous and they're all sort of interacting with each other it's a three body problem that cannot be figured out mathematically so I'll just move on the next question here also by ruie which is where would you place intellectual contemplation on the path well I mean it's certainly not at the end of the path so intellectual contemplation would start off towards the beginning of the

path and then I mean it could get up I
mean the more subtle the contemplation
is the more advanced it is until finally
I mean it may be that the highest
intellectual contemplation on the path
would be I mean something along the
lines of Zen Coons where I mean you're
using the mind to destroy itself sort of
like that saying from the Mahayana Sutra
that I I quoted earlier you know the
purpose of Lord Buddhist teaching is to
liberate us from our Thinking by means
of our thinking so if you can start
using the intellect sort of like like
maaka like the the philosophy of nagar
where you're using the intellect to just
sort of hit its own limits and just turn

upon itself just destroy the validity of
all intellectual arguments and then
finally consume
itself then I mean it could be up
towards the end I mean it could you
could be placing intellectual
contemplation you know I mean you could
be using that as a legitimate path up
until until shortly before you reach the
end of the
path assuming that the path even has an
end so I guess like in yoga there's Gana
yoga which is you know the The Yoga of
knowledge which would involve some
intellectual contemplation I
assume but you know it depends on what

kind of intellectual contemplation it
is um just like studying like Buddhist
doctrines in a book I mean that would be
relatively

Elementary

um you know just dealing with subtle
metaphysics would be a little less

Elementary but still I mean the the goal
is not intellectual so you're going to
have to eventually leave intellect
behind but I think different people will
will leave it behind at different
different places and uh I failed to
close the blinds before doing this video
so if I lean back I'm starting to get
like white marks on my face like like
right

now so it maybe I'll have to get up in a few minutes and uh fix the blinds but I'll just move on to ru's next and third question here which is how did you feel in your first days and weeks as a fully ordained mendicant um well I mean it was starting off on something new so there's like this wide-eyed idealism and just sort of like being Blown Away by the whole situation I think that would be a good way of of explaining it one of the it's a kind of Pros poem that uh I don't know if I still have it online anywhere it's uh I think it was uh written by a Burmese man named uwin

P um he he put in Poetic form a really good description of just like the the faith and idealism you know the 's mind of someone who's just sitting out on the path that uh is really nice maybe I'll try and find that but um yeah it was just sort of a wide-eyed idealism and also a certain amount of stress and strain like right around the time of my ordination I was getting all kinds of ailments all kinds of stuff coming up I get like a letter from the IRS saying that they think that I underreported my taxes or something just all this stuff is coming up and in a way it's like what Mary Baker Eddie talks about as chemicalization like in Christian

Science when you're using whatever it is
that Christian scientists use I don't
know if they would say that it's Faith
healing as a way of healing somebody
that the person will often get markedly
worse right before they get better and
it's a way of sort of the system
purifying itself of all this [__] before
it can before it can return to Wellness
and that's kind of the way it was with
me was like all this [__] was happening
as a way of just just getting it out of
out of the way so I could be pure enough
to move on to the next stage so to
speak and uh yeah if I lean back I got
these these lights in my face so let's

see here yeah it's it's kind of hard to explain exactly how I felt because it was a long time ago it was well over 30 years ago but yeah I think just like wide-eyed idealism and just being blown away Away by the whole thing and just you know the realization that I was setting upon this momentous change in my life um and then like months a few after a few months I started becoming like disillusioned and Sullen because I realized that uh it wasn't all that it was cracked up to be because most monks really do not have a spiritual vocation you know they're not striving for enlightenment most monks in an Asian culture especially you know they just

they've got their own reasons and most of them really are not striving for enlightenment which was kind of a uh kind of a buzz kill for me you know was it was very disillusioning when I realized that you know most monks you know like the overwhelming majority especially of Asian monks from a Buddhist culture um you know they're really not striving for enlightenment at best they're striving for a better rebirth just like the lay people are striving so I'm just going to move on to the next question here this is from Liber Lam and libram says what do you think are

the best teas to drink in Burma as a monk and the United States as a lay person well I mean the best teas to drink in Burma as a monk um lib land probably doesn't realize this but strict monks in Burma won't drink tea because there is an obscure rule in the the the the chapter on medicines in the vinia I think it's the vinia mahaga the B

banda that it says that the juice of All Greens is allowable in the afternoon except for the juice of pot herbs which is like greens that have been cooked like spinach or something and then you drain the water off you're not allowed to drink that in the afternoon because

it's considered to be some kind of soup
or vegetable or something and in Burma
tea leaves are eaten as a vegetable it's
Tea Leaf salad is really good I don't
know why they don't sell it in in the
west I've never seen Tea Leaf salad in
the west it's called
leet in in

Burma and uh so tea tea leaves are
considered to be a kind of greens it's
like a a solid green and so the tea that
you drink is like the the the water
that's drained off from cooking the tea
leaves and so strict monks will not
drink tea in the after noon maybe in the
morning but I mean they they don't have

brands or if there are Brands I I don't
remember a single brand of tea from
Burma you know it's just stuff it's this
this green crude dried leaves that uh
you just make tea out of it's I mean
it's not the burmes are not nearly as
brand conscious as we Western consumers
are you know you just wind up with a jar
with these tea Le Lees in it and you
just drink it and they don't really care
about the quality maybe rich people that
I didn't associate with much would you
know get some special kind of tea but
the the villagers that I mostly was
associating with you know they just tea
they just get some at the at the shop
that probably doesn't have a brand or

anything it's just they buy it bulk in a jar or something or get it bulk out of a jar you know it's just this jar at the store you take as much as you need or whatever so the best teas to drink in Burma I have no

idea maybe I mean if if you go to Burma and want to drink some kind of special tea then yeah just get something grown in Burma which most of it is like Shan state in Burma is uh they have got a lot of tea plantations most of it comes from there I assume but with regard to the best tea to drink in the United States as a lay person I'd say Milos you can get like get it by the gallon and on a

hot day it goes down really good which
I'm sorry to disappoint Liber Lam he may
have thought that I was some sort of
Epicure with regard to equality te's and
would advise some some kind of Daring or
something but I'm going with Milos
because that's really the my favorite
tea to drink Publix also makes a kind of
green tea with uh honey and Jin sang in
it that they also sell by the gallon
which is the next best thing to Milos so
I would advise those and before I move
on to the next question from gas I've
got to fix the the blinds because I'm
really starting to get stripes on me so
excuse me for one
moment see

here one

blind and another

blind okay we should be completely blind

now okay yeah look it I lean back no

Stripes that's good so so the next

question is from

Gaz and Gaz says is it safe to say that

the Buddha is the most venerated human

being who is recognized as a human being

that ever lived Buddhism is the only

serious religion that venerates a man

and places him above the gods compared

to the rather debasing and slavish

attitude of other religions it stands

out amongst them it is extremely

glorifying and encouraging to Humanity

that a mere mortal man conquered all things and attained the absolute I think n overlooked this aspect of Buddhism and its potential to inspire mankind you touched on this in your video cringe Buddhism describing it as a bit of a reach but can you not see an Uber MCH like character within the Buddha well of course the Buddha was he had attained superhuman mental States the highest superhuman mental States according to tradition and it is true that Terra considers him to be a human being but it's just human nature that you want to glorify the founder of your spiritual tradition so I mean it is the official position that the Buddha was a human

being he was a mortal human but
according to tradition he was like 27
feet tall and had all these weird
physical marks that set him apart from
ordinary humans which probably was not
really the case and it's much more
inspiring and glorifying to have the
Buddha saying look I'm a human like you
I did it you can do it too and this is
how I would advise you to try to do it I
mean for me that's more inspiring than
having him you know 27 feet tall with 40
teeth and and his feet are shaped like
an inverted capital T with his heels
sticking out in back as far as the
fronts of his feet stuck out in front

and all these weird marks it it made him
look like a monster I mean he would
hardly be considered a human if if you
saw him the way tradition represents
him so and then and then the Mahayana
buddhist essentially just turned him into
a god he's like some Cosmic
deity

so but I mean there is some truth in
what Gaz is saying I mean the Buddha is
the most venerated human being who is
recognized as a human being that ever
Liv lived because you know he's got the
highest gods in the viic pantheon coming
down and graveling at his feet that he
is higher than higher than the gods
because he is fully enlightened and the

gods are

not so yeah I guess you could say

that

um yeah but then the tradition has

pretty much kind of ruined it a bit by

making him so far above the ordinary

human you know it's like he had to try

for countless eons to perfect his parmes

so that he could become the Buddha in

the first place and he's he's born with

all these anomalies just inhuman

anomalies so that they took the original

human Buddha and uh turned him into

something that wasn't quite human

anymore or technically was human but

still was obviously just way different

from from the average human just just
physically

even and of course Christianity did the
same thing with with their founder they
they turned him into
God

so yeah I guess I guess there's another
question here so can you not see an Uber
MCH like character within the Buddha
sure I mean there's the term udri manad
dama which is superhuman mental state
that the Buddha attained big time and I
mean even anyone who attains Janna or
gets psychic powers for example has
attained uh udri manusama or superhuman
mental States so that would be like uber
mench you know

superhuman but uh definitely n was uh
not a

Buddhist that

uh yeah but like Julius Iola he

definitely went with the uh the Buddhist

Arya as Uber MCH

idea but I'm going to move on to the
next

question this is from thermal squid and
thermal squid says do you believe that
theism is completely out of the picture
or off the table as I get older and the
more I study the more fear I have about
being able to do this on my own in in
that as some theists say relying on
one's own understanding is immensely

dangerous and that we can't be saved by
our work works there is some truth in
this that more or less nullified the
open-ended interpretive Liberties
interpretative Liberties of the
speculative philosophical religions
however two strong contentions arise
which is that we cannot actually qualify
something like God or gods and that we
cannot know that a belief in one or many
is a satisfying criteria for salvation
there is a persistent feeling I have
that knowledge is not a criteria for
enlightenment or the the end of
suffering and I can't exactly explain
why other than that enlightened beings
may be a metaphysically meaningless

phrase and that alleged enlightenments
are to are told and alluded to never
before have we ever empirically
witnessed any anyone become enlightened
and not be born again any thoughts or
comments if my comment is too long I
prefer just a reply here not trying to
be rude as it seems you're disinterested
in walls of texts yeah well very long
questions like an essay with thought
question mark at the end um it does it
does take a lot of time and it makes it
just harder to answer the question
because I've got to like kind of dig
through the question in order to tease
out the gist of the question and there

might be like two or three questions that are embedded in the essay that I then have to isolate and and so forth but um I mean the the very first sentence here do you believe that theism is completely out of the picture or off the table well he talks about like essentially Grace divine grace that in Christianity you can't uh you can't be saved through your own efforts it takes divine grace and there is some of that in

Buddhism that I mean there is sort of a Buddhist equivalent of divine grace because you can't make yourself be enlightened because making is karma karma literally means making or doing so

nothing that you do is going to get you
in line enlightened you can't make
yourself be enlightened nobody can make
yourself be enlightened including the
gods so I mean there is a kind of divine
grace

involved that you don't have any control
over like Krishna mury said I mean you
can open the window but you can't make
the wind blow in the best you can do is
get everything ready and open the window
and maybe the wind will blow in you know
like the the sa batan suta the Buddha is
saying that you know if you practice
perfect mindfulness you know you
practice really good mindfulness for a

week

straight then he doesn't guarantee

you're going to become enlightened

you'll say one of two things is going to

happen either you're going to become

enlightened or you're going to get

really close to becoming

enlightened

so yeah there is a kind of divine grace

aspect to Buddhism also even though it's

not really specified as what exactly it

is other than I mean reality is always

here if if you Define enlightenment as a

realization of Ultimate

Reality then I mean the Ultimate Reality

is is here all the time it's always here

and all it's going to take is just one

little jolt that's beyond your control

or or

just it's like in a way you just stop or

you just give up in a way that then all

of a sudden that this liberating Insight

can arise but you can't force it to

arise it happens when it happens and for

some people that may happen earlier than

for others and other people it may take

a long time and they may have to get all

the way to they have to master fourth of

J before it can happen other people they

might just get hit over the head with a

big board you that falls off a truck or

something have a near-death experience

and that might be enough or they might

just get

temporary or uh momentary momentary

samade kikas samadi according like the
mahasi tradition will say Kanika samadi
is good enough you don't even have to
get jna you don't even have to get
neighborhood

concentration that just

momentary moment to moment concentration

just mindfulness of the present moment

is good enough so I mean some people

have to get farther than others which

indicates that it's not you follow this

path until you get to the end of the

path and there's like the the Pearly

Gates of nibana there it doesn't work

that way

that the path has no
end and it's just you keep following the
path
until something that is beyond your
beyond your control because control will
be karmic and anything that's karmic is
going to be temporary and and ultimately
dissat
unsatisfying
so um yeah but I mean theism isn't going
to help you any because I mean how's God
going to do it if I mean if it's just
impossible to be done that you're
liberated um through action you know I
mean you can't be liberated through your
own actions you can't be liberated

through someone else's

actions

so um there is that but I do think that

there is some kind of validity to the

idea of divine grace even though the

divine grace may not be coming from

Jehovah God

almighty because Jehovah God Almighty if

you read the Old Testament he doesn't

strike me as being particularly wise

anyway in fact he seems to be fairly

samsaric and he himself does not appear

to be

enlightened

so gosh if there's any other questions I

don't think there are any other

questions there's only one question mark

in the whole thing and that's in the
very top of the question so I guess I
answered that question

kind of it's some of these questions are
really hard to answer when you're when
you're trying to discuss Ultimate

Reality and I mean you have to do it

within the context of conventional

reality because that's where that's the
context of any kind of sentence or idea

that I mean it's uh to some degree it's

an exercise in futility futility of

futility all is

futile so I'm just going to move on the

next question I'm not sure if I really

did an adequate job of answering that

but it's a difficult question to answer
so I'm just going to move on to cify and
cify says what advice would you give me
to restart my meditation practice can I
do a simple observe the breath
meditation on my own or should I attend
a Buddhist center and practice there
well you can just do anap Sati and get
your meditation going on your own or you
could do a mantra or some other
relatively simple meditation technique
that starts out Elementary and then as
you get better at it becomes more and
more
advanced um I mean it's not absolutely
necessary to attend a Buddhist center
and practice there in fact some Buddhist

centers may not give very good meditation uh advice you know a lot of monks you know they're like Burmese monks you know they're good Scholars they might not meditate much so they'll give you advice out of the book and it's not even based on their own experience in a lot of cases or you might be going to um some lay Buddhist center where you've got this rank amateurs who are set themselves up as the teachers I mean they they may be wiser than the average person but still from the Buddhist point of view they're still essentially beginners and so they might not be able

to give you much better advice than you could give yourself in some cases but if you have access to like a reputable meditation teacher or better yet a meditation Master then it certainly wouldn't hurt for you to go and just receive some meditation instruction from him but if you don't have access to that then certainly you could just do anaana or or a simple monra or something and uh just uh do it on your own so I think I answered that one so I'm just going to move on to the next question this is from scadden we have like more than 40 questions not 40 more but all together it's it's we're above 40 questions today so I knew it was

going to be a long especially because it is my nature to give very long answers to short questions with lots of digressions and so forth so anyways scolin says would you kindly explain what happens when a person is stuck in a deep meditation they're just not ready for for some reason I thought it sounded like when computer nerds try to measure who has the world's fastest computer by forcing it to calculate pi until it melts down and Pi of course is the ratio between the diameter and circumference of a circle or maybe it's the circumference would be at on the top of the

fraction and the the diameter would be
the bottom so anyways um could I kindly
explain what happens when a person is
stuck in a deep meditation that they're
just not ready for I don't think you'd
really get stuck in it I think you you'd
eventually just get thrown off of it
that you're just not skillful enough to
remain

on the on the Bronco or to skillfully
drive the motorcycle or whatever and
eventually you're going to just crash so
if if you get into a deep meditation for
whatever reason like you're in the
presence of some really Advanced Guru
who's who AA you know it's just
contagious mental States you're picking

up on his wisdom and so you're just going into these spontaneous meditative states that you're just not ready for yet you just start like in a lot of cases you'll just start like violently shaking with like excess py it's called in B in uh in poly I almost said in Burmese um but some people can mess themselves up I mean you can get health problems you can get mental problems especially some kinds of meditation are relatively dangerous um to practice without like a a very skilled teacher like like Kundalini meditation which isn't a tervada Buddhist method but I have read repeatedly that kundal

meditation can be dangerous if you're practicing it on your own just out of a book or with some amateur who is not a very good teacher trying to guide you because they learned it in a book or something um yeah you can different things can happen you know up to you know really serious like mental dysfunction maybe even death um but that's that I mean that's U maybe I shouldn't like say something that would scare people away from meditation I mean if you're doing a relatively simple straightforward meditation which pretty much all terraa Buddhist meditations are then you're doing okay and if you're in the presence

of a really wise person like neim Koli
Baba like I was saying maybe this
question was inspired by some statements
I made in the previous Q&A where I was
talking about how neim karoli Baba
during his darons people would be all
sitting around him like as in as an
audience just hanging out with him just
picking up on his Vibes and so and so
forth that some people would just
spontaneously start going into deep
meditative States and he would send this
this kid or or like the the the ashram
sweeper to go and just pester them until
they they couldn't meditate anymore just
to to bring them out of it because they

just weren't ready for it yet

so as a general rule I mean dhama will
protect

you so I don't think there's anything

real really to be afraid of unless

you're trying to go for some kind of

weird esoteric stuff you know like uh

Alistar Crowley stuff or Kundalini stuff

that kind of thing you could get into

some some murky dark areas in your

meditation especially if you don't have

a good

guide but uh as a general rule if you

start getting into a meditation that's

too deep for you that you're not ready

for it yet uh most people like in terado

Buddhism they'll feel their ego start to

dissolve or they'll feel that they're
they're not even breathing you know
their their breath has become so subtle
that it feels like they're not breathing
anymore then they'll just Panic if
they're not ready for that yet you know
they'll just you know they'll they'll
chicken out and just stop meditating you
know it'll snap them out of the
meditation so I guess I answered that
one so I'll just go on to scadden's next
question here would you kindly explain
the ethics in Fight Club and that's kind
of a weird question that one kind of put
me on the back heel so to speak because
Fight Club is one of my favorite movies

it's really a good movie but I mean what
are the ethics I mean it's sort of like
n or something and it's almost like
anti- ethical you know it's just I
mean I mean it's just sort of like a
rebellion

against um this

consumeristic modern society that

castrates men and um just removes like

the the the warrior hero mentality from

from men which of course a lot of people

nowadays would totally justify and say

yeah we're better off getting rid of

toxic

masculinity but

um yeah I think I don't know how ethical

that is I mean where is the ethics I

mean there is some ethics in just being
Fearless you know there is there is some
emphasis on fearlessness and just
enduring pain and and just enduring
pretty much everything just facing it
and and just experiencing it to the
full you know just like you know putting
the the quick lime I think that's what
it is or lie on the back of I guess it
was lie just putting it on the back of
your hand until it's just burning your
Skin's just bubbling you know and you're
just you have to be right there you know
it's like Tyler Duran keeps slapping the
nameless whatever his name was you know
as he's trying to go to his safe place

he's trying to imagine the cave with the Penguin and all that and Tyler Duran's just slapping him saying be right here be right here with the pain you know so it's just like an independence of group think to some degree although the Space Monkeys just kind of form their own group think in the movie um yeah I mean a lot of it is just amoral I think that's like largely the the ethics of Fight Club is is just sort of like an argument for a kind of masculine immorality sort of like Bronze Age pervert or something but I mean there you can tease out some real ethics you know like fearlessness is definitely moral fear is

immoral or just freedom I mean the
social Freedom the freedom to do what
you want is inferior to mental
freedom but still it's it's better than
being a
slave so yeah like it's certainly not
teaching ethics I mean you're not
supposed to like pee into people's soup
you know you just you just it's just not
right it's not ethical to do that
although they were doing plenty of that
in Fight Club or or worse than peeing
into the soup they were doing other
things into the soup especially the clam
chower
so yeah it's kind of a weird question I

I guess I should have like just
contemplated Fight Club maybe watched it
again to

uh really sort of work out the ethics of
it because I've never really considered
Fight Club as like a an ethical or moral
movie there's a certain philosophy to it
but it's more nich than than

schopenhauer

definitely

so yeah I guess I guess I did my best to
explain the ethics of Fight Club within
the the con rints of answering this as
well as more than 40 other questions so
I will think about it maybe maybe in
another episode maybe the next episode I
will have had some kind of Fight Club

Epiphany or something but it is a good movie I do advise any guy especially to watch the movie so I guess I'll just move on the next question here this is also from scalin and he says often times Myanmar has been completely excluded or information omitted in anything related to the Orient I think quite a few people would probably just compare it to North Korea for lack of knowledge what does the government even do over there and what he says with regard to Myanmar being completely excluded or information omitted um I mean probably most people in the west are completely oblivious to

the fact that Myanmar is at present in a full-blown state of civil War it's just the powers that be the The Establishment The globalist Establishment doesn't want you to be concerned with that it'll distract you from Ukraine and Israel those are the two countries at War among several that they want you to be concerned about for various reasons so the full-blown civil war going on in Myanmar right now is uh it's considered to be insignificant people shouldn't even hear about it but um what does the government do so um the pretty much the whole time that I lived in in Burma or Myanmar it was

under a military

dictatorship and the main purpose of the military dictatorship was to remain in power I mean that's the way a lot of bit companies are companies

governments that's the way a lot of governments are um increasingly in the West also in there I mean just look at what's going on in America now where the the front runner for president of the United States is just being persecuted I mean they're doing everything they can aside from assassination to destroy this guy and it's I mean it would have been Unthinkable just a few years ago I mean before 2016 especially I mean people

even people on the left would think I mean you that just couldn't happen in America that happens in places like you know El Salvador or something it happens in Iran it couldn't happen in America but it now it's happening in America at least they haven't just uh given like a a totally fake show trial and and thrown them into prison but maybe that's just because they know that there would be some some real riots going on if that happened anyways what does the government even do over there um you know it's like the top generals and some of the the higher class Colonels you

know they're just accumulating wealth
and maintaining their power and uh you
know doing their best to keep the com
keep I keep trying to say company trying
doing their best to keep the I won't say
the civilians that like the the subjects
not the citizens but the subjects just
keep them under control you know keep
them from from acting up which lately
has been failing because you've got
civil war going on but there's always
been Civil War to some degree around the
edges like in the the non- Burmese
ethnicities around the edges of of
Myanmar there's been civil war going on
since shortly after World War

I like uh the beginning of the Rambo movie where he's actually in Myanmar fighting the Burmese government and he did more to liberate Burma as at least temporarily than all the suji ever did just Rambo that Rambo movie I remember at the time that you could get 20 years in prison in Burma for being in possession of that Rambo movie and there was another video that was going around that was also you could be imprisoned for it it was um a picture of the military dictator's daughter's wedding where she's just encrusted with diamonds and then it kept um like moving uh it's be shifting from that

showing the the General's daughter
encrusted with diamonds at her wedding
to what was going on right outside the
venue where she got married and it's
just people living in abject poverty
squalor you know so it's encrusted with
diamonds General's daughter encrusted
with diamonds dirt and squalor encrusted
with diamonds dirt and squalor it just
kept going back and forth between that
and that I think that was like 15 or 20
years in prison also if you're if you
were caught in possession of that that
particular video but I mean what what is
the government doing is you know they're
just doing whatever it takes for them to

remain in power and doing what they can
to keep the country more or less going I
mean their attempts at at Prosperity
just fail miserably because they're more
or less

incompetent but they do have China
backing them up so China backs up the uh
the military government of Burma and uh
in exchange

the military government in Burma is just
selling large chunks of of Burma to
China or at least you know they're
gaining control over like copper mines
and sea ports and that sort of thing a
lot of Chinese melon fields in Burma
now so I mean what else do they do I
mean they just do their what little they

can to keep the country going and for
them to remain in power and just
enjoying their wealth aside from that
and driving their mercedesbenz
automobile or having the chauffeur drive
it for them and
just there there are some people in
Burma this is a I think it's a a
misunderstanding that uh in a third
world
country that uh everyone's poor but
that's not the case in a third world
country you've got like 1% that's just
filthy rich and then you know pretty
much everybody else is poor and so
that's the the way it is in Burma and um

most of the filthy rich people in Burma
at least at the times when I was living
there were either high-ranking military
officials or close relatives of
high-ranking military officials plus
just a few close friends of high ranking
military officials but I mean they got
it set up that the money is being
channeled to them
like somebody was telling me I was
started uh hanging out with a western
xats for a little while before I left
Burma and I heard a lot of weird inside
stuff that You' only hear from like
Western xats where there was one guy he
was I mean people just rushed in when
the military government supposedly ended

like around

2011 which mainly meant that the
military General the generals just
changed out of their uniforms and into
civilian

clothes but um like in order to build
some kind of

buildings that you had to buy the
materials from this one company in
rangoon it didn't matter where in Burma
you were going to build the building you
had to buy the materials from this one
person or this one company in rangoon
that was closely affili uh closely
affiliated with at least one Burmese
General and then of course they're

making the profits and they you know
make it illegal to to buy the same stuff
from someone who's actually close to
where the building is you know they just
do that kind of
stuff

so I guess I answered that question
probably in more detail than was
necessary so I'm just going to move on
to the next question and this is from
Mama and mama says do you totally
believe in

reincarnation and then in parenthesis it
says here I saw a YouTube video in which
a Buddhist monk says there's 100 % proof
that it is real based on the evidence of
a 9-year-old Thai girl who remembered

her past

life so do I totally believe in

reincarnation I can't say that I totally

believe in anything that belief is a

kind of delusion belief is thinking that

you know something that you don't really

know because if you really knew it you'd

know it and not just believe

it so as I've been saying I mean there's

no way of proving certain things I mean

how are you going to prove beyond a

shadow of a doubt that there is

reincarnation people that are wiser than

me believe in

reincarnation like ROM dos he used to

say he had no doubt at all in

reincarnation that you know he he had
seen enough proof for
himself that he had no doubts at all but
I'm more skeptical than Ram do I'm more
skeptical than most religious
people and so I mean it's a working
hypothesis but even though I accept a
working hypothesis I don't think it hap
necessarily happens the way the books
say it happens you know Orthodox Terra
says it happens one way the Tibetan Book
of the Dead says it happens another way
Hinduism will say that it works in
another way and
so um there is something to it but I
don't think it's necessarily just the
way books explain

it so with regard to uh Buddhist monk
says that there's 100% proof that is
real there's really not 100% proof that
anything is real and uh I mean there is
evidence of children who remember past
Lives who can come up with information
about this past life that can be
verified but even that um I mean it
could just be like a kind of remote
viewing like Clairvoyance or something
that could explain it also or who knows
I mean some cases probably are just
fraudulent but I don't think all of them
are but Ian Stevenson I mentioned him
earlier he wrote a number of books on
evidence empirical evidence for

reincarnation and it consisted largely of children that believe that that recall the previous existence and could like give details that could then be verified that sort of thing but even that isn't just absolute proof so I do think that there is something to the idea of a reincarnation I do not believe that it's when you're dead you're dead it's just you poof into Oblivion but um it is primarily like an intuitive thing a thing that I accept on the authority of people I acknowledge is wiser than me like neim coroli Baba back there on the on the thing and just Buddhist sages in general for that matter and

uh what else is like going to say with
regard to

that intuition appeals to

Authority I mean I have read couple of
Ian Stevenson's books so I've seen that
evidence

also

um my father who claimed to remember
past

lives so I pretty much believe in
reincarnation that that would be my
first pick with regard to explaining
what happens to us after we die you know
it's it is my working
hypothesis but I really cannot bring
myself to totally believe in

anything that uh I mean belief itself is ultimately it's it's all within a samsaric context of conventional truth and so ultimately it's not going to be true knowledge anyway like I've already mentioned while answering a previous question but I am inclined to endorse it as

likely but of course who who can prove it one way or the other I mean nobody can really prove that when you're dead you're

dead so anyways I'm going to go on to the next question which is the very last question my golly we're we're well under three

hours and this is from Arin and Arin

says because you led such an extremely strict aesthetic life in Burma do you ever feel like a completely different person since you disrobed or do you feel like the same person despite everything changing so drastically well sometimes I am struck by just how different my life is now than from say 15 or 20 years ago or even five years ago for that matter and in a way it does feel like I'm somewhat of a different person I'm not a completely different person but I am somewhat of a different person some of that is that I'm not a monk anymore but then again I mean to some degree I've just Fallen back on lay

person's habits that I developed before I was a monk so it's in a way I've sort of reverted back to being like a lay person again like I was before I was a monk but also I'm getting older and so just getting older is making me feel different you know I'm changing you know towards being a different person just from getting older so it's just impermanence in general is causing me to feel different than I used to feel but I mean obviously from the conventional point of view I'm still the same person more or less it's just that certain aspects of my behavior and my perceptions have changed but uh so yeah I mean I am

obviously different than I was five or 10 or 15 or 20 years ago I mean I'm obviously very different from when I was six months old too so I mean everything is impermanent and it's just sort of a flux you know it's like who you consider yourself to be is always changing a little bit but um some of the changes are fairly radical and obvious and sometimes it does kind of strike me that wow this is very different than how I used to be but uh still called poo a lot of the time so I guess that's it I guess I answered all the questions so if you have any questions especially if they're

not on like controversial subjects that
might get me a strike on

YouTube then feel free to ask questions
especially if they're not joke
questions like a certain person tends to
ask

you know if they're in good faith you
actually want to know the answer to the
question then and you think that I can
answer it maybe you know like questions
about Buddhism philosophy in general
meditation monasticism Burma myself
personally Etc then uh yeah feel free to
ask in the comments below if you have
access to the Discord server you can ask
them there if you have access to the uh
my subscribe Star channel you can ask

them there and uh check the URL links if
I am at present allowed to
display my URL links on YouTube you can
find them on rumble or bitshoot or on an
old video of mine anyway and uh be
happy

hello and welcome to episode 88 of
question and answer I am your host poo
basa and I'm very late on starting this
Q&A partly because I did a few videos
with our good friend Brian Rue earlier
today and then after that I was just
kind of resting my throat for this one
because we talked for a
while and uh my sweetheart was mad at me
which cause a certain tension in the air
so I'm kind of trying to chill from that
and then I get sucked into this heated
exchange this back and forth on my
Discord server with a pure land Buddhist
and I'm sure you all know what pure land
Buddhists can be

like

so it's been a while it's been a few

hours of me sitting

here and uh it's time to start answering

questions and I I'm sorry to disappoint

any of you

uh fight nationalists out there by not

having just 14 questions for episode 88

but we've got lots of questions not as

many as lately though so this this Q&A

could be uh two hours or less which is

uh pretty good and uh I'm looking very

shiny look at my forehead it's like

shining Okay so I'm just going to Wade

right into this list of questions and

the first question is from

mooners and mooners says what do you

think of Boran Katana and the yoga
vachara tradition and is it compatible
with the foundational teachings of the
sutras it is very influential in Thailand
and Cambodia and seems to be influenced
by

vajana a similar thing exists in Burma
practiced by the wayas and it's kind of
surprising to me that mooners here knows
about burmes

wayas I mean most most people outside of
Burma don't know what wayas are but then
again I didn't know up until just an
hour or so ago what Boran Katana is or
yoga vachara I think I've heard of yoga
vachara but Boron Katana I don't think

I'd ever heard of before Katana I know
that word because it is poly for
meditation in fact Katan in
Burmese means meditation you know what
kind of Katan do you do you know that
kind of
thing

so I looked it up in Wikipedia very
briefly and Boran Katana goes by the
name of esoteric Southern Buddhism so
it's like esoteric elements or Magical
elements of terraa

and uh is it compatible with the
foundational teachings of the sutas I
don't think so because the the the
polych warn against doing magician stuff
or fortunetelling stuff or I don't think

there's any mention of alchemy but I'm pretty sure Alchemy would be in there too and the wayas of Burma are essentially Alchemists they're not necessarily using metal turning trying to turn metal into like base metal into gold there's different kinds of wayas there are like I think there's the iron wayas there's like Mercury wayas that are trying to make the philosopher stone or whatever out of mercury then you've got certain other kind of wayas that use mantras or they use something called in which is it's like a diagram looks kind of like a Tic Tac Toe board with some of the the spaces filled with like esoteric

symbols that supposedly have magic
power so yeah there is some of that kind
of stuff in
ma but it's on The Fringe it's not
considered to be like genuine terraa
it's got elements of genuine terraa but
then there's like the magician and
Alchemist stuff that's mixed in and that
stuff is considered to be not genuine
teachings of the
Buddha and
uh

so is Boran Katana and the yoga vachara
tradition and it's is it compatible with
the foundational teachings of the sutas
I mean to the the the elements of it you
know that accept the basic teachings of

the sutas yeah those would be compatible
but overall their emphasis is worldly
you know you're not going to be trying
to turn base metal into gold if you're a
monk that's not even supposed to touch
gold but I'm not sure what kind of
esoteric tantric kind of stuff they're
doing in Thailand and cambodia and laos
and wherever else there is this um
Southern Buddhist
esotericism so I mean there are groups
like that in Burma but again they are
considered to be on the outskirts and
some of some of the uh I mean the wayas
aren't ordained
monks and they're largely

mythological I mean the real wayas that
have formed kind of like the they've
become like the center of a kind of
cult that they're largely mythological
beings you know they they can't have sex
with real human women because real human
women eat meat and smell bad to them so
they have to go to the Himalaya
Mountains where there are flowers shaped
like beautiful women and they have sex
with those instead these kind of like
Legends have Arisen in Burma
anyway um
see yeah yeah I don't think it's
entirely compatible compatible with the
foundational teachings of the sutas but
I'm no expert on this I never really had

anything to do I never stayed at one of these monasteries in Burmont I knew a monk who did and he was bragging about how his teacher all he had to do was point at something to turn it into gold which was even surpassing Midas himself but uh again I don't think all of this is just based on Alchemy there's probably other magical stuff probably healing and and like prognostication and so forth but all of that is disapproved of or um not encouraged to say the least in the poly texts like even like doing Atara charms and so forth It's specifically mentioned is something you should not do

interpreting the cries of birds and all
this kind of stuff um yeah I mean you're
just supposed to set that aside that's
all animal knowledge and so I assume a
lot of what is contained within this
yoga

vachara um tradition or Traditions would
be stuff that is um just
obviously um condemned in the poly texts
so I'm just going to move on to the next
question and this is from thermal squid
and he wrote some very long
questions

but um I mean a lot of it is just sort
of like extraneous commentary so if you
want to read the entire
thing then you can just go to the

previous Q&A number 87 and look for thermal Squid's comments but I've pretty much just extracted the most important what I consider to be the most important part in order to set the stage for the the question and I've even included the question itself so there are question marks in

these so the first one is how will one know when they are enlightened or Beyond suffering as it is obvious that even monks mendicants and sages still have occasional desires moods and mundane sufferings so how do you know when you're enlightened well that's that's I mean it's a kind of trick question

because I have to answer it within a
samsara context and you don't know you're
enlightened within a samsaric
context so I mean if you know you're
beyond suffering if you just stop
suffering I mean that would be a pretty
good

sign

um yeah I mean it is true some people
may think they're enlightened and be
mistaken so it's not just a subjective
thing of of just when you attain it I
mean you'll know I

mean yeah is this is one of those
questions where I mean you're dealing
with something that's off the scale and
you have to use words that are on the

scale to try to talk about it and
anything that's on the scale just cannot
touch what is off the scale
so we may assume that if you're really
enlightened you're going to know
it how exactly that's another question I
don't think it can really be explained
in
words but um I do think that it may be
at the surface at the worldly level that
the human meat puppet is still going
through the actions of being a human
being still has its programming to some
degree and somebody like NE cly Baba
that I think may have been fully
enlightened you know he laughed and

cried got angry sometimes but the thing is if you're enlightened and that sort of thing could could even happen you're not identified with it you I mean it's it's just irrelevant it's Just Energy just nature taking its course and you're no longer identified with that but how you would exactly know is something different and the dog wants to go outside and go potty and I've just started this Q&A and I think it's just going to have to poop on the floor or something so let's see here ask the question again I I really do have this conscientious desire to answer a question as well as I can I

mean if I just don't know the answer
I'll admit to it but some of these
questions are just very subtle I mean
and some of them like this one I think
is just I don't think there is an
answer because the answer is off the
scale so how will one know when they are
enlightened or Beyond
suffering you just
know I don't know you just know you
know but
um yeah I mean it's just like a
transcendental kind of an answer that I
can't really give in in
words I mean you have to get there in
order to know

so I'm just going to move on to Thermal
Squid's next

question which is as follows I think
that maybe an even better clarification
is wherein you compare and contrast
Hindu renunciation and practice as
endless purification and Buddhist
practice as a matter of purification up
until a certain point of which you say
they jump out or bail out
sideways at what point is it proper to
bail out or cash out spiritually
speaking that seems to be an inherently
arbitrary point that is determined or
adjudicated by the ego Consciousness or
even the higher self that you may
consider provisionally real but not

Ultimate

Reality

well getting back to the actual question with the question mark here at what point is it proper to bail out or cash out spiritually speaking the Buddha would say as soon as possible as soon as as soon as you can it's just that some people will have to go farther on the path before they're able to bail out some people may have to like perfect fourth jna before they can bail out some people will perfect fourth J and still not be able to bail out and then other people won't even get the first Janna but for some reason they've got a

certain Talent or ripeness or whatever
and that'll be it they can be just
walking through the marketplace like
there was some Zen monk according to the
legend walking through the marketplace
and he's walking past a butcher
and this lady is asking the butcher give
me the best best cut of meat you've got
and the butcher says every cut of meat
in this shop is the best cut of meat and
somehow it just clicked and he became
fully enlightened
supposedly so I mean you can sometimes I
mean you don't even have to be like in
this exalted state of sagehood or
sainthood before it happens but
generally it happens when it's ready to

happen you do not have control over when
exactly it happens because it's not
something that you do something that you
do is Karma and this is not Karma it's
not it's not the result of karma

Enlightenment is not the result of
anything because if it's the result of
anything then it is conditioned and it's
not really Enlightenment it's going to
be temporary and conducive to unease
so yeah at what point is it proper to
bail out or cash out spiritually
speaking in other words at what point is
it proper what point along the path is
it proper to become fully enlightened as
soon as as soon as you can as soon as it

happens so I think I'm just going to
move on to the next question here this
is from

ribalder and I don't know if ribalder
and mooners are in secret communication
or something or if they're the same
person

but ribalder also asks a question that
is uh similar to what mooner asked and
that is do you have any Ari monk
stories and again I'm kind of surprised
that anybody outside of Burma knows
about the Maha Ari who were a sect of
Buddhism that existed in Burma in
medieval times in fact I have read that
the Burmese the ethnic Burmese were
mainly followers of this Maha Ari

tradition before they converted to
terraa so they were already Buddhists
before they became terava Buddhists but
according to the
story

um the burmes like they migrated south
from like the foothills of the Himalayas
they're tibeto burmes they're they're
related to the Tibetans like
linguistically probably genetically to
some degree they migrate down or invade
whichever you prefer into like Central
like upper

Burma and they're probably already a
kind of Buddhist at that time and the
Ari the Maha Ari based on what I've read

about them it was sort of tantric
Buddhism it was related to Tibetan
Buddhism in some way it was kind of like
Tantra Yana and mainly I think what we
know about the AI monks comes from a
Burmese Chronicle the glass pal
Chronicle or in Burmese it's called the
Manan yazn which translates into glass
Palace Chronicle and it's talking about
the Maha Ari and the word Ari uh comes
from Arna which means Forest it doesn't
it doesn't come from Arya like noble it
comes from Arna which means Forest
because apparently a lot of them were
had Forest monasteries they like Forest
monks and according to the glass Palace
Chronicle which may not be entirely

reliable because it was probably
composed by a terraa Buddhist who did
not have a very high opinion of the
Mahari the Mahari um one of the most
notable things about
them is that they had allegedly What's
called the youus pran
noctis which means that any of the the
local
girls the night before her wedding was
sent to the Maha Ari Monastery to be
taught the the the Arts of love so to
speak so the arri monks the Maha Ari
monks got first crack at her so to speak
no pun
intended aside from that um according to

the glass Palace Chronicle they drank
alcohol um I think they ate dinner in
the afternoon and they practiced martial
arts some kind of boxing so it was a
fairly corrupt form of Buddhism and it's
understandable why King anata
decided that they should convert to
terraa which was it was a
more what should I call it just uh you
more solid genuine kind of of teaching
of Buddha Buddha Vach you know it was
more
genuine and might as well uh give a
little more on
the the legendary conversion of of
terava or legendary conversion of Burma
to terra in that at the time time this

was like um the 11th century you know

the the

1000s and Pagan was the Burmese capital

in central Burma there were also a few

other groups there were a group called

The Pew who lived in like uh around the

area of Pi or I guess it used to be

called prome in in the British times and

also the MS in the South they were

terad and the Burmese farther north were

like this Maha Ari sect and uh there was

a a mon monk missionary called in

Burmese Shin arahan who went to the king

king

anarat and did his missionary thing and

converted King anata to Terra Buddhism

or at least you know it might have been like a political decision this this will be better for my people you know it will unify the people better or some such so Kings being what they were those days King anarat just unilaterally decreed from now on we're terraa Buddhist there is some indication like in Pagan there are at least a few temples in the the the old capital city of pagan that apparently were still Mahari temples so the the Aris still existed and I have been told that they still have like a vestigal influence the tradition has like a vestigal influence uence on Shen Buddhism certain areas of shen state which would be uh a

mountainous Plateau on the east side of
the nation of

Myanmar and the Shen are more closely
related to the ties in fact Shen and
saam have the same um the same
atmology so they were originally pretty
much the same people some of them
migrated into the Shen plateau and
became Shen other ones migrated into
what is Now Thailand and become Siamese
or

ties so I guess the I've told the Ari
monk stories that I know I don't know
any specific stories about Ari
monks other than just the the youth Prim
noctis and the martial arts and the the

the booze drinking and and like eating
dinner it's about that's about the
extent of my knowledge of the Maha Ari
sect in uh like medieval early medieval
Burma so Ry balder's next question here
is did you consider becoming an Ari
wizard well in my younger hornier days I
used to kind of like the idea of that
used pre-main noctis but um I
mean you know it's like a lot of guys
would think wow I mean that that'd be
the way to go is become a Maha arim mon
where you're you're drinking and
wrestling and having sex and all
this but it really wasn't option because
the Maharis no longer exist as far as I
know maybe some remote Valley up in Shan

State

somewhere so I mean I thought about what it would have been like if it were an option but uh I

never I mean probably it would have been a mistake you know I would have been

following my lower impulses by making

the decision to ordain with the Aries

rather than just becoming a a good boy

like a a wellbe behaved celibate terraa

beu so I guess I answered that question

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

next question which is from Joe do and I

hope this is recording I'm still kind of

paranoid from the other recording

software that I had that would say that

it was recording and then turned out not to be recording so that I have to do the same Q&A twice I think once I even had to do it the same Q&A three times and it's like you know two hours plus

[Applause]

so next question is from Jo do which is how do you deal with noise during meditation I live near a fairly busy road and sometimes feel my meditation doesn't go anywhere sometimes because of the noise is it worth still worth trying to meditate well I got a story about this

one it's um I mean if you've ever lived in Southeast Asia you know that Southeast Asian people

people that live in so-called third world countries or not fully developed countries in general seem to like noise I mean there's like Village loudspeakers blasting throughout southeast Asia or at least throughout

Burma and I mean for a monk you have to live within walking distance of a village because that's where you get your daily meal and if you're within relatively easy walking distance to a village you're within hearing distance of the loudspeakers blasting Monks chanting or cheesy pop music or village news or you know the winning lotto numbers that kind of stuff so finding a

really quiet place is not easy even if
you're living in in like Buddhist
southeast

Asia so I mean there is that but the
story that I was going to tell was I
spent two months doing intensive
meditation practice at pandama in rangon
this was before the new Hermitage got
built and became like the main place
where westerners Go I mean they were
they were like working on it but they
hadn't finished it yet there was there
were some monks staying there but I was
in rangon with upand
himself and the Burmese like I say I
mean at the very least they're
indifferent to noise and a lot of them

just downright like

noise and um like just about any other

Monastery in Burma it was under

construction there's always at least one

building getting built there or you know

some kind of hubub going on and there

was a guy with a hammer hammering out

sheet metal gutters at the monastery

just right underneath the eaves of the

meditation

Hall

and it was just bang bang bang bang bang

you're sitting there trying to meditate

and there's a guy literally pounding on

sheet metal with a hammer just right

underneath the the eaves of the

building and it was something that I was
having to work on it's obviously I mean
the seatt upand I mean he knew about it
and uh he wasn't telling them to go
somewhere else and pound on their metal
elsewhere

so one time during a meditation
interview I happened to start mentioning
how the the pounding of the sheet metal
was very loud and it was distracting me
at first and then I just reached this
Zone where it's like the sound was just
coming in one ear and just going out the
other ear I mean it was just like
washing through me like a light just
going through a window pane and as I
started to explain this about the

pounding and the sheet metal and so
forth he he just suddenly sucked teeth
sucked air through his teeth like
because he was getting ready to attack
because he was an angry man and despite
his skill at meditation and all when he
wasn't meditating he was an angry man
and he just didn't like me very much and
so he was just getting ready to attack
just lay into me but then you know I
said it didn't bother me it was just
like you know it's just going right
through me and then so he he couldn't do
anything other than just violently suck
air through his teeth for for half a
second so

I

think if I mean if you can't find a really quiet place and using earplugs or something it's it doesn't work because for me it just distracts me having the earplugs in there so maybe you could try some white noise turn on a fan or just some kind of just uniform hum that will kind of drown out the traffic outside well otherwise I mean you may have to do what everyone had to do it PID Rama back around gosh when was that like 1997 and that's just you know observe the the sound you know it's like your your primary meditation might just be hearing hearing hearing and if any kind of like irritation or anything starts to

arise because of the noise You observe
the

irritation just whatever arises just be
mindful of it and that can work and if
you were at a place like P dama in
1997 I mean bloody well had to work
because you didn't have any other
options other than just leave the
place

so uh yeah it's still worthwhile trying
to meditate that's the answer the answer
is yes so I'm just going to move on to
the next question here which is paen
dorge also known as The Little Buddha in
his younger days days is said to have
sat in meditation for 11 months straight

without moving the site where he sat was constantly visited by pilgrims and was under military supervision do you think this is possible well I think just about anything is possible I think it is possible to break the laws of physics I try to say physics and nature at the same time and just wound up just sort of blurting out gibberish there but um I do think that just about anything imaginable is possible but that's not the same as saying that it's likely I think the odds of that being just like a bogus Legend are higher than somebody sitting in meditation for 11 months

straight it may be that he went into
some kind of suspended
animation like super hibernation where
he didn't have to eat maybe hardly
breathe you know his metabolic processes
just kind of almost stopped that can
happen I've never heard of it happening
for 11 months straight
though so I mean I the only time I've
ever heard of the little buddha not in
the movie but the person um was just a
few Q&A episodes ago it may be the same
person maybe Joe do here asked me about
little buddha the first time and I'd
never heard of him before then and and
somebody wrote a comment under his

question saying that the person Paul
Dor was now implicated in numerous
crimes I don't remember what the crimes
were exactly other than some of them
were of a sexual
nature

so it's hard to say I really don't know
I think that it is possible but I don't
think that it's extremely likely that
Adam's Razer would uh probably choose a
different option than that it really was
legit sort of like um David Hume wrote
about miracles it's like you should
believe a story about a miracle only if
the falseness of the story would be more
miraculous than the miracle itself and
in this case I mean I lived in Asia I

know how well Legends propagate you know
I've had I've heard Legends come around
about me that were obvious not true like
there was supposedly a photograph I've
mentioned this before there was a
photograph circulating around the city
of Monywa of me actually levitating over
the city and I would just kind of joke
it off and say well I think it must be
somebody else because I don't remember
doing

that but like Legends of monks being
fully enlightened I mean that's all a
monk has to do in Burma anyways to get
the reputation for being fully
enlightened is he just has to be

relatively strict and actually meditate
and mind his own business in a
forest or a cemetery or some such place
and the dogs are getting really antsy
you guys better just stop it nope you're
not going

outside

man just talking to them sometimes it
gets them even more riled up they're
getting attention you know it's like
fueling their system

somehow so let's

see yeah okay I answered that one I'm
going to move on to joo's next question
do you think the fluoride in the water
supply is affecting people's spiritual
growth given that it severely damages

the pineal gland that has been
represented as the energy point of the
third

eye huh well I'm certainly not cartesian
in my philosophy and I'm not a
materialist so it may be that in this
version of

reality uh fluoridated drinking water is
causing some kind of damage to people's
pineal glands which somehow makes them
less able to attain liberating insight
or some such but I mean it's going
to be a Karma thing more than a material
fluoridated water thing that the
fluoridated water may be just a kind of
gimmick of translating people's comma

into this version of of samsara

so yeah the pineal gland um being the

energy point of the third eye I'm a

little bit skeptical of that

even

um yeah the pineal gland is it's largely

vestigial I assume it still has some

function but it's not nearly as

important in us as it was in say

prehistoric

amphibians or the the tuara for example

who still has pineal eyes a reptile

looks like an iguana kind of but it's

got a third eye

literally

so yeah I don't think it's the fluoride

in the water is affecting people's

spiritual growth so much as it is their own Karma which is largely culturally conditioned and you guys stop running back and forth through the house

seriously so yeah my sweetheart isn't here right now so they're they're running a muck and they're Restless because nobody's paying attention to them okay I guess I answered that one I'm going to move on to the next question which is from Gaz and Gaz says do you have any special plans for Q&A 100 um I haven't really been thinking about it but I mean I could do a live stream

maybe I don't think I'd stoop so low as
to charge money for for answering
questions but

um yeah I mean that's possible

why not maybe I'm not going to make any
promises but uh yeah that's a

possibility unless you guys have some
ideas for Q&A 100 that are are better

than my ideas but otherwise I don't know

what I would do like the live stream

would be the obvious choice but I might

even do a live stream before I get to

100 who

knows so I'm just going to move on to

the next question which is from

dkn and dkn says I've always disliked

the IDE aidea that you could pre your

sins away without any effort to redeem
yourself the thought that assaulters and
murderers go to heaven for a simply
believing in Christ seems backwards that
being said how would people who
committed violent crimes repent in
Buddhism well with regard to repentance
there is an implication of regret or
remorse involved and really regret or
remorse I've mentioned this
many times by now is always unskillful
bad karma Bad

Karma so mainly what you're supposed to
do if you do something you
know some major transgression say is
just you know acknowledge that you

committed a major transgression maybe harmed to other people and resolve to try to do better in future and really take that to heart that's the best you can do in that sense although also there is a sutta where the Buddha Compares Bad Karma to a handful of salt and I've mentioned this a number of times and he it's like a simile you take that handful of salt and pour it into a glass of water you can't drink the water because it's too salty but you take that same handful of salt and pour it into a pool of crystal clear water and then you let it dissolve you can drink it you hardly taste the salt at all because it is diluted down with with this pure water

and that's really the best you can do with regard to Bad Karma that you have committed because no priest is going to be able to wave a magic wand at you or make you recite Hail Marys or whatever or absolve you and make your karma go away because I mean it just has to take its natural course you can't just magically make it go away at least according to Buddhism or at least according to terraa

Buddhism so if you've committed some major transgression some major unethical act the best thing you can do is just try to overwhelm that and drown it out by doing lots of good things you know

help little old ladies across the street
and and you know feed hungry people and
you

know whatever you can think of that is
beneficial go for
it so

I guess the the most famous example of
someone who committed violent crimes U
more or less repenting in Buddhism would
be anguli Mala who was literally a
serial

killer and he killed like 99 people and
was going to kill the Buddha himself as
number 100 first he was going to kill
his own mother um not recognizing who
she was I think and the Buddha with his
Divine eye you know Clairvoyance he saw

what was going on and so he interfere he
intervened and sort of distracted anguli
Mala away from the the old lady and
anguli Mala started chasing after him
and the Buddha was just walking at a
normal pace and no matter how fast
anguli Mala ran after him he couldn't
catch him so then he knew something was
up and the Buddha used that sort of
mindblowing psychic feat as a way of
kind of getting angry Mala snapped out
of the just the serial killer mindset
you know just blew his mind and then he
was able to teach him a few Choice words
of wisdom that really sank deep into
anguli Mala and converted him to

Buddhism and a little while after that
he was con he was ordained as a monk and
he actually became
enlightened and there's the famous story
I think I mentioned it even in the
previous

Q&A where anguli Mala was walking for
alms in the village some Village and he
heard there was a woman having like a
really difficult labor you know she was
in childbirth and it was a it was a
difficult one and her life and the life
of the baby were in in Peril and so
anguli Mama stopped and made like a um a
solemn a vowel of Truth and that is you
know since I became a Buddhist and
became a monk I have not harmed any

living being by the power of this truth
may you be well and apparently um the
power of the truth made her well or just
his psychic like Faith healing ability
or something just the the depth of that
truth that he stated was so powerful
that it had like an effect that that
saved the life of the woman and her
baby so I I can't remember though if
anguli Mala died a violent death even
though he became enlightened he still
had the residual karma from his past and
so bad would keep happening to him
people would like be throwing rocks at
him and stuff when they found out that
he was the serial killer that that

killed off Uncle Joe and so

forth

so yeah I mean you still even becoming enlightened is not going to completely evaporate all of your past Karma it's still going to be there at least to some degree but you can still get enlightened anyway if you really set your mind at on it really dedicate

yourself as anguli Mala

did so I don't know if I've answered

this question though I've always

disliked the idea you could pray your

sins away yeah I've never really saw

much saw much uh validity to that

myself um the thought of

an yeah without any effort to redeem

yourself I think the whole idea of Christianity is that Jesus Christ redeemed himself so that you don't have to because you could anyway but again I'm not a Christian so I have difficulty accepting that idea so I guess I answered that question so I'm just going to move on the next question this is from cify and cify says how one distinguishes between a culture and Buddhist teachings and somebody left a comment under that saying that's a good question but um it's for me it's it's a little bit difficult to answer because to some degree the Buddhist teachings are a

culture you know culture is just sort of like like knowledge that is transmitted from one person to the next or not even necessarily knowledge like beliefs that are transmitted from one person to the next one generation to the next and um yeah Buddhist teachings have become a kind of culture the only reason we still have the Buddhist teachings not just like ultimate ultimate truth which is everywhere all the time but like this approach to realizing ultimate truth is through culture so I mean the Buddha himself was immersed in ancient Indian culture and a lot of his teachings have I mean they're

cultural to some degree I mean he had to
speak a language the language is
cultural he he just adopted certain
assumptions of the Iron Age Ganges
Valley you know like cosmology and so
forth that that sort of thing was just
accepted as you know what people
believed so that's
culture so the only part of the Buddhist
teachings that aren't
culture would be first of all just what
he was like Nirvana itself you know this
the attainment of this state of no more
greed hate or
delusion that that would not be in and
of itself cultural cuz that is just off

the scale culture can't touch
it and to some degree you could say that
aspects of like Buddhist ethics and how
to attain this state how to get closer
to the state of
Enlightenment um there are non-cultural
elements of
that and the dogs are uh acting up again
is there anybody out there no yeah you
hear somebody walking a dog or something
out there
so um you could say that some aspects of
the Buddhist teachings are sort of like
the teachings of Emmanuel Kant in the
west where you know he's just sort of
breaking down human nature empirically
or

objectively you just just a deep
understanding of how the human mind
works which is not necessarily cultural
although the ability to to go in that
direction might be largely
cultural and the dogs are just they're
just running a
mock

so how do you distinguish between a
culture and Buddhist teachings like the
higher up you go the less cultural it's
going to be you know the more refined
and ethereal you get it's going to
become less culture just like with say
Christian mysticism also you know you
start off at the biblical you know

purely cultural level but then you get
the higher up you go like practicing
High contemplation or something you're
leaving culture

behind and that works it works in any
religion at the the the most Elementary
level the level that you know any Normie
could comprehend that's

cultural but then you get more and more
refined as you as you rise above samsara
so to speak the less samsaric it is the
less cultural it's going to

be so I hope I answered that one because
I'm moving on to the next one and that's
do you think think Alber Kimo's
philosophy goes along Buddhist teachings
on some level there's a certain amount

of overlap between kamu and and Buddhism

U my understanding is that Alber kamu

was like a literary

existentialist he was I think he's he's

pretty much considered to be an ex a

20th century existentialist philosopher

who

nevertheless um mostly wrote fiction I

mean he did write uh the myth of Copus

which I read long time ago and I thought

that it was very

underwhelming I was not impressed by his

his um nonfiction although some of his

fiction I

liked um but if you really want to know

like the the interface between

existentialism and Buddhism your best bet would be to read venerable nanov Vera especially his letters because there was this famous monk nanov Vera was a friend of the first famous nle they were ordained in Sri Lanka around 1950 and this Nana Vera when before he became a monk he was heavily into existentialist philosophy and so after he became a monk he was doing his best to integrate Buddhist philosophy with existentialism and um mainly his main idea was that and in existentialism you just get to this dead end you know it's like all you can do is is just backtrack and become a Mystic or something or just

Bleak

Despair and Buddhism sort of picks up
the Baton takes the ball so to speak
from the existentialist and continues
going because the existentialist didn't
know how to get Beyond just this Bleak
empty despair inducing
meaninglessness but his his philosophy
is so complex and I really never
considered nanov Vera's philosophy to be
very
compelling I mean he's got
unenlightenment as so complicated that
you wonder how a frog could manage to be
unenlightened but if you really want to
um study you know sort of the

similarities and differences of
existentialism and terraa Buddhism the
letters of Nana Vera and plus maybe his
notes on dham would uh be your best
bet um but overall Alber Kimu I don't
think he really I mean he wasn't a
Buddhist there's just
certain more or less coincidental
similarities between existentialism and
Buddhism just sort of like the the idea
of EMP ultimate emptiness
sort of thing but I don't think that
existentialism really had like an
ethical system you know it wasn't really
based on morality or self- purification
you know no
meditation no existentialist meditation

techniques that I know

of

so um yeah just read yav Vera I'm sure
you can find it that it's probably free
online because yav Vera does have more
followers now than he did when he was
alive there are a lot of Western monks
who take Nano Vera very seriously
although I was never one of them so I'm
just going to move on the next question
here this is from maram made Mahayana
I'm pretty sure is the same as bodh sat
969 and Mara made Mahayana says should
one support monks who do not follow
vinia with donations this specifically
means personally accepting money as

happens again and again in Thailand your
personal opinion on this at the moment I
only support the forest Monastery muta
in Germany in which six German Swiss
Swedish Forest monks live I consider
them to be strict when it comes to the
vinea well I felt that way um I still
feel that way that as a general rule you
should support strictly practicing monks
that if you got LAX monks who handle
money um I mean if they compensate for
that in some way by giving giving you
valuable teachings for example they help
you out in life then maybe but even then
it would be better to find their
attendant and give the money to the
attendant saying this is for such and

such Monk and at least your hands are clean so to speak even though the attendants probably just going to hand it over to the monk

later so yeah I've I've come across this and uh as a general rule I would not support monks that handle money um I certainly wouldn't give them any money you know I wouldn't donate money to to a monk put it directly into his hands even if I knew he handled money and I really was grateful to him for some reason then still I donate the money to his attendant and then you know it's on the attendant if he's going to just hand it over to the monk because of course monks

are not allowed to handle money except under very rare unusual circumstances and then it's not their money they're just like for example if a monk finds money on Monastery property it's his duty to pick it up and put it in a safe place until the owner of it comes back looking for

it or sometimes if a monk is guilty of handling money and he's going to come clean and forfeit that money which pretty much never happens then according to vinia he offers it up to the monks and then one monk will be chosen to take that money and go throw it out in the woods

somewhere so I mean he that the monk

that's appointed to throw the mon throw
the money out in the woods I mean he'd
be allowed to touch money but it
wouldn't be his
money so yeah I mean to to support the
strictest wisest monks does make sense
and it also helps um LAX monks to want
to be more strict because I noticed in
Burma it's the the more faithful the lay
people are the more LAX the monks tend
to be as a general rule there are
exceptions to this but that's because
you know if the monk if the lay people
are looking at the monks and the lay
people know the rules and they're saying
that monk doesn't follow the rules but

this monk over here does so I'm going to support this monk then it it causes just a general Improvement in in like Venia practice just strictness of practice in general among the monks but if you got people like in Northern

Burma or north central Burma who just have faith in all monks and they're afraid to criticize monks because they think they might go to hell for criticizing monks and so then the monks are just lack as a general

rule so yeah I would um advise you mainly to support the strictest monks unless there is some Monk who has been helpful to you or you know he's obviously got a good heart even though

he's not following the rule strictly
and you know he's got some wisdom maybe
then even then if you're going to
support him with money you give the
money to the monastery ATT tenant
um or you know you can offer them food
or or whatever is
allowable although I wouldn't offer them
food for the next day because they'll
just put it in the cupboard in the
kitchen or something and just eat it the
next day which is also against the
rules so offer them something that at
least won't be against the rules
but I mean you've got a monk who's sick
or something and he needs some kind of

medicine and you can afford to get him a bottle of pills or something I mean you're still doing good there is a sutra talking about how um it's it's a very mechanistic cookbook kind of Dharma that makes me kind of a little skeptical of it but it is orthodox terraa that you get benefits for a 100 lifetimes for doing a good deed to an animal and then it goes up to like then you know there's like different levels where it's like you got the the common lay person you the wise lay person you got like the sloppy monk you got the the good but still unenlightened monk you got the enlightened monk you got the Buddha at the at the top you know and I think even

higher than the Buddha is offering something to the S of the four quarters because that's that includes all the aans and the Buddha himself and all the other monks so that's the highest the highest Merit you get for donating is when you donate to the entire s of the four quarters but even offering something to a sloppy monk um I mean you're still earning Merit because it is a generous act that you're performing and it's your own generosity that's determin your karma although um in Terra they also throw in you know the wisdom of the person you're donating to because you

know there's some sort of metaphysical
interaction between your mind and the
mind of the being you're donating
to so I guess I answered that question
so I'm just going to move on to a next
question which is from nature cure and
this is kind of a a complicated question
despite how short it is nature cure says
in nikaya 22 on Aria atanga Mega on S
aiva it says Noble disciple is NE path
which is Noble Eightfold Path it took me
a while to figure that one out for
enlightened people sea orap Fe after all
Fe I'm not sure what the Fe stands for
fully enlightened
maybe anyway
um mainly it's Dean nikaya Su number 22

it's talking about the noble Eightfold Path the atanga mega and Sama aiva means right livelihood and it says Noble disciple which would be like Arya savaka and because it's referring to the ARA savaka having right livelihood he's asking is the Noble eful Path just for enlightened people or for Aras you know for Buddhist Saints people who have had at least a glimpse of of niban and I don't think that's necessarily the case I mean um partly the word Arya I mean it had more than one meaning and it early in very early times it just meant Noble so when he says a noble

disciple he's not necessarily saying
that they have to be one one of the at
one of the four stages of
sainthood that it could just mean
something like a gentleman you know it's
just sort of like a kind of honorific
just a polite way of
speaking so I would guess that mainly
here when it says the noble disciple um
or the Arian disciple the Arya savaka
that it could just mean something like
gentleman because Arya was originally an
ethnic thing that later became a class
thing that later became like a Buddhist
technical term for someone who is like
with high
attainments but I mean Arya originally

was the name of the tribe or group of tribes that invaded not only Northwestern India but also much of of like Central Asia and like like Iran especially in fact the name Iran or Iran is a Corruption of Aran so they invaded they became the ruling class so they became like the Nobles and that's how it came to mean like noble but it also meant like civilized people at first so you go through this the evolution of the meaning of the word Arya in north northern India and so first it just meant you know you were a member of the the tribe that became the ruling class

after it invaded and then it just meant
like um like an ethnic state or
ethnic class you know you're you're the
light-skinned taller people that are
more likely to have brown hair and blue
eyes that you know they're like the most
well-off people you know they're like
the Gentry you know like in 18th century
England you know you had like the the
the upper classes so they became like
that and then uh later it just meant
Noble in general Noble in a more ethical
sense or spiritual sense so it could
mean here that it's just sort of a
polite mode of speaking the noble
disciple is or the Arian disciple the
Arya savaka it's uh not necessarily

referring to Buddhists who already have
um High attainments

although there is a sama aiva for monks
even though they're not working for a
living anymore um Sama aiva you know it
means essentially you know not scheming
for money and following the rules and
and being worthy of the the alms food
that you eat and so

forth but here I'm pretty sure it's
referring to any

Buddhist so I think I'm just going to
move on to the next question this is
from

Newman and this is actually two
questions I need to uh separate these

one moment please there okay I'm done so
the first question is how tough was
learning the poly language and
Burmese and I can say that poly and
Burmese are relatively easy languages
poly for example does not have a really
high uh vocabulary it doesn't have lots
and lots of words so um also it's it's
Indo-European so it's kind of similar to
like Latin or Greek and um it's fairly
easy to understand there are some weird
like declensions or like verb tenses and
stuff that I mean that's probably the
hardest part of poly is just getting the
weird like verb forms and stuff I mean
they follow rules and everything but
they're like archaic like a passive I

can't remember if it's it's like I can't even remember it's like the reflexive mode or something a ver BBS that in they're found in older texts but it very become very rare later on just because it was just sort of this archaic complication in the language poly is like a streamlined language you know it started off you know the ancestor of poly would be Vic Sanskrit and uh it's it's much simpler than Sanskrit partly because I've read that it was never really a vernacular language spoken by ordinary villagers and towns people that it was a monastic kind of language that was a kind of amalgam of different North

Indian languages that it was like a
lingua Franco that monks from different
monasteries could communicate with each
other using the poly
language so the Buddha did not
technically speak poly or at least that
is the position of most western Scholars
on who specialize in the subject but he
spoke something similar to pully
probably you know pully and the Buddha's
original language would be mutually
intelligible most of the
time so how tough was learning the poly
Lang it really wasn't that
tough um you know there just a few
complications like the weird verb forms
and stuff um but like I said it doesn't

have a really big vocabulary and there's a lot fewer um just like irregular verbs and so forth like in English English is is relatively complex difficult to learn language so those of us who were born into an English-speaking culture had a certain Advantage with regard to Burmese it's also a relatively simple language um like the grammar is some people even say that the grammar is non-existent there is no Burmese grammar but but there is Burmese grammar it's just very simple and uh the hardest thing for a Westerner with regard to learning burmes is the pronunciation ation because Burmese it's

a monosyllabic language in general most words have only one syllable and there are sounds in the Burmese language that either are not found in English or the distinctions between this sound and a very similar sound are not they're not um distinguished in English like no means to wake up in Burmese no uh I don't even remember what it means but it doesn't mean to wake up like m means it's it's rainy but Mond means it's a drought so it's just this slight you get you more aspiration to the K makes the difference between rainy and drought and it's very difficult like um there's like four tones it's a tonal language so let's see

Lo means to work l means because of low
means to desire and low is the worst
cuss word in the Burmese language so you
have to be really careful about exactly
how you pronounce things because if you
just use like an English kind of
pronunciation then Burmese people are
going to stare at you like you're
speaking Greek they're not going to know
what the hell you're
saying so that's that's the hardest part
of burmes the hardest part of ply is
that there really are no native speakers
of ply that is uh like a a dead language
like Latin spoken almost entirely by
monks and Buddhist

Scholars and

so um you know it's like a part-time language you're not going to be immersed in it as a general rule you might find some monasteries like in Sri Lanka where the monks are all speaking poly to each other then it' probably be easier to learn

there so guess I answer that question I mean both ply and Burmese are easier to learn than than English you know they're on a par with like Spanish although burmes pronunciation is tricky for people who do not are not born into a a language with like a tonal language and this very fine distinctions between consonant sounds and so forth so I'll

just move on to Newman's next question
here did the Burmese view you as a white
Foreigner any different to Burmese monks
well some Burmese people really are
racist they're Burmese chauvinist they
think that to be Burmese is the best is
the highest form of human life on this
planet which is to be expected from a
traditional culture just about any
culture except for you know the modern
liberal West considers their own people
to be the best people it's I think the
only major group of people on the planet
that are prejudiced against their own
ethnicity are liberal
westerners so I mean there are a few

sort of

xenophobic Burmese people but you know

they would leave me alone they I

wouldn't really be confronted by them

very

rarely um but the thing is the Burmese

in the past I don't know about now but

in the past they considered America to

be like a heaven realm where everyone is

is Rich and beautiful and happy and and

I was told repeatedly that the villagers

where I would be living just loved me

more than they loved the Abbot of the

monastery more than they loved the

Burmese monks around partly because in

their view I had renounced my own life

renounced my own family renounced my own

Rich beautiful happy culture as they perceived it in order to go and live in poverty with them and they felt Vindicated and proud that someone would actually abandon you know wealth and luxury as they view it from I mean from their point of view it was wealth and luxury in order to come and adopt their religion what they considered to be sacred and and practice it at a higher level than they were willing to practice or able to practice because I was taking it very seriously I was trying to be as strict as I could so yeah they just a lot of them just adored me and sometimes it was a problem because I go for alms

round there a few times there'd be a line of like a hundred people waiting at the outskirts of the village to offer me food and they're really not good at engineering problems like the idea that 100 people can't each put in 10% of a bowl full of food into one bowl

so yeah I was in especially in Northwestern Burma I was uh sort of like Colonel Curts and Apocalypse Now except without the the heads on poles that it really I was I was just venerated as a saint

so I'm not trying to brag here so I just just move on to the next question here this is from Cardinal Giovanni and

Cardinal Giovanni says was the Buddha
before his Awakening A Jane athletic he
tortured himself or these five athletics
that abandoned him at first were they
Janes um there's no mention in the text
of the Buddha being a
Jane um
that jism really is not praised or
anything um that he had two teachers
before his Enlightenment two meditation
instructors neither one of those are
claimed to be Janes so the thing is that
the Buddha before his Enlightenment he
was trying what was the traditional
thing to try in order to liberate
yourself from samsara and suffering and

there were two main ways of going about
it one was samat meditation and the
other was self- torture just severe just
asceticism

austerity and it wasn't just The Janes
who did that it was it was common in
Indian culture at the time especially
Indian religious culture that those are
really your two routes which is somat
meditation or like cultivating kind of
trans States for lack of a better word
through meditation or just torturing
yourself and so there were there were
other groups like aeacus there were a
number of a IA schools but there's no
mention of the Buddha being in a Jiva
either like the the matted hair athletics

who were brahmins worshipping the sacred
fire out in the woods they did some
pretty severe austerity also at least
some of them did so I mean it was just a
common thing and if we follow the
tradition then the Buddha I mean he
wasn't really following the tradition he
was doing it on his own and then he he
um sort of joined up with these five
ascetics

who apparently I mean there's no mention
of their philosophy or anything like
that before um before his Enlightenment
other than just this is how we purify
ourselves you know we work off our Bad
Karma by torturing ourselves or just

work on equinity by torturing ourselves
and uh you know attain these deep
meditative States you know jic States um
and the two teachers who were teaching
him meditation I mean they're not
they're not mentioned as members of any
particular religious movement or or
spiritual movement so it's all left kind
of vague and the the idea is that he was
sort of non- denominational before he
invented Buddhism or discovered dhama if
you

prefer

so let's see I guess I answered that
question yeah there's no indication that
he was a Jane just the fact that he
tortured himself doesn't mean that he

was a Jane because there were lots of people in various philosophical spiritual schools that were torturing themselves back then because that was just the traditional thing to do in India at that

time so I'll just move on to Cardinal Giovan's next

question which is in Vinaya books there are the group of six monks because of which there were many new rules

formulated they were naughty monks what happened to them have they become

eventually enlightened and yeah there in the Vinaya like each rule has like an origin story you know it explains why

the Buddha made the rule in the first place and there was this group of six monks that were just doing all kinds of rotten stuff they were just complete Rascals just Bon heads which among other things indicates that not all the Buddha's disciples were wise you know you're going to have fools in any group

so let's see now the whing to go outside again the group of six months and I don't know if the group of six months really existed historically I mean they give their names like punab basuka wasn't one of them I remember that because it's similar to poo basa which was mine so it was like my my dark Alter

Ego was Puna

basuka um but I mean some of the stuff they were doing is just so over the top that you can't it's hard for me to accept that this group of six monks really did it all these horrible things and if you read the rules for beunis there was also the group of six nuns who were just like the the twin sisters of these group of six monks who were doing the same kind of stuff so I think a lot of the time if they didn't have a really obvious story origin story for a rule they would just attribute it to the the group of six you know they were they were pretty much responsible for all

nondescript

naughtiness so what happened to to them

um afterwards uh it's hard to say um I

don't think it says maybe in the

commentarial tradition it says what

eventually happened to this group of six

months six

monks um but I would assume that they

got some kind of bad rebirth but then

because of the benefits they got from

being in the presence of the Buddha and

so forth that eventually they're going

to become enlightened sort of like dead

dat you know day dat is like the the

Buddhist equivalent rough equivalent

Judas is scariot where you know he's

actually trying to kill the Buddha but

fails um and right now he's allegedly
roasting in the lowest pits of aichi
hell but eventually he's going to become
a Pacha Buddha he's going to become you
know higher than an ordinary Aran it
might be you know a zillion gajillion
years from now but he is destined for
Enlightenment and uh the group of six
might be in a similar situation but I
really can't say so I'm just going to
move on to the next question which is
from the Proto sudo monk Alias Cool
Whip and the Proto sudo monk Alias Cool
Whip you guys stop
it says why is aan yanam Terra what are
you doing just a minute the dog wants to

get up here how you doing this is tater
she eats

bugs don't you T yeah so the Proto sudom
monk says why is aan yanam Tera
absolutely jacked from Hillside

Hermitage the dude monk is a

meatball I don't think he means that in
a bad Sense on some of his videos there
are massive kettle bells behind him some
say he supplements with amino acids I
didn't think monks were allowed to be so
obscenely Hench non-accidentally I I
don't know what Hench means but I assume
it means jacked or ripped or shredded
or swole something along those lines so
anyways I didn't think monks were
allowed to get so obscenely hen

non-accidentally it seems contradictory
to renunciation right I had renounced
bulking because I thought it was
beautification of the body as I heard
some eating precept you take the food
saying not for athleticism nor
beautification but personally
weightlifting was the first activity
that gave me a path to cultivate
discipline and effort so I would love to
hear the ethics on weightlifting Master
poob basa I've become a morbidly weak
emaciated hibernating squirrel because
of the dhama abstaining from physical
exercise although sat at the desk all
day it's not really abstaining it's a

lack of effort unless you become
intoxicated it seems like it can only be
beneficial to stay healthy at at least
until nibana is seen muscle strength is
linked with longevity maybe it's time
for bulking but if the body doesn't
exist do you see any benefit to physical
exercise from a spiritual point of view
the final question may succinctly
capture the introductory essay thanks
and then he continues like how do you
justify to your supporters needing those
daily Mega 3,000 calories and all that
protein I can't even afford that [_]
for myself no right food no exercise and
in a year you were looking like a feeble
bag of bones which I thought was what

monks Were Meant to look

like okay so the main question is up at
the top here I

think see where's the question mark oh
there's a couple question marks one is
why is aan yanola absolutely

jacked um yeah well apparently he does
work out and it may be that he's taken
like amino acids and I assume he's not
getting testosterone injections or

anything but uh um on the one hand he is
like a macho strict Forest monk kind of
a person and Macho strict Forest monks
to some degree I mean it was like that
with me to some degree where you're
living out in the woods in a rough

circumstance that it just kind of brings up like caveman instincts and just I mean there were times when I was fairly muscular even even though I wasn't really exercising much I mean I wasn't doing any kind of calisthenics or weightlifting or anything it was mostly just walking a lot and you know you got to do the cut wood carry water stuff you know at a forest Monastery you know you're pulling up buckets from the well and filling a five gallon bucket and then like carrying it on your shoulder up the hill to my to the cave and just cutting wood and and stacking it and so forth dragging chopped trees around that kind of a thing so I mean I would get

some exercise but it was mainly just
like the clean living and probably
meditation helped also that just had me
in good

shape but if yeah I mean he does have
kettle bells behind him I mean he
probably does lift weights so it would
depend on his his motives I mean if he's
doing it to be jacked then that would it
wouldn't be against vinia I'm pretty
sure I don't think there's any rule
against it but it would be disapproved
of in the in the sutas
themselves that you know I mean you
should be healthy enough to practice
dhama you know for the for the sake of

Liberation that you don't need to be
beautifying yourself or you know
impressing anybody with your musculature
that kind of a
thing so says here see Cool Whip says I
didn't think monks were allowed to get
so obscenely Hench non-accidentally
um yeah technically there's no rule
against it even though um you know it's
it's kind of discouraged to be
exercising for the sake of self-
beautification I don't know exactly what
his genetics are maybe he's just
naturally that way and he's maybe it's
just the body just has these cravings
for activity and he's just in alone in a
Cell you know he's just you know trying

to maintain his healthiness by doing some calisthenics and maybe lifting the kettle bells and so forth so I mean it would depend on his own Ching his own volition that would determine how suitable or unsuitable it was that he was doing this stuff and I really don't know what his motives are so I mean there's nothing wrong with exercising for the sake of being healthy you know but if you're going Beyond just being healthy and just trying to be you know muscle bound or you know just ripped or swole or whatever it is then yeah that would be um contrary to dhama but again not technically against the

rules I mean there are certain things
that would be against the rules like
swimming um you're only allowed to swim
if You' got a good reason like it's the
only way to cross a river you're getting
away from a tiger or something then
hopefully humans can swim faster than
tigers can but uh swimming for fun is
not allowable but then again if you make
a distinction between just exercise for
health and fun then possibly uh for a
monk to swim for just the sake of
exercise might be
allowable
see here the ethics on
weightlifting yeah I mean you could turn
it into a meditation I mean I'm sure

that doing repetitive you know any kind of repetitive exercise if you do it mindfully could become a meditation but still I mean why are you doing it I mean are you doing it just to be healthy in which case it might be okay but if you're doing it for other reasons like you know impressing people or just projecting a macho image then it might not be so okay but either way it's it's not technically against vinea rules so yeah and you should try to be healthy enough to practiced like energetically rigorously so I mean you still be fairly skinny and do that but you're not going

to be a a decrepit bag of
balls you know you're not going to just
s be suffering from
malnutrition like like the Buddha was I
mean the Buddha and his his efforts
during his dukar aaria phase you know
when he's doing these harsh
austerities um yeah he was he was at the
verge of death he was is so so rough on
himself so the middle path between
Arnold Schwarzenegger and and the duia
is uh I mean Arnold Schwarzenegger in
his prime not now he's probably not all
that all that ripped
anymore
so yeah so I think I answered that I
mean monks are supposed to be fairly

thin it does even say so in the dapot
you know you have veins standing out on
your body and so forth

but

uh um I think so long as it's just for
the sake of Health exercise is
fine just to keep you healthy enough to
practice strenuous dhama so I'm going to
move on to the next question here this
is from

Elias and Elias says your thoughts on
this quote of Romanian philosopher meml
I don't know how to pronounce Romanian
name c i o r a an

I don't even know how C is pronounced in
Romanian so anyways this ml or Emil says

if attachment is an evil we must look
for its cause in the scandal of birth
for to be born is to be attached

Detachment then should apply itself to
getting rid of the traces of this

Scandal the most serious and intolerable
of all so it seems like this philosopher
is in sort of implying that we should
all commit suicide

which certainly would not be a good
dharma because you just get reborn again
you didn't really solve the problem you
just sort of gave yourself a nemon

Hiatus assuming that you get reborn as a
human

again so if attachment is an evil we
must look for its cause in the scandal

of birth well I mean generally birth you
know it's it eventually leads to um
attachment but then again it's
attachment that causes birth too
from a Buddhist point of
view

so um says to be born is to be attached
yeah probably at the time that you're
born you've got some attachments until
you become enlightened so Detachment
should apply itself to getting rid of
the traces of this Scandal uh in a way I
mean if
you're if you're uh practicing
Detachment to stop being born that's
yeah that's that's fine that would be in

accordance with with

Buddism um I don't think that birth is
the most serious and intolerable

Scandal because I mean there's more
intolerable scandals than simply being
born

so yeah it's I guess those are my
thoughts in a way if you interpret it a
certain way then it would be in
accordance with Terra Buddhism but I
mean if you're saying that birth is like
the direct cause of attachment and that
we should all just die then no that
would not be in accordance with Buddhism
um because I mean you can be born and
eventually cure yourself of
attachment and I mean you're going to be

born whether you want to or not until
you get enlightened again according to
uh the Buddhist uh interpretation of of
this

world so I guess I gave my thoughts on
that so I'm just going to move on to
Elias's next question which is can you
describe your worst time in Burma and
I've had quite a few worst times had a
lot of bad times in Burma just like just
miserable times like the very first time
I got malaria that was about the the
most sick I've ever been in my life it
was it was weird it's like when I the
first time I got malaria it was it was
the worst kind of malaria ferum malaria

it was uh around Christmas day of
1997 or
eight and it was just just killer
headache I mean it was just like a
splitting headache that nothing would
work to get rid of it you know alternate
days it would be accompanied by just
shivering and fever and it got to the
point finally it was Christmas Day I
think when it got to the point where
when I would think it was like hearing
muffled a muffled voice coming through a
closed door in another room room that
was how my thoughts seemed to me and my
meditation like the only thing I could
really do is just sit there and just
meditating using daoka as a mantra just

dooka dooka and just through Good Karma
um I mean at the monastery where I was
at there was there were no motor
vehicles or anything we were 13 miles
from the nearest paved Road at the time
it took like an hour and a half by Jeep
to tra travel those 13 miles and just
one of my supporters just happened to
show up that day and uh I just remember
getting up and saying Merry Christmas I
have malaria and they just loaded me
into the into the vehicle and drove me
right back to
town so that was that was a pretty bad
time I mean it was it was just like a
sick time I mean if you want bad times

with regard to just like emotional
misery and not physical misery um yeah
there were there were a few times when I
was like very very depressed you know
just contemplating suicide not so much
um just in like I just can't bear it
anymore as more like what's the point of
remaining alive you know it just seems
so pointless you know it wasn't um I
mean like a Buddhist wouldn't look at
suicide the same way that a Christian
would that like in ancient times a
person just had the right or like
medieval Japan even person just had the
right if if you know they figured life
was just kind kind of pointless not not
worth the effort that you know you could

just opt out but um there were a few
times I was very depressed the first
time I had been a monk for only a few
years I was living at a big school
monastery near Mandalay and I mentioned
this relatively recently I just had like
this

existential crisis and depression
because I could not think of anything
that I could not doubt I certainly
couldn't think of anything meaningful
that I could not doubt and it just
caused me to

just go into this bleak downward spiral
I remember one time I was going to write
something down I reached for the pencil

and clumsily knocked the pencil off the table and it landed Point down and the point broke off on the floor and I just I just want to die you know it's just that was it the the point breaking off the pencil was just causing me to yearn for death and there was the other time i' I've mentioned this several times before I suppose that uh I got very sick with um I think the Burmese Village is called it udupa which is like seasonal fever or like climate fever or weather fever and I there were times when I would get this fever at the end of the rainy season and um I was actually discussing this with Brian Rue on a video earlier

today so um I shouldn't really go into too much detail you can you can um look at that video

but um it was just I'd been a monk for a little over 10 years at the time and I just hit rock bottom it was like all consolation in life was deprived of me I couldn't couldn't sleep couldn't eat couldn't bathe couldn't meditate you know it's just this state of just chronic just

ickiness and eventually it caused me to go into this state of just it's all futile what is the point you know if after all these years of being monk I could still hit rock bottom like this

you know what is the point so I even wrote to my teacher wrote to my father saying you know I'm not going to drop out of the monk Hood but I'm not going to be striving for enlightenment I just want to take it easy now and um it was like it was necessary for me to do that because I was trying to adopt CH Rouge tactics against my own defilements you know it's like at war with my own mind at war with my own personality and it was just causing this chronic just misery just dissatisfaction and disgust because you know like schopenhauer says I mean fighting against your own character isn't going to work your character is going to win I

mean

it's you can't just decide to be a different person it's going to take some kind of radical shift in your perception to cause you to become a different person and so I was I was just going about dhama the wrong way going about practice the wrong way and um so when I just gave up then automatically just almost immediately I just started spontaneously going into these really deep meditative States some of the best meditation of my life this deep just really Lucid like mindfulness of just everything just feeling the wind on my skin and the rustling of my clothes

against my skin and just you know
breathing blinking you know just just
right there just wide
awake so that was a bad time it was like
a a crisis a period of Crisis that
eventually was like a catharsis that led
to something better and like ROM dos
used to say it's like absolute despair
is a prerequisite for significant
spiritual growth and for years I just
hoped that he was wrong but my own
personal experience does seem to bear
that
out um can I describe my worst time in
Burma that maybe one of those maybe I'm
just it's the worst time is just so
horrible I'm just blanking blanking it

out through hysterical Amnesia or
something but maybe one of
those

so I mean there were lots of times
though when I'd just be in the state of
despair or just

bleakness you know there are times when
I'd be desperate I'd just be praying to
anybody out there who who can hear me
and is willing to help please do so you
know I didn't even believe in a God to
pray to but God I wanted to I wanted to
pray to somebody because obviously I
wasn't doing it on my

own I went through phases like that so
there was lots of uh lots of good times

and bad times as a monk um they tended to be more spiritually oriented than just the standard good times and bad times that a person has just living in a house with bills to pay so I guess I answered that as well as I could I mean especially considering it's such a short question so I'm just going to move on to the next question which is from extremely rare bird an extremely rare bird says I think I remember you said that your heart were opened for some time after an iasa ceremony why do you think that happened and that's the main question but he continues a little bit here I wish my heart were more open a

few times I have felt this strongly when
times of calm after a period of inner
turmoil for some reason but my standard
mode of being is more intellectual
detached and probably a bit autistic LOL
yeah join the club I should probably
devote myself more to meta but it often
feels forced to me yeah join the club on
that one too I really never was able to
practice meta very well just because it
just seemed like I was going through the
motions I mean you can't just turn turn
love on and off like a faucet I don't
think it works that way so that I think
a lot of people who are practicing meta
meditation are just kind of pretending

you know kind of fooling themselves into thinking that they're beaming love to all beings when really they're just kind of cultivating this warm this you know this warm glowy feeling in themselves but getting back to this first part here it says I think I remembered you said that your heart was opened for some time after an iasa ceremony why do you think that happened um it's hard to say exactly why why do certain drugs have certain effects I don't know the pharmacology of it um but iasa like the the shamans in like South America where iasa is part of a religious thing you know like a spiritual movement or spiritual practice

um they consider plant spirits to be sort of conscious beings and the spirit of iasa is a feminine Spirit you know sometimes it's called the grandmother and it does have sort of a feminine vibe to it it's more more of a heart oriented drug than a head oriented drug like something like LSD could be called a head oriented drug it's like a head trip but with iasa I mean there are times it's pretty much every time I've taken iasa it has felt like the pain of the universe is just gushing through my chest it's like you can relate to all the misery and horror that that's going on in this world that an intellectual

person can be detached from it but you know some people especially females I think they're more heart oriented and they feel that more intensely in fact they feel it not only you know coming from The World At Large but you know just within themselves like earth Tois as women identify with their pain body whatever that is I've never even heard of it before I read that book by art

toah so I mean you you can you can relate to that better you can relate to really Compassionate Heart oriented people who just they just can't live with themselves unless they're out helping people trying to alleviate

suffering there are people like those
and bless them you know it is good that
there are people like that but I just
wasn't born that way I'm more of a head
oriented person so we can be more
philosophical and
detached so I don't know exactly why the
drug
causes just this visceral heart this
convulsion but it does and it just kind
of like blows the the carbon out of the
pipes so that for a day or two
afterwards you're much more
compassionate and heart oriented or at
least it happened after the first time I
took

it and I mean it probably it happened
after that too but not at to the same
degree as the first
time so

yeah I can't say exactly why I just know
that it happened based on my own
experience so I'm just going to read the
next question from extremely rare bird
and that'll be this almost the last
question because I forgot to write one
down

so um extremely rare bird second
question is what were the greatest
challenges of living in a cave is there
anything that you wish you had known in
advance the greatest challenges of
living in a cave I don't know different

caves have different challenges I suppose like one cave that I lived in at least one um if the temperature inside the cave and outside the cave was about the same the air circulation just stopped and it became very stuffy in there so I needed like a differential of of temperature to cause like a a circulation of air because it the cave was just like a corridor going like 50 ft into the side of this hill and I'd be sleeping at the end of it so there had to be some kind of air circulation and there wasn't so that was just dealing with that

Stuffy the stuffiness of it was one

living in caves that didn't have doors
like screen doors um I mean you had
troubles with bats and
mosquitoes there's that that one cave
that I lived in that I just mentioned
that went in 50 ft into the side of a
hill it was situated such that when a
certain Village loudspeaker was was
going and it would start at like 4 in
the morning it just somehow the
Acoustics just funneled that sound right
into my cave it was just like the
loudspeaker was just 100 yards away
instead of like a mile and a half
away
so greatest challenges of living in a
cave it's really living in the cave was

in order to reduce challenges because
the the main reason why I lived in caves
wasn't just because I like living in
caves it was that living inside of a
cave would be like 20 degrees Fahrenheit
cooler in the hot season than outside
the cave like you get far enough into
the side of a hill and then you're going
to be pretty much at the like the
average temperature between day and
night summer and winter just like the
average annual temperature which at that
place was like 83 84°
fah and the well water was the same way
it was like 83 84 degrees fenhe which
was nice because in the summertime it

felt cool and in the winter time it felt
kind of

warm

so greatest challenges of living in a
cave were probably it was the challenges
that that drove me into the cave which
was just the Blazing furnace likee heat
of central Burma for most of the
year but

um yeah there weren't any super real
challenges of living in a cave um

Solitude really doesn't bother me that
much um silence I

like so aside from what I mentioned I
really I really couldn't think of it

what the greatest challenges living in a
cave were I mean I got really sick with

some kind of hepatitis while living in a cave once that was kind of weird it was uh I mean I just I was just so sick I could hardly stand up I was all by myself I was the only monk at the Monas because the other monk had been bitten by a cobra and died like two months previously and for some reason I had this song Me and Julio Down by the Schoolyard just playing in my head that I seem to have no control over you know I'm just half out of it it was just sort of like this Delirious music playing in my head um is there anything that you wish you had known in advance is the next

part of this question and uh
gosh I really can't think of anything
that I wish I had known in advance maybe
if I sat here and stewed over it for
half an hour but you guys would find
that boring me just sitting here
pondering for half an
hour

um yeah I I really I guess I guess the
answer to that would be no because I
can't think of anything that I wish I
had known in advance about the
challenges of living in a cave in fact I
mean I can't really regret not I mean I
can't really bring myself to wish I had
known much of anything in advance other
than maybe you know know well enough not

to make certain mistakes that I have made but uh with regard to living in caves I can't think of anything and so finally the very last question is from Arin and

Arin um asked and I don't have it written down I just remember her asking the question so this won't be an exact quote but she asked me why is it that so many monks and and Dharma teachers too speak in this soft slow voice with long pauses whereas I generally speak even when I'm teaching dhamma in an ordinary conversational tone of voice and that is kind of an interesting question I noticed eart TOA does this on his videos

too just speak very slowly with lots of
pauses and you know almost like this
droning not quite whispery tone but just
this you
slow you know a sort of almost ponderous
way of talking and why some dama
teachers talk that way uh I assume some
of them are just like trying to project
an image of being just meditative and
wise and sort of channeling wisdom from
the silence between the words or
something there could be some of that it
wouldn't surprise me I would I wouldn't
say that that applies to everybody that
some PE some dhamma teachers it may be that
they're trying to cultivate like a
meditative um state of mind or maybe

it's just happening spontaneously with them where um you know they're trying to be as wise as possible so they're trying to have their mind as calm as possible and speaking slowly and softly helps them to cultivate this this mental calm that will then help them to channel

wisdom that may be

why but in my own case I use just an ordinary conversational

tone I'm not sure exactly why I mean I just talk the same pretty much to

everybody you know like the same kind of tone of voice um I've never really had the kind of mind that has compartments

where you you just go into like
religious mode when you're talking about
religion there are a lot of people like
that um I'd say I don't know how how
many what the percentage would be maybe
as much as half where there are people
that just have their mind is in like
different rooms and some of the rooms
don't have much intercommunication with
each other but my mind is just kind of
uniform you know there aren't a lot of
partitions in my mind so you know it's
like I'm in the same state of
mind um if I'm meditating or at work or
hanging out at home or whatever it is I
tend to have the same General State of
Mind mind as a general rule I mean

obviously there's going to be certain exceptions if if I'm working some machine at work that if I'm not paying attention I can like crush a body part or something or just you know being silly with my sweetheart that kind of thing it's there's going to be differences but as a general rule it's the same me whereas some people like when they get into meditative mode it's just like they sit there like a statue because you know they they're not having to bring their entire personality into the meditation because they've got this special meditation room that's kind of sealed off to some degree from the other

parts of their mind and it could be that some people who are like that by temperament you know they're just going to get into like the the holy Joe voice like uh um Holden Coffield refers to it in The Catcher in the Ry you know he can't stand the phony H holy Joe voice that preachers use you know like some preachers I can't I think it was Ernest who couldn't just say the name Jesus I mean it always had to come out like Jesus you know they just can't use an ordinary tone of voice or something like that but I mean dhama is I mean it's it's profound it's it's Priceless and all that but still if you're if you're talking about it then it's best just to

talk about it and not try to you know
any theatrics you know getting worked up
over it I don't know it just doesn't
work for

me but

uh why do people talk

slow with lots of long pauses um when
they're teaching dhama yeah and I have
noticed that and that would be my best
guess is I would assume the main best
reason for why they do that is they're
cultivating sort of a calmness of mind
so that you know they'll be if will
promote greater wisdom you know they
don't want an agitated mind and then
they'll you know say the wrong thing or

get confused or you know forget to say something important or something like that so in my case I just forget to say something important all the time and just Bluster through it and that's it that's the last question and uh you know the drill you you know hit like smash that like button if you haven't done so already unless you hated the video which case you're silly for sitting through over an hour and 40 minutes of this yeah this is less than two hours this is this is a pretty short one actually and uh subscribe if you haven't already and if you have any questions you think I can answer especially about early Buddhism or Terra Buddhism in

particular or Burmese Buddhism or
monasticism or the rules of monastic
discipline or meditation or just
spiritual practices and philosophy in
General me personally questions like
that that there's a good chance that
I'll at least be able to fake an
intelligent answer then you're welcome
to ask and you can ask in the comments
below um and uh I am on Rumble now
largely as a reaction to the uh just the
the tactics of YouTube you know the sort
of globalist agenda of
YouTube so I am on Rumble also on
bitshoot in addition to being on YouTube
and uh uh probably on YouTube you still

can't see my URL links so if you want access to the other places in my other presences on the internet as well as the books that I have for sale on Amazon then I would advise you to look under the rumble video of this video or the the bitshoot version of this video or an old YouTube video that's more like 3 months old back before I was Smitten by the YouTube sensors for having answered the wrong question or answered the question in an unacceptable way and I guess that's it so I guess uh you all should just uh be happy and now I gotta hit the stop record button

okay hello and welcome to episode 89 of question and answer I am your host poo basa and as usual there's always got to be something to slightly discombobulate me at the beginning of a video and uh for some reason for for like breakfast and lunch I uh splurged and made some kind of pasta Alfredo with salmon in it and essentially it car sided me or something because I just like crashed afterwards I to slept for like 2 and 1 half hours and I'm not good at taking naps even when I was a little kid I was not good at taking naps so it's like a coin toss like when I wake up from the nap am I GNA be like this zombie like

being that's like staggering around
unable to think straight and uh I'm uh
I'm trying my best not to be a zombie in
this video

but I did just wake up from a nap that
uh I really didn't have much choice to
take

but didn't have much choice but to take
because I it was just hitting me hard
that pasta Alfredo it it really got
me so those of you who are

not National socialists or white
nationalists or any such thing will be
happy that we are past number

88 and we're at 89 now so so we can just
leave that behind us here on April
20th and uh it's April 20th for me

probably won't be till the 21st until
you see this and I am resisting the urge
to do a Joe Rogan and just get Totally
Baked uh right at the beginning of my
show

but I don't think that would work out
very well because I'd be like what was
the last sentence I just said something
like that so anyway

I'm going to just uh wait into these
questions here because there's quite a
few more questions than last time happen
sometimes people do not have completely
uniform curiosity you know it it es and
flows and so
forth and

uh yeah so I'm just going to answer questions now and this first one is from maram made Mahayana who asked this last time and for some reason I just scrolled past it and did not notice I answered the question above it and then scrolled pass this one maybe because it was of roughly equal size and it looked like the same question and I thought it already answered it or something you know what I'm saying so Mara made Mahayana who I believe is the same person as bodhisatta 969 which I hope does not cause confusion in his family says quote but who monks is a better person person he who himself

avoids killing and encourages others to
avoid killing he who himself avoids
taking what is not given avoids sexual
misconduct lies and the use of
intoxicants and encourages others to
avoid them he- monks is called a better
person unquote so we may safely assume
that that is a quote right out of a poly
suah so anyways maram Mahayana continues
shouldn't you at least try to encourage
enage your family to stop doing this
especially the killing of animals and
then in parenthesis he's got I mean
especially flies and small animals also
because I don't have hunters or butchers
in my

family so the question is should he
should people in general try to persuade
their immediate family if nobody else to
keep five precepts or just at least do a
better job job of of getting close to
keeping five
precepts and yeah I mean there's
absolutely nothing wrong with
admonishing your family uh preferably in
a loving way you know if you've got meta
in your heart then people will respond
better than if you're just like angrily
bitching at
them regardless of what you're trying to
persuade them of I mean if you if you
try to persuade somebody with meta or
love in your heart it'll do better than

you know like

scolding so yeah that's fine although

you have to know your limitations you

know how much can how much Authority do

you actually wield I mean Mara made

Mahayana you live in Thailand you have a

Thai

family um

so if they're traditional enough they

should consider the the man to be the

boss in the house but maybe they're not

traditional and uh they're they're just

not going to pay much attention to you

but I mean if you do have the authority

you could just put your foot down and

say you know no more squishing spiders

in this

house although if you live in Thailand and you've got bugs in your house that people are killing I mean that's what geckos are for just have little geckos running around your house eating the bugs so that nobody else will uh be catching the catching the bad comma from it or

something but yeah I mean I've I tried a little bit of that with my father and he just he just wasn't into that he he just kind of got irritated at me but you can do your best and uh again your best should have some some meta involved and not just you know irritated scolding or that sort of

thing

so I guess I answer that question so I'm
just going to move on to the next
question which is from Newman spelled n
m en not to be confused with Numa who's
a completely different guy and Newman
says what level of understanding is
needed to become a monk in the Terra
tradition theoretically could a
complete Rando could a complete Rando I
just

burped I have to start over I just I
just distracted myself interrupted
myself quite rudely Newman says what
level of understanding is needed to
become a monk in the terraa tradition

theoretically could a complete Rando
show up at a monastery with very little
starting knowledge being a blank slate
as it were and requests to start the
process of becoming a monk the two years
of service before being ordained Etc
learning through practice Etc well the
two years of service before being
ordained I'm sure that's just a tie
thing I I know it's it's uh part of the
aan

tradition John chai used to say easy to
ordain easy to disrobe and so there'd be
like two two I almost said two hours I'm
still not completely woken up yet two
years of being a a white clad Paca being
like a monastery attendant but um that's

just TI tradition it's it's not anywhere
in the poly texts that you have to take
probation for for two years before you
can be ordained some sometimes in Burma
there's some Burmese monks some Burmese
monasteries they will ordain practically
anybody I mean you don't even have to be
a Buddhist sometimes I once
met um a man a good guy I'm not
criticizing him necessarily but he a a
good guy who was wearing monks robes in
Burma he was a a
Westerner and it turned out that he was
a Catholic
priest and uh they just ordained him you
know he just he wanted to he wanted to

practice you know he wanted to you know
experience what it was like but I mean
he wasn't even a Buddhist he was a
Catholic although there is a lot of
overlap in uh some of the more
dharmic uh areas of both
religions like the meditation practices
and so
forth

so yeah I mean it is unfortunate that
the Burmese will ordain anybody but to
some degree they will technically if
you're just if you belong to a tradition
that does not believe in like Karma then
you should go on probation I think it's
four

months four months probation before they

ordain you just to make sure that you're not a total and complete heretic because karma is relatively important factor of Buddhist philosophy and if you don't believe in it then you could hardly be considered um you know a Buddhist with Right View shall we say

so but complete randos do show up at monasteries and do get ordained at least in Burma sometimes at certain monasteries but it's not really a good it's not really a good idea in my opinion so let's see I guess I answered that so let's see what level of understanding is needed to become a monk

in the Terra water tradition um I I mean
needed it depends from Monastery to
monaster from tradition within Terra to
tradition within terraa but I mean what
level of understanding is advised to
become a monk in the terada tradition um
certainly you should learn about I mean
the the requisites to be ordained just
to make sure you fit all the requisites
which would include not having any money
at all at the time of your ordination
that you're going to have to get rid of
that somehow you know don't have any
debts that kind of thing all free and
clear no obligations of the government
that sort of thing you and just have a
good idea of what the texts say you know

dhama and vinia um just so that you'll
you be have a good idea as to whether
you're even gonna like fit in you know
whether it's going to work for
you and if you start reading the sutas
and start saying hey I don't believe
this stuff I mean you don't have to
believe all of it I certainly have never
believed everything that I've read in
the suas but uh I mean with regard to
the basic philosophy of it I mean that
would be something that you'd want to be
fairly sure that you pretty much agreed
with before you commit yourself to being
an ordained monastic and of course you
know look through at least the potty

mocha rules just to see what kind of rules you would be required to follow and if you think hell no I don't want to follow these rules then of course You' probably be better doing something else so I'm just going to move on to the next question here and this is from covac and sead

zida and covac in sead zida says four noble truths he says Noble's truths Four Noble Truths talk about the end of craving but nibana is described as the ending of greed hate and delusion what is the connection between these Concepts well craving is the cause of suffering you know accordance with the second Noble

truth but uh the craving is itself the
result of greed hate and delusion
especially greed and delusion but even
hatred or aversion you know Loba DOA and
MOA usually translates as greed hate and
delusion in English but I mean it'd
probably be more accurate to call it
um attraction aversion and just uh
semiconscious stupidity
but semiconscious stupidity takes too
long delusion is still fairly fairly
good translation but instead of greed
and hate just go with attraction and
aversion and that's that's essentially
craving attraction and aversion
especially if there's strong attractions

and strong aversions then you are
craving

something so in order to get you know to
really rooted out you've got to get rid
of the delusional so

so yeah I mean so long as you still got
delusion you're probably still going to
have

craving so it's sort of like uh the
disease and the like the the cause of
the disease or

something or symptoms of the disease

it's just two different levels but I
mean they certainly overlap and uh you
know the second Noble Truth is still
true I mean or then the third no truth
like if you don't want to suffer then

you have to stop
craving and you're going to stop craving
and suffering only when you have brought
an end to Greed hate and delusion so
they are definitely interrelated it's
just one is at the more practical level
and one is just at the more
observational level you
know if that makes any sense so I'm just
going to move on to the next question
here this is uh also from covac and CAD
Zona he says you say that the negative
and positive have to balance out how do
you explain the sutas talking about
cultivating the seven factors of
Enlightenment which includes good

emotions like Joy wouldn't they balance out with negative emotions by what you say making the entire exercise pointless it sounds like it could justify the Jane self-mortification techniques they practice though well I mean just because positive and negative balance out doesn't mean that it's all completely pointless that nothing is being achieved like I mean death is a balance of positive and negative but I mean let's see I think I might be missing the the point here or something let's see you say that the negative and positive have to balance out yeah I do say that I mean it's just it's just the way negative and positive are it's

just okay never mind I'll continue how
do you explain the sust talking about
the cultivating of the seven factors of
Enlightenment which includes good
emotions like Jo or PT which is sort of
like a

enthusiasm and uh yeah I mean it's still
going to be balanced out by its opposite
at some you know to some degree somehow
or other you know I mean you're going to
be experiencing good meditation and then
when you're out of the meditation you're
going to be experiencing just the
standard dooka of of wearing the the the
meat

vehicle so I mean it's still gonna get

balanced out but that doesn't mean that
just because something is balanced out
means that nothing is
accomplished so I mean you just gotta you
got to take the negative with with the
positive but I mean the whole purpose is
ultimately to transcend The Duality of
positive and negative I mean that's one
way of looking at it and uh death does
that sort of but when with death I mean
it's there's no body there
anymore
so yeah I
mean in a
way I mean you have to have a certain
amount of negative in order to generate
any positive you know one of my examples

with myself is just brushing your teeth
I mean you have to go through just sort
of the the the the minor hassle the
Sanara of brushing your teeth in order
to avoid having to shake hands with
tooth decay you know down the
roadways um so it's there's there's
going to be it's going to get balanced
out sooner or later somehow or
another but that doesn't mean that it's
just futile and
pointless I mean it's like becoming an
athlete you got to work out I mean
you're going to be like a an Olympic
Athlete you're going to win an Olympic
gold medal you got to train and train

and train and train and it's just going
to be misery sometimes
but then I mean it's like a
tradeoff and it's the same way with
cultivating like PT or something that in
order to meditate well enough to be
getting you know the seven factors of
Enlightenment that I mean there's going
to be other things that it's just not
pleasant things are going to be
happening just as the result of
this so

but when you do get into like the higher
row like fourth jna Pleasure and Pain
have been

um well I wouldn't say suppressed or
left behind but they're just in a bands

temporarily so that's when you're
getting really close it the the pleasure
and the pain the the positive and
negative become more subtle and it
becomes you know less of a roller
coaster

ride so I'm just going to move on to se
action C Z's next and third question
here which is as follows in terado they
often use the phrase Nam

Bas

budhas to pray to pay homage to the
Buddha in Nas mulaka he
uses

budas in tibetan they pay pay homage to
the Buddha by saying Supreme teacher

bhagavan datag arat complete and perfect
Buddha glorious conqueror shakymuni to
you I

bow to you I pay homage and in many many
Mahayana sutras they begin by saying

homage to all the Buddhas and buddhis

satas what homages or homage have you

come have you come across from various

Traditions or text T that was your

favorite and is there anything like this

that was said in the time of the Buddha

so I guess that's two questions uh oh

that that adds up to four doesn't

it by

golly

see so what homage or homages have I

come across from various Traditions or

texts that was your favorite I just like
Nam damasa
is that right Nam deasa just a
second kind of bad when I can't even I'm
not even sure how
it's okay let's see
here yeah Namo damasa I was right which
just means homage to dhama or homage to
the way um I'm not really a devotional
kind of person so I mean the Buddha was
a great man and all that but what he had
to say
is to me much more important than you
know himself as an individual
person so I would put more emphasis on
dhama and less on a person that not even

alive anymore who lived 2500 years ago
you know with all due respect to the
Buddha it's not like I'm trying to be
disrespectful I'm just saying that you
know and the Buddha's the Buddha himself
is said to have said that after he is
gone dhama is the teacher so we still
have dhama which is arguably more
important than the Buddha anyway you
know the the person godma
Buddha

so

yeah I guess Namo damasa would be my
favorite so then his third and a half
question here and is there anything like
that that was said in the time of the
Buddha well there's all kinds of people

like P respect to the Buddha in the texts and I assume some of them really were praising the Buddha in the times of the Buddha is I assume that that was the case but there's no way of really knowing for absolute sure because we're not there we're here instead and all we've got is records that are not necessarily 100% accurate but I'm pretty sure that uh people were praising the Buddha whether it was in like a standardized form formula or not that's a different question I mean in the text you know there's already the standardized formulas for you know budhha dama and sa

and then there's that one excellent
venerable God excellent venerable Goda
just as one venerable God would you know
light a lamp so that people can see
shapes and turn right side up what was
turned upside down and so on and so
forth U I really don't think that people
are actually saying that you know
verbatim when they get converted to
Buddhism but
uh it is there in the text claiming that
people were saying this kind of
standardized formula of praise to the
Buddha but um who who knows exactly for
sure so I'm just going to move on to the
next question here this is from
ruie and

ruie I think I got ruy asking questions
in two different places here just a
second I'm SC yep there he is two more
times I almost separated his questions
can you imagine the chaos that would
have

ensued if I had not noticed this so
let's see

cut and then scroll back up

here scrolling

scrolling and

then paste it right in there that's what
I'm doing right

now okay so this next question is from

ruie and ruie says hello poo a simple

question are mendicants allowed to build

their own Huts or any other edifices of any description and yes monks are allowed to build their own Huts but within certain constraints like there's a relatively serious rule s deesa saying that before a monk can build a

Hut he's got to show the place to the S there's got to be you he's got to go to the S and tell them you know I'm planning on building it here and then they've got to come and inspect the site and make make sure that you know it's not on contested property make sure that there's not like you know an ant hill or something that's going to get disrupted by him building it there that sort of

thing also it has to be a small size
it's it's U you know it's it's a
relatively small Hut that a monk is
allowed to build if you go with the
Buddhist handspan being the size of you
know just maybe slightly larger than the
average man's hand then you'd be
building a Hut that's like 7 and 1/2 ft
by like

5T approximately I mean that would be
the size of the Hut you'd be allowed to
build if you were collecting the the the
supplies for yourself if a lay person
just came and wanted to donate a
building then it could be a lot bu
bigger than that and the monks are

allowed to work on it but they wouldn't
be allowed to like dig the Earth you
know for laying foundations or anything
that it was it was pretty crude Affair
you and

uh I mean it would be just a flimsy
thing that the monk would build back in
the Buddhist time

[Music]

um but yeah I guess the question the
answer to the question is yes monks are
allowed to build their own Huts or other
edifices you know they can lay bricks
that kind of thing they can do
carpentry a lot of that sort of thing
they just they're not allowed to dig the
ground not allowed to damage plants or

animals you know they're not allowed to
to kill even insects so they got to be
real careful when they're doing it and
it it it is helpful to have a lay person
you know helping to do the stuff that
monks aren't allowed to

do but I mean there's even in the the
Venia Tex there's monks who you know
they're trying to build a rock wall or a
brick wall and they're not very good at
it and The Rock the the wall keeps
falling over and

um

yeah so the answer to that one is yes
I'm just going to move on to the next
question I'm still sort of in a

in know kind of days from waking up from
that

nap okay so ru's next question here is
from terraa to Zen the mind is qualified
as naturally untainted pristine pure
which I take to mean unconditioned as
well this could imply that it comes into
Sam Sara from elsewhere what's your take
yeah I mean it's it can't really be
called terraa I mean it's found in in
the sutas and so forth I've I've
mentioned a number of times there is a
suta that that is pretty obviously
implying that nibana or Nirvana is
infinite formless Consciousness you know
uh let's see
it's

infinite luminous no like like shining
all around you know
unmanifest and u there is also a text
it's in the
sutras you there's a poly text saying
that this mind monks is shining forth
but it is defiled by extraneous
defilements so that is pretty you know
it's similar to the one saying that
nibana is like this shining you know
formless

Consciousness and then the Buddha is
saying your mind is also shining forth
and it is defiled by extraneous
defilements and um extraneous I mean
from the point of view of Buddhist

philosophy even your own thoughts and
feelings are extraneous to mind you know
it's like your your thoughts and your
feelings are somehow coming coming into
your mind from

outside so I mean this would be like a
vestage of pre terad you know it's
getting close to vant where you know
this like formless infinite

Consciousness is the absolute and
that due to defilements and ignorance
delusion we are thinking that you know
our little aspect of it is is just
separate from from everything else but
it really isn't it's just sort of an
illusion caused by the the mental state
superimposed

upon so it it doesn't really come into
samsara because samsara is just sort of
uh superimposed on the absolute in a way
I mean to the extent that samsara even
exists and uh so I mean the mind is
always there it didn't come from
anywhere else it's it's always been
there it's just that because samsara is
superimposed on this infinite formless
Consciousness according to the theory I
mean this certainly is an orthodox Tantra
but it could be pre- orthodox
um see because samsara I mean it's just
samsara is just like the 10,000 things
it's just you know this and that and
just

distinctions so you wind up you start
off with this pure Consciousness and
then these

distinctions just kind of wind up
superimposed on top of that it's uh sort
of like uh light shining through a
stained glass window I think some
romantic poet maybe it was Shelly wrote
a poem about

that not that I consider Percy B Shelly
to be an enlightened

being but um yeah I mean the mind
doesn't come from anywhere I mean it's
just everywhere because it's formless
and infinite according to according to
the

theory so yeah that was another strange

sua that the commentators really have trouble with

and biku Bodi in his translation he's got to have a lengthy end note to that one just trying to explain why the suto would say this when it really is not exactly

Orthodox because according to Orthodox terada Consciousness isn't formless and infinite and Shining forth it's just you know it's like these uh atoms of

Consciousness that are just flashing in and out of existence in a linear fashion through time just a trillion times an eye

blink so why would they say that this

mind is shining forth but is defiled by extraneous defilements you got to go with a different system or else you really got to do a lot of stretching and twisting of meanings in order to for spit it onto later developed teron Orthodoxy so it may be with regard to something like that

that some Mahayana schools actually come closer to what the Buddha was originally teaching than something like Abid

dama so I'm just going to move on the next question this is also from ruie how do you view the relationship between conditioned and unconditioned well and technically I don't think there is a relationship I don't think they touch

each

other

but uh I mean conditioned required
delusion which is requires dependent
core

Rising so you have to have this
essentially infinite web of all these
conditions that are themselves just
conditionally real that the whole
interaction is just reinforcing the
seeming reality of it that's how
dependent core Rising works at least
according to my understanding of it
whereas unconditioned I mean it's
there's you can't even say it's an it I
mean it's it's nothing you can say about

the uncondition is valid it's like
talking about Nirvana for when terraa
Buddhist talking about Nana or some
Christian Mystic talking about God I
mean words just don't stick so
conditioned is what what we are able to
discern what we're able to perceive
uncondition is the reality that is
beyond that and I mean it depends on how
you look at it if you're even going to
say that they there's any relationship
between them at all even though no the
condition is just superimposed on the
unconditioned because it relies upon the
unconditioned for for its existence it's
even its conditional
existence so I guess that's how I view

it so I guess I answered it correctly
because the question is how do you view
it so I'm just going to move on to the
next question question this is from
scadden I'm going to take another sip of
Bine glandular
secretions man cannot live by bread
alone there must also be a
beverage anyway scadden says I was
reading Ray bradberry's Zen In The Art
of writing and he suggested that the way
to become more intuitive is to read
poetry I have no idea how to enjoy
poetry or where to start re
commendations
so I think that might be the end of the

question because there's a question mark
there it's the only question mark But
then he's got like this little aside
here I recall it before you said that
Jordan Peterson often composed Haiku
yeah it was either me or I think it
might have been somebody that I was
talking to in the video said that I'm
not sure if that's the best place to
start I imagine one day he Tred to
rationalize the legend of Atlantis by
giving EXP position about the island of
Thea erupting and covering cre in a
blanket of Ash and then posting taste
the Tangy air smell the burning flesh
volcano
season so he made a haiku about uh how

the the origins of the myth of Atlantis
apparently so I me getting back to the
question here is um let's see Ray
Bradberry who probably is not the
highest Authority on understanding dar
anyway I mean he's kind of an artist and
like I've said before women artists and
French people generally do not do very
well at
philosophy so let's see he suggested the
way to become more intuitive is to read
poetry so with regard to being intuitive
maybe women artists and French people
are really good so long as it's not like
like liberating Insight or
something um but then some of them some

of them you know it's it's it's a
statistical thing it's not like it's
just a blanket statement saying that all
artists for example um are not good at
philosophy but then again intuition is
different from philosophy so I'm just
rambling at this point so anyway scol
laddin says I have no idea how to enjoy
poetry or where to start
recommendations

um well I

mean you've got poly poetry you know
you've got like deep philosophical
poetry you know like the Mula ma jamaka
karaka is all composed in poetry that
Thea waga of the suttin most of the
suttin is composed in poetry but the

thing is when they're translated into English usually the translator is more concerned with getting the meaning right than getting the meter right so it's not going to be in meter my own translations of of poly verse usually are not metrical and so technically you might be called Pros

poetry um but I mean if you want to become more intuitive you read poetry

gosh um you know getting back to the more Buddhist kind of poetry even like the mumon Khan or the hean Roku and the poet who wrote the poems for the hean Roku I mean he he was wildly

intuitive he was some kind of zen master
and wildly intuitive but again you have
the same you have the same problem of it
being translated into Pros by the
translator who's maybe not a poet he's
just he's a good translator but he's not
really a good

poet um there is a metrical translation
of the sutin by Lord chelmer I think
it's called woven cadences that uh you
might look into but with regard to

English poetry I mean I took English Lit
class my first year of college my
freshman year of college and the the
English Lit courses just kind of went in
a

progression and so my first my first

year in college it was it was up to the
Romantic Era and the Romantic Era gets a
lot of bad press but still there is some
relatively

profound poetry from the romantic era in
English I mean words worth is pretty dry
some of

could you know the rhyme of the Ancient
Mariner I mean that's good poetry or a
KublaCon by by

colorage might not help you to
understand dhama very well but it might
make you more

intuitive some of the uh like the ODS of
Shelly and and Keats

or uh even even later like TS Elliott he

he had some depth to him I guess Maria
Rainer Rilke is considered to be one
of the most profound Poets of the 20th
century but again I think he wrote in
German and so you're going to have the
translation problem because translating
poetry doesn't tend to uh have perfect
efficiency at you know putting the poem
into a different language because you
know the meter's all messed up and so
forth so

what poetry would I would I recommend I
mean if you just want like spiritual
content there's lots of Buddhist and
Christian poetry you know the Bhagavad Gita
is poetry it's like in the olden days
most scripture was composed in in

verse

so so it's kind of like there's that on the one hand you know you got all all kinds of profound poetry but on the other hand um it's mostly not in Modern English and then you got to translate try you you can you can try uh like Shakespeare Shakespeare's uh a lot of I mean he he gradually drifted away from from verse but

um I mean there's there is a lot of poetry that we have access to like guus f but again it's translated but you can come across where you got a real poet like something like guus f I'm sure it has been translated by a real poet into

English

poetry

so oh also uh oh what's his name Yates

Yates has some profundity in his in his

uh

poetry

so you might just want to uh experiment

with different poets and see if there's

one that really tickles your fancy bomb

so to

speak and uh just read Zen Coons and so

forth I mean if you want to become more

intuitive I think better than reading

Normie poetry would be like reading Zen

Coons like read the the mumon Khan or

the he he Roku which is uh what what is

it called the Blue Cliff record

which has got some poetry in it and also
it's just this wildly intuitive stuff so
yeah I would uh I mean I don't want to
bad mouth Ray Bradberry but I do think
you might develop you might be more
intuitive by reading Zen Coons then by
reading you know flowery kind of
poetry and just stay away from the ones
that start their ones who was a man from
because those are not the kind of
poetry so I guess that's
it yeah and he's talking about Haiku
towards the end and Haiku doesn't rhyme
either so I guess rhyme and meter really
isn't all that important it's just the
content in the style of the

Poetry

so yeah just uh get your hands on the
hean Roku and read the poems in that
that would be my advice and I'm going to
move on to the next question this is
from

mooners and mooners says what is your
opinion of the pragna paramitas
literature and yeah I mean I was very
impressed by that as a young man before
I converted to terraa before I finally
decided to go with terraa like The
Diamond Cutter Sutra is profound the
heart Sutra is profound both of those
are part of the pragna paramita
literature so I think that
that aspect of Mahayana or Proto

Mahayana was a kind of Reform movement where they were trying to get back to the original Spirit of what the Buddha was teaching because you know he started off like in the ATA waga just no belief no view no opinion no you know no perception you know it's just if you want to know reality you got to get rid of all this thinking because the thinking isn't going to get you there you just got to like penetrate that and and you know see reality directly experience it directly and then later it started getting into this complicated like Scholastic philosophical system and Abid

dama arose and there's also like uh pan
Maga and you've got the entire
commentarial tradition is just all
complicated and
it's they pretty much abandon the idea
that you're not going to understand
Reality by thinking about it
like Abid dama is trying to explain
reality in like some Grand Theory of
Everything sort of like the philosophy
of Aristotle and it does not really
succeed so some of these early mahays
were trying to just you know bypass all
this Abid Dharma stuff and get back to
the original Spirit although they did
they did drag in some
Innovations um were picked up elsewhere

like the whole buddhis satva

concept that the buddyva concept is uh

later than the Buddhist

time and

uh and then it's just they they've got

that included with the prag paramita

although it

it's I don't know like if you read like

what The Diamond Cutter Sutra says about

how a budy satva should conduct himself

it's really not that different at all

different from how an Aran conducts

himself in the older

literature

so yeah there it's not a perfect return

to what the Buddha was originally

teaching but in certain respects it is
very worthy of respect in my
opinion but I haven't read all of it
anywhere close to all of it I don't know
if all of it's even translated into
English I assume it must be at least by
obscure second rate translators that
nobody's ever heard of of you know it's
out there somewhere
probably but uh yeah I mean a lot of it
is profound like The Diamond Cutter
Sutra um on average contains more
profundity than a Sutra that you're
going to find at random like in the
angura and Naya or the dean Naya for
that
matter so there is wisdom to be found

there just as there's wisdom to be found
in the bagavat Gita for example or in
the the writings of St John of the Cross
or or whatever you can find
wisdom in just about any tradition
unless it's just a very limited
tradition like something like well I'm
not even I'm not going to name
names but you know some some Christian
Protestant sects are pretty Limited in in
their View and uh I assume there are
some Buddhist sects that are limited in
their view also but
uh let's see
where was I going with that what is your
opinion of the prag Su literatures

literatures and uh yeah I think I answered that so I'm just going to move on next question this is from Libra Lam and Libra Lam says what kind of tease did you or others you know of drink in Burma and I was asked this just a few episodes ago not in exactly the same words but it is essentially the same question what kind of teas did you or others you know of drinking Burma when I was in Burma I mean it's uh I mean you didn't really have much selection you know somebody would have tea which was generally just dried green tea and it usually did not have any brand associated with it it was just

just local stuff or something that came from some little Tea Plantation in Shen State and presumably it had some kind of brand on the on the bag but you dump it out of the bag into the glass jar or something and you don't know what the brand is it all tastes pretty much the same anyway and I really don't like green tea very much anyhow so I generally did not drink much of that kind of tea so that almost the only tea I drank in Burma came in packets of it was like threein one tea mix where it's got tea instant tea sugar and like non-dairy creamer and then the Burmese if they were being real

nice to me they they doctor it up even
richer and sweeter with with like
condensed milk and that kind of stuff so
that it was so syrupy sweet that you
could hardly tell the difference between
the tea and the coffee you know it it's
just mainly condensed milk and sugar
flavor mainly the way I tell the
difference is that the tea was more
orangey color and the the coffee was a
little

Browner but that's that's it I think it
the most of the packets were called like
one tea something like that and it just
came in these little foil
packets that's the main kind of tea that
I drank because I did not like the taste

of just regular green tea like all the villagers drank and uh I was relatively very strict uh for most of my My Life as a as a monk and for reasons I I mentioned in a previous Q&A strict monks in Burma don't drink tea in the afternoon anyway and also it's so hot in Burma that if I would drink a hot drink like tea or coffee I'd be sweating for 15 minutes afterwards until my body could cool back down again enough that I would stop sweating profusely so if I did drink coffee it was often cold coffee except for in the winter time so yeah I'm definitely more of a coffee

drinker than a tea drinker though I've never really been heavily into drinking tea so I'm just going to move on to Libra Lamb's next question and I do hope that we are actually recording here I think so so Libra Lamb's next question is how far back into Indo-European ancient history do you imagine that we can say there was some amount of dhama even if just a rud rary form of yoga or weasa or S well I mean if you're if you're dealing with a rudimentary form of yoga or samata then you'd probably be going back into like Shamanism where the shamans at least would be cultivating you know expanded mental States or

whatever partly through drugs partly
just through repetitive actions like my
father used to be friends with an Mo
Shaman when he lived in Alaska it was
back in the

1950s and uh he he was he was Eskimo
Shaman and he he explained you know H
how he went through the the ritual
of um like the initiation in becoming a
shaman where they he just gets sent out
into the the

Wilderness with no food no water no
bedding or anything he just goes out
there alone Into the Wilderness and he
finds a big Flat Rock and a little round
rock and he just sits down and rubs the

little round rock onto the surface of
the big Flat Rock and just keeps doing
that until finally there's some sort of
breakthrough and that would be like a a
rudimentary form of samat meditation I
would

think so I assume that that went you
know farther back than the Proto Indo
Europeans go back farther farther back
than the yam NAA civilization that
there's always been you know weird

Shaman types who are experimenting with
their mental States and so forth but at
what point it went

mainstream I mean it's hard to say
really because we don't have a lot of
literature from I mean we don't have any

literature from the Proto indo-europeans

I mean the oldest Indo-European

literature that I know of might be the

rig

Veda and the rig Veda doesn't talk about

dhama really all that much back then it

was sort of like ancient Greek or Roman

religion where you're invoking the gods

and making sacrifices to the Gods in

order for worldly

benefits but we may assume that the

priests who had to get all the words

right and everything had to be very

focused on the ritual could turn the

ritual into a kind of

s so I mean with regard to actual yoga

or we or s that we know of I mean that
would probably be you know like the Pon
aads or like very early Buddhism or I'm
not really sure about uh you know some
of the Greek philosophers were rather
mystical the early Greek philosophers
like the presocratic
but um there's no real mention of actual
techniques like yogic techniques until
until like
India um you know getting up close to
the Buddhist
time with which may have just been
gradually adopted or adapted from just
the the indigenous spiritual culture of
Northwestern India at that time like
going back to the indis valley

civilization which may have been largely
responsible for like the Sham tradition
in ancient Northern
India

so yeah it's really hard to say because
um you know probably be like drug
induced stuff at first you know I guess
the cians they smoked a lot of weed you
know like they would just sit in a tent
with a like a little weed bonfire and
just completely smoke
out but you know how how spiritual
you're going to say that is is hard to
say but um yeah this very limited
evidence like archaeological evidence
for yogic techniques or meditation

techniques although there is U some some
more meditation questions below that
kind of have some bearing on this so um
just bear with me and there's uh there's
another question farther down on this
scroll that's talking about the origins
of

meditation so especially if you haven't
read my my book that has the article on
the origins of meditation it might be of
might be informative and useful to
you or at least entertaining

so I guess I answered that question but
it's a hard question to answer just
because of very limited
data

so Libra lamps third question

here would you describe meditation as
trippy in some regards well it can be
it's certainly not always
trippy but if you start getting into
like

unusual territory you know you're
breaking new ground in your meditation
and it's causing you're not used to it
yet and so your whole body might be like
twitching with with PT it's called you
know it's like um yeah I
mean you can't also get into like really
expanded Consciousness States if your
meditation is doing really well in which
case it's sort of like you know it can
be almost like LSD or mushroom some kind

of psychedelic except without the visual effects you know it's just the just the wide open expanded Consciousness effect which I guess you could say it's trippy or if you're doing intensive meditation and you're uh not sleeping very much there can be all kinds of dream images coming up when you're meditating which I mean that can be trippy that's kind of psychedelic you know there was a time in when I was living under the Rock Ledge the edge of the national park in Northwestern Burma where I was averaging like four hours of sleep at night and it was my meditation was really good that's how I could manage only four hours of sleep per

night if I was my meditation is not
going well there's no way I could have
gotten by on that little sleep but still
like dream images are arising through
all this trippy stuff coming up it's
like surreal literally surreal I assume
surrealness is

trippy so yeah there are certain aspects
about meditation that can be trippy
especially under certain circumstances
although not all meditation is

trippy for me most meditation isn't
trippy but some of it can be so I'm just
going to move on to the next question
this is from

jws and jwes says how accurate is the

translation of Sada into the English
word faith does Sada carry the same
connotations of Faith as belief in
something unverifiable within one's own
direct

experience well some

translators don't like the word faith in
fact a lot of Western Buddhists don't
like the word faith because it just
smacks of Christianity you know it's
kind of what they're trying to get away
from is the faith stuff but um so so
some translators will

prefer um something like

confidence as a translation of Sadam

although um faith I think is is a fair
translation I think it is a

relatively valid translation of Sada and there actually are at least two passages in the text where it says a monk should have no Sada one kind of ironically is in the DAP and one is in the ATA waga I can't remember exactly which sutra of the ATA waga but it's in the ATA waga of the Su saying that a monk should have no Sada so I mean that would mean like belief you know so Sada could mean like belief which is pretty much Faith so let's see I want to make sure I answered this question here how accurate is the translation of Sada into the English word faith how accurate I think it's fairly accurate I think you know

something like belief maybe or I I not
sure that confidence would be as good of
a translation even though it does avoid
the f word you

know but um there are at least two
places in the suus where a monk
shouldn't have any so

um it's easier to believe that um a a
monk shouldn't have faith better than he
shouldn't have

confidence but I mean it can mean

slightly different things under

different different circumstances just

like the word faith has different

meanings under different circumstances

in different

contexts so I think for the most part

sadada does mean a kind of
belief um um you know it's it's not like
un like Blind Faith it shouldn't be
blind faith in Buddhism but still it's
like you've been able to verify certain
aspects of this overarching philosophy
so it gives you more confidence that the
other parts you haven't verified yet are
also likely to be true you know that
kind of thing but still I mean
ultimately I don't think an enlightened
being would have any faith at
all so maybe sadada would also
qualify uh I don't think I don't think
Faith or sadada is even one of the 10
parmes it's not considered to be

extremely important it doesn't receive
nearly as much emphasis in poly Buddhism
as it does in like
Christianity

so and I think it mainly Paul of Tarsus
that really that really took the the the
faith ball and ran with it

so I guess I answered that question I
mean you might want to ask like a real
like a

philologist who who might have a better
idea of uh the exact meanings of

words but S I think literally just based
on the atmology it means like true
placement or

something maybe

not never mind I know I'm not going to

look it up in the dictionary I'm not
going to have you sitting here sitting
there I should say watching me look in
the dictionary for the etymology of s so
I'm just going to uh move on to Jules's
next

question which is are there any sutras
where the Buddha talks about right Faith
or right Sada and I imagine there is I
imagine that there are sutras in in the
in the ptica just talking about you know
the right way of having faith
but I've never been particularly Faith
oriented like throughout most of my life
I've considered Faith to be delusion you
know faith is thinking that you know

something that you don't really know
which is kind of delusional isn't
it so yeah it I even if I've read it and
I there's a good chance I have it just
didn't register very much because I've
never been a very Faith oriented person
I'm more head oriented than heart
oriented more the scientific temperament
than the AR artistic
temperament um you know I want I want
evidence or at least you know some kind
of experience that you know kind
of Vibes with with the I don't know how
to explain it exactly I guess
intuition yeah I I do have a use for
intuition but intuition and Faith are
not exactly the same because an

intuition can just be like a a working hypothesis or something not something that you're fervently believing in so yeah are there any sutas where the Buddha talks about right Faith or right Sada I don't think it would be in that the sense of right Faith or right Sada but he could be talking about you know you know a proper kind of of faith that a Buddhist would have but I really don't know what suta it is it's probably out there would not surprise me at all in fact it might surprise me more if there isn't a su about that but uh I really can't tell you which suta it is so I'm just going to move on to the

next question here this is from

Prav and pranav says there are 13 dangas

did the Buddha follow all 13 or not and

for those of you who don't know what

dangas are they are optional aesthetic

practices like only eating alms food

only wearing robes that are made of Rags

that you picked up off the ground and

sewn together sleeping only in a sitting

position eating only one meal a day

these kind of things living in a

cemetery living under a tree living in

the under the Open

Sky

um so and there's there's according to

the waga there's three different uh

three different levels of each Danga

easy medium and

hard so did the Buddha follow all 13 or
not probably in his early days like when
he's doing the dukar chararat where he's
you know like torturing himself and
being extremely

strict yeah he probably experimented
with all of

them um but later on according to the
the suas then you know he he wasn't
following them at the strictest level he
wasn't really following all of the
dangas anymore like there's a Danga like
at least two dangas you don't sleep I
mean you sleep at the you stay at the
root of a tree or you you live on under

the Open Sky it seems like those two
would be mutually
exclusive but I mean the Buddha accepted
invitations from from lay people which
he would be breaking the the Danga of
just going for Ms round he lay down so
he didn't do the sitters practice the
sitting Danga you know he died and lying
down it does mention him lying down
sometimes um he would I I don't know if
he I assume that he would occasionally
spend the night in a town and the forest
dwellers do Tonga is you don't you don't
spend the night in
town so I assume he had experimented
with all those things during his really
intensive phase before he became

enlightened maybe in his earlier days I mean obviously he did you know spend a lot of time under trees and and wandering around probably staying in cemeteries

occasionally um you know he he went for alms food most of the time even if he did occasionally accept an invitation to somebody's house

so um yeah he didn't follow all 13 not all at the same time and I think the only monk I mean there are a few monks that are mentioned especially mahak kasapa who was of of all the Buddha's great disciples he was the one who had mastered

Danga so um in the Buddhist
time uh according to tradition I think
was mahak kaspā was the only monk who
was able to do all 13 dangas at the
hardest level without like cracking up
just he was able to maintain
that

so um this is just my standard long
answer to a short question because I
mean technically the answer is just no
did the Buddha follow all 13 or not um
with qualifications probably he
experimented with all of them but he
didn't do all of them at the same time
throughout his career because there's
obvious references to him doing things
that are not in accordance with danga

you know like like I just mentioned
accepting invitations for a meal at
somebody's house or sleeping under a
roof that kind of thing accepting robe
cloth instead of just picking up rags
and sewing them
together so I'm going to move on to the
next question and this is kind of a
trick question on my part because he
specifically says that this isn't a
question for the Q&A but I'm going to
read it anyways because he included it
as a comment under a Q&A so it's fair
game I mean you gotta you gotta be on
your toes with me sometimes anyways why
ash Piper says I'm a wee bit curious

these Nazi types and their world view on
Arian purists do they believe in
evolution and understand that all humans
at one point came out of Africa
therefore making Purity a bit
challenging of course I've seen new
arguments about this coming out of
Africa Theory but haven't dived too deep
into that rabbit hole not being a
believer in
evolution it's kind of hard to want to
this isn't a question for your Q&A
episodes it's irrelevant to Buddhism
yeah in a way it is I
mean if you're clever you can you can
relate everything to Buddhism you know
everything is related to dhama somehow

or another but um

yeah it's there's a lot of controversy

and this sort of heated debate going on

about like how human beings evolved and

where they evolved like the Out of

Africa theory is like still I'm pretty

sure this the the main Theory and I'm

still inclined to go with Out of Africa

um but there's people that are just

vehemently opposed to this and one of

the reasons why they would be vehemently

opposed to it one of the main reasons

that I've seen is just somebody is

indignant that they EV they evolved from

black people and I mean that's not

really what Out of Africa is saying

anyway so I mean that argument would be a misunderstanding of the Out of Africa Theory but I think part of the confusion of the whole Out of Africa Theory and just the whole human evolution thing is you know where do you draw the line between our species and other species it used to be neander tals were a subspecies of humans but now they're considered to be a completely different species even though they can inner breed because most people that aren't subsaharan Africans have about 3% in the enderal DNA so it's like um where are you going to draw the line for what is a human and what isn't a human and you'd think that

just the genus homo you know Homo habilis or at least Homo erectus that would be the start of of our species but now they're they're like making more and more species of course all the the other species have to be extinct because if all of a sudden they found a tribe of NE endals living in a remote Valley of the Himalayas they'd immediately just do a 180 on them being a different species because that would be racist you know they'd be dehumanizing these people of color and so forth so that I mean part of the problem nowadays is that science including anthropology has just been

hijacked by politically correct
political thinking so like they getting
rid of the whole idea of race
um like they're saying race is just a
social construct and so it's it's not
useful but then again all of taxonomy is
a social is a a social construct you
know dividing mammals and birds into two
different groups is is like a social
construct but they don't get rid of that
it's only when it applies to humans like
modern humans that exist today then the
fact that taxonomy is a social construct
renders it invalid but it's still valid
for everything else and every other
organism Under the Sun this kind of
thing so there's all kinds of just

muddied Waters and confusion and
pseudoscience and politics just
masquerade

as as a legitimate science in the field
of like human evolution at this
point but Out of Africa I still am
inclined to go with the Out of Africa
Theory not saying that we evolve from the
negroid

Race using uh quotes there because I
have read that the black race the
subsaharan African black race is
relatively

recent that they evolved
um in like Western Africa around the
time that the first migrations were

already leaving north northeastern

Africa into into Asia Western

Asia so the first humans would probably

be more closely related to the capoid

people and like Australian Aborigines

that would be like indicative one of the

early diasporas out out Beyond Africa

but one of the the bits of evidence that

does indicate it that Africa is like the

homeland of the human species or group

of

species is that there's much more

genetic diversity in Africa than Out of

Africa which indicates that you know

sort of like the ocean life began in the

ocean one of the reasons you know that

is there's way more diversity in of life

in the ocean there are entire groups of
animals that live only in the ocean
especially the really primitive ones you
know like starfish
that kind of
thing they they don't exist in fresh
water they don't exist in
land
so I'm confusing myself now oh yeah so
just having more diversity genetic
diversity in Africa you know more um
what's the like what's the word I'm
trying to think of I can't the word clay
keeps trying to come into my mind but
there's all these different different uh
oh I can't even think of the

word there's there's just more genetic diversity in Africa than Out of Africa which does indicate that it was just sort of limited you know limited populations left Africa with their own limited diversity and then they they interbred to some degree with Denisovans and the Neandertals and so forth but uh still there be there's more genetic uh diversity in Africa and it may be that people will be sending comment saying that out of Africa has been debunk and that you're just you're just a Clinger or something but again you have to agree on the terms and what is a human I mean I would consider a Neandertal to be a human or Denisovans

to be a human Homo erectus is probably a human so I do think that the earliest humans arose in Africa probably like Eastern Africa somewhere and then they they left Africa and a number of of migrations but let's see here and I mean not believing an evolution I that that doesn't make any sense to me I mean uh I mean the evidence is so clear the evolution has happened you know just the fossil record for example is such excellent evidence that Evolution has occurred that the only real argument should should be like how it

happens you know exactly what is the mechanism that drives Evolution then you can still have God in there or like some kind of schopenhauerian will that's just striving to just diversify just to fill the fill existence with itself that kind of

thing you wouldn't happen to have you wouldn't have to have like darwinian you know random mutations and natural selection and so forth

so anyways white ash Piper he asked the question yep there's even a question mark there he asked a question under a Q&A video and so I consider it fair game even though he said it isn't a question for his Q&A these Q&A episodes well he

was mistaken because it
is so oh but I don't even think I really
answered his question
yet let's see do the do do the Arian
purists believe in evolution yeah I
think most of them do and understand
that all humans at one point came out of
Africa well that's that's like hotly
debated now therefore making Purity a
bit challenging well yeah I mean it's
not like the Arian purists are saying
that the indo-europeans just arose out
of the soil pure and pristine you know
north of of the Black Sea you know 5,000
BC or whenever it was that it happened
you know the yam NAA culture obviously

was already a combination of two or three different main groups you know you had like the what was it the the Western hunter gatherers and you had like the the northern hunter gatherers and maybe a little bit of Neolithic Farmers you know got included and you had like some some other group that was down in the caucuses that had some influx of genetic material so it's that's really not in question I mean they're not claiming that that Indo Europeans are just completely unique and pure and pristine you know it's just more of a in a way it's more of a cultural thing than a genetic thing although the Indo Europeans did have certain genetic

qualities that others didn't have like they were lactose tolerant I read this book that was saying one of the reasons why the indo-europeans were so successful is because they could digest milk they could they were lactose tolerant even as adults which allowed them to have more to grow more calories on the same amount of land because dairy cattle produce more nutrition than beef cattle

do etc

etc so yeah I mean the Nazi Arian purist types they they've got all kinds of beliefs and so I mean it's not it's not all just going to fit into this one

little category or that little category
so

um I guess I answer that question about
as likely as I'm going to so I'm just
going to move on and it's April 20th
today so why the hell

not so next question is from Ken and Ken
says greetings poo I recently short
segment NPR so he I think he completely
omitted a verb here let's say Greetings
poo I recently saw a short segment on n
PR did oh A short segment NPR did about
Goa weasa they mentioned that two women
had committed suicide during courses any
thoughts on why some people open
Pandora's Box while meditating and can't
close it and on our Discord server

there's been a lot of discussion of this because there's some lady scientist type who has specialized I think she's she's like a psychologist or a therapist or something she's specializes in alerting the world of the dangers of meditation because sometimes people can crack up doing intensive meditation anyone who's attended a lot of intensive meditation Retreats know that every once in a while somebody will crack up and so that's seen as you shouldn't do this or you should be very careful you know because this kind of stuff can happen and I mean it does people people can crack up or they you just they have like hidden

subconscious stuff that they've been you know throughout their life they've just been keeping it down and and subdued and then when you meditate it all comes bubbling up to the surface that kind of thing can happen or you just have like certain frailties in in your character you know it's like for genetic reasons or past experience like as a small child or something you know you just got this weak point you know that can break easy and you know you just kind of like favor that in you know you avoid certain circumstances certain situations and so forth but then you get into meditation and you're having to like face everything you got inside you

and it can just like break something you know that that kind of thing can happen it doesn't happen very often it's like not everybody who takes LSD has like a bad trip when they do

it and it's not everybody who he does intensive meditation is going to is going to have like some kind of horrible breakdown and commit suicide or some such you know it's it's relatively you know it's It's On The

Fringe so anyway any thoughts on why some people open Pandora's Box while meditating and can't close it well some people um they're not using meditation for the the original purpose of it I

mean like intensive Buddhist Meditation was designed to help radical renunciant mendicants like blow through samsara blow through all of these Illusions by this in a way just observing them without reacting to them until they just sort of collapse under their own weight and you've got normies that just want to feel good about themselves you know they want to have a a good feeling of well-being or they're just following a trend they're following a fashion you know it's just cool to go to a goer Retreat or something and they're just not strong enough mentally or you know some of the things that I already mentioned you know

they just have

this um you know this fault line you
know this cavity or something that or
they just got like

suppressed memories or or something you
know they got skeletons in their closet
they don't want to face and then boom
they're in this intense

meditation uh experience and it just
comes up to the surface and they can't
really deal with it very
well

so why some people open Pandora's Box
while meditating and can't close it yeah
I think I think I pretty much explain
that fairly well I mean they're either

in over their head you know they're
they're doing some advanced practice
that they haven't really prepared
themselves for because in the west you
just want to meditate you don't want to
do all the other stuff you know you
certainly don't want to renounce the
world and wander around homeless and
penniless and all that you know you just
you just kind of pick the the parts that
you want to follow which results in an
imbalanced approach and some aspects of
your your your system aren't going to be
you know keeping up with other parts
because you're not following the entire
system you're just strengthening this
and that and other parts get left behind

and it throws you into a state of
imbalance so that when you do the intens
meditation stuff sometimes something
breaks or just you know just a bad
experience

happens

so yeah I think a lot of people just
don't realize what what it is that
they're

doing and they're meditating for reasons
other than the reason why the meditation
was developed in the first

place so you know they're using a a
wrench to pound nails in some sense in
in some

cases so let's see have I answered this

question I think I've answered this
question so I'm just going to move on to
Ken's next

question which is also do you think it
wise for people to jump into serious
meditation from our distraction drenched
culture well yeah this is kind of a
followup on the first question and for
some people maybe even most people it's
not that you know it's not not going to
cause any harm really you may you may
not get you may get limited benefit just
because you know your mind isn't really
in tune with the system because you know
you you come from a completely different
culture like Carl Yung you know back in
like the 1940s or 50s was saying that

you know Western people really cannot practice Dharma effectively because we're just too Western in our point of view and nowadays I mean in the 21st century a lot of younger people especially are just too mentally weak you know they've never really been challenged they've been coddled and and protected and you know everyone gets a trophy and all that so that they're just like flab mentally flabby so anyways let's see I got to read the question again do you think it wise for people to jump into serious meditation from our distraction drenched culture well some people are just

abandoning the distraction drenched
culture which is wise and they're trying
to find something something better to
replace it with which is wise that's
essentially what I
did so I mean for most people it's okay
you know I think it is wise for people
to get into serious
meditation um you know regardless of the
culture they're in I mean so long as
they've got a relatively good reason to
do it you know they're just trying to
develop you know they just want to get
high without having to take drugs or
something then maybe it's not so good
some people do use meditation as a
substitute for Narcotics which is not

you know necessarily very

wise but

um yeah I think some people that are

just like really mentally flabby or or

got real serious issues that then try to

get into like advanced dhama practice

Yeah I mean they're not going to do any

better than say someone who's completely

out of shape physically just suddenly

entering a marathon race or doing pole

vaulting or something it's you know much

more likely that there's going to be

accidents or

mishaps but as a general rule it is wise

for people to jump into serious

meditation although you might want to

kind of go into a little bit gradually
you know depending on your your
personality depending on your character
that kind of thing your constitutional
factors so you should do it in such a
way that um you're ready for it when you
get to that when you get to a certain
point you're you're more or less
prepared rather than just diving in
without you know having any
preparation so you might want to start
off just uh being a little more
introspective and uh you know keeping
precepts you know keeping some CA that
kind of thing that'll kind of you know
chill you out and get you ready for the
next stage Sila Samar

PA so I think I'll just move on to the next question here also from Ken have you ever had a meditation hor you were overcome by repressed Rage or anger and I mean I've never like just blown up in the middle of a meditation just being pissed off but there are times when you can you're meditating and just weird suppressed feelings will just come to the surface and you can get really irritable or or pissed off um I mean you're just still sitting there and dealing with it you know you're just noting it but still so I guess that wouldn't be completely overcome you know I've never

been so overcome by repressed Rage or
anger during meditation I just jumped up
and started

bellowing nothing like

that but sometimes something can come up
and it just stays up for a while and you
just sit there

and ride the Bronco or

whatever but nothing really nothing

really extreme has has come up in that
regard when I was

meditating so you're more likely to be

overcome by Rage or anger when you're

when you're not being meditative because

when you're being meditative then you

know the the anger arises and then you

just note it you know it's just an

object of

meditation whereas if you're not being

meditative then it just takes you over

and you're all pissed off I'm so

mad so I'm just going to move on next

question here this is from Joe do and Jo

do says do you think the Buddha would

have supported the

lgbtq movement like some Buddhist

teachers do did the Buddha ever give a

teaching on

homosexuals I'm not sure that homo I

don't think there's a poly word for

homosexual and it's sort of like what

they say about ancient Rome that like

the ancient Romans didn't really have a

concept of

homosexuality it was you know you were either masculine or you were eminite now they they made that distinction between being like masculine and feminite but um like if you had sex with a teenage boy in ancient Rome I'm not advising this at all but if you had sex with a teenage boy in ancient Rome then I mean if you were on top you were still acting the role of the man you were still masculine it was the one who was on bottom so to speak that was the eminite one and they wouldn't you know they'd have less respect from other men and so forth but uh I think it was might have been kind of similar in Ancient India

like there's mention of pukas which are
Unix like castrated Unix and it seemed
like men who had some kind of homosexual
inclinations were more inclined to just
go and have sex with a unic than to have
sex with another man there's really not
much mention of it and it's not
considered to be that really a thing
like in the in the poly texts like if
you

have if you touch a woman with lust in
your heart you know you're you're
getting off on touching this woman
that's AA offense and that you it
requires Penance you got to take Penance
for six days and six nights it's it's

really a complicated procedure you have to go through and it's it's it's a relatively significant punishment that a monk receives for touching a woman with lust in his heart if he touches a panduka with lust in his heart that's only a tulach Chaya offense which all you have to do is just make confession I mean it's still a serious offense Tula Chaya literally means something like grave transgression but still you confess it you don't have to do the Penance or anything and if it's a man you know you're touching a man and experience lust you you're touching him because you're getting off on touching another man that's just a dooka offense

it's like the the lightest offense there
is I mean still if you have sex with a
man you're excommunicated for life just
as if you have sex with a woman you have
sex with a monkey whatever it is then
you're excommunicated for life so um
it's not that having like homo literal
homosexuality gets a pass in
Buddhism but
um but I think I've I'm just kind of
sidestep the question here and uh
there's two questions two question
marks these these sneaky people put two
question marks in supposedly one
question but I forgive you
Joo I do so and because you only ask two

questions anyway so so the first question do you think the Buddha would have supported the lgbtq movement like some buddhist teachers do I don't think so I mean people who identify with their sexuality I mean that that is light years away from dhama you know you're not supposed to identify with anything really so I mean especially the Buddha as he was historically I think the lgbtq movement would have been seen as just some kind of insanity um in Ancient India just in that culture much as it seen as Insanity by lots of people nowadays um but people who identify with their sexuality is is just kind of weird

from a from a dharmic point of view I
mean what's the
point

so yeah that I mean the whole supporting
the lgbtq movement by Western Buddhist
teachers nowadays is more of a political
thing than a Dharma thing you know it's
the standard progressivism you know
neomarxism radical

leftism what it what's what's the other
word something politics liberational
politics is that it I mean there's lots
of words for this essentially the same
phenomenon so-called
progressivism as though Decline and fall
of civilization is

progress um yeah I mean it's more
that it's you know Pride Flags in front
of churches and so forth I mean that's
that has nothing to do with the Bible
That's Just leftist politics
nowadays and Buddhism especially because
it doesn't have as much foundation in
the west doesn't have as deep of roots
in the west you got these academic types
just like writing articles and entire
books on like queer Buddhism for example
um and they can get away with it because
most people don't know enough about the
subject to really say hey wait a minute
that doesn't have anything to do with
ancient Indian
Buddhism you I mean the Buddha wasn't

even he wasn't even supporting like like
elimination of the cast system in
ancient India which was an issue back
then so yeah I don't think he'd be uh
supporting lgbtq movement in Ancient
India um you know if AB Buddha arose
today I'm I'm sure he would not
emphasize it that he would just sort of
you know make some sort of wise comment
about certain things and and and not
like endorse it or anything but he would
have compassion for everybody that sort
of thing you know he'd want to help
everyone he was able to
help but with if with regard to monks if
you had like lgbtq activist monks he

might he might have uh really sternly
rebuke

those because that's not what a monk is
supposed to be doing that's not what
monkhood is all

about so then the next the next question
here did the Buddha ever give a teaching
on homosexuals and like I say I don't
think there is even a word for it I
don't think it was really a a cultural
concept back then although they did
acknowledge that it did happen it just
wasn't you know it wasn't such a it was
such a fringe thing that it really
didn't get much comment and especially
in Buddhism maybe in some other kind of
literature

that that uh you know they talk more
about men sleeping with men you know men
lying with men but um yeah there's very
little mention to that sort of thing
except for in the vinea rules
um and then you know I've already
explained that it's like just touching
is is relatively is just very mild
offense but uh if you get all the way up
to the level of actually having sex then
it's just as bad as having sex a woman
for a monk who's supposed to be
celibate not that having Psy with a
woman is necessarily
bad so I guess I answered that question
it might not be a completely

satisfactory answer but um again
homosexuality is uh I know I'm not even
sure if there was even a concept for it
back then I mean it kind of happened but
still I don't think there's a word for
homosexual in poly maybe there
is but um yeah it was sort of like
ancient Rome I think where you might be
considered a masculine man or an
feminine Man based on whether you're on
top or bottom or something
but um yeah just like gayness and so
forth I don't think it was really an
issue a cultural issue back
then so I'm just going to move on to the
next question here this is from Pope
Kevin the first and Pope Kevin says do

you think I am intelligent and he asked
this question before and then deleted it
maybe he didn't want totally honest
answer or something um but I mean
obviously he's above average in
intelligence I don't know exactly how
intelligence how intelligent he is I
haven't uh given him any cognitive tests
or
anything but he asks fairly intelligent
questions and so uh
yeah yeah why
not so I'm just going to move on to Pope
Kevin the first next question
here I have a question yeah okay that's
good I'll just erase that part where he

says I have a question because we already know that okay how would one know that one is sodana or anagami or sakagami because I know that one would know if became fully arhant but other states how

well I mean again I really do not consider the four stages of sainthood or arah Hood to be like authentic teachings of the Buddha I think they were later developments in buddh Buddhist

philosophy and so the answer is largely academic you know so how many angels can dance on the head of a pin kind of a question um with regard to sodana depending on how you're going to interpret sodana like if sodana just

means you're a new convert to Buddhism
which I I think was probably the
original meaning you're a new convert
you know you've entered the stream of
Dharma or Dharma then I mean you'd know
that you a new convert you know I mean
there might be borderline cases where
you're not
sure but with regard to anagami or
sakagami and even with regard to sodon
is going with like traditional Orthodoxy
there are certain mental states that
that you leave behind When You Reach
certain stages so all of a sudden you
can't tell lie anymore no matter how how
how hard you

try well probably wouldn't you wouldn't
even want to try but I mean if all of a
sudden there's like this sudden like
radical change in your conduct in the
way you look at things and it seems to
to last then maybe you could infer then
you had a glimpse of nibana that would
be a good that would be a good
indication so I assume that there would
be ways of knowing although you're
you're better off not even thinking
about it I mean it's it's like something
The Diamond Cutter Sutra says you know
the
prita vadra cheda Sutra where it's
saying that a real ARA like a real soda
isn't going to be thinking I'm a soda

I'm an Arya because self view is one of the things first things they abandon you know you're not going to be identifying I am this I am that I am a soda or I am trans ual you know I gay or something I mean it's I am this I mean it's that's one of the first things you outgrow so I mean who cares I mean how would you know I mean it's you you're better off not knowing really in you know in a sense I mean because if you know that you're a soda in a way that means you're not one so it's like a cat it's like a catch 22 if become an anagami you're not going to be thinking I'm an anagami it doesn't

work that

way so it's all just sort of this Indian classification system that got applied to to practitioners and I don't think that it originates with the Buddha himself and

uh yeah I do think a lot of people are mistaken especially I mean so many people I've met so many people who think that they're a soda and

a lot of them just pretty obviously weren't especially if you go with the strict Orthodox definitions like a sod cannot tell a lie so you got monks that are you know they obviously think that they're at least a soda but they're giving like [__] confessions you

know yes sir very good sir I will
restrain myself in future when they know
full well they're not going to restrain
themselves in future or secretly
handling money I saw a few sodas at a
mahasi um in in
a meditation center in the mahasi
tradition in rangon that I mean they're
like secretly handling money you know
they're they're doing all this stuff
that's crooked from a Buddhist point of
view and you know they're making
confession for it without getting rid of
the money which is like renders the
confession all and void and so forth so
I think most people who think that they

are an Arya in the the Buddhist
spiritual sense probably are
mistaken yeah and anyone who's
considering himself to be a sakagami or
something I I just think that it's just
sort of like an academic thing it's kind
of a madeup term that doesn't
necessarily apply to
reality

so yeah it's I kind of disqualify the
question in a sense I'm just going to
move on to Pope Kevin the First's third
question which is do you H you have
degree in biology and I am alcoholic as
you know how to stop drinking do you
know any working methods

AA so I mean I've never been an

alcoholic I've never had to stop
drinking I've never been really addicted
to any substance in my life not tobacco
or or anything like that so I may not be
the best person to ask about this
although my father was an alcoholic he
was a hardcore alcoholic like Eastern
European type of alcoholic that's rare
in the west but common fairly common in
Eastern Europe like Russia presumably
Poland and Ukraine and so forth where he
would drink like a quart of vodka a day
and you never really saw him drunk and
you never really saw him sober he was
just kind of fueled on
it and you know he didn't really act

drunk or anything but if he had to go a couple days without drinking anything he'd start having the delirium tremens you know like hallucinations and everything I never saw him in that state but I've heard about it he he's told me about it

so in my father's

case um he went to a a treatment center at first that help you know sober him up and get him detoxed and everything and then he started going to Alcoholics

Anonymous after that and he remained on the wagon for the rest of his life but the most important thing if you're going to stop an addiction is you have to be 100% sure you want to stop the addiction

even when the itch starts coming back I
mean you have to like really make up you
have to have
a detana you have to have
determination and and just not even
fantasize about how nice it would be to
have a drink you know it's just
something like that starts to arise it's
like nope not appropriate and another
thing is that in order to eliminate some
intense mental issue like alcoholism
presumably is you have to replace it
with something of equal intensity so it
used to be said there was an old saying
in America that the only cure for
dipsomania is theomania dipsomania being

an oldfashioned word for alcoholism

theomania being you find

religion so yeah that was pretty much

the only way that worked back in like

the

1800s in in America anyway for an

alcoholic is he'd have to find Jesus and

then it would like like the mental

energy that went into the alcoholism

just got replaced by the mental energy

that that goes into the church and Jesus

and so

forth but you have to be you have to be

sure yet I mean you can't just be

halfway or even 90% because sooner or

later that 10% is going to gain the

Forefront and then you you'll start

drinking again and it's interesting that
uh

venerable Nana Vera an English monk who
lived in Sri Lanka or s laon in those
days back in the 50s and early 60s he in
his letters he writes about um like
addiction and what goes on in the mind
of an addict it's it's kind of
insightful if you have access to that
maybe you could you could read it I mean
it's it's probably on the internet the
the writings of nanov Vera the letters
of nanov Vera maybe do a search for
addict or something and it might come up
but um but he I mean he he agrees I mean
you you really have to be 100% if you

really want to break it because just
being pretty sure let's say you got this
this alcoholic person you know he loses
his job and he loses his wife and he
loses his family he loses his house he
loses his friends he loses his
reputation but I mean so long as there's
still some positivity you know he still
likes it then it's still it's it's not
going to work he's got to in his case
he's got to hit rock and bottom and lose
everything you lose his health
everything and then finally you know
it's he's just going to get beaten over
the head with a reality hard enough that
you know he's gonna make up his mind for
sure 100% you know I'm sticking with

this and then he's got a chance but if
if it's not 100% you know you're just
pretty sure you want to stop drinking or
some such then yeah it's it's going to
work for a little while up until the
urge gets intense enough that that it
just takes over again
but again I'm no expert on
like addiction management or anything
like that because I've never experienced
it myself although my my father did and
he was
successful he stopped drinking about the
same time that I started drinking like
when I was 16 years
old so I'm just going to move on to the

next question here this is from the
Proto sudo monk Alias Cool
Whip and as you may know he uh he
includes little titles to his questions
so the first title to his first question
is niana and Janna as the default
enlightened State and eating Cool Whip
so the question is if an arahant has no
identification with the five Aggregates
that which makes up the reality of
samsara is this being constantly in
nibana and because she is rid of the
hindrances is she constantly in Jan like
if an arant and an ordinary person both
both eat some Cool Whip mindfully
presumably they share the same
experience of Cool Whip taste

Consciousness isn't the arant unless the
arant isn't there or her can Cool Whip
taste Consciousness is simultaneously in
Nana how does their Cool Whip taste
Consciousness

differ okay this is really kind of a
subtle question and and as a general
rule I don't like work out how I'm going
to answer these questions beforehand so
I I've got to work it out now but um
okay if an arhant has no identification
with the five Aggregates is this being
constantly in nibana I would say yes I
mean if you're aware of like the
absolute um all the time then you would
be in Nana all the time although that is

not Orthodox terraa according to
Orthodox terraa you can experience
nibana for only a trillionth of an eye
blank and then you kind of go into a
coma after that and then very short coma
you know there's there's no tubes up the
nose or anything and then and then you
come back out of it again but it it
lasts just like this one moment and I
just don't think so I don't think that
Orthodox terraa really understands what
nibana
is and
so I do think that a fully enlightened
being if they are fully enlightened
they're always experiencing nibana and
that nibana and samsara like the mahayan

some mahayan say you know they just kind
of they're superimposed on each other
like samsara is just like this
virtual filter or something superimposed
upon a reality but nibana is
reality nibana is capital r reality and
if you're fully enlightened then you're
in reality all the time in my
opinion

so let's because she's rid of the
hindrances is she constantly in Janna
Janna is different though because I mean
in a sense it's beyond Janna Janna is
called like momentary Liberation or
temporary Liberation because you have
just stilled the mental processes in

Janna whereas if you're fully enlightened that's you don't have to steal the mental processes anymore because um all right at first you practice Janna to still the mental processes so that you no longer identify with the mental processes and then you can have the insight into like the the absolute that underlies all the all this phenomenon like including the mental processes

so jna is like a gimmick for calming the waves of your mind so that you can see the water as a water and stop being distracted by the waves but then the trick is when the waves come back to keep seeing the water as water

instead of being distracted by the waves
again and a fully enlightened being
would always be at the level of water as
water even though all the waves are
going on he's he's walking around
talking and making noise and so forth
still he's always at the level of the
essence of water rather than the forms
of the the waves at the
surface so the Jon himself I mean he
would be in better than Jonna because
the purpose of Jonna has already been
attained
so let's see here Mike an Aran and an
ordinary person both eat some Cool Whip
mindfully presumably they share the same

experience of Cool Whip taste

Consciousness yeah it'd be essentially

the same unless the Aran isn't there or

there isn't there or their cool hoop

taste Consciousness is simultaneously in

nibana yeah it's it's like it's they're

no longer identified with it you know

they're seeing the essence of the Cool

Whip taste Consciousness rather than the

form of Cool Whip taste Consciousness so

that would be the difference you know

they're they're at the level of the

fundamental Essence I mean assuming that

you can even say that an Essence exists

in Buddhism you know it's the essence is

something that you can't talk about if

you reify it it just becomes form and

it's not Essence anymore if you try to
perceive it it's not Essence anymore and
so Essence in Buddhism like the ultimate
Essence it's just neither exist nor
non-existent nor both nor neither it's
just off the scale and and you can't
deal with it not intellectually anyway
or

philosophically so yeah the difference
between the Cool Whip taste

consciousness of an enlightened being

and an unlighted being in my

opinion is that the enlightened being

would be experiencing the cool taste

Consciousness at the level of essence or

pure Consciousness and not at the level

of perception and distinguishing the forms and so forth that might be going on to some degree but they're not identified with that either and they're just it's like being mindful where um like anger arises the ordinary person just gets mad but the person who is very mindful they just observe anger it's just anger is arising it's not them it's just this this energy State that's arising and they just observe that but it's really hard to talk about this

in in the English language or any other language because you can't discuss what's off the scale using words because words are by their very nature on the

scale and can only deal with what is on
the
scale

so I hope I answered that question I
tried to I kind of had an idea of of how
to answer it

anyway but uh it's time to move on to
the next question don't want to get hung
up on one question and just stall

out so Kip's next question or rather the
Proto sudo monks next question is going
against our nature and the highest good
that's the title and the question is why
is the state of non-attachment the
highest the renunciant Buddhist way is
missing out on life big time all of

life's Joys are forcefully willfully
taken away our most primal urge for
procreation having a family is
eradicated which is what makes life
meaningful and virtuous for most humans
in solitude what I thought were
biological pressures how nature
intended us I have found may in fact be
societal pressures conditioned
culturally through many sense
Impressions back in society these
longings arise
nonetheless before life was deeply un
satisfactory but fun interesting
exciting the renunciant life is
satisfactory but extremely uninteresting
and there's no question at all oh wait

it's the very first sentence why is the
state of non-attachment the highest well
it's pretty much in accordance with what
I was saying in the last confusing
difficult question to answer in that I
mean you're

beyond um anything to be attached to
because the stuff to get attached to is
just

surface forms you're not you're not at
the level of

essence and also um I mean full

Enlightenment according to the

testimonies I mean it's better than

orgasm it's it's better than any kind of
worldly pleasure because it contains

everything it's sort of like

God you know that's that's how the the
absolute is like identified by theistic
religions theistic spiritual systems

it's like um I mean it's you've got

Infinity you know if if you're at the

level of essence you're at the level of

the the pure you know luminous mind then

you've got all possibilities contained

within you all the pleasures you know

all the pains all everything but it's

all pretty much irrelevant because it's

it's only virtually or conditionally

real it's in accordance with dependent

core rising or just

And so all of life's Joys are

forcefully willfully taking away but

it's better than that I mean

Enlightenment is infinitely better than

that it's just that you have to go

through some Dark Night of the soul and

aridity and so forth to get to that

point so it's uh you know at first when

you're when you're only partway there it

can seem pretty awful but when you when

you attain the goal then it's it's well

worth it you know it's it's infinitely

better than

samsar

so our most Primal urge for procreation

is eradicated um yeah technically

although I mean all of that can still be

there it's just that you're not

identified with it anymore so you're still going to be a human you're still going to act like a human it's just that you're not at that level anymore you're not identified with that much less your sexuality or whatever

so let's

see yeah a lot of biological pressures are like socially

reinforced but uh I guess that's that he asked that was the question right the

very top and the rest is just sort of commentary so going against our nature

in the highest good or the highest goal

yeah our nature for the most part is uh

unless aside from like what the Mahayana

buddh is called Buddha nature but just

human nature yeah I mean it's just a
superficial matter of form and it's
uh um extremely limited whereas you know
the the boundless unmanifest you know
mind that shines
forth um yeah it contains all of that
and infinitely more than
that so yeah it's like going from two
dimensional to to threedimensional but
it's it's even beyond that because it's
just going from threedimensional to
infinite dimensional or some such or
just Dimensions just stop being a factor
just doesn't even matter
anymore let's see but at the surface it
still seems like it matters because at

the surface you still have a human body
and a human brain and so
forth all right so I guess that's I
guess that's the question so I'm just
going to move move on to uh Cool Whip or
this Proto pseudo monk third question
here which is poo bosa's main obstacle
to Enlightenment and
doubt and then he says Master poo given
your vast knowledge and wisdom were you
able to identify exactly what was your
greatest impediments for niana because
the teachings say if someone practices
diligently for seven years
wholeheartedly or even one week or even
one moment one can become enlightened
deterministically through cause and

effect I don't like the explanation of
divine grace if the causes were put in I
don't understand why you yourself aren't
an arant if you have identified the main
obstacle have you found the solution to
overcome the

obstacle and then wait this might be
another question here could you speak
more about how doubting everything was
hitting rock bottom this is a whole
different question H still it adds up to
well that's four

questions he he he uh slipped another
another question at the end there okay
see I got distracted by that let's see I
don't like the explanation of divine

grace if the causes were put in I don't
understand why you yourself are an arant
if you have identified the main obstacle
have you found the solution to
overcoming that obstacle well I mean
it's hard to say exactly because
an unenlightened person is insane you
know pjo umaro the common person is
insane and it's the insane person is
trying to see his own true nature and
it's I mean it doesn't work that way if
you're delusional how are you going to
see what you need to
see
so um he does seem to have a kind of
misconception here he doesn't like
divine grace but then he says one can

become enlightened deterministically
through cause and effect but no it
doesn't work that way because

Enlightenment has no cause and has no
effect it's off the scale you cannot use
worldly causes to get to something

Beyond samsara you cannot use some samsaric
phenomena I mean it can happen sort of
but you can't just

deterministically use samsaric phenomena
to go beyond samsara

I mean it's it's it's off the
scale so there is still something sort
of like divine grace I mean it's it
wouldn't be called divine grace but I
mean you cannot force yourself to become

enlightened you cannot make yourself
enlightened the best you can do is just
be ready for it if it happens you know
it's like Krishna Mur used to say you
can open the window but you can't make
the wind blow in so that's the best you
can do you know you clean your room good
enough that you can even get to the
window then you open the window and then
you wait and maybe the window will blow
in and maybe it won't this
time

so if the causes were put in I don't
understand why you yourself are an arant
well it's like it's not a matter of
cause and effect really nibana is just
beyond cause and effect it's it's like a

a paradox you know in a way it's sort of
like God sort of or Dao or
Brahman whatever you know it's just the
ultimate

so oh there's one kind of a question
here about main obstacle

here if you were you able to identify
exactly what was your greatest
impediment for nibana um I actually went
to a a spirit medium in Burma I've
written about this I don't think it's
online anymore but uh

I I asked this Spirit medium who was
channeling she was channeling um some
kind of Arya Davis like his name was
Abaya kumara and he lived in tawa timsa

heaven or something and he was some kind of Arya and so I was um I I tested this Spirit medium to see if she really did have any kind of psychic abilities and she apparently didn't not in my case maybe just my lack of faith just kind of grounded her but anyway um I asked her what was my greatest impediment in life as a as a Buddhist practitioner and then she said doubt but um she had already failed my test I just kind of asked because I was planning on asking her that anyway but um yeah let's see that was one part of the question here this is kind of tricky this is one of the the tricky things

about long questions is there can be
like all these different sub questions
that are added
in say see so yeah I'm not exactly sure
what my greatest impediment has been
other than just being addicted to
thinking and I've been able to stop
thinking temporarily from time to time
during meditation but it comes back
again and it's it's like a an A nuia or
a latent tendency that I just really
like to
think so probably got something to do
with it and you have it's sort of like
curing yourself of thinking or curing
yourself of any kind of any kind of un

wholesome or unskillful or
counterproductive habit it's it's sort
of like curing yourself of alcoholism
where you got to be 100% you can't have
I mean you can be celibate but still be
like fantasizing about sex I mean it's
it's not going to get you there because
you haven't 100% abandon in sex You
know You're celibate you're physically
not doing it you're not reinforcing it
in that

sense but still there's that latent
tendency that you haven't completely
eradicated which reminds me of um Mary
Baker Eddy Reverend teacher Mary Baker
Eddy the founder of Christian Science
who said that it's easier to cure

somebody of cancer than to cure them of
a bad habit because as a general rule
they don't want the cancer
you know cancer is Icky they they clear
on that they don't want the cancer but
with regard to a bad habit you generally
enjoy your bad habits to some degree you
get some kind of satisfaction out of
getting high or exploding in anger or
you know cussing out people on the road
when you're driving that kind of thing
you know they don't hear you cussing but
still you do it just venting or whatever
I mean bad
habits you generally have some
satisfaction or pleasure from from these

bad habits and so you're not 100% in
wanting to get rid of
them like celibacy for me it just didn't
really work very well because there is
still this strong
urge that just didn't go away not
completely I mean it's certainly not as
strong as it used to be but that could
just be because I'm getting
old so I guess I answered most of this
question it's kind of a it's kind of a
diffused kind of question
here because and with with more than one
question mark I might add let's
see so identify the main obstacle have
you found the solution to overcome that
obstacle

um well with regard to liking to think
yeah that's that's a tough one it really
is so so um the solution to overcome
that obstacle um is just completely be
100% And just flinging yourself totally
into you know practicing dhamma
intensively and become a
saint or at least uh I mean I mean there
has to be a certain amount of Wildey
fanaticism involved it seems
like
so yeah I'm uh this question is is
difficult to
answer and and to some degree it's like
you can't stop being
human I mean you're just stuck being

what you are and fighting against that doesn't work very well see that's that's part of the problem it's like I've made some of the my best progress in dhama like just after just kind of giving up and realizing that I mean you're stuck being who you are fighting against it isn't going to work that you just have to accept it and understand it and kind of just rise above it without trying to eradicate

it and uh whether that answered the question or not I'm not sure but uh I'm moving on to this subsequent sub question from uh the Proto sudam mon could you speak more about how doubting everything was hitting rock bottom what

do you mean exactly by doubting
everything on the verge of a
transgressive fourth question yeah I
think you already got there it relates
because doubt across doubt arose due to
not making progress towards

Enlightenment

thanks um well I mean I can mention
there's a guy who calls himself Jed
McKenna claims himself to be fully
enlightened he just brags he just goes
on and on about how how enlightened he
is which of course is uh kind of a red
flag but um he was saying that his
method for becoming enlightened is just
write down on a piece of paper something

you cannot doubt and it's going to have
to keep getting modified because you'll
eventually I mean you're trying as hard
as you can to doubt it so that
eventually you'll be able to doubt one
you have to you have to modify it or
come up with something different and you
just keep doing that until finally you
just cannot come up with anything you
cannot doubt and in his case it just
kind of kicked him out of some sort of
this addiction to perception addiction
to trying to to to reason and make sense
of

everything in my case it didn't it
didn't get me that far I was still a
junior monk at that time um but still

it's like we are living in a in in a
world of perception samsara is
perception the world is Will and
representation and so um like insisting
on everything making sense insisting on
like figuring everything out it's it's
it's just not going to work because this
stuff that you're figuring out is
samsaric and it has no underlying
Essence it has no underlying Ultimate
Reality other than just
formlessness
emptiness so it's sort of like going up
like Contour like maam where you just
destroy your beliefs just through
ruthless logic or whatever and then it

just kind of leaves emptiness behind
which is sort of like Jan it's this
silent that maybe just maybe that
liberating Insight will arise from
that so doubting everything was hitting
rock bottom because of essentially
invalidating the entire world I'm living
in you know you're just living in this I
mean it's like one of the the text of
the AA waga towards the end I think it's
the atad Su the ATA waga the Buddhist
talking about how just it was kind of a
kind of Despair that he had in samsar he
could couldn't see any kind of essence
abiding Essence in anything and it was
all just futile you know futility of
futilities all is futile and if you

examine samsara carefully enough you
just get to this point of just Bleak
despair because you find out that it
doesn't really have a leg to stand on it
just has this infinite number of wispy
little spider legs you know kind of
interlocking and holding the thing
together so to speak is as dependent
core rising or te us and we pot off but
the spider legs themselves are in turn
you know they're just conditional too
it's all just this
interlocking
conditionality that makes this material
world seem to be real but it really
can't stand up to intensive

scrutiny and then I mean when your whole world is sort of collapsing you know invalidated I mean if you've been invested in it for a long time certainly it can cause a certain amount of depression or despair but it may be necessary if you're going to become enlightened so I'm just going to move on to the next question here this is from Gaz and Gaz says what can you tell us about the realm of ghosts which is kind of interesting um I do get Ghost questions every now and then I suppose and I've talked about ghosts on other videos

before

um it's it's kind of I mean it's I could talk for a long time about ghosts especially like the from the Buddhist point of view I mean the word for the usual word for ghost is p which comes from the word p which means father so you know it's it's ancestors the ghosts are deceased ancestors and the the realm of hungry ghosts comes from the idea that those are the ancestors that never got food offerings like in Ancient India a lot of places in the world like China also I mean you had to make offerings to your ancestors to keep them going because if they didn't receive offerings

they would become poor and miserable you
know the Hungry

Ghost so that's kind of where the the
word came from but the realm of ghosts
in Buddhism it's really on a spectrum
with Gods you know the small G Gods you
know you start off now the highest ghost
is right up against the lowest

God so there's the the book of Ghost
Stories the P Wu in in the poly texts
that's uh you know it's they're like
Gods except for they had this one this
one transgression as a lay person you
know before they died that kept them
from becoming really you know ascending
up into heaven so that they would be
like bound to this earth living in a

Celestial Palace and so forth they live like Gods you know they Liv for thousands of years but you know they had some fault you know they had really bad breath or something or you know they had to walk around naked all the time um as a kind of karmic punishment for this one thing that prevented them from really becoming a like a small G god um and they live a you their realm is essentially you know it's not geographically located anywhere I mean is just anywhere really there can be ghosts anywhere as it inter rule they can't see us we can't see them because we're just at like a different

frequency so to speak going with the
radio analogy you know like a radio
we've got all kinds of radio stations
just going I mean they're filling the
air right now and you've got a radio it
Tunes in on one of those and ignores all
the rest and that's kind of the way we
are you know we're aware of this one
bandwidth of reality or virtual reality
it but there's all these other
bandwidths just superimposed on us that
we are oblivious to because we're just
not tuned into that wavelength and the
ghosts are living at a different
wavelength than us so to
speak for the most part we can't see
them but you know a few Lial people or

like small children or so forth
something like that that I mean they
haven't you know they've got a fuzzier
receptivity on their radio they they're
more likely to be able to see them and
some ghosts for the most part ghosts
can't see us

either but it's it's just another realm
of virtual reality no more or less real
than this version of reality and there's
probably more than one I mean my father
did a lot of hypnotic regressions and I
mean he he has seen ghosts before or at
least he claimed to see ghosts and uh
you know he he'd hypnotize people and
they'd go into these Realms like astral

traveling and so forth and uh you know
he met with with dead people and led he
guided other people to meeting with dead
people and so forth and uh so I'm I'm a
little more open-minded on the subject
than most scientifically educated
westerners but um yeah it's it's
considered to be a subhuman level of
existence you know it's you're better
off being a human than a ghost but like
I said some of the ghosts or the petas
you know they're right up to the the
lower limits of being a small G God or a
daa so it's it's sort of a Continuum or
Spectrum in that
respect and uh let's see I've been going
at this for over two hours so I'm going

to just move on to the next question
because uh I could talk about ghosts
quite a lot I think so second gaz's
second question is are Western ideas of
ghosts compatible with the Buddhist view
well there's different I mean the main
Western idea of ghosts is that they just
[__] they don't exist at all
so that's not really compatible with the
Buddhist view um yeah I think there's
lots because because the belief in ghost
really isn't mainstream in Western
culture anymore that you've got all
kinds of different beliefs of people
about ghosts and I assume some of them
are fairly compatible in some respects

with the Buddhist view um but I think all in all like the the early European view of ghosts and the ancient Indian view of ghosts I mean they may have originally come from the same Proto indoeuropean Source in some respects but um the idea of ghost it's sort of been um influenced by Christianity and certainly not by Buddhism so there's going to be differences like in Buddhism a ghost does have a physical body it's just that it's of a you know a different kind of matter you know it's more you know like a different wavelength of matter or whatever whereas in the west they're considered to be just sort of um energy

like residual energy or some such like

uh some like

paraschos shows she loves watching go

shows at night and then she always falls

asleep or almost always falls asleep

within the first 20 minutes and then I

watch the rest of the ghost show because

she just

because and uh I mean some of these

parapsychologist guys were just just

ghost Specialists they will say that

sometimes what you consider to be a

ghost is really just a kind of residual

energy like you had a person with a

strong personality that kind of left a

kind of psychic imprint in a place so

that even though they're really not
there anymore you know they've moved on
to wherever it is they moved on to
there's still like this psychic imprint
that is still having like
reverberations you know later on as a
result of them having lived there so
that would be different from the
Buddhist idea of
ghosts um and then the whole idea of
hungry ghosts in the west is is pretty
alien it's it's more of an Indian
ancient Asian idea of the hungry ghosts
which itself evolved culturally from the
idea of ancestors that were not uh did
not receive offerings from their
descendants so yeah I'm not exactly sure

like what the ancient Roman belief about ghosts was so I can't really compare that but um yeah I mean there's some overlap but not not like perfect overlap at all so I'm just going to move on to gaz's next question here which is what are your opinions of Zoroastrianism and I really don't know that much about Zoroastrianism I Tried reading the Zen Vesta when I was in college you know it was in Max Muller's sacred books of the East series and so I was uh trying to read through that and it really did not make much of an impression on me at the time you know it just didn't sink in and integrate into

my memory very

well um yeah it's it's kind of

a obscure religious system there's a lot
of debate on exactly when it arose and

in exactly what kind of culture it

arose um it's it's relatively early

religious system that arose in I think

it was u baktria i mean it's it was

identified with Persia in ancient times

you know it was mostly Persian like the

zoroastrians who still exist or many of

them at least are called parses who fled

Persia when when it would turn Muslim

and and became like refugees on the the

west coast of India and Pari means

Persian they're Persians but even

nowadays Zoroastrianism has been

influenced a lot by monotheistic religions so their haram Mao or whoever their their primary God is is is has become more of a just like the central God like a almost like a monotheistic God whereas earlier it was very dualistic you know you had the good God and the bad God and it was just like this eternal war between good and good and evil and I just cannot relate to dualism I just am not a dualist I'm more of a non-dist than a dualist and considering that you've got you know a real good God and a real bad God and the real bad god of the zoroastrian is eventually became evolved into Satan in

the west it wasn't until the Jews the
Hebrews had Babylonian captivity and
they were surrounded by zoroastrians
they came up with the idea of Satan you
know Satan is hardly mentioned at all in
the Old Testament I think there's only
three books of the Bible job or uh yeah
job of course and then there's just a
couple of Minor Prophets oh wait maybe
one minor prophet and then it was like
the book of Chronicles or something
there one brief mention of Satan I think
you know not like in Christianity where
you know everyone in their sisters like
possessed by Devils or
something
so I mean that's I really don't know a

whole heck of a lot about Zoroastrianism
it's one of those religious systems that
I've never really studied intensively
and I've read about it and then you've
got like the complications of modern
Zoroastrianism is significantly
different from ancient Zoroastrianism
and then the roots of ancient
Zoroastrianism are still like clouded in
like mystery you know insufficient
data

so yeah although I mean Zoroastrianism in a
relatively pure form could qualify as a
genuinely Indo-European spiritual
system so there is that if anyone's
interested in purely Indo-European

spiritual ual

Traditions so I mean that's that's it I mean I really don't know a whole heck of a lot about

Zoroastrianism so that's it I'm going to move on to the next question this is from

fan I don't know if his name is Ian and he's got F in front or or what it is but his name is

fatian and he says what is the evolutionary biological reason for the capacity to meditate I assume it's an Adaptive state in times of hardship to conserve calories and stay hidden and camouflaged but also be perfectly focused to attack prey when it happens

past the meditator I guess by that
definition many spiders are awesome
meditators all that aids all that aids
the meditators chance chances of
personal and also genetic survival
excessive meditation when it moves
Beyond extreme mental Clarity is
probably very destructive of
Survival Let's see though it then turns
you into a weekly celibate human famous
meditators like the Buddha sort of cheat
as they achieve survival in the memory
of their adherence and history
thoughts well I did write an article I
think it's in my first book on studies
study or essays in terava Buddhism I

don't even remember the name of my own
book I think it's essays in Terra
Buddhism but I do have an article in
there like discussing the probable
origins of meditation and there's
different possibilities like one is is
like the first meditation was just
staring into a campfire and that would
have survival value in that it keeps you
from wandering out into the dark and
getting eaten by leopards or Wolves or
something you know it's like it it sort
of got turned into the mild trance state
that people get when they watch TV you
know you just kind of you know you just
kind of go blank you know your eyes
glaze over and you sit there staring at

the screen and I assume that is just sort of uh a latent stare into the campfire Instinct in humans that could be but it's not a very deep kind of meditation it just you just kind of space out into a kind of Trance staring at the fire so um I read I think it Gary Snider one of the founders of the Beat Movement back in the 50s who had this theory that I think it's a good theory and it kind of touches on what fan is talking about here in that early hunters like Stone Age Hunters believed and and my father also believed this that when you hunt animals can read minds to some degree animals have a

certain amount of of telepathy or
empathy and so my father used to say
that like when he was moose hunting in
Alaska sneaking up on a moose is damn
near impossible you know the Moose
always get spooked it's always wary and
it takes off running but if you sneak up
on a tree next to that moose it's as EAS
easy as shooting cows so my father would
say that based on his own experience in
moose hunting which he had a
considerable amount of of experience in
in big game hunting in Alaska in
general and so this belief that when
you're hunting the the animal can hear
your thoughts so you have to be
thoughtless you sit there in Ambush with

your your spear or whatever and you try not to think and you're like in a heightened state of awareness you're not zoning out in a trance until the animal goes by and then then you pounce or whatever it is that you do you hurl the spear so that is that's another possibility of the origins of meditation in human the Evol The evolutionary biological reason for the capacity to meditate may have come from like Stone Age Hunting magic so that's that's possible too or um aside from with regard to like evolutionary Advance or like like survival value and the ability to to

meditate um I don't really think that conserving calories would be a main purpose of it I mean you can just sleep just lie around that that would conserve calories too so I don't think that the original purpose of meditation was to conserve calories but the the staying hidden in camouflage from prey animals that may read your mind that that could be a way of developing I me essentially it'd be like um Janna I mean you wouldn't be thinking anymore if you were doing it well you know what what the Christian Mystics call High contemplation so that's possible or it could just be just sort of a a quirk you know it's like uh Shaman's taking drugs

and then they get a certain amount of power from their visions and so forth and then they might start cultivating this power without the chemicals know for some reason just getting like like the the Eskimo Shaman you know just rubbing the rock out in the wilderness until until he has some sort of breakthrough that that kind of thing is uh it could have survival value and that you know the the shamans are useful to the tribe and a tribe with good shamans that can develop good meditative States May and may give the tribe a certain survival value may make them compete with other tribes more efficiently or

some

such so that's uh that's my my uh

penni's worth of ideas on The

evolutionary biological reason for the

capacity to meditate and I do think the

Gary Snider's theory about the the

hunting magic might might be it although

to some degree just like going into a

mild trance when you're staring into a

fire would have some kind of survival

value I

assume so I'm just going to move on to

the next question here this is from a

vity and avenity says what would you say

to a girl whose fiance has just found

out that there's a terraa monastery in

Slovenia and he would like to go there

sometime in the unspecified future for an unspecified period of time and that there's a teeny tiny chance that he may not want to come back asking for a friend yeah that's that's it is kind of a sticky issue and it's it's an issue that caused me when I was fully intending to become a monk like in my 20s to be very cautious about my dealings with women because I didn't want to break anybody's heart I mean you're going to have a relationship with someone that you genuinely love then I mean you don't want to break their heart by saying well I'm gonna go off and renounce the world now you know

so I mean it was kind of a responsibility on my part that you love somebody you try and do right by them so it caused me to have relatively few girlfriends at least that was one reason why I had relatively few girlfriends when I was younger is once I'd made up my mind that I was in all probability going to renounce the world someday it's like I mean why would you want to have a relationship with a woman that you would not have any potential even of marrying you know it's like just picking up loose women in bars and stuff was something that I never did and um you know I just was never like a pickup artist anything like that

it it it just struck me as I mean just irresponsible and to some degree dishonest because a certain amount of insincerity is generally involved in in the pickup art and I just I just didn't function that

way but uh with regard to avarice and her

friend who uh may want to go off and become a monk I mean it's pretty common in Burma that and and the women in Burma they're also Buddhists so they can't really deny that you know it would be like a noble exalted thing but still you know deep in their heart you know they they love the man and they want to want

them to stick around and they can be
married and have kids and all that
um so I mean if it really is a teeny
tiny chance then if you love him
sincerely

then you might be willing to take teeny
tiny chances that you know you're going
to lose him someday I mean everyone's
taking teeny tiny chances I mean every
time I get in my car to go to work you
know there's a teeny tiny chance that
I'm GNA wipe out on Interstate

85 and just not come home you know
there's always these teeny tiny chances
that you know it's it's just gonna
something's going to come to an
end so it may be that it's necess Neary

for him to go to the monastery and
visit it and see what it's like and um
maybe worth the teeny tiny chance that
he may want to stay there but I mean
it's a huge chance that the relationship
ends if you just find that intolerable
and and dump him because of it so that's
like a 100% chance of failure I mean the
only 100% chance of failure is just to
give

up

so yeah I mean my heart goes out to you
because it is kind of a a delicate
situation and I mean it is like a noble
thing to want to renounce the world and
become a Buddhist

monk but at the same time I
mean like I broke my my mother's heart
really when I became a monk because she
just didn't understand at all she did
not have a religious or philosophical
bone in her body she just wanted
grandkids to spoil and I kind of spoiled
that by just not only becoming a monk
but then going off to Burma with almost
no communication you know just I mean
letters sometimes would take over a year
to get from from one place to the other
just because the the postal service was
so horrible and so
forth
so yeah just uh let him know that you
love him and you support him and

uh and willing to take the chance I
suppose I mean that would be the best
case scenario I think trying to talk him
out of it I mean you could do that but
then it might always leave like this
kind of regret or something in his mind
like a blown opportunity or or something
like that just

uh you know just trust that the best
will happen you know that it'll all work
out the way it's supposed to work out I
guess I mean in a situation like this
it's uh it is kind of a a sensitive
delicate kind of a
situation and I tried to avoid that
myself by uh not really getting

committed I mean certainly with with if
you're fiance I mean if you're already
engaged then back in the old days I mean
he could be be sued for breach of breach
of promise or something although I don't
think it really works that way anymore
but I mean he has uh committed himself
to a a promise I guess so you might
gently remind him of that every once in
while but um yeah I do hope that uh
whatever happens between you is is for
the best that it's really what what
should happen and so I'm just going to
move on to the next question here this
is from

oalt and oal says is there a difference
between Dharma and Duty for example if

you are married you have duty to protect your wife is it also your Dharma to protect your wife well to some degree it is and I mean in Hinduism especially that Dharma and Duty are I mean a lot more overlap than in Buddhism like in the Bava Gita it's it's your duty as a soldier to kill possibly even your own cousins and in a sense it's also your Dharma if I mean if you're a soldier it is your Dharma to fight to do your duty it's not nearly so much that way in Buddhism because Buddhism is a less social system it's it's based on renunciation or originally was based on renunciation of society and family and

all

that

so

um if you're married in according to

terraa Buddhism then you're in a

situation where occasionally you're just

going to have to go against Dharma like

no

killing um I mean to kill an ant is is

wrong regardless of you know whether the

an is crawling on your baby or not so I

mean it's just

Buddhism it it acknowledges more than

any other religion except for maybe jism

I think that if you're just living a

worldly life you cannot be really a

saint you cannot have pure morals you're

going to have to do stuff that's unethical or immoral sometimes and that would include um you know like somebody is abusing your wife that you step in and defend it defend your wife I mean you might even have to shoot an intruder coming into your house you got somebody with a gun sneaking around in your house in the dark then I mean you shoot him before he shoots any member of your family but that is not good dhama that is why monks don't have families monks just rounce the world and go off and live under a tree because I mean if you have a family it's your duty to defend that family

and defending that family may may result in causing harm to living beings even though they might be parasitic animals or or criminal humans or something still you're better off from the Buddhist point of view just avoiding the whole situation and just renouncing the world because if you're a lay person you're going to be doing things that are immoral from time to time even for a married man and wife to have sex from a Buddhist point of view has a certain amount of immorality or unskillful Karma involved because you know it's partly motivated by lust and attachment and so forth so I mean it is your Dharma to protect your wife up to a

point and I guess you could say from the Indian Point of View it's still your Dharma to protect your wife even if you're going against Buddhist ethics in a

sense but

um yeah there is there's definitely a duty in in that Dharma from the Buddhist from the Terra Buddhist point of view I mean you try to avoid any unskillful actions whereas your duty may require you to do unskillful actions let's say you're a soldier it's your duty to to shoot people if that you are ordered to do so so that's not good Dharma but I mean from from a worldly point of view

it's your duty so I guess your spiritual
Duty would be Dharma but your spiritual
duty is is like internal and subjective
and doesn't really deal with um you know
doing things externally so
much

so yeah getting married to begin with is
from the Orthodox Terra point of view is
not the highest Dharma that I mean if
you really want to follow Dharma
perfectly you got to renounce the world
and renounce Family Ties and society and
all that

so it's just being a lay person and I've
I've was chewing on this quite a lot
after I I stopped being a monk that
being a lay person like a good Buddhist

lay person involves a certain amount of stoicism a certain amount of mental toughness and that you realize that you're not going to be doing good I mean you're not going to be doing the perfect thing all the time you're going to have to be doing unskillful action sometimes and so you have to accept full responsibility for the [__] that comes back at you in the form of karmic retribution that you have to be tough in a certain way just to be able to accept that there's going to be karmic retribution for some of the stuff that you do and you're just going to have to face it and you've got nobody to

complain to nobody to blame but yourself
so you just accept it with as much
equinity as much stoic equinity as you
can

muster and I'm just going to move on to
oil all

next question and his second question
and his last question and the last
question because this is the last
question

and the question is as

follows how would killing to protect a
loved one work killing is against
precepts however if you are mindful you
are killing to protect others or for
self-defense how does that affect the
karma well it does mitigate it to some

degree and I mean on the Discord server there was a like a raging debate like a week or so ago on whether vegetarianism is bad or not and Orthodox terraa I mean the Buddha obviously allowed monks to eat meat um regardless of what Mahayana Buddhists want to believe about the situation it's right there in the texts so you have to bear in mind that whether something is good or bad is purely immediate and subjective Buddhist ethics are immediate and subjective so if you can do anything without any kind of like UNH wholesome mental States the action itself is is just morally neutral and the dogs are acting up here you guys

cool it calm

down yeah you too you got to calm down

too okay

then so where was I

so outward actions are essentially

morally neutral what really is moral is

the mental States involved so if you can

do anything with completely neutral

mental states you have performed a

neutral act ethically but the thing is

certain acts are very difficult if not

impossible to perform in a neutral

manner like killing another human being

like deliberately pointing a gun at

somebody's head and pulling the trigger

um I mean it would be virtually

impossible to do that with in with pure

equinity because I mean there's a
certain amount of subconscious
connection between humans and you know
it's it's it's
complicated so how would killing to
protect a loved one work I mean you'd be
doing it largely motivated by Compassion
or love for your loved one that you are
protecting so I mean that that would not
be unskillful Karma or Bad Karma but
still knowingly and willingly
terminating another human being or just
shooting them in the leg or something
just shooting them in the in the Torso
to stop them to eliminate the threat so
to

speaking um yeah it's I mean sometimes
that's the best the best you can do you
know sort of like the Samurai warrior
ethic of Bushido it's like and when you
kill I mean you do it purely has a sense
of Duty and honor you know you're not
doing it out of hatred anything like
that you know I've told the the story
before of the the the samurai who his
his master his Sensei was a swordmaster
and so all these young Samurai are like
challenging him to duels because they
want to make a big name for themselves
they're the they're the ones who
defeated the great Samurai swordmaster
you know all of a sudden you know
they're going to be the great samurai

sword master so finally some young
Samurai kills this Samurai's Master his
Sensei so he is Duty bound to go and
challenge this young Samurai who killed
his master to a duel and to kill him I
mean it's just the way of Japanese
Samurai so he finally he he he hunts him
down and finds him and they're they're
finding the duel and the the samurai
whose Master had been killed is winning
the fight and he's getting ready to just
deliver the Fatal thrust and the the
other Samurai is on his back he just
spits into his face in defiance and then
the the samurai who's winning I mean he
just he just gets enraged by this and

then he's really gonna kill him and then
he realizes hey stop

it then he realizes that he's no longer
motivated by Honor and Duty he's he's
just acting out in anger and so the only
thing for him to do in a case like that
is he just slowly stands up sheads his
sword spares the guy and walks away

because he couldn't kill him with a mind
of relative

equinity and I hope I didn't yell too
loudly into the microphone when I was
trying to get the dogs to stop playing
right next to my

chair so ultimately outward actions are
neutral and it's your motives that are
going to determine like your your

chayana is going to determine you know the the ethical value of the action that all this utilitarian Western ethics that are applied to this and that it's it's alien to the original Buddhist way of thinking which is that ethics are immediate and subjective they are dealing with your mental States not with any kind of indirect consequences you know any ramifications out there you know that you may not even be aware of I mean that's it just doesn't apply here so killing to protect a loved one I mean the more you are motivated by Love and Desire to protect this person the less you're motivated by anger and hatred

towards the other person then the less
bad it's going to be but almost
certainly there's going to be some
Badness involved because you are still
knowingly you know shooting an intruder
in your house for
example but when you're living in the
world sometimes you got to take the hit
sometimes you just got to do things that
are from a saintly Terra Buddhist point
of view
unethical it's just it just comes with
the package you know you get a woman and
a family you don't just have a woman and
family you've got all these
responsibilities and duties some of
which may not fit in with you know the a

the ancient saintly ethic of being a
North Indian Terra Buddhist
renunciate so again a certain amount of
stoicism certain amount of the the
samurai ethic is is pretty much
necessary for any man who has a family
that he needs to protect because any man
that won't even protect his own family
for fear of harming a criminal or
something is is hardly worthy of the
name

man and that's it I'm I'm done I'm done
talking

almost and so you know the drill if you
have any questions about something you
think I can answer maybe then just

include them underneath the comments or
includ to in the comments under the
video um if you have access to the
Discord server you can ask them there if
you have access to the Subscribe Star
channel you can ask them there and
uh I don't think that I'm I think I'm
still forbidden to post URL links so if
you want to see URL links and you can
see them on the bitshoot version of this
video or the rumble version of this
video or in YouTube videos of mine that
are more than a few months old because
I'm still being punished for talking
about the wrong subject on a video and
that's it so in conclusion I will just
say be happy

okay I think we're on the

air hello and welcome to episode 90 of
question and answer I am your host as
usual poo

basa and it just is stunning to me I
mean not looks stunned but I'm stunned
at the thought that I have done 90 of
these or soon we'll have done 90 of
these because I mean you you average
like let's say 20 or 30 questions per
Q&A which is gradually increasing over
the course of 90 q&as that's that's up
like a gajillion questions that I have
attempted to

answer ah and I got my hot coffee here

and as the emergency backup lukewarm Red

Bull you don't want it too cold because that might inhibit the chemical reactivity of it and I would like to say before I start answering questions that I think every once in a while I skip a question I'm pretty sure every once in a while I'll skip a question either because the question just disappears off of YouTube or the person asks the question in an unusual place like under a non Q&A video and it just you know it just gets lost or sometimes it'll I'll even have it written down on the list and I'll just scroll right past it you know I'll just think that I've already answer that one CU it's about the same thickness of text

as the previous one or something and I
and I and I don't don't answer it and so
anyone who doesn't get their questions
answered you ask a question and I don't
answer it then I do apologize I do try
to answer every question aside from
obvious like smart aliy joke questions
that are really not asked in good faith
or I mean maybe it's good faith to make
smart Aly jokes sometimes but
still so if you do ask a question I
don't answer it's not because I found
your question unworthy necessarily it
may be that it just fell through the
crack somehow so if you really want to
know the answer you may want to remind

me that I didn't answer the question and it may encourage me to try harder in future and so with that is a kind of Preamble I'm going to commence answering questions because we got lots of questions we've got about 50 questions this time and so this may be a long one some people will sit through five hours of Joe Rogan so there there are weird people out there that'll sit through a three-hour Q&A

video but uh this one could be a long one and so I'm just going to have to just Dive Right In and start answering questions and the first one is from Austin

and I think this might be an old

question which is why it's the first one
it might be one that I skipped last time
because I didn't see it or something
anyways Austin says how do Buddhists
approach the is a
problem I ought to do something moral
because it's what brings me to a better
rebirth for
example well the is Art
problem I mean you start um for those of
you who are not familiar with like
ethical philosophy and so forth the isot
problem is and you're dealing with the
real versus the
ideal and if you you've read a lot of
Krishna murty you know that Krishna

murty just kind of like has no use at
all for the ideal he just wants to deal
with the real and

Buddhism gets to that point but at first
you mean when you're a beginner you've
got this ideal that you're striving
towards you know because your reality
you're not

very let's see how do you say it you're
not very good at being in the present
moment yet and so you're always kind of
dealing with these nonpresent moment
issues you know kind of ideals or
something and so I mean as a beginner
then you strive for an ideal but the
more advanced you get the more Krishna
meran you become whereas the real is

really what what is essential the ideal is in a way it's pitting you against reality CU you've got this ideal that you consider to be better than or more important than the present moment you're not being in the present moment you're striving for this other thing it might be totally unrealistic and you're essentially struggling against yourself or struggling against the way things are which ultimately is counterproductive it may be necessary at first but as you get more and more advanced then you're just going to accept reality as it is more and more

so I sit my coffee which is already
cooling

off and uh I think I answered that
question maybe uh too briefly sometimes
I get like feelings of insecurity that I
answered the question too quickly like I
didn't really answer it sort of like if
you're you're the first person to hand
in the test at school you know it's it's
insecurity there but I think I answered
it the is a

problem yeah so I'm just going to move
on to the next question this is from
mooners and mooners

says if it is completely within one's
own ability to find happiness and reach
equinity what is the value of sending

meta towards other living beings that
are in a deep state of suffering of
other than for our own benefit or
perhaps for them to become Buddhists
which would please

us well ultimately it is true that
ethics is subjective so anything that is
conducive to your own ultimate happiness
and Welfare is

ethical which doesn't mean that becoming
like a a heroin addict is good because
that results in craving and attachment
and misery and withdrawal and so forth
so let's see I'm I'm already forgotten
what the question is here what is the
value of sending meta towards other

living beings for one thing it it helps
to open your heart it helps to expand
your Consciousness to some
degree um but then again that is uh
other than for our own
benefit so I mean some people really do
have a lot of
compassion or a lot of empathy and
so they want others to be happy because
it's sort of an us mentality rather than
just a me versus you know everyone else
kind of mentality you know it's it's
sort of an us feeling but even then
they're doing it because it makes them
happy and really um I think Freud and
his Pleasure Principle was was on to
something and I really do think that

really that's like the

main possibly

the only or almost the only motivation

is for greater happiness for ourselves

and even if you're you're somebody like

Mahatma Gandhi who's just being an

aesthetic and striving to serve others

you're doing that because that's what

makes you

happy you know it's like Mahatma Gandhi

had such high ideals and everything that

I mean he if he didn't do all this stuff

that he was doing he couldn't look at

himself in the mirror he'd be just

ashamed of

himself so I mean there is some truth to

that that I mean you're doing everything
you do because it makes you happy to do
it or at least you think it's going to
make you happy to do it it's going to
give you some satisfaction
anyway but still by helping others you
help yourself and by helping yourself
you help others so I
mean it's helping yourself and helping
others or making yourself happy I mean
really happy not just like having a good
time or just you know momentary
Pleasures or something but striving for
your own
longterm happiness in a wise way is
conducive to the happiness of
others and striving for other people's

happiness is conducive to your own
happiness I mean there's a connection
there so even though you might
be striving for your own benefit it
still benefits others which is a plus I
mean it's an extra added
bonus but I'm not sure if I answer this
question so let's see if it is
completely within one's own ability to
find happiness and reach equinity what
is the value of sending meta towards
other living beings that are in a deep
state of suffering other than for one's
own benefit or perhaps for them to
become Buddhists which would please us
um yeah I mean it isn't really necessary

you could become fully enlightened just
by becoming just hermit and avoiding
other human beings you might still be
sending meta to the birds and the Ants
and you know the lizards and all
that but um yeah I mean it isn't
mandatory to become enlightened for you
to be practicing meta meditation for
example but if you are good at sending
meta I mean other people will feel it
there is there is like a a telepathic
connection between living between
conscious beings
and so yeah it's like uh think globally
and act locally kind of a thing in a
sense in a meditative
sense so what is the value of increasing

General happiness you know it's like how
do you answer that question is the
happiness is is really what you're going
for I mean that's like the the that's
the the gold of you know
psychological money
happiness it's what everyone is striving
for I think except for maybe a few
people Way Out On The Fringe
somewhere
so yeah I think I answer that question
although it's it's kind of a strange
question you know what is the what is
the point of sending meta you know it's
just it's a good thing to do I mean
that's that in and of itself people

could send meta just because they've got
feel a sense of Duty to do what is good
or right or something and they think
sending meta cultivating loving kindness
or friendliness or love towards other
beings increasing the amount of love in
the world and all that is just a kind of
sacred

duty but even then they want to do the
sacred Duty because it brings them
happiness or satisfaction to try to do
their sacred Duty so there's I don't
think there's any real escape from
something along the lines of Freud's
Pleasure Principle or was it even Freud
wasn't there somebody else no I think it
was Freud yeah okay but it doesn't even

matter because I'm just going to move on
to the next question here this is from
Arin and Arin

says why is it that so many Western
monks seem to be highly intelligent
highly intelligent with like genius IQ
levels I've heard you speak of some
Asian monks who are great Scholars and
have even memorized by heart the entire
topica is it more common for Western
monks to be highly intellectual and are
there many monks in the S who are of a
more average or below average
intelligence level what role do the less
intelligent Western monks play so I
guess that's more than one question

isn't it there's like a total of three question marks here so I got to separate this okay why is it that so many Western monks seem to be highly intelligent with like genius IQ levels partly it's because um first of all Buddhism especially terraa Buddhism is very intellectual it's a very head oriented spiritual system and it really appeals to intellectual people um like especially like

Engineers some Engineers really like terraa Buddhism because it's so systematic and organized in its philosophy and it makes good sense at least to them most of the time so long as they're staying away from like the

the talking animal stories and so forth so that's one reason is especially Western monks they they have to be sort of they have to like rise above their cultural conditioning also so I mean it takes usually it takes a certain amount of intelligence or just nuttiness to detach from your cultural conditioning and then I mean there's quite a few nutty monks too but even the Nutty ones are relatively intelligent as a general rule so partly I mean you have to rise above your own cultural conditioning which generally favors intelligence and also Terra Buddhism is really a kind of

intellectual head oriented spiritual
system

and so I think those two help to account
for why so many Western monks are
intelligent and the dogs are starting to
get up back there don't be getting
up

yeah so what what did I just say come on
you guys stop

it okay so yeah I mean there are a lot
of Asian monks who are really
intelligent too I mean I've mentioned
Burmese Scholars who are just phenomenal
like some people might think I know the
poly Tex fairly well but compared to
like a burmes scholar seat you know I'm
just a rank amateur because they can I

mean you can just quote some little
quote of poly they'll say ah yes and
they'll name the they'll name the sua
and then they'll like start just
reciting the rest of it for you you know
they just know it forwards and backwards
it's just amazing I went to a Meditation
Retreat

and uh unfortunately I think I think the
Seattle's name was pami or
pami P Swami in Sanskrit and he was
giving these long lectures you know he'd
give a dama talk every night with lots
of quotes from the poly and so forth and
he'd be looking down at something on his
he had like this little lecturn in front

of him and I just naturally assumed that he was reading some of this stuff you know off notes or something thing and then one time when nobody was around it was like walking meditation time or something I went up to the Lecter and all there was on the lecturn and he wasn't bringing paper with him this is what he was looking at all the time was just a picture of a bird it was like some kind of seabird flying over water and so it was all just in his head you know he's just just coming up with all these quotes and everything just from memory so there is a lot of emphasis on scholarship part yti as it's called in ply um so I mean it does attract

intellectuals even in terraa Buddhist
countries um you know there's like the
in Burma they got like the national Abid
dama tests and you know they give out
like ecclesiastical titles and there's
Buddhist universities everywhere
although there
are average intelligence Asian monks and
below average intelligence Asian monks
although if the intelligence level gets
too low then they may just be stuck
being like U an adult novice their
entire lives like at at one Monastery
where I lived in Burma there was a a
novice who was above 20 years
old and I just kind of wondered I mean

why isn't he ordained as a monk and then
it was explained to me that he was kind
of simple

minded they figured there's no way he
would be able to remember like the vinea
rules and that sort of thing like any
monk before he can be an independent
monk you know independent of a teacher
he's got to be he has to memorize by
heart the entire ptim

Moka technically he's supposed to
memorize the Monk's ptim Moka and the
nuns ptim Moka although memorizing the
nuns ptim Moka in Burma is pretty
rare because in Burma it is the official
position that the bikuni order of terab
Buddhist nons has been extinct for

centuries

so in Burma probably most Asian you know
most Burmese monks have about average
intelligence and

so the the second question that Arin
asks here with I guess it's the third
question question mark what role did the
less intelligent Western monks play well
I guess I was I was sort of warming up
to answer a question she didn't ask
which is what role do the less
intelligent Asian monks play and I mean
they're just the rank and file of the S
you know they just go about their duties
you know they meditate as well as they
can and you know sweep and you know

whatever it is that that monks are supposed to do they don't really become teachers much because they're just not qualified for that but still I mean they can train I mean there there are um unintelligent monks in in the Polytech or at least in the commentaries that you know kind of said an example like the dard I mentioned him a few q&as ago who became an arhun even though he was very simple-minded so anyways AR's second question

here um is what role do the less intelligent Western monks play and it is true I really haven't met very many really unintelligent Western monks I met one and I'm not going to name any names

but this this month

he would give long doat talks that were
just rambling all over the place and
just coming up with all kinds of weird
stuff and more than once I'd sat through
a few of his domats and more than once
he would bring up the first verse of the
DAP says the mind is like the ocean and
it doesn't say that at all you know it's
just that he was he lacked the
intelligence to get it straight sort of
like a a president that we could think
think of in recent recent history very
recent
history so but the thing is most of the
western dhama students who were

listening to his talks were more ignorant than he was with regard to dharma and so they thought it was great most of them or I think some of them who are a little more educated they kind of got a little bit of satisfaction from the idea that this person is an ordained Monk and called o John and everything but still he doesn't know very much so in a way it kind of made being a lay Buddhist look a little more you know justifiable or something but uh less intelligent Western monks I mean they just practice you know I that's that's what they do they just are a lower profile they don't they're not as likely to become teachers

because they're just not as good at
it and I'm waving my hands around a lot
in this video so
bear with me if you're just listening
just I mean if you listen very carefully
you might hear like the the swishing
sound of my hands moving through the air
I hope it it's not too distracting for
you so I think I've answered this
question uh let's see why
are so many Western monks intelligent
yeah I answered that part and
uh okay yeah I answered that so I guess
I'm going to move on to the next
question and we got lots of questions so
I really should not be digressing too

much in this because I don't want to be talking continuously for the next four hours so the next question is from nature cure and nature cure says would holy or enlightened people have a wife in your personal opinion

well I can give you two answers one is the official Orthodox answer which is a fully enlightened being would not be married or at least would not be cohabitating with a woman and sleeping with

her but uh I mean he I mean the Buddha Technic was married I don't know if he got divorced before he renounced the world I mean technically yod may still

have been his wife you know so I mean he had a wife the Buddha himself had a wife but she wasn't living in in the house or the palace with his wife and sleeping in the same bed with her and so forth so on Etc

so um yeah from the Orthodox point of view if you're going to be fully enlightened you got to be a renuncian you got to be like a a saintly Sage who has renounced the world but um my own personal opinion I do think it is possible for a fully enlightened person to have a spouse I mean one that they're actually like still in a relationship

with so I mean there are some examples I
guess eart toa's married um narad

Maharaj was married although I was never
really completely impressed by the
teachings of nisarad

Maharaj um let's

see I think there's a few other examples
I could think of right now if uh

I wasn't having some kind of mental
block or

something like Krishna mury I mean he
wasn't married but he was messing around
with his secretary's

wife um Paul low who's one of my
favorite dhama teachers who is still
alive today as far as I know he's
probably up around 90 now but I think

he's still alive that I mean he was very
sexually active uh in his younger
days so I mean

I don't think that it's necessary that
you have to be like a saintly Forest
dwelling sage

renunciant in order to become in order
to be fully enlightened and that even
after you are fully enlightened you may
continue you know going about your life
um only slightly differently than
before

so in my personal opinion I mean
certainly not all holy or enlightened
people will have a wife or a
spouse but uh I think that it is

possible for some of them to just again
assuming that being fully enlightened
even means anything within a samsaric
context so I guess that's maybe why he
throw in threw in the word holy holy or
Enlighten

people but whether you're holy or not is
kind of a it's kind of a value judgment
you know I don't think there any like
empirical test you could take to
determine whether you're holy or not you
know I don't think you I mean peeing
into a cup or something and having it
analyzed it's not going to be able to
tell you whether or not you're holy or
you know taking some kind of like
psychological test or something even the

psychological test is probably not going to be definitive partly because it's not holy people that come up with these tests as a general rule so

so would holy or enlightened people have a wife in my personal opinion I think it is theoretically possible and I assume it has happened here's here's another example in one of the upanishads one of the most famous scenes in one of the most well-known you know important upanishads I don't even remember which one it is I think it might be the chandogya upanishad I'm not sure though is a Brahman teaching his favorite wife

about Brahma

and the Atman you know Dharma in

general so I do think it is

possible but it may be that your chances

of becoming enlightened are higher if

you're single you're you're just

detached and you may actually have to

renounce the world and go off into a

Wilderness just to help break your

attachments and reduce distractions and

simplify and slow down your life so that

you can get there but some people might

be so ripe or have spiritual talent

sufficiently that they can be in the

middle of a

relationship and just something happens

you know they have the liberating

Insight you know that I mean something
in their life triggers liberating
Insight maybe even a near-death
experience or something and uh they just
stay married
afterwards I do think that that is
possible although that would be heresy
from the Orthodox terraa point of
view even if you're just an anagami and
not fully enlightened you're still going
to be celibate you know like anat
tapinda in the in the sutas he
supposedly was an anagami and he was
married but according to the
commentaries at least he was celibate
so uh he wasn't uh messing around with

his own wife

but I mean you think that maybe if
you're married and you're enlightened
you might do it just out of a sense of
Duty you know you gotta you got to hold
up your end of the the relationship or
something but anyways I'm just going to
move on to Nature Cure's next question
and I hope I've answered at least one
question sufficiently thus

far because sometimes I can't really
tell how well I've answered a question
so anyway nature Cure's next question is
Dolly Lama has gold watch collection
\$150 million net worth private military
for protection and history of annual
paycheck of

\$180,000 from the CIA Etc as a fact it doesn't seem like Buddhist monk or enlightened people's lifestyle who is DAL

Lama well technically the Dal Lama was like the theocratic ruler of Tibet until the Chinese invaded back around what was it

1948 so he would be technically a kind of Tibetan monk although the Tibetans um they don't have the pure pristine you know rigorous vinea like monastic discipline that you know the earlier Buddhism had there are some schools of Tibetan Buddhism that do still follow

vinia but um

I don't think the Dal Lama is strictly following any rules of monastic discipline other than just like the traditional ones that you know you're supposed to supposed to follow like you know what clothes he wears and so forth so let's see

here yeah so Ian in a way he's like the king of Tibet in Exile but I mean he was a kind of Monk he still is a kind of Monk

so um you know I mean there's no telling really um you know what exactly caused the Tibetans to

uh have have a AAL Lama who is their spiritual leader who has a gold watch

collection and personal mil private
military I never really heard about the
Dal Lama having a private military
although it might be sort of like the
popes got those s guards you know with
with the like the renaissance costumes
and the what pole axes or or
something yeah I don't think that uh the
Dal Lama's private military amounts to
very many
divisions but then again he was I mean
technically he is the king of Tibet in
Exile so he is kind of a monk and also
kind of a king at the same time
and the two don't really fit together
very well and so there's some give and

take going on a lot of compromises that
have taken

place so I guess I answer that question
so I'm going to move on to Nature Cure's
next

question what is your opinion of his
suck my tongue incident so this was gosh
maybe a year or more ago where there was
some little boy sitting in his lap and
and the Dalai Lama sticks his tongue out
him or something like that and then he
asked the boy if he wants to suck his
tongue and I don't think that the Dalai
Lama was some kind of predatory
pedophile I mean there's so many people
that are so sensitized on this issue
that there were like right after it

happened people just pouncing on the Dal
Lama saying Dal Lama's a pedophile just
because it's like in fashion to accuse
people of being pedophiles at present
seems like but in my opinion it was just
kind of a joke that that just fell flat
you know it was just sort of like to
some degree maybe like a senior moment
where he's just trying to make a a kid
joke you know he's trying to to hang out
with a kid sort of at the kid's level he
makes some silly joke that just I mean
he just winds up dropping a
brick and the sticking the tongue out
part I think I have read that that's
just a part of Tibetan

tradition that under certain
circumstances you stick your tongue out
another person as a kind of friendly
gesture or some such and then the suck
my tongue was just this weird idea he
got because he's talking to a kid and
just wanting to be a little bit silly
just kind of amuse the kid or something
and then it just turned into like a mini
Scandal but I do not think the Dalai Lama
is a

pedophile so I'm just going to move on
to the next question here this is from
EU

Diva and EU Diva says if I translate all
five Kaa or even more sutras how much of
good karma will I gain and karma is

intention comma is Will and so it depends on what your intention is or what your motivation is what your chaena is so one person can translate the five nikayas and have it published maybe even you know privately funded so that it's for free distribution to spread the word but I mean just want to get famous or they're just they want to go to heaven you know it's it's like they've got all planned out you know it's like they're they're earning spiritual money they're Gathering up Treasures in in heaven that they've already got planned out how they're going to spend it kind of stuff so they're not going to get as

good of karma as the person who translates all five nikaya um just for the sake of promulgating dhamma as a kind of sacred Duty or just wanting to to help people you know just help people with dharm in the world you know so they would get more Merit or or also you've got a lot of translators like with regard to uh the poly Tex Society for example where they're translating poly texts uh without being Buddhists without even really caring that much about dhama they're just interested in the language and they're just sort of exploiting uh a profitable field of study by studying the poly language and and just translating texts that haven't been

translated or haven't been translated
sufficiently well into
English so um they're not going to make
nearly as much Merit as the person who
is like a devout Buddhist who really
wants to help other living beings to
learn the dhamma or to hear the dhamma
and so they they they they translate the
text for that reason so it depends on
your own your own
intentions

but as a general rule you're going to
make more Good Karma than Bad Karma by
translating texts especially if you have
the translations published so that other
people will be able to benefit from

them so UD Diva has sort of a a
secondary question here uh with regard
to translating the five nikaya EU Divas
says very helpful for my future

Enlightenment and again um it wouldn't
hurt probably but it depends on what the
motives are for the trans you know the
work of

translation and uh I mean it would
probably you know set you up a little
better to give you better opportunities
to dhama like you're helping other
people to hear dhma and maybe some of
these people will hear the dhma that
they need to hear right when they need
to hear it so that may increase the odds
of you in the future hearing exactly the

kind of dhama that you need to hear
right when you need to hear it so that
it can be a life-changing experience for
you based on what you have done for
other people

previously so yeah it could be very
helpful for your future Enlightenment
but again it depends on on your your
mental States because karma is mental
States so the next the next question
here is I mean these are two follow-up
questions so the main question um the
next question here is or just good for
better rebirth question mark so yeah I
mean it depends on the mental States but
um yeah I mean it would be it would

definitely be good for a better rebirth
at least with regard to you know being
exposed to dhamma in your next life
because you're exposing dhamma to
others in this
life but again it all depends I mean
some people it is a
common understanding or misunderstanding
of karma in the west even among Western
Buddhists that it's kind of this
mechanistic thing that if you do action
X it's going to result in karmic result
why but it really doesn't work that way
because it depends on the mental States
two people can do exactly the same
action and one person will be making
much better Karma than the other

person and I've given my favorite example of course is you you're walking through the forest or through a maybe your backyard or something if you've got a big enough wild enough backyard you see a snake trying to kill a frog a snake is trying to swallow this frog the frog is all inflated to make it harder to swallow frogs do this and also it's squealing to to attract something bigger than the snake that might chase the snake away and save the Frog so anyways you chase the snake away on purpose you know you come across this snake trying to swallow this frog the frog is struggling for its life so you you know

you just chase the snake away um one person does that out of compassion for the Frog they've done something good another person does that exact same thing out of of hatred for the snake and they've done something bad it's because of the motivation one motivation is compassion the other one is hatred even though the action is exactly the same so it's just going to depend on one's own mental States and also like how well they translate it and just the benefit you know the sort of the perceptible results of that so because as you perceive the results of the translation I mean that's going to be making karma too as you know you respond

to to the feedback and so
forth so it's it's very complicated this
complex web of of uh like causation or
conditionality that you can't really say
for sure exactly what's going to
happen so I'm just going to move on to
the next question this is from sanguine
Ultima and sanguine Ultima says how
should one focus on spirit Spiritual
Development and meditation despite a
strong attachment to hedonistic
Indulgence and severe difficulty
concentrating well I mean you do the
best you
can that's that's really all you can do
that's all anybody can do is I mean the

best you can do and so let's see how
should one focus on Spiritual
Development and meditation despite a
strong attachment to hedonistic
Indulgence and severe difficulty
concentrating well I mean you can just
do good
deeds

um I mean you can still have a strong
attachment to hedonistic Indulgence
while you know doing whatever it is that
helps others you know it might be just
you know feeding popcorn to pigeons as
long as it's not against the law in in
whatever town you happen to be in
because they got weird laws now so
difficulty concentrating I mean that

also just do the best you can you know
you read something like the dapada
that's one verse at a time pretty much
in isolation so that um if your mind
wanders away I

mean it's

okay so I mean meditation could be
difficult for severe someone with severe
difficulty concentrating but I mean you
do what you can I mean sometimes just
just one kind of nice quasi meditation
or semi meditation is just sitting in
front of a fish tank or a goldfish bowl
and just watching the fish swim around
and around you know it just kind of
chills you out helps you to relax might

improve your concentration a little
bit um the strong attachment to
hedonistic Indulgence I mean be aware of
it if you can't break the
habit or you just can't break the
attachment at least you know try to cut
down a little bit you know gradually try
to steer yourself away from that sort of
thing or if you just can't steer
yourself away I mean you're just like a
sex addict your entire life then you
know at least stay away from the wives
of other men for
example or you know
just try to make improvements that are
within your capabilities I mean you can
always do

something so I mean you can read texts
and if you got trouble concentrating
read short texts you know a verse from
the dapada is only four lines hopefully
your mind will stay focused until you
get to the end of four
lines and just do good deeds you know
it's like you gotta a bug in your house
don't just squish it just catch it with
a cup and a like a card or something and
let it go outside bless it with love in
your heart and you've done a good
deed so I hope I answered that question
hope I haven't uh made light of it and
so I'm going to move on to Sanguine
ultima's next question which is as

follows further how can one who is addicted to debased indulgences such as processed foods pornography Etc liberate themselves from these vulgar vices and I think this is just some sort of Western propaganda or something to think that eating processed food is like a sin but really it's not I mean it depends on the mental state actions I mean outward physical actions are ultimately morally neutral they're neither good nor bad it's the mental states that accompany those actions it it just happens that in our species that certain actions this pretty much necessitate un wholesome mental States but eating white and bread or something with uh high fructose corn

syrup or something in it that in and of itself is not moral or immoral it's just the mental States accompanying that I mean if you're you're eating a dut and you're just wallowing in the sensuality of it then yeah I mean that's that would be somewhat unethical from a Buddhist point of view just enjoying your food but that would happen even with uh you know the very skillfully prepared just organic healthy food I mean you can wallow in the sensuality of eating that too so let's just set aside processed foods as a debased Indulgence but like pornography um if you're addicted to

pornography how do you liberate yourself from it I mean in order to really liberate yourself I think I've talked about this in the previous Q&A also maybe not but I mean you have to be 100% like schopenhauer his doctoral thesis in philosophy was called in English on the fourfold root of uh the fourfold root of sufficient reason and one of the the four roots of sufficient reason was psychological and he was saying that under the same circumstances a person will behave the same unless the way they perceive the situation changes you have to have a significant shift in your perception in order to change your behavior so

let's say someone's struggling to to
lose weight or something and they just
can't do it and they've been trying
literally for years then it's just
because of like personality traits that
haven't changed yet so they're going to
have to change the way they
perceive reality or perceive the
situation in order to change their
behavior change their reaction to that
situation

so how do you how do you overcome an
addiction to pornography gosh when I was
younger especially I was my father had a
lot of pornography when I was a kid back
in those days it was like girly

magazines and I'd be sneaking into his
bedroom and looking at his girly
magazines and so forth and uh yeah it
was it was uh definitely a very strong
desire

but to uh break one's addiction to
pornography I mean having a real life
girlfriend would would definitely help
in that

regard and um just I mean just getting
older of course when your sex drive goes
down a bit then you your addiction to
pornography should also decrease unless
it's just like anric reflex you've been
doing it for so long at that
point but uh

changing your perceptions with regard to

pornography um yeah I'm not sure how how
a person would do that specifically
different people would have different
ways I mean you could meditate on the
foulness of the human body considering
that those smooth rounded curves on that
porn Starlet you know are covering up
you know all kinds of goo and you know
Blood and Guts and so
forth but uh generally that doesn't work
very well I mean a coroner can do
autopsies on women during the day and as
a general rule it doesn't cause him to
have any less desire for his wife when
he gets
home

so I mean ultimately to break an addiction you have to be 100% which may require you to learn something new that will change the way you perceive things but also um let's see what was the other thing there was something else to overcome the oh yeah that Carl Yung says that that in order to eliminate a strong psychological drive you have to replace it with a psychological Drive of equal intensity so it could be that you replace your addiction for whatever it is with maybe a more wholesome kind of addiction just get into the habit of of doing something else every time the desire for whatever the addiction is comes up you just make it a habit to

just do this other thing instead which is less UNH wholesome and then you kind of divert the addiction into something else but um it is it is difficult because an addiction generally involves a liking for whatever it is that you're doing yeah I mean I was talking about this I think in the previous Q&A where Mary Baker Eddy the founder of Christian Science said it's easier to cure somebody of cancer using Christian Science than to cure them of a bad habit because the person that has cancer is 100% sure they don't want that cancer they don't like the cancer you know they have no

like vested interest in keeping it maybe at a very deep subconscious level they think that they they deserve punishment or something because of something they did as a kid or something but um it's easier to get rid of the cancer than the bad habit because people like their habits you know so a person gets addicted to drugs because they like the drugs they get addicted to pornography or sex because they like the pornography or sex you know it's it gives them A Rush of pleasure so I mean you have to be really sure that you want to break the the habit or the addiction because if you're only 90% sure then sooner or later that

10% is going to raise its ugly head and
derail the

efforts so I'm just going to move on to
Sanguine Alpa next

question sanguine

Ultima what is the best place for a
person with a mental illness disability

such as manic depression and ADHD to

begin learning

meditation three questions although they
are all

connected um probably the best place to
learn meditation

um especially

if

like let's see you got what what he

calls here a disability like a mental disability that yeah I wouldn't just dive head first into like a Goa Retreat or a mahasi retreat I would do something less with less pressure you know less rigorous at first just find like a local Meditation Center meditation group and just sit in in with them every once in a while um you can learn that way there's like beginners Retreats that are usually like a like the meditation bunny slope that yeah you can learn meditation that way that would probably be the best way is you know find some kind of chill laidback kind of environment with other people who are meditating and some friendly relatively gentle kind of

meditation instructor who can give you the basics and then after after you get better at it then you can find yourself a more advanced setting for meditation and maybe a more advanced teacher if the first teacher was just sort of you know like

a not not really a master or anything but you know but good enough to teach a beginner the

basics so I'm not sure where sanguine

Ultima lives and even if I did I

probably wouldn't know where the whether

there' be a good meditation group or

some such for him to uh to visit but

that would be my advice with regard to

that so I'm going to move on to the next question which is from Quick quiz and quick quiz says could cannabis help gain somei sometimes or at least a little bit yeah I mean it could um it's best for you not to be dependent on a chemical to attain like expand Ed or concentrated mental States but I mean it can help some people I suppose I mean in the past I've become more meditative after smoking weed especially with regard to doing walking meditation um there have been times when almost the only time I really feel the the desire or the the motivation to do walking meditation was when I was high on on

cannabis so

I mean it can be helpful but still um
you shouldn't become dependent upon it I
mean you shouldn't have to get high in
order to meditate that kind of
thing so I mean it can be useful
although probably Orthodox terraa would
say don't do it because you know they
would say it could be a violation of the
fifth precept which is I undertake the
precept to abstain from Ale Wine and
other intoxicants which cause clouded of
mind and cannabis also can cause clouded
of
mind in my
case it doesn't so much expand my mind

like a psychedelic might do it just kind of shifts the Mind into a different kind of

space Maybe moves it sideways which can be useful for people in in that it's giving you like an alternate point of view to which allows you to triangulate to some degree but you'd have to use the the substance for a spiritual reason and not just for recreation

so I mean there are like the the shite Babas in India who are just like smoking hashish all day long whether it helps and meditate or not I don't know but at least Shiva likes cannabis apparently so I guess I answer that

question I'll move on to Quick quiz's
next question which is from sutas as I
understand people become biku and
understood dhama from Buddha and started
living alone in Wilderness then they
became arahant or enlightened is it
correct

H okay it it seems like quick quiz does
not like the definite article in English
grammar but that
that's not any necessarily anything
wrong so people became beu and
understood dhama from Buddha started
living alone in Wilderness and they
became Arad or enlightened is this
correct

um yeah I mean that's I mean you read
the text you know like you read the
first chapter or two of the Maha waga of
the the vinia and that's pretty much
what's happening is what quick quiz here
just said

you know it's like people renounce the
world and they come across the at first
they renounce the world before they they
came AC before they became beus you know
they're already renunciants they might be
like matted hair ascetic brahmins who are
worshiping the sacred fire in the forest
then this govt Buddha comes along and
you know they they discuss a little
philosophy and then they realize wow he
he knows better than we do we're going

to follow him and so they get ordained
as as beus

and um they didn't necessarily start
living alone in the wilderness maybe
some of them already were living alone
in the wilderness and then they become
Arun or become enlightened from
practicing what the Buddha taught
them that's uh that's just standard
Buddhism although I mean it doesn't
necessarily have to work exactly this
way I mean there's there's always other
possibilities it's just that the Buddha
it seems to me
he was he came up with a system that
maximized your odds of becoming

enlightened there's no guarantee that you're going to become enlightened even if you practice dhama and there's no guarantee that you're not going to become enlightened if you practice something

else but it's like the Buddha just came up with this purified streamlined method for maximizing your odds of becoming enlightened so it's it's not like terraa Buddhism or early Buddhism has any kind of Monopoly on

enlightenment so there are other ways of going about it but the ancient Indian way was pretty much what quick quiz here just uh mentioned in this question so I guess I answered that one

so I'm going to move on to Quick quiz's
third question and I commend everyone
for remaining within the limits of three
questions each because otherwise I might
be here for five hours answering
questions

and uh I'm not opposed to answering
questions but after like three hours I
start getting like horse it starts
getting raspy in my throat so

anyways quick quiz says nowadays can one
become biku and live in Monastery under
niia which means dependence upon a
teacher and then after five years wander
alone to Wilderness without teacher or
fellow beus and still under beu status

well that's what I did I mean in
Thailand I assume you can do it in
Thailand also although Thailand is more
like group Conformity oriented than than
Burma according to my understanding of
the respective terava of Buddhism of
each country I'm not sure about Sri
Lanka but yeah I mean that's the way
you're supposed to do it I mean after
your ordination you have to live in
dependence Upon A preceptor or a teacher
for at least five years until your
preceptor or teacher deems that you have
learned what you need to learn as a monk
so that you can go off on your own and
continue practicing in solitude you have
to learn to recite the biku patim mocha

for example you have to learn how to
meditate you have to learn how to bake a
bowl and and sew and dye robes and all
this sort of thing you know just the
basics for being a
beu and then after you've learned that
and you've been a for at least five
rainy Seasons five rains Retreats then
you can go off into the forest and
that's that was what I did that was
pretty much what I was hoping to do from
the beginning is just get my five years
of of niia or dependence you know get
that out of the way and then just go off
alone into the forest and you can live
alone in the forest um before then if

you have permission but not during the
rain Retreat or so I've been
told at the very least you've got to
live with your preceptor or teacher
during the Reigns
Retreat or so I've been
told

so yeah I mean it works in Burma
although now Burma's in a state of Civil
War and there's no telling what's going
on so when I was in Burma that's what I
did and it certainly was possible and I
would assume it's possible in other
Buddhist countries also although being a
A wilderness dwelling wandering beu in
in the west would be problematic because
you'd have to be able to get food

somehow without handling
money so I'm just going to move on the
next question here this is from covac
and sead zida and he says can you please
give your thoughts on this article and
interpretations for animal behavior in
general since you have training in
biology it basically shows that bonobos
are actually more violent than chimps
despite the old claims of them being
hippies where everyone is happy because
of free love chimps just have more
examples of extreme violence but it is
more rare so I read this article it was
in the guardian and it essentially just
says what seac and cat zida says that

they've uh continued studying bonobos in
uh the Congo and it turns out that
they're unlike the the previous
understanding of bonobos they actually
fight more
than full
full-sized pantog lodes or or
chimpanzees so I think the the
chimpanzees are more likely to have like
intertribal Warfare and actually kill
other chimpanzees but the bonobo or what
used to be called the pygmy
chimpanzee
um they uh they tend to fight more but
it's generally not like real bloody
violence like the the other kind of
chimpanzee uh can do so give my thoughts

on this article and interpretations for
animal behavior in general I'm really
not

sure um what to say about it I mean
that's what they found out that's what
they found out about bonobos that they
actually fight more than they thought
they did um yeah and it wasn't because
they were hippie because of free love
because I've also read that even the
regular species of chimpanzee even when
the females are not in heat or in estris
still they'll have sex like something
like 20 to 40 times a day you know they
they have sex a lot even even the
regular

chimpanzees so I have read that the bonobos are more likely to adopt the missionary position when they have sex but that has nothing to do with the article and um I mean I I really don't know what is to be said about just finding out that bonobos fight more than they thought that bonobos fought you at first they thought the bonobos were just peaceful you know they're like the Eloy in the what is it the time machine you know they're just the the the peaceful flower Children of the forest but it turns out that is not the case um yeah I mean I don't really have any thoughts other than that I mean uh I could try to link it to dhama somehow

but fighting you know especially
fighting between males for the right to
have sex with females is pretty common
throughout the animal species and it
happens even sometimes in the human
species like back in the old days it was
duel and nowadays I assume there's still
biker bars where guys will get into
fights over a woman or maybe some women
I mean there just whichever one of you
two wins gets to take me home kind of a
deal

in fact that was uh one of the games
people play in the book games people
play let let you and him fight you know
women some women they get off on that

but uh I mean it's it's a way of making
sure that the stronger male gets to
reproduce his Gene
sequences but uh really with regard to
this question I'm not exactly sure um
What observations to make with regard to
it so I'm just going to move on to seov
action CAD Z's next question
here which is a little more dhma
oriented I think he says I'm still
skeptical about you saying the negative
and positive have to balance out for
example if we get a brutal disease with
extreme levels of pain and get set on
fire or get set on fire surviving that
won't mean the rest of life will be more
pleasurable pleasurable to

counterbalance that pain people who have been abused or neglected as children are not happier as an adult but rather the opposite meanwhile kids who were loved and happier as a kid are usually happier as an adult happiness also seems to have a genetic component which means some people are naturally happier than others but they aren't equally as sad or feeling negative emotions to counterbalance those similarities if we practice Jhana the Buddha calls it blameless pleasures and since it isn't wrapped in sensuality it means there won't be negative side effects but good results so I mean this was in the

questions or the the Q&A section of the
Discord server and uh it now occurs to
me that there's not a single question
mark in this in this entire paragraph
here um but I'm pretty clear I mean he
he wants me to try to support my claim
that positive and negative have to
balance out in the long run so within
any closed system which would mean the
World At Large or an individual person's
psyche that you might not think it's a
closed system but
really it for all intents and purposes
it's a closed system that the positive
and negative have to balance out so you
can look at Humanity in general and you
can say well that person is a happier

person than this person but the thing is like let's say there's a person who is just smiling all the time and and doesn't doesn't get upset easily and so forth well I mean that just becomes his status quo it just becomes neutral for him he might look happier than other people but within himself he's in a neutral State and then still there's going to be positive and negative deviating from his status quo that he's going to be calling good and bad and likewise the the the person who seems to be really a messed up person or an unhappy person for whatever reason you know that also just

becomes their status quo they're they
get used to it I mean it just becomes
neutral to them so you can have the
starving person who's Overjoyed to get a
get some stale bread and then you got
the rich person who's upset because his
New York strip steak or filet Minon or
whatever is slightly
overdone so it's still like you can say
that some people are happier than others
when you're when you're looking out at
the world but even that's going to have
to balance out in the long run just you
know the happy people and unhappy people
in a sense because I mean
psychologically good and bad are value
judgments Pleasure and Pain not so much

value judgments but still there is this
balance that that it's like

a in

in gosh how do I even explain this this
is not easy to

explain but I mean it is it's sort of
like dosm you know yin and yang have to
balance out in the long run positive and
negative have to balance out in the long
run which is as I used to say how God
created the universe out of nothing
because all the pluses and the minuses
have to add up to the same zero the same
nothing you know it's like in physics
you can have a particle and an
anti-particle appear out of empty space

and they they can do that because one is positive and one is negative so it's it's the same zero it adds up to the same zero as the the original nothing so also I've read I think it was uh oh he's one of the most famous translators of Tibetan into English I can't remember his name now but anyway B Allen Wallace I think is his name I think he used to be a translator for the dolly Lama I remember reading an article that there was some interview with him and he was pointing out a scientific study that showed that people who are quadriple IC people who are paralyzed from the neck down um after a few months just like two

or three months to get used to their new situation in life they're just as happy or just as unhappy as they were before so it's essentially you get used I mean you get used to whatever state you're in and that just becomes neutral even though it might seem way more positive or way more negative than other things that you see so let's see here and also I might as well add that that people who are that wallow in misery derive a certain satisfaction from wallowing in misery some people they just think that they're a bad person they did something that they

deserve to be punished for and they get
a certain satisfaction from from
receiving the
punishment or they just they just like
complaining you know it's like that's
like their hobby or they've got these
health problems it's like they base
their personality on these health
problems and talking about their health
problems to anyone who who will listen
so there's all these subtleties and
nuances that really I mean whatever is
your standard state of being just
becomes neutral I mean that's just zero
and then you the the deviations from
that are going to balance out in the
long run and if you start becoming a

happier person in a sense then that's just going to you know after a short time of getting used to it then that becomes the new neutrality you know it's like all the the good and bad things in your life if you could get rid of all the things you consider to be bad all that's going to happen is you're going to have to replace those with new bad things or else just the line between good and bad is just going to have to shift so the lower half of the things that you used to consider to be good are now consider to be bad so yeah and with regard to like the the happiness of of the Bliss of Janna still

I mean the monks who were attaining this Bliss of Janna were Aesthetics and so they were putting up with quite a lot of discomfort that help to balance out the Bliss of of their

meditation so I guess I answer that I mean I could I should I mean if I had thought out how I was going to answer the question in advance

I could have talked for probably 20 or 30 minutes and turned this into an even longer Q&A than it's already going to be but I'm just going to move on to covac and CAD zona's next question which is also kind of a a story question

here what is the meaning of the term coming and going in Buddhism how are

they different than arising and ceasing
they seem to denote the same thing but
are always used separately for example
in Donna it says quote and there I say
there is neither coming nor going nor
staying neither passing away nor arising
unquote so it may be that it's one of
the the many descriptions of nibana in
the

udana anyways he continues similarly it
is mentioned other times like in the
Mula ma jamaka karaka alongside arising
and ceasing but as something separate
such as things arising and ceasing but
also coming and going but it's hard to
figure out the nuances of exactly how

these Concepts differ well coming and going just is moving this way or that way so it's like change so appearing and arising and ceasing is you know you start to exist and then you stop existing but coming and going is like while something is existing it's moving this way or that way it's changing so I mean it's it's just sort of like an idiomatic ancient Indian way of of saying things but you shouldn't read more into it than there is really there I think so yeah coming and going it just means moving or changing generally it means moving or moving that way or this way it's just everything

is static or Timeless

really so I think I hope I answered that

one so I'm moving on to the next

question which is from a mirror of

emptiness and mirror of emptiness says

is the universe a hologram and what

would that even mean for the universe to

be a hologram this is talked about in

physics and cosmology circles and it

sounds cool but the more I thought about

it the more I realized I don't even know

what this means and yeah I've I've heard

the whole hologram Theory the universe

is the Hologram and I mean there's two

ways of interpreting it at least from my

meager understanding of the situation I

haven't been studying up on this lately
you know you come across you know some
science article talking about how the
universe is is like a hologram one one
way that I don't think is the main
explanation is it's just sort of like a
a projection you know it's just like a
like a a fake image like a holographic
projection of some Rockstar on stage you
know it's just he's not really there you
know it's like an illusion

so there's that but I think mainly what
they're talking about as of the universe
being a hologram is a hologram it's it's
based on I mean I don't even remember
how they do it but it's like a a glass
plate that's got like

a you shine a laser through it in a certain way and you take it's like an image that you it turns into like a a 3D looking

projection and the thing is you can break the the the plate and still it'll show the whole picture other than it'll be a little blurrier you know the smaller the smaller the the fragment of the holographic plate the blurrier the image is although it still shows the entire image and I think that's mainly what the physicists are talking about when they say the universe is like a hologram it's like it's sort of like uh libet's monadology his monads where

every monad cont was like had it was
like a microcosm of the entire
universe but I don't really understand
how the physicists came up with the
theory

um yeah so I mean might want to look it
up on Wikipedia or

something but uh yeah for as far as I'm
considered the universe is is like a

hologram mainly because it is an

illusion it looked everything looks

solid but it isn't I mean even modern

science you know getting you know back

before the whole hologram idea you know

it's this cup it looks pretty solid but

really it's it's more than

99.99% empty space with just little

little specks of energy that are you
know flickering and spinning
around but it looks solid because phot
won't go through the spaces apparently
but it's mostly empty
space and what little matter so-called
is is there is just little little specks
of
energy
so yeah I I'm really not a whole heck of
a lot more educated on the whole
universe is a hologram Theory than
mirror of emptinesses here so I suppose
I should just move on to his next
question which is
since you mentioned Seth speaks

before and given your father's history
have you read any of the raw material
spelled r a raw or have any familiarity
with it I know of another gentleman who
makes videos on YouTube and I've spoken
with before is quite knowledgeable on
terraa Buddhism but is also way into the
raw material and that's probably the
overall lenses through which he sees the
world I find that fascinating I'm not
exactly sure what the raw material is
unless it's Roma I mean I've I've heard
a little bit about Roma back in like the
1980s I think it was like this this dsy
housewife who just being silly one day
put this pyramid onto her head like a
hat and just immediately began CH uh

channeling this being called
ramtha but I haven't read any of the
Roma books I certainly haven't read any
otherwise raw
material so yeah I don't really have a
lot of familiar familiarity with that um
say speaks was interesting especially
the the earlier you know the first two
or three books before it starts getting
kind of far
out but um yeah so I can't really I
can't really say much about the raw
material because I I'm not familiar with
it so then I'll just move on to mirror
of emptiness is third question which is
a very short question only four words is

matter Frozen

light and this is like a physics

question and to some degree it is

assuming something that I don't assume

which is that physical matter is

ultimately real and this is like an

assumption made by most western

Buddhists most western people in general

but even the Buddhists they just

naturally assume scientific realism is

fact it is reality and then you kind of

add dhama onto

that I mean that's that's the impression

I get when when I see questions like

this you know it's is matter Frozen

light um technically I think no just

going with Orthodox

scientism I don't think matter is frozen
light it's more like frozen
energy um but calling it Frozen is sort
of the opposite of what it is it's like
I I've seen like a a chart or a graph or
something where it's talking about the
different wavelengths of electromagnetic
radiation and the really long
wavelengths you know you're getting out
like AM radio waves and so forth and
then FM is a little closer and short
wave and then you get into like micro
waves and like gamma rays and then you
go even beyond that you get into
physical matter where the the wavelength
is so compacted

that it just creates something that we perceive as solid

matter so I don't know if that would count as Frozen if it's even a higher frequency or or like a shorter wavelength than like gamma rays it seems like it'd be more energetic instead of like if something's Frozen it's got less energy than something that's

hot but I mean I'm not a physicist I'm just uh sort of

regurgitating little bits and pieces of stuff that I have read about

physics and uh I really do not consider the physical Universe to be ultimately real anyway so it's kind of academic for me so I'm just going to move on to the

next question which is from Athena's
sigil and Athena sigil says have you
ever read sidarta by Herman Hessa
thoughts if not never mind um yeah I
have read it but it was a long time ago
I was like in my early to mid 20s I
think when I read sidarta and then I saw
the movie too so there's that
um and I lik Herman Hessa I read most of
his novels when I was a young man and I
mean most of his novels are
autobiographical just sort of setting
his own personality into different
people in different different parts of
History it's not my favorite novel by
Herman H I think I like Steen wolfes

better than

sidarta but sidarta is a nice nice

little story about uh a young man who

lived in the Buddhist time named sidarta

who uh he and his friend go

vinda they decide they're going to

become followers of the Buddha I think

first they just become like athletics and

then um Govinda becomes converted to

Buddhism you know they meet the Buddha

and Govinda decides to become a an DED

Buddhist monk but sidarta just kind of

goes his own way he's just sort of like

a non-denominational Forest dwelling

athletic and then he uh I can't remember

his reasons but he eventually drops back

into the world and hooks up with this

beautiful corisan named what was her
name Kamala I

think and uh winds up having a kid and
he becomes like a gambler and so forth
and finally after Kamala dies you know
he's he's got troubles with this

13-year-old kid you know his 13-year-old
kid who doesn't really like his father
very much apparently and um he he
becomes almost suicidal and then he
remembers the holy M and he just starts
just kind of takes up om as a mantra
again and it kind of saves him and then
I think Govinda prevents him from
committing suicide just through karmic
coincidence his old buddy Govinda who's

still a Buddhist monk happens to be
there when he's uh planning on on just
drowning
himself and I think it was after after
he gets saved by Govinda that he
remembers the holy home and starts
meditating again and becomes essentially
an enlightened lay lay
person so yeah I have read it but it was
a long time ago and uh that's pretty
much all I've all I remember from it
that uh Hessa I mean he was always on
the side of the lay person against the
monk I think like one of his one of his
stories was called Narcissus and Goldman
about these two friends in the Middle
Ages middleaged like um Medieval Europe

they apparently they're they're uh
orphans and they they they're brought up
in like this monastic school like this
Christian School and narcissus decides
he's going to stay a monk at this
Monastery he's going to be ordained
there and become a monk there but
Goldman wants to go out and see the
world one of the first things he does
you know he's looking up with women and
so forth and just you know tasting all
the stuff that he's he's he's wondered
about and and uh at the end he catches
Bubonic plague and and comes back and
dies and his old buddy narcissus is
tending to him who is just emaciated

from all of his fasting and praying and
so forth and uh Herman hessi he
obviously had a a warm spot in his heart
for you know the The Naughty Boy Goldman
who who went off and just was wallowing
in sensuality you know tasting the World
experiencing it to the full rather than
narcissus who's like in some cell
starving himself and reading the
Bible but um Herman Hessa was like an
artistic person artists tend to be
rather sensual in their approach to
reality or their approach to the world
so um yeah I do like Herman Hessa I
haven't read anything by him in a long
time but I did read sadara and saw the
movie um

but I mean it's I'm not exactly sure
what the real message is in sedara it
was it was so long ago I'd have to like
read it again have it fresh in my mind
before I could really try to explain
what the message of the book
was so I'm just going to move on next
question this is from hicher I think I
have no idea how to pronounce this name
it's h UI c h yr h k Maybe
hir I don't know but anyway hir says I
wonder if poo basa ever attained Janna
in his
meditation and this is one of those
things it's sort of like the four stages
of

sainthood um I really think that the
four janas um meant something different
originally and then their meaning got
changed over time into something else so
my interpretation of Janna like the
original meaning of Janna it was like
the four stages of meditation Janna
essentially just means meditation
literally means something like
illumination but it was used as a word
that meant meditation like Zen Japanese
Zen Buddhism Zen is a Corruption of the
Sanskrit word Janna which meant
meditation so Zen is the meditation
School of of Mahayana
Buddhism so I do think that the four
janas

are just four stages of meditations it's like the first stage is you're feeling physical and mental Pleasure and Pain and you're still thinking so that would be like Elementary meditation like with a mantra of breathing in breathing out kind of a thing if you're doing it correctly still that would qualify as first Janna then the second stage is you're feeling let's see physical pleasure and P you're you're still feeling physical and and mental Pleasure and Pain pain but you're no longer thinking then the next third third J is you do away with the the mental Pleasure and Pain you're in a state of equanimity

you're still feeling you're still
capable of feeling physical Pleasure and
Pain you know there physical Sensations
you're still not thinking and finally
the fourth jna is the Perfection of
mindfulness which is something that gets
ignored a lot and you're you're not
thinking anything and and you've just
kind of gone beyond all positive and
negative Sensations or feelings you know
you're just in this state of pure
equinity

so uh later on Janna got turned into
superhuman mental state so that even
first Janna is a superhuman mental state
even though the mahasi batana sua
defines right medit or right

concentration or sasama as the four
janas

so it's kind of strange that according
to just technical Theravada Buddhist
Orthodoxy that uh right concentration is
a superhuman mental
state but I just don't think that Janna
originally was referring entirely to
superhuman mental States I think it was
just the four stages of
meditation so anyways uh who K wonders
if if I retain Janna in my meditation
well I did get to a level where I wasn't
thinking anymore so um regardless of
whether you consider Janna to be a
superhuman mental state or not that

would seem to indicate that you're wide
awake you know you're not you're not in
a trance you're not unconscious you're
not like in a state of suspended
animation you're wide awake and you're
not thinking anymore presumably that
would be at least second jna but I do
think that the divisions of Janna into
these four stages I mean especially
considering that that I can think that
the whole meaning of them got shifted
into something that was not the original
meaning that
um it's it's almost like academic the
meaning of Janna is so
controversial that the most terraa
Buddhists who are Orthodox they will

just repeat the block of the standard description of the Jnas which are almost exactly the same every time you see it and it's not extremely informative it's not so informative that it's uncontroversial exactly what it means so um a lot of meditation teachers and meditators in Burma lack the sophistication to differentiate between real jna and like a hypnotic trance and fourth jna supposedly I mean you go into such a state of suspended anim that according to the Orthodoxy you become like a hibernating squirrel where your breathing and your heart rate

almost

stop and whether that's real fourth
genre or not as the Buddha was teaching
it or whether that's just a very deep
hypnotic trance State because someone in
a very deep hypnotic trance also goes
into the hibernating squirrel stage
where their heart rate almost stops and
their breathing almost stops or so I've
been told by my father who was a
hypnotist and didn't know anything about
the for Jonas you would just say that
you know his third wife or his second
wife not my mother was like that where
she go into a deep hypnotic trance and I
mean she would seem to be dead I mean
she wouldn't be breathing or anything I

mean you couldn't there was no
detectable pulse or anything or it would
be very very slow and
faint

so

um but if we go with just the original
meaning according to my understanding of
the four genas as just the four stages
in the progression of meditation then if
you do any kind of meditation correctly
that would be first Janna at the very
least and if I was a monk I wouldn't
even be able to answer this question
because um monks aren't supposed to
admit to having attained to any
superhuman mental States and Janna is

considered to be a superhuman mental
state according to Orthodox Tibetan
Buddhism so I'm just going to move on to
the next question which is from
cify we've already been at this for an
hour and a
half

anyways cify says P basa there is no
solid proof of reincarnation does it
mean that we have to believe that there
is

reincarnation well there's no solid
proof of anything really you know even
scientific data I mean there's no solid
proof no real solid proof that any of
it's really

true I mean this whole thing could be

like an illusion a dream or something in which case all the the scientific realism just kind of falls through but we just assume that it's applying to empirical reality out there in this this world so let's see here there is no solid proof of reincarnation yeah there's also no solid proof of no reincarnation but so does it mean that we have to believe that there is reincarnation no we don't have to believe that there is reincarnation or rebirth as Buddhists prefer to call it I'm not exactly sure why but the the standard argument is that reincarnation implies a soul that

reincarnates but doesn't rebirth

couldn't that imply the same

thing what is it that's reborn what is

it that

reincarnates so anyways um yeah you

don't have to believe it in fact you

might be better off just in a state of

suspension of judgment you know like um

classical skepticism which is you don't

believe X and you don't believe not acts

you just suspend judgment you just don't

make up your mind about

it so that's fine yeah there's no

problem at all with that that would come

closer to some of the earliest teachings

of Buddhism like the ATA waga of the

suan where it's just saying you know

don't have any fixed belief about
anything

not even like self or no self or or
anything just don't even go

there so yeah you don't have to believe
that there's reincarnation I mean the
four noble truths are still true even if
there is no reincarnation I mean craving
or attachment still is the cause of all
suffering regardless of whether you're
going to be reincarnated or regardless
of whether you you were reincarnated
from a previous

existence so I mean just being in the
present moment is really what is
important and the present moment is

Right Here Right Now doesn't matter
about the past or the
future so you can be skeptical about
reincarnation I think uh Stephen
Bachelor doesn't believe in
reincarnation nadata Maharaj who was a
technically a Hindu didn't believe in
reincarnation so I mean it doesn't
matter there's it is not a good idea to
believe something that you don't have
any real good evidence for just you're
best you're better off just accepting it
as a working hypothesis unless it just
seems such utter [__] that you just
can't even adopt it as a working
hypothesis but someone who's wiser than
you says it it it's real it happens then

I mean you might want to consider their wisdom and say well maybe you know keep your mind open but don't just cling to any belief either for or against as aśoka used to say even right view becomes wrong view if you cling to it so yeah we don't have to believe anything so I'm just going to move on to cifi's next question here practicing Buddhists wish for enlightenment does it mean that they crave for it or put it put in different words they desire for enlightenment or Nirvana am I misunderstanding the concept desire not to desire confusing to say the least

yeah at first it's sort of like the the
uh the is a dichotomy at the very
beginning of this Q&A it's it's sort of
like you know you start off with some
agh thinking you know I should do this
you know you should strive for an ideal
but then as you get more advanced it
just Falls away and you just stay with
is and with regard to practicing
Buddhism a lot of practicing Buddhists
will start off stri ring for
enlightenment not all practicing most
practicing Buddhists are not striving
for enlightenment not even most monks
are striving for enlightenment but uh it
is kind of an ideal you know that's like
the goal of Buddhism I mean most

Buddhists are just striving for a better
rebirth you know they want to be born
You Know Rich and Famous and beautiful
in their next life you know they don't
want have to work so hard they want to
go into heaven and live in a golden
mansion en crusted with
jewels that kind of thing
so but
still um some people are motivated by a
desire for enlightenment which is a less
UNH wholesome attachment than desire for
naked women or some
such but um still I mean you're not
going to become enlightened until that
falls away also so often the way it

works theoretically anyway

is you you renounce the world and you

abandon all these sensual attachments

all these attachments except for this

one last attachment which is desire for

enlightenment and you just dedicate

yourself single-mindedly towards

becoming enlightened it's it's the only

major attachment you've got left and you

get closer and closer and closer but you

can't really become enlightened because

you still got this attachment even

though it's an attachment for

enlightenment that attachment for

enlightenment is still going to prevent

you from becoming unattached So

eventually sooner or later you're going

to have to let go of that one last attachment but still it's it's sort of skillful means to replace all of your worldly attachments for this attachment for

enlightenment which gets you farther along until finally you can let go of that attachment

also so you can desire not to desire but I mean it can get you a certain distance but sooner or later you're going to have to get rid of all desire including the desire not to

desire so I hope I explain that relatively clearly I mean some of these Concepts this one indication of why I

keep answering the same questions is that we're the questions are difficult to answer and difficult to understand you know it's it's subtle things like questions about ultimate reality that you can't even put into words but when you're answering a question you got to use words so you kind of have to dance around it and it's it's weird but I hope I was able to answer that question well enough because I'm moving on to the next one regardless and this is from ruie and ruie says did the miracle of having been born in an eon with a teaching Buddha ever strike you and no actually it hasn't really struck me before just the miracle of having

been born period that has struck me many times I mean that's so weird that we even exist at all I mean whether we exist in an eon with or without a Buddha is really just completely minor compared with the fact that we seem to have been born that we were exist here at all

why well that's what religion teaches among other

things so yeah it's like our karma is landing us where we ought to be so I just assumed that my karma landed me in a world where I didn't actually meet goab Buddha not that I remember but still I mean I've heard about him you

know this his teachings are still
recorded in probably garbled form but
still at least there is dhama in this
world and uh yeah I mean that that's
good but um yeah I haven't really been
struck by the miracle of it other than
just being struck by just the weirdness
of being you know just being this
being that is like in this stick like
body made of meat and liquids and stuff
you know we we're limited by these sense
organs and it's just weird you know
we're we're a kind of upgraded
ape and I mean we're we're like a a
species of
mammal so that's I mean that strikes me
way more than being born in an eon with

a teaching

Buddha so I think I'm just going to move on to the next question this is from uh Pope Kevin the first who goes by many names he changes names um more than most people do and he says if there are some rules for monks breaking of which not produce bad comma let's say drinking coffee with milk in the afternoon as an example as I have been doing here then what is the logic behind making confession to another Monk for things like these well you still have the duty to follow the rules nobody forc you to become a monk I mean in Burma sometimes parents will just ship some

kid off to the monastery just because they got too many miles to feed they want the The Good Karma and the good reputation of having a monk in the family and all that the kid might not want to go but he goes

but as a general rule nobody is forced to become a monk and so when you break rules I mean it's it's it's still like cheating and if you don't con confess to those rules then in a way that's that's kind of dishonesty like every two weeks the S has to meet and they recite the ptim Moka rules and at the beginning it's part of the recitation the monk who's reciting it before he recites the rules he reminds the monks that you've

got to make confession before we do this
CU if you have unconfessed offenses and
I ask at the end of every group of
offenses you know paraja then sesa then
Ana then nagia then pidia then uh what's
the other one Pati desia then the SEI
rules and then there's this last little
addition at the end that at the end of
each of these groups I say is everybody
completely pure is everybody completely
pure three times the monk asks and if
you sit there in silence and you know
you've broken a rule even if it's not
really an ethical rule you know you just
drank milk in your coffee in the
afternoon for

example then you by you remaining silent
that's considered a kind of
dishonesty

so that's the main logic behind making
confession to another Monk for like
rules of breaking rules of etiquette or
just rules of ancient Indian
cultural tradition you know like you're
wearing a robe that's the wrong color or
something it's not there's nothing
unethical or evil in wearing a robe
that's like bright yellow which
technically is a forbidden
color then uh but still I mean you've
broken the rule and especially if you're
sitting through a
ceremony where all the monks have to be

like have their all of their offenses
conf

then if you sit there and and don't
confess it you know you just remain
silent even when they're asking is
everybody pure then uh yeah I mean
that's a kind of

dishonesty I mean in a way it's it's
cheating if you break rules especially
if you do it on purpose just because you
don't care you know sort of

like life is a game kind of you know
being a monk is kind of a game it's like
if you don't play by the rules you're
cheating which is a kind of dishonesty
so anyways I'm just going to move on to

Pope Kevin the First's next

question which is as follows in angur

and nikaya

3.86 386 the 86th sutta in the group of

thre of the inur and Naya it says quote

monks this recitation of more than 150

training rules comes every fortnite

unquote however there are 227 rules in

the pooka but if you add in relevance

order four paragass 13 sasas two anatas

30 nesia pidas 92 pidas four panas and

the Seven adiar samatas it adds up to

152 now it makes sense for the Buddha to

say more than 150 training rules could

it be that the original pooka didn't

contain 75 seas and yes that is the

probable explanation so good for you

Pope Kevin the first because
I've read the pookas of different
ancient schools of Buddhism and with
regard to the the 152
core um rules the
precepts that they're almost identical
but then the SE rules at the end are
just wildly different there's a lot of
variation in SEI rules which indicates
that the SEI rules were added after the
the Schism started after the different
schools of Buddhism started splitting
apart the SE rules got added after that
and it doesn't even say that there that
they're really rules that there like
technically if you break a seia rule on

purpose especially then that is a Duca
offense it's an offense of wrongdoing
which is like the lowest level it's the
it's the lightest kind of offense there
is but it doesn't really say that in the
rules themselves that's sort of a later
interpretation of these seia rules that
I mean at first it's just sort of like
advice on proper conduct in the seia
rules and there was like a chaa sect of
Buddhism that was emphasized pagodas or
or

chaas zes as they're called in Burma um
and so their SEI rules have a lot of
rules concerning proper conduct with
regard to pagodas which are missing in
the other the other schools and it's not

all 75 in in every pooka it's just in
Terra Buddhism the biku paok has 227
rules different schools of Buddhism had
different numbers and different seia
rules even though most of the rules were
almost

identical so yeah that's early early on
there were probably 152 rules and then
the sey rules got added like maybe
around the time of the third

Council so I'm just going to move on the
next question here this this is also
from Pope Kevin the first maim nayah 66
explains why monks cannot eat food at
night Dean nikaya 1 says the reclus
godma eats only in one part of the day

refraining from food at night and from eating at improper times and pidia 37 says should any beu chew or consume staple or non-staple food at the wrong time it is to be confessed

unquote aano says the web banga defines the is like the ancient commentary to the rules to the pooka rules the we banga defines the wrong time as from afternoon until dawn of the following day but that's Abid dama not the suas uh no that's not true I I know it is traditional going for Millennia now but maybe monk can eat one meal a day in the morning or in the afternoon but not at night and of course he cannot store food overnight so does digan Naya one

really say that the Buddha eats only in one part of the day refraining from food at night and not literally from noon to Dawn well first I'll just deal with a misconception here there are two we bangas in in the poly toptica one is a book of Abid dama called Web banga it it means something like analysis but also there's the Su Wanga in in vinia in the the rules of monastic discipline which is an ancient commentary on the ptim Moka that is so old that it has become Incorporated ated into the Canon itself so it is canonical it's one of the few uh canonical commentaries that isn't just like a sua

or

something so I mean it is part of vinia
the rules of monastic discipline say
that the the right time is between Dawn
and midday and there are other there are
many statements if you come across them
that makes it clear that the proper time
for a monk to eat is between between
Dawn and
midday so like for example the I think
it was the the first count or the second
Council which was a kind of debate that
eventually resulted in the first major
Schism one of the topics of debate was
is a mon allowed to eat continue eating
his meal if the shadow of like the Su
dial is like I can't remember I think

it's like two finger wits past the
midday Mark and the answer was no
because it's it's clear in the text TT
is between Dawn and midday it's like
it's not just if you start eating before
midday you can continue eating after
midday that no you have to be finished
by

midday so yeah I mean it's just ancient
Indian

tradition that monks I mean because
that's when you go for alms round is in
the morning monks walk for alms in the
morning and then after you get your food
you sit down and you eat it and then you
wash your bowl you know you feed the the

monastery the scy monastery dogs and the
the birds and all that with your any
leftovers and uh then you you go on with
your
day

so yeah I'm pretty sure it goes all the
way back to the time of the bud up that
the proper time for a monk to eat food
is between Dawn and

midday so I'm just gonna move on to the
next question and this is from game

fap and I don't I can't remember game
fap asking questions before game fap is
kind of an unusual name I'm sure he got
picked on a lot when he was a kid in
school so

anyways game fap says what are your

thoughts on Abraham Lincoln and the Civil War do you have a Buddhist perspective on it and I mean I have a Buddhist perspective on everything on life in general because I am a Buddhist and so it kind of goes through a Buddhist lens to some degree but um

I can't really say that I've got a specifically Buddhist perspective on Abraham Lincoln I really don't know that much about Abraham Lincoln uh I do know a little more about the Civil War and I think at least half of what I know about the Civil War I learned from a book that's on my bookcase back there I

picked it up at a used bookstore in
Mandalay Burma when I was a monk it's
called uh let's see strategy by BF
little heart I think is his name
strategy the indirect approach and he I
mean he was doing like this strategic
playby play of like major Wars in
history including the Civil War um also
I've read the autobiography of uh
William T Sherman which is really
interesting interesting
book but with regard to Abraham Lincoln
I mean I know just the standard stuff I
people will say that you know he really
wasn't a good president because you know
he was suspending people's
constitutional rights and so forth

during the Civil War um but I don't think he was a bad president um you know he apparently was a an abnormally honest president that he may actually deserve being considered one of the two or three greatest American

Presidents um but I really don't know a whole heck of a lot about

him um with regard to the Civil War I mean it's like every war that comes along is the first modern war it seems like but the Civil War was another one of those modern Wars it was using aerial surveillance with hot air balloons and it was one of the first Wars that was using steam trains to transport troops

and so

forth

um and my father who was born and raised in Georgia and was old enough to have actually seen people who were Veterans of the Civil War when he was a little kid um he he followed the standard uh Southern narrative that the Civil War was over states rights and not over slavery

although um it's it's pretty clear to me that I mean probably the main reason why the Civil War started was because of the issue of slavery because Abraham Lincoln made it clear that he was no no friend of slave owner slave owners you know he considered slavery to be a bad deal and

he was going to do something about it
and so um the the southern states
seceded from the Union before he even
took office as soon as they heard he won
the election it's they just bailed you
know it's like nope we're out of here
they just noped right out of the union
and I mean Abraham Lincoln was probably
the one Republican president that was
hated by democrats even more than Donald
Trump that Abraham Lincoln was hated so
vehement
by Southern Democrats and I mean the
slave owners were mostly Democrats back
in those
days that just the fact that he won the

election even before he took office they started seceding from the union so Trump uh he's only in second place

probably I mean Trump's probably hated worse than Nixon was but still I mean I think Abraham Lincoln was hated more than than Donald TR Donald

Trump but anyways that one book I was reading strategy the indirect approach was um one of the main things it was doing was praising William T Sherman that's what inspired me to read Sherman's autobiography because according to BF little heart um William T Sherman was probably the greatest military genius that America has ever

seen even though I mean he he graduated from West Point you know he was a teacher at a military school for a while but then he kind dropped out of that and became like a a lawyer for a little while and a banker and so forth he wasn't very successful in business but for some reason he just had the kind of mind that really I mean he was he he could think outside the box so in a at a time when um

Wars this war in particular the Civil War was heavily dependent on railway lines sabotaging railway lines was like one of the major activities of the Civil War seems like that he just decided he

was going to strip down his army they were just going to carry with them as little as they could get away with not even tents or anything and he was going to leave the railway lines and just start marching in between cities and marching in between cities is the indirect approach because the enemy doesn't know which city you're going to eventually steer towards so they either have to defend both of their cities which divides their forces in half or they're going to have to think well he's probably going to attack this place and then you just attack the other one so it's the indirect approach and he was really good at it and it is true that he

burned Atlanta pretty much to the ground
and so forth

but thing war is Hell which is uh what
Sherman Sherman said that so I mean I
really don't have a Buddhist perspective
I mean neim karoli Baba whose picture is
up on the alar back there according to
ROM dos neim Koli Baba said that Abraham
Lincoln was the greatest American
president because he was the one
president who knew that he wasn't really
the president that God was the president
and he was just sort of like his his
prime minister or something you know
working for God sort of a thing although
I'm not exactly sure if neem curly Baba

was objectively empirically correct on that because Abraham Lincoln seems to have been kind of ambivalent in his religion but uh yeah I mean I guess enough of discussing Abraham Lincoln in the Civil War because we got lots of questions today and this is going to be a long one because uh it just is so the next question is from Master Poe I'm honored to have questions from Master Poe and master Poe says Nirvana does it kill the Daydream and then after that it's he just says Daydreamer so maybe he's replacing Daydream with Daydreamer here but it says Nirvana does it kill the Daydream question mark Daydreamer period

so um it's I guess I understand the
question I'm pretty sure the question
means that if you're enlightened does
just sort of the illusion just cease to
exist and trying to second guess and
Enlighten being's mental

States um I mean it's you can't really
do it to to describe the mental states
of an enlightened being it's again
you're having to try to use words in a
samsaric context to describe something
that is not in a samsaric context and
words cannot touch
it but you could say theoretically that
an enlightened being is still
experiencing this kind of phenomenal

world like we're experiencing it's just that he's not identified with any of it and it's largely irrelevant that he is at a different level and that this level is just kind of going through its own motions and he's really not invested in it he's not attached to it he doesn't identify with the body or the the thoughts going on or anything so it may be that some kind of Daydream continues it's just that an enlightened being is not identified with it and is really considered it to be just just sort of energy patterns or or whatever largely irrelevant so I think I'm just going to move on to the next question also from

Master

Poe and he says are you familiar with Daniel Ingram he wrote mastering the core Dharma of Buddha and it's kind of uh interesting that totally unrelated to master Po's question here um last night or yesterday on the Discord server associated with me and uh like Terra Buddhism um somebody posted a link to a Daniel Ingram video where there was an interview with Daniel Ingram and I I mean I've heard about him I looked at his website before and the the website was very off-putting because right on the homepage he's declaring himself to be an aun he's fully enlightened he's

just mastered everything you know
and I mean that's that's like a early
that's like a red flag right there
that's that's flashing red lights if
anyone is declaring that they are fully
enlightened in addition to all these
other attainments that they have
attained then chances are the person is
is a
charlatan so anyways I finally saw a
video with Daniel Ingram talking and
yeah I mean he it was he did not seem
enlightened to me
for whatever that is worth I think he
might also have been gay but I mean
that's irrelevant
too but uh yeah he was just kind of like

this nervous High strong person who
acted nervous which you don't really
associate with a fully enlightened being
who is pretty pretty chill you
know

and yeah

so yeah I think that he knows some stuff
about Buddhism and he might be a kind of
narcissist

who I mean he's got himself persuaded as
well as trying to persuade others that
he really has just nailed it you know he
has mastered this dhama you know he's
fully enlightened just for
starters

and I don't know I mean I don't want to

take the risk of bashing an enlightened
being just in case he really is
enlightened but I just don't I just
don't get the feeling that he is and so
I mean the options are that he's like
either a deliberate fraud or he's sort
of got such a high opinion of himself
that he's able to
explain you know his own personality in
such a way that he's he's enlightened or
something but uh I mean he's
knowledgeable I am
sure um but whether he's fully
enlightened or not I personally if I had
to guess then I would guess that that he
is not enlightened if that even means
anything because again to be fully

enlightened you're off the scale and we
here like doing videos and watching
videos and stuff are on the scale to the
extent that we're here
so it's it's it's hard to say I mean if
Daniel Ingram is fully enlightened then
of

course that would indicate that uh just
about anybody could be fully enlightened
seems to me

so yeah I'm skeptical let's just say
that I am skeptical of Daniel Ingram's
full

Enlightenment so I'm just going to move
on to the next question this is from
yugao and yugao says hello I have seen

people killing bugs without any remorse
now I hear that in Gaza 10 thou tens of
thousands of children are being killed
is their state of mind the same is
killing that easy because of the names
and perception

um well killing killing insects let's
say you're getting bitten by a mosquito
and you just slap it then yeah that's
going to be very different mental States
from taking an making an
effort to kill one human child let alone
10,000 human
children so it's going to be very
different mental
states that I mean killing killing a
human being is orders of magnitude more

serious of an ethical transgression than
slapping a
mosquito but uh I I've read and I think
this is true that the fact that violence
like like human Warfare now is so
removed from the people getting
killed that I mean it your it short
circuits our Instinct not to just be
killing people I mean kill people like
face to face right up close has happened
for a long time like the Mongol and the
Huns for example just to name two
examples were fairly
sociopathic in their just wanting
cruelty and indifference to the
suffering and death of other people who

were viewed as just inferior

Outsiders but nowadays like someone

who's killing children for example he

might be sitting in a comfortable

computer room launching cruise missiles

or he might be in an airplane that's so

far away from the Target that I mean he

can barely see what's going on like in a

dog fight it's not like World War I

anymore where the people are shooting

airplanes are shooting at each other

just kind of circling around each other

and everything it's you see a blip on a

radar screen you push the button

launching a missile and you know 20

seconds later the blip

disappears and you've just killed the

the the crew of this airplane that you just shot down but all you see is just a blip on a screen and with regard to Gaza and Israel it's I mean I I can understand the situation where Israel has survived as long as it has through hitting back at least three times as hard sometimes 10 times as hard as they were hit themselves like if you hit us we're going to hit you back big time and that's what they're doing and it's that that Hamas you know they're using their own citizens or subjects as human Shields you know they're they're hiding their military headquarters under

schools and hospitals and so forth as a way of just using their own people as human Shields and so I mean in order to get at the bad guys there's a lot of collateral damage so to speak and I'm not really taking sides here I guess I mean I really don't have a dog in this fight no skin in the game really but I can understand why Israel is doing what it's doing so I mean it's on them I mean if they're they're killing tens of thousands of children or 10,000 children that yugao just says in Gaza 10 of thousand children are being killed then yeah I mean that's that's on them but I mean it fits in with the whole

Jewish religion you read the Old Testament it's like the pages are soaked in blood it's a violent religion so is Islam Islam and Judaism are both I mean they're scriptures anyway at the scriptural level they're both violent relatively harsh relatively cruel religions and they're just duking it out over there which is been going on forever really like the the near East the Middle East has been a war zone since prehistoric times so anyway what's the question here oh is is their state of mind the same between swatting mosquito or it depends on the person and I don't think I mean

even in a hardened sociopath who's just launching missiles into inhabited cities you know just collapsing apartment buildings and I do think that Israelis are trying to keep that to a minimum sort of like you know the the tuna fishermen are trying to keep killing of dolphins to a minimum you know it's kind of a similar thing in that case that uh I mean yeah I mean it's it's really hard to talk about this but it's not the same mental States probably not even in the most hardened sociopath would there be the same kind of karma made from swatting a bug or spraying a bug or whatever and and like launching a cruise missile into a city I

just don't think that I mean it's just
the magnitude is so
different and I'm certainly not
condoning even if I say I can understand
Israel's position on this I'm certainly
not condoning killing
anybody then again Hamas makes no secret
of the fact that they want to delete
Israel from the
map so I mean it goes
ways so anyways I'm just going to move
on to yuga's next question
here which is there is a story when a
Buddhist teacher slaps a student when he
is putting a name on a pretty site in
front of them can that be a simile for

Nirvana maybe but it wouldn't be a very good simile for

Nirvana I mean mainly the Buddhist the Buddhist teacher is slapping the student who is somehow you know indulging in sense pleasure or some such just as a way of getting him to stop indulging in sense pleasure I mean the ultimate goal might be

Nirvana but I don't think that getting slapped would be a very good simile for Nirvana um you know

maybe getting slapped might be something like um there was a famous zen master I can't remember his name maybe maybe it was umon using the Japanese names um although he was he was Chinese medieval

Chinese but anyway according to the story he became enlightened when his own teacher slammed his door slammed his leg in a door and broke his leg and that was such a jolt that it just jolted him right out of his samsaric habitual mental States and he became enlightened so I mean it could be something along those lines I'm not sure exactly what the context of the story is but really just getting slapped when you're when you're indulging in some kind of like pleasurable sensuality is would not be a good simile for nirvana in my opinion so I'm just going to move on to yuga's third question which is can you explain

a birth defects that are caused by the
genes and past Karma are they related
and again this just assumes that
scientific realism is the true
interpretation of reality and that
Buddhism is kind of superimposed onto it
and just fit into it but you start off
with

materialism that physical matter is
ultimately true and you know science
explains reality to some degree and then
you just kind of like fit dhama into
that context and that's what most
western Buddhists apparently do I do not
do do it I do not consider phys physical
matter to be ultimately real but I get
so many questions that just assume that

science explains

reality and that physical matter really exists

so can you explain a birth defect or birth defects maybe I should get rid of that

a kind of a grammar Nazi here can you explain birth defects that are caused by the genes and past Karma are they related well your karma is is going to manifest you know in a in a physical context because this world appears physical we interpret it as physical and so your karma is going to be is going to it's going to manifest in in that context so of course they would be

related um probably at least sometimes
it'll be related I don't know like um Dr
Ian Stevenson wrote a book I'm pretty
sure

about children who remember past lives
and have weird birth marks associated
with the previous life like somebody
died from getting their throat cut and
they've got this weird birth mark like
this red line on their throat where they
where they got the birth where they that
happened or even in my case um just
hypothesizing here I hypothesized that
one of my most significant previous
existences assuming that rebirth happens
is that I was um an English Roman
Catholic monk maybe a Franciscan friar

who died of Bubonic plague in the 14th century and I've got this kind of a magenta colored blotch kind of on that side on the like my right groin where the the the boo would have been And So It causes such an emotional impact that it creates k because karma is is like it's a mental state and like if you're remembering past lives you have a past life regression generally what happens is you remember the most emotionally intense events those are the ones that make the most Karma and so apparently I had a strong reaction to that having the Bubonic plague which is pretty

understandable and so it had this latent residual effect of this weird little magenta colored spot kind of in that very close to where the lymph node is

so um I assume there would be a genetic component in that or like the birth mark here it could be it's not genetic that it was like something that happened in utero you know maybe something happened like when the the the embryo was small it was like the umbilical cord left a mark there or something it could be something like that but in some cases yeah I mean probably most cases that birth defects are are genetic and and also they are Kaka they foolish in a

past comma I mean if you are born with a birth defect that's going to be caused by your comma regardless of whether it is genetically conditioned or not so I guess I answered that question I guess so so I'm going to move on to the next one this is this is by Prav and PR says why does the Burmese hate Indians even though it is the land of Buddha is it because of British using their Infamous divide and Rule strategy to instill hatred against India and I don't think so I mean to some degree indirectly um but it is true the Burmese they don't necessarily hate Indians but they have kind of a low opinion of

Indians they in a way they kind of
resent Indians because in Burma I mean
this is a a common
stereotype the Burmese who call Indians
kala if they're not being very polite
about it it's it's somewhat of a slur
kala is the word used for Indians kala
are considered to be sort of greedy and
selfish and
obnoxious and there are certain reasons
for this that that are related to the
British to some degree and that the
British when they colonized Burma they
didn't really trust the Burmese very
well they considered the Burmese to be
like childlike you know they they
weren't really like mature enough and

serious enough to have important jobs like being a doctor or something so they imported a lot of their office staff and their doctors and so forth from India and that's one reason why Burma had uh especially up until the 1960s uh a relatively High population of of Indians like around the the the city of mayo which was a British Hill station in colonial times there are a lot of giras people of girka descent because they imported you know girka Fighters as part of their their army there to help keep the British or the keep the Burmese under control or some such so um the main one of the main reasons why the

Burmese have a low opinion of Indians considering them to be like greedy and selfish and so forth is that they were making more money on average than the Burmes that back in the 60s un win who was the dictator at the time um he wanted a scapegoat and and the Burmese government is always using scapegoats they never accept responsibility for their own incompetence in the fact that the country is not prospering so they'll say it's because of the British colonialists or it's because of the Chinese and the Indians who are like you know so greedy they're just making all the money and causing the the Burmese people to be poor so back in the

60s uh there was like a purge of Chinese and Indians from

Burma so the the

Chinese um most of the Indians just went back to India but the Chinese kind of went off in all directions a lot of them moved to Singapore or they moved to like other other countries in the the British Commonwealth

so that's one reason but also it is true that stereotypes do have a certain truth in my experience in India is that a lot of Indian people maybe because of such high population density They Don't Really respect personal boundaries much and they're just right in your face and

you know they're wanting money if you
got any money in your pocket you know
they they got their hand out kind of a
thing or you got somebody selling
trinkets that's just following you and
just hounding you and hounding you
you're telling them you're not
interested he just keeps hounding you
just in the the idea that that
eventually you'll buy something from him
just to get rid of him just just to make
him stop pestering you so much that
there is a lot of that kind of stuff in
India or you know somebody wants
something and you don't give it to them
and they'll just make this spectacle
this scene you know that that kind of

thing happens

so it's a combination of a bunch of factors um partly it's like government propaganda that the Indians were were greedy people that were causing the Burmese to be poor by monopolizing all the the business and money and so forth because essentially they were working harder um and also you know it's just sort of like foreigners living in your own country you know there's a certain xenophobia the Burmese are somewhat xenophobic they're very much they're they're chauvinistic in in their nationalism they they think being Burmese is really the way to go that you

know just about any country or any society if it's healthy and vibrant it's going to consider its own people to be superior in some way and the burmes are like that too and and they're somewhat racist um I I was you know I was treated very well I was a Buddhist monk though so I was like a holy man of their religion but uh it is true that sometimes uh the Burmese if they were you know sort of criticizing Indians I would point out you know the Buddha was an Indian the Buddha was kala and then they kind of get embarrassed you know they have to they have to admit that and Indian

culture is like ancient Indian culture
is the classical culture that Burmese
culture is based on it's like almost
every society nowadays is based on an
earlier classical culture like
in the west our culture is mainly based
on

Rome when Burma their culture is
largely based on

India so it is just it's there's a whole
bunch of weird anthropological factors
involved in sociological
factors but I I don't think they really
hate

Indians most of them don't anyway but
Indians do have kind of a reputation for

being greedy selfish obnoxious in
Burma and it maybe it's just considered
to be a modern thing that maybe in
ancient times like when the Buddha was
alive it was very different you know the
Indians in general were different then
or something I'm not sure so I'm just
going to move on to the next question
this is also from
pranav and Prav says what is py and Suka
and how are they
different well they're both like jic
factors
and Suka just means like ease that's
usually how I translate Suka as ease
it's it's the opposite of Dua which is
unease so it's just any kind of

negativity or

unhappiness or would be dooka and then

Suka would be any kind of positivity or

Happ or yeah happiness happiness Comfort

ease that kind of thing would all

qualify as Suka although in this case

it's mainly a mental state so it just

mean like

happiness in general whereas PT is more

specific it's more of a technical term

and it it means something like

exhilaration or enthusiasm or

pleasurable

interest and One symptom of PT which in

I think in Hinduism it would be called

Shakti is that if you're getting into

really deep meditation that you're not used to you know you're breaking new ground in your meditation you're getting into a different LEL of Consciousness or something then your whole body can just start twitching and jerking and it's like you you you habitually have a certain amount of energy in your mind mental energy and all of a sudden you hit this chilled like quiet place in meditation so that this habitual energy doesn't have any way of expending itself so it just expends itself through just random muscle twitches and so forth um and that that's called a sign of py so Suka would just be in like kind of

happiness in general whereas py is a
kind of

exhilaration caused by um mainly in my
experience caused by just like breaking
new ground especially in meditation

where you're making progress that is
significant enough that it's that it's

your mind isn't really you know your
mind is pleasurably you know it's EXC

excited essentially it's a kind of
excitement so that's that's my my

understanding of the

situation um and I'm sure there's going
to be some Buddhist Scholars out there

who would say that uh I don't know what
the hell I'm talking about at least uh

with regard to some of it but I do think
PT is is not exactly the same as Suka
although I it could be a a variety of
Suka that is singled out in this case
so anyways I'm just going to move on to
uh panov's thirdd

question which is is Viria and Adon are
really different because they seem quite
similar and again this is comparing two
like polytechnical

terms Vira and Adana they're both
parames so they're they're they're
definitely considered separate and they
they really are separate because

UA it means something like arer
or I mean literally it means something
like manly effort because it's the the

ve in in the word Viria comes from the
the Proto Indo-European root that means
man you know like in the English word
virile or trium vate you know the the
rule of three

men so I mean it means like strenuous
effort or strenuous energy directed
towards practice whereas Adana means
determination it's like it's like you
make up your mind you're going to do
something and you just unflinchingly
pursue that course without changing and
so it does mean something different WIA
is more of a it's sort of at the level
of feeling or emotion or just physical
energy whereas adiana is more of a

conceptual intellectual determination to
accomplish something

or the determination to just stay the
course or

whatever yeah so it's like artor versus
determination I mean if you think about
it that way then it they do clearly have
different

meanings so I'm just going to move on to
the next question here and this is from
Fred

and um I don't fully understand this
question

it's the question is can we say a meat
puppet has a spirit

then there's three exclamation No three
question marks and then in all capital

letters it says

shroom and then he had like the little

Emoji of of

mushrooms which I don't understand fully

I don't really get the connection

between mushrooms and the meat puppet

having a spirit unless the meat puppet is

is high on

mushrooms but I don't think that Fred

was high on mushrooms not Fred not good

old

Fred anyways I mean if he was high

mushrooms he should have other things to

do than be typing comments and YouTube

videos and so

forth so anyways can we say a meat

puppet has a spirit let's just leave out
the shroom part can we say a meat puppet
has a spirit well of course we can say
it because we just did didn't
we so yeah we can say a meat puppet has
a

spirit um I mean to say that does a a
physical person have a spirit well I
mean the spirit has the physical person
more than the person the physical person
has a spirit it's more true to say the
spirit has the body rather than the body
has a

spirit the spirit comes first you know
mind precedes all
things mind is

Forerunner mind is Chief they are

mindmade that's the first verse of the
DAP also the second verse of the DAP is
the same

thing so yeah I mean we can say it it it
might be a kind of figure of speech or
some such but we can certainly say it so
I'm going to move on to Fred's second
question here which is is liking and
respecting women an impediment well it
can be depending on how much you like
and respect them I mean respect is fine
you know neim Koli Baba up there he's he
referred to all women as as a ma should
be respected just because they're women
um in fact there's this one story in uh
Miracle of love stories about neim Ki

Baba where he just shows up and visits
um like the son of a devotee who was
also a devotee who was happened to be a
college student so Nim Koli Baba this
this Indian Hindu Baba just shows up at
this this kid's dorm room and he's got
like a pinup picture on the wall and
he's he's kind of easing over
as as soon as as as he can to turn the
picture around because this holy man is
here visiting him and neim croly Baba
just says don't do that she's a ma you
should show respect because you know
they're they're all like manifestations
of of the cosmic mother or
something but anyways respecting women
just not just women in particular just

respect itself tends to be a wholesome mental state liking women I mean that's not necessarily bad either it's just depending on what kind of liking it is um you know if you've got like this obsession with with big milky titties or something then yeah that that could be a problem at least ethically from a Buddhist point of view um you know it might be a kind of obstacle or hindrance to becoming enlightened especially going with like the ancient Indian approach of you have to have be a radical renunciant aesthetic Saint to become enlightened then yeah that's that kind of liking for

women liking women just because they're women and not just liking them because they're just another embodied spirit so to speak a fellow embodied Spirit just another manifestation of of Consciousness in a way that uh yeah I mean yeah it depends on on exactly how you go about liking and respecting women I think I mean if you're just like sing on them all the time then it might not be so good but even then it depends on the mental States I mean what's called Sing Now used to be called chivalry you know it was it was just what guys did you know Macho guys who were who were skillful at at you know picking up women

picking up you know aristocratic
women that uh yeah I mean they they'd be
shiverers and courteous and so forth
which nowadays is kind of looked down
upon as as sing although I guess there's
different ways of going about it if it's
like spineless shivalry I guess that
would just be flat out
sing let's see yeah I guess I answered
that question is liking and respecting
women and impediment if that's all
you're doing is liking and respecting
them it doesn't go any farther than that
then I don't see any problem at
all it's just uh how you go about it and
to what degree of like attachment and

clinging and desire is involved in your liking of women because it's the desire and attachment that is the problem not just liking and

respecting so I'm just going to move on to Fred's third question which is another one that is a little difficult to understand which is whaka is hard to decipher three question

marks and I mean whaka is the fruition of karma well literally it means the ripening out of karma

so is that hard to decipher I assume what he means here is is it hard to understand what kind of karma your whaka is the fruition of and yeah that would be hard to hard to understand I mean

maybe only a fully enlightened Buddha
could really understand

that someone was psychic like profound
psychic powers who's also enlightened
might be able to look into you and see
this is happening to you now because of
something you did as a Japanese peasant
in the 18th

century something like

that but for an ordinary person I mean
the best you can do is just make guesses
at best it would be like educated
guesses but still just
guesses unless it's something really
instantaneous you know if your your car
gets a flat tire and you get out angrily

kick the tire and hurt your foot then
yeah that would be instantaneous Kam we
Paka from angrily kicking the tire so
that wouldn't be too hard to
decipher but generally yeah it it would
be it would be hard to figure out hard
to I mean you couldn't figure it out
you'd have to just like see it directly
with the Divine eye or some such so I'm
just going to move on to the next
question this is from the Proto sudom
mon who also goes by the Alias of Cool
Whip and the Proto sudom monk says does
meditation make you hyp sensitive
and if hypers sensitive just means more
sensitive like more
perceptive then yeah it can it

definitely can like if your meditation is going really well you might start noticing things that you usually don't notice like blinking and swallowing your own slobber and the feel of your clothing brushing against your skin when you move things like that that yeah it would make you more sensitive to that sort of thing because you're more aware of what's going on around you with regard to sensitive in the in the sense of like getting offended easily or getting your feelings hurt easily then I would say no it' be probably going in the opposite direction you wouldn't offend or get your feelings hurt as

easily because you'd be seeing
everything as phenomena you'd be
detached from it to some degree at least
if you're doing good Buddhist Meditation
there's all different kinds of
meditation and the dogs being friendly
to

me so let's see so I guess I answered
that question I really shouldn't be
spending 15 minutes on each question
because then I mean this is this would
turn into a marathon so I guess I'm just
going to move on to Proto pseudo Monk's
second question which is the divine
grace

misconception if nibana has no cause
then what is the Monk's life

for well nibana has no cause because if
it had a cause then it would be
conditioned and it would be impermanent
and conducive to suffering and that
that's not

nibana so all you can do you live the
Monk's life to increase your odds of it
happening increasing your availability
to it happening like like I've said
before with regard to Krishna mury
saying you you can open the window but
you cannot force the wind to blow in but
it's certainly not going to blow in
unless the windows open so you just get
things in order make yourself empty and
re receptive or just receptive and then

it's more likely that the
paradoxical Enigma of
Enlightenment can happen it's it's more
possible but you can't make it happen
because any kind of making is karma
karma literally can mean
making so karma just leads to more karma
karma leads to fruition of Karma and uh
that's not nibana nibana is not the
fruition of karma it's not the result of
an
action so it's it's like a paradox
because you're dealing with two
different levels of reality we got this
level of reality where causation happens
and then you got Ultimate Reality where
there is no

causation and the interface or whatever
you want to call it you know the the
transition from one level to the other
it's going to be paradox iCal because
it's just it's no longer contained
within the realm of like rationality for
example so the the Mon's life is for
increasing your odds of becoming
enlightened and also just increasing
your
wisdom and happiness in
general so even if you don't become
fully enlightened still at
least you've gathered up Treasures in
Heaven you've you've cultivated wisdom
you've cultivated you know moral

virtue and you're going to have positive results from

that so I'm going to move on to Proto
sudo monk third and next question is it true that only

an I almost uh said the wrong thing here is it true that only an ordained monk can become an Arun all Terra monks seem to promote this idea I don't see why this metaphysical law conflating conventional and Ultimate Reality could be true even if you disagree with

Orthodox could you please clarify the logic of this alleged Monopoly on aanship yeah it is true that according to Orthodox

terava um it doesn't say that only an

ordained monk can become an Aran because there were cases like Bahia in the udana udana 110 he was not an ordained Buddhist monk but he became enlightened and then he died a violent death shortly thereafter so the idea in Terra the official position of terada is if you become enlightened you you'd better become an ordained monk really fast because it's like the vessel of a lay person or the vessel you know the the bodily vessel of a non-ordained non-Buddhist is just too impure to contain Enlightenment it just causes too much of a conflict in natural order or natural law or some such so that it's just an

unstable situation that it just gets removed from the world because it just cannot I mean it's just too unstable apparently but I think the actual the real reason why Terra has this idea is just it's like Pro Terra Auto bias that you know it's like Christianity some schools of Christianity think that they have a monopoly on Heaven that you only if you are a Christian or only if you belong to this this denomination of Christianity do you have any chance of getting into heaven you know Islam is like that the Book of Mormon says the same kind of stuff um and Terra Buddhism at least they're open-minded enough to admit that

you know any good person can get into
heaven but full Enlightenment nibana
itself still I mean you got to be a
terab Buddhist or at least a good
Buddhist who doesn't have pernicious
wrong

View and ordained you know you got to be
following vinan have purified yourself
sufficiently that you can you know
contain the immensity of enlightened
mental States so to

speaking so let's see is it true that only
an ordained monk can become an arant no
I don't think that that's true and even
in Orthodox tradition uh someone who
isn't an ordained monk can become an ARA

but they better ordain

as fast as they can or they're going to
die

so I think I I think I explained the
logic of that both from the Orthodox
point of

view and from my own personal point of
view so I'm just going to move on to the
next

question and this is from

catchup or to be a little more little
more correct here it's ketchup

6014 and and catchup 6014 says harmony

question I want the best meditation I

can use throughout the day that a

beginner can do this is where I'm at now

if it doesn't make sense that's okay any

critiques I think too much and then he's
got Harmony meditation and then I assume
what follows is like a mantra that he
repeats as his meditation and it goes
aware Focus sense sink deep body space
atoms cloud cloud body open window
breath energy body breathe aware Cloud
middle of head focal point body focal
point entire breath no mark on Space
hold let go gold smooth no pain soft
practice and that's his meditation
apparently and

I mean if it works for him then I mean
more power to him um I do think that
it's a little wordy for a meditation I
mean you're not going to get very deep

with it I mean you're not going to get
jna like going with the Orthodox
interpretation of

Janna um I mean if you could do it
mindfully like if you're mouthing the
words quietly as you meditate just be
aware of the movements of the of your
mouth when when you're doing it that
sort of

thing

um but it does kind of remind me that I
mean in one of ROM Do's books he was
talking about how the Tibetan Buddhists
come up with mantras that are uniquely
tailored to cultivate a certain mental
state and they had one Mantra that they
did just to get the feel of what it's

like to be an American and the Mantra
went let's see please please sorry thank
you please please sorry thank you please
please sorry thank you just over and
over again and that was supposed to get
you into kind of an American sort of
vibe so it may be that uh catch up here
by going through this list of words and
phrases I assume that's that it's a kind
of Mantra um it does have certain
statements in here like uh entire breath
or body focal point that could be sort
of a
abbreviated kind of different sort of
practice than Mantra you know the entire
breath obviously if you're doing anapon

you're trying to be aware of the entire breath and like the the pauses between the breaths you know you're supposed to try to be aware of the process as completely as you can manage um so let's let's get up any critiques yeah I would say that it's a little wordy that if if you are just going to do a mantra then uh it's good to have it a little more limited than that um but other just standard Buddhist meditations also work well but you you'd have to experiment with them you know just experiment with meditation on the breath experiment with like a short Mantra like budo is one of the main ones in terraa especially in Thailand um know

the 32 parts of the body that has a lot of mental work in it that you you just divide it up into groups of five mostly and just you know head hair body hair nails teeth skin you know just kind of visualize it when you're doing that see if that works for you meta meditation a lot of you can find teachers of meta meditation pretty easily I think um I mean if you have to think a lot because you can't quiet your mind down much I mean you might even want to uh uh follow like guided meditations get a good guided meditation recording I assume they've got on YouTube I'm pretty sure they do so I mean there's there's

different things you can
do but uh yeah this is uh I mean it's
it's not going to be a very deep
meditation even if you get really good
at it because you're trying to get the
Mind quieter if you're G to if you're
going to
meditate but I mean if it works for you
then that's
fine so the second question ketchup
6014 second question question here is
should I change my name from Echo 9 to
ketchup 6014 and I think he already
did
so I think I think you're already catch
up 6014 because that's how you've uh
that's how you've got your name on on

these questions

here but uh I don't think it really

matters all that much Echo 9 or catchup

6014 or you know whatever Steve maybe

so yeah I mean that's entirely up to you

that's your call I really don't have any

skin in that game either so whether

ketchup 6014 should change his name or

you know the the Israel Gaza conflict I

mean I really don't have a dog in either

fight so I'm just going to move to the

next question here and this is from

Wayne and Wayne says what are your

thoughts on the cheetah or the knowing

mind some John say it's one of the six

elements and that it's Eternal and

nibana occurs when greed hate and
delusion are all uprooted therefore no
more craving no more rebirth is this the
current the correct view of interva
Buddhism and no it's really not I mean
it's it's a common idea in Thailand
partly because Thai aons tend not to be
like really like scholarly and dogmatic
like in Burma in Burma you cannot
deviate from Orthodoxy whereas in
Thailand some really famous and
respected aons um do in fact deviate
quite a lot from from terraa
Orthodoxy and um for aan to say that the
cheetah or the knowing mind is one of
the six elements and that it's Eternal
and theana occurs when greed hate and

delusion are all uprooted well I mean
that last part's fine but uh to say that
cheetah is one of the six elements I'm
not sure what the other five would be
unless it would be earth water Wind Fire
and maybe ether so that's yeah that's
not terraa that's certainly not Orthodox
Terra and the whole idea of you've got
the the Mind itself or Consciousness is
what sees you know you got seeing which
is you know a process but the one who
sees the one who knows that is the
cheetah and that's really not Orthodox
terraa either although it's fairly
common in Mahayana Buddhism and in way
it's it's moving towards vant like the

upanishads where you've got the Atman

which is ultimately formless

Consciousness which is also God God also

is like infinite formless Consciousness

and you know it's like your oton is is

the one who knows the one who sees you

know you got SE

taking place but the one who sees is

like the soul or you know in here in

according to this it's the cheeta or or

mind cheah literally means essentially

mind mentality but technically like in

Abid dama it literally means

Consciousness which would be a synonym

for the word wiana which is the usual

word that means Consciousness in

poly so

my thoughts on the cheetah or the
knowing mind in a way they're kind of
reifying Ultimate Reality trying to put
Ultimate Reality into words and
explaining it and describing it and it's
a relatively wise if you're going to do
that then this is a relatively wise good
way of doing it but early

Buddhism avoided as much as possible
reifying the absolute reifying Ultimate
Reality so there are some fragments to
be found in the sutas that declare that
nibana itself or clearly implying that
nibana itself is infinite formless
Consciousness but uh that kind of fell
by the wayside as Orthodoxy was

developed and so now it's considered to
be wrong

View and the whole idea of six elements

I

mean that that's that's way that's

there's really nothing in early Buddhism

to support the idea that there are six

elements um not that I've seen I mean

I've heard you've got earth water Wind

Fire ether and mind but that's that's

more of a Mahayana View and it may be

that Thai Buddhism has more Mahayana

elements to it than Burmese Buddhism

does

so um yeah I mean the question here is

is the the correct view in terava

Buddhism and um no it's really not

Orthodox except for this last part where nibana occurs when greed hate and delusion are all uprooted therefore no more craving no more rebirth yeah I mean that's yeah I mean no more craving that's that's like uh the third Noble Truth the cessation of craving results in the cation of suffering which is nibana so yeah yeah so that last part would be Orthodox but everything that came before it would be unorthodox it would not be like official doctrine of Theravada Buddhism but it there are quite a few wise meditation Masters in Thailand who adopt that point of view um partly because

their own personal experience kind of
bears it out and maybe partly because of
like latent vestigial Mahayana Buddhist
elements in Tha

culture so I think I'm just going to
move on to next question here and this
is from Elias and

Elias um he's responding to something
that I said in a previous video in that
I said that faith is delusion because
Faith essentially it means that you
think you know something that you don't
really know you know belief in general
is illusion because belief isn't the
same as

knowledge you know if you believe
something you don't necessarily know it

you just believe it and that's like
Faith so throughout most of my life I've
considered Faith to be kind of
delusional because it's just the kind of
belief in which you think that you know
something you don't really know so
anyways Elias says thinking that you
know something that you don't know you
know quote unquote well why do you
believe in karma and rebirth then and I
don't really believe in karma and
rebirth uh to the extent that I really
just think it's true it's more of a
working
hypothesis so it's not like I'm just
vehemently insisting that it's it's true

in fact I don't think that any statement
you can say in words is ultimately going
to be true it's all just going to be
conventional truth anyway and not
ultimate

truth but with regard to something like
rebirth

yeah I mean I've I've said over and over
again in in my videos that uh you know
there's no way to prove it one way or
the other and that it's uh it's a
working

hypothesis with regard to Karma I mean
some aspects of karma you can experience
directly like if karma is volition to
the extent that there's volition to that
same extent there is karma because they

are identified as each other in Po in
the poly texts Karma is volition
so if if you believe that volition
exists then by that same token you would
believe that Karma exists because they
are identical according to Buddhist
philosophy or at least according to the
sutras the Abid Scholars have it a little
more complicated than that but even in
Abid dama karma is mainly
volition and then also with regard to
Karma being the automatic pilot you know
it's just the The Habit energy that all
ows us to do things without being fully
awake you just learn to do something
like driving a car and then you just do

it just through knee-jerk
reflex as just a kind of habit and it
means that you don't have to wake up
completely and you can be in a
semiconscious stupor and still go
through your life the way most people go
through their lives all the
time and so that's that's karma is just
this habit energy that runs that acts as
an autopilot that just moves us through
life without us having to be fully
awake so that aspect of karma is fairly
obvious at least to me so when you're
getting into the metaphysical aspects of
it then yeah it had to be like a working
hypothesis so I guess I answer that
question and so I'm going to move on to

the next question which is the very last question and uh yeah we're we're going to be under the wire probably less than three hours here which is nice because this is my weekend you know I don't want to be just sitting here in front of a a camera all weekend you know what I'm saying so anyways the last question is from the Arya sasti project and the Arya sasti project says if you're sitting on the train and the person across the aisle stinks like [_] is it the fault of your nose or the foul Fender so I it seems like uh he he experienced this recently but I mean it's not your noses fault certainly not

the fault of your nose if you're
smelling something
stinky uh but if you're smelling
something stinky that's the fruition of
your own Karma so yeah it would be your
own it'd be your own damn fault in in a
like a deeper metaphysical level going
with Buddhist philosophy and and the
concept of Karma and comma we Paco our
karmic fruition although for the person
to stink that's their own doing so
that's that's kind of the way karma is
supposed to work is let's say somebody
punches you in the nose when they're
punching you in the nose they are making
some new Bad Karma for themselves but at
the same time it's you for you

subjectively it is the fruition of your
own

Karma so it's it's dovetailed their
karma and your karma just fit together
in this miraculous
manner because they couldn't punch you
in the nose unless it was your karma to
get punched in the
nose

so let's say there's a person who's very
stinky who's sitting on the train well I
mean that's their own doing for them to
be like like completely negligent in
personal bodily hygiene or maybe they
couldn't help it they just crapped
themselves you know but then for you to

smell that I mean that's on you I mean
what happens to you is yours you know
your comma is your own you are creating
your own

reality so yeah it's like for the person
to be stinky is is their fault but for
you to be smelling it is ultimately your
own fault and that's it that that's

that's it by golly I just answered all
the questions or at least I hope I did
and if you got any questions you think I
can answer don't be shy you just go

ahead and ask no more than three please
which everyone has done in this this Q&A
which is very nice of

them so anything you think I can answer
like Buddhist philosophy what early

Buddhism was like meditation
monasticism southeast Asia me personally
that sort of thing just philosophy in
general maybe even a little biology
although don't ask me about bonobos
because there's really not much to be
said about it um
just leave your question in the in the
comments below or if you have access to
subscribe star you can leave them there
on my subscribe to our Channel if you
have access to the Discord server you
can ask them there and uh let's see you
my URL links I I don't know if if
YouTube will even let me show my URL
links yet it's been more than two months

but uh I'm still being punished for
having answered a question too too
honestly I

think about more than two months ago now
so ask your questions and like the video
If you haven't uh liked it already and
subscribe if you haven't already and be
happy

okay I think we're

recording oh wait I gotta do

this okay that uh I just eliminated the

Reverb I

hope so hello and welcome to episode 91

of question and answer I am your host

poo basa and I'm all set for some

difficult questions today because some

people have asked some difficult

questions

and so I've got the cup of hot coffee

right

here I got the emergency backup can of

lukewarm energy

drink I got the dirty

socks let's see I got the

Chopstick I got the bag of charcoal and
we're ready to

go

so first

question I know I'm forgetting to say
something that's really important that I
should be saying right now but I'm not
saying it because I don't remember to
say it so the first question is from
covac and sead Zeda and his question is
why do you say Enlightenment might not
mean anything in a samsaric context when
the suas Clearly say it is the absence
of greed hate and delusion maybe you
don't agree with that well the suit to
say all kinds of things
so from the like the Orthodox Terra

Vaden point of view you know there's just this clear demarcation between enlightened and unenlightened you know once the person's enlightened they are just unequivocally just empirically qualitatively enlightened and it says here that Enlightenment is the absence of greed hate and delusion although if you read the sutas you will see that even an enlightened being will seem to appear to have greed hate and illusion there is still the outward semblance of greed hate and illusion and the dogs are snaring and snarfing and doing all kinds of things you guys calm down oh it's

just one there just one dog lying on her
back rolling around snarfing stop it
here say hi to say hi she says hi look
at the camera look at the camera there
okay now go do something
quiet so anyways you know the Buddha
himself self you know he'll be referring
to people as you and that person and
this other person which is I mean that
would be delusional from the Orthodox
point of view um if if one was taking
that seriously so there's still like the
outward semblance of greed hate and
illusion the Buddha still had
preferences at least from an outward
observer's observations of him you know
he still preferred quiet to noise for

example so so outwardly there is still
the semblance of greed hate and delusion
so still at the samsaric level one could
argue that there's still is a certain
amount of greed hate and delusion even
in a fully enlightened being even in a
sasam

Buddha because

Enlightenment is essentially going off
the scale the enlightened part of your
mind is not Som

soric so the text can say that there's
just this straightfor demarcation

between enlightened and unenlightened

but I just don't see that and if you

read the text I mean there's Buddhas in

the past have given given speeches or
doat talks I guess it'd be called
causing literally billions of people to
become fully enlightened
orans if you read the uh commentary to
the the Buddha wsa for example you you
you find all kinds of stories like that
so just because the text says
something is uh it does it's not exactly
proof we're going to get to this later
like you know what is uh like a genuine
Criterion for truth and scriptural
Authority is not is not
that but since Buddhism is in a way it's
advertised as you know the way way to
become enlightened then obviously you
have to have you know clear examples in

the text of people who became
enlightened starting with the Buddha
himself

but it all depends on how you look at
it so I mean an unenlightened person he
looks at an enlightened being and all
he's seeing is another unenlightened
being whereas an enlightened being could
look around maybe and see that everyone
else is enlightened too

so this is kind of a maybe not the best
question to start off on because
generally I have to work up a little bit
of momentum you know I don't have full
momentum going until like three or four
questions deep into this thing and here

I am getting hit with this question but I do try to answer questions more or less in chronological order so let's see I'll just read this question one more time why do you say Enlightenment might not mean anything in any s saric context yeah and also like for example Paul low who has a reputation for being fully enlightened uh he just says you know there is no state of Enlightenment you know this is it he's got a a chapter in one of his books it's called This is it you know this is you know there is no state of Enlightenment other than just being completely present in the present moment

kind of a deal

but uh yeah I mean if you do look at the text you see that enlightened being still have a semblance of greed hate and delusion like neem cly Baba up there in my opinion he could he could be fully enlightened being but still I mean he laughed he cried he roared he bellowed he hit people he did all kinds of things which from like an orthodox terror vaden's point of view would be no that disqualifies immediately or even ramanam Mahari who is much more saintly of a person with a a reputation for being a fully enlightened being but even so he worshiped a hill like almost the only

thing he actually wrote was devotional
hymns to this hill called
arunachala which would seem kind of
delusional to people who are not
devotees of Shiva who considered
arunachala to be sacred to the god
Shiva so

yeah I do I do think that Enlightenment
it's just it's not a samsaric
phenomenon that it's it's like a
Transcendence of samsara and that's
that's one reason why you're enlightened
because you're no longer stuck in
samsara but uh I don't know maybe maybe
you should ask this question again like
a few days after a Q&A so that it won't
be the first question so I won't be like

getting my stride going on on on that
question so I'm just going to move on to
seac and C Z's next question I'm sorry I
probably didn't do justice to that first
question because it is kind of an
important one one would
think but uh as I say I I got human
limitations here and I got to build up
my reputation or
reputation momentum I meant to say
momentum and people have noticed it I've
been ing my throat a lot lately which uh
happens in phases it used to happen to
me as a monk sometimes too and drinking
this coffee with milk in it doesn't
really help that because it increases

the amount of mucousy lining in my throat
that causes me to uh want to clear my
throat

more so uh I'm just moving on to seal of
action Cod Zeno second question here if
you had to choose to be a monk in one of
the Buddhist schools in ancient times
which one would you choose well that's
hard to say because I really have only a
superficial understanding of the
different schools of Buddhism that
existed say 200 years after the Buddhist
time you know before Mahayana but when
there were like the 30 schools there's
this you know there were lots of schools
in

India U I would guess maybe Sal Trona

just because they didn't have an
Abid but if I were a man living in you
know ancient Northern India
like 200
years after the time of the
Buddha um in all likelihood just being
realistic I would have joined the school
of Buddhism that just was predominant in
my area because it seems to have been
largely a regional thing you know it was
largely isolation that caused the
evolution of these different sects of
Buddhism you know it's like you couldn't
Communications didn't move any faster
than a monk could walk in those days and
so there was a certain amount of

isolation and it was just sort of like genetic drift you know the way EV organic evolution is said to work at least in some cases where you have an isolated population they'll just be drifting in a different direction from the main population because you know there's like this Canyon in between them or some such

so um yeah I mean ideally you'd be able to go and check out different schools and I mean that's what I did before I became a monk I checked out a few different places and the one that resonated the best with my temperament or my Intuition or whatever was the one

that um that I decided to go
with and it just seemed like it it came
closer to what the Buddha originally
taught so it's hard to say exactly what
school I would uh I would choose if I
could choose between all of the the Sha
Kayana schools that existed before the
Advent of

Mahayana but maybe santica I'm not I'm
not sure that I would choose terraa if
all the other ones existed although I
have read like AK Waters history of
Indian Buddhism he did say that um
terava and also Sal Trona were two of
the most conservative schools the ones
that had the the least amount of

doctrinal innovation

so let's just say cultrona just because
they didn't have an abama for me to
reject so I'll just move on to the next
question

here which is what is the most profound
thing you have ever heard or read and
that's that's another tough question and
it's hard to say because at different
times you know different things are
going to strike you you know you're just
kind of ripe to hear a certain thing and
then you hear it and then boom that
seems like a very profound thing and
then you can come back and read the same
thing 10 years later and it seems kind
of commonplace because you know you've

already absorbed it and integrated it
and it's no longer a mind blower anymore
and now it's something else that's
mindblowing so there have been a lot of
things I've read that really I consider
to be

mindblowing but I can't really pick out
one thing that would be more profound
than anything else like in the atica
waga there's lots of things that are
mindblowing and just by random chance I
haven't have a a little copy of it right
here like for

example let's

see for like the mandasa the third verse
of the mandasa is profound and it is

there is nothing of which I say I
declare this mandia said the blessed one
seized having discriminated from among
the philosophies but looking among the
views not taking hold of anything
examining saw inner
peace and that is I mean it just kind of
kicks most Buddhist Dogma in the head
it's like the Buddha is here saying that
he does not say of anything I declare
this so I mean he's not insisting upon
any point of
view well then just a couple verses
later there's this there's this gem not
by what is viewed not by what is heard
not by Inner knowledge mandia said the
blessed one not nor by morality and

observances is Purity said to be by
absence of what is viewed 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 that's kind of a mindblower
too but I mean I've come across mind
blower or just profound things so many
times I I think there'd be like
a a tie for first place involving you
know maybe 20 different things that the
the Tibetan book of the great Liberation
also known as The Yoga of knowing the

mind and its nakedness attributed to
Padma sambava is a profound text The
Diamond Cutter Sutra is a profound text
the heart Sutra is a profound text the
ataka waga of the sutata is a profound
text most Terra sutas however tend to be
pretty dry so I mean it's you've got to
get over the the the dry style to uh to
really get some of the profundity and
usually an entire sua will not be
profound there'll just be a few
statements that can really stand out in
in a in a poly text like uh the
alagas is in a way it's sort of like a a
combination of different things that the
Buddha said and some are more profound
than others so forth some Zen Coons are

profound like uh one of my favorite ones
is tozan 60 blows about this monk I
think it was tozan who who came to stay
at this Monastery and the Abbott's just
kind of checking him out and he's just
asking him you know you know where are
you from and then tozan just gives like
the standard objective answer of you
know naming some Monastery and then then
the the Abbot asks him you know where
did you spend the rains Retreat and toan
just gives this standard you know basic
answer and then the Abbott says I spare
you 60 blows and then he sends them away
and tozan apparently I I assume that
tozan was the visitor and not the Abbott

if I remember correctly you know he's
just sort of tossing and turning all
night wondering why he was spared 60
blows the day before so the next day he
comes goes to the master and says
yesterday you said you spared me 60
blows you know where was I at fault and
the Abbot just explodes and just starts
saying you know he just starts yelling
at him oh you you are good for nothing
you just wander around from one place to
another and at that moment the the
visiting monk became
enlightened and just contemplating that
is uh for some reason intuitively that
[__] really strikes a cord with me
but I got lots of other questions to

answer here so I think I might as well
uh answer some more questions instead of
uh continuing to
ramble about uh that that other
one yeah it's taken me a while to get
some momentum going I
think drink some more coffee and coat my
throat so the next question is from
pronav
and pranav says how did venerable mahak
kasapa attain
Parana in some other school of Buddhism
it is said that he went to
mount
coap and made a firm determination to
keep his body intact until the coming of

Mata Buddha to hand over the rag robes
that the gatham Buddha gave him on their
first meeting well for starters I would
say that this story here is probably
Apocrypha um for
example you keep keeping his body intact
until the coming of Mata Buddha and I'm
skeptical of the idea that in the
Buddhist time there was already this
this belief in other Buddhas that their
names are already determined and there
there's this long line of of some aam
Buddhist in the past and you know our
Eon happens to have I think it's was it
five or seven
seven I
think and I mean that is just sort of a

a glor it's like

[Music]

devotionalism that is setting Buddhas
way above ordinary enlightened beings
which originally they probably were not
also uh he's trying to keep his body
intact until the coming of Mata Buddha
to hand over the rag robes that gotama
Buddha gave him on their first meeting
it's hardly likely that mahak Kasa would
still have the first set of robes that
he had when he became a monk in fact in
the text it says that mahak kasaba who
was very aesthetic you know he was the
the great disciple of the Buddha who was
outstanding with regard to keeping the

dangas or the optional aesthetic practices and he would wear a robe and just keep patching it and patching it and patching it until it got too heavy for him to keep wearing and probably get too heavy to dry out after he wash it when it's like eight layers of cloth thick so he'd have to get another robe so he probably it's very unlikely I mean cloth just rots anyway in the tropics and subtropics going through one rainy season after another after another it would have it would take some kind of psychic powers just to keep the his robes from just rotting off of him so yeah I would consider that story in and of itself to be a myth without

much grounding in actual objectivity but the fact is nobody knows exactly how maasa died or at least there's no well-established tradition it might be in some kind of commentarial literature but the poly Tex themselves do not say what happened after mahak Kasa died at least I don't remember it and in Burma there is a national park called Alando Kapa National Park and the belief is that mahak ASA for whatever reason wandered all the way up into Northwestern Burma to die and I mean it would have been hunter gatherers living there probably you know there certainly wouldn't be Buddhists there and uh why

he he went to this cave there's there's
a a cave in the center of the park and
Alando catha National Park the Alando
catha literally means in Burmese the
noble corpse of kasapa because they
believe that there's a cave in the
center of the park and it's kind of
magically sealed most of the time but
sometimes it starts to open a little bit
and there's all these treasures and so
forth inside this inside this cave and
you can go insane if you look in when
it's when it's like open a little bit
and maha's body is inside of that cave
and I I looked at it and it's it looks
like there's this opening may be this
big and it's not really an opening it's

like you got this layer of rock on the lining of the cave and then there's like this indentation and there's just like this flat like a door which is probably like a another geological stratum that you know the rock fell away from the outer geological stratum in that area leaving another geological stratum but some people think that that inner geological stratum it looks like a door to this more or less circular indentation in the rock op sometimes and uh I'm I've never seen it open and I'm kind of skeptical that it does open and I'm very skeptical that mahaka would wander all the way up into

the the

Wilderness of Northwestern Burma which

is still to this day pretty much

Wilderness in order to

die but I stayed in a cave uh about 20

miles north of there and it was it was

like common knowledge

among some superstitious Buddhists in

that area that mahak kasa did stay in

that same cave that I was staying in uh

at least for one night when he was

walking to to die in the other cave but

uh yeah I don't know even the

commentarial tradition if it does have a

tradition of what happened with mahak

Kasa you know how he died or where he

died or anything like that there's a

good chance it would just be Legends

Legends and myths

so I mean fortunately for us it doesn't

really matter how he died because

there's no way for us to know for sure

anyway so I guess I'll just move on to

panov's second

question which is I mean brov's

questions might have been better for me

to start off the Q&A instead of just

diving right into these profound

metaphysical ones but um panov second

question is C Samar PA or Dona bana

which is better for a Layman and Don

Sila bana is pretty much designed for

Lay people you know there's two

different trinities of practice so to
speak the usual one that you read about
is caar PA which is morality
concentration wisdom you know you purify
your morals which allows you to purify
your concentration which allows you to
purify your wisdom and that's mainly for
m

because terraa Buddhism started off
being mainly for
monks and so most of the teachings in
terada Buddhism are intended for
monks but later on I think this other
Trilogy or
or what is it Trinity of of like uh
regarding practice came up that was more
designed for Lay people which is Donna

Sila bana so Donna means generosity you start off start off being generous especially generous to monks and then you got Sila which is morality and in Buddhism generosity like a positive virtue of you actually doing something is different from CA which is refraining from doing wrong so you can have perfect CA while just sitting there doing nothing um whereas other things like generosity require effort and generally do not fit under the category of celum and then finally after Donna or generosity and Sila or morality you've got bana which is cultivation or development which is mental development

which means primarily meditation you
know like the bana Society is like the
meditation

Society um but it can also mean
cultivating your mind in other ways like
contemplating scriptures and so forth
which might be considered a kind of of
meditation

anyway

so yeah Don Sila bana is is the the
formula designed specifically for Lay
people and Sila Samari PA is the formula
formula designed particularly for
monks and there are

differences uh similar differences like
you've got one set or one formula for
monks and one formula for Lay people or

one interpretation for monks and one interpretation for Lay people for example in Burma this commonly believed that when a lay person takes ref takes the three refuges in the Buddha the DH and the SAA the SAA is just monks and nuns and the nuns according to the burmes are extinct now so it's the monks you're taking refuge in the sa of monks whereas for a monk when he takes the three refuges of uh see Buddha dharm and sa the sa is the Aria s which ironically includes lay people because it's anybody who's ever become an

Arya so they wouldn't even necessarily be Buddhists because there are non-Buddhists who have become Aras like bahi have become enlightened without ever converting to Buddhism or becoming a monk but I mean it all amounts to the same

thing so I mean whichever works best for you is

fine and I'm just going to move on to the next question this is from Athena sigil and Athena sigil says so now that you're a Layman again will you be reborn in samsara as you rejected being a biku and

Enlightenment well I didn't necessarily reject

Enlightenment you know it's like I it
wasn't when I dropped out of the
monkhood I'm just like screw
Enlightenment I'm not doing that
so uh will I be reborn in samsara well
that's that's yet to be determined we'll
just have to wait and see won't
we but uh although I did essentially
reject being a beu I did not reject
wisdom or Enlightenment or any such
thing I just got as far as I could with
being a beu and after several years of
not making any re real progress any
discernable progress I decided it's time
to try something
else so will I be reborn in

samsara uh according to Orthodox terraa

it's it's uh extremely

likely but again who knows we'll just

have to wait and

see and so I'll just move on to Athena

sigils next question which is do you

have any favorite biographies of famous

or well-known terraa monks and I've only

read one biography of a terab monk that

I can think of and that's the famous

biography of aan man which was written

by ajan

Mahaba and uh it's surreal it's very

surreal it will stretch the capacity of

belief um for just about any Westerner

who reads it because there's all sorts

of things in there that are very far out

and just flatly contradictory to to uh
terod Orthodoxy like ajan mun was having
uh like long dead Buddhas and with
retinues of hundreds of long Dead arons
coming to visit him in his cave for
example and I mean it's it's not
supposed to work that way it's like once
once you're a Buddha and you have died
then there's there's no returning to
Samara and even if you're just an or AR
Aran there's no returning to samsar but
um the ties they're not as Orthodox as
the Burmese are because they are less
scholarly in their studying of terod
Orthodox Dogma which has its good points
and its bad points but I won't get into

that because I'm just moving on to the next question which is from TIG and Tig in addition to being kind of a a wise guy he's also kind of a foodie it seems seems like and so he asked the strange question what is your favorite soup and I'm not sure that I even have a favorite soup um like oyster stew I I kind of like haven't had it in a long time my father used to make a really good oyster stew but uh it's kind of arguable whether stew and soup are the same same goes for like clam chowder I assume clam chowder like a New England style would uh be would qualify as soup so maybe

something along those

lines but all in all I don't have a

favorite soup I've never tried to figure

out what my favorite soup is so I'm just

going to move on to the next question

this is from Master Poe and master Poe

says grasshopper there are three facts

to a man one is there is what others

think of you two is there is what you

think of yourself and three there is

what you truly are of these three

which one is the most true I mean

obviously I mean what is the point of

asking this question it's it should be

plainly obvious that the third one what

you truly are is you know is the most

true I mean how could anything be more
true than what something truly
is I mean it's it's pretty much of a a
self-answer answering
question so yeah what others think of
you and what you think of yourself are
delusional essentially
and then what you truly are is I mean
that's that's it that's the truth right
there so I think uh that was an easy one
to answer so I'm just going to move on
to the next question this is from lib
Lam and Libra Lam
says calvinist Christians have set have
a set of terms and I'm curious how you
would evaluate these differently as far
as being knowable realities they go as

follows the five Solas

are five Latin

phrases that emerged during the

Protestant Reformation in the 16th

century they

are Sola scriptura or scripture alone

the belief that the Bible is the sole

Authority for Christian faith and

practice the second one is solaf or

faith alone the belief that salvation is

attained through faith in Jesus Christ

Alone not by good works or human effort

the third one is Sol gratia or grace

alone the belief that salvation is a

gift from God received by his grace

alone not earned by human Merit then

becomes Solus Christus Christ Alone the belief that Jesus Christ is the only mediator between God and humanity and salvation is found only in him and then finally you've got so so Deo Gloria or glory to God Alone this this belief that all glory and honor belongs to God alone and everything is ultimately for his glory so my question is how would you rank these as far as knowability goes and this is kind of similar to a lot of philosophical debate going on in Ancient India like what is a true Criterion for knowledge and of course anyone in a vdic tradition you know a Hindu or a Proto Hindu anyone who accepts the vdas as

authoritative would have to put uh
scripture you know as a
reliable Criterion of
truth but I mean there's so many
scriptures I mean which scripture you
know it's it's the scripture of your own
religion

obviously so yeah scriptures can be like
wildly mistaken and so I do not consider
scriptures to be a reliable source of
Truth and then faith alone

I mean most faith is essentially
delusion you know it's believing
something that you don't have sufficient
grounds to really know so you just
believe

it but I mean St John of the Cross did have what he called Dark faith and dark faith it comes from contemplation it's like um according to St John of the Cross you it's like you expel from your mind you dismiss anything that is not God and God cannot be understood intellectually so the intellect goes God cannot be sensed by the the five or six senses you know sense sensory data goes you know God cannot be known through the emotions so the emotion goes God cannot be known through any kind of mental state so all the mental states are dismissed and you wind up with this emptiness but still there's something there and according to St John of the

cross that is you know the presence of
God you know God is everywhere the
spirit of God pervades the entire
universe so you can get rid of all of
your mental States and so long as you're
still awake you're still conscious
you're having a mystical experience then
you realize that even after you dismiss
all the mental States there's still
something in your mind and that is a
kind of dark Faith it's it's sort of
it's not even really Faith anymore it's
it's like this knowledge but it's not
intellectual
knowledge so I mean aside from like dark
faith of St John of the Cross then faith

also is

no reliable Criterion of Truth you know

the Jehovah's Witnesses have faith in

Jehovah's Witnesses them but that

doesn't make it true for

example so let's see soltia grace alone

well that one's kind of

problematic because if it was Grace

alone and I mean you can't do anything

to become enlightened for example

then you'd think it would just be like a

random it'd be like winning the lottery

but even even Christians who believe

this don't believe that because still

you have to be God has to find you more

worthy than others in order to pick you

out as as going to heaven or being saved

or whatever so that one's kind of
problematic so as Christus Christ Alone
of course that doesn't hold any water at
all to anyone who is not a
Christian um although there are some
Buddhists who would have you know
soulless Buddhas you know Buddha alone
you know you have to believe in in go a
Buddha or you're not getting
there uh so yeah I mean that that goes
along with faith or scripture I mean
that I don't see how that one is I mean
to a non-Christian I mean that
is it's it's not different from at least
one of the other ones and then solely de
Gloria glory to God Alone

um yeah belief that all glory and honor belongs to God Alone everything is ultimately for his glory I I don't even see how that is a Criterion for salvation unless it's just praising God is what gets you there but uh yeah in a way like yearning for God or yearning for for the absolute yearning for the highest I mean that definitely has power in fact um Paul low that I mentioned just uh a number of minutes ago go was saying that really that's that's really how you become enlightened is you want Enlightenment more than you want anything else you know you just burning for it but you there's nothing you can really do to get

it and so you just want it with all your heart and all your strength and then you just do nothing about

it and somehow that makes you ripe for it or or

something so let's see there's a question here after all this uh Preamble and introductory material and all that how would you rank these as far as knowability goes well the only one that I consider to be of any value really would be faith and that would only be like St John of the cross's dark Faith which is essentially a mystical experience where you're you're you're aware of the presence of the absolute or

Divinity or just pure formless

Consciousness or whatever you want to
call

it so so I mean it does leave out other
things like this is talking about
criteria for salvation I guess whereas
like in ancient Indian philosophical
text they're wanting to know truth and
so like empiricism would definitely be
on the list I mean if you get I mean
short of mystical experiences empiricism
would probably be your best um Avenue to
understanding something that can pass
for truth anyway

but uh appeals to Authority is not going
to do it scripture is not going to do it
I mean just Faith which is just sort of

you know wanting to

believe um yeah that alone is not going to do it Grace kind of but still there's got to be something else involved other than just Grace because it's really not a lottery you know all sentient beings it's not just they're being picked at random by somebody

which ones are going to uh become enlightened or

not so yeah I'd put mysticism at the top empiricism below that which isn't even one of the options in the rest of these I mean the the divine grace one is just sort of in its own category off to the side because I mean it it can be a

factor in a sense I mean I even I as a
Buddhist have a certain appreciation for
the idea of divine div Grace because
there's nothing you can do to make
yourself be enlightened because anything
that you do is Karma and Karma does not
lead to Enlightenment Karma just leads
to the fruition of Karma and more
karma and Enlightenment is not the
fruition of

karma so golly I don't I don't even know
if I answered this question how would I
rank those as far as no ability goes and
no

ability

[Music]

um yeah I think I'm confusing no ability

with just the whole idea of what is a an
authentic source of genuine knowledge
this knowability is I mean how well can
you know these then yeah I guess I guess
I kind of answered that sort of so I
think I'm just going to move on to uh
Libra Lamb's next
question and this is kind of a weird one
Libra lamb says I work maintenance
sometimes and had a situation where I
had to remove two bird nests one Nest
had three eggs and one had five
birdlings I had to get rid of them
somehow and resolve to stomp on the one
with the birdlings because I had been
speaking recently about this topic and

had previously resolved to do that exactly in this sort of situation as I was going out to kill them I showed them to a coworker and she asked what I was going to do and I told her truthfully she decided she wasn't having that and insisted that I put the nests in the woods so they die of exhaustion or natural processes considering I was prepared to do it but was spared by synchronicity do you think it may have been minor Bad Karma not to kill them since I chose to let her do it her way knowing it would probably be worse for the birdlings and could have been and I could have been more assertive so Libra Lam here is asking if it's like

immorality and not stomping on baby

birds did he do something wrong by not

stomping on baby

birds that's

weird so I mean yeah you're going to

have a certain amount of Bad Karma no

matter what you do you're going to make

be making a certain amount of Bad Karma

Buddhist ethics are extremely fine-tuned

and it's virtually impossible to do

anything that's pure good now even just

to believe that you exist while you're

doing something even if you're thinking

I'm doing this that's delusional and so

I mean there's a certain amount of

delusion motivating your behavior or at

least integrated with your behavior and so you're going to be getting a certain amount of Bad Karma so this is a KN in scenario I mean if you went ahead and stomped on the baby birds I'm sure You' get bad karma for that too and but just being stopped from stomping on baby birds um you have a certain regret that you didn't get the stomp on them or you just you know they're going to die more slowly and painfully you know I I'm not I'm not trying to badmouth Liber Lam here I mean he was trying to do what was the most merciful I think you know just instantaneous squish instead of slowly you know being you know probably there's a good

chance they would have got eaten by
crows like eaten alive by crows or
something crows do raid other birds
nests and eat baby birds and Stu so
forth so yeah I mean there may have been
minor Bad Karma not to stomp on them but
they probably would have been more Bad
Karma to actually stomp on the baby
birds so I mean it's kind of a no- win
scenario remember a long time ago there
was this uh German nun who was the the
board of directors of the monastery was
trying to kick her out of the monastery
and it just wasn't working at all
everything they did this failed you know
it's it's like Democrats trying to

destroy Trump you know it just keeps making him stronger and more popular so anyways they were taking all of the stuff out of her room and then locking the room from the outside and putting all of her stuff into the garage just to let her know you can't stay here anymore you got to go and and she just moved out into a tent in the backyard but I remember when they were doing that there was one a member of the board of directors was standing nearby and she was saying it's sometimes it's hard to know you know what's the right thing to do and I remember saying sometimes there is noong there is no right thing you just have to choose

between two wrong ones and that's kind of the situation of living in the world that's one reason why monks renounce the world because it reduces the odds of you being stuck in a predicament where you have to choose between you know the lesser of two evils instead of just avoiding Evil all together

so yeah I suppose the correct Buddhist thing to do aside from just refusing you know risking your job over you know refusing to tear down a bird nest of baby birds in it would be just take them down um my sweetheart advised and I think this would probably be what I

would try to do too if it were feasible
is you just take the nest and you put it
somewhere else that's like within sight
so that when the the parent birds come
back to the nest they don't find the
nest you know they can look around they
can hear the baby birds
cheeping um you know and then they'll be
able to find the their babies and maybe
uh continue to to raise them because
baby birds grow pretty fast it shouldn't
take more than about two weeks before
they're able to
fly so yeah that's that would be my
first option to even try to do it but
you know there's no telling what kind of
environment it is you don't know I don't

know whether that would have been
feasible but yeah I don't think I could
bring myself to the stomp on baby
birds yeah so I think I'm just going to
move on to the next question here this
is from

Dan and this question has been asked
before but I guess you know if people
keep asking essentially the same
question you know it's shame on them for
not just carefully going through all 90
of my previous Q&A videos so that they
can already know which questions have
been addressed but I mean it does help
you know it's questions that a lot of
people want to know the answer to so I

guess it's good to answer the same question more than once because people have crappy memories anyway you know like you can give a doat talk and you'll be lucky if the the hearers walk away with like one or two points from it you know some people just listen to domat talks as a kind of entertainment where they're hardly listening to the words at all they're just kind of soaking in the Good Vibes or something so anyway Dan says you mentioned eart TOA on your q&as a few times do you think this TOA is a legit enlightened person I tried to listen to him once and quickly discovered that I'm already heard all this nothing new here then I

was curious as to how much he charges
for his talks
\$250,000 and more I just tell people to
try alen Watts or ROM Doss out save your
money but what the [_] I guess all long
as the word gets out if it helps
meta well I have discussed this before
like what do you do about people like
eart TOA who claim to be enlightened or
are claimed by others to be fully
enlightened and you know he's a lay
person I think he's married he's got
lots of money you know can he really be
enlightened and I've read his first book
in The Power of Now and he does say a
few things that I'd never heard before

like women identify mainly with their
pain body I'd never heard of a pain body
before where he came up with this I
don't know I mean women kind of identify
with their feelings more than men do men
identify with their thoughts more than
women do if you will if you will forgive
the sexist stereotype I just
uttered but that does seem to be the
case and so I mean he had some kind of
experience had some kind of Awakening
experience whether he's fully
enlightened or not or whether he's just
at a higher level of Consciousness and
misinterpreting that to think that he's
fully enlightened you know maybe like I
was discussing uh Daniel Ingram in the

previous Q&A and I mean I don't think
eart toah is a deliberate fraud Daniel
Ingram I can't say but eart toah I mean
he had some kind of experience and it
was like um some kind of Awakening
experience a mind expanding
experience and whether he's fully
enlightened or not I really cannot
say I mean how can you say with regard
to anybody I mean you can't know for
sure that godma Buddha was fully
enlightened I mean it's a can very
convenient working hypothesis for
Buddhists um but you can't really prove
it one way or the other Ian you could be
GMA Buddha could be standing right in

front of you and you still wouldn't be
able to know for sure if he was
Enlighten being I mean might be
convinced just out of Faith or something
or awe or some such
thing but you can't really know for
sure because I mean in this world there
really is
no completely genuine Criterion for
truth I mean you can't really know the
truth in Sam
Sor so to speak maybe maybe one could
come up with uh exceptions or
something but two and two and four two
and $2 \text{ equal } 4$ $2 + 2 \text{ al } 4$ yeah that's even
that's dubious I mean two what plus two
what and where is this multiplicity

coming from maybe multiplicity isn't
real and then it's just a complete
abstraction if you just say 2 plus 2 is 4
it's a total abstraction that does not
apply to reality unless you apply it to
something then it's two what plus two
what equals four what and then you got
to know whether the the two apples for
example really exist and that's
problematic but I'm I'm just wandering
way the hell away from artola at this
point

so yeah he did say a few things that I'd
never heard before like the pain body
thing or a CA in his first book also
pointed out that uh I mean this probably

isn't original to him but if you don't hear it very often that almost all animals are already fully enlightened except for a few like domesticated animals that have acquired neurotic I almost tried to say neurosis and neurotic at the same time and it came out

neurotic like they you know they've got some kind of neurosis from their human owners and so they become unenlightened but uh yeah that's certainly not a Buddhist teaching that all animals are already enlightened although I can kind of understand what he's talking about especially something like a Copepod you know some kind of Plankton out in the

ocean they I mean they don't have any
greed hate or delusion probably they
don't have much Consciousness either for
that

matter

so yeah but getting back to aarta again
for like the the fourth time at this
point yeah I

mean um I really don't know if Tola is a
legit enlightened person and like the
very first question was referring to I'm
not sure that there is such a thing as a
legit enlightened person in a samsaric
context in this within the context of
this world you know at least at the very
least they're going to seem to still

have greed hate and

delusion

so yeah I mean he's he's not bad to

listen to he's got a lot of YouTube

videos that you can listen to for free

you don't have to pay pay through the

nose to get a ticket to see him

person see but yeah I just don't know I

can't say for

sure so I'm just going to move on the

next question this is from Ry balder and

Ry balder says what do you think came of

the gondan dhag gupa school of early

Buddhism and the dhag gupa school was

one of the like the 30 schools that that

arose after the time of the Buddha but

before Mahayana came along and

I don't remember whether it was on the stava side or the the mahasa side of the first Schism but it was an ancient School of Buddhism and what became of it in all likelihood is it was wiped out by Muslims

because uh like Central Asia was all Buddhist most of India was Buddhist and by the time Buddhism was going into China I mean there were some obscure like early schools that got into China in fact I've been told that technically there's still um Mula a sarasti Vada monasteries in Japan except it has just drifted so far away from the original sarvastivada that it more

closely resembles Mahayana then suras
but around the the old capital city of
Nara in Japan there are still a few
nominally sarasti V monasteries or so I
have

readed and so with regard to Dharma Tica
Central Asia got converted to Islam
either willingly or by force and then
India I mean Buddhism pretty much just
got

genocided by Muslim

Turks and uh so I mean they didn't they
weren't on an island like the Terra
vadens were and so I mean the Muslims
didn't have a Navy at the time or at
least not one that was uh in a position
to invade Sri Lanka

and so the terad survived whereas some of the other schools like the dhag gupa did not survive although now now that I'm talking about this um I do think that there was a civilization in Burma called the Pew civilization who were also tibeto Burmese like the Burmese they were there before the Burmese um migrated into the plains of upper Burma and somehow it recalls a theory that they may have been Dharma goop to Buddhists but it just died out the Pew civilization um was overpowered by the burmes civilization which was terad at the time and so they just got out competed in the places where they

weren't just flat out exterminated by
Islam or by

Muslims so yeah it got it went
extinct is essentially what happened to
it

and it does cause some consideration of
you know why was it that terraa survived
it wasn't just luck you know good karma
I

suppose anyways I'm moving on to the
next question here this is from

Robert and Robert says I am doing
philosophy of mind at

University what is the Buddhist view of
mind and body is it

dualist or pans psychist I'm trying to
figure out what on ological view would

allow

rebirth besides dualism thanks from

South

Africa

well different schools of Buddhism are

going to have different answers to the

question of you know the Mind Body

problem like um most Mahayana Buddhists

just reject physical matter you know

it's they idealists they're

philosophical idealists at I mean at

most or at best so so I guess I should

uh back up a little and I used to have a

book on ancient Indian philosophy that

was some kind of college textbook

written by two in two Hindu Indians

Indian professors in India it was designed specifically or mainly for Indian universities just to acquaint them with you know the philosophical landscape of ancient India and so it goes over like different schools of Hinduism and it goes over Buddhism although the professors obviously were relying upon like old polych Society books to understand Buddhism better talk about jism talk about the aicas and also the Char vakas who are like a materialist philosopher who philosophers who are not particularly religious at all in fact I've read that the the Kamas Sutra vayana is a charvaka text the

first introductory chapter was essentially endorsing Charvaka philosophy or Charvaka ethics but anyways this book divided Buddhism interestingly up into four groups based on their uh their metaphysics or their their attitude towards mind and body so you had um one group was the Sarvas group that considers mind and body to both be or mind and matter to both be real and you can know both of them directly and this is pretty much the the Orthodox Teren point of view the thing is that in in like medieval early medieval India when they were having all these philosophical debates and and you

know the different schools were
denominated and everything you know that
these professors who wrote The Textbook
were addressing Terra had already become
pretty much of a non- entity in Northern
India but it came closest to sarvas
sasada their position according to this
Phil Indian philosophy text was that
mind and body both are real mind and
matter I should say both are ultimately
real and you can know both of them
directly then the next group was the Sal
Trona school I think which was saying
that mind and matter are ultimately real
and you can know mind directly but you
you can know physical matter indirectly
through like logic

inference logical deduction maybe so you can know that matter exists even though you can't know it directly but just through intellect and so forth that's good enough for you to as a proof that it really does exist then above that you've got the yoga charara School of Mahayana Buddhism saying that mind is real matter is not real you can know mind directly you cannot know matter directly and then finally sort of the most extreme view is the maamaa school which is saying that you can't know mind or matter you neither one of them is ultimately real so take your pick with regard to

the Buddhist view of Mind and Body I
guess I should uh emphasize the Terra
voden View and it's really hard to
explain it exactly because the ancient
text even Abid dama text as far as I
know really can't explain how mind and
body interact very well
well I mean they don't even really they
don't have a concept of the human
nervous system
even

so how do I answer this then what is the
Buddhist view of Mind and Body well I
mean according to terraa Orthodox terraa
mind it's not just mind and body are
ultimately real you've got mind is
ultimately real mental States is

ultimately real and physical matter is ultimately real so that would be three instead of two it's not just a Mind Body problem it's the the Mind mental States body

problem so it wouldn't even be dualist but in a way godma Buddha was sort of like Emanuel Kant in modern Western philosophy where Emanuel Kant was a kind of idealist in that you know he he accepted that there wasn't a thing in itself out there but he denied that the the human mind can grasp it or contact it in any way it can only infer its existence through all these filters that are built into the human mind uh

categories I think you call them and so in a way you know he admitted that there's physical matter out there but he made it almost irrelevant you know it's just redundant it's like so what if it even exists because you can't know it directly you can't be sure of what it is you know it doesn't really affect your mind in any way that you can know for sure so what's the point so a lot of Kant successors like Hegel and Schopenhauer and so forth they just did away with matter altogether and a lot of Buddhists in Buddhist Buddhist schools you know they just did away with physical matter too because it's largely irrelevant you know mind is you know

mind precedes all things you know the
first verse of the DAP again you know
mind is the Forerunner mind is Chief
it's all

made

so yeah personally I'm going along the
lines of uh I'm certainly not a
dualist so pan psychist is

Robert's his uh his second choice I mean
he's got two options here dualist or pan
psychist so I'd have to go with pan
psychist because I really do not think
physical matter really exists and even
if you go with my theory of everything
you know the simile of the block of
marble you know it can be that physical

matter is in that block of marble but it
can't differentiate itself because it it
is not

mental so I mean it's it might as well
not exist you know it doesn't even
matter if physical matter really exists
it's just kind of a a pointless
argument because as far as we're
concerned our reality is

mental I mean we can be dreaming the
physical matter hallucinating it or it
could really be there and it all amounts
to the same thing at least at the at the
level of functioning in this
world

so we are recording aren't we yeah we
are good yeah i' I've still got like

aftershocks of that the old recording software that I was using that would say that it was recording and then and then I'd have to do the same Q&A twice I think one time three times

so okay getting back to Robert and his question yeah I guess I guess that would be it from my point of view it's all mental I mean whether physical matter exists or not is is largely irrelevant because you don't have any direct knowledge of physical matter I mean the whole idea of the sarasti vodin as as uh portrayed by these these two Hindu College professors who wrote the philosophy book that mind and matter can

be known for sure directly I just do not see that at all because mind cannot know matter because mind can only know mind mind can only know mental

States

so I don't know if I've answered the question see what ontological view would allow rebirth besides dualism yeah get get rid of the dualism I mean physical matter

uh yeah there's no way to prove that it even exists I mean so many westerners they're just they just accept scientific realism as the truth and then try to fit any kind of spirituality you know they just superimpose that they try to fit it into the scientific realism and uh yeah

it's not a very good idea in my opinion
I mean it's better than just ignoring
spirituality alt together but scientific
realism is is so deeply ingrained in the
western psyche at this point that people
just do not see that it's just like an
option and probably not even the best
option to um to adopt if you want to
actually understand reality not just
phenomenal samsara you know scientific
realism works fine for that um so long
as you think that samsara is all there
is and there there either is no Ultimate
Reality or it's totally unknowable or
else this the phenomenal universe is the
Ultimate

Reality

so let's see did I answer this question correctly or did I do it justice I hope so because I don't know what else to say on the subject I'm not even going to try and get into you know how how the brain could generate Consciousness because I don't think it does you know the brain i' I've I've given the the example of like a computer it works kind of like a computer and that um you know a computer doesn't create electricity it just takes that electricity and it complexifies it and organizes it and utilizes it and that's kind of what the brain does with Consciousness the Consciousness is

already there and the Brain just
complexifies it organizes it and
utilizes it within the context of
PSAR so

kind of I think kind of you can say
that so I guess I'm just gonna move on
to the next question here this is from
mooners and mooners says I struggle to
do meta meditation because that requires
me to send loving kindness to all living
beings my buddy has a girlfriend who has
a roommate who has slept with over over
70 different men in a year this roommate
was nearly assaulted One Day by a group
of men and my buddies girlfriends shared
dorm together call me a bad person but I

just don't feel sorry for her I struggle to send out meta towards people like that or people with any sexual partners at all I actually feel a deep sense of shame that we can both co-inhabit the same world system together I am aware of my imperfections and know that this is not the correct mentality how can I deal with this

problem well I mean

I don't really have any problem with sharing the cosmos with people that have sex I mean everybody's parents had sex for example most people do it's really not that bad of a thing to do you know it's it's not like the worst thing you can do is is to have sex with somebody

especially if you love the person you know but uh I mean people that work in torture chambers or something like that you know arm breakers for lone sharks and so forth

terrorists that kind of thing I um yeah it's I have more difficulty uh sending meta to them or like certain politicians uh just people that are like part of the establishment you know the the Brave New World Order establishment those people I dislike more or have more difficulty feeling meta for them than I do for women that like sex for

example so I mean in my case I mean I

have a similar problem I mean I do just
I am not really a meta oriented person
I'm more of a head oriented person I've
never been the kind of person that just
goes around you know spontaneously
gushing love in all directions so I have
been that way many times but um as a
general rule meta is one of my weakest
parameters and I've never really liked meta
meditation because to some degree you're
pretending you're pretending that you
love all beings when if you had to face
some of them that that so-called love
would evaporate pretty quickly I
think so I do think that a lot of meta
meditation is really just people
pretending you know they got this warm

glowy feeling while they're just kind of
thinking in the abstract of all beings
but really if they had to confront some
of these beings face to face they would
not be being love at them at
all so yeah I just don't practice meta
meditation I've never really been good
at it um sometimes I just spontaneously
gush love especially towards animals
where just every once in a while you'll
see somebody there was this redneck
customer that we had at work just a
couple weeks ago you know he's this
little guy just really racist redneck
the big pot belly
um I just for some reason he was walking

towards his pickup truck and I just you know just blessed him you know it's sort of like the the Ancient Mariner blessing the sea snakes it was and then and then I just started blessing others too I was like yeah I'm blessing him why why not bless my sweetie too so I started just started blessing her in my mind too and uh yeah just sometimes you know like you see an elderly couple that they're just like walking hand in hand like very much enjoying each other's company like they still are in love with each other just that kind of thing makes me feel really happy I want to beam love when I see something like that but um yeah I mean I've I've never really emphasized meta

meditation partly because to some degree it's like hypocrisy or self-deception or something so but anyways going to the Orthodox point of view this this sudden radical Divergence over to the Orthodox point of view what you're supposed to do if you're practicing meta meditation is you're supposed to start with somebody neutral not somebody who's really close to you that you love a lot already not an enemy but you start with just a neutral person and just practice beaming love at them and then as you get better and better at just beaming love then you can start getting into the more challenging

people so that's that's like a strategic way of dealing with it

also so I think I answer that oh I might as well bring up the pebble method too

it was like there was a monk in Burma odara or odas Sara um who came up with

this Pebble method maybe he didn't

invent it himself but if you're trying

to send meta to someone who really you

got problems sending meta to you just

find this cute little round

Pebble and you name it the same name as

the person that you're having trouble

with that you want to send meta to but

can't because it's they're just such an

[__] or whatever and then you just

take that Pebble and you put it into a a

little glass of clear water and you put
that up on your altar and then every day
you take it down and you you change the
water and you you know you rinse off the
pebble and you rinse out the glass and
and then you're thinking you know just
as this pebble is surrounded by cool
Clear Water May such and such person
also be surrounded by peace and you know
may they may they be happy and one way
of dealing with difficult people is just
realizing that difficult people tend to
be unhappy people like if you're happy
you tend to be have a a Live and Let
Live attitude you're not going around
[_] with people if you're a happy

person it's unhappy people that go
around messing with other people and
trying to get other people to be unhappy
too and so you can have a little bit of
compassion or really people that are
just really difficult not only are they
unhappy but they're just stuck and don't
know any better really you know they're
just delusional and just stuck in some
Sor and so you can kind of have a
certain compassion for
that which may take the edge off a
little
bit and then ultimately nobody really
exists
anyway so I guess I'm just going to move
on to the next question here and this is

a difficult one because
this person skolin or
skaden has asked questions that I don't
understand and when I asked him to
clarify his clarifications also I did
not completely understand so
anyways his first question was does
probably does probability have a
saturation point and I didn't know that
what that meant what does probability
having a saturation point mean so then
he tried to clarify it by saying what
are the limits between Karma and
probability and then as a kind of
explanation he says in the chapter
titled the stick that heals from Miracle

of Love most of the testimony highlights the limits of either probability or Karma and sometimes both like the small pox case at the end yeah I guess there was a long story at the end of that chapter about how Nim karoli Baba helped to eradicate small pox from from India using psychic powers and if you if you want to know the whole story you probably should read the book or at least read that story in the book and the book is Miracle of love stories about neem cly Baba edited by ROMs or compiled by ROMs so what are the limits between Karma and probability and I guess he wants to know like what's where's the the line between them and I

don't think there is a line between them
the limits between Karma and probability
I

mean I guess I mean you've got some
Karma that is just so improbable that
it's things are going to have to be set
up just so for that Karma to reach
fruition um you know it may prevent
according to Orthodox terraa even you've
got some kind of karma that the fruition
of it is just so improbable you know so
you're so unlikely to encounter it
um just in the normal course of events
that it'll eventually just fade out
because it really never has a good uh
opportunity to like manifest as karmic

fruition

so I mean there is some of that I mean
your karma cannot reach fruition you
know through something that's impossible
just totally impossible even barring
Miracles and so forth

so uh

yeah this is a hard this is a hard
question to answer partly because um I
don't fully understand the question what
are the limits between Karma and
probability and if karma is conditioning
our our life I mean we're just creating
our reality as the result of karma just
the the psychic momentum of our mind and
I don't believe in that physical matter
is ultimately real so that's it you know

it's just sort of our karmic stream it's
like open how's
Will

so what are the limits between that and
probability I mean probability would
have to exist within that as its
context seems to

me I mean what is the what are the
limits between schopenhauer's will and
probability it's such a a strange
question I've never really thought about
it

before so I guess um that plus a shrug
of the shoulders is as good of a an
answer as you're going to get from me
unless you can ask the question again in

a like a clear concise way that I can understand so anyways moving on to skad dein's next

question are there any Buddhist letters or journals that describe the Opium War not necessarily as the focus but

something like a slice of life with crackheads in the background I don't think it would be that rare

since that was described in various War journals in the Boxer Rebellion of 1901 and the novel The Good Earth well the

thing is any Buddhist letters or journals describing the Opium War would almost necessarily have been like

Western Chinese letters or journals

because that's where the Opium War took

place like back around the 1840s I think the the British in their imperialistic arrogance were trying to force the Chinese to to buy opium and um it was like I think there was some I don't know if he was the the Chinese emperor or just some local magistrate or something just just raided the the British Warehouse where the Opium was stored and destroyed all of it because of course they didn't want their country to be a country of opium addicts and that triggered a war you know the the British were demanding reparations on all all their all their stuff that got destroyed and so forth and I mean it

was just it was it was just kind of a criminal kind of War perpetrated on the Chinese and the the British were so far Advanced of the Chinese with regard to military technology and so forth it just took a few ships and not very many British troops they I mean they could just do what they wanted in China at that time

but um it would be Chinese letters and journals I generally have been a terraa Buddhist I'm much more interested in India than China and uh yeah I I don't know what it would be I'm sure there must be something still in existence of you know at the time some Buddhist monk talking about you know some something

with to do with the Opium Wars I think
there were two Opium

Wars um but I have no idea I have no
idea AA what it would be because I'm
just not really into

Chinese uh Chinese Buddhism other than
like the era like the Golden Age of Chen
like Chinese Zen you know with joosu and
uman and those guys um you know when the
where the most of the coons come from
you know the the famous stories I'm
interested in that but that was hundreds
of years before the Opium

Wars so I guess I better just move on to
the next question from SK ladin or
skaden which is another one that I

didn't understand at first but now I
kind of understand it his his first
attempt at the question was what is the
most underground evil creature in Burma
and I didn't I didn't really understand
what is the most underground evil
creature in Burma so then he uh reans
answered it or re reased it like what
would be the most unexpected threat from
the Animal Kingdom to
people and of course there's the cliché
that you know human beings are the most
dangerous animal and in a military
dictatorship like Burma um yeah a visit
from the secret police in the middle of
the night that could be uh an unexpected
threat from the Animal Kingdom because

people are members of the animal kingdom
and every once in a while I would be a
little you know I'd be imagining what
would happen if the secret police just
come knocking on my door someday or
knocking on my cave
whatever so there is that but I think
probably the most dangerous animal in
Burma even more dangerous than uh secret
police guys would be the anop mosquito
and that would be like an unexpected
threat because you might not even notice
you're being bitten by an infected
anopheles mosquito and a little while
later you've got
malaria and malaria is not good it kills

a lot of people especially the full [_]
variety which is the kind of I always
got I'd be dead several times over if it
wasn't for the Miracles of modern
medicine so I'm not totally down on
modern medicine because some of it
really is
useful but
uh so there's that also the Russell
Viper is the deadliest snake in Verma
that's another one that can catch you
unaware is you're just reaching into a
wood pile to pick up a piece of firewood
and you can disturb a Russell's Viper
and it can bite you or you have to walk
walk outside at night to take a pee and
you don't see it they're camouflaged

they're you know the color of like dead leaves and they don't move around much you know they're lying in wait as for a prey and so yeah I've I've almost stepped on Russell's vipers before almost stepped on abandoned crate once too which I think might be more poisonous than the Russell's Viper but it's not as deadly or dangerous as the Russell's Viper because Russell's vipers are just mean they're aggressive you know some snakes you know they'll just avoid you if they can you know they just mind their own business if they see a human coming they'll just go the other way but a Russell's Viper they they can

stand their ground and start lunging at you I mean they're they're aggressive snakes and if they bite you you you can easily

die so yeah so the most underground evil creature in Burma I mean you can take your pick amongst three of them you know you got the secret police guys or just troops in general soldiers you've got the anop mosquito which probably kills more people than than tigers do

obviously especially nowadays and then you've got Russell's vipers but if you're out in the you're out in the jungle yeah definitely the uh the anop mosquito is more dangerous than tigers factly in fact probably wild pigs would

be more dangerous than tigers at this point because there's not very many tigers left and wild pigs are they can be dangerous I've been told that they'll start like butting and biting your legs and once you fall down you're done for them so I guess I'll just move on to the next question and this is a very tricky question even to

read so this is from harim cthul or hyim
no HR

ym

cthul and he says what are your thoughts on the relationship between Karma and race

and I probably should just that just end

there but uh there is a little bit of description here let's see I personally believe that the proliferation of inferior races which is already pushing it on YouTube and I'm not even going to say the part that comes after that and the biological degeneration of mankind in general is a direct symptom of the Dark Age like the kuga there is no conception of Bloodlines whatsoever marriage and children are something that essentially happens by accident in the modern world with no deeper thought behind it as such and I can really shouldn't even say the next word such souls are attracted to this world and then already in Ancient India and Persia

the concept of blood and ethnicity gain great importance zoroastrian texts regard blood Purity as holy and decry certain group of people as descendants of demons written in the collection of myths

buah so let's just go up to the top here what are your thoughts on the relationship between Karma and race well I do believe that different ethnicities have differences that are both physical and psychological on a statistical level you know on average and if you got a certain kind of karma that fits a certain ethnicity better and also their culture better then I mean

you'll probably be you'll probably wind
up there but it's really not that big of
a deal

otherwise I mean the Buddha for example
he didn't have much use for the cast
system he didn't spend a lot of time
bashing it but there was a cast system
in India and it was largely a racial
like apartheid almost kind of a deal
where you had the an the descendants of
the invading Indo orians who are
Indo-European people they tended to be
relatively tall relatively fair skinned
with a higher incidence of blue eyes and
fair or brown hair that they were like
the top three casts in the cast system
the brahin the chrias and the

vishas um and then the sudras were like the conquered subject people that were you know of the um like the indis valley civilization you know the inhabitants of the indis valley civilization especially at first you know when the Indo orians were coming through that part of of India which is now mostly Pakistan I guess

so yeah I mean there's always been I mean there's probably fewer socalled inferior races than fewer now just because evolution is keeps progressing you know it's like um you know especially before you had modern times with ideas of like military equity which

is just bizarre nowadays it's like um
like some of the western Powers with
regard to the whole Israel Gaza thing
you know it's like they want Equity you
know they want it to be equal so if
Israel is kicking butt too hard on the
gazin they want to give the gazin time
to rest and and re-equip and everything
so that it'll be more of a a fair fight
or something but in nature it just
doesn't work that way and so
you wind up with certain races you know
conquering other races or just driving
the other races you know into the you
know into the mountains or something you
know back in ancient
times

so I don't I don't know exactly what caused me to start talking about that marriage and he says here marriage and children are something that essentially happens by accident in the modern world with no deeper thought behind it yeah as a general rule people don't care much about about your your lineage or ancestry nearly as much as they used to and it used to be that people were much more

xenophobic and you can get some feel into why it was that way by by watching like The Walking Dead you know the old show about the the zombie apocalypse and I mean the people were more dangerous

than the zombies and you can't trust anybody if they're an outsider I mean you fight to the death to protect your own tribe but you see another human being

I mean they can be an enemy you don't know who they are even if they act friendly they could just be pretending to be friendly in order to get the knife in your back you know at a convenient opportunity and that's the way life was for a long time and that's one reason why people were so ethnocentric in in much earlier times like premodern times Well up into modern times because I mean it was such a tribal mentality that I mean you pretty much

had to be a member of your own tribe and
and see everyone else as just
potentially dangerous Outsiders
potential
enemies

so I do think there should be like I
mean marriage and children to some
degree it's like a meritocracy I mean
you pick one of the best people you can
that's willing to have you I mean that's
everybody does that it seems like with I
mean at least there's enough of that
going on that uh it is like a major
factor choosing a mate you're trying to
choose the best
one that that's willing to to settle for

you and so yeah race is largely irrelevant and to the Buddha also race was largely irrelevant I mean it was just um the Buddha had more of a Martin Luther King Jr kind of attitude is you know you should judge a person based on their own personal qualities and not on the color of their skin or anything else so

but getting up to the main question here what are my thoughts on the relationship between Karma and

race yeah I mean your karma is going to land you where you need to be you know what part of the world and what kind of body you need to have so I mean that's that's the relationship right

there I don't think that uh like the
mixing of of races or
misation is really necessarily a problem
although I mean to have propaganda ists
promoting it for ulterior motives is not
good but if people just naturally of
their own their own volition you know he
fall in love with a a member of a
different ethnicity I mean it's not that
big of a deal it used to be a big deal
even for you know like an English person
to fall in love with an Irish person or
an Italian person or something I mean
even that was a scandal you know in in
earlier
days but I don't think that it's really

a major issue from like an ethical or even really a civilizational point of view um although I mean the deliberate effort to just flood Western countries with non-western people in order to essentially demolish the civilization yeah that's not good but that's a whole different I mean it's it's the motives that really are are essential in

Buddhism love a is a positive motive and desire to overthrow Western Civilization is not a good motive

so I guess I answered this question and that's I mean that's pushing it for YouTube seriously I mean if I had read

the entire question yeah there's no way
this this video would stay on on YouTube
for very

long man although I I do my
conscientious part and also just the
self serving part of trying to have
everything you know censored enough or
or like avoiding taboo language
enough that that this can uh be viewed
by numerous people whoever wants to view
it I guess so anyways I'm just going to
move on to Har harim cul's next
question which is as follows I have
recently been reading some essays by
Julius Iola and his ruminations on the
nature of magic in the modern world

deeply resonated with what I already
thought do you think that magic is
fading out of the world during the kuga
so to speak certainly if we take ancient
Tales at their face value it seems that
the supernatural was much more potent in
the ancient past I believe the reality
we live in is literally becoming
solidified

it is no wonder then that man has
focused his attention on matter and
Technology he is no longer able to sense
and use subtle energies well certainly a
belief in magic in the Supernatural was
much greater in in earlier times than
now and I I think that like awareness of
magic in the Supernatural is much

reduced now over what it was before but
I mean it's still there it's still going
on it's just happening at a subliminal
level it's happening with you know like
Lial people on the fringes that sort of
thing um but it this reminds me more of
uh what's his name Renee gwon than it
does Julius Zola I have I haven't read
very much by Julius Iola other than you
know his his famous book on Buddhism and
a few essays and so forth oh also one
one other book about uh Pagan
imperialism or something like that but
uh um Renee gwenan yeah he he talks
about this a lot how we are um it's like
supposedly his magnum opus it's one of

his most famous books the the reign of
quantity and the signs of the times
where his theory is that people are
becoming more quantitative and less
qualitative in their thinking they're
they're caring more about measurements
and values and so forth and it's helping
them to become more materialistic and
they're just blinding themselves
to the

Supernatural and there it's like their
belief their lack of faith is sort of
kind of limiting their awareness it's
sort of blocking out the the
Supernatural and it's still out there
and sooner or later as civilization
starts to collapse this we this

crystallin shell around us that is in a way it's it's made up of just belief and materialism and

um is's sort of holding out the sort of Supernatural elements Supernatural forces that it's going to start cracking and breaking and then Supernatural forces are going to start flooding in to the human psyche and according to Renee gwenan the cracks are going to start lower down first so it's going to be the dark Forces are going to be entering first but I mean this sort of thing I mean you read the the New Testament of the Bible it's like Jesus goes back to his home hometown of Nazareth and the

people there they're like hey isn't that
Jesus the carpenter I mean dona's
brothers and sisters live here in in
town with us I mean who does he think he
is and so their lack of faith prevented
him from being able to perform any
Miracles and the dogs are acting up
again stop it you guys yeah it doesn't
mean you come over and start pestering
me guys are silly yeah you know what I
said so I mean even an ient times I mean
if you if you just positively disbelieve
something it makes it less likely to
happen because you know it's mind is the
Forerunner and all that so yeah I do
think that there's uh definitely a
reduction of the magical in modern

Western Civilization it still exists
around the edges it has to exist around
the edges otherwise we'd just be locked
into just dead Mater like dead
determinism

so let's see what is the question here
maybe I should maybe I should find out
exactly what the question is here do you
think that magic is fading out of the
world during the Kaluga so to speak um
yeah it's fading it's never going to
completely fade out but it's fading and
it's it's sort of inhabiting more Lial
sort of on the edge kind of places in
our society it's certainly not
mainstream anymore I mean to some degree

it's kind of mainstream like all those
ghost shows you know you got these
people that go out looking for ghosts
and they never find anything you know
about the best evidence they come up
with they've got like this recorder
that's got lots of static on it and it's
like you know they're they're like
listening to the static and the static
goes like and then they're going it says
go away I'm gonna kill you and then it's
like the other one says oh yeah that's
that's what it said too and then you
know that's like their evidence aside
from the people that are seeing the
shadow figures I mean shadow figures are
a diamond

dozen I me you can't even watch a ghost
show without people mentioning shadow
figures or or getting scratches on their
skin they always take pictures of it too
it's like I woke up one morning I have
these scratches on my arm it's like do
you have a picture yeah I've got it
right here see they just carried around
with them all the
time so yeah I mean the supernatural or
the Paranormal the
magical it's never going to completely
die out it can't completely die out but
I mean it's our disbelief in it you know
the disbelief of the the the people I've
been talking about before who just

consider science to explain reality you know they've just been programmed since childhood to believe that scientific materialism is Gospel truth you know it's just obvious gospel truth I mean it's just self-evidently

reality that's that's the attitude that a lot of people have including a lot of Western Buddhists probably most of them

so yeah so I guess I answered the question I

guess let's see he Focus his attention on matter and Technology he is no longer able to sense and use subtle energies yeah yeah that's pretty much the situation of of modern man we are

like spiritual deaf and dumb in a certain way you know we're just we're just blind to to a lot of reality just because it doesn't fit into our world view and so our beliefs especially the the deeper down beliefs help to determine what it is we're able to experience you know this it's mindmade anyway so it's not that magic is really disappearing it's like belief in Magic is disappearing and just the magical qualities of life in general are you know it's like science does its best to explain everything anomalies are ignored it's just it's just standard procedure in science that you ignore anomalies as

much as you possibly can because it just messes up the data you know like in chemistry it's just standard procedure if you if you're taking 20 measurements and one of those measurements is way different from the rest you just throw that one out because you just just assume you did something wrong so it just kind of filters out anomalies so that everything is just regular and following strict rules and everything and uh yeah it's it's not really sustainable sooner or later it is going to crack and we are going to swing back in the opposite direction and live in a more magical Supernatural kind of a world unless just AI takes over and

finds US inconvenient and and does away
with us or

something so I just going to move on to
the next question this is from ruie and
I do have a feeling that I'm I'm not
like

really really nailing some of these
questions sometimes it's it's really
hard to answer some of these questions
because they tend to be of rather uh not
necessarily vague but you know it's like
a I don't know kind of a what's the word
on numinous I'm trying to say numinous
you know it's just of a nature that is
like really clear concise and answers
are not much of an option sometimes so

anyways the next question is from ruie
and ruie says hello P apologies if you
already answered questions on this topic
before but what is your take on or
experience of
nimita and that's a good question from a
Buddhist point of view even it's just a
good question in general but for
specifically from a Buddhist point of
view or a Terra Buddhist point of view
that there is this phenomenon called the
nimita and Nita literally means sign in
in poly you know it can mean like uh
just like a a boundary marker is called
a nimita you know it's just like a sign
that that is the boundary that's the you
know where the boundary is is right

there but in
meditation um the nimitta according to
Orthodox terraa is this image that you
see in your meditation and usually it's
like a a white circle or oval or
sometimes you can even see like the
Buddha sitting there or or something
more elaborate but usually it's like a
white or a light gray or maybe a goldish
kind of circle or oval that you'll see
in your field of vision with your eyes
closed while you're meditating and that
is a a symptom
of what is called let's
see access
concentration and it's it's like the

precursor to First jna according to the
commentarial tradition when you start
seeing the nimitta that means you've got
access concentration or neighborhood
concentration and that means you're
right at the verge of first jna it's
it's almost like it's like
prej and the problem there's two
problems with this one problem is that
it's not mentioned at all in the sutos
that this is this pure commentary so
it's not really canonical and the second
is that what is canonical in the sutas
is the Buddha saying that when you
practice meditation you should cultivate
the signless or the anim so you're
trying to get rid of nimas when you

meditate not trying to cultivate a
certain kind of nimitta to get you to a
certain stage and then get rid of it
it's just you know cultivate the
signless the
animitta so you've got the suttas saying
you know you shouldn't be you know
concentrating on nimitta and then you've
got the commentarial tradition saying
yeah you need the ma before you can get
J and so considering
that you'd think that the if it was
really important the Buddha would have
addressed it in his suttas you know why
is it if it's so important I mean if
it's like mandatory that you experience

this before you get Janna why is there
no mention of it in the
sutras you know why would that get
relegated to the commentarial tradition
and I think is it's largely an artifact
I have experienced
at least once it was sort of like a
light and gray goose egg kind of in my
field of vision when my eyes were closed
and I was meditating my meditation was
going relatively well at the time too um
but I didn't attribute any specific
significance to it partly because that
would be just another nimitta I mean
that's more of the nimitta that the sutras
are talking about when it says cultivate
the signless it's not saying cultivate

you know a mental state that doesn't
have the the glowing egg in front of you
it means like any kind of symbol is a
Nita any kind of thinking any kind of
you know interpretation of of anything
would be nimas it would just be symbols
in your mind and so when you're
cultivating the silence you're
cultivating a mind that's free of
symbols free of perception
essentially because perception is always
symbolic so if people experience it
that's fine but you shouldn't make a big
deal of it because it's really just like
an artifact of the commentarial
tradition might be it's presumably based

on a common phenomenon in meditation
when you start getting into deeper
meditation you're you're likely to see
some kind of bright spot or
something but uh I do not consider it to
be of any great
importance so I guess that's my take on
the nimitta and so I'm going to move on
to the next question this is from cify
and cify says it feels that some evil
force took over the west and the rest of
the world how to deal with this without
letting the hatred or anger towards
those who don't see it to overwhelm
oneself yeah well this is kind of
reminds me of the the question that I
already answered about the person who

can't send meta to people who have sex
but here's uh and yet this is like an
example that I was giving of I mean I
don't have any real problem with sending
meta to people who aren't virgins or
aren't celibate but yeah it's like the
politicians and the the the
multi-billionaires the donor class and
so forth who are steering Western
Civilization towards
suicide or towards this weird mutated
version of Western civilization of just
sort of a a
mongr mongrel sheep populace that are
ruled over by The intelligencia Who
essentially are controlling the beliefs

and opinions of the mongrel
sheep those people are I mean they're
they consider themselves to be I mean
they're very self-righteous you know
they consider themselves to be the good
guys at least a lot of them
do like uh there was uh I used I met
this monk in Burma and he was sort of a
social butterfly of a monk and he was he
went on this trip with one of the top
Executives of Google and he was an
Indian man and this Indian man had a a
like a biorhythm kind of a watch that
would point out to him when his his body
is becoming uncalm and so forth you know
he was really into like meditation and
so forth like Jerry dorsy or or also the

the founder of Apple uh jobs Steve Jobs
you know they were like in meditation
and cultivating Altered States Of
Consciousness you know they probably
dropped acid numerous times and you know
they're trying to trying to be good in
that sense trying to be spiritual in
that sense but then you know partly
because of all their money and their
influence they just get this God God
complex and just assume that what they
think is a good idea what people tell
them is a good idea and they go along
with it must be necessarily a good idea
and you know they're able to twist
things around so that you know what what

turns out to be more bad than good is
really it's just self-evidently good to
them but uh I think I might be straying
from the question here it feels that
some evil forces took over the west and
the rest of the world how to deal with
this without letting the hatred or anger
towards those who don't see it to
overwhelm oneself well I mean it is good
to bear in mind that I mean you put
yourself here you are creating your own
reality you are creating a reality that
contains
these presumably evil forces taking over
the west and the rest of the world I
mean your karma is working itself out
it's not like you're a like a helpless

victim who is stuck here against your will that you have to endure this is you put yourself here because you need to learn how to deal with this kind of stuff

so I mean if you if you realize that hatred or anger is poisoning yourself then you're much less likely to indulge in it regardless of the reason so let's see

here yeah I mean that's that's one way of looking at it that if you are angry or hateful you are poisoning yourself you're making Bad Karma regardless of your reasons for it although I guess some reasons might be more justifiable

than

others so and there are some people that

think that really there is like

malevolent forces not just bad humans or

misguided Elites who just think they're

God or something but really just sort of

dark Forces are moving in I think a lot

of Christians would believe that

too and uh again I mean we put ourselves

here we are the ones who are responsible

for the world that we are living in

because we are generating

it and if we weren't supposed to be in a

world like this we wouldn't be in a

world like this we'd be in some other

world so that's that's one way that I

look at it that and I've mentioned a

number of times that I feel like a a
pagan in like late fourth Century early
fifth century Rome when paganism is just
being wiped out by the hysterical
intolerance of the of the new Christians
and like Goths are running a muck and
it's just like everything everything's
going to [_]
and it's like the government is just
like the the patricians the senatorial
class are just fighting to keep
everything bad because they're making
lots of money through it being that way
and it's it's just like reading the
decline and fall of the Roman Empire
especially once the the the fall starts

like after the battle of Adrien
opal then I mean it's just tragic it's
it's it's sad it's it's reading a
tragedy and we're kind of kind of
getting into the and we're we're in the
decline phase definitely I don't know if
we've hit Free Fall yet but uh yeah I
mean it's

definitely I mean it can be heart rening
sometimes just to observe what we were
and what we what we're coming
to but I mean we put ourselves here
we're here for a reason and we need to
learn how to deal with it
wisely so

yeah I mean the best way not to let
hatred or anger overwhelm you is first

of all be mindful and so that you don't just get taken over by hatred or anger you can see it coming and then even when it comes then you can observe it as a phenomenon that is arising instead of just I'm pissed off I hate these people it's just you know hate is arising anger is arising that kind of a thing and just realize that hatred and anger are just you're poisoning yourself when you when you indulge in these things so I mean once you really fully realize that then I mean it becomes way less of a problem so I hope I answer that question because I'm moving on to the next one

now this is from F Ian which I think
might be a person named Ian who just
adds fost to the beginning of his name
fost Ian and fost Ian says do you
conceive of Hell realms as other
dimensions or simply extremely painful
rebirths on Earth among the
invertebrates there's Infinities of
unspoken Agony to be suffered there's no
need to imagine Realms beyond that
Heavens in the real world on Earth may
be incarnations of one's ball of karma
in the form of say an eagle or an oak
tree I predict your answer is in line
with your mangled crab story though you
do not attribute much pain and probably
pleasure perception to most things in

the natural world yeah well getting to
the top part here and I just wiggled the
camera with my

elbow is do you conceive of Hell Realms
as other dimensions or simply extremely
painful rebirth on Earth this is this is
almost another case of like scientific
materialism in that

um well now I'm distracting myself
because I should I open the the Red Bull
or finish this cold

coffee yeah I do not consider this to be
anywhere near to being the only World
there are an infinite number of
Worlds this is not the only
one so there are hell Realms on Earth I

mean I've I've seen a
few that I mean just like crack houses
and stuff I mean they can be really
awful places or like a a a Thai whouse
where girls are actually sent by their
parents to these places you know they
just don't want to have a daughter to
deal with they just send them to a they
sell them to a whouse in Bangkok where
they're just like
slaves and I'm I assume they're not
particularly happy
people and so I mean there are painful
rebirths on Earth and also relatively
Pleasant rebirths on Earth you know it's
like somebody
born the coast of California where

they're out doing yoga on the beach and
hasn't been over run by homeless people
yet so but still I mean there are
definitely more than there's more than
one realm of existence I mean an
infinite

number just an infinite number and so
most of the hell Realms are not on this
Earth and like he's talking about like
talking about Infinities among the
invertebrates there's Infinities of
unspoken Agony to be suffered and
invertebrates may not not experience
Agony you know it's like there's so much
just icky stuff going on in nature you
got the the parasitic wasp that lays

eggs in a caterpillar or just onto its back you know the really primitive ones they haven't they haven't learned how to make nests or anything yet they'll just fly up to a a caterpillar and either insert their ovap posor and lay an egg inside the caterpillar just carefully missing any vital organs or they just lay an egg on top of it and then the the larvae of this wasp will like burrow through the caterpillar and they somehow reflexively know what organs to avoid in order not to kill the caterpillar in order to keep the meat fresh you know stuff like that is just going on all over the place like most of the animals in this world at least on land are

parasites because almost every animal's got at least one parasite I mean we got parasites I won't I won't go into gory detail but even like fall mites and so forth so but but then I mean they they got such a tiny mind they can't really experience much

suffering so my father has hypnotized people and they've they've wound up going into hell Realms like in like astral

travel and you know it's like there's this spirit guide who took this woman who was in a hypnotic trance into this like a prison and there's all these people like behind bars just screaming

they want out of the want out of the
cell and then the the spirit guide just
took his hand and waved it through the
bars and then he took her hand and waved
her hand through the bars to point out
that those bars were created by the
minds of these people that were they
were behind

bars so I'm just kind of rambling all
over the place as you may have
noticed but invertebrates I really don't
think that invertebrates really feel
suffering or if they do it's a very tiny
amount even even an octopus which I have
read is approximately as intelligent as
a cat apparently it doesn't feel
physical pain you know if it's nervous

it'll just be like nibbling off the ends
of its own

tentacles and uh you know like praying
mantis I mean a lot of you probably know
how mantises have sex you know it's like
the female while she's being mounted by
the male will just turn her head and
just bite off the head of the male and
that doesn't kill him it doesn't even
slow him down it causes him to go faster
that's just just built into the system
it works that

way so yeah I mean among the
invertebrates I wouldn't say there's
Infinities of unspoken Agony to be
suffered because partly their whole

nervous system is is different from ours
they don't have a central nervous system
really they don't they apparently do not
feel pain the way we do the way we do or or
even have like any kind of like mental
images it's all sort of like reflexive
immediate and most of them you know
setting aside spiral shell mollusks and a
few others maybe they just have this
tiny Speck of Consciousness like an
oyster or
something I mean they're almost a plant
they're so
dumb so yeah heavens and Hells for the
most part are not on this Earth although
we've got sort of little Earth
imitations of them in certain parts of

this

world so I guess I guess I answered that question so I'm just going to move on to the next question which is from Joe do and Joe do says can you please recommend the best Buddhist teachers in your opinion to listen to and it's a good question although I'm not the best person to ask because I generally do not listen to Buddhist teachers I mean I'm just never been interested in watching Buddhist videos on YouTube I started watching One the other day and it was so tedious you know I've heard it all before and this person really was not like the best the best

expert on the subject anyway that I mean
it I made like two or three attempts and
then just gave

up so I mean I would guess offhand like
aan Puna Damo he'd be good to listen to
um aan son

there's the the famous uh nle the the
new famous nle was in Slovenia I think
the really the the jacked one the really
muscly

one

um gosh I mean aan sha if you got I
don't think there's GNA be any I mean he
he would he'd be speaking Tai anyway but
sometimes you'll have aan cha monks who
are just reading
about aan cha you know monks in the aan

cha tradition reading about aan cha that
I mean that's some of that's really nice
aan cha really was a very insightful
intuitive kind of a
monk very wise being in my
opinion um there's also an aan in
Thailand I think he's German
pamo that uh he seems to give fairly
good fairly good damat talks but uh yeah
I'm really not the best person to ask
because I don't watch these videos as a
general
rule
so um maybe in the comments if anyone is
anyone is is watching has gotten this
far and uh they know of good Buddhist

teachers like who are on YouTube or have podcasts or something that they could they could advise Joe do what to listen to Because as I say I generally just do not um watch watch dhama videos or listen to dhama talks

much I mean the last dhama teacher that I was really listening to a lot was Paul low and he's not really a Buddhist teacher so I'm just going to move on to the next question

here which is from Ken or

kazen and he says are you familiar with Deepa Ma I have read some very interesting stories about her CDs Etc and CDs is like psychic powers and um yeah I've heard about Deepa Ma I've

read like maybe two articles about Deepa
ma but I don't know that much about her
that uh she was very much in style like
in fashion like back in the 1990s partly
just because she was
female but she's also very wise
apparently I'm I would assume some
people at least consider her to have
been enlightened I assume she's not
alive
anymore but
uh yeah I mean that's I really don't
know that much about her partly because
as I just mentioned a few minutes ago I
don't really watch a lot of Dharma
oriented videos or read a lot of Dharma

oriented uh

material you know it's sort of like a a
jazz musician I used to know in Bali who
didn't like listening to other people's
music because he didn't want to
contaminate his own individual style I'm
I'm kind of like that with regard to
dhama Plus at this Point I've pretty
much heard it all you know it's all just
review at this
point so I guess I'll just move on to
the next question there's one question
about deepal that I I remember reading I
think it was an inquiring mind magazine
there was this German monk in southern
Burma who had sent me a bunch of
inquiring mind magazines and one there

was one article about Deepa Ma I remember and someone was reminiscing about how they went to a cash machine and and got some money out of the cash machine and Deepa ma was lamenting over the poor person who was living inside that wall with with no windows or anything having that put the money through the slot she didn't understand modern technology I think she was Bengali like from Bangladesh or something when she was terraa like a nun she wasn't a bikuni because that hadn't become a thing yet at that time so anyways I'll just move on to the next question here this is from the

Proto pseudo Monk also known as Cool

Whip I'm pretty sure and the protos sudo

monk says is it the body or the mind

that gets

tired well it's it's definitely the mind

that feels tired because just Mindless

matter doesn't feel

anything so it would definitely be the

mind that feels tired although if we

assume for the sake of argument that

physical matter does exist then we can

assume that there's a kind of physical

fatigue you know just just getting worn

out you know that uh you know energy

levels get lower that kind of a thing so

then in that sense the body could get

tired but it certainly wouldn't feel

tired it wouldn't feel sleepy because
that's what the mind is
doing so I'm just going to move on to
the Proto sudo monks next question which
is how is memory explained in the view
of Mind alone the first verse of the
dapada matter may arise from mind which
is idealism but doesn't memory or brain
prove that matter is ultimately real as
suggested by Abid dama also we lose
memories when we switch brains at
rebirth okay well there's a few things I
can mention here first of all with
regard to Abid dama Abid dama certainly
does not imply that the brain is the
source of mind because according to Abid

dama mind arises in the Hada Wu or the
the heart base and so according to Abid
dama or the Abid dama
commentaries that Consciousness or
thought mind arises in uh a little bit
of blood or fluid in one of the one of
the uh chambers of the heart and the
Brain they they don't even know what the
purpose of that is so I think we can set
Abid dama
aside at this
point and uh let's
see gosh this it's like two questions
here maybe I need to make a gap here
which then increases the protoo amongst
number of questions to four which is
somewhat

transgressive and uh I think it's even more transgressive because what happened was he asked like two questions and then it turned out that um while asking these two questions it reminded him of something else and so he said well I'll just ask that next and then he just kind of re asks the first two and then asks another one but then his reasing of the first two actually created at least one more question so that we're up to like four or five here and so uh Proto pseudo monk I mean don't feel regret because regret is always an unskillful mental state but I think uh by not deleting

your first two questions and then adding
sort of superseding those with three
questions you we've we've wound up with
like four or five questions here and the
first one I already answered whether the
mind or the body gets tired um let's see
how is memory explained in the view of
Mind

alone let's

see okay so this is kind of interesting
because I was thinking about this a lot
in fact I was considering writing a blog
post sort of Reviving my blog just for
the sake of one blog post in which I'm
discussing memory
and from the Buddhist point of view I
mean memory doesn't

really there's not really a clear explanation of exactly how it works as far as as far as I know there was one commentator under uh a Q&A that was saying pointing out that there were sutas that that explain memory but I don't remember exactly how the sutas explain memory but it seems to me that memory is very closely related to Karma that it's a kind of karma because karma itself is habit energy you know it's like stored momentum that of like behavioral momentum and also thinking momentum and that's essentially what memory is is especially with regard to the mental

aspect of

it so and also it would help to explain why it is that if a person has a past life regression and they remember events in previous life that it was really the most intense the most emotionally intense events in that life that they're most likely to

remember that there's that memory and Karma are they're they're

interwoven that memory itself is a kind of

karma kind of habit

energy habitual energy habitual momentum of of your psychic stream so to speak

so yeah I mean that that's that's like

just recently I just started thinking
that that'd probably be a good way of
looking at memory from a Buddhist point
of view as it's like a karmic phenomenon
it's psychic momentum that like some
event leaves an imprint on your mind and
then the momentum just prolongs that
imprint and that would be a kind of
memory especially certain certain forms
of it certain modes that it can
assume so I guess I answered that one so
no for the blog post I
guess and then he says okay matter may
arise from mind which is
idealism but doesn't memory prove that
matter is ultimately real no it really

doesn't because I mean the only way you even know of the the existence of the brain is through your mind you you don't directly experience brain you only directly experience Consciousness and and then there's like symbols that you interpret as brain that come up in your field of

perception so yeah we we lose memories when we switch brains at rebirth but still it is possible in some cases at least to remember things from a previous Incarnation previous a previous existence but I mean in this version of reality the way the way science especially has explained things and that in a way it kind of collapses the state

Vector so to speak and it kind of locks us into that interpretation of reality is that I mean it's pretty clear that certain areas of your brain get damaged it it definitely impairs your cognitive abilities you know it's like like the right temporal lobe if that gets damaged then you lose the the ability to speak or it I think it's the parietal lobe if that gets the the right I'm getting confused here I think it's the left temporal lobe is that's like where Broca's area is or something that's then you lose the ability to speech and like the the right parietal

lobe is if if that gets damaged you can
become tone deatha and like your
appreciation for music disappears like
in the the back the the uh what's it
called I don't remember but it's in the
back if that gets damaged you can go
blind and so forth so obviously in this
version of reality that we've got going
for ourselves that the brain does
certainly condition ment ity although um
you know you go to a different version
of reality then there's no telling no
telling what the Situation's going to be
there
so let's
see yeah it doesn't I mean memory does
not prove that matter is ultimately real

I would just I would just make that
statement that that clear concise
statement right there because I mean you
can't even prove that the brain really
exists

you cannot prove that physical matter
exists I double dog dare you to prove
that physical matter ultimately exists
like the philosopher George Barkley he
opened the can of worms to begin with at
least in modern Western Philosophy by
just doing away with the whole idea of
physical matter and he it was he called
it immaterialism and a lot of
philosophers have tried to prove him
wrong but I don't think anyone succeeded

I don't think that Barkley was was completely correct Cor in his philosophy that all that exist are are minds and perceptions and that there's this one Central mind that coordinates all the perceptions and that one Central mind is God and so when you see an apple on the table you're not really seeing an apple on the table what's happening according to Barkley is God is implanting into your mind a perception of an apple on a table and that as you move through the you know navigate your way through the kitchen and all that and you reach and you pick up the apple and all that God is simply implanting these dream images of you eating that Apple but there

really is no

apple and I mean nobody as far as I know

has been able to disprove

Barkley I don't know how they would

possibly disprove Barkley I don't think

that Barkley was right but I have to

admit I can't prove that he was

wrong so there's no proof that physical

matter even exists regardless of the

fact

that most western people in the world

today just accept it as obviously

true that is

irrelevant so I guess I'll just move on

to the Proto pseudo monks next part of

the question

here so he says venerable poob basa the
law you follow positives and negatives
shall balance out and use frequently is
akin to the DA to me this also sounds
like various

Like A variation or interpretation on
the second Noble Truth the dsts also go
down the route of is abdicating any
ought to you know with regard to the is
ought problem that started in the
previous Q&A but there might be a danger
in conflating the da with the second
Noble truth because the da will carry on
is incessant with no beginning and no
end it is already perfect it isn't
trying to escape itself and achieve
enlightenment

it already is it already is

Enlightenment it is where samsara and

Nirvana are the same fractals flowing

going on and on and on dot dot dot dot

the infinite formless block of stone so

following this principle may be like

staying in Sam Sara the second Noble

Truth is one to understand to escape Sam

Sara not become one with it how do you

interpret following the da versus the

goal of Enlightenment escaping some

s

okay well I mean you don't really reject

Sam

SAR if you become enlightened you can't

really have aversion for samsar you

can't really get rid of it it's just
that you accept it with complete
unattach you in a way you transcend it
you go beyond
it

so and in that way you'd be like at one
with the

da but I first first of all I well this
wouldn't be first because I've already
been talking but this whole thing about
the second Noble Truth and the like the
well see what where did he say

this okay the law that you follow well I
mean it's more of a working hypothesis
positives and negative shall balance out
and use frequently is akin to the Dow to
me this also sounds like a variation or

interpretation on the second Noble Truth

I don't really see any Clear

Connection of the three things one is

the Dow one is like yin and yang

positive and negative balancing out in

the long run and the third is the second

Noble Truth the second Noble Truth says

that desire or clinging is the cause of

all

suffering

so I mean how is that how is that

related to the DA other than that uh

desire and clinging in a ways and you're

sort of going against the doubt you're

going against just the the universal

Harmony sort of a

thing so that's that part I I don't
really I don't really see that very well
how like

Universal balancing of positive and
negative has really anything to do with
the second Noble Truth unless it's just
like the second Noble truth is if you're
going violation of the UN iversal Harmony
you I mean you're kind of setting
yourself at odds with the way things are
you want things to be different from the
way things

are that could be positive or negative I
guess but yeah I really don't see any
any persuasive connection between um the
second Noble Truth and just like the the
balance of positive and negative but in

in his first version of
this the first version of his question
it was your Cosmic principle positives
and negatives shall balance out has been
proved in my experience particularly
every Sunday after each video the huge
positive of the greatest show with no
name is followed by a huge negative
filled with the absence of no of the
show with no name can this principle be
thought of as a variation on the second
Noble

Truth and I really the whole idea of
everything balancing out it really is
not
specifically emphasized in the poly text

is more of a Dos thing that I've picked up it's not really emphasized in the polyas I think the closest they've got in Orthodox terava that comes close to that would be the concept of locama and Loca dama could be more or less

accurately um translated as the way of the world or the ways of the world and I just happen to

have Nana loa's Buddhist dictionary

right here and if you look up locama

it's this little

this little thing right there right

there says worldly conditions and then

he's got a

quote eight things are called worldly

conditions since they arise in
connection with worldly life namely gain
and loss honor and dishonor happiness
and misery praise and blame so those are
the the eight ways of the world and
there it's four pairs of opposites and
the implication is that those four pairs
of Opp opposites I mean you're going to
have to encounter them regardless of how
you live your life and so in a way it's
kind of a balancing of of positive and
negative and that I mean everybody is
going to be experiencing gain and loss
and everybody is going to be
experiencing honor and dishonor
happiness and unhappiness praise and

blame so that's about as close as
Orthodox terava gets to the idea that
positives and negatives have to balance
out at least um according to my
understanding and the dogs are acting up
again just a second stop it you
guys and when I say stop it you guys it
doesn't mean run over here and start
scratching my
arm
silly come on no
playing so let's see where was I oh yeah
locadas and so it's really not a
Buddhist concept even though um I think
it is a really elegant Theory and then
he he continues
here this was like his first version of

the second question or or something says
though the arant is an anomaly and
breaks the equation I wonder if there is
a name for this Cosmic law for example
one law of equipo two principle of
balance dualities three Edict of
equivalence and what I call that theory
or working hypothesis is the principle
of subjective equilibrium that
subjectively positive and negative have
to balance out objectively I mean
objectively maybe also but definitely
subjectively that it may be that one
person seems happier than another person
in this world you look around there's
one person who's always frowning and

complaining another person who's always smiling and never says a bad word against anybody but I mean those kind of balance out too in your objective experience but subjectively each each one of those people I mean that's just their status quo that's just neutral for them you know they identify that as neutral and so the person who's like a frowning and complaining they get a certain amount of satisfaction maybe even a certain amount of pleasure from complaining whereas the person who's just smiling all the time I mean they've got their own you know just hidden issues that is just not showing because they've just gotten into the habit of

smiling all the
time so yeah what what I call it is the
principle of subjective
equilibrium and that is uh that is the
end of the Proto sudo monks uh questions
here and so I'm moving on to Pope Kevin
the first and his first question is are
there any examples in the sutas of
people remembering their past lives as
animals and if you read the jata stories
the Buddha himself remembers lots of
past lives as animals and he remembers
that you know Ananda was this animal and
sorry puta was that animal back when
they were all animals together and some
of the jata stories are also found in in

like the sutas and the vinia like
there's the the story of the wise think
the wise quail and he had two friends
the the elephant and and a
monkey and they were trying to decide
who was the oldest one so they could pay
respect to the Elder and so um let's see
let's see how it went it was I think it
was the
monkey no the elephant anyways I think
the monkey could remember that you see
that you see that fruit tree over there
I remember when I was I was when I was
young I could just sit on the ground and
reach the top branches of it I think the
elephant went first and he was he
remembered when it was you know he could

reach the top branches of it with his trunk or something then you got the monkey he was much smaller he he remembers one of his earliest memories is he's able to sit on the ground next to it and reach the top branches but then the quail remembered that he ate a piece of fruit at some other place and pooped at that point where the tree is now and that's where the tree grew was out of out of the poop from the the quail and so they decided that the quail was the oldest and so they paid respect to to the quail the elephant and the monkey both paid respect to the to the wise quail and uh then the Buddha was

saying that I mean in the previous life according to the jica version I can't remember if he says this in the Vinnie I assume he does but he was the quail in a previous life and then I think Ananda was the monkey or or saruta was the monkey and and Ananda was the elephant or you know it's you know in jica stories you know the Buddha is always the wise central figure even if it's an animal like a fish or a frog or a monkey or a fox or whatever it is and then the other features you know he's the wise rabbit the wise hair and then you know it's like the other animals in the story they're all talking and so forth acting like humans you know they're also you

know this Monk and that Monk and so yeah
in in the sutas there are the Buddha
himself is remembering his past lives as
animals but uh for the most part you
don't have a lot of cases in the sutas
of other people remembering past lives
because most people just can't remember
past lives of animals or if they do they
just don't talk about it much because
it's mainly um emphasizing what the
Buddha said and not what other people
were saying
anyhow but yeah there's definitely I
mean the Buddha himself definitely in in
the Orthodox terraa remembered many many
times when he was an

animal so I'll just go on to Pope Kevin
the first second question here which is
what do you think the common phrase in
the poly Canon means quote liberated
through not clinging unquote and it
seems to me that's pretty
self-evident liberated through not
clinging I mean if if clinging and
attachment are the cause of all
suffering and the third Noble Truth says
that you know through the sensation of
clinging and attachment and you got the
sensation of suffering and if the
sensation of suffering is
Liberation then I mean you're liberated
through not clinging you're liberated
through not insisting upon things being

a certain

way which may be a help ful way of

looking at clinging is just insisting or

strongly preferring that things be a

certain

way and as a general rule sooner or

later things aren't going to be that

certain way that you that you insist

upon or that you strongly prefer which

then causes

unhappiness but an enlightened being

does not insist upon things being a

certain way or strongly prefer things to

be a certain way and so he's just uh you

know he's let go you know he's at one

with the

Dow so yeah it just seems
self-explanatory to me that it seems
pretty obvious liberated through not
clinging means that you're liberated
because you're not clinging
anymore or maybe he could uh give me the
poly
version or the context you know the suo
or something and uh maybe there'd be
some more some more complications I
could discuss thereby thereby expanding
my answer out to several
minutes but as it is I think I answered
that question so I'm going to move on to
Indian guy who I think also goes by the
the Alias of
Trevor an Indian guy says I have a

question about the time you had a
glimpse into nibana while you had a
stomach ache and were skilled in
mindfulness so your mind cracked what do
you think made you become once again
what made the experience temporary so
that's the main question here so I'm
going to make a
space did you Delight in it laugh my ass
off I m

o so uh so I guess that was just him
trying to answer his own question so
then he says I had an experience that
only lasted up until I tried to make
sense of it again and grasp it so I
guess I wasn't skillful or ready enough

I think of that story quite often and I don't know why maybe you could make my Sunday when explaining it again so I may complicate it

LOL and when I first came across lol after I stopped being a monk and started dealing with acronyms on on text and and the internet and so forth I had no idea what lol meant I thought I meant maybe lots of luck and I was pretty sure it didn't mean little old

lady anyways let's get back up to the top here and I'm clearing my throat to have I inherited from my mother she used to clear her throat a lot especially when she was nervous so anyways I'm going to clear my

throat

again and uh see the time that I had a glimpse into nibana at least that's how Indian guy interprets it while you had a stomach ache and were skilled in mindfulness so your mind cracked what do you think made you become once again that made the experience temporary so essentially the question is if I had this Insight this deep like some kind of experience what caused me to just go back to the way I was before and that would just be the momentum of karma you know I had uh a relatively profound Insight I suppose but still karma is habit energy it's just the

momentum and so it didn't just all stop
when I had that experience you know
you've got who knows how long of
reinforcement you know just uh
reinforcing this momentum of mental
energy ment mental
momentum and so there's that you know
it's just the force of karma just uh
regaining the the upper hand so to speak
and also as just whatever has a
beginning has an end nothing lasts
forever and so you have like a profound
meditative experience or some kind of
insight it's not going to last forever
it's eventually going to Fade Out sort
of like you know some enlightening
experience on LSD or some such iasa or

mushrooms or something you know it goes
away too it's has a beginning and an end
beginning a middle and an
end

so yeah I mean it was mainly
just an event that occurred that had a
beginning a middle and an end and then
just the the stream of the momentum of
my Karma was still moving in the
accustomed you know habitual Direction
and so it just took over
again and then he says did you Delight
in an MAO to some degree I did I mean I
was so happy that I was almost crying at
the time even though um I was doubled
over in pain at the same time which is

uh what he's asking for here see maybe
you could make my Sunday by explaining
it again so I may contemplate it LOL
well first of all it it's it's kind of a
long story with regard to how it all
came about but I got sick and then just
it just deprived me of all
consolation in life just being a monk
and everything you know I couldn't sleep
couldn't eat hardly just couldn't even
take a bath and feel good that way
because I had a fever and the doctor's
were saying you should just sponge
yourself down don't take full showers or
anything
couldn't meditate and I just kind of hit
rock bottom and it caused me a kind of

depression where I was just thinking
what's the point you know I it's just it
just seemed all
futile and then I pretty much gave up
it's just like I just can't do this this
isn't working and so I just kind of let
go and that Letting Go was apparently
what I needed at the time because then I
just started going into these
spontaneous mindfulness States also some
of the best meditation of my life this
really really get into these states
where you're just sitting there in a
state of just Clarity and silence you
just wide awake and not thinking
anything your mind is just clear like

glass and it was at that time one day I was walking down these Stone steps to the lower Monastery where the the well was because I was going to take a shower because I wasn't sick anymore but anyways I'm going down these Stone stairs and I start getting really intense abdominal cramps like I had eaten some shrimp Curry earlier that day that had had gone off or something and so I'm doubled over in pain anyone who saw my face would think that I was dying and I also I'm I'm sort of contemplating the likelihood that I'm going to be making at least three emergency trips to the ouse that night and then it starts raining and I wasn't prepared for the

rain I didn't have an umbrella and I only had three robes at a time including just one lower robe one upper robe one outer robe so that I'm thinking well I'm going to be making three emergency trips to the ouse tonight at least plus I'm going to be wearing wet robes tomorrow when I go for MMS round because I just got I'm getting rained on and I was just down about to the level of the steps where my ous was I remember that much and it was like this there was this sudden shift in Consciousness because I was being very mindful at that time just spontaneously just you know you feel the the wind on

your skin you feel your clothing
brushing against your skin you're you're
mindful of blinking and swallowing your
slobber and so forth just very mindful
at the time and then the shift occurs
where all of a sudden all this pain and
commotion you know getting rained on and
the stomach cramps and everything is
just like waves up at the surface and I
was deep down in like cool still water
and I could look up if I wanted to and
see all the commotion going on up there
but I just wasn't identified with that
anymore that was not the center of my
Consciousness so to speak you know it
was like the center of my awareness was
deep down in this cool Stillness where I

could look up and see the commotion
going on up there but it really wasn't
me it was almost kind of irrelevant you
know it was just waves going on the
surface up

there so I have had people tell me like
this one really new Agy guy once I I
mentioned this in a talk in Bellingham
Washington and afterwards this really
new Agy guy he was really nice guy he
came up to me and said what you
described as an Enlightenment
experience and I mean I wouldn't
consider him to be an authority on
enlightenment experiences
necessarily but uh and then uh Indian

guy also refers to this as a glimpse
into nibana which I don't know for sure
that it is although it was definitely a
um like a thinning of the veil so to
speak a kind of mystical
experience in which you're no longer
really identified
with the phenomenal surface self that
there's like a deeper level that you
identify with more and I guess if it was
really nibana you wouldn't be identified
with anything I mean there would be no
Center of awareness
necessarily so yeah that was that was
one experience I had a number of
experiences during that
time um but I guess I guess I explained

it but I mean even though I was doubled over in pain and when I was having that experience I was so just overjoyed and thankful that yeah I was I was almost just weeping tears of joy even though I was doubled over in pain getting rained on and anyone who saw my face would think that I was in pain and and definitely not happy but I mean you can be in pain and be happy at the same time so there's something else I was going to mention but looks like I forgotten what it was going to be so but yeah experiences like that definitely can be very insightful in which I mean just just for starters the

very idea that you can be in pain and
happy at the same time or you can be
like in relatively severe pain and just
not identified with that at all you know
it it becomes almost
irrelevant and I mean it's it's not even
to the the the level of you're being an
actor playing the role of somebody who's
in pain I mean it's it's just like
that's just over it's just not in the
center of of your awareness at all it's
just kind of On The
Fringe so I guess I explained it so I'm
just going to move on to Indian guys
next
question and which is as follows
sometimes I watch the awesome aan Puna

Damo and I wonder if he would stop
fidgeting his thumbs and moving back and
forth he might obtain the final wisdom
or gain Insight because maybe even
fidgeting and moving is kind of a
mechanism of the mind's way of coping
with boredom and it's a way of pleasing
the senses and clinging I'm not so sure
that it's a way of coping with boredom
or pleasing the senses and cling
clinging but you do have a certain
amount of mental energy that is just
sort
of in in many people most people I
assume just manifesting itself unmindful
like when I was a kid I used to fidget a

lot you know like just kicking your
chair leg just just mindlessly that kind
of thing and um sometime around the age
of 18 or 19 after I started reading like
Buddhist books and so forth I just train
myself not to do that kind of mindless
fidgeting so much I still do it a little
bit like when I'm talking I wave my arms
around a bit which is really unnecessary
I guess and there is like the the
nervous habit of clearing my throat
sometimes although there is definitely
uh kind of a feeling of fle or something
in my throat that triggers it my mother
did that a lot when I was a kid I
remember but now I'm oh yeah so there
are times when like um I used to know a

person who was a fan of AES Shanti and AES Shanti is another one of these people who either claims to be fully enlightened or is claimed by their followers to be fully enlightened and so I watched a video of him talking to somebody and he did have like nervous mannerisms and he would say stuff like you know there was this one thing that he kept saying it was something like you know where I mean he he'd plug in he plug it in like two or three times into a single sentence and it seemed like it was unmindful Behavior where he's not fully aware that he's doing it although once

you get enlightened

then it's like what your body is doing

is largely irrelevant you're not

identified with anymore and so it's just

going to be like residual karma that's

just sort of pushing your body forwards

through

time so but still I mean that is a kind

of a an indication like if they're

fidgeting or using certain like filler

words just that don't have any meaning

over and over again that that could be

an indication that they are not fully

enlightened like when I watched um

Daniel Ingram on a video a little over a

week ago he was kind of like that too he

just seemed kind of nervous and nervous

and fidgety to some
degree

and that kind of uh caused me to think
maybe this it was just sort of further
evidence that he wasn't really what he
claimed to be then again neem KY Baba up
there who just was Superman spiritual
Superman for as I'm concerned he did a
lot of arm waving and like rocking back
and forth and just you know it's like
people who would shave his head would be
complaining all the time you know he'd
get his head shaved by somebody and he'd
be like talking the whole time and moves
his head and going like this and just
trying to like get the dot on his

forehead after I mean they could hardly get him to stay still long enough to get the dot centered between his eyes like that the ash or whatever it is that aishite Hindu has there

so it's it's hard to say because like I was saying towards the beginning even a fully enlightened being is to some degree going to have at least the outward appearance of having greed hate and

delusion so it may be that aanti acting nervous really was irrelevant or aan Puna Damo who is fidgeting his thumbs and moving back and forth it may be irrelevant or it may be that it's just an indication that he's not fully

mindful in doing certain things without full

awareness and um it's hard to say exactly in many cases because you can't read the other person's mind especially on a video it might be really tricky to read the mind of a person who's just a digital representation on a screen

so that wasn't even really a question but it is something that has occurred to me many times that just fidgeting is kind of an unenlightened Behavior but then again once you're enlightened you can still have apparently unenlightened Behavior which really complicates things

so I'm just going to move on to the next question is this is from the chosen one and uh not a Chosen One mind you but the chosen one and the chosen one says what is a higher rebirth the rebirth at the highest rank of God destined to be extinguished at the end of its life or a human Buddha destined to be enlightened in the middle of his own life well it seems to me that the higher rebirth would be kind of a a value judgment and it would just depend on the feelings of the person who was saying I don't think there's like an objective like empirical way of categorically stating that one of these births would be higher than the other

one but just
assuming that uh a human Buddha destined
to be enlightened in the middle of his
own life I mean he's going to get
enlightened and he's going to attain
Nana much sooner than uh a go the
highest rank of God destined to be
extinguished at the end of its life
because the gods way up in the highest
Heavens they can live for like billions
or even trillions of
years so it may be that even a normie is
going to eventually get enlightened
quicker than one of those Gods up there
who's not going to become enlightened
for for billions or trillions of years

so in that sense I would assume that the human Buddha destined to be enlightened after only say 29 years would be considered higher or better or preferable to being like in a very exalted Heaven realm where you're guaranteed Enlightenment at the end of your existence there but the end of your existence there may not be for billions of trillions of years so I guess I'll just pick

B so then I move on to the next question which is from Mara made

Mahayana see man this is turning into a long one I didn't think this was going to be very long I must be digressing more than

usual so anyways Mara made Mahayana says
I was given a book by an Meo biku which
was also written by him about the
blessings of recitation in the teaching
of the awakened one it also covered the
Thai recitation styles of poly Sam yoga
Style magada style of King mongkot
amaravati style of an sumo Etc since p
is an Indo-European language and Tai is
a tonal language the Tai script was only
invented 700 years ago errors have crept
in for example most communities chant
the worship formula NASA bavato AR samas
budhas as if it were written
NASA and then s budas yeah that makes
sense how did you chant as original as

possible or was there also a Burmese style well yeah definitely a Burmese style like like in Burmese with a Burmese accent you'd say because s is pronounced like th and a u before a double consonant is pronounced like oh and so on so yeah I think that since paully was never a vernacular language that it was sort of an artificial language or that's what the scholars are saying nowadays that everyone is going to be speaking it with an accent that you're not going to have just pure poly because everyone's going to be speaking poly with the accent of their own native language and so a Burmese person will be speaking it

speaking Polly with a Burmese accent a
type person will be speaking poly with a
Thai accent I'll be speaking poly with
an American accent maybe an American
accent superimposed on a burmes
accent and so yeah I don't think there
is a really pure way of pronouncing poly
and um the scholars nowadays are saying
that the Buddha probably didn't even
speak poly anyway so trying to get to
the original pure poly is probably
impossible

and unnecessary anyway so it's it's good
that it's unnecessary considering that
it's impossible because if something is
impossible don't do it I mean you got to

draw the line somewhere and the dogs are
one dog is crying because my sweetheart
is is going
somewhere

so let's see so there was more than one
Burmese style in fact there's the MS in
southern Burma had their own
pronunciation scheme the Burmese had
their own pronunciation scheme also my
teacher was from the city of
pooku and pooku had its own
pronunciation SC scheme that was even
weirder than regular
poly so yeah I don't know if there I
don't think even a Shri lanan terraa
Buddhist would speak pure poly the way
the ancient poly speakers spoke

it so I mean each each country's
pronunciation is going to have some good
points and his bad points I think the
Burmese may get the O correctly where um
like the vowel o is actually an uml is
pronounced o you know sort of like
that's why in Sanskrit it's Au like like
Goa is is pronounced like in Sanskrit
like Ang in transliterate in English it'
be G Au U t- ma a whereas in po it's g t
ma but the Burmese pronounce the O as
though it's pretty much like an au which
may be more correct than the way others
are pronouncing it like a hard
o but yeah there's there's no way to
really know for

sure uh let's see how did I chant yeah I just chanted with a Burmese accent because I was in Burma most of the time and staying at Burmese monasteries most of the rest of the time um and then when I try to do a video or something I'll try to translate it into like like Western correct like International pronunciation of poly but uh a lot of the time I just confuse myself because I naturally through habit want to pronounce it the Burmese way and so I'm like in my mind I'm trying to translate that over into International pronunciation and sometimes I get myself confused so yeah I mean there were certain things

I just refused like pronouncing are like
why which is what the Burmese do uh yeah
I I just couldn't do that R is
pronounced like R the reason why the
burmes pronounce R like why is that the
original Burmese language did not have
an R sound so now they've got two
letters one is called yal which means
crooked crooked yah which is really the
r sound in pully so a lot of most
Burmese monks will pronounce it like R
because they know enough to know that is
really is supposed to be pronounced like
R but um in the burmes language that
same R is just pronounced like
y so they have a y and an R but like in

paully you've got like a y sound and an R sound but the the burmes as a general rule just pronounce both of them like why because there was no R sound in in the original Burmese language before they adopted the poly alphabet which contains R and Y or rather ra a and ya a so

I guess I answered that question and this is turning into a longer one than I was expecting so I'm going to move on to the next question which it turns out all of a sudden is the last question which it always catches me by surprise because the little bar on the side the little sidebar thing showing you where you are

on the document is only it's not even
halfway down I don't know why it does
that so anyways

maximan who uh was a Barbarian emperor
of Rome if I'm not

mistaken asks the following question

would I breach any copyright laws by

sampling some some of Tano's parita

chants on a track I'm recording well I'm

not sure if you would breach any

copyright Li I kind of doubt it because

I don't think ajan tanero necessarily

copyrights anything that pretty much

everything he does is for free free

distribution which is good although if

you wanted to do this you like in an in

as straight and aboveboard manner as possible I mean you could just contact him and ask his permission and if it's not some sort of you know rap about abusing women or something that you just want some chanting in the background then I don't think that he would def he necessarily be opposed to sampling some of his

chance but uh I mean if it's relatively wholesome material that you are repping then um yeah I don't think there'd be any problem with it but I'm not sure I don't think it would be illegal for you to do that especially if it's modified slightly I do seem to recall that that the band Enigma or the

person Enigma I don't even know who
Enigma was I missed out on Enigma I
didn't even hear about their existence
until I came back to America in
2011 but they they did get into some
trouble from uh um they did the song
return to innocence where they were
sampling some I think it was Taiwanese
some kind of Taiwanese Shaman who was
chanting and then the the Taiwanese
Shaman actually sued them so I mean you
can modify the sound of it so that it
you know it's it's changed enough that
it's not the same sound or the same
material
necessarily but uh yeah I mean if you

wanted to make sure you could just ask
his permission I assume he would give
permission so long as it's it's not
something that's uh like really
outrageous you know something really
immoral so I guess that's it I I I think
I answered all the
questions so you know the drill if you
got any questions feel free to ask them
in the comments below this video or if
you have access to my subscribe Star
channel you can ask them there although
people most inclined to ask questions
who do the Subscribe star thing just get
on to the Discord server and ask them
there because there is a specific room
for asking questions for q's and A's on

the Discord server and you know anything
that you think I can answer any anything
that you think I might be knowledgeable
in like philosophy Buddhist philosophy
in particular Buddhist
monasticism Burma monasticism in general
that kind of thing then uh feel free to
ask and uh hit like if you haven't
already especially if you liked it I
mean don't hit like if you didn't like
it I guess and uh subscribe if you
haven't already and be happy

okay hello and welcome to episode 92 of question and answer I am as usual your host P basa and we have just sort of a moderate amount of questions to answer which probably will mean that it'll be well under three hours this time ah maybe it's just cuz the weather's nice and everything and people are thinking about birds and butterflies instead of about Buddhism you I'll start with b

anyway and before I start answering questions I would like to give a shout out to Jeffrey who uh made a probably I think it's pretty sure it's the single largest donation that has been made to

me since I stopped being a
monk so I shout out to Jeffrey saying uh
congratulations on being a generous
person

and uh he's one of my viewers on
bitshoot and I'm pretty sure that he
started watching me because of me being
on Brian Rue's show at the beginning
like back when I was a monk and Brian
Rue and I were doing like three three
shows per week or something that's uh a
lot of the a lot of my viewers first saw
me on on the Brian R show and I think
Jeffrey is one of them also he doesn't
do PayPal or anything like that so he he
actually sent me a check in the mail
but uh now that I have done my due

diligence and shouted out jeffy's
generosity I'm going to start answering
questions and the first question is from
bodhisatta 969 Alias Mara made
Mahayana and he says do you prefer
schopenhauer or n or none of them well I
really do not have much use for n I've
never really liked n very much and I
mean I've read very little I've read the
Antichrist and I have to admit that HL
M's introduction to nich's the
Antichrist was much more interesting to
me and I got more out of it than out of
nich's work itself fact I remember
almost nothing from the Antichrist also
I read uh part of thus spake

zarra and I got up to the part where the
tight RPP Walker falls off the tight RPP
and breaks his leg maybe got a little
bit past that but

again I think it's partly nich's writing
style just doesn't really fit with my
way of absorbing information very
well and

so definitely I would prefer shophow
I've read the world is Will and
representation and a few of his other
essays and yeah I think uh I I like
schopenhauer better than n

definitely and schopenhauer kind of was
a an

early like promoter of Buddhism in the
west like his what he teaches comes very

close to Buddhism in a lot of ways
whereas n kind of rebelled against the
whole I don't know the slave morality
kind of a thing that he would probably a
tribute to Buddhism as well as
Christianity but um again I'm no author
on N so I could be wrong on that one but
definitely between the two I prefer
schopenhauer to n even though
schopenhauer even though he was a
brilliant man I mean he was kind of an
he was he could not live up to his own
philosophy I mean he had a lot of
faults and I used to worry about maybe
becoming a kind of schopenhauer myself
where you have this profound philosophy

but like in real life you're just kind of a jerk

anyways I'm going to move on to

bodhisatta 969 second question which is is it true that the kosola kingdom which the Buddha often visited is present de Myanmar and no that is not true kosala was a

kingdom in like East Northeast India in the Ganges Valley and the Buddha's own um native country of capila watu like the city state of capila what to was a kind of vassal State under the political sphere of influence of kosola I'm pretty sure in at least one suta the Buddha calls himself a kolan that he was from kosola and

uh president I mean what is now Burma in the Buddhist time was probably mostly jungle with some hunter gatherers I mean Southern Burma may have already had like uh the mon civilization going in southern

Burma but uh that wouldn't be Kosola um like in the Ashokan edicts he he mentions sending um Buddhist missionaries to the east to to Suvarnabhumi you know the golden land and that may have been a kind of mung Kingdom which incorporated parts of Southern Burma and Western Thailand I mean going by modern day geography but in the Buddhist time um yeah in

Northern India Burma was just unknown
what is now Burma I'm pretty sure it was
just unknown territory largely because
it was just mostly
Wilderness so I guess I'll just move on
to buddhis 969 no I guess he doesn't
have a next question he has two
questions but also I have written here
somebody asked me a question a few weeks
ago that somehow disappeared that that
either they retracted the question or
something and U it's a question about
monks especially like the senior monk
like the Abbot of a monastery living in
a kingly manner you know feasting on
lots of good food and and sleeping on
you know this elaborate bed in his own

elaborate bedroom when like the rank and
file of monks especially the novices are
just kind of living a plain existence
more of what you would expect from
monks and um maybe the question got
retracted maybe not I don't know but uh
if anyone ask that question and you
really want it answered you can ask it
again and I'm just going to move on to
the next question here this is from
mooners and mooner says what do you
think of the validity of other Buddhas
in other Realms and veneration of them
Buddha and
bodhisattvas that are not included in
the list of 28 in the Buddha wsa I have

heard that the salies pray to bodh aalo
kitara in the form of natad

DEA well I mean I the validity of other
Buddhas in other Realms and veneration
of them I think it's mythology I think
it was made up in fact the the 28

Buddhas that are found in the poly text
the Buddha wsa I mean aside from our own
Goa Buddha I think those were probably
made up

also I mean it may be that kasapa Buddha
who was he's supposed to be by Buddhist
tradition the Buddha that was the Sama
Sam Buddha who started Buddhism be just
just previous to our goab Buddha maybe
there is some historical
authenticity of just you know in the

distant past there was some Buddha that
you know he he survived in traditional
folklore or something but you know the
future Buddha Mata and the the line of
28 Buddhas of which godma Buddha is
27th going all the way back to deepankar
Buddha on some other some other
Earth that uh yeah that's it's in a way
it's it started with the
glorification of Gab Buddha glor
ification of the founder of the
tradition which then got turned into
Buddhas are
this astronomically more advanced or
Beyond an ordinary enlightened being or
an arant which I think is itself an

innovation that came up you know after
the time of the Buddha and then it
started um that led to like jata stories
of of like the Buddha's Noble strenuous
efforts lifetime after lifetime for
countless eons to perfect his parmy so
that he could become a sasam Buddha not
just an ordinary enlightened being and
then you have like the whole Cult of the
Buddhas and then you have this this
lineage of Buddhas and they're all named
and there's I mean if you want something
just you want to read something totally
bizarre read the the supposed life of
mongala Buddha who was like too
incalculable eons ago on on a different
Earth in in a different India

and I mean you just read the details and you can see that it's it's pretty much unbelievable to any Westerner other than a Westerner who's just very Faith oriented and will believe whatever his religion tells him to believe so I mean even with regard to the ones that are in Orthodox terraa I still think that it's mostly just made up mythology and when you get into other Buddhas like aayana Buddhas and Mahayana bodhisattvas and so forth then that's like another Step Beyond even that or you can just put it all in the same category of like mythological Apocrypha or something but I don't take

any of that seriously I mean even you
know the future Buddha Maitreya the the
previous Buddha Kassapa um you even that
I'm pretty skeptical
of so with regard to that
yeah I I do not think that it's
really there's no empirical validity you
know it's the validity is entirely based
on faith and there are some people you
know sort of like the early Christians
or even modern Christians who think that
faith is really all all that's really
necessary you've got faith in it that's
good enough and whether I mean just
having faith in it is somehow an
indication that it's
true and uh yeah I just I just don't

swing that way I just do not operate
that way I like to have some empirical
evidence supporting what I believe if at
all

possible so and then at the end here he
just says uh that I have heard that the
salies pray to

balesar in the form of NATA I don't
really know much about that I do know
that in Bur in Burma

there is a gat or a DVA called

locata and like his images he's always
got his feet pressed together soul to
soul he's sitting with his feet pressed
together that way that's one way you can
know that it's

lanata and um yeah I never heard anything about him being identified with the bodh a avalokitesvara lanata just means lord of the world he's sort of like the saat or the protecting daa of the the planet Earth and uh I guess maybe he's been doing a good job of you know warding off meteor impacts or something but with regard to the salies praying to the bodh aalo kesar who in China is known as Guan Yin like in Mahayana he's Prett he pretty much had a kind of transition into a being a female called Guan Yin but um yeah I I really don't I really don't have much interest in like

the mythological aspects of later
Buddhism the mythological aspects of
early Buddhism I have some interest in
mainly for anthropological reasons just
to get a better feel for the culture in
which the Buddha lived and in which
Buddhism

arose so I'm just going to move on to
Moon's next question

here which is what do you think of the
idea of translating the toptica into
Classical Languages such as Greek and
Latin as those are integral to Western
identity think of it as a form of
syncretism which is kind of a strange
idea although it does remind me of a

story by JD

Salinger I think it was Franny and zooie
in which one of the characters I think
it was zooie um I mean he's obviously
considered to be a what he saw but he's
I mean in it's the whole story is kind
of an

allegory and uh anyways when he was like
in college or something he broke up with
his girlfriend or some such and he sort
of overcame the heartache by just
dedicating himself to writing uh a
translation of one of the upanishads
into addict

Greek and I mean it's possible I mean I
I assume it's already been done I assume
that at least um you know some Eastern

texts have been translated into Latin at the very least but uh nobody reads classical Greek and Latin anymore other than like specialist Scholars you know it's like it used to be not very long ago in western civilization that even in high school you'd learned some Latin at least and if you went to college you pretty much had to be proficient in in Latin and classical Greek and nowadays it's I mean even even just English is considered to be I mean you don't even have to be proficient in that anymore that good English is now considered to be racist

or some

such which is just further evidence of
the decline of Western

Civilization but um I mean it can be

done you can translate the toptica into

Latin or classical Greek if you want to

but I'm really not sure what the point

of it would be other than just as a kind

of social gesture because or as a kind

of sort of like with the the guy in the

Salinger story just as a kind of

personal exercise in in self-discipline

or something I mean you could translate

the entire titica into classical Greek

and then not even have it published just

just because of the effect it has on you

personally you know it definitely help

you to understand the
texts because if you want to translate
correctly or accurately then I mean you
really have to try to understand each
word in each text as well as you can in
order to get it right or get it as close
to write it as it is possible to get
it

so yeah I mean I don't I'm not sure
exactly what the point of it would be
because as I say almost nobody reads
Greek or Latin

anymore but who knows it depends on your
own personal volition that would
determine whether it's a good idea or
not I think so I'm just going to move on

to the next question here this is from
game fap and game fap says what's your
thoughts on the apparent recent trend of
people setting themselves on fire in the
US on your website you have the famous
photo of that Buddhist Who lit himself
up in the 60s yeah I'm not sure how much
of a like a a fashion trend it is I'm
not sure how much of a fat it is now and
I'm going to check and make sure that're
recording and yes says we're
recording so I've heard of like one guy
who was protesting the the war in Israel
I think by setting himself on fire I
don't know if he survived or or what
happened to him um but I mean it's not
exactly a trend you know there's a few

people that have done it who have ulated themselves

um but in Asia it's more of it's more of a trend like uh the famous Vietnamese monk who L himself on fire um in protest of the Vietnamese government I think this was even before the the Vietnam War um yeah I mean he he he and a friend had both agreed that they were going to light themselves on fire and I think the friend had already done it it's just that that was the the famous iconic one but apparently it was kind of a thing you know sort of a weird tradition and um I've read also that just a few years ago it's like two or

three years ago that more than a hundred Tibetan Monks had emulated themselves in that year so it's for some reason they do it although it's um for a monk a terraa Buddhist monk it would be against the rules committing suicide is a Duca offense which you can't confess because you're dead after you've done it but

um what else can I say about this what are my thoughts on the apparent recent trend of people setting themselves on fire in the US

well I

mean I I do think that people should have the right to to kill themselves if they want to although there's better

ways of doing it than others maybe
setting yourself on fire would uh would
be a way of doing it I used to sort of
semi jokingly considered doing that when
I was staying in
Bellingham just go to the the local
Dharma Hall set myself on fire on the
front porch as a kind of
protest but I never did it was it was
just kind of a joke sometimes I tell
people you see me walking towards the
dmall with a can of gas uh you'll know
what's going
on so let's see
here yeah I mean it's not really much of
a trend as far as I can tell unless it's

a lot of it's just not being
publicized so I'm just going to move on
to the next question this is from cify
and cify said could you expand on a
statement you mentioned in your q&as
regret for one action generates a
negative Karma how
so yeah well regret or remorse or like a
guilty conscience is called Kucha in
poly and that also includes any kind of
worry about the future just worry
anxiety regret remorse that whole
spectrum is is considered to be is
called kukucha and is considered to be
bad karma it's an UNH whome mental state
so like for example if you regret having
done something it's like you're setting

yourself up against reality you know
it's like you are unhappy because of the
way things are you can't change the past
but still it's like you have this desire
for the past to be different and that
just that's just stupid that's just
idiotic you can't change the past unless
in some metaphysical way there're an
infinite number of pasts and you can
sort of alter the past somehow by just
firmly believing a different version of
the past or some such but even then it
wouldn't require remorse or regret which
is an unhappy
feeling because you want the past not to
have been that

way and sitting up against the way
things are or the way things were that
can't be changed is just it's insane
essentially and also I could even go
farther and to say that unhappiness in
general technically speaking is immoral
in Buddhism whenever you're unhappy you
are acting in an immoral or unethical
or at least an UNH wholesome manner
because all suffering is ultimately self
self inflicted and so you are inflicting
this unhappiness upon yourself by
Desiring things to be
different and Desiring the past to be
different is dumber than Desiring
certain other things to be different
because there's no way you can change

it and I mean even with the present you can't change the present I mean you can change the future by setting about changing things so that you know the future is going to be different but the present moment is what it is you can't can't change that either so if it's raining outside and you're unhappy because it's raining it's just dumb unhappiness you're setting yourself up against reality all the desire and misery in the world isn't going to make it stop raining so you're just in a state of conflict with Sam Sara and any kind of like mental conflict is is going to be

unskillful to some degree like uh J
chrishan murty used to call it friction
you know it saps so much of your life
force just being in a state of friction
against the way things
are so I hope I answer that
question you know it's it's essentially
wanting things to be different and
wanting things to be different in a
really insane kind of a way because you
can't change the
past

so I'm going to move on to cley's next
question and cify says the second
question is

why 84,000 is a significant number in
Buddhism and I think 84,000 was a

significant number in Ancient India in general I mean it's it's just kind of like the stereotypical big number you know like a zillion gajillion or six gillion or

whatever so I mean in 84,000

there's I really can't even think think of a

doctrinal like anything in like Orthodox terot and doctrine that uses the term

84,000 other than maybe the 84,000

families of worms or

something um but it does mentioned in the texts when it's talking about the aicas who were fatalists they were strict determinists who believed I'm

pretty sure that you that each being
would have to live 84,000 lives and it
was just predetermined you know you
start off at the bottom and your 84,000
life you become an enlightened
jicon so I mean apparently I would guess
the 84,000 was just sort of a
stereotypical very big number in Ancient
India maybe it was considered um you
know almost sacred just for mathematical
reasons or numerological reasons but I'm
not sure exactly what it would be but it
wasn't specific the Buddhism I'm pretty
sure it was just like the Iron Age
Ganges Valley had
some they had some regard for the number
84,000 maybe it goes back to the indis

valley civilization or something but I really don't know so I'm just going to move on to the next question this is from Kyle and Kyle put this under a video an old video I did with a guy named Numa when we were discussing neoplatonism and just um like pre-christian Western spirituality in general and so Kyle under that video um he left this comment he said theories I have number one Augustine screwed up by not making the Trinity of ethos paos and logos the father mother and child two Christianity is indeed platonism for the masses but the insistence on literal interpretation of

Bible eventually spelled D Doom three
balance in the west began tipping with
aquinas aam and the Scholastics
nominalists in the Middle Ages shift
from Plato to Aristotle this also
spelled doom and then four the Marvel
universe is basically a rebirth of Pagan
religion pagans did not believe in a
literal Zeus anymore than you and I
believe in a literal Superman it's a
story with deeper meaning any
thoughts well okay so go up to is number
one Augustine screwed up by not making
the Trinity um father mother and
child so um yeah that might have been
more in accordance with neoplatonism
where you've got or or even like in

Hinduism where you've got sort of the father or like Brahma who is sort of like the the ground being and then you have more of a feminine Creator Spirit like the Demi urge that just sort of or in in Hinduism that brahma's consort is Maya I'm pretty sure which is just sort of like illusion or the world of some the world of diversification that it's sort of like a a feminine you know giving birth of the 10,000 things so to speak you don't mind me like mixing together a number of spiritual traditions in my language here so and then child I guess that would be Jesus but

um yeah I mean I really don't have much to say on that I mean it would seem to make more sense but not making sense is kind of a Christian specialty sometimes like the whole Trinity is you know I've read that like Greek Orthodox Christianity especially they really emphasize the nonsensical of the Trinity as a way of emphasizing just the incomprehensibility of of the Divine you know it's it's a way of humbling you by giving you this doctrine that you can't really understand and and so it's like you know God understands it anyway that makes him greater than us so number two Kyle's number two idea is

Christianity is indeed platonism for the masses but the insistence on literal interpretation of the Bible eventually spelled Doom yeah well that was um I think the Protestants especially they wanted to drag like literalism into into uh an understanding of the Bible more than the the Catholics did but still I'm I'm really not an authority on Christianity and how it relates to platonism so um I mean I'm kind of skeptical of the idea that Christianity is indeed platonism for the masses considering that Christianity emphasizes so much you know that Jesus died for our

sins and so forth which uh is alien into
platonism as far as I know it I don't
think there is a a platonic
Messiah and Christianity is just
emphatically
Messianic you know it's based on a
messiah who died for our sins and that's
how you go to heaven is through him and
I really don't see that in platonism
although I'm No Authority on
platonism and there is just a lot of
sort of Old Testament Jewish beliefs
that are brought into it also although
some Scholars will say that a lot of Old
Testament Jewish beliefs also had
platonic influences because the Old
Testament isn't as old as tradition

would tell us it is so anyways you got
number three balance in the west began
tipping with aquinas aam and the
Scholastics or nominalist in the Middle
Ages shift from Plato to
Aristotle um yeah I suppose so aquinas
is is known for having uh sort of to
some
degree uh integrated like Aristotelian
philosophy with
Christianity but I'm no authority on St
Thomas aquinas either and then finally
you get to the interesting one at least
interesting to me the Marvel universe is
basically a rebirth of a Pagan
religion and yeah I wouldn't go that far

I mean there's there aren't people like making sacrifices to Spider-Man I mean you might have some weirdo out there who's doing it I'm sure there must be at least somebody doing it and also in India too there probably people watch the Marvel movies in India and they're convinced that the Silver Surfer is is this God you know maybe the Silver Surfer is like like Mercury or something not in India because I don't know who the the Indian equivalent of mercury would be or Hermes and please excuse me for clearly my throat a lot I think it's this fruit juice has an effect on that too so we just drink more of it and

shamelessly continue clearing my
throat so yeah I think the pagans were
taking their mythology more
seriously than Marvel Universe fans I
mean who people who used to be Marvel
Universe fans up until Marvel and Disney
who bought out the Marvel Universe just
started turning everything into like
Progressive propaganda you know
replacing all the the traditionally
white male superheroes with females and
and colored people and so forth people
of color I should
say and homosexuals and all you know all
the rest any anything that's
diverse so the Marvel universe is

collapsing not because it's being

replaced by

some some different universe that makes

more sense sort of like what happened

with classical paganism you know it just

got eclipsed by

Christianity partly because Christianity

answered the needs of the people to some

degree more and it was in a way sort of

the opening of the heart chakra in

mainstream western civilization and also

just the his hysterical intolerance of

early Christians just drove all other

their systems into

Extinction so yeah it's kind of a loose

parallel with some overlap but I

wouldn't go so far as to say that the

Marvel universe is basically a rebirth
of Pagan

religion it's going to take some doing
for the rebirth of a Pagan religion

unless something like Indian

Hinduism becomes very much in fashion in
the west or some

such because Hinduism is essentially a
Pagan

religion so I'm just going to move on to
the next question here this is ruy

and ruie says as a mendicant how often
did you Daydream if at all do you

remember or do you consider it just

another strain of the inner monologue or
do its voluntary and deliberate aspects

Place daydreaming in a league of its own
okay so this is two questions I got to
separate these and I'll answer the first
one first as a mendicant how often did
you Daydream if at all well this is kind
of an embarrassing question because I
have to admit I did Daydream kind of a
lot as a monk sometimes you're
meditating you're meditating your
meditation just isn't going well you
know you're just sitting there and you
know you just start daydreaming you know
like fantasizing about stuff sometimes
fantasizing about inappropriate
stuff um you know like daydreaming about
if if I was like a Roman Emperor and I
had the same

knowledge then that I have now you know
what could I do to prevent Christianity
from taking over the empire that kind of
thing

um but yeah I I did Daydream

considerably I still do I I've I've sort
of been a Daydreamer all my life you
just sort of working out these scenarios
in your

head at least that's my version of it

and so I'm just going to move on to ru's

second question here which do you

consider it just another strain of the
inner monologue or do its voluntary and
deliberate aspects Place daydreaming in
Le of its own well my father told me he

my father was a hypnotist a amateur
hypnotist he didn't do it for a living
and he told me that daydreaming is a
mild Trans

State and I guess if you're daydreaming
you're like you're really daydreaming
not just like thinking something
casually but you're kind of you know
really into this daydreaming stage that
you are in kind of a dreamy State you
know it's almost like dreaming while
you're awake that's it's called
daydreaming I guess and so it could be
considered a mild Trans

State um so I guess I answered that
question pretty sure so I'm just going
to move on to the next question this is

from seac and sead

zida and seal of actually and CAD zida

left a link to a it was like a sermon

given by Malcolm

X back in the 60s I assume and he says

please check out this video from 1725 to

27 minutes my question is what are your

thoughts on what Malcolm X says here in

his religious sermon if you think he's

right about conceptions of the soul and

afterlife in terms of how early

Israelites actually thought of these

matters what Buddhist tradition would

think of some of the various ideas he

presented especially of what a soul is

which seems more like life force or Jaa

here if belief in an afterlife leads to it being a coping mechanism for the downtrodden to continue tolerating their social conditions in this life as Malcolm X says and any other thoughts you had from the section of the video yeah I watched most of it I didn't get all the way to the 27 minute Mark but I I I watched most of it or listened to it because there was no video accompanying it other than just a still photograph of of Malcolm himself

so um my thoughts about what Malcolm X says well first he's talking a lot about the soul and he's essentially denying the existence of any kind of Soul as commonly understood in Christianity

that he's saying that uh you know I mean he uses the Bible as an authority even though I mean I don't know much about Malcolm X at all I thought he was like a Muslim or something but he's uh he continually mentions The Honorable Elijah Muhammad that he that Malcolm X in this sermon seems to be portraying himself as a kind of apostle for The Honorable Elijah Muhammad and he gives a list of you know the the what were considered to be the the um genuine prophets that Muhammad accepted you know going back to like um I can't remember the first one you know somebody like uh Eno or something maybe but then he

mentions Moses he mentions Elijah he
mentions Jesus he mentions Muhammad
himself and then he mentions as the the
most recent Prophet The Honorable Elijah
Muhammad who I mean I have never heard
of the The Honorable Elijah Muhammad
before so he he apparently was a flash
in the pan he didn't last very long as a
genuine

Prophet far as I can
tell so anyways this Malcolm X who
apparently is not a Christian
nevertheless is using the Bible to prove
points apparently to a group of
Christians and he's talking about
how um how Adam was made how God took
some dirt from the earth and breathed

life into it and then it became a living soul and he put a lot of emphasis on that he spent a large portion of the 10 minutes or so that I was supposed to watch just emphasizing that that he God didn't implant a soul into Adam that just by breathing life into this dirt this soil that Adam became a living soul but before that he was a dead soul and then presumably after he died he became a dead Soul again and then um Malcolm X is talking about how just a soul is essentially just a being you know you say that you know 20 Souls died in that plane crash or someone is is like a you know an intelligent person you say

they're an intelligent Soul you know it just means that Soul just means any kind of being and then before they're born you know they're still they're still a soul they're just a dead soul and then when they're alive they're a living soul and after they die they're a dead Soul again and he seems to be just completely dismissing the very idea of any kind of afterlife

and that he's reducing Soul just to being you know just any kind of organism apparently and my guess is I don't know this for sure but Malcolm X it may be that he was a Marxist and he was just trying to like inoculate Marxist ideas like

Marxist atheism and you know when you're dead you're dead materialism and all that into the understanding of these Christian black people who he wasn't really satisfied with because he was saying that I mean so long as you believe in an afterlife you're you're never going to stop being slaves you know it's it was like his purpose is trying to get black people to rise up and do something and not enough of them were doing it for his for his uh his liking and so he's just telling them if if you just putting up with your situation and hopes of going to heaven afterwards then you're you're never

going to stop being a slave that kind of thing and I just do not think Malcolm X was a very religious or spiritual person that he was more of a political agitator and possibly a

Marxist that's just the impression I get for Len from listening to him talk for 10 minutes because I never had any interest in Malcolm X before that and I still don't have much interest in Malcolm X

so I guess I answered this question I mean it is it does it did kind of remind me a little bit of one of the questions the Buddha refused to answer and that is is or actually two questions that the Buddha refused to answer is the life

force or the Jiva the same as the body
or separate from the body and the Buddha
just wouldn't answer that
question but Malcolm X answered it he's
saying it's apparently the same as the
body that you're your soul is your body
I mean that's that's kind of what I took
away from what Malcolm X was saying and
that but then it's like before you're
born before you exist still you're kind
of a dead soul but I mean he uses Soul
just as a person you know it's just any
kind of being is a soul I mean he
doesn't really differentiate between
soul and and
being

so that's it I mean yeah I don't think
you're going to learn very much
spirituality from listening to Malcolm X
lectures so I'm just going to move on to
covac and CAD Z's next question
here which is does the theory of Rupa
kalapas from Abhidharma and the three
gunas from Sāṃkhya tradition contradict
the Five Element model in Buddhism well
I don't think there is a Five Element
model in Buddhism unless it's let's see
mind mental States yeah okay
wait mind mental States Consciousness no
there's there's four there's four
elements in Orthodox Theravāda I think
Mahayana Buddhism maybe some of the non-
terrestrial earlier schools added the fifth

element of ether or
space so that might be the fifth element
that covac andad Zona is referring to
here but in Buddhism it's just earth
water Wind and Fire are the the four
elements or if you want to get into the
four ultimate realities of Obi
philosophy then it would be mind mental
States matter and
nibana and let's see the theory of Rupa
kalapas and the three gunas from Sonia
and I guess I might as well explain that
to anyone who's read the uh the bagavat
Gita for example knows that there's the
there's like the three gunas the three
qualities which are satvic which is rep

symbolically represented by the color
white r iic symbolically represented by
the color red and tamasic which is
symbolic symbolically represented by the
color black if white and black are
colors and food especially
has has these gunas in it like satvic
food which would be sort of an ayurvedic
Hindu kind of diet of nuts grains fruits
and dairy products that kind of thing
rajasic food I mean satvic is is with
regard to wisdom and Purity you know
satva or yeah forget forget foret forget
me just saying satva but it's it is
conducive to like Purity and spiritual
growth rajasik which would be like meat
and spicy food especially is conducive

to rust or or lust or passion you know
it kind of gets your juices flowing gets
you riled up more so than satvic food
which helps you to calm down and then
there's toas

food which um I mean if you read the
text it's usually referring to like
stale food or food that's kind of gone
off although I've I asked an ayurvedic
specialist once what would be a good
example of tamasic food I asked him like
blue cheese maybe he said mushrooms just
emphatically just mushrooms that's
tamasic food also on the Discord server
um that I was looking at recently they
they put eggs somebody said that eggs

are also

tamasic

so um with that as a kind of a rambling

introduction to this question does the

theory of Rupa Copus I didn't even

mention rupac copas yet according to

Abid dama philosophy there's a bunch of

ultimately real elements or

dharmas that fit into four main

categories which is mind mental States

physical matter and nibana

in mind or Consciousness there's really

only one kind of that nibana or Nirvana

there's only one kind of that but

there's 28 different kinds of matter

and gosh I can't remember it's it's a

high number of mental

States and so a Rupa colapa is like an atom or a molecule and these these individual realities can't Exist by themselves they always appear in these little clumps or clusters that are called rupac

copas so and and it's same with mind and matter there are they're mental rupac

copas and and like physical rupac

copas um so anyways no I guess I guess a

Rupa colapa would have to be physical

because Rupa means

matter so it's it's sort of like the

ancient Indian the ancient Indian

Buddhist attempt at describing reality

and it's it's sort of like their own

atomic

theory and

so seac and sead zida here is asking if
the theory of the Rupa kalapas from Abid
dama and the three gunas from Sonia
tradition contradict the Five Element
model in Buddhism which in terraa
Buddhism anyway is the Four Element
model and I don't see how it would
contradict the Four Element model in
Terra at least the the Rupa kalapa
Theory I mean you could probably find
ways that it could arguably contradict
it but

um yeah it's it's pretty well worked out
I think but the three gunas I don't
think it contradicts anything it's just

sort of an an extra additional theory
that isn't necessarily contradicting
anything it's just it's just another one
that's on the side of of Buddhist
philosophy but uh it doesn't necessarily
contradict anything that I'm aware of
anymore than sort of like Chinese
medicine and his belief in Chi would
necessarily contradict anything unless
you're going to say that the three gunas
really don't fit into the abid's model
of these ultimate realities it's not one
of the ultimate
realities and like Chinese Chi really
doesn't fit into Abid dama either in
that in that

regard well this is kind of a strange
subtle question

it's

um

yeah does the theory of Rupa kapus from
Abid dama and three gunas from Sania
tradition contradict the Five Element
model in Buddhism it's just kind of a
weird question really and I don't even
I'm not even sure what the Five Element
model in Buddhism

is unless he's talking about the five
condas or

something maybe that that's what he's
referring to is the five condos or the
five

Aggregates I'm not sure you may have to

ask it again I'm going to move on to the next question

which coincidentally is from White Malcolm X and white Malcolm X says does it go against vinia to serve as the absolute Theocratic ruler of a country if you live in a country where the Constitution calls for rule by a Buddhist monk not an immediate concern for me but I just want to know know what the rules are in case it ever comes up in the future and I think he had asked this question specifically with regard to the Dal Lama who I mentioned in the previous Q&A is pretty much of a monk but also

he's pretty much the the secular king of
of Tibet or I guess the spiritual like
the Theocratic king of
Tibet so with regard to the venard rules
is is being a an absolute Theocratic
ruler of a country against against vinia
well it just there's no rule about it I
mean there was no chance that it would
happen I mean it was just assumed that
monks renounce the world in vinia you
know they just kind
of they don't have anything to do with
the government other than possibly just
hanging out with government Ministers of
the occasional King just you know
discussing philosophy sort of like
Alexander the Great used to hang out

with philosophers

um but there is this

one this one rule this one strange rule

in the text in in vinia which says the

Buddha says monks I allow you to obey

Kings and that was with regard to

changing the calendar the King has the

right to add an intercalary month to

the year so the king can decree there's

going to be 13 months this year and it's

going to happen you know in between this

this regular month and that regular

month we're going to add an extra one

just to keep the you know the cycles of

the Moon more or less in sync with the

year because a lunar calendar and the

Buddhist calendar is like Luna solar
it's partly based on the phases of the
moon and partly based on like the The
Cider real
year

so oh man I'm confusing
myself so anyways the rule that says I
allow you to obey Kings was originally
set up for monks to accept the the
king's decree that there's going to be a
change in the calendar that
year but I mean the rule itself just
says I allow you to obey
Kings and so if you just happen if the
monk happens to be a king then it's sort
of like a president being able to Pardon
himself you know he can just make a

decree it's okay for for me to be the
king and then it seems like that one
obscure rule about obeying Kings
um that might it might be a way of kind
of

loophole gosh but then again I mean if
if you're a king if the if the monk
became a king and he's like having
people put to death or something then I
don't think he'd be able to Pardon
himself or absolve himself from being
excommunicated but I guess the long and
the short of it the short answer to this
is vinia does not have any rules at
all against becoming a Theocratic ruler
of a

country just because I mean it just wasn't going to happen just like there's no rule against smoking tobacco in Venia because tobacco had not been introduced into India yet at that time there's no rule against a monk having a smartphone partly because smartphones had not existed yet when the rules were made and it just didn't occur to anybody to make a rule against a monk becoming an absolute

monarch so I assume it would be okay so long as he's not uh like having drone strikes or or having you know killing people or ordering the deaths of people which pretty much all pre US presidents do anyway I assume that the king of some

obscure little third world country
somewhere won't necessarily be ordering
the death of anybody unless it's a
Banana Republic in which you know he
might be ordering the death of anyone
who opposes

him but um I mean this this whole
question reminds me of the Tamia jataka
which is I mean I I've considered even
making a video of just me reading the
Tamia jataka it's it's this story about
previous existence of the Buddha before
he was

enlightened and his father was a king
and one time when he was was a toddler
he was sitting on his father's lap on

the throne while he was judging cases
and he was having people you know
sentenced to execution by various
Grizzly ways you know Bandits were
brought in front of him and you know
you'd have you know top of their skull
opened up and like molten lead poured
into their skull this kind of stuff
which did happen in the Buddhist time
they had Grizzly public executions to
strongly you know dissuade people from
taking up Life Of Crime it didn't
entirely work of course but still it
happened and so the little kid who is
the future Buddha he sees he he realizes
that if when he grows up to be the king
he's going to have to do this kind of

stuff because that's part of the job of being a king and so he just pretended to be a deaf mute for for from then on and so he just grows up with everyone believing he's a deaf mute until finally the king in despair just has him taken out to be put to death you know you just send send some Lackey out and and takes him out to the woods to kill him and then after the the Lackey the servant of the king takes Tamia out into the forest then timia all of a sudden starts talking and showing them he's not a deaf mute and he pretty much converts him to you know Proto Buddhism and so Tamia just goes off and

becomes a monk and then eventually everybody in the entire Kingdom goes to visit him and they all get converted to this Proto Buddhism and they all renounce the world until all that's left in the kingdom is just a few dereli like drunks and so

forth but I mean the moral of the story is if if you're going to be a king you got to do immoral things like having people put to death and uh so that may be a conflict with being a monk living in accordance with vinia whether the Dal Lama does anything like that I assume they've got systems in place where you've got you know other people making the calls with regard to executing

criminals and so

forth but I mean the short answer is no

it does not go against vinia to serve as

an absolute Theocratic ruler of a

country partly just because it never

occurred anyone to make a rule against

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

next question here which which is from

Ry balder and Ry balder says is bummer a

best word to describe or translate

Dua and I would say that it's not the

best word otherwise in my own

translations I would have been

translating Dua as

bummer but um yeah bummer I

mean bummer is is a noun I'm pretty sure

I don't think it can really be turned
into an adjective very easily easily and
Dua can be a noun or an adjective
but uh Dua I mean it's notoriously
difficult to
translate and it's usually translated as
suffering but Dua means any kind of
negative feeling you know from just the
mildest discomfort to the most
unbearable Agony and there's no real
equivalent in the English language for
that so translators usually just fall
back on suffering or this they leave it
untranslated like especially lately
translators will just leave certain
terms untranslated just because there is
no good English translation and Dua is

one of them although um I usually use
the word

unease which uh it's kind of nice in
that it it pairs well with ease like
like Dua pairs with Suka Suka is the
opposite of Dua so dukka is suffering
and Suka is like happiness you know
positive positivity negativity and
positivity whereas you know in my
translation scheme it's unease and ease
so it works that way there's more of a
balance especially like in poetry and so
forth it just seems to be a smoother
kind of a translation than suffering
although uh aan tanro uses
stress which uh I don't know it's maybe

distress would work better than stress

but I'm sure he's got his

reasons um in like a modern Parliament

like Street

language um yeah I was thinking you like

if you were to translate the first Noble

Truth into like Street language it'd be

like everything's

[__] I still wouldn't say bumper

like maybe [__] would be better than

bumper so yeah I would not consider

bumper to be the best word to describe

or translate DOA although you know it's

there there are a lot worse words you

could

use

bumper yeah I mean it's kind of

applicable so anyways Ry balder's second question is uh similar which is what are your top six words to describe or translate Dua and I really don't have a top six list of favorite translations for the word

dooka I mean my own favorite like I already mentioned it would be unease and the suffering is kind of all right and I guess we can throw [__] in there for the street people and stress by

aano yeah I never really favored that one and I mean we're already we've only got up to like four there and there's still two to

go

so yeah negativity or something but
um all you really need is one good
word to translate it and you don't
really really need to have a list of
five alternates in in in order of
preference so I've never really come up
with six words six of my top favorite
words for describing or translating
Dua I guess just leaving it untranslated
might count as an
option but um I guess I answered that as
well as I'm as well as I'm inclined or
able to answer it so I'm just going to
move on to the next question which is
from

PSA and PSA says are salonas allowed to
masturbate or does the precept precept

prohibiting intentional release of semen
apply to salonas as well so a Salona is
a novice It's usually the English word
is for Salona is novice a Buddhist
novice and they are have to keep 10
precepts plus the SE rules which are
mainly just like rules regarding
etiquette you know politeness and so
forth you know just proper respect for
dhamma and advocating that with regard
to lay people and so
forth so yeah technically speaking there
is no rule it's not against the 10
precepts for a novice to masturbate to
cause himself to have an orgasm on
purpose

but um different cultures like Terra
Buddhist cultures like Burmese culture
would consider it to be a no no and any
monk who does or any Salona who does
that any novice who does that would have
to take the precepts over again but the
burmes have some strange ideas they
think that a salon era if he takes all
of his clothes off and gets all the way
naked he's got to take all the precepts
over again because somehow taking your
clothes off makes you stop being a salon
Aram and they've got this weird
technical explanation for for that I no
longer clearly
remember but
um yeah I mean masturbating not to

orgasm technically even a monk can do
that even though is certainly not
recommended but uh yeah the the preset
prohibiting intentional release of semen
is uh if I remember correctly it's the
first Sasa Rule and salons don't have
to follow the Sasa rules
so I mean they have to be
celibate so I mean it could be
considered sensual misconduct which
would be included in
celibacy for a salon era or anyone
taking 10
precepts so yeah I think technically
speaking there's no rule against it but
different Buddhist Traditions will have

I mean obviously they're going to come across that because you you got teenage boys who are salons in these Southeast Asian or South Asian Buddhist cultures who are going to spank the puppy sometimes if they can get away with it

so yeah I think that uh the individual Traditions will will have an answer for that and they'll say yeah you're not allowed to do it although I have been told that a lot of novices do masturbate and as I say technically speaking

there is no explicit rule against it so I'm just going to move on to the next question which is from

Mambo and this also was uh this was a comment to a different video it wasn't a comment to the Q&A video but I came across

it um so MBO says wasn't there a tetralemma like Concept in the atica waga and the tetralemma oh this is this was a comment that wasn't even to one of my videos but he addressed me because I left the comment it was religion for breakfast I think which is a is a a good Channel on YouTube he talks about various religious traditions and he was talking about Greek Buddhists so that was kind of interesting and I watched it was an

interesting video he didn't really talk about Greek Buddhists in Europe or in the the Roman Empire he was talking about the like the Greek Kingdom of baktria and then the the bakian Greeks invaded Northwestern India so you had like a indogreek Kingdom for a while and so he was talking about the Greeks in Asia who converted to Buddhism and really didn't mention much of anything about Western Greeks like Greeks in actual Europe or in the Roman Empire that that converted to Buddhism but anyway he was talking about the tetralemma which is an aspect of Buddhist logic which is you know

every every statement must fit into one of four categories this is the tetralemma so it's either true it's false it's true and false or it's neither true nor false any statement would have to fit in to that tetralemma supposedly and so Mambo here is wasn't there a tetralemma like Concept in the ATA waga and I mean the Tetra The Logical tetralemma is not mentioned the ATA waga that I can remember the closest I can think of with regard to the ateka waga would be statements that a monk would not consider himself to be superior to others or inferior to others or equal to others that all of those are

considered to be conceit or Mana which is kind of a strange idea that it's conceit to consider yourself inferior or or equal to others but Mana here is just any kind of self-regard considering yourself to be anything is delusional so that's about the closest I can come to the tetralemma in the AA waga although um it just kind of deals with the tetralemma by just saying don't believe anything so that would apply to the whole tetralemma I means if you're not believing anything you're not believing that a is true you're not believing a is false you're not believing that a is true and false and you're not believing the a is neither

true nor false you're just dismissing
the whole tetralemma
and that's kind of what narina does
later on like in his Mula maaka karaka
he applies the Buddhist logical
tetralemma to statement after statement
after statement and attempts to
demonstrate that none of them really
apply because the logic is just invalid
it's like any statement is bound to be
just invalid and just won't even fit the
tetralemma
and that's a development of what is just
sort of implied in very early Buddhism
like in the ATA
waga

so so I mean the question again here is
wasn't there tetralemma likee Concept in
the AA waga and not necessarily although
the whole tetralemma is kind of
dismissed in some verses or some sutas
and also as I said before there's kind
of a trilemma in that you don't consider
yourself to be superior you don't
consider yourself to be inferior and you
don't consider yourself to be
equal so that would be kind of a
trilemma I

guess

so I guess I'll just move on to the next
question and this is from Fred and Fred
is kind of an unusual guy and that he
he'll just send

questions everywhere you know he'll put
questions in the q&as he'll put
questions in the comments to other
people in the q&as you know he he'll
email me questions sometimes and and
some sometimes it's hard to tell whether
he's really asking the question
expecting the answer or not because
sometimes he'll just have sentences
ending with question
marks but anyways he did put this one in
the Q&A and so it would be uh fair game
for answering this one especially and so
I'm going to answer this one which is
Fred says memory could be looking
Upstream question

mark and I assume what he means is that memory is actually looking into the past and I discussed this in a previous Q&A not the one immediately before this one but a few q&as back where I was somebody asked me about memory and it got me thinking and I I was thinking about memory more is that it's really a kind of karmic phenomenon it's like a mental momentum that karma is like the momentum of your mental States and memory is essentially the same thing it's like the the memory of certain images or impression it's it's like the the momentum of that through time and so I really do not bu the idea

that some philosophers in all seriousness have proposed that memory is just looking into the past that you're like reexperiencing the past but the very fact that memories can be faulty and pretty much any memory is bound to be faulty with regard to details you know if if if you if you examine it closely enough you're going to see that you might remember something very clearly that and then it turns out that you remembered him wearing a white shirt when so and so did some such and such but really he was wearing a light blue shirt or something but very clearly in your mind you see that white shirt

because that's just kind of the version
that you've settled upon and that you've
reinforced over time by recalling it and
just sort of like adding to the the
psychic momentum of it so it doesn't
Fade Out as easily

so I do not believe that memory is
directly looking into the past it's just
like the momentum through time of
certain sensory Impressions or
perceptual Impressions that just get
reinforced every time you remember it
you're Conjuring up the image which then
sort of adds to the momentum of
it

so I guess I answer that question so I'm
moving on to the next one this is from

yaroslav

and yaroslav says is there for us any

other than samsaric

context well the only context you you

could possibly have would be

samsaric because there is no context in

Ultimate Reality there is no text there

is no con no context so context itself

is a samsaric phenomenon of just

integrating different ideas you know

fitting together pieces of puzzle and

there are no various pieces of a puzzle

in in like

Nirvana so if you mean is there any

context for us other than some a

samsaric one then I would have to say no

but I mean it could be interpreted differently this question could be for us any other than you know some sort of context I mean is there something other than a context for us I mean you could say I mean there's we're pervaded by by the absolute by Ultimate Reality by the highest truth whatever you want to call it God Dao the

dharmakaya whatever you want to call that but it's not really for us it's just weird just kind of superimposed over it and we're just not as real as it is

so I mean even us just assuming us as real then you're already I mean you're already assuming that there are these

multiple individual entities that
ultimately don't
exist

so yeah I mean you can say that I mean
there's the potential at least for
something other than or higher than a s
saric

context but it's not really for us that
the US is what is in the way of
that the US is what is in the way of
anything other than Isam SAR

context so I'm just going to move on the
next question here this is from
Eddie and Eddie says can y all list your
favorite texts and books and other
sources for enlightenment or deepening

Awakening so my favorite texts or books
man for enlightenment or deepening

Awakening

gosh well I mean somebody asked a
similar question down here and I I kind
of put in a few notes down
below so I'll just I'll just skip to
that okay somebody somebody asked a
similar question but they were asking
for specifically Buddhist sources so my
favorite Buddhist sources I mean I don't
know if it's you could even call it as a
source for like how to become awakened
um but like sutan was like my main
inspiration as a terraa Buddhist um it's
pretty much converted me to terraa
Buddhism and just the ideal of the the

wandering aesthetic life really appealed to me so I mean not all texts in the suttin are equally good there there is a certain amount of Deadwood even in the suttin um the

udana uh first suas of just about any collection because the editor ERS or compilers of the the sutas usually put like some old important sutas right at the very beginning of each collection like the entire sagata Vaga of the samut nikaya is considered to be relatively old it has a lot of important stuff in it um like the beginning of the mahalaga like you know of of the vinea that's that's got a lot of really important or

at least inspiring stuff in it the
alagadam masuta of the the majaya the D
nakas of the

majima also just um like Zen Coan
collections even some Mahayana texts
like uh um The Diamond Cutter Sutra or
the heart

Sutra let's see favorite texts and books
and other sources for enlightenment or
deepening Awakening well I mean the book
that originally got me interested in
spirituality would be Grist for the mill
by ROM do

a youth counselor gave me that to read
when I was like 17 years

old um yeah a lot of ROM do books I read
I read a lot of that

um let's see I mean even some uh stuff
by what Richard Bach like Jonathan
Livingston Seagull or uh
Illusions The Adventures of a reluctant
Messiah

um let's see deepening Awakening I mean
you might throw in like the experience
of insight by Joseph Goldstein which I
think is probably like his first DH
book man let's see what else yeah I
haven't I haven't really

uh like systematically compiled any sort
of list of like my favorites or what I
consider to be important uh Miracle of
Love which was uh stories about neem
Koli Baba by ROM dos that one book gives

gives you a feeling of being in the presence of an enlight being more than any book I've read I think although a lot of Orthodox Buddhists would say there's no way neim Koli Baba would be fully enlightened because he didn't act the way an arhun is supposed to act according to Orthodox teramoto um let's see my favorite texts and books and other sources for enlightenment or deepening Awakening well maybe I shouldn't mention psychedelic drugs but that for my generation ation of monks anyway that was a common common occurrence you know starting with something like LSD or mushrooms that

that gives you like a an an expanded awareness like an alternative version of reality that in some ways seems more real than the ordinary waking State and then you get more into meditation and so forth as ways of cultivating the expanded awareness without having to use the chemical

so favorite texts and books and other sources for enlightenment or deepening Awakening oh there's another book called uh in each moment by Paul low that is well worth reading that was one book that had a significant effect on my life and that it was one of the books that taught me that I mean just trying to

live up to an exalted ideal is really
pitting yourself against reality Krishna
mury talks about this a lot
too but um

yeah that that one book by Paul low was
given to me by a friend and it was just
one of those cases of you know the the
just what you need to read or hear just
falls into your lap at the right
moment but it's going to be different
for different people some people are
just profoundly moved by like Thomas
meron's the seven story Mountain for
example which I read and I mean it was
kind of interesting but it uh it didn't
really do much for me with regard to
Christian books like the ascent of Mount

Carmel by St John of the Cross is profound and I mean that can be helpful even for a Buddhist in that it's giving you a different point of view at essentially the same issue of just purifying yourself and eradicating delusion from your mind and I got a dog who's trying to dig a hole in his dog bed okay

then so

I guess I listed off a lot there's I do have certain favorite books that really don't have much to do with uh

Enlightenment or deepening Awakening I mean at least it probably didn't help me to become uh an as expanded or wise or

whatever as I am now like my favorite
novel is dovi is the idiot which is
profoundly religious spiritual kind of
story but whether it helped me to deepen
Awakening or

not is uh questionable

so I guess I listed I listed a

bunch so um let's see can I think of

anymore at C told us the Power of Now is
is

good Krishna mury I mean Jay chrishna

Mur is well worth

reading

um yeah I guess I guess that's good I'm

just gonna move on to the next question

now so this is from Austin and Austin

says I'm going on a Goa Retreat next

week any tips it's going to be my first time doing a Meditation Retreat well congratulations on that uh I I really don't have any tips I'm not sure what kind of tips I would give you if this were like several weeks in advance I might give you the tip of you know just sit cross-legged a lot just get yourself used to it before you dive into a 10-day Retreat that is going to be consist of lots and lots of sitting goer Retreats don't have walking meditation in between sitting sessions like like mahasi Retreats do so um I guess the only advice I would give you is just tough it out and last the whole 10 10 days even

if it seems really
horrible just stick it out see what
happens but aside from that I'm not sure
what kind of advice I would give you
just do your best you know try to try to
follow the instructions of the teachers
as well as you can although I guess at
going Retreats the instructions might
all be just on like video or
something just do your
best I'm just going to move on to the
next question here this is from jws and
juwels says since returning to the
worldly life have you noticed any
significant changes to your
physiology and yeah I've noticed a few
first of all after I stopped being a

monk I immediately gained about

25

pounds largely due to the miracle of just being able to eat whatever I want to instead of once a day you eat what's put into your bowl and it's usually rice and like Asian

stuff so all of a sudden just being able to go to the refrigerator at any time day or night and just take anything that I want and consume it without breaking any

rules that was that was kind of nice

so also with regard to my

physiology um I I'm I get fatigue more

now that I feel more tired than I did

when I was a monk that it's just like a
drain on my life

force especially I mean working for a
living you know I'm working in a sheet
metal shop and I'm moving around all day
and and sometimes lifting heavy stuff
and carrying it around and you know
doing a fair amount of of physical
exertion

um but also just not being a monk
anymore just being plunged back into
like worldly secular Samara and having
to navigate you know through all the
stuff that a lay person has to navigate
it it definitely has caused me to feel
more tired more
often so those would be the two main

significant changes in my physiology I just gained 25 pounds just boom and uh got somewhat of a gut now although it's a hard gut it's not a soft flabby gut it's it's a it's a firm gut and uh just uh I get tired a lot easier now partly because as a monk I was just a member of the Leisure Class you know I just didn't have to do very much if I didn't want to and uh I just my my life force just you know was just kind of wasn't drained away by having to do all this other stuff that now it is so I guess I guess I answer that question so I'm going to move on to the

next one here which is part two of
jewels's first question if so have these
physiological changes had any good or
bad consequences in term of your ability
to practice mindfulness it's it's hard
to say really because my practice is
different now it's not nearly as
systematic as it was
before um

I mean the tiredness I
mean maybe I

guess but I mean the main the main
effects on my ability to practice
mindfulness is really just all the
distractions of living a worldly life
you know you're at work and you're
interacting with other people and so

forth and you just kind of get sucked
into the idea that samsara is reality
you start taking it seriously and that
happens as a monk also but
um that's like the
main obstacle I guess to mindfulness is
just getting sucked into um just taking
everything seriously and and also um see
what was I gonna say I was going on to
say something else this this thought
occurred to
me now I lost it
again yeah I don't think that
really how much you weigh is going to
have much influence on your
mindfulness and just being tired I mean

I wouldn't be tired if I were a or if I
were a monk again or as tired I
suppose

so see what was it your ability to
practice mindfulness I mean having a
certain amount of quietness and so forth
so really the the the differences in my
ability to practice mindfulness are not
really

physiological it's just more a
difference of

lifestyle that being a lay person is a
higher difficulty setting for
that

so I guess I guess I answer that so I'm
going to move on to the next question
this is from Liber Lam and Liber Lam

always asks these questions that are I
mean even if they're not very long
sometimes you got to really concentrate
to try and figure out what he's saying
and so anyways Liber lamb says is it
skillful to view Mara in an animistic
way along the lines of the illusion
being cleverly crafted to be like an
oppositional warfront to victory in
spiritual

life so I'm not exactly sure what he
means by animistic here Mara is like the
Buddhist devil you know Mara is the
tempor mara is the one who tries to keep
you from becoming
enlightened Mara and his three

voluptuous daughters

so Libra Lam is asking is it skillful to view Mara in an animistic way along the lines of the illusion being cleverly crafted to be like an oppositional War I mean who is cleverly crafting it that was like the first thing that arose when I was reading this is who is cleverly crafting the uh the opposition to your becoming enlightened I mean it seems to me that Mara is redundant Mara is unnecessary because generally we don't really want to become enlightened anyway and even if we do we get in our own way I mean we don't need some Cosmic bad guy to throw obstacles in front of us because we throw obstacles in front of

ourselves and Mara couldn't throw the
obstacle unless it was our own karma for
him to do

it

so whether it's skillful or not I mean
you can become enlightened following
Buddhism in which you consider Mara to
be this real Cosmic bad guy who is you
know trying to prevent people from
becoming enlightened just because by
becoming enlightened that's the only way
they're going to escape from his realm
he's not just the god of of Hell he's
the God of all of samsara he's the god
of Heaven and Earth and hell and so the
only way to escape from Mara's realm is

to become enlightened and just bail out
of the system to get completely out of
the 31 plans of existence and he doesn't
want that

according to tradition although as I say
I consider Mara to be kind of just
redundant I mean there's really no need
for him because most of us don't want to
become enlightened
anyway

so yeah I mean you you got to figure out
I mean who it is that's cleverly
crafting the the illusion and that's us
we ourselves are cleverly crafting it so
it's it'd be like our own subconscious
mind which would be sort of like the the
main story of or the main message of

Lord of the Flies the book not the the
dumb movies I mean the movies just
completely dismissed the the deeper
philosophical symbolism or largely
dismissed it and they're just trying to
show a story about kids on an island but
mean Lord of the Flies that's that's the
English translation of
babab and you know the whole story uh at
least at one level is about the devil
and the nature of the devil and the
whole point of the story is that I mean
the devil doesn't really exist out there
that the devil is internal it's like
everyone has like these dark Corners in
their mind and on a collective scale

that becomes

Satan the

monster and so you could view Mara kind
of that way but it wouldn't be animistic
but I mean Mara could be cleverly
crafting out the opposition to our
enlightenment

at that level somehow I guess but for
the most part we're I mean we're an
oppositional war with ourselves it's
like someone who's trying to become
enlightened they're at a war with the
part of themselves that doesn't want to
become enlightened you know it's an
internal war it's like a Civil War in
Mara in my
opinion just like Satan who didn't even

get invented until um you know

the Babylonian

captivity that they're just redundant

and

unnecessary so I'm just going to move on

to the next question this is from not

Henry Porter and not Henry Porter says

if I kill a bug aren't I doing it a

favor it's the lowest rung of life and

living a miserable existence if I put it

out of its misery I take a tiny karmic

hit but it gets the karmic benefit of

having been murdered and Hope ful moves

on to a better Incarnation I like to

joke about this when it comes up but is

there any truth in it also are being

supposedly conscious when they incarnate
as an insect which science suggests are
essentially like robots so I guess
that's two questions I got to separate
these

okay oh wait a minute it didn't
happen what happened

here okay I did it

all right so first question is if I kill
a bug aren't I doing it a favor it's the
lowest rung of life and living a
miserable existence I and if I put it
out of its misery I take a tiny karmic
hit but it gets the karmic benefit of
having been murdered and hopefully moves
on to a better Incarnation well I mean I
don't think that insects are miserable I

don't think you're putting an insect out of its misery even a dying insect there's a good chance you know like when when a bug will just flip over onto its back and start kicking his legs in the air for no apparent reason you know it's a goner then but even then I kind of doubt that it's miserable I don't think that insects suffer in that way

so you might say that you're doing it a favor but then again I mean youth in Asia or killing people that are considered to be inferior in some way I mean you could use the same kind of argument for that you know you just

you're doing it a favor it's the lowest
rung of life and living a miserable
existence

but they might see things
differently

so yeah you're not really putting it out
of its misery because I really don't
think an insect has any misery to speak
of and another thing that most western
Buddhists and a lot of Eastern Buddhists
also just kind of ignore or dismiss is
the idea that Buddhist ethics are
subjective they're not I mean the
ethical quality of an act really is not
a matter of what you're doing you know
outwardly it's it's your own mental
States while you're doing it that

determine the ethical value of the Act
and the karmic value of the
act

so I doubt that anyone's going to go to
hell just for killing a
bug but I don't think that they're doing
anything good necessarily by killing a
bug or if it is it could be like the
lesser of two evils let's say you you
got a child who's got lice in his hair
it's your duty as the parent to get rid
of the parasites which is probably going
to wind up in the parasites dying but I
mean you're doing it for the health of
your child and to prevent your child
from being a vector of of like contagion

of these

lice so sometimes you would have to take
the hit doing that and it could be that
overall you may be doing more good than
bad even though you are doing a certain
amount of unh wholesome activity by
killing like knowingly and willingly
killing living
beings

so yeah I don't think

that yeah I would not go along with the
argument that by killing a bug you're
doing it a favor I mean in all
likelihood it's just going to get reborn
as a as another bug
anyway and I mean you you've harmed
yourself more than you've harmed the

insect which is kind of getting to the second part of this

question in which he says also are being supposedly conscious when they incarnate as an insect which science suggest are essentially like robots yeah I consider insects to be like little robots too um I do think that an insect probably has some kind of

Consciousness

and maybe even some kind of sensation

but I do not think that they've got volition or perception they don't have like a an internal mental image that they're going with I they certainly don't have any kind of inner

dialogue that they have like this simple
primordial kind of Consciousness I think
even plants have that I think even
so-called inanimate matter has a kind of
extremely primitive

Consciousness you know a hydrogen atom
has like this tiny you know this Atomic
Speck of Consciousness to it that the
brain does not generate consciousness I
mean science is just totally at a loss
as to how the brain would generate
conscious experience it's just it's a
non-starter they don't know how where to
begin with
that and an
insect um yeah I mean it doesn't have
the same kind of brain as us so it

wouldn't have the same kind of
Consciousness or same kind of mentality
as us but I would assume that even an
insect has like this tiny little spark
of Consciousness to it even if it's not
making decisions even if it doesn't have
any kind of mental image you know no
self-awareness but still this
rudimentary little spark of
Consciousness and um the idea that a
human being could be reborn as an insect
I'm very skeptical of that I mean
there's just too much going on in the
human mind to somehow get implanted into
an insect I just uh I mean maybe I think
it'd be pushing it even be reincarnated is an

entire Hive you know a hive of bees or something I it's it'd be so alien to human consciousness that I think that it it's extremely unlikely so yeah if a human is reborn they're going to be reborn as something similar to a human if not exactly a human in my opinion so I guess I answered not Henry Porter's question there so I'm going to move on to the next one and this is from Prav and Prav says how do how do the Burmese celebrate whak Pima and how is it different from the way you celebrate it and for those of you who are not like fluent Buddhists wayak Pima literally means the full moon of

whaka and the full moon of whaka is
Buddha day so I mean I I looked this up
I I didn't know what day exactly whak
whak was going to be this year so I
looked it up and it's going to be
Thursday May 23rd of the Year
2024 and the website actually says that
this day is the celebration of the birth
of Gab Buddha and it didn't start off as
the celebration of the birth of gmab
Buddha it started off being the
celebration of his enlight en en the
Buddha became enlightened us going with
the Western calendar it usually is
around the full moon of
May

so later tradition I assume they didn't know when the Buddha was born exactly or or exactly what day he died and so they just combined which into like a three-fold celebration of his birth his Enlightenment and his death somehow according to tradition the Buddha was born he became enlightened on his birthday and he died on his birthday which just going with Statistics is kind of unlikely um but I think it's a fairly well-established tradition that at least he became enlightened on the full moon of May that was a tradition going way back and how did the Burmese celebrate Buddha day is the way they celebrate

just about any holiday which is you know
they eat lots of good food you know
they'll cook meat that day in the
village they'll go to the monastery and
they'll feed the monks the monks will
give a sermon they'll and after that
they'll they'll take precepts and then
they'll just sit around talking and and
drinking tea and you know munching on
you know Burmese Delicacies and so forth
and then they go home you know they
they'll offer stuff to the monks
probably and they'll earn good they'll
earn Merit for that and then they'll
share their Merit and then they'll just
go back home again that's pretty much

the description of any Burmese Buddhist
holiday you know you go to the monastery
you offer stuff to the monks you feed
the monks you listen to a discourse
you take the precepts and then you take
the three refuges you share your merits
you drink lots of tea you eat a lot you
talk with your friends and then you go
home

again and probably the most a lot of
Burmese people take eight precepts
instead of just five on that
day and uh how is that different from
the way I celebrate it I remember even
when I was a monk in Burma people would
tell me that it's it's Buddha day and
I'd say you know Buddha Nate and I'd say

you know every day is Buddha day you know it's all the same I really did I've never really been into celebrating holidays all that much anyway so I just say you know every day is Buddha day and just continue being a monk just you know doing monk stuff I really didn't I really was not into celebrating holidays and I'm still not really into celebrating holidays although you know sometimes this it is expected of you to uh provide people with Christmas presents and so forth which is uh you know I can accept that that's easily acceptable but uh you know every day for me is is pretty much just another

today so I'm just going to move on to
the next question this is from the Proto
pseudo Monk

see

here okay and the Proto sudam monk says
weas and or J how so that's a short
question and he seems to be implying as
mainstream Orthodox terod tradition
implies that you've got two different
routes to Enlightenment and in Burma
some people will ask you which sa do you
belong to do you belong to the weas saas
or the sasana and SAS would be Jan it's
like Tranquility
meditation but I really am skeptical of
the idea that the Buddha taught these
two different ways of weas and

samata that it just sort of got divide
bifurcated later on doctrinally with you
know different groups favoring you know
one or the other and it just kind of
caused a

split but um I mean you should I mean
you don't really practice weasa and it's
it's unfortunate in my opinion that the
term weasa came to be identified with
just mindfulness practice like s batana
if you're practicing mindfulness then it
usually goes by the name of weasa in
certain

circles but weasa is Insight which
arises and it can
arise after you're just in a normal

state of mindfulness like momentary
momentary concentration or it can arise
after deep jna

States so I mean it's not really either
or so I mean according to early
tradition like in the sutas you're
supposed to try to cultivate janas and
Janna may have meant something different
than it does now in in the Buddhist time
it could have just meant the four stages
of meditation which means that even like
beginning Elementary meditation if
you're doing it correctly would count as
first Jon so then that would be even
more of an indication there was no
either or with regard to mindfulness or
or

jna so a monk is supposed to be mindful
as much as possible you know even if
he's practicing Janna I mean in the text
fourth Janna is called purity of
mindfulness so your mindfulness gets
even better if you're practicing Janna
so you just are mindful most of the time
or mindful as much as you
can cultivate deep meditative States as
much as you
can and the Deep meditative States will
increase the
likelihood of some kind of liberating
Insight
arising some people don't need to get
into very deep meditative States for

liberating insight to

arise but others do and so you just keep practicing and meditating and being as mindful as you can until you don't need to

anymore so I would say WEA and Janna and the how would be pretty much what I just very briefly explained and is found throughout the suas that the idea that there are two different sasas or two different teachings one it's just either or that I I really don't think

so so I think I'll just move move on to the next question here also by the Proto sudo Monon he says could you share your investigation and give an exhaustive list of all your favorite Buddhist texts

the ones you consider to be the most
reliable texts alleviate us westerners
capable of critical thinking to skip the
fire breathing dragons talking animals
Flat Earth floating on the water
eclipses of the Sun and Moon being
caused by a demon swallowing it into his
mouth

Etc well I already mentioned uh quite a
few to in in response to a previous
question and I mean there is a
difference between my favorite Buddhist
text and the ones I consider to be the
most reliable or the most most authentic
the most representative of what the
historical GMA Buddha really taught you

know there's a difference that I mean I think all of the ones I consider to be really archaic Buddhist texts would be listed among my favorites but not all of my favorites would be that way there are some things that I just like that are in all likelihood not authentic teachings like like the Zen Coan stories for example are pretty obviously not authentic teachings of the Buddha because they're not even attributed to the Buddha or The Diamond Cutter Sutra it's a Tibetan book of the great Liberation those are I mean the Tibetan book of the great Liberation is attributed to Padma sambava who wasn't goab Buddha but still

it is profound and it would be one of my favorite

Buddhist text even though it's Tibetan it's one of the only Tibetan Buddhist texts I've ever read really that in the Tibetan Book of the Dead would be the two main ones U like the autobiography of millera I've read a few but um

still just because I know that the Buddha didn't really teach something part in particular doesn't mean that I I can't still like it

because the Buddha did not have a monopoly on wisdom there are other wise people who say wise things and you can

get you can get benefit from listening
to any wise person not just not just one
I've never really been the sort of
person that would just restrict what I
want to read down to what I consider the
the historical G of Buddha really taught
there are some Western monks who are
like that and maybe it's fortunate for
them that they tend to believe that all
of the core Texts are reliable which is
about half of the
topica but uh I mean you can't really
be
sure and uh so so the text that I
already
mentioned um at least they reduce the
amount of like fairy tale narratives and

so forth the sutan P still it has a fair amount of like later tax but it's got a higher percentage I think of really old stuff than most taex the ud Donna is similar it's got a lot of old stuff lot of old teachings and then later it's got got some kind of weird mythological stuff added um um like I mentioned before like the first sutas of just about any collection are going to be put at the front just because they were considered to be so important and so profound so you get a higher higher quality level from the first suas of a collection than the average uh quality of the entire

collection like the sagata waga of the
Samaya has a lot of profundity in it um
vinia has I like I like win as a
Buddhist text which doesn't so much tell
you how to become enlightened so much as
it's explaining kind of the
atmosphere that Buddhism arose in which
kind of helps you get the spirit so to
speak you know if if you can understand
what it was like in Ancient India you
know in the Buddhist time what it was
like living then you get more of a feel
for you know how they were
practicing than if you're just like in
an apartment in in New York City or
something and you're just reading these
texts while still being firmly rooted in

like Western culture it it's not going to have the same effect so just reading even like the the stories of the DAP commentary it gives you a a feel for what it was like living in Ancient India it gets you closer to the historical Buddha sort of like I was saying earlier reading um Miracle of love stories about neim Koli Baba it gives you a feel of like being in his presence you know it gives you the feel of being in the presence of a of a sage and so just picking up on just the whole ancient Indian just the whole world view and then how dharm fits into that it kind of

gives you more of a big picture more of
a comprehensive picture that can help
you to absorb dhama better so to
speak

so yeah I mean some of the the fire
breathing dragons and talking animal
stories and so forth are are interesting
and you can you can still learn
something from them even though it's not
very likely that the the historical go
go Buddha himself was teaching
it so I hope I answered that question it
was I already answered one similar to
that above and so it's almost like
answering the same question so I'm just
going to move on to uh the protos sudo
monks next question here which is is the

leftand path for example Tantra music
NADA yoga sex even possible for
achieving Enlightenment or are the only
contri contributing factors for nibana
radical renunciation the right-and path
I don't understand how despite nibana
not having a cause there are certain
causes and conditions which help to see
nibana because if monkhood isn't a
direct cause for nibana I might as well
stay as a lay person where other causes
and conditions may help see nibana for
example stress at work becoming tired
disenchanted of desires the difficulties
that may not appear in a cave in a cave
there may not be enough friction to

cause a realization into the ultimate

I'm curious to hear your thoughts given your direct experience in the term you coined Sam Sora on a higher difficulty setting and it just turns out that this is the very last question

too it always catches me by surprise so I mean mainly he's asking is the leftand path um even possible for achieving Enlightenment and yeah I mean anything is possible it is possible and for some people it probably works best but it doesn't work for everybody and there are dangers involved in like a tantric kind of approach to dhamma that I mean if you are capable of living a saintly life then that is going

to cause more calmness more clarity more opportunities for this sort of um equinity and expanded consciousness to arise Clarity of mind which can then help you to see through the illusion like fourth J I've I've mentioned this a number of times that fourth Janna is is like stilling your mind until you've got a flat calm so to speak and then you're not as distracted by the waves because there aren't any waves in your mind you know it's like you you you're you don't have anything to distract you from seeing the truth there's still no guarantee that you're going to suddenly get liberating Insight from having

attained fourth Janna but uh it does
increase the odds that whatever happens
I mean you're there's going to be like
the shift from no longer identifying
with the samsaric me and you you just
sort of transcend

that and the the Transcendent state is
already there which is it's it's like a
a a paradox

and Mahayana Buddhism really plays up
that Paradox they make it even seem even
more paradoxical they emphasize the
Paradox of it whereas terraa tries to
like hammer out some way for it not to
be a paradox but they don't do a very
good job of

it so I mean if you can be completely

mindful doing anything then I mean that is a spiritual practice if you can have sex mindfully that could be a spiritual practice um

and for some people they I mean some people maybe just can't stop having sex is they can be celibate but they're just going to be frustrated and horny the whole time that they're celibate so they might try something else you know try and use sex as a vehicle for you know mindfulness practice and so forth and I do think it's possible I think the Orthodox position of terraa is no it doesn't work that that's just foolishness you're just you know falling

into the the snares of Mara by doing
such things but I do think it is
possible that you can become enlightened
not being a monk but it's like if I i'
I've I've brought this up before I've
considered this before like let's say
that by being a monk you're 1,000 times
more likely to become
enlightened but there are you know a
million times more people in this world
than there are monks who are really you
know trying to live the Monk's life you
know really trying to become enlightened
so still there's going to be a thousand
times more unenlightened more lay people
enlightened than monks even though the
odds of becoming a monk are a thousand

times higher if the OD if the proportion of lay people to monks is a million to one then still there's going to be a thousand times more enlightened lay people than enlightened

monks just going with the math assuming that I didn't mess up the math in that story

problem so

yeah technically nibana doesn't have a cause

[Music]

but I've explained this before like like Krishna Mur saying it's like opening the window I mean the the breeze isn't going to blow in if the window is closed but

even if you open it there still no
guarantee that the breeze is going to
blow in it's just something that is is a
paradox that the Mind cannot
grasp happens presumably
and then Enlightenment is achieved
although I mean it's it's the
enlightened state has always been there
all
along so the enlightenment doesn't
really start in a paradoxical way it's
always been there it's just that you've
been so distracted by all the noise and
commotion in your head that you haven't
noticed
it and some people are just addicted to
being unenlightened and it's going to

take really some doing I mean pretty
much everybody is ad addicted to some
degree U to being
unenlightened
so got two words stuck together
here see here so did I answer this
question that is my question to
myself is the leftand path even possible
for achieving Enlightenment yeah it is
possible but it's more dangerous and the
odds are lower but for some
people just being a saint isn't an
option
you know just renouncing the world and
wandering homeless and all that in just
radical

renunciation it's it's really it doesn't
work for them
either
so yeah radical renunciation
isn't exactly necessary although it is
certainly helpful what the Buddha was
doing was he was not coming up with the
only way of possibly becoming
enlightened he was just maximizing your
odds of becoming enlightened you know
this method works for just you know
increasing you know maximizing your
chances of becoming inlight especially
in Ancient
India because it's it's doesn't really
fit the system nearly as well in the
modern

West so I'm got to add an apostrophe
here he had didn't put an apostrophe in
his

contraction so

I hope I answered that
question

gosh yeah I mean what what he says down
here it's like I might as see if
monkhood isn't a direct cause for nibana
I might as well stay as a lay person
where other causes and conditions may
help see neana stress at work becoming
tired and disenchanted of desires yeah
but if if you're just so distracted by
work that you're not even thinking about
anything higher you know you get so

caught up in samsara that you're just lost in it that's not going to work either and it's it's going to take some kind of catastrophe to slam you out of your unenlightened state in that case which I have read does happen sometimes that you got just a person who's just living a worldly life you know they obviously had some kind of potential but then they just have a near-death experience or or something really horrible happens and it just slams them into into a into a higher state of consciousness which is why I think most people who become enlightened in the west assuming that becoming enlightened even means anything most people have

some kind of you know Awakening
experience they have it
accidentally so I mean if you don't want
to have it accidentally you want to have
it on purpose then you're better off
doing some kind of serious striving
along yogic lines
but I assume there are people who have
become enlightened through practicing
Tantra I just can't think of any offhand
maybe pole low would be a
possibility so in a cave there may not
be enough friction to cause a
realization into the
ultimate um yeah well I mean caves can
be kind of challenging anyway but I mean

if you're living in some comfortable
carpeted air conditioned

Monastery uh yeah you may be uh not
dealing with any of any real issues you

know it's you're just kind of living

like a a house cat or something then

yeah that that would be understandable

but just uh throwing yourself upon the

mercy of the universe and wandering

homeless and penniless yeah that's

definitely challenging and uh it pretty

much forces you to sink or swim so

that's a kind of good situation to put

yourself into is one that forces you to

sink or

swim then again some people will s there

is a certain amount of risk

involved so I'm not sure if I even
answered that question I think I
did but uh that was it that's the last
question so if you have any questions
about Buddhism about dhama meditation
monasticism Buddhist texts me personally
philosophy in general that kind of thing
feel free to ask in the comments below
if you have access to subscribe stuff
are you can ask them there if you have
access to the Discord server more or
less associated with me and my output
you can ask them there and like the
video if you liked it and uh be happy
and I've got to push the stop record
button now

okay hello and welcome to episode 93 of question and answer I am your host poo basa and if I look a little Pinker than usual it's because I have a slight sunburn because my sweetheart and I celebrated our love for each other by renting a boat and spending the day on Lake jassi a couple days ago where we uh drove around and looked at picturesque islands and waterfalls and I found 63 cents lying under the water at one of the waterfalls so it was sort of like a rebate on renting the boat also I have the big exciting news that just yesterday was it yesterday yeah it was yesterday my sweetheart and

I went to a nursery apparently run by
like drug hippies Earth hippies on drugs
that'd be probably a better way of
saying it and I found this here
particular plant which is just I mean we
got it just cuz it looks nice it's it's
like a really nice looking little plant
right look at that look at that
plant but it turns out that it is
cinella

Kiana and it's I mean it's just a weird
plant because it's it I mean it was said
that it was a a golden Moss Fern on the
label but it's turns out that it's not a
moss or a fern it's like a missing link
it's like a transitional stage between
mosses and Ferns and that members of

this spe or this genus have existed for more than 300 million years I mean this this plant essentially existed before the

dinosaurs and it's uh one of the stages in the evolution of vascular land

plants so I'm I'm all excited once I was reading up on salag Janella kosana I was I was

excited and it turns out that when I was a kid I had a different a different uh specimen of a the same genus it was a different

species but I got it when I was camping it was at like this gift shop at this Campground and it was called a

resurrection plant and it was just in a plastic bag this curled up Fern looking thing all brown and dried out but if you put it in water it would turn green and resurrect and become alive

again and also I've read that the US government has uh worked out a complete genome for probably not this same

species but a different species in this same genus of plant just because it's it's considered to be

so I don't know something it's

considered to be something like really

it's like a classic example of a certain plant genome

but with all that as kind of a preamble

I'm not even going to start on like

complaining about the traffic you know
I've been like planning on complaining
about traffic in South Carolina for
several episodes I just never get around
to it I'm not going to get around to it
this time

either so we got a bunch of questions to
answer and I suppose I should start
answering

them as my father used to say a steady
drop beats a hole in a rock and so I
should start dripping here and the first
question is from Mama and Mama asked
this question over the phone and it came
out in like a jumbled stream of
Consciousness kind of question which is

as

follows if you have a fortunate life and
feel healthy is it possible to escape
from this life is it possible if you
live a good life is it possible not to
die with diseases or stuff or is it
inevitable so I kind of streamlined it
down I kind of paired away the the
unnecessary stream of Consciousness
stuff and it turns into this question if
you live a good life is it possible not
to die with diseases or stuff or is
inevitable so if you live a good life
can you just like die in your sleep just
kind of Fade Out painlessly without
trauma or is a certain amount of disease
and ickiness pretty much

unavoidable and I would say that if you have good karma you live a good life you're chances of avoiding like real ickiness are

increased and that um you know your chances would be increased of Simply dying in your sleep like my father's father very mild mannered cultured

Baptist

Minister who uh I mean he was just a relatively wise moral guy he just died in his sleep but on the other hand godma Buddha

himself uh he died with like a really icky intestinal disease and sometimes you read that he

died of dysentery but recently
relatively recently within the past year
I read an article that was like
theorizing or hypothesizing that what
the Buddha died of is a disease that
is I wouldn't say it's common to elderly
people but it's pretty much only elderly
people that get it it's a kind of like
gang grp of the intestinal system which
is very painful and it causes like
bloody diarrhea and so forth so I mean
even the Buddha
himself um did not just Fade Out
peacefully of course Jesus of Nazareth
died particularly icky death also
assuming that he died I mean even if he
was resurrected after he died still

according to the Bible he
died so and then Maham moalan we all
know the story of mahog galana one of
the Two Chief Disciples of the Buddha
who was beaten to death literally beaten
to a pulp by jealous non-
Buddhists according to the
story so yeah I mean your odds are
increased but you can't really control
your karma you don't really have any
control over Karma that is latent from
like past existences and so forth and uh
so yeah I mean living a good life is the
best way to increase your odds of having
a trouble-free life and a trouble-free
death but there are no guarantees

because you really can't know exactly what your karma is because it's mainly subconscious it's still like a mental state but it's it's like subliminal you know it's below the the level of consciousness of your ordinary waking ego so I guess I answered that question so I'm moving on to the next question which is from Pope Kevin the first and Pope Kevin says if insects don't produce Karma but they are reborn as insects because of the karma until they die what if people don't have really conscious volition and Free Will and we are born as humans as a result of

Karma and are stuck here and from a cosmic perspective we have the same level of volition as bugs and the the ancient aiva religion in India which and there were aikas in the Buddhist time more aikas than Buddhists in the Buddhist time um they believe something along these lines that it's just strict determinism you know you don't have any control at all but uh the Buddhist said that was uh that was a wrong view in fact people who believe that stuff who really take it seriously um you know they were in danger of going to hell the Buddha says that in at least one

Su but on the other hand he
uh he pretty much shoots down free will
too like in the anal lakasut which is
according to tradition the Buddha's
second discourse after he became
enlightened which caused the
enlightenment of his first
disciples he was saying that you cannot
say with any of the five Aggregates the
five condas that make up a human being
you cannot say with regard to any of
them let it be this way let it not be
that way and reliably have it happen
which pretty much says that we don't
have complete control over our
volitions so that would uh at least very
much reduce Free Will since it's not

totally

free so getting back to Insects though
if insects don't produce Karma but they
are reborn as insects because of the
karma until they

die um

well personally I'm not sure if insects
are creating Karma or not but if insects
aren't creating Karma or not they're not
really um they're not really conscious
being

you know they don't they wouldn't exist
on their own they wouldn't have like an
individual

self-existence the way humans apparently
have or even like a dog apparently has

but according to Buddhism like strict Orthodox Buddhism even insects have mental States and so insects are creating Karma and uh

so I'm not sure if they do I'm not sure the insects really have volition and perceptions I really don't think an insect has enough Consciousness to have sort of like an internal mental image of what's going on so maybe as a kind of compromise between myself and strict Orthodoxy we could say that an insect has like this tiny Speck of Consciousness that somehow produces a tiny specs of volition which is karma so that insect is creating very lowlevel like a primordial Speck like

Karma that gives it a kind of primordial
Speck like individual
existence but that's generally not the
case with humans that we are pretty
obviously conscious we've got much
larger Minds than insects do and there's
a lot more room for stuff in our mind
including preferences and volitions and
desires and all this kind kind of
thing

so I really am not a strict determinist
there is a certain amount of like even
in science now you know there's there's
like Quantum

Randomness and I've read a book that was
talking about I mean the guy who wrote

the book was trying to come up with some scientifically plausible explanation for free will and he was saying that just the the events going on in our neurotransmitters you know like the the threshold of stimulation for a nerve whether it's going to fire or not you know the the difference between firing and not firing is so tiny that it's at a Quantum level of Randomness and so um Dr Schwarz who wrote the book was saying that you know that's where your spirit or Soul or volition or whatever is influencing ing the physical system of whether the the nerve fires or not which then causes this whole stream

of you know perception or volition or
whatever but insects they've got very
few neurons very few nerve cells
compared to
us and so I mean we're just orders of
magnitude Beyond an insect and I really
do not think that we are
just complex meat robots
although a lot of scientists apparently
including like Stephen Hawking believed
that we were just you know slaves to
determinism but according to him the
math was so complicated that you
couldn't really predict the future even
though it was strictly deterministic
just because it was so hard to do the

math that it was just impossible for
humans so I don't know if I answered
Pope Kevin's question here but I suppose
I should just move on

I mean the the official Orthodox
Buddhist answer to Pope Kevin's question
would be that insects and humans produce
Karma um although it's at different
levels

obviously so I'm just going to the next
question which is from

mooners maybe I should move the
microphone away from my mouth a little
bit because I've noticed that when I uh
make peace

sounds for example it causes like this
Distortion in the

microphone so anyways mooner says where can I learn Burmese and one person left a reply to his comment under the YouTube video saying Burma which of course would be the best place to learn Burmese if you really want to learn Burmese go to Burma and learn it there preferably from like an educated city person like in Mandalay Mandalay has a reputation for having like the purest the purest traditional Burmese like grammar and pronunciation and all that although I learned burmes partly from a book that was published by Yale

University press this was like probably
back in the 1960s or 70s so you can find
books on how to speak

Burmese um but it's going to be way
easier to learn it well if you've got a
Burmese speaking person teaching you I
mean pretty much the only way to learn
how to speak Burmese well enough that a
Burmese person could actually understand
what you're saying or trying to say is
if you have a Burmese person with
Burmese pronunciation teaching you how
to speak Burmese because the
pronunciation is the hardest part of
Burmese it's like vocabulary wise it's
fair fairly simple it has few if any
irregular verbs or irregular adjectives

you know like in in English you've got
good better best in Burmese you just
have good more good most
good good good or goodest pretty much in
Burmese but it's the pronunciation is
difficult it's very tricky because there
are differentiations between sounds that
do not exist in English for example
so yeah I mean pretty much the only
place or only way that you could learn
Burmese reliably would be from a native
Burmese speaker or one of those
philological sants who can just learn to
speak a language fluently even though
they weren't born into Born Into the
language but having the book by Yale

University press does help because it does explain things in a systematic way that westerners can understand easily so I mean they do have those things that they advertise on the radio now like Babel and there's there's a few other ones I don't know if they would bother to teach Burmese because I mean it's not a high demand language like Spanish or

French but that would be a possibility too maybe just finding some like a site on a on a computer or some something that teaches languages and it might be recordings of proper pronunciation and so

forth so I guess I answered that

question so I move on to bodhisatta 969

alus Mara made

Mahayana and I will point out that

bodhisatta 969 asked the transgressive

fourth question because we are supposed

to keep it limited to three questions

but curiosity is a virtue I

think and we won't punish him too

severely so bodhisatta 969 first

question

is should one primarily support the dham

UDA orders as the most serious

successors to the Buddhist teachings as

far as I know these or similar ones also

exist in Burma the Buddha himself spoke

of the high Merit to support monks who

live according to the Buddhist
teachings so there is no dham UDA order
in Burma or if there is it's just very
it's like a fringe a fringe gy they're
called gin in
Burmese although the M order from which
the dam UDA order of Thailand
arose still exists in Burma but they are
relatively few followers of that also in
Burma the two main orders are uh thud
anden those are the two main ones most
Buddhist monks in Burma belong to either
thuda or schuen pretty much like in
Thailand the monks belong to Mahan Kaya
or
Damu and shin is considered to be the
stricter of the two G in Burma but there

are some this totally Shameless immoral
dumb or not dute monks but shagan monks
in

Burma so if if you're going to support
monks that are the most serious
followers of the Buddhist teachings I
would go on an individual basis you know
individual monk or or go Monastery by
Monastery some monasteries are stricter
than other monasteries and there may be
monks from

some sect or gy as it's called in
Burmese that it's traditionally not as
strict in following vinia or or dhama
but nevertheless certain IND individuals
certain monasteries can be very strict

and it's that way in Burma like the
thuda thuda G is considered in general
not to be as strict as SCH Jen but still
there are a lot of Duda monks who are
much stricter in their practice than a
lot of schian
monks so you're better off just like
looking at individual monks or looking
at the behavior amongst individual
monasteries and using your
discrimination in that way rather than
just go with Statistics and support you
know damay or schan monks just because
statistically they are somewhat stricter
in their
practice in Thailand I think there's
more more to back up the idea that damay

monks are more strict than than the
Mahan Kaya monks but in Burma there's
really not that much of a difference
between the
two

so yeah I would just like if you're
going to discriminate and want to
support the stricter monks and support
less the less stricter monks then yeah I
just go with individual monks who
observe their behavior or at a larger
scale you know individual monasteries
and that would that would probably be as
far as I would go with it so I'm just
going to move on to bodhisatta 969 next
question

here which is which of the five contemplations do you personally consider to be the most effective and how should one practice this well I'm never really practiced the five contemplations very much and I may be even wrong in repeating what the five contemplations are but there's contemplation of One's Own Merit or one's own morality there's contemplation of the dvas contemplation of the virtues of the

Buddha uh I guess there's contemplation of the virtues of the dharm and the S so that might be the f and then but also there's like contemplation of death contemplation of

the the repulsiveness of food and so
forth so I'm not exactly sure which five
contemplations he's referring
to but um I mean contemplations on the
virtues of Buddha dharm and S usually it
takes the form of just reciting a kind
of Mantra over and over and over again
like Burmese Buddhists who use uh malab
beads like a a b a Buddhist rosary
will often go through the the virtues of
the Buddha dhama and S which are 96 and
N nine virtues of the Buddha nine or six
virtues of dhama nine virtues of the S
and it's just a poly formula that I
won't recite
now and uh see considering one's own

morality that is recommended especially when you're on your deathbed then you'll have you can like Rejoice over your own virtue to some degree just to keep you from worrying having a negative mental state at the moment of death because your mental state at the moment of death is possibly the most important mental state of your life

so on the other hand just sitting around think about how wonderful your behavior is all the time can lead to you know like being conceited and stuck up and and so forth

so contemplation of of the

dvas um it is in the list the standard

list of 40 meditation methods in the
wisi

MAA but um we really can't understand
the Davis very well it's sort of like
dogs contemplating humans I mean dogs
know more about humans than we know
about dvas because they can just sit
there while they're scratching
themselves observing our Behavior you
know they hear the refrigerator door
open they come
running with humans and Davis it's not
like that possibly because Davis don't
even have refrigerator
doors so I mean the contemplation of
death which might not be on the list of

five that he was referring to but that's the one that I probably practiced the most aside from just chanting this the formula which some sometimes you're not even thinking about the meaning of it you just memorize the words and it just comes out your mouth but contemplation of death modern recollection of death um that was the one that I practiced the most and it had the most positive effect in my dhama practice just because you're reminding yourself that you're not going to live forever you know I had u a skeleton with the bones all connected and articulated it uh a supporter

got for me from a Medical College in
Burma and I would just have it sitting
in meditative posture outside my cave
and sometimes you just look at it and
think you know as that was so am I and
as no wa as that is so will I become you
know you

just just kind of remind yourself on a
regular basis that you're not going to
live forever and it might be seen as
morbid by a lot of people who just don't
want to think about that kind of stuff
at all but It prepares you better you
know when you're the time for you to go
finally arrives you will be better
prepared for it because you've been sort

of mentally preparing for years and years so and also it just encourages you to have what is called samua or a sense of spiritual urgency and not want to waste

time you know why I just sit around watching TV playing video games when you're not necessarily any better off after doing this activity for two or three hours or all day you know it's just kind of it it kills time but you're not really any better off after than you were

before so I hope I answered that question because I'm moving on to the next one which is kind of a strange one buhis 96 69 says I'm thinking about

reading the book Yogi Hitler written by a yoga teacher the description of the book States quote Arthur schopenhauer friederick Nicha Richard Vagner Dietrich eart Houston St Chamberlain and Madison Grant played a significant role in shaping the ideology of national socialism they were all familiar with yoga and Buddhism had sympathies for certain approaches to Indian philosophy and reflected this in their writings the question of what influence and what effects yoga and Indian thought had on the decisions of leading National socialists is answered in depth in this book

unquote and then buddy sua 969 continues
with what do you think of this
description and would you agree with
it

well um to what extent schopenhauer
influenced the German Nazi party of like
the 1920s 30s and first half of the 40s
um I really don't know Nicha probably
had more of an influence Vagner had an
influence on Hitler especially although
to what extent Vagner was into like
Buddhism or Dharma or Indian philosophy
I have no idea and with regard to
Dietrich eart Houston St Chamberlain and
Madison Grant I don't even know who they
are
exactly but I would say that I have read

about Adolf Hitler in a number of books
some serious books that weren't just
like propagandizing and demonizing him
you know

just they were portraying him as a
product of the times and as a politician
who was very successful at first and
then became extremely unsuccessful at
the very

end and it just seems to me that Hitler
really did not have much interest in
eastern philosophy or Buddhism he was
more of the Muslim type you know he
wanted some like militaristic or
um at least non-p
pacifistic approach to spirituality as

far as I can tell I mean he did not seem like a particularly spiritual person um I guess who was himler had some interest in occultism and so forth but for the most part I assume that the leaders of the National Socialist movement in Germany were more interested in political and sociological issues not so much in spiritual issues you know if they were coming up with any kind of spirituality it was for political and sociological purposes you know trying to get the people United in their world view behind national socialism by using such and such ideology but um yeah I just from what I know about

Hitler and I know more about Hitler than most people although I'm certainly No Authority on the man um he just did not strike me as particularly spiritual in fact none of his top you know underlings you know like himler or oh gosh Rudolph Hess or man I'm having mental blocks with regard to my Nazis I guess uh what was what was the the World War I fighter Ace who was like uh starts with the Goring yeah Herman Goring I mean he was not a spiritual person person and then the propaganda guy gosh geres I mean I mean you can read their Diaries and so forth

and they're really not preoccupied with
spiritual
matters

so I think that probably this book is
trying to milk as much of the theory as
they can to sell books maybe the guy
really believes that like yoga Indian
philosophy had an in like a really an
influential effect on national socialism
and so forth but

um it seems kind of far-fetched to me I
mean I I don't know maybe if I read the
book I'd think wow there's really
something to this but it's it's kind of
sounds like a Graham Hancock kind of
approach to National Socialist national
socialism you know if if you understand

what I'm talking about with Graham
Hancock where you know he has his pet
Theory and he'll do everything he can to
support those theories and if he's
cornered he may have to admit that
there's no real evidence for them but
still you know it's

possible so it'd be something like that

I

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

here which is what do you think about
supporting you and your channel through
Channel membership then you could give
channel members also small
advantages um

Channel membership I'm not even sure exactly what channel membership is on YouTube I know I've seen some channels do do offer it as an option and then it kind of unlocks videos that other people can't see may give them certain other advantages um my Approach at present has been just having subscribe Star as as an option of anyone want wants to support me

financially um they can subscribe to me on subscrib Star and offer as little as five bucks a month I mean you can even join the Subscribe star thing for free because I don't really like the idea of charging money for

dhama you

know so and I mean originally I was a
monk so uh I definitely wasn't charging
money for anything thing back when I was
a

monk so it is a possible maybe somebody
could talk me into it you know some good
salesman could talk me into it I
suppose

um yeah but I mean if you do want to to
contribute to the cause you're you're
very welcome to and your your generosity
is appreciated but I'm just going to
move on the next question here this is
from

SG and SG says if one can share merit

with relatives and I know some share
merit with everyone else wouldn't the
Merit of all the Buddhas Davis and
liberated beings since they have
attained the deathless and would not
doubt and would not doubt would no doubt
share it with all their meta be so large
and Universal that it could be
considered a form of Grace that
suppresses our Bad Karma by I imagine
quite a bit and maybe even give
Liberation to some who are more
receptive to it okay so this question is
all about sharing Merit and it's kind of
a big deal in terraa Buddhism I'm not
sure about other schools of Buddhism but
like in Burma after the Burmese people

will hear a like they'll hear a dama
talk and they'll take the the three
three refugees and the five precepts or
the eight

precepts after that or they make a
donation to The Monastery make the
donation to a monk they'll share their
Merit which starts out with them saying
ah that indicates if you hear a Burmese
person

saying that means they're commencing to
share Merit but the thing is you don't
really share Merit you cannot share your
own merit with another person not
directly anyway the Orthodox Burmese
explanation of sharing Merit is that you

share Merit and anyone who can hear you
sharing Merit anyone who has observed
you doing something meritorious they
will like

Rejoice at your act of Merit they'll
they'll have what is called mood deta
you know they'll feel happy over your
well-being and that will then be good
karma for them so it's not like the
Merit is actually shared from one person
to the next it's just that one person
does something meritorious and is
willing to to share that Merit at least
figuratively and then anyone who is
aware of that and rejoices there glad
that this person did something
meritorious and wants to share that

Merit then their gladness is itself
meritorious so it's sort of spreading
from through contagion in a
way um I had one teacher who compared
sharing Merit to using one candle to
light another candle but I don't think
that's the best possible
example um like one of the main ways of
sharing Merit is at a funeral or at a
like the Burmese periodically after a
relative dies or a loved one dies
they'll go to the monastery and make
offerings on behalf of that person for
their benefit and the only way it can
really work is if the deceased person is
a essentially a kind of ghost or a lower

DVA who is able to hear what's going on
who has any interest in what's going on
on the dirt ball of Earth and is present
or present enough that they can know
what's going on and then they Rejoice
that their surviving relatives are doing
this on their behalf and then that
rejoicing is itself the meritorious deed
that that in a way shares Merit to them
but it's their own mental States and
it's not somebody else's mental States
or somebody else's karma that's
spreading into another person it's just
that you know as I
explained the person one person does
something meritorious and they want to
share the Merit and then another being

is aware of that and rejoices at that
that rejoicing is in a way giving them a
kind of imitation of the Merit that the
first first person wants to
share so any number of excuse me put my
elbows on the on the table and shakes
everything so any number of enlightened
beings can exist in this on on this
world and they can't really share their
Merit but they do kind of raise the
level of consciousness of the entire
planet in a way so I mean they can they
do help us in that way you know just to
live in a world that has enlightened
beings and teachings of enlightened
beings is a better world than a world

that doesn't have

that and I have mentioned that St John

of the Cross has said in one of his

books that you have two people one

person is just you know tending to the

sick and feeding the hungry and clothing

the people that don't have enough

clothes and giving homes to the homeless

and just doing all this meritorious

stuff and another person is sitting

alone in a Cell practicing deep

contemplation which a Buddhist would

call Janna and of these two people the

second one the one who's sitting alone

in a Cell practicing Janna is actually

helping the world more than the first

person because the first person is

essentially putting Band-Aids on
symptoms and not really getting to the
heart of the problem which is deep down
inside whereas the person who
is practicing Janna in solitude is in a
way raising the level of Consciousness
like the the general level of
consciousness of the whole planet to
some
degree so I think I answered that
question and even if I didn't I'm moving
on to the next one anyway and this is
from ruie and ruie says what is your
take on the faculty of imagination from
a dhic
perspective and I assume there are sutas

that talk about

imagination but um it seems to me that the ancient Indian approach like as is found in the poly text was not a very sophisticated

explanation and not as sophisticated as as somebody like David

Hume and so like if I'm trying to understand the faculty of imagination I Rely more on

like early modern Western philosophers like David Hume than I do on something like traditional terod and

Orthodoxy and David Hume was saying that the faculty of imagination is is sort of recombining like already acquired perceptions like you can't imagine

anything that is has elements of it that
is completely foreign to any experience
you've ever had like you can't imagine a
color you've never

seen excuse me I

got something in my throat besides

orange

juice

so what imagination is is you take you

know like piece bits and pieces of

things that you've already perceived you

know like in supposedly in the outside

world and then you can recombine them

in you know in accordance with your

imagination so that is pretty much the

way I understand the faculty of

imagination not so much from a dhammic perspective although I don't think that that really is contrary to dhamma I don't think that David Hume's explanation of how imagination works would really be like um pernicious wrong view from the Buddhist point of view I do think that that does make sense it's just recomb in previously perceived perceptions or at least aspects of things you've already perceived before and recombining them in accordance with feelings and intuition and so forth although I certainly don't want to have to define intuition but but genuine intuition would be like a li'l state you know it's like you're getting out into

you know almost into to the void you
know like primordial chaos it's like a
certain like a little window in your
mind opens up to the primordial chaos
and is able to filter things that seem
acceptable you know weeding out just the
the spam and so

forth so there would be some of that
also in genuine imagination something
beyond what a computer could do I assume
at present

anyway so I'm just going to move on the
next question this is from ROM dos
EFX and ROM dos EFX says do you know
anything about actual Freedom
occasionally referred to as

actualism this is some type of
contemplative practice that was said to
have been invented accidentally not long
ago by if I recall correctly an
Australian I heard about it because
Daniel Ingram was talking about it 10 to
15 years ago he said that actual Freedom
produces a different kind of Awakening
that opposite in some ways to The
Awakening experienced by Buddhist arons
well it could be like because they're in
Australia they're like in the Southern
Hemisphere and and be like the opposite
of I don't know yeah actually I'd never
heard of actual Freedom before and I
even looked for it on Wikipedia you know
just to get the the little info McNugget

just so i' have just a general idea of
what it was and there's not even an
article about it at least not under
actual freedom on Wikipedia the closest
I came to was um it was talking about
Marxism how Lenin said that you know
capitalism can produce a kind of
conditional freedom but not actual
Freedom that like the full fruition of
Communism would
produce but uh I don't think that he was
talking about communism and I don't
think that marxists really know what
they're talking about when they talk
about freedom
anyway so yeah I I don't know anything

about actual Freedom other than what Romos EFX has included in this question that includes my sum total of knowledge about actual Freedom so I suppose in order not to embarrass myself I should just move on to Romos e fx's next question which is kind of a strange one are there any rules against gouging someone's eyes out on the condition that they are criminal or disagree with you politically inia I mean and then he he continues with this was famously a punishment that was used in Tibet until it was abolished by the 13th Dal Lama in the early 20th century I believe that sort of thing was done there basically as an alternative to the death penalty

which was seen as un Buddhist so um in the previous Q&A the same person here with possibly a different name because he changes his name kind of a lot was asking about whether it's against vinia for a monk to become like a king of a Theocratic uh Nation like the Dal Lama I mean he mainly have the Dal Lama in mind and now I guess in Tibet it was a punishment to gouge somebody's eyes out for committing certain serious crimes like felonies or something um and ironically according to the rules of man IC discipline it would be only a minor

transgression if done to a lay person if
a monk like

seriously like beats up or injures

another Monk that's a pidia offense

which requires expeation he has to make

confession and and then at least the

ecclesiastical transgression is

rectified but for a lay person it's only

a Duca offense which is the mildest

level of

offense and I I assume punching them in

the nose and giv giving them a nose bed

or gouging their eyes out would be

similar so long as they survive you

haven't killed

them but I do think that there are

certain commentarial additions to that

rule saying that for example if you hurt somebody and they have to go to a doctor and pay the doctor then you are responsible for their loss of money by hurting them and then the monk would be responsible and have to somehow like Rectify that situation where else he could get into big trouble possibly even I mean theoretically maybe somehow even be excommunicated for depriving that person of their own wealth but

uh yeah this is another one of those cases where the the ancient rules of monastic discipline just did not foresee monks going around gouging other people

people's eyes out it was just there was not seen to be a need to make a rule against it because nobody figured that anyone was any monk was going to do that and it may be that in Ancient India you just gouge somebody's eyes out there's a good chance they're going to die anyway if they do die like from like an infection or something afterwards and the person would be guilty of murder although I am reminded of beating I think it was in Gibbons's Decline and Fall of the Roman Empire about how Byzantine

Christians um when they would blind somebody usually it was like a political opponent you know somebody who had some

potential to become the next the next
Emperor but you know the the current
Emperor didn't want that person to
become the next Emperor and so they
would be blinded and at first they would
gouge their eyes out and then they came
out with this method that was considered
to be more Humane and more Christian
where they would just shine really
bright light or it was like holding some
kind of like

hot like I can't even remember what it
was now it's not the sort of thing that
I study up on much but it was like red
hot iron or something maybe what they
were using at first and then they

started using like mirrors or something
to just blind the person by just burning
out their retina without going to the
trouble and inconvenience of gouging
their eyes out

but yeah that would be definitely undari
it would certainly be against dhama to
gou somebody's eyes out even if you
could find some loophole in the rules I
think I've I've mentioned before that in
Burma there is a little saying among
monks it's uh we need that CH that which
means if you're skillful at the rules of
monastic discipline you can kill a
chicken because you know all the
loopholes you know you know all the ways
of avoiding rules that you don't want to

follow and it may be that some Buddhist
government could justify blinding
people as a humane way of not killing
them but for monks to do
it it'd probably be best kind of to take
the the uh the the attitude of the
Spanish

Inquisition where the Spanish
Inquisition would would find someone
guilty and then they just hand them over
to the secular authorities and the
secular authorities would be the ones
who were like burning them at the Stak
and so forth I mean the priests would
still be there you know chanting their
prayers and so forth but um they would

sentence I mean they would find the person guilty and then just hand them over to someone who was not a monk or a priest and then they do all the dirty work which probably in a Buddhist theocracy something like that would probably arise if

necessary but um I'm just moving on to the next question here this is from ROM do EFX again and he did not ask this question in the Q&A room but he did ask a question and it's fair game so he he asks what does objective and subjective mean what is the difference between a subjective claim versus an objective claim and I do consider consider pure

objectivity to be a myth that pure
objectivity does not exist even with
regard to observing stuff in the outside
world you know even in quantum physics
in modern science they're saying that
the Observer does have an effect on what
is observed so there's always going to
be a certain subjective influence and if
you're an idealist like a yoga Chara
Mahayana Buddhist then
objective I mean it would be more of an
attitude than than a real difference I
think so anyways I looked it up in the
dictionary I looked up objective in my
dictionary and it says objective
adjective and then the the main

definition at at question here is of a person or their judgment not influenced by personal feelings or opinions in considering and representing facts contrasted with subjective so subjective presumably would mean that you are influenced by personal feelings or opinions in considering and representing facts but I mean I don't think there is any pure objectivity so um you can become more objective though for example if you're practicing mindfulness that if anger arises for example then if you have a subjective approach it's just I'm pissed off but if you have a more objective approach then

you observe the anger as though you're
an ichthyologist observing a specimen of
of a

fish and I mean it's just anger is
arising you know you're not identifying
with

it so you can be more objective but I
don't think pure objectivity really
exists in reality in human psychology
anyway

and uh I don't know if he was even
expecting an answer to that question
considering he did not ask it in the Q&A
room so I'm just going to move on to the
next question this is from covac and Cad
zida and covac and CAD zida asks how did

you learn Pali well enough to

translate

texts well um as a junior monk I had to

study Pali my teacher UDA was my

teacher and we used the new Pali course

by um um I think his name was like

Buddha dat or

something it was by a Sinhala monk he

wrote the new Pali course in three

volumes and we went through the first

two

volumes and after that I knew enough

that if I had a Pali English dictionary

handy I could I could read Pali texts

especially relatively simple stuff like

fortunately for me the rules of monastic

discipline are in fairly straightforward

Pros

and it's relatively easy to read and
sutras are relatively easy to read
especially if you avoid
poetry but you get into the commentaries
and Abhidharma and so forth it starts
getting more Scholastic and complicated
and harder to read and poetry is harder
to read but you just keep doing that I
mean you just keep reading and reading
and you know you consult a Pali grammar
in case you come across some weird verb
form that you're not familiar with or
you look in the dictionary if you come
across some word you don't know the
meaning of and you just keep doing that

until you're relatively good at it and then

uh in my case the AA waga of the sutin was my favorite text my favorite group of texts and I just was not satisfied with the translations that existed at the time the main translation that I had and I think I still have it on the bookcase back there is by KR Norman for the polych society who was a linguist a philologist who really didn't care about Buddhism or Buddhist philosophy didn't care about Dharma much he was just interested in like procrit languages um and then that version of his translation of the suttin um also had alternate

translations or alternate renderings by
W PA rahula and IB horer so most of the
the the sutan Plata including the AA
waga is pretty straightforward you know
it's like everyone agrees on the
meanings of most of it but when there
was differences of opinion you'd have
like various you know alternate
renderings of the same passage but still
I

wasn't I just wasn't satisfied with it
so um I embarked on a rather
long difficult process of making my own
translation of the ATA waga and just
studying up on it and reading all sorts
of things about it and trying to come

come up with as good of a an English translation mainly for my own use as I could so that was part of my learning process is just translating itself but I had done a lot of poly reading and studying before then so I'm just going to move on to seov and CAD

Z's next question here which is can you please do an analysis of angura nikaya

11.9 I've heard people say the Buddha is going against Mantra meditation and concentration meditations here what do you think is the lesson of the suta

well the suta says that I mean you shouldn't have any kind of meditative object you know it starts with earth

water Wind and Fire the four
elements the four Great elements
and um I mean in other sutas that is
just given as just the standard example
for any meditative objects that are
below the level of Janna and then you're
not supposed to do J meditation with you
know like the formless janas you're not
supposed to have any of the formless
janas as your object of meditation and
it's it's saying that you know if you're
really wise then you you go beyond
having this perceptual object that
you're focusing your attention on and it
does say that like an enlightened being
the gods themselves who can read minds

still don't know what your object of meditation is when you're sitting in meditation if you're like an enlightened being like the Buddha

himself so it it it's saying that you shouldn't have any object of meditation which is going back to like the AA waga even though this is from the 11th

chapter of the angura and Naya the chapter of 11s which according to GC Pond probably was a late addition that the odds of assuta in angoda 11 being really ancient are pretty low but even so this is sort of standard Buddhism that's sort of hearkening back to the Early Times where it's just saying you should not have any object of meditation

and that would include mindfulness also
because if you're if you're being
mindful of doing walking meditation then
you're being that's like your object is
is whatever is arising when you're doing
walking

meditation so yeah it's not really going
against Mantra meditation concentration
meditation so much as it's just going
against having any kind of perceptual
object which would include what is
vulgarly known as weasa meditation
also because even in weasa meditation
you've got like In-N-Out breath as your
object of meditation or you know
whatever kind of experiences you're

having that's your object of meditation
and it seems to me that the main point
of anguru nikaya

11.9 is that once you get to a certain
level once you get like enlightened or
damn close to Enlightenment you're not
going to have an object of meditation
anymore it's just going to be you've
cultivated the

signless

essentially

so I guess that is the main lesson of
the sutta is that eventually you have to
let go of all objects of meditation all
perceptual

objects which is just a standard theme
of the Tika V of the

Su so I'm just going to move on to uh SE
action CAD Z's next question which is
top 10 favorite Mahayana sutras shastras
Etc and I've never really made a list of
my top 10 favorite Mahayana texts but I
did just for the sake of of answering
this question so let's see The Diamond
Cutter Sutra the heart Sutra I guess
there's two heart sutras but um one is
just a little more elaborate than the
other and there's nagara Mula majaka
caraka that's that's classic the Tibetan
book of the great Liberation which is
one of the most profound books I've ever
read the hean Roku or the Blue Cliff
record I like very much it's it's it's

more hard to understand than the muman
Khan which is the next one on the list
it's the hean Roku and the mumon Khan
are both collections of Zen Coons
and the
compiler who wrote The Blue Cliff record
or the hean Roku he was more far out
than mumon was because I mean his poetry
is just bizarre I mean it's just
deliberately confusing it's like he's
just deliberately yanking the rug out
from under you over and over and over
again but if you're trying not to cling
to perceptual constructs like uh angura
119 advises us to
do then it's good to have a certain
amount of disorientation flung at you

from a wise teacher to have the rug
pulled out from under you over and over
again so that you have no firm ground
beneath your

feet so let's see also

um I guess this could be considered

Mahayana tax is just alternative patim
mokas or pratim mokas this like the list
of rules for monks to follow I did read
a book once that had um a number of pry
mokas that translated into English it
was like eight or 12 different versions
of the pry moas and all of them except
the poly version were taken from
Mahayana like they were translated from
Chinese or

Tibetan from from the the Mahayana
trapas there in in China or Tibet
so yeah that would be on my list of the
top 10 I guess just for my own interest
in like the evolution of of winia rules
and so forth then there was Mila's
autobiography which was very
interesting um the Tibetan Book of the
Dead I might as well throw in because
it's hard to come up with a list of 10
favorite Mahayana texts and maybe the
Lotus Sutra just because it's it's so
important for Mahayana Buddhism it helps
you to understand understand Mahayana
Buddhism better and it's a strange kind
of amalgamation of earlier Buddhist
thought and like the new mahayan thought

when when the Lotus Sutra was
combined or when the Lotus Sutra was
composed I should
say so my top 10 just that I came up
with and this is may not be 100%
accurate because I may be just
forgetting some really good text that
that I should include but the D cutter
Sutra the
vedik pr parita Sutra the heart Sutra
the the Mula jamaka Kaka Tibetan book of
the great Liberation also known as The
Yoga of knowing the mind in its
nakedness attributed to PMA
sambava the hean Roku or the Blue Cliff
record Zen Coons the mumon Khan or no

gate barrier also Zen Coons the

alternative pry

mokas um milara autobiography Tibetan

Book of the Dead and the Lotus sutra from

and I'm moving on to the next question

now this is from Liber Lam and Libra

lamb surprisingly asks a question that's

quite easy to

understand because usually he asks these

very cerebral elaborate kind of questions

that are hard for me to grasp sometimes

but this one I can grasp which is as

follows if you were to separate what

each means for you would you say that

you are more a samata or weas

guy so mainly do I lean more towards

samata orasa or like concentration

meditation or mindfulness meditation I really do not like the term weasa with regard to a meditation technique or a movement because it's really not a meditation technique I guess it's kind of movement in the west especially or I mean considering the mahasi method was weasa yeah also in Burma and and elsewhere but still weasa isn't something that you do it's Insight that arises spontaneously and it can arise spontaneously after practicing samat meditation so let's just go with concentration meditation like meditation that emphasizes Sade or concentration

and then like mindfulness meditation or meditation that emphasizes SA or mindfulness and I've used to think about this a lot like the difference between the two and it's sort of like the two ways of digging a basement so there's two ways you can dig a basement you can just dig it down in one place and then expand outwards or you can just dig it down just level by level you know the whole basement is just the whole basement gradually gets deeper that would be the second way so the first way is you dig a deep hole as deep as you want and then expand outwards that would be similar to samat meditation whereas digging the entire basement area just

down level by level that would be more of the mindfulness way of meditation or well I I want to get into that so it's like if you're meditating in with samata you are stilling like one part of your mind you know you're just eliminating distractions and so forth from one part of your mind this this concentrated attentive part of your mind and then gradually that spreads out into other areas of your personality and this works best for people who have like a compartmentalized personality that's there's a lot of people like new age people tend to be this way where your mind is

compartmentalized and if you meditate you can be a really good meditator you can sit there like a statue for three hours straight but then when you get back up again you're just as messed up as you were before because it's just this one compartment of your mind that's kind of separated from the rest of your mind that gets really good at meditating but it doesn't have much effect on the other parts of your mind so you have to start with that and then gradually spread it out to the other areas of your mind whereas mindfulness is more for people that do not have a very compartmentalized mind it's like when you meditate you got to bring your

entire personality into the meditation
because you can't just separate out the
parts that you don't want there you know
you just you just don't go into religion
mode or or meditation mode it's like
you're in the same general frame of mind
as you are at any other time because you
got to take your entire psyche with you
when you meditate and that's more the
kind of person I am my mind is pretty in
pretty well

integrated I don't have like these
separated compartments in my mind the
way a lot of people do
there was this one guy I knew he was a
doctor in Burma a very compartmentalized

mind that he would adopt like a
different tone of voice if he'd talk
about religion you know he'd almost get
into this Chanty sing song kind of voice
you know like a tell evangelist you know
they they can't speak normally when
they're talking about
Jesus you know it's they have like this
compartment the special Jesus
compartment in their mind where you know
this they act differently they speak
differently but with
me if I'm talking about damat it's
pretty much the same as I'm talking
about anything
else and when I'm meditating it's my
mind is really not so different than it

is at other times because I've got to
bring my whole mind with me because I
just do not have a special meditation
compartment in my mind so just
by um

like

temperament I'm more of a weasa
guy because my mind just isn't very
compartmentalized and I was going to say
earlier that another way of looking at
the difference between samata and weasa
is with regard to breeding a white
cocker spaniel my father used to breed
dogs long before I was born he had a
kennel and at the time this is like
maybe the

1950s there did not yet exist a pure white cocker spaniel they had sort of cream colored cocker spaniels and they had white cocker spaniels with darker spots and so my father had to think I mean which way do you breed a white cocker spaniel because the first person to breed a white cocker spaniel is going to make a lot of money so there's two ways you could do it you take just get paler and paler cream colored ones until you get down to white or you get the ones with spots and you just breed fewer and smaller spots the white ones with fewer and smaller darker spots to get to white that way and so the just starting off with you

know paler and paler cream color that would be more like weasa you know it's like you're changing the the entire color of the dog gradually through the the process whereas with regard to going for the smaller and fewer spots you know it's like you've already got some white but you're just trying to get more and more

white if that makes any sense I could have just wasted the last several minutes talking about basements and [_] spaniels but it it does help you if you know what kind of personality you have it it can help you in knowing what the best kind of meditation for you would be

for if you're a good hypnotic subject or
like if you're reading a book and you're
just oblivious to anything going on
around you you get so absorbed into this
book may be that you're more the
compartmentalized sort of
person uh on the other hand if you're
pretty much got the same attitude or the
same mental States no matter what you're
doing you know within
reason then you may be better off doing
a more mindfulness weas kind of
meditation so I'm just going to move on
to Libra Lamb's next
question which is kind of a political
question and it is as follows is voting
for for a lesser evil ignoble

considering how entrenched it is in the drama of competing evils I've got Trump versus Biden on my mind and got riled up at the idea that Biden is weak and an ornamental object and that Trump has pledged himself to Israel and disavowed January

6th

well I mean it does make sense if you're voting I mean I've never heard of a like a purely good politician running for for election I mean I mean it's necessarily a matter of voting for the Lesser evil you know it's like Jesus Christ or go toab Buddha I mean they're just not running for election even if they were

alive today they they would

refuse so yeah I mean you pretty much

have to if you're going to vote you

pretty much have to vote for the least

bad person

or the better person

anyway so yeah I mean if you just it's a

matter of your own temperament again

like your own attitude if you just can't

stand voting for someone you consider to

be not good enough then you may just

refuse to vote or just write in

somebody but uh between the two I mean I

I've got a pretty good idea who I would

prefer

so I'm I'm going to vote unless some

some Act of God so-called prevents me

from doing

it

or something I should just move on next

question here this is from

pranav and Prav asks in the past tense

how good were you at atanu and

kalanu and um I'm pretty sure a you

means knowledge of self or

self-awareness you know understanding

yourself call

onu um it means knowing the time kala

means time so knowing the time

essentially means knowing the proper

time it's like knowing the correct

timing for doing or saying certain

things so how good was I presumably when

I was a monk at
self-awareness and knowing the proper
time for things I I assume that's what
pranav is asking I'm not 100% sure that
that's what he was asking but that is
how I interpret this so self-awareness I
think I'm more self-aware than most
people you know using the term self
figuratively because ultimately in
Orthodox Buddhism like Terra there is no
self but figuratively conventionally you
can say that you know this person know
knows himself pretty well this person is
just clueless and just self
unaware so I mean there were times
especially as a junior monk that you
know I would just behave in just an

outrageous barbaric way in Burma
just yeah I mean I I behaved in
embarrassing ways sometimes when I was a
monk in Burma just for example just to
give one example I used to go for alms I
was I was a straight alms roundo I would
not accept food like offered to me in
people's houses offered to me inside the
monastery I take my bowl go to the
Village get my food and come back and
there was part of my self-image as the
the young monk just trying to be like
the Buddhist Rambo just trying to be
very strict in doing
this and one time there was like this
young couple they were standing right at

the monastery entrance they wanted to offer food to the the Exotic foreign Monk and they're standing there they obviously were standing there just for me the other monks were coming in through a different entrance that day because they were going to a different village than I did and they're standing there with like happy excited Smiles on their face and I just walked past them and ignored them and I could hear the woman gasp as I just sort of like snub them you know and it's a lot of the time like like a junior monk especially if he's very idealistic and trying to live up to these ideals these standards that he's got set

for himself he can behave horribly like
for example I heard this story this this
one I didn't do but there was a a
western monk a junior Western monk in
Sri Lanka who got invited to some kind
of Festival where the people were
donating like a little bag of stuff to
each monk you know the monks were all
standing there they go down line and and
offer the bag of things and offer the
bag of things and it's you probably just
standard stuff like soap and toothpaste
maybe a little hand towel or something
but the bag also contained like a bag of
milk
powder and this young Western monk he

wasn't going to go SE a bag of milk powder because that's food and it was probably afternoon already and so when they came to offer him the bag of stuff he just slapped through the air you know he just slapped it out of the person's hands that were was offering it to them and he was considering himself to be very self-righteous while doing this you know he considered himself to be completely Justified they were trying to offer a monk food in the afternoon he wasn't going to have any of that but I mean there were way better ways of going about it I mean he could ask them you know could you just take the milk powder out before you offer it to me you know

be very friendly have meta in his heart
and it wouldn't have caused a scene like
that or even better better he could have
just determined that milk powder is not
for me I'll feed it to a dog or
something I I'll give it away I won't
use it for food for myself and therefore
he could accept it without breaking a
rule but he didn't do
that so I guess
kananu knowing the the proper time for
things is in a way it's similar to atanu
or just self-awareness because I mean
it's it's a matter of just being aware
of what is
appropriate how not to misbehave that

kind of

thing so as I got older I mean I got better at it although still there were times when I would behave in ways that was just incomprehensible to the Burmese mind like Burmese people come to visit me and I would just refuse to leave my cave you know I would just refuse to meet with visitors you know I wouldn't be yelling at them to go away or anything but you know I would just like pretend like I wasn't there and essentially hide pee into my own bath Cup in order to avoid having to go outside and meet anybody so but then again when when it comes to

self- knowledge one tricky thing about
self- knowledge is it's difficult for
you to know what your own blind spots
are because you don't see your own blind
spots it's like mooha I mean you can be
aware of your your Lowa and Dosa you can
be aware of your attraction and aversion
but you can't be aware of your own
delusion um at least not very well maybe
in retrospect you can think wow that was
delusional when I did that but as I mean
almost by definition you're not aware of
your own delusion because the to the
extent that you're aware of it it's not
delusion
anymore so it is possible just about

anybody can think that they understand themselves fairly well when someone who knows them fairly well can look at them and and just be know painfully aware that this person is clueless with regard to Y and

Z I hope that I am better at that sort of thing than I used to be but it's hard to I mean you can't really quantify it you can't give it a numerical value you know with regard to atano I was a 6 I was like a 68 and Kan I I scored like a 73 you know it's I don't know you can't really

say so anyways I'm just going to move on to panov's next question which is another kind of political One Can monks

vote in elections and yes monks can vote
in elections there's no rule against it
because I don't think that there were
elections in in Ancient India in the in
the Ganges Valley maybe there were
elections in like the oligarchic
republics there were some oligarchic
republics where the oligarchs at least
would have some say but that wouldn't
include monks because the monks would be
out in the forest meditating at the
roots of
trees but I do know know that some monks
are required to vote in elections like
Australian Monks at least when I was a
monk the Australian monks living in

Burma they were required by Australian law to vote it's not like in America where you just don't vote every Australian citizen at least at the time I don't know if it's still that way now is required by law to vote in elections and so he would have to um get an absentee ballot uh like through the Australian Embassy in rangon in order to vote in Australian elections because if he didn't he was breaking the law so in a case like that I guess monks pretty much have to vote in elections as a monk I only voted once and I have to admit I voted for Obama because he was running Against Romney and just out of curiosity there

was a a presidential debate on YouTube
when I was in America in
2011 and it was a DE between Obama and
Romney and it seemed pretty obvious to
me that Obama was operating at a higher
level of Consciousness than Mitt Romney
was Mitt Romney just struck me as kind
of like a shark with a plastic smile
glued to its face so pretty much in
alarm I voted against Mitt Romney rather
than for Barack

Obama and I think that's the last time I
voted

Democrat tell you the truth because
things started getting really crazy
after after that like back around 2015

16 it was like the craziness was really
cranked up to about

11 and it's still there it's still

crazy so I guess I answered that

question and so I'm just going to move

on to panov's third question here what

do you think of monks using social media

and modern technology would Buddha have

allowed it well it's it's hard to say

what the Buddha would have allowed it's

like would the Buddha have allowed

something like that in Ancient India or

if the Buddha were alive today and

living in the west or some such would he

allow it

today and I mean some modern technology

Buddhism really is not

anti-technology like with regard to medicine and so forth that's modern technology also I mean it would be ridiculous if monks were forbidden to take state-of-the-art malaria pills you know you got some pale skinned round eyed guy living in the tropics and we've got almost no resistance to malaria so I'd be dead several times over if I were not taking modern technologically Innovative malaria medication the the natives like you know the indigenous people of Burma who have ancestors have lived there for centuries they've got this built-in they have evolved a certain resistance to malaria

but I I had very little resistance I gradually developed a little bit just from being exposed to it so much but still I would be dead several times over if it were not for that or even to get to Burma I had to fly on an airplane that's modern technology so there's all kinds of modern technology that really are not an issue that Buddhism really doesn't say anything against it I mean it does there I was told that when cars and trains and so forth first appeared in Burma long ago during British you know British colonial times that there were very strict monks who would not ride in cars because there is a rule that says a monk is not allowed to ride

in a land vehicle unless it's a kind of
Rickshaw pulled by one
man that's like an ox cart it's against
the rules for a monk to ride an ox cart
unless he is sick and I hurt my foot
once and couldn't walk I had to go
travel 30 2 miles through the forest
with this injured foot so the villagers
rented me an elephant to ride for the
first 16 miles until we got to a
road and then I rode in an ox cart or a
bullock
cart for the next 16 miles and I
realized why it's against the
rules for a monk who is not sick to ride
in a bullock

cart and that is because these two
Bullocks they receive like a seven hour
long beating you know it's a bullock is
not like a horse where you know it just
gets a good Trot going and just keeps
going Bullocks they start to slow down
as soon as you stop hitting them and so
they the guy is just hitting the whole
way and I can understand how they'd make
a rule against monks riding in Bullock
carts like for that reason um but then
cars came along and there was no
Bullocks to get beaten from riding in
cars but the rule does say you know like
a land vehicle unless it's pulled by one
man so a lot of strict monks just would
just walk everywhere they refuse to ride

in a car or on a train or anything you
can ride in a boat because it's sometime
some places it's the only way to get
across a river or
something but I'm just digressing all
over the place because uh the question
here is what do you think of monks using
social media and modern technology well
the modern technology in general I mean
you'd have to judge it by a case by
case basis but social media yeah I
mean I mean you couldn't really have the
Buddha making a rule against it in
Ancient India because there was no
social
media um people as as a general rule

were still illiterate in the Buddhist
time I mean there was a writing then but
it was only like certain classes of
people that would take the trouble to
learn writing you know it like the
educated classes would learn how to
read and write but it wasn't used for
very much maybe like
proclamations or just like recordkeeping
for businesses and that kind of
thing but again I'm
digressing so with regard to like
Facebook or
YouTube um I don't know what the Buddha
would say I mean if he were alive today
would he want monks like surfing the web
I don't think he

would um maybe if a just strictly used
it for dham purposes like promulgating
dham then that might be
acceptable but a lot of monks are using
it for things that are not very dharmic
like looking at
porn and certainly the Buddha would not
would not promote that that there would
have to be rules against certain ways of
using social media at the very least you
know it'd be against the rules to I mean
look at porn on the internet that kind
of
thing
so what do I think of monks using social
media yeah it's it's it's really a

dangerous thing but it's it's also very
valuable like the
Internet it's it's like a new sense
organ I used to think about this a lot
where it's like the computer is like the
sense organ and we using that sense
organ you have access to I mean
practically infinite information it's
it's almost like having the Divine eye
like being Clairvoyant or something
where you can just you want to learn
about something you just click on it you
know just I'll come up with the the
Wikipedia article or the YouTube
documentary or whatever and you can
learn about this so in that sense I mean
it is it's almost like a

superpower just you can just communicate
with people thousands of miles away you
can you can see things happening
thousands of miles away you can learn
about things from
you know some source of information
thousands of miles away it really is
like a psychic
power but you have to have a certain
amount of wisdom to use that psychic
power responsibly so I assume the Buddha
would make
rules like with regard to I mean if he
made any rules at
all that he would uh make rules about
how to use it

correctly instead of abusing it and it's sort of like that in in Venia that's pretty much how Venia works it's like they had knives in the Buddhist time and so there's just rules about like what kind of knife a monk can use you know it has to have like a short blade and so forth

so yeah um in the Buddhist time though I mean it was way stricter in the Buddhist time they were very aesthetic they renounced the world in a radical Manner and so owning things like phones and computers and so forth that would just be like scandalous for monks to do something like that in the Buddhist time I mean of course they didn't have phones

or computers but if the same standards applied to today then almost all monks would be behaving in a very unacceptable manner because you know there very few monks nowadays are like wandering Forest dwelling

renunciant you know most of them are living in fairly comfortable conditions and have access to a fairly good amount of

wealth I didn't own a computer until 2012 but I mean you can get addicted to it it's I mean you just sit there and I mean again it's like a psychic power you can just see all this stuff whatever you want to see you can see it or hear it or

whatever so there would have to be some kind of rules regarding it but I'm not sure if the Buddha would have allowed like monks using social media or monks using iPhones and computers um because I mean ancient India is so different from today the standards are so different it's hard to say I mean if if we had the same standards as ancient India I don't think he would have allowed it he wouldn't have allowed smoking tobacco either pretty obviously but um today if a Buddha arose to today if Mata Buddha arises in a technological civilization what will he allow what will he not allow we're just

going to have to wait until that happens
and then we'll find
out so after that long Meandering semi
answer I'm just going to move on to the
next question here this is from thur I
think that's how he pronounces his name
thur and he says what are your thoughts
on Ed car and Neo Buddhism and I got
asked this a few q&as ago my my opinion
of Shri Ed car Dr Amed Carr and um he
started a Buddhist movement in
India and I'm essentially I'm being
asked you know what what is my opinion
of this is it like a valid Buddhist
system or or what and it I really don't
know that much about it I do know that

Dr Ed car started converting like
dollits I think they're called out casts
you know

Untouchables converting them to Buddhism
as a way of escaping from this uh the
oppression of the the cast system in
India and it's my vague understanding
like I say I don't know much about him
or much about this new Buddhist movement
but it does seem to have been largely
politically and socially motivated more
than spiritually motivated that he was
just trying to uplift the the The
Untouchables in India by converting them
to Buddhism and to this day I have read
that most of the Buddhists that follow
this movement are of very low cast you

know it's not for everybody necessarily
I mean theoretically it could be but
it's mainly just a way of um The
Untouchables in India of escaping to
some degree from their position of being
Untouchable so all of a sudden they're
Buddhists and so they don't have to
worry about that [_]
anymore so there is some debate there
has been some debate on my Discord
Channel or my Discord server lately
about whether the umed car Buddhist
movement or Neo Buddhism or navayana I
think it's called whether it's legit
Buddhism or whether it's just a kind of
social

movement and I really don't know that much about it but I do get the impression

that the purpose I mean it's like Dr edar wanted to help The Untouchables and he came up with this idea why don't they just all convert to Buddhism and so he kind of went that way and he may have been sincere in his

Buddhism but I do think that originally at least and one of the main purposes of it was just political and social more than

spiritual but that's just the impression I get based on just a very vague hazy knowledge of the situation and so I'm just going to move

on the next question this is from

personalization

primitive and personalization primitive

says in Western occultism it is often

said that there are four virtues that

underly all spiritual attainments to

know to dare to will to keep silence how

would a Buddhist relate to those

qualities specifically in terms of

Spiritual Development well to know the

first of the four I mean that's pretty

much the goal in Buddhism I mean you if

you know reality if you if you know like

the four noble truths

just deep down you know down to your

Center then I mean that's that's it you

you you're there you have attained it um
in the like preliminary stages as a
beginner I mean still to know is would
be like right view you know just having
a just to know how to practice to know
how to meditate to know how to keep keep
morality and so forth yeah that would be
that would be important I think uh most
like Indo-European spiritual Traditions
do place a lot of emphasis on gnosis or
just

knowledge

Nana so yeah that's that's in there to
DARE that's just essentially Fearless
when you renounce the world and just
wander around just a penniless vagrant
beggar that takes a certain amount of

Courage if you're doing it for Spiritual reasons I mean if you just run out of money you know and you just kind of have to do it you don't have any choice in the matter that's different but to voluntarily just renounce pretty much all of your Social ties and just throw yourself on the mercy of the universe by becoming a Wandering beggar I mean that takes courage and to do that in the west takes possibly even more courage than it did in Ancient India so yeah just general fearlessness would be the the Buddhist approach to of this the the virtue of to

dare you don't want to be too daring

though I guess I mean you don't want to

be a

daredevil so anyways the third one is to

will and I mean will is what you're

gradually trying to get away from

although

um like determination is one of the 10

parames Adana or like um like Vigor

Ardent practice I mean that's got some

will involved that's that's one of the

the five faculties is is uh WEA or just

like manly

effort also uh proper effort right

effort is is part of the eight-fold path

not that would NE presumably involve

some

will so I mean the will would be guiding
your practice and then eventually when
you get there when you become fully
enlightened you stop having will
essentially I mean to the outward
observers you would still seem to have
will but it's like
neutralized so let's see here and to
keep silence well silence is important
too I mean a monk is forbidden to take a
vow of silence like like a carthusian
monk in in Roman Catholicism but um you
some monks are wizzy bait in Burma in
fact my own teacher uh sometimes he just
um walk around with his his mouth full
of water you know he just have

his just walk around with his mouth full of water which uh helped him to not talk I guess and might also be a little kind of an indication to people that he wasn't going to talk CU look at his his mouth's full of water or something but uh yeah keeping silence there's a you know right place and time for that it might be most places and most times but still there are times when it's proper to to speak also so with regard to Spiritual Development I mean to know in a conventional sense just helps you to know how to practice how to approach the goal and then when you reach the goal then you really know that's ultimate

knowledge that's you know ultimate truth
to DARE that's I would just say
fearlessness and just the the
willingness to radically renounce that
that involves some daring to will is uh
yeah determination and just Vigor Ardent
practice that would that would be will I
suppose in a Buddhist context and to
keep silence is mainly just be quiet
most of the
time so I guess I answered that question
question I hope I answered that question
because I'm moving on to the next one
and this is from
roor and roor
says I'm GNA I'm going to look and make

sure that we are recording yep we're
recording that's good roor says I'm not
sure whether to believe in anything
paranormal everyone seems to have a
ghost story and I'm aware of the
near-death experience and reincarnation
research but you would think there would
be a picture or a video or something
which would satisfy me more than mere
testimony do you know of anything like
that what's your best evidence of the
Paranormal so that's actually two
questions I'm better separate these two
question marks two
questions okay so with regard to some
kind of proof of the Paranormal or just
damned convincing persuasive evidence of

the

Paranormal I did read a book called the
trickster in the Paranormal by George P
Hansen and he explains why there's never
going to be proof of the Paranormal
because the Paranormal is like a fringe
phenomenon that we have to have a
certain structure and just like
reliability to our
world and that the Paranormal is what
kind of bleeds through the cracks
between the rules that keep our world
structured and more or less
predictable and so it's always going to
like avoid rules and avoid any kind of
objective proof you know that's where

the trickster element comes

in and yeah I I can appreciate that but

um so I don't think that there's ever

going to be proof I mean to some degree

there is proof like um the experiments

of helmet Schmidt not the the German

politician but the German engineer at

Boeing who who started experimenting

when things were slow there the lab was

just kind of idle he asked permission

from upper management if it was okay for

him to do research on the influence of

mental like mentality on physical

systems and he came up with some really

elegant

experiments for like demonstrating that

the Mind does have an influence on

physical systems or what considered to be physical systems by Western materialists and so he came up with a random number generator and usually his random number generator either generated just between 1 two 3 4 or just between one and two it just be random assemblages of ones and twos that it was genuinely random it wasn't based on like numerals on like from an irrational number or something that's like a fake random number generator but it was based on a Geiger counter and a radioactive isotope and if the C if the if the the Geiger counter clicked you know it at one of two times

it would be counted as a one and it
counted one of the the other of two
times it would be counted as as a two
you know I I don't know how well I'm
explaining this but it would just be a
random assemblage of like in headphones
it just be a random assemblage of Clicks
in the left or the right ear it would be
like based on Quantum

Randomness that it would there would
either be Clicks in the right or left
ear and then you would have experimental
subjects put on the headphones and he
would say try to make more clicks happen
in your left ear or try to make more
clicks on the right side and you could
do these experiments very quickly you

know it wouldn't take more than several seconds to do one of these runs and so he found out that especially certain people they might be like 3% above random which you run so many tests statistically that that is solid evidence that the mind is influencing what is generally considered to be a physical system and the really amazing thing to me was that he could record the random clicks onto a cassette tape and still if no one had listen to that cassette tape yet people could still influence whether there's going to be more clicks on the left side or on the right side of this

stereo tape because it was like the
cassette tape the recording the recorded
aspect of the cassette tape was still in
a state of quantum Quantum Randomness
that nobody had perceived it and
collapsed the state Vector yet and then
he was even like there are certain
people who just vehemently deny any
anything that was paranormal you know
there's this group called pyop and one
of the their more well-known members is
this I can't remember what is real James
Randy or something like that he used to
be a magician called The Amazing Randy
and they just tried to debunk any claims
of of any kind of paranormal activities
you know they they Tred to debunk any

kind of

paraschos or anything like that and so

this helmet Schmidt he could send the

cassette tape to one of his his critics

and say just put this in your Vault put

it you know he'd have a duplicate of it

and he'd just say take this copy put it

in your safe and then he'd have somebody

and then you get a pick whether there's

going to be more on the left side or the

right side and then he'll have one of

his his uh more talented students listen

to it trying to make more clicks on

whichever side that the the skeptic

insisted upon and then it would still

work

and I don't think I explain that very well but a lot of these Skeptics or the the critics I mean they're not Skeptics at all because they firmly disbelieve something and that's not skepticism skepticism is suspending judgment but um I mean sometimes it gets to the point where they'll just say well they have to be cheating they can't find out any way of really debunking it other than saying it's impossible so they have to be cheating

anyways I mean if you read a parapsychology book then you may come across information in that book that may be more persuasive than me rambling about helmet

Schmidt although if it's a good
parapsychology book hopefully it will
have a section on helmet Schmidt and his
experiments with um people influencing
clicks on a guer counter for
example but um
gosh I mean with proof I think I am
going with um George P Hansen and the
trickster in the Paranormal and there's
just never going to be
proof other than indirect subtle proofs
that don't really get into the
mainstream because that will destabilize
the world we live in or
something so anyways R's second question
is what's your best evidence of the

Paranormal and I think I've got two
two fairly good bits of evidence on the
Paranormal I mean other than just stuff
that I've read like you read about NE
karoli Baba and just Miracles just
flowed from the man but just setting
setting aside people like neim karoli
Baba just based on my own experience one
was when I was like 13 years old I've
told this story several times by now
where we had a polargeist in our house
my father was a weird occultist
hypnotist he was a Lial person weird
stuff happened around him and we had a
PO thege in our house it's like you
you'd open the the drawer to the
silverware drawer and there'd be like

forks and spoons all bent in weird shapes or just like especially the handles would just pop off of coffee cup coffee cups in the cupboards this weird stuff would appear in the house that kind of thing and so one summer my father was hiring a new housekeeper to you know keep the house cuz that's what housekeepers do and he was explaining to her that there was a poltergeist in the house so if she found any broken dishes for example she shouldn't immediately blame us kids because there was this Poltergeist in the house and while he was telling her that I was sitting at the table with them and I could see that

she's slowly getting a grin on her face and one eyebrow is kind of going up like she can't decide whether he's joking or crazy and then literally Within just a few seconds of him reaching the end of his description of how things spontaneously self-destruct because of this Poltergeist an ashtray that was right on the table right in between them on the corner of the table my father was sitting at one end of the table she was sitting at one side that corner right in between them had this ashtray and the ashtray made the sound like zinc and just split into two halves that slid about an inch and a half away from each other and I mean it was just in plain

sight of everybody and so immediately of course the grin went away and both of her eyebrows attained the same level which was pretty pretty high up on her forehead I suppose and she started taking him

seriously and at the very least you'd have to admit it's one hell of a case of synchronicity that for whatever reasons a glass ashtray just split in half I mean there was a lit cigarette butt in the ashtray but there had been hundreds or thousands of lit cigarette butts in that ashtray previously and it didn't self-destruct so that would be one case that uh that I would consider pretty

good evidence of something paranormal at the very least it's one hell of a case of

synchronicity but another case would be just be there's like a a group mind that happens with me and other people and it's relatively strong with my my sweetheart the woman I love we have sort of this group mind going

where just

repeatedly and especially at certain times you know it's kind of goes through through waves I'll just say something and she was right at the verge of opening her mouth to say the same thing and then she's like Amazed by that or um one of my favorite examples was I was at

work one day and I just texted her just casually I just texted to her I I huff your cleavage something like that and then I get this text back from her saying okay psychic boy because it turned out that right when I was texting about huffing her cleavage she was testing to see if her deodorant still worked by pulling out her shirt and like sniffing her own like the space down like between her shirt and her uh her booom and it was right then that I I sent the the thing and you can call it just random chance but there's a hell of a lot of it that happens between us that uh it's it's uh at the very least it's

just more

synchronicity so those are my best
personal evidences of the Paranormal I
mean I have seen apparitions and so
forth but with an apparition you can't
really be sure that it's something out
there and not like like hallucination or
something

so I guess I better just move on the
next question here this is from
scadden and scolin says between Peter
Gibbons from the office and Neo from The
Matrix who seems wiser well I have to
admit I've never seen the
office I've never seen a single episode
of it I can't remember seeing a clip
from the office so I don't know who

Peter Gibbons is but if we just completely dismiss the sequels to The Matrix which kind of went off in their own Direction you know they there was the first Matrix movie was a profound philosophical movie and then after that they just kind of ignored most of the philosophy and just made like special effects action movies but if you just go with the original Matrix movie then Neo at the by the end of the movie he is symbolically fully enlightened you know it's like when he um dies and is Reborn and he stops the bullets with his with his mind you know the the the agents are

shooting at him and then he dives into agent Smith right right into his chest and causes agent Smith to explode I mean agent Smith is symbolically like Mara or the devil and so at the moment of Enlightenment or shortly after the moment of Enlightenment Neo actually merges with the devil and kind of vaporizes the vaporizes the devil even though he comes back in the sequels how you

doing my dog is paying attention to me so yeah I mean Neo seems pretty Wise by the end of the movie I mean he's doubting Thomas towards the beginning like symbolically the beginning of the movie towards the beginning it shows Neo

asleep at his computer and the computer screen says searching dot dot dot and that is like symbolically the state he is in at the beginning of the movie he's he's not awake yet he's not awakened but he is

searching and then by the end of the movie he's he's the one he's the fully enlightened Messiah so I don't know how you could get much wiser than fully enlightened so even though I have no idea who Peter Gibbons is I would say that Neo the M Neo from The Matrix the first Matrix movie not the sequels eventually became fully enlightened so if Peter Gibbons was

fully enlightened at least they'd be
like tied for first place or
something so I'll just move on to
scadden's next question which is could
you give some examples of films that try
to represent symbolic wisdom but due to
intellectual insufficiency
insufficiency it becomes
Superstition and I'm not sure of any
movie that that tries to represent
symbolic wisdom but just becomes
Superstition I mean there's a lot of
like really profound
movies that try to profound try to like
purvey a wise philosophical message that
are just completely
misunderstood for example The Matrix

that I just mentioned the first Matrix movie forget the sequels most people see that they don't see it as a profound philosophical movie they just see a special effects science fiction action movie movie you know it just doesn't sink in like the book Lord of the Flies I mean that is a profound philosophical and religious book and I I knew people with University educations intelligent people who would read the book forget the movies they would read that book and be completely oblivious that the entire thing is an allegory it's a kind of parable everything in that book is symbolic of something

else I mean any of the movies that are like some of these science fiction movies about like people living in a fake reality like the 13th floor would be another example or dark city would be another example there's a lot of examples of it that um you know there's like the standard philosophical message of the movie that people just they just don't get it they just go into vegetative mode when they watch a movie and they're just watching it for the explosions and the special effect and they don't realize that they've been exposed to a profound philosophical

movie Apocalypse Now is another one I mean Apocalypse Now is um it's it's a profound movie based on Heart of Darkness by Joseph Conrad that wasn't about the Vietnam War at all it's really not about the Vietnam War it's about what happens to a sensitive intelligent man of some depth and character when he tries to ignore the distinct between good and evil and that's Colonel CTS in the movie and he goes insane I mean it you can't do it it's sort of like R gnov in dov's crime and punishment he does tries to do the same thing he tries to just rise above the

distinction between good and evil he
tries to become like a Nichi and
Superman and it pretty much just
destroys his mind it just it kind of it
just messes him up because you can't get
away from that that and there is
somebody

um uh somebody a little further down on
the the list of questions here that asks
a question kind of about that so yeah
there are a lot of films that try to
represent symbolic wisdom and people
just don't get it like the seventh seal
ingar ingar bergman's the seventh seal
is a profound philosophical movie and
most people just remember you know the
night playing chess with death on the

beach and I mean they they don't really understand what it's about so there are a lot of movies like that so let's see and then there's some movies that are so profound that I don't fully understand it either Like Pie the movie pie I'm still haven't made up my mind on that one Groundhog Day I'm not sure if Groundhog Day really is like a parable for reincarnation where you just have to keep doing it over and over again until you get it perfect or whether it was just you know maybe it may be that the people who wrote the the screenplay didn't did

not have a clue with regard to the Buddhist or Hindu concept of reincarnation it just made a good movie so but there are lots and lots of movies I think most people who watch most symbolic profound movies I mean it doesn't turn into superti it's just like right over their head they don't get it but they enjoy the movie anyway like the Matrix I mean it's a good movie even if you don't understand the symbolism of it of which there is lots still I mean it's still a good movie and people like the movie good explosions and fights and stuff in it so anyways I'm might as well just move on to scadden's third question here which

is are there any science fiction writers
that you feel were spiritually
insightful I haven't read any of Philip
K work before but I stumbled across a
talk he gave on The Matrix in 77 it
looks like they lifted quite a bit of
material from this talk for the first
Matrix movie yeah a lot of a lot of
Science Fiction writers I mean they're
Lial people they're they're they're not
normies necessarily so they they will
have some some deep philosophical
insights um one of my favorite science
fiction authors was Brian Aldis and I
don't think he was particularly
spiritual but he did write stories that

that had some profundity to them including uh one of his favorite themes was in the future you have ai computers that become effectively omniscient and then there's like a religion based on omniscient computers where people go to the omniscient computer to ask it questions and so forth everybody has like this altar with this omniscient computer on it and they go there to discuss their problems and so forth and of course the omniscient computer Peter gives them wise advice because it is omniscient anyone who has the opportunity to read A0 a short story by um Brian aldus called indifference I mean that that is really a beautiful

story I really like that

story um but let's see like Gan wolf his

uh book of the new son I mean that is

it's profound that is a profound book I

mean that could be

scripture I mean really the the book of

the new son has got more wisdom in it

than a lot of actual scriptures

do but that was like his magnum opus I

think I don't think all of Gan Wolf's

writings are that

profound so any other science fiction

writers when I was in high school my

favorite science fiction writer was

Larry nien but he mainly just had really

good aliens and uh it was all very it

was very like hard science fiction he tried to make everything scientifically plausible but he was a good Storyteller but not much philosophy to it

so yeah I guess my best example of a spiritually insightful science fiction work which would have to be written by someone who had some spiritual Insight would be Jee Wolf's book of the new son and it's uh I would consider to be at least as deep as the book Moby Dick it really is profound so I'm just going to move on to the next question from Indian guy who also goes by the Alias of Trevor and Indian guy says what's your favorite story of the Buddha and even

when I was like boating on the lake the other day you know celebrating the love for my woman and everything I was still thinking what is my favorite story of the Buddha because I had read this question it was asked a few days ago and it's difficult to come up with a favorite story of the Buddha in fact the best I could come up with would be stories that had the Buddha in them but he wasn't even really the main protagonist like the story of the Buddha in the godika sutum where godika is this monk who gets Janna and loses it and gets it and loses it and gets it and loses it so finally he's in a state of

desperation and he decides he's going to kill himself before he loses it after he gets it the next time he's just going to cut his own throat before he loses it again because if you die with Janna you're pretty much guaranteed of a very high heaven realm a Brahma realm whereas if you die without Jonana there's no guarantees and then he winds up becoming fully enlightened as he's bleeding out and then the Buddha with his Clairvoyance he sees that Goda has killed himself the Buddha is living at vulture Peak which isn't too far away from the Black Rock at easy gy cave so he tells the SAA well are the mon Goda it has died we need to go and cremate

the body and so they go and they're you know getting everything together and they find Goda who's lying Twisted to one side on his bed and my explanation for why he was twisted to one side it doesn't really say why he was twisted to one side but I'm just guessing that he was very conscientiously leaning over the side of the bed so he wouldn't get blood and gore all over this the bed that was owned by the s and then they find the Buddha sees this Mist that's moving in all directions you know to the north to the South to the east to the West it's just moving around and around and the Buddha

points this Mist out to the monks and says you see that mist that's moving in all directions that's Mara the evil one who's looking for the consciousness of Goda but Mara doesn't realize that the consciousness of Goda has become unestablished which means that Goda is enlightened and his mind his Consciousness is no longer an aspect of samsara and so Mara is never going to find

it so stories like that that demonstrate the Buddha's wisdom and Mastery and so forth I like I like stories like that and there may be some actual truth to that story and you know stories that may sound like like uplifting or

entertaining stories that just kind of
smack of like myth

ology um yeah I'm I still have a certain
amount of skepticism with regard to a
lot of that sort of thing that you find
in the texts but another one would be
like in the Bahasa udana 110 which is
kind of similar where um you have this
non- Buddhist philosopher named Bahia
literally it means Outsider who's living
way over on the west coast of India and
he starts to think that he's fully
enlightened because he's getting so much
respect from people and so forth and he
he has attained something in his
meditation and so he's starting to think

to himself maybe he really is fully
enlightened but then a DEA a small G God
who had formerly been like a relation to
Goda as a human comes to him and out of
compassion tells him sorry Goa but
you're not fully enlightened but there
is an enlightened being called the
Buddha who lives you know in the the
Ganges Valley and so um bahah just
immediately you know he's so so inspired
by this he just immediately packs up his
[__] and just takes off walking and just
keeps going until he he finds the
monastery where the Buddha was staying
and he asks where's the Buddha and they
say the Buddha is walking for alms in
the village right now but if you wait

he'll be back soon and he just can't wait he goes out and finds the Buddha who's just walking for alms with this bowl you know collecting his daily meal

and he says you know please teach me and then the Buddha says I'm walking for alms this isn't a convenient time can you like meet me back at the monastery or something and Bahia is saying you I don't know when I'm going to die I need to know now and so finally the third time the Buddha relents and gives him this very zen-like kind of kind of speech each where he saying all right

Goa um thus should you train yourself in
the scene there will be only the scene
in the heard there will be only the
heard in the felt there will be only the
felt in the mentally sensed there will
be only the mentally sensed when in the
scene there is only the scen in the
heard there is only the heard in the
felt there is only the felt and in the
mentally sense there is only the
mentally sense then bah there is no
thereby and when bah there is no thereby
there is no therein and when there is no
therein there is no here no Hereafter no
between the two this is the very end of
unease and upon hearing that which was
just what he was right for he

immediately becomes enlightened he's not even a Buddhist monk at the time he's not a Buddhist really but he becomes enlightened and then just minutes later just very shortly afterward he gets trampled or gored by a young cow and then the Buddha when he goes back to the monastery he says you know he sends some monks to go and pick up the body of of Bahia who's lying dead in the street and they take him and he the Buddha has him cremated as though he were a Buddhist monk because I he became a member of the Arya sa by becoming enlightened so he was sort of an honorary member of the sa and so the

Buddha had him cremated as though he were a real monk so stor is like that I like that have like some semblance of historicity to it that it that it may show some real insight into who the Buddha was like personality wise and what he was like that kind of thing so anyways this is turning into a longer Q&A than I was planning we're already already above two hours I think we only had like 33 questions so I'm just going to move on to uh Indian guy's next question here which is as follows a poly translator who talks a lot about archaic Buddhism on YouTube said that in one of the nikayas that Goa wanted to call his teaching

brahmaa have you seen this in the
nikayas um I don't remember what suta it
is but I have read where the Buddha was
teaching I think it was a
Brahman and it's it's a suta where the
Buddha is teaching the four Brahma
viharas or the four Divine abiding the
four Divine abodes which is meta karuna
mudita and UPA if you don't know what
that means that's fine and then he was
saying that that is like the way to
going to Brahma like the brahmins had
their own ideas like the Brahma charia
is like the the the uh the celibate
student stage of the life of a
Brahman and the Buddha would just kind

of twist that a little bit make it more
Buddhist and you'd say if you really
want to go to Brahma then you practice
these four Brahma
viharas and um I think it was Richard
gomri who was the president of the
polych society at one point a teacher of
Sanskrit at Oxford I think that was
actually using that as a way of saying
that you can become enlightened through
practicing meta that the Buddha taught
meta as a path to
Enlightenment which it's kind of pushing
it a little bit that wouldn't be a
strictly Orthodox
interpretation but I do think that that
might be what this poly translator was

referring to is auta where the Buddha is teaching the four Brahma viharas to a Brahman and saying that you know that is the real Brahma Yana but I mean to say that the Buddha wanted to call Buddhism Brahma Yana that's kind of silly because he could call it whatever he wanted to if he wanted to call it Brahma Yana then he'd call it Brahma Yana I mean he wouldn't just be calling it dhama or something what are you doing now I got another dog paying attention me yeah
yeah
so um yeah I guess I I assume that is what he is referring to so I'm just

going to move on to the next question

here this is from extremely rare bird an
extremely rare bird says I have been
wondering about something that I feel
lie lie at the heart oh okay I've been
wondering about something that I feel
lies at the heart of some of dov's books
the fact that we have a conscience
whether we like it or not one that seems
to live a life of its own something
which seems to know and hint about that
which we are not and push us towards
that direction I think discovering this
aspect of mind is what makes a lot of
people can convert to monotheistic
religion when they suddenly find inside
themselves an autonomous force that is

striving towards the good for Buddhists
this conscience can be seen in the
larger context of the Four Noble Truths
rather than a force of a God that we
must pay heed to so it's downplayed like
a lot of mental processes are but still
I think it's mindblowing that there is
such a dynamic within us I keep asking
myself how is this possible I want to
ask have you given any thought to this
and if so how is this conscience related
to

Buddhism well there is a kind of
conscience in Buddhism in fact there's
more than one kind of conscience in
Buddhist philosophy um like hii OTA hii

and OTA which may at one point have been
a kind

of like synonyms but HEI is it mainly
means like conscien ious like not

wanting to do anything bad OTA is more
like fear of evil consequences of your
actions so it's it's sort of

like uh you don't want the first he is
sort of like not wanting to do anything
bad and OTA is like not wanting to have
to deal with the consequences of having
done something bad and then there's

other kinds of conscience that are
unskillful like like a guilty conscience
you know regret remorse that's

um uh Kucha which is always bad karma
because if you're going to feel like

pangs of conscience you should feel it
before you do the deed and not after you
do the

deed so that's the difference between
wholesome conscience and UNH wholesome
conscience is the wholesome conscience
is preventing you from doing what you're
like inclined to do whereas the UNH
wholesome conscience is just beating you
up out afterwards after you've already
done what you shouldn't have
done so

anyways there is that and I should point
out that Buddhist ethics are not based
on some sort of heavenly decree there is
no capital G God like declaring what is

moral and immoral that in Buddhism what is moral and immoral are based on human psychology so if you tell a lie it's going to make you feel at least a little bit icky and that's what light detector tests do it's like you know you're you start to sweat a little more you know the the the electrical conductivity of your skin increases because you're you're exuding

sweat um so it's like if you're mindful enough if you're self-aware enough then you can just tell if you do something that is unethical like stealing or lying or killing you can feel it in yourself that you're harming yourself to some degree that a certain amount of

sensitivity and like

wisdom is enough that you can actually

feel that in yourself but

also beyond that level is just the way

Karma

works and Karma is sort of based on the

same principle of you do a certain act

it's going to have a certain effect on

your mind and if you do a good act it's

going to have a positive effect on your

mind if you if you do a bad act um in

the long run at least it's going to have

a bad effect on your mind you might not

be fully aware of that bad effect I mean

it's sort of like the DRS in A Clockwork

Orange who are they're just laughing

abhor while they're beating people to death and raping women and so forth um but it's like the hooting this this uuu laughter is just a way of kind of drowning out their own conscience so I consider that to be kind of a profound aspect of the of the movie A Clockwork Orange when they're they're laughing in this abhor manner they're sort of hooting like apes while they're just perpetrating all these atrocities that in a way is they're just kind of drowning out their own conscience while they're doing it just assuming that they have a conscience but uh yeah conscience has different levels you know it's like

Freud talks about the super ego which is largely just a cultural cultural um I want to say cultural construct but it's sort of an accumulation of these cultural ideas about what you should and shouldn't

do maybe some of it's just based on your own personal experience but that's sort of like at the level of I mean it wouldn't be at the level of ego because it's super ego but still it's at the level of like conscious thinking conscious thought processes and that's not a very good kind of conscience because I mean you can just have like really screwed up ideas about morality

and they'll just kind of take over over
your conscience in that respect you know
some Jewish people might just be just
beating up beating themselves up with
remorse because they happen to eat some
apple pie that had lard in the pie
crust and then they didn't do it on
purpose but still I mean they just
ruined they just destroyed
themselves or then you got like Islamic
terrorists who think they're going to go
to heaven for blowing up innocent
people so that kind of conscious is not
very reliable but the deeper kind where
you're actually experiencing like the
karmic results of your actions just
immediately like if you're telling a lie

you just feel that it's it's not quite right because it's having this adverse effect on your own personality that that isn't necessarily all culturally constructed that's just it's sort of a universal human psychology that doing certain acts are going to have certain adverse effects on you just due to just the the makeup of the human mind deviating from truth or deviating from fairness deviating from just Live and Let Live you know if you're like killing for fun then it's going to have a certain effect on your mind even though you may have such a a crude mind

that you're unaware of the deeper effect
that it's having on you that you you
just cannot see that you're really
harming Yourself by doing it but deep
down you
know and a capital G God really isn't
necessary for
that so let's see what is the
question okay have you given any
thoughts to this and I'd say yeah that's
the answer to the question is yes oh
wait and if so how is this conscience
related to in Buddhism well I already
pretty much described conscience and um
10,000 words or less so I think I'll
just move on to the next question here
this is from

Nicola and Nica says I have a feeling that you figured consciously or subconsciously something is wrong with Buddhism I think all philosophies failed to explain life existence according to my own Theory life existence is pure free will there is self and that easily explains determinism or no self I am determined to prove that this Theory can explain all reality I think it can be useful for scientific life discoveries this Theory actually ceases to be a theory anymore once you realize it's the only possible reality and figuring out or experiencing or just living our will which is determined is what makes life

interesting dual pleasure and suffering

I would like to hear your opinion well

he starts off saying that he has a

feeling that I figured consciously or

subconsciously something is wrong with

Buddhism well the only thing that I

figured that is wrong with Buddhism is

that has become corrupted over time but

I have no problem at all with like no

self for

example so all philosophies fail to

explain life existence or is he's got

life slash

existence and then according to his own

Theory life or existence is pure free

will so there is a self and so I mean it

seems like the onus would be on let's

see what's his name

Nicola that to prove that Free Will is even possible because I mean logically Free Will is not even possible not even in theory like Albert Einstein who was no idiot by the way I mean you can say that he you know he stole some of his ideas from other mathematicians or whatever but he was no dummy and he used to say that he had no idea what people were talking about when they would mention free will because it's it's almost like a contradiction in terms I mean going with logic something has to have a cause or it doesn't have a cause if it has a cause then it is

deterministic and not free but if it is
not have a cause I mean it's
random if something happens without a
cause anything can happen at any time
because there's no cause and
so I mean neither one of those is Free
Will I mean determinism isn't free will
so your your actions your decisions
having a cause I mean if your decisions
have a
cause then that's not free will because
it's the cause that is determining your
decision and if you choose between one
cause determining one decision or
another cause determining another
decision the that choice also has a
cause further back and you can't have an

infinite

regress so either your decisions your actions have a cause or they don't and if they don't have a cause again you're left with random chance which would be more like an epileptic seizure than what anyone considers to Be Free Will so I think that would be the first task of anyone insisting on Free Will as like the only explanation of life or existence

is how is it even

possible strangely the Buddha rejects both determinism and Free Will he rejects determinism mainly because he he has he rejected in the sutas the

philosophy of the aeacus which was
purely deterministic but also as I've
already mentioned in the anat
lakasut his second formal discourse
after his Enlightenment according to
tradition he was saying that with even
with regard to will or Chaya 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 even over
our own volitions and partly I would say
is if you're
unenlightened then I mean you're
behaving out of knee-jerk reflex and
like
instinct and so you're you're not fully
awake you're not fully aware of what's

causing your decision making and so a kind of automatic pilot also known as karma just sort of takes over and makes your decisions for you but I really do not see most people as exercising Free Will in any obvious way because if you make a decision there is a reason for that decision and the reason is determining that decision so let's see here

um yeah don't think it's the only possible reality I mean the existence of a self I mean that is uh it's it's even more problematic for me than the existence of Free

Will although Free Will would require an individual self not a universal self like Brahman to the Hindus but or like in the upanishad but it would be like an individual self and anything that's dividing the universe up into separate parts

I mean I do not consider that to be Ultimate

Reality that dividing the world up into or dividing the cosmos up into individual parts that is a psychological Act of

perception that you have to use um relations in order to separate this from that you know there has to be a like different from separating this from that

otherwise they just merge into the same thing you have to perceive a difference between two things things and that perception of a difference is just a mental state it's not existing out there somewhere like as I I've said before a chemist if he's analyzing a sample of matter into its component elements he's not going to be able to isolate pure same as or pure different from that that is just a relation that exists in your mind and without those relations the world of Multiplicity disappears so I guess that's my opinion and uh this is turning into kind of a long one so I better just move on to the next question

and this is from the protos sudo Monk
and the protos sudo monk says you have
said that when you were a monk you would
follow the vinea as strictly as possible
and monks must follow many rules I don't
quite fully understand the purposes or
the purpose of these
rules my rationale was
these rules try to emulate the behavior
of an enlightened being sort of fake it
till you make it for example an
enlightened being would naturally never
lie and would never intentionally drink
alcohol but other rules the logic
doesn't follow they seem conditionally
cultured what I don't fully understand
is how arbitrary conventional rules can

affect your karma it's as if the rules
are karmically superior than your
intention in some why must monks keep
Vineyard

moreover why did you follow the rule so
strictly despite believing that Terra
Buddhism buikus and aans didn't have a
monopoly on enlightenment what's your
motivation reasoning so that's two
different questions we got to separate
these all right so the first question is
uh in some why must monks keep winning
well there is a kind
of um I think it's the vinea itself in
the in the books of winia where monks
are asking the Buddha why is it that the

Buddhism founded by previous Buddhist
didn't last very long and the Buddhist
said it's because previous Buddhist
didn't have ainia they didn't have
monastic rules so that everything just
kind of fell apart shortly after the the
charismatic enlightened founder of the
system died

so that's kind of borne out by um
in uh the Venia Chula waga it's got the
the history the the official history of
the first great Council after the Buddha
died and I mentioned this just recently
on a on a Q&A where there was after the
Buddha when in he he attained Parana he
died he left his body as they say in
India um a lot of the monks were

despondent you know the enlightened monks were Serene as usual but some of the unenlightened like the the junior monks and the monks that really had a lot of defilements that they couldn't really uh deal with in this fully in this life you know they were despondent they were grieving because their teacher had died and then this one monk who was an old monk who was ordained when he was old and therefore you know set in his ways and hard to teach and all that he's like saying you know what's the problem now the venerable Goa isn't here telling us do this don't do that all the time we can do whatever we please and mahak

kasapa the senior monk in the sa at that time heard that and was alarmed and so that was his reason for setting up the First Council in which they would agree upon a monastic code for monks to follow and some of the some of the monastic code is not really ethical in nature I mean it's not unethical for you to grow long hair it's not unethical for you to wear a robe that isn't cut and swan and dyed in certain ways it's not unethical to eat food after midday you know there's all these things that you follow but it it's sort of I had a uh an old Burmese monk tell me that the main purpose of winya is to be let's see to have a to live a life that is simple and

harmless and to some degree um I mean some of the rules are just there so that the S won't get a bad reputation you know if you've got monks with Bad Manners and so forth then it's going to reflect badly on Buddhism in general and so there are rules of etiquette and just proper conduct that aren't necessarily ethical but they are social in nature just so the monks won't be behaving like jerks and offending people and so forth but also there I mean there's so many rules that to some degree vinia just kind of makes your decisions for you like there's just a way of

cleaning your room there's a way of
going to the bathroom there's a way of
bathing there's all these rules with
regard to all this stuff and if you
follow all the rules strictly I mean
it's just sort of
like in a way it's helping you to
overcome your own personal preferences
from one thing and also it's just giving
you like this blameless simple way of
living and it's just sort of making your
decisions for you so there's that
also it's not all just imitating the
behavior of an enlightened
being although an enlightened being
would I mean the Buddha himself would
probably follow his own

rules but as I as I implied earlier I mean it may be that the Buddha really didn't set up all these rules that it was at the First Council after the Buddha died that they decided they'd better set up some rules just to establish some some structure and some consistency and some stability to the system because with no rules then everyone does whatever they feel like and you wind up with tantana and all this kind of stuff although even the tanist I assume have rules so it adds structure to the system is one of the main reasons for it so let's see here I think I answered

the first part of this question and I mean also like I I mentioned a previous Q&A that nobody is forcing a monk to be ordained except in rare cases when some kid is sent to the monastery by his parents and they just want a monk in the family and that's just the way it is Asian families can be this way you know you're going to be a monk whether you want to be or not or you're going to be a doctor or an engineer whether you want to be or not because you if you don't you disgrace our family that kind of thing so um but for the most part especially in the Buddhist time and in the modern West nobody's forcing you to

be among mon and so nobody is forcing
you to take upon yourself all these
rules but if you are taking upon
yourself all these rules by becoming a
monk it's your duty to follow the
rules if you don't follow the rules
that's

cheating so there's there's different
ways of looking at why monks would
follow Venia rules eventually it got to
the point that some of the rules were
just so

counterproductive or just you know like
the classic example is there is a rule
saying that you're not allowed to open a
door with your bowl in your hand you

have to set the bowl down you can't just set it on the floor either because there's a different rule against that because you might scuff off the black coating on the bowl you have to set it down on a stand or on a piece of cloth or something then you open the door then you pick your bowl up you walk through the door then you have to set it down again and then you close the door then you pick the bowl back up and continue on your way and meanwhile four or five anop mosquitoes have just flown into your cabin while you got the door open going through this ritual and the whole purpose for that was to prevent monks from breaking their

clay Bowl against an opening door when
nowadays almost no Monks at all still
use clay bowls in Burma or like in
Thailand they're almost all stainless
steel you're not going to you're not
going to break your bull hitting it
against hitting it against the door in
fact you're not even going to scrape off
some of the black coating because I
think I think a lot of tongs don't even
bother to to coat or to like bake their
bowls until it's
black it's just like stainless steel
color so I mean eventually that was the
sort of thing that got me to start
breaking certain rules because it just

it just seemed
ridiculous so I think I answered that
question in various ways various
rambling random ways and so here's the
part see moreover why did you follow the
rule so strictly despite believing that
terava Buddhism didn't have a monopoly
on enlightenment what was your
motivation reasoning well I mean even
though terava Buddhism doesn't have a
monopoly on enlightenment in my opinion
still they've got their system I chose
to follow that system I considered
terava Buddhism to be the best system
that I was aware of if I wanted to
cultivate wisdom for example and so I
took upon myself the rules of terraa

Buddhism because I adopted terraa
Buddhism and I didn't want to cheat and
break the rules also part of my
reasoning when I was a junior monk was
you've got like the the tril not the
trilogy the Trinity of cila Samar PA
which is morality concentration and
wisdom and as a junior monk especially I
didn't think that my concentration was
very good I didn't consider my wisdom to
be adequate and there wasn't a whole
hell of a lot I could have done about it
you know immediately in those two cases
but the ca part the morality part that I
I could nail that if I really set my
heart to it and so I just set down the

the task of just following vinia as well as I could and oh what was I going to say there was oh I had this thing I was going to say and now it just escaped me it just went in one ear and out the other well I mean in Buddhism okay I remember what I was going to say that in Buddhism I mean you can't have purity of Mind unless you have purity of Sila and one of the kinds of Sila is patima samura which is restraint through following the ptim Moka which would apply to all the vine rules it's a kind of self-restraint or or somewhat so I mean there's numerous reasons why an ordained monk would follow the rules of his

order um just to become be ordained and
then just break the rules just decide
which rules you're going to follow and
which rules you're not going to follow I
mean that's it's it's going about it in
a very half-ass way it's it's a way
that's very common in the west now I
mean look at how Christians conduct
their lives you know they don't even
really think about it because it's just
been built into Christian Christianity
in the West for many decades that even
though Jesus says you can't get divorced
and remarry people just go ahead and do
it including like pastors and ministers
and so forth you know Bible says gather

not up your Treasures upon the Earth and
all the Christians out there most of
them are gathering up the treasures upon
the

Earth and I really have never been that
kind of a religious person if if the
religion says you have to do it this way
then you have to do it this way if I
were born a Jew I'd have to be kosher or
else I would just renounce being a Jew
because being a half-ass Jew that's just
flouting the Mosaic law I mean it's just
kind of a dishonest life and being a
monk who's just flouting the vinea rules
that strikes me as as living a rather
dishonest life also it's like a a
hypocritical kind of

life so especially when I came to the west and just following the vene rule strictly was I mean it was almost a nonstarter I mean there's very little support for that that was one of the reasons why I just stopped being a monk I'd rather be just a half-ass lay person than a half-ass

monk so I guess I answered that so I'm just gonna move on to the next question this is from TIG and Tig who asked me about my favorite kind of soup in the previous Q&A asked in this one one what is burmes music

like and that's actually kind of an interesting question I don't think I've

answered that before but there's
different kinds of Burmese music of
course just as there different kinds of
American music but I mean mainly it
would divide up into two
categories that is like classical
traditional purely Burmese music and
then you've got burmes kind of pop music
that largely imitates Western pop music
those are the two main kinds of
music and Western pop music I mean that
also could be divided up into different
kinds of like Burmese music imitating
Western pop music some of the the
oldfashioned Burmese pop music it's kind
of like the music you'd hear on Sesame
Street you know is sort of like

children's music it kind of sounds that
way to a Westerner at least to this
Westerner and then nevertheless they do
have some fairly good like rock and roll
it's it's just kind of sad to me to hear
Burmese musicians rapping you know
burmes hip hop you know they'll just
imitate there's even like some some
burmes country western music that you
can hear blasted over Monastery
loudspeakers out in the middle of
nowhere I remember one time one of my
earliest memories of Burma was it was
one of the my first alms rounds after
getting to chout syoya and so you have
this long line of monks walking single

file on this crooked path just kind of
weaving through the the the fields like
the sesum fields wasn't enough rain for
Rice there and we walked past this Hut
it was just like a p like a thatched
roof Hut it had like this palm tree next
to it a tddy palm and about a third of
the way up the tddy Palm was this old
beat up speaker and playing on the
speaker was a Burmese version of Walk
Like an Egyptian by the Bangals so all
the monks are kind of walking quietly
single file

to but bur's classical music if you want
to get an idea of what bur's classical
music sounds like you take like a wooden
crate and you put some dishes and some

pots and pans and a couple of live geese
into this crate and you close it and
then you shake it vigorously like this
and that sounds like burmes classical
music and the the like the classical
dancing is you got this woman dressed
and like a pretty girl dressed in like
uh 18 like 19th century court attire
with like the long train like behind her
skirt and everything and then she just
alternately rolls around on the floor
and like gets up and jumps around in the
circle like flapping her her arms like
wings and and and just it's just kind of
it's hard for a Wester to appreciate
this kind

of performance

art but even though to me burmes

classical music always did sound like

the crate with the pots and pans and

dishes and two live geese shaken

vigorously I did have a Canadian monk

who had he had like a an Orchestra

conductor for a brother he was really

into music and he was telling me that

some of that Burmese classical m music

is really Advanced you know it gets up

into the level of like really Advanced

jazz music in the west like really

complex rhythms and so forth and it may

be that I just never trained my ear well

enough to pick out the the really

Advanced rhythms and so forth because it

really does just sound like a box full of pots pans dishes and geese that are just being shaken

vigorously so I'm just going to move on to the next question here and this is the last question it always takes me by surprise by golly and this question is from

Wayne and Wayne says is fourth Janna nibana or simply a stepping stone to nibana the way I understand it is Janna has an important role in calming the mind to temporarily suppress the five hindrances for wisdom and insight to arise once out of Janna one has a better chance to contemplate the three marks of

existence anicha Dua and anata and
through the practice of the Four Noble
Truths not easy but one can work on
distinguishing the three poisons of
greed hate and delusion for the final
attainment when the Buddha entered into
Parana was he not in Forth J comments
please and thank you well no fourth
Janna is not the same as nibana J in
general is referred to as temporary
Liberation which is different from
permanent Liberation which is
Enlightenment so fourth of J it kind of
gives you a little taste of what nibana
would be like because it's like with
fourth Janna especially you are
completely stealing the mind your mind

is just like quiet and calm and clear
and you're not experiencing mental or
physical pleasure or pain that you
you're no longer thinking you no longer
really have a primary object of
meditation although that probably is not
Orthodox that last thing that I just
said but you're your mind is just like
clear like glass let's
say and it's temporary you know it has a
beginning and an end has a cause so it
is a conditioned State and that is that
reminds me one of my favorite sutas in
the majaya which is the Lesser discourse
on voidness where it gives it
instructions on for a monk how to

cultivate voidness or

sunata and first first step is you just
leave town you leave the village and you
go out into a forest and then that is
relatively more empty or void than all
the commotion going on in a town or
Village and then you start meditating on
you know some meditation object and you
get into deeper and deeper States you
get into Jan you get into you can master
all the four janas and then it even
mentions a state that's supposedly above
Janna which is the signless
concentration of mind which is the
animita CH

samadi which uh you know it's it's even
higher than fourth J but then the monk

when he comes out of that state he realizes you know that had a beginning and an end that was a conditioned state with causes and so forth and so even the highest possible meditative state is not Enlightenment and then causes a kind of Click you know it causes liberating insight to

arise so uh after liberating insight has arisen then even when your mind is still thinking and everything then you're still enlightened it doesn't go away

so um I've tried to explain this in various ways in the past um where it's like consciousness is like

water and mental States like perceptions are like the waves on the surface of that water and so most people are just stuck identifying with the waves the forms rather than the essence so they're just stuck at the level of form you know there's they're just completely caught up in distinguishing waves and I prefer this wave to that wave and this wave is way better than that wave and just it's all waves but if you cultivate a flat calm through meditation which would be like

Janna then it's much more difficult to be distracted by the waves because there aren't any waves or the waves just

become so subtle that it's easy not to
be distracted by them and then you see
the essence of water you start seeing it
as water so even when the waves come
back after you've done meditating then
you can still if if you if you're
enlightened

then it's still you're just not
distracted by the the forms that the
water is taking it's just
water and then so then you know the
waves can come back and have stormy seas
even and it doesn't matter because
you're no longer distracted by the forms
that the water is taking you're just
it's the essence of water so to speak

that's kind like you know an
analogy so I forgot even what the
question was here is fourth J nibana or
simply a stepping stone to nibana well
yeah it can be a stepping stone to
nibana not necessarily but it can be
some of the the old Buddhist texts do
consider like fourth jna to be the
jumping off point to Enlightenment
although it doesn't necessarily work
that way it may be that some people can
see the essence of water and not be
distracted by the waves even when
there's waves they don't have to
completely eliminate the waves
temporarily in in order to go beyond
this attachment to the to the forms and

just get to the the essence or substance
of the water and just see the water as
water so to

speaking so it is true there's another
question here when the Buddha entered
into Parana was he not in fourth Janna
yeah that's like when the Buddha died in
the Maha

parasuta it has him going through the
various stages of Jah you know he goes
through first you know he goes into
first Jan and then second Janah then
third Jon then fourth Jan then he goes
through the formless janas and then he
comes all the way back to First Jonah
and then he goes up to Fourth Jonah

again and then dies or attains Parana
while he's in fourth Jan and I've
considered that to be um a little bit of
evidence that the formless Jonas were
not original to the teachings of the
Buddha I did write an essay on that that
that probably isn't online anymore but
um I mean the tradition was that he died
in the highest Janna which at the time
was fourth Janna but then just the
Indian mind works this way where it's
it's continually trying to one up the
absolute like even some um even some
upanishadic texts appear to say well
there's a stage that's even higher than
Brahman you know it's par
Brahman so the Indians were always

trying trying to like come up with something that's even higher than what most people consider to be the absolute just say just to say well you think that's the absolute but we got this one that's even higher but I do think originally fourth jna was the highest meditative State possible but it's still it was a meditative state it had a beginning and an end it was conditioned and anything that has a beginning also has an end so um yeah it's very different Janna is a like a samsaric state and nibana is just transcending samsara and that's the last question and

I'm done except for this the the outro
where I say the the usual stuff about uh
if you have any questions feel free to
ask them in the comments below or if you
have access to subscribe star you can
ask there if you have access to the
Discord server you can ask there and any
question that you think is fair game
that you think I might actually be able
to answer and I I'm fairly good at
answering questions about Buddhism about
philosophy in general about religion in
general although some religions like
bahai I know very little about but
Christianity I know quite a lot about
Buddhism of course I know quite a lot
about Hinduism I know something about

Etc and just

monasticism rules of monastic discipline

that sort of thing I know something

about Burma I lived there for 24 years

approximately

me personally I've I've been me

personally for 60 years at this

point so if you have any questions feel

free to ask and if you like the video

you might as well click the like button

and if you want to hear more of this

stuff then uh subscribing would be a

nice thing to do

also so I guess I guess that's it and so

I'm just going to uh stop recording now

by clicking on this

okay I think we're recording now is this working okay so welcome to question and answer number 94 I am your host P basa here I am and we got lots and lots of questions to answer and so without any uh long intros I should just wait into this leastwise I should be starting to to commence starting to answer questions so I will refrain the urge to ask myself a question like poasa would you please vent about traffic in South Carolina I'm resisting the urge because we already got lots of questions so the first one is from extremely rare bird possibly a Rosy eight spoon aate ah they're extremely rare most

ornithologists have never heard of
those so he asks

here it is said that an arant has full
control of his thoughts and feelings
does this mean an arant cannot feel
amazed astonished or

shocked well I don't know who says that
an arant has full control of his
thoughts and

feelings um yeah I mean like the the
anat luta which is supposedly according
to tradition the Buddha's second formal
discourse after his Enlightenment which
caused the full Enlightenment of his
first

disciples says that with regard to none
of the five Aggregates of which a human

being is composed do we have full control and that would include saraka which is volition or also sonaka which is perception also wakanda which is feelings so we don't have full control even an Arun does not have full control over his thoughts and feelings so with regard to whether an Arun can feel amazed astonished or shocked or

not um I think at a superficial level he can at least have the semblance of being amazed astonished or shocked but the superficial level is not like the main level for an enlightened being you know

that's just sort of
just nature taking its course up at the
surface
somewhere so I mean it may be that you
know where he is centered like this the
like the heart of his
mentality there is no amazement or
astonishment or being shocked or
anything like that but at the surface
level he can appear to be that
way but even a fully enlightened being
does not have full control of his
thoughts and feelings because there is
no self that is one of the indications
that there is no
self and before I get much further with
this I would like to point out is if

Brian Ru is watching this I'm drinking out of your cup but this cup is not very big I mean this is this is good for like drinking espresso or something but if you're selling cups you should sell big ones not exactly complaining though this is just friendly advice friendly marketing advice if you will so I'm just going to move on to the next question which is from

Elias and Elias says as I understand it the Buddhist concept of no view is it odds with people's Central need to believe in firmly anchored dogmas that give them stability in life is that why Buddha Goa rejected this concept well

the Buddhist concept of no view is it
odds with people's need to believe in
firmly anchored dogmas yes just like
having a view that you believe is really
what anchors you in some
sorrow so yeah it's like people need
some kind of anchor in Sam Sara I guess
just for the sake of stability so that
they're not just like shifting from one
version of reality to another which
would be a sign of insanity possibly uh
someone like that would be so insane by
worldly standards that they wouldn't
even be able to function in
society
so um yeah I agree with Elias that um
having no view no belief no perception

is at odds with Norm's Central need to believe in firmly anchored dogmas that give them stability in life um but then he goes is that why Buddha Gosa rejected this concept and for those of you who are not well-versed in terava Buddhism Buddha Goa is the main commentator for the poly texts like he wrote the the central commentary to terraa Buddhism which is called the wisi MAA and he also translated at least translated and edited a number of other commentaries and he was like fifth or sixth Century of the Common Era I I think so um no I don't think that's why Buddha Goa rejected the concept I think

what happens is you've got the Buddha
symbolically leading his sa of monks to
a Cliff's Edge and then just jumping off
and then you know some of his
inspired immediate disciples also jumped
off and and it was like a decreasing
number of people jumping off this cliff
into into emptiness into void but it's
scary and So eventually people start
backing away from that Cliff's Edge and
giving like sophisticated philosophical
reasons for backing away from the
Cliff's Edge then every once in a while
somebody else like nagar goes right back
to the Cliff's Edge again and then again
you have subsequent
generations of this New Movement Like

nagar's New Movement first the Buddha's
New Movement they start kind of backing
away from it because jumping off of
cliffs is kind of
scary so I think it's just human nature
that you need something to cling to and
I guess um Elias's question would be a
yes answer if it's done subconsciously
and he's not deliberately doing this to
help stabilize Buddhist Society he's
doing it just because is so
counterintuitive to a samsaric mind that
you have to do away with samsaric
thinking it just doesn't make much sense
because to a samsaric mind that's all
there is really that's the only way of

of dealing with

reality

so I'm trying to understand the question

now I obviously haven't had enough

coffee today

so the Buddhist concept of no view is at

odds with people sinful need to believe

in firmly anchored dogmas and give them

stability in life yeah I agree with that

is that why Buddha goosa rejected this

concept yeah I think I already answered

it if if he did do it for that reason it

was subconsciously just because he was a

normit too he was a scholar Monk and

anyone who's lived in a a Buddhist

culture like Burma knows that scholar

monks have a reputation for not

practicing very

much you know they're not the ones out

under a tree meditating for all their

worth they're staying at some kushy

Monastery with with like fans and

servants and so forth writing books and

getting famous and it's it's like that

in other religions also it's not just

Buddhism so I guess I answered that

question and considering how many

questions I have to go through I think I

better uh just move on to Elias's second

question here and I don't fully

understand the second question which is

as f follows is it correct that

according to you an enlightened being

doesn't have a dualistic Viewpoint
anymore while according to traditional
terraa it still
has um I'm not exactly sure what he
means by a dualistic Viewpoint because
there's different meanings of dualism
like one meaning of dualism is that mind
and matter are both
real so and that and then that would be
like opposed for example to monism which
thinks there's only one ultimately real
substance rather than these two
ultimately real substances mind and
matter but another meaning of dualism
could just mean any kind of Multiplicity
you know like pluralism would be another
possible meaning of dualism and I'm not

sure what Elias has in mind here whether
he's referring to mind and matter both
being real or whether he's referring to
plurality being real
so um an enlightened
being to the extent that he even has a
Viewpoint I mean a Viewpoint is
perceptual and me just let's just go
with perceptual viewpoints just set
aside the possibility that it's possible
to have a Viewpoint that is not
perceptual okay so any Viewpoint is
going to be perceptual and perception
relies upon plurality so at least that
anyone who thinking is going to have to
accept plurality at least for the sake

of

thinking with regard to considering mind and matter both to be ultimately real um and enlightened being I mean they still using like language and perceptions and so forth I mean they still have a human brain that still has the functions of a human brain it's just they're not identified with that

anymore

so they could like the surface level at which they might appear to be shocked or surprised they might also endorse like cultural dogmas and so forth Just because that's what humans do and I mean they have to speak in a way that's going to be intelligible and acceptable to the

people that are hearing them

talk

so see yeah they wouldn't really firmly believe any kind of perceptual Viewpoint even though they may appear to go along with perceptual viewpoints at a surface level but they're not mainly operating at the surface worldly samsaric level anymore so let's see here see if I answered this question is it correct that according to you an enlightened being doesn't have a dualistic Viewpoint anymore while according to traditional terada or teraves it's still still has

um yeah well I mean with regard to

pluralism that's I mean that that might have one answer and with regard to mind and matter both being ultimately real but still any kind of perceptual point of view is going to be largely a cultural

construct and uh it's just going to be at a surface level whereas the enlightened mind the enlightened aspect of of an enlightened mind really is not concerned with dogmas or Traditions or anything like that it's just right here right now present moment and just experiencing experiencing experience in its totality without focusing on one aspect of that or creating figments or anything like

that so I hope I answered that question
because I'm moving on to the next one
also from Eliah

yes and Elias says can you describe your
worst time in Burma and it was a few
q&as back that someone was asking me
about my worst time in Burma and I had
difficulty coming up with something in
particular because I had lots of worst
times and there were like different
kinds of worst

times but the one that immediately came
to mind this time was the first time I
had malaria I had falum malaria and it
was kind of

strange I hadn't been in a malarial area

like an endemic malaria Zone in several months I'd even gone to America and back for the first time to visit my parents since I went to Burma it had been several months since I had been in a place that was just thick with malaria and then all of a sudden right before Christmas I was baking my bowl in order to make it black you know that that black bowl back there and I dropped it on on a rock it was it was hot you know and like the PO holder thingy slipped a little bit and I mean you can't just touch it after you've had it baking over a fire you know for several minutes and it just slipped you but the cloth pad slipped or something

it fell hit a rock got a dent in it
clang and the the black coating chipped
off and it was like Oh and it was right
then that I started feeling
sick and it's it's sort of like you know
in a moment of stress and and like
disorientation know sudden shock it just
kind of opened the open the door for
this feeling of sickness which I mean
was already latent there the whole time
all of a sudden just got its foot in the
door and I started feeling sick and at
first I didn't know what it was I'd
never had malaria before so I mean I was
just having like a back ache and a runny
nose and like like painful joint and a

killer headache and most of the symptoms went away after the first day and I'm thinking oh it's going away that's good but then the next day after that it all came back again and it was just the killer headache never went away and it took like three times for this to happen where I've got like chills and fever and and just feel feel horrible and then the next day I I'm feeling better I'm feeling kind of okay and then the next day after that it's even even worse than the first time and then the day after that I'm feeling kind of better and then finally like the third time this happened I knew enough about malaria to know that that you know it happens in

cycles and falcum malaria which is the worst kind happens in 48 hour cycle so every two days you have the chills and the fever and so it was like Christmas day I was so sick I mean I was I had a fever it had to have been at least 105 degrees Fahrenheit

and it was like thinking my own thoughts it was sort of they were coming into my mind like muffled like I was vaguely listening to somebody else talking in another room like it was like muffled like coming through a wall or something and I couldn't meditate of course so all the closest I could come to meditating was just sitting there in my cave just

repeating over and over like a mantra

dooka

dooka and

it was that day just through random

chance or karmic karmic coincidence that

somebody showed up in a jeep because it

was it was 13 miles to the nearest town

at that time now there's a highway that

goes past the monastery but at that time

there was no there was no Highway it was

dirt roads 13 miles of dirt roads that

would take a Jeep two hours or at least

an hour and a half to get there and

there was no Monastery car or anything

visitors were not very common and then

all of a sudden the day that I finally

realized I've got malaria and just so

sick that I could hardly do anything a
Jeep shows up and I go out and say Merry
Christmas I have malaria because it was
Christmas day so they just load me into
the Jeep and take me to the the one dwin
Hospital a hospital with cockroaches and
bed bugs and just a kind of a scary
latrine that patients had to use if they
were well enough to use a
latrine so that was one of my worst
times was the first time I had malaria
the second time I had malaria I didn't
get quite as sick but I had 105 degree
fever that time so I can take some pride
in bring being brain damaged from my
from my brain cooking with malarial

fever but um if you want to know about more of my worst times you can try to locate a Q&A like maybe three or four or five q&as ago where I I gave a number of possible examples more of like the the spiritual worst time and then the physical worst time which was the first time I had

malaria and just a general a general diverse array of worst

times but I've got so many questions to answer that I'm just going to move on to the next question which is from mitraa

Buddha and mraa Buddha I think was

responding to U I think it was in the

previous Q&A I'm talking about how goab

Buddha

died and so mitraa Buddha
says the Buddha himself died from being
poisoned did he
not and according to
tradition the Buddha's Last Meal which
if I remember correct correctly was
offered to him by a metal Smith named
chunda um it was called what he what the
Buddha ate was called sukur madawa which
um in PO is usually interpreted to mean
tender pork although by the time
Mahayana came along Buddhists were
pretty much vegetarian the culture had
changed and so they didn't want to
believe that the Buddha ate meat even
though he clearly I mean monks in

general clearly ate meat according to the the ancient rules of monastic discipline you can see see it there in black and white but they didn't want to believe that he8 meat so they changed it to something tender that pigs like like mushrooms and so they switched it over to the Buddha dying from eating mushrooms and presumably poisonous mushrooms maybe chuno the metal Smith was not very good at micology he didn't have one of those field guides handy and he he picked the wrong kind of mus mushroom and cooked them up and the Buddha died from eating eating that but I mean there's no implication

in the texts that it was done deliberately that's for starters I mean junda was not a murderer he wasn't trying to poison the Buddha it was an honest mistake but I mean it could just be a coincidence that the Buddha ate this certain meal and then died afterwards partly I mean he was he was an old man and it could be that he had this disorder that I mentioned in the previous Q&A where his digestive system was starting to uh degenerate and it's it's a common ailment I well it's not common but it happens to elderly people under certain conditions I suppose um

and so some Modern Scholars are
hypothesizing that that the symptoms
described in the text like you know
severe abdominal pain and and bloody
diarrhea and so forth um are symptomatic
of this this disease of elderly people
that's caused by a degeneration of the
of the intestinal
tract so that's sort of a modern
hypothesis I mean we can't really know
for sure all we know according to the
text the Buddha ate this
suara and then he got very sick
afterwards and died it is true that
according to the text he told chunda I
think just take this don't feed it to
anybody else just take it and like throw

it out into a river or something and
when when it got thrown into the water
it just started hissing and bubbling you
know it's like something really gnarly
was going on but uh ordinary poison
isn't going to cause the water to behave
in a in sort of a paranormal way so that
could just be like a an embellishment on
the story you know adding a little
mythology to the
story either that or it was just you
know the Buddha's last meal is something
that is you know it's just uh
so uh
inauspicious that it just has like this
negative Juju that nobody else should

eat this stuff I mean that's one way of interpreting it I guess so we don't know for sure that the Buddha died from being poisoned it is kind of implied in the text you know the Buddha ate this and then got sick and then he told he he he announced essentially you know nobody else should eat this stuff that I just ate but it's hard to know exactly and I do think it's plausible that you know he was just very old at the time and he had been living a very rough life and his body was just breaking down and a very old person I mean all they can they can just eat ice cream or something and it can just mess them up so it may be that he just ate too

rich of a meal at his age you know when he was in a sort of a vulnerable state due to maybe other factors or whatever and it just finished him off but we don't really know for sure so I'm just going to move on to the next question which is from mooners and mooners says if pure objectivity or objective reality doesn't exist how can differences between men and women exist so this also is sort of a followup to something I said on in the previous Q&A where I'm saying that pure objectivity does not exist that it's it's somewhat of a myth but there's still you can be more

objective or less objective you know
sort of like the the old stereotype the
Ageless Timeless stereotype that men
tend to be more objective than women
with women tend to be more subjective
than

men and and I mean this I mean
statistically there may be some truth to
that and based on my own experience with
men and women it would seem that men do
tend on average to be somewhat more
objective and women to be somewhat more
subjective you know it's

like um a long time ago when I was in
college I would just be singing some
song and and it it was like I wasn't
really applying the lyrics to us or to

her or any anything like that it's just
that it's just a catchy song you know
you like the like The Melody of it you
like the beat and all that and it just
happens to have these lyrics that maybe
are talking about like a love affair on
the rocks or something and like the
girlfriend would just like apply that to
herself it's like you know why are you
singing that it's like I just like this
song it's all so I mean that does happen
but I'm getting back to the to to the
question here with all due respect to
mooners if pure objectivity or objective
reality doesn't exist how can
differences between men and women exist

okay so you've got postmodernism
nowadays which has been incorporated
into progressivism into this globalist
leftism in general
and they're trying to claim that not
only is there no such thing as objective
reality but they want they take it one
step farther and say that um truth is
just a cultural construct that our
objective reality is just a cultural
construct which is just absurd I mean
it's just insane to believe that you
know that all of all of what we consider
to be true is just a cultural construct
like I don't think there has ever been a
culture that believes that Things fall
up instead of

down or

example

so I do think that physical reality does not exist and so we are living in a kind of mental construct but because we are all human the way we perceive our surroundings are more similar than different you know it's like just the way we are built or through some sort of subconscious agreement or some whatever you know we agree that Things fall down instead of up for example and science still has validity at least with regard to describing the phenomena that we perceive supposedly out there in an

external

universe

so there pretty obviously is for example
a difference between men and women there
are progressives who will say the
difference between men and women is
purely a social construct which is just
insane

but that's people can believe anything I
mean

just really I mean my experience in life
and my reading of history and so forth
indicates that people can believe
anything no matter how absurd or un
unlikely it is

implausible I mean a lot of people just
don't care if everyone around them is

believing it by golly they're going to
believe it too if only to just fit in
and because of like the the human herd
Instinct where you just follow along
with what everybody else is
doing

so because our perception of reality is
similar enough that we're all living in
the same version of reality more or less
you know we can seem to interact with
each other because we're living in
pretty much the same version of reality
like a ghost assuming that ghosts exists
there could be one in the room right
here right now I can't see the ghost the
ghost can't even see me and because our

perception of reality is so different
that we're not in the same version of
reality so we are living in a version of
reality in which empirically men and
women do

differ I mean even if there are no such
thing as Chron chromosomes we still have
the conventional truth that there are
chromosomes and that a biological male
in every nucleated cell has an X and A Y
in their chromosomes whereas a female
has in every nucleated cell two
x's

so it's uh it's a matter of even though
there isn't pure 100% objectivity
there's always going to be a certain
certain amount of subjectivity involved

that uh even so there is some degree of objectivity like I think it's the the sin Ming is it sinin yeah sinin Ming by the third patriarch the third Chinese patriarch of Chan says the subject is a subject for the object the object is an object for the subject so you can't have pure objectivity there's always going to be subject and object but I mean there can be more emphasis on objectivity or more emphasis on

subjectivity so I hope I answered that question in a very roundabout Meandering kind of way because I'm moving on to the next question which is from scolin or skaden who is one of the few people that

asks questions on bitshoot so good for
him and I uh see what the word I endorse
his support of alternative
platforms and scolin
says you mention the Buddhist thoughts
on Free Will during timestamp 711 of the
last Q&A how does it apply to love love
doesn't seem to just pour out like a
spigot because you decide it to it seems
as long as you perceive that someone
holds certain values you can't help but
fall for them love seems pretty
misunderstood and even more so when
people try to judge it by their metrics
some people try to be objective about it
but I've never heard of a titty man
who'd call up Guinness world records

trying to scr up a date hardcore
materialists try to rationalize it by
saying love is just a chemical though
that seems more of a successful ad
marketing slogan than an actual answer
considering the crosscorrelation between
people taking the personality altering
medications which sponsor the news and
the people who become the
news so there is a question mark way up
at the top here so see you mentioned the
Buddha's thoughts on Free Will during
time stamp 71 how does it apply to love
well I in the previous Q&A I did point
out that
logically Free Will is an impossibility

it's just meaningless
so how does it apply to
love that's it's kind of a tricky
question because first of all not
everybody agrees on the same definition
of love there's different kinds of love
there's romantic love which is
essentially a human mating Instinct
that's driven by you know the wiring of
our brain and like hormones and so forth
but you've got also like the spiritual
love you know when the Bible says God is
love he's not talk they're not talking
about God being like a human mating
Instinct God is not an
emotion so at the spiritual level
according to me not according to

Orthodox terraa or any such thing but my understanding of Love at the spiritual level like the highest form of love is acceptance that you're like knocking down at least part of Pink Floyd's wall and for those of you who are too young to know what Pink Floyd's wall is I pity you it's an excellent album

anyway it's like you're breaking down the barrier between self and other it's just acceptance at to some degree you're like merging with somebody else to some degree and forming like a third entity not you not the other person but a kind of us and if you perfect life

that means Pink Floyd's wall is gone and you no longer distinguish yourself from any other being in the universe it's just complete Universal love which I assume is what the Bible is referring to the New Testament of the Bible the Old Testament doesn't doesn't advance that far so you could say that spiritual love is such a fundamental thing I mean the Perfection of Love is essentially enlightenment

um I think I just uh got so worked up that I forgot the first part of that sentence that just came out of my own mouth so yeah I mean like at the highest level love is not a volitional act but at the lower levels like the human

mating Instinct level or the paternal
Instinct level or love for one's dog or
love for one's favorite golf club or
whatever

I mean there is some of the spiritual
aspect of love in there I mean
acceptance rejection would be hate just
get it away from

me but um I mean even that if there's no
free will then it can be volitional
still sort of but you don't have control
over the volition it just
happens nature taking its

course so I guess I answered that
question

sort of probably 5% of the rambling that

came out of my mouth was actually
answering the question but the answer
was in there so I'm just going to move
on to Skol adin's second question here
also on the topic of Love Is Love a
question that Society is trying to
answer or a question perpetually asked
to occupy their time till the clock runs
out because they're afraid of the answer
um I don't think love really is much of
a question I don't think most most
people are trying to figure out what
love is most people think they already
know it and most people really don't
know what love is that's why there's so
many explanations and definitions of
Love including mine I mean most people

think love is an
emotion but spiritual love like the
highest level of love is not an emotion
I mean it's such a powerful thing that
it can trigger
emotions But ultimately the essence of
love is not an emotion except at the
crude level of like the mating instincts
and so
forth so it's sort of like the question
of how to be
happy Western Society just humans in
general they don't really question that
they just assume that the way to be
happy is to get what you
want you start off by being rich or

whatever and and you just get what you want and that'll make you happy but according to Buddhism that is just kind of

delusional so most people likewise think they know what love is already which is this emotion but that doesn't make them happy and it's

just you can't really perfect it very I mean you can't perfect

it because I mean so long as love is a kind of hormone High then I mean it's

it's going to have a beginning beginning

and an end and then the hormone High

ends and this person that you're madly

in love with all of a sudden is just

irritates the hell out of

you and as eart TOA points out in his famous book The Power of Now genuine love cannot turn into hate if you think you love somebody and then you start hating them afterwards I mean it was never really love to begin with it certainly wasn't true love or like pure love because I mean pure love doesn't turn into hate it has no opposite so I might have just contradicted myself anyways

see yeah I think most people really don't don't ask or don't ask the question they don't really wonder what love is they think they already know and

they don't you know like rock and roll
lyrics lots and lots of singing about
love when really it's singing about just
sexual attraction and just a kind of
emotional bonding my gal is red hot your
gal ain't diddly
squat

so I guess I answered that
question yeah I don't think love really
is much of a question unless you're for
for like the the minority of weird
people who really try to understand
words that they use like or just try to
understand how to be happy without just
accepting a spiritually bankrupt answer
to that question and then just spending
the rest of their life enslaved to

trying

to become Happy by following this

delusional idea of what happiness is all

about and it's the same with love for

most

people so I guess I answered that

question I'm moving on to scadden's

third

question which is Could you teach me to

say I love you in Burmese but please

don't look at me when you say it like

like

this um yeah I know how to say it in

Burmese but it would be like the the

like the dictionary way of saying it

like according to Burmese grammar but

it's not necessarily the way a real
Burmese person would say it's like um in
Spanish if you just follow Spanish
grammar to say I like would be
yogusto but that's not how you say I
like in Spanish it's Meo stop and it
might be the same kind of thing in
Burmese so I might be I mean
grammatically it'll be correct but it
may not be what two Burmese people who
love each other would be saying to each
other and the burmes are not very like
emotionally demonstrative
anyway but I love you and be would be
like ningo chit I look Mingo chit day
like chit is love chit day is to love n
is me informally and Min is you

informally and the go just signifies the
object of the
sentence

soing but again that might not be what
burmes villagers in their alone in their
Hut together are saying to each
other so I'm just going to move on to
the next

question and this is from

Gaz and Gaz says are you familiar with
the venerable aan paa wo I see a noble
spirit in him and um first of all I'm
really not very well versed with regard
to taii aon's and the fact that he's
called aan Pao P wo uh indicates that he
is in a Thai Tradition at least if not

ethnically Thai at least ordain in a tii
tradition or just in a tii tradition

and I used to

know a monk who had about the same

seniority as me name uh his name was

venerable p p woodo but I think that was

spelled with a u instead of an A so

instead of wo it was

wudo and he was Chinese

Malaysian um and I I don't know if Gaz

here is referring to him or not but he

was the the one whose name comes closest

to PA woodo

um

and yeah I have no idea what became of

him I I met him at

pandama many years ago and I

occasionally come across him because we're both living in in Burma and both non Burmese monks and we just occasionally come across each other but uh and he did seem intelligent and wise I have to admit he was a serious monk but I have no idea if Gaz is referring to the same monk here so anyways his second question which is a followup on the first question is a Halo appeared around the Sun during his cremation there are very nice photos of it on the forest dhama site they gave a good testimonial to his life there is also footage of his cremation on YouTube do you think the Halo that appeared was

merely a coincidence or was it a Divine
tribute though it was certainly a nice
Celestial salute to him
regardless um I mean it could have been
I mean to say that it was merely a
coincidence is not necessarily the case
because the people there have Karma and
your karma is conditioning your reality
so it could have been just neither of
the above with regard to the two options
here that it could have been the karma
of his devotees who are like really
charged up with veneration for him
because he had died and was soon to be
cremated or maybe was in the act of
being cremated and then it was
their karma that helped to manifest a

halo around the

Sun it reminds me of uh When neim karoli
Baba died at his cremation that all of a
sudden there was this Windstorm that was
just blowing stuff down um right right
during the ceremony and uh you know
people just accepted that as another
kind of a like

Divine indication of the greatness of NE
Koli Baba and I mean there could be some
of that but it's really hard to
say I'm not really familiar with the uh
the events I didn't watch the Youtube
video so yeah it's really hard to say
with regard to stuff like this but I
mean certainly it was conditioned by the

karma of the people who were present and so if it happened it it was the karma of the people present who who allowed it to happen in addition to maybe Davis who are deliberately making this sign out of respect for him or you can say just material coincidence or whatever so you know some questions like this it's it's hard to say exactly because nobody has all the data I don't know if anybody could really know for sure what exactly was the main cause for a Halo visible around the sun when a certain great monk was cremated I mean if it was like that just all over the hemisphere of the Earth where people are able to see the sun then it might be

just a solar flare or
something so I think I'll just move on
next question here this is this is also
from Gaz do you believe in the dvas as a
skillful assumption something like
Pascal's wager might make more sense
when applied to the old
gods um I mean a belief in the Davis can
be skillful or unskillful depending on
the mental states of the person
believing in
them so I mean this is a more subtle
form of the the more usual kind of
questions like is such and such an act
moral or immoral when really the outward
Act is neither moral nor immoral it's

morally neutral it's the mental states
that accomp the act and it's the same
way with here with guardo belief in the
deavas um whether it is skillful or
unskillful uhu depends on the person
person's mental

States um but just

philosophically I do consider this

universe to be infinite and so and if we
are the best this universe has to offer
this universe has got some

problems but uh in an infinite Universe
there's there's going to be an infinite
number of beings that are more advanced
than us and just going with Buddhist
definitions Buddhist cosmology they
would have to be dvas if they're at a

higher plane of existence than us like
they live longer they they have more
intelligence they have more psychic
power and so forth they would be called
dvas even though they might have
tentacles and breed liquid methane or
something so I do believe that there are
beings higher than us in this universe
in fact there may be beings higher than
us on this planet that we just can't
see like for example there have been
times I've been outside and an ant will
just crawl across my Barefoot and just
keep going it has no no concept
whatsoever that it was just in immediate
contact with a being much more advanced

than them some of you might think I'm
just flattering myself and thinking that
I'm much more Advan an than an ant
but be that as it may the ant was just
completely clueless just oblivious to
the fact that it just crossed over a
being was in immediate contact with a
being that was just orders of magnitude
Beyond them and it's because the ant is
too stupid to realize this and it could
be the same way with us we could be in
contact with much higher beings right
here on this planet and just be clueless
that fact although I've gone beyond the
bounds of this question but it just
seems like a sensible reasonable
hypothesis likely likely to be

true almost certain to be true that
there are higher beings in this universe
small G

Gods so I mean if you want to go with
something like Pascal's wager or
something um

you can I suppose although from a
Buddhist point of view the Davis really
don't have much power over us the only
Power they have over us is allowed by
our own Karma they're not sending us to
heaven or hell we are sending ourselves
to heaven or hell for
example

so yeah I mean the main question here is
do I believe in the Davis as a skillful

assumption and it can be skillful or unskillful depending on your attitude depending on your accompanying mental States your reasons for believing it for example but ultimately all beliefs are samsaric perceptual and delusional which is why the ATA waga for example the Buddha in the ATA waga recommends that you shouldn't believe anything which isn't just skepticism it's just going Beyond this mental mumbo jumbo of beliefs and attitudes and so forth and getting to the actual reality that resides under all that stuff

so I guess I answered that question so I'm moving on to the next question which

is from covac and CAD Zona and I just
learned today that the N
covac means something like black
stallion So Co action CAD Zina says when
you read maimin Kaa number 24 which uh
if I remember correctly it's the rata
wiita suta the the relay
chariots discourse on the relay chariots
but I I'll I'll start over coac and sead
Z says when you read majaya number 24 it
is an expansion of the text from the ATA
waga talking about purity being defined
in terms of various things maim Naya 24
is said by GC pond today to be an early
text because the details of the
technology in it cannot have been

thought up by later monks after the Buddhist time and were a product of the time it says that if you still need all of it says that you still need all of these things to become enlightened but each thing is only important for developing the subsequent factor in a kind of step-by-step process it doesn't seem to be the Krishna m style quote you can only open the window but can't make the window come in unquote kind of teaching to me and then he's got a quote from the suta I think if the blessed one had described Purity in terms of virtue as total unbinding through lack of clinging my friend then he would have defined something still accompanied by

clinging as total unbinding through lack of clinging if he had described Purity in terms of Mind view the overcoming of perplexity knowledge and vision of what is and is not the path knowledge and vision of the way knowledge and vision as total unbinding through lack of clinging then he would have defined something still accompanied by clinging as total unbinding through lack of clinging but if total unbinding through lack of clinging were apart from these qualities then a run-of-the-mill person would be totally Unbound in as much as a run-of-the-mill person is apart from these qualities

unquote and then SE of action CAD zenina
continues here and from here it goes on
to describe what it actually means
thoughts on Thea and how it relates to
the passage from the ATA waga
well I have read the
suta and it's a relatively well-known
suta it's it's brought up in support of
arguments and so forth by Buddhist you
know according to the discourse on the
relay chariots you know etc
etc um one thing about it that is
noteworthy is it's not even attributed
to the Buddha himself it's attributed to
two arahant monks sorrya and I can't
remember the name of the other one so
they're just talking amongst themselves

and how Ananda knew they were talking about this they were alone out in the woods somewhere maybe one of them went and told Ananda so that he could recite it at the first council or some such but as a general rule if a sutta is not even attributed to the Buddha himself that's kind of a yellow light not necessarily meaning that it didn't happen but it's kind of it's probably less likely to be a genuine sutta than one that's actually attributed to the Buddha himself but that's just neither here nor there I guess and it's not really an expansion on the text from the ATA waga like for example I assume cak CAD zida

is referring to something like the
mandia sua of the ATA waga where the
Buddha is saying it's not from what is
not from what is seen not from what is
heard you know not from knowledge not
from morality and observances do you get
Purity but it's not from the absence of
those either which is kind of a a
you know it's sort of a
paradox but this is uh it's like seven
stages in
development and uh so it'd be like uh
purity of virtue purity of morals would
be the first step then let's
see uh See purity of purity of mind I
think is is the next one and I mean
purity of mind I mean in a way I mean if

you look at it in a certain way then
you're that's already Enlightenment it
seems to me or at least it would be for
the jna that's just call it four J and
then uh so it seems like purity of mind
would be uh more advanced than the mere
overcoming of perplexity and this
translation is obviously from aan tanro
he's so idiosyncratic in his trans
lations that you can tell an aan tanero
translation just by reading
it um yeah purity of mind is considered
to be less advanced than knowledge of
what is and is not the
path um yeah I think this is there is a
lot of like Dogma built into this like

the the seven stages that they like a
sequential progress It's really alien to
what the ATA waga
teaches seems to me
um and then he he he points out um Co
action CAD zna points out that according
to GC pay in this book right here
studies and origins of Buddhism which I
highly recommend to any any student of
early Buddhism that GC Pond considers
this to be an old text because his main
reasoning is that there is a a simile
involved in this suta in which um it's
talking about King bimis Sara if he has
urgent business at some distance he's
going to get in a relay Chariot he's
going to make it like post horses like

in the Roman Empire or up in the modern times you'd have uh post horses or stage coaches you know theyd go by stages you ride your horse or your chariot in this case till you get to a certain station that's maybe 30 miles down the road 20 miles something like that and then you get fresh horses so that you can keep going fast you know you it's it's like your horses don't get all worn out you just get to this station where you can swap horses and then you keep going with fresh horses and then you know every 25 miles or so you swap out horses and GC Pond is saying that later generations of monks would not have

known that bimbisara king bimbisara of
kosola would have done this but I mean
technology really did not Advance all
that much until you get up into modern
times

know it's like technology stayed pretty
much the same for a long time and so any
King in ancient times probably would
have done the same stuff so I really
don't think that that's really a
persuasive argument plus there's still
the sort of the the little bit of a
caution sign not necessarily a warning
sign but a caution sign in that the suta
is not even attributed to the Buddha
himself
so um the end here of the question is

thoughts on the sua which I've pretty much just elaborated and how it relates to the passage from Thea waga well passage from the ATA waga is pretty much in the form of a Coan it's really not implying this suta it's not saying that you have to go through these things in some kind of sequential like a sequence in order to become enlightened that I mean there's nothing like that in the Ana waga that that I can recall and anyway

so are we recording yeah I think we are that's

good and still have like PTSD from my previous recording software that would

say that it was recording and then not
be

recording so I guess I answered that
question so I'm GNA move on to SEO

action CAD Z's next question here the
sutras teach that whether you are

beautiful or ugly rich or poor Etc is a
result of karma given that white

westerners are considered the best

looking people on Earth and have the

richest countries does that mean white

westerners have the best karma from past

lives on average well that's

racist H but uh getting a little more

serious here yeah it is true that I mean

the life that you're born into like the

culture you're born into the the

ethnicity that you're born into the body
and mind that you are born into is
conditioned by your
karma and so we could say that people in
a prosperous developed country living
prosperous developed lives are going to
have better karma in certain respects
certain superficial respects than people
living under a military dictatorship in
like an impoverished Nation but I have
considered like Burma for example Burma
is like a fourth world Nation you know
it's it's hardly even a third world
nation and you know most of the time
like the whole time I was living there
it was under a brutal and incompetent

military

dictatorship which it is

today but it was a mixed blessing

because the Burmese live in the

most Buddhist country on Earth probably

and you know there is some truth to what

the the new test of the Bible says you

cannot serve both God and Mammon and the

Burmese as a general rule don't have

much Mammon to serve and so it's much

easier for them to serve God or Dharma

in this case because they're not

Christians for the most

part so to be a Burmese villager is a

mixed blessing I mean they're living in

superficial poverty economic

poverty and you know a certain amount of

discomfort and so forth but I mean they are blessed in living in one of the few remaining wisdom cultures on this planet so they're just getting their good karma in a different

way and in some ways they're better off than we are because you're better off with Dharma living in superficial poverty but being stoic and accepting that poverty you know because most people for the his for the history of the world have not lived in the kind of luxury that we are living in in the west right now a person living on welfare in America is living in a higher standard of living than most people that have

ever lived on this
planet which is kind of
ironic but uh let's see
here yeah it's all conditioned by Karma
so certain kinds of of karma yeah I mean
we do have a certain kind of karma
that's better than somebody living
in we don't need to we don't need to
name any specific third world holes
but there you are or I mean we've got
good karma in that we're not living in a
country that's that's like torn by War
yet you know not lately we haven't had
any real wars on American soil since the
Civil War in the
1860s I mean the Japanese invaded the
uan island

in World War II but nobody lived on the
illusion Islands

anyway maybe a few alyut some

fishermen so yeah I mean it is our Good
Karma to be born into a relatively good
system even though it's it's in Decline

Now sort of like the ancient Roman

Empire was in Decline for quite a long
time before it finally collapsed and so

we're in the the long slow decline phase

apparently we in the the good times

create weak men weak men create bad

times it's sort of like the cusp there

that's that's where we're at right

now excuse

me

so yeah I guess I answered that question
so I'm just going to move on to seac
inad zina's next question here I've
noticed the translations of Mahayana
text and aamas are much better done and
clearer in their meaning than the transl
ations from any I've come across from
the terraa tradition have you noticed
such a trend yeah I've kind of noticed
that and for those of you who are not
like well versed in Buddhist technology
the agamas are they're like the early
texts that are as they are found in
Mahayana Traditions so you got the the
dean nikaya in the poly Tex it's the dag
dag in uh like Sanskrit Buddhist texts
in which have been incorporated into

Mahayana

Buddhism

so excuse me I just got distracted by what was possibly a lizard a Carolina anal lizard we've got one that lives on our front porch a lot of the time it's really cool anyway getting back to this question um why are Mahayana texts translated into English in a more easily understood with with in an easier I need to start over why are mahayan attacks often translated in a style that is easy to understand and just has a more better flow to it and there are a few reasons for that one is

that Mahayana

texts came later on in the history of

Indian Buddhism that Mahayana Believe It

or Not arose hundreds of years after the

time of the Buddha and so the were

written down after literacy and writing

had become commonplace in India so the

they the style of the sua is not

designed to make it easier to memorize

with lots of just dry

repetition so that's one reason why

Mahayana Texts are just have a better

flow to them and it's just easier to

absorb the information because the

terraa poly Texts are very repetitive to

make it easier to memorize them by heart

because texts weren't written down as a

general rule in those days but another reason that I can think of is that most of these Mahayana texts are translated from Chinese into English as opposed to like the original procris into English and so Chinese is it's a different kind of language than like an Indo-European language it's more intuitive it's more abbreviated kind of and so you can't really translate it literally like really literally word for word translating from Chinese doesn't work that way you've got to fill in lots of blanks and so you can make you can smooth it out it can be a relatively accurate translation but I mean

nevertheless it's not like a literal word for word translation because it has to be smoothed out to make it into some kind of comprehensible

English whereas

poly good translators are going to try to translate it literally what it actually says which is going to make it more stilted and to some degree less easy to understand and uh I'm starting to getting lines on my

face because the sun is shining through the blinds but it's not bad enough yet that I actually have to get up from my seat to suffer the ordeal of standing up so those are two reasons that come off come off the top of my head as to

why Mahayana texts tend to be easier to understand and have just a better smoother style to them first because they were composed after writing had been invented or after writing had become mainstream and so you didn't have to make it very repetitive in a very dry manner to so that monks could memorize it and secondly most of these texts are translated from an Asian language like Chinese that you can't really do a literal translation so you can kind of paraphrase a little bit in order to um make it sound like good English so I'm just going to move on to the next question which is from

KitKat and KitKat says could you discuss your opinions on how there is no four stages to Enlightenment or Arāhan ship I recall hearing from your q&as how there is some disputes in the translated text and you believe there is only sōpana and arahān ship forgive me if I am misunderstanding or mishearing you yeah this is a common theme because anytime people ask me a question about you know can sōpas do this or you know what about you know anagāmi or know the four stages of sainthood the four stages of Arahā

Hood um I give pretty much the same spiel about how I do think that it was a later development that the Buddha

himself probably did not teach four stages of sainthood or ARA Hood in Buddhism and there are two main arguments for this the first argument is what I picked up from this book again studies in the origins of Buddhism by GC Pond where he points out that of these four stages you've got the lowest stage is sodana or stream entry then you've got sakagami which means once returner which means you're going to be reborn as a human a maximum of one more time before you become enlightened and just get out of Sam SAR then you've got the anagami who is a non-r returner which means they're

going to be reborn in a very high heaven realm for their last life and then they're going to get enlightened in this very high heaven realm and then finally you've got the highest stage which is the

arant which I mean they don't they don't get reborn at

all and of these four stages the first

or soda apparently has a different

meaning in the oldest texts like for

example in the poty mocha rules you've

got an obscure group of four rules that

are almost impossible to break nowadays

in modern times they're called the PTI

desia rules one of them is for a monk to

live in excessive dependence on a family

of soda us so the indication here is
it's hardly likely that a whole family
is going to be soda us
um it's more likely or at least it's
unlikely a whole family is going to be
sold upon us um at the extent of they've
all had like a glimpse of nibana they're
all going to have seven more rebirths
maximum they they're all Saints
essentially you know even even the kids
you know these householders living this
worldly life they've all become Saints
they've all had the glimpse of nibana
and so forth um according to the
commentarial tradition the city of
sawati in India it was mostly Aras it

was mostly soda ponas millions and
millions of them in this one city which
also seems kind of far-fetched with
regard to sakagami GC Pond points out
that there's no mention of them in texts
that otherwise show indications of being
very old early texts with regard to
anagami GC Pond points out that in
there's one um one group of texts called
Ida an obscure group of texts in the
kudaka nikaya in which an anagami
apparently is used in the sense of an
Arun I mean it does make sense an
anagami is a non-r returner they're not
coming back they're out of
here and then finally you've got the
arant who is fully

enlightened and so I think
that I mean originally very early on
aoda was like a new convert someone
who's entered the a dharmic life you
know they've entered a spiritual life
especially within the realm of Buddhism
that sakagami again is not really
mentioned in the oldest text or in texts
that have give other signs of being very
early um I think even in I think one of
the bits of evidence that GC Pond gives
is that the Sona paluta which is giving
um like a step by step from lower to
higher advantages of living a dharmic
life it doesn't even mention the four
stages I think I could have just uh put

my foot in

it but I think that's one of the

arguments that GC Pond

gives and Ed Wuda um an apparently early

texts um pretty much equating non return

with Enlightenment which does make

sense so I mean Aran is pretty old you

know it's there's a good chance that the

Buddha himself who is himself an arant

Nam

budas so that's that's one argument is

like the GC P's case that he puts forth

in studies and origins of Buddhism but

the other case the other argument

against the

authenticity of these four stages of

sainthood in Buddhism is the fact that

terraa Buddhism or Buddhism in general appears to have a monopoly on these four stages there's no mention of these four stages in any other religious system that I know of which to a devout terraa Buddhist who thinks that terraa Buddhism has a monopoly on sainthood or Enlightenment I mean they just accept that no problem you know the Burmese would have no problem with that for example but I do not think that terava Buddhism has a monopoly on in life I think there have been enlightened Hindus I think there may have been enlightened Christians there may have been enlightened stone age animists for all I

know

so I mean that is for me an even more important argument against the the genuineness of these four stages of sainthood is that only Terra mentions them like this and and I've read in other like Mahayana sutras I think it's like the lankavatara sut or something they have the four stages but they give them radically different explanations I know that Pacha Buddha is is somewhere in one of these four stages I can't remember I think it's a sakami is identifi or like defined as a Pacha Buddha which they didn't they didn't understand it I mean there's there's like misunderstandings or garbling of

the

tradition which doesn't really prove that there were no four stages but it does prove that different different schools of Buddhism had different understandings of these four stages so I mean the two main arguments are just sort of textual evidence that the four stages as they exist today are a later development found not in the earliest texts and then the more important argument to me is that no other spiritual tradition has these same four stages in fact even some Mahayana schools Define the four stages in a radically different way

way so again I mean if you're just a
like a terraa chauvinist who wants to
believe that only terraa really gets it
straight then there's no problem there
but I'm not one of those I do think that
other systems can produce enlightened
beings in fact i' I've mentioned this
before that St John of the cross in my
opinion may have been fully enlightened
and it's interesting I mean he describes
things very similarly to Buddhism
although he has to use different
language because he was a 16th century
Spanish Roman Catholic so I mean he has
to use different kind of language but
it's pretty obvious that he's trying to
get to the same point see that he's

describing the same kind of phenomena or experiences and it's interesting to me that that St John of the Cross came up with the the three stages the three levels of spiritual attainment that are found also in the poex three stages of spiritual attainment that in the poex you've got the bujena which is the common worldling you've got the sea or the one in training and that's the the lower three uh stages of sainthood and then you've got the AA the one no longer in training and that's the fully enlightened being St John of the Cross who may have had no contact with terraa Buddhism he also had three stages he had

the beginner which is 99 .9% of the
entire population then he had the Adept
which was anyone who had
mastered contemplation which would be in
Buddhist terms at least second jna
anyone who had mastered that you know
who could just sit down and get into
that state at will and then finally he
had the perfect the perfected and that
kind of blew me away when I was reading
about that because you would think that
Christianity would say nobody's perfect
I mean it does say that that I think it
even says it in the Bible in the Bible
in the New Testament Jesus himself
denies being good it's like somebody
calls him good sir or good teacher or

something and he says why do you call me
good there is none good except
God and so it's it's sort of like a
basic teaching in Christianity that
nobody's really worthy of Heaven the
only way you get into heaven is through
divine grace God just forgives you for
your your faults your
sins and then here you've got a Catholic
priest who's the doctor of the the
mystical doctor of the Catholic
church that he's saying that there is
the state of perfection where you become
like God through participation and I
think the the Orthodox Christians have a
a similar idea where you're just become

like a Divine puppet you've mortified
your own self-will you're no longer
you're no longer creating self-will
which is similar to the terava Buddhist
idea that an arant is no longer creating
Karma which is volition both of them
have this idea that once you reach the
stage of perfection you are no longer
generating volition at least not any
kind of ordinary
volition according to St John of the
Cross uh someone who has reached the
stage of perfection has essentially
become a kind of divine puppet they're
just motivated by the will of God which
in terab Buddhism would have to be
explained differently because there is

no capital G God in terab Buddhism

but I may be digressing

here but getting back to kitkat's

question yeah the main the two main

reasons as as as review here the two

main reasons why I am skeptical that the

four stages of sainthood despite the

fact that there are plenty of monks out

there claiming that they've attained

these states aan man in his Auto in his

biography written by AAR Mahaba is even

stating like the the dates and times of

him reaching each

stage but another thing in in terraa

Buddhism is that each one of these four

stages of sainthood has two substages

which

is which uh let's

see path and fruit Mega and Pala and

apparently by the time the commentaries

came along they didn't even understand

that anymore because they're claiming

that the stage of path lasts like a

trillionth of a second it lasts like one

moment and then boom you're you're

you've reached the the fruition part of

that which doesn't make much sense

because in the in the sutas they're

talking about how you know the the eight

individuals which is you know the two

substages of each of these four stages

of sainthood are worthy of veneration

worthy of bowing worthy of gifts and so

forth but I mean how you going to bow to
somebody who exists for like one moment
you know it just it just doesn't make
much sense

so I mean that's another little
complication to throw in and I've I've
discussed this a number of times so I
shouldn't spend a whole lot of time on
it this time because there's so many
questions to ask and furthermore I got
to get up and close the blind so that I
don't have these horizontal stripes of
light on my face so just a minute or
less than a minute actually
okay I think we're
good yeah no more no more lines on my

face at least no more lines of
light okay so I guess I'll just move on
to the next

question and this is from TIG and Tig
says what is your favorite tea and
that's an easy one

Milos so I'll just move on to tig's next
question here the manifestation of
Madness comes from a mind teetering on
the very Brink but has a sane mind ever
produced anything of true significance
well what about Buddhism we would assume
that the Buddha had a sane mind in fact
um only from a Buddhist point of view
only a fully enlightened being is
totally sane there is the the little
saying in ply Pino UMO which means the

common person is out of his mind he's
insane so yeah the Buddha came up with
Dharma I mean he didn't necessarily
invent the essence of Dharma but he must
have invented a lot of the practices
involved a lot of the doctrines
involved and he was presumably a fully
enlightened
being so a fully enlightened being has
much more access to just you know the
Infinity of possibility you know he's
not as limited by his View use to be
just just have like a little glimmer of
inspiration or a little glimmer of a
kind of Lial Intuition or imagination I
mean he was just wide

open so yeah the a sane person has gone
off the

brink from a Buddhist point of view so
they're not just teetering on the brink
that's um yeah teetering on the brink
means you're kind of Lial maybe and have
a little more access you know like
artists for example tend to be a little
nuttier than the average

person but a fully enlightened person is
just off the brink they're they have

Total Access seems to me and I finished
my coffee out of the Brian R cups I got
to crack

open some energy drink

here so I guess I answered that question
yeah I mean the answer to that would be

yes a sane mine has never produced anything of true significance because the Buddha produced stuff and other enlightened beings assuming there have been other enlightened beings you know if they found a new spiritual system they produced something you know if they have uttered words that have become scripture then they have produced something something of true significance so I'm just going to move on to this question here this is from ruie and ruie says did you ever engage in any method of pranayama during your time as a mendicant or before I have a faint recollection of reading that the

Buddha Goda might have experienced
experimented with various breath
regulation methods some of them quite
forceful at any rate pranayama seems the
very opposite of recollection of
breathing what say you okay well
pranayama for those of you who are not
well versed in Sanskrit spiritual jargon
is like breath
control so somebody doing pranayama
they're like deliberately slowing their
breath way down until they almost stop
breathing in some cases and I maybe
experimented with that like once or
twice very briefly and I didn't like it
it just seemed too unnatural it was like
too much deliberate effort to do this

kind of meditation and I've always been intuitively drawn towards that which is without deliberate effort is I mean the best meditation should be effortless so I just didn't like it and it's not really a Buddhist practice it's more Hindu than Buddhist so yeah according to the tradition um the Buddha before he became the Buddha when he was you know like uh a mendicant aesthetic trying to become enlightened yeah he was doing like extreme spiritual practices including breath control and uh I think he mentioned in the in the text that I he was

experiencing just racking pains as a result of this kind of the wind element trapped inside of his body so to speak going with ancient medical jargon I guess ancient medical ideas so yeah the Buddha did not recommend pranayama it's like when you do practice meditation naturally and spontaneously you'll your breath rate will will slow down and will become much more subtle so that some people who are doing meditation on the breath um they get to a point where it's so subtle and faint that they can't really notice anything you know it's like too subtle for them to even notice the sensation of touch of the the air at

their

nostrils but U that is something that happens naturally on its own it's not something that you deliberately try to control and that's seems to me a better way of practicing spirituality although some Hindus get into very Advanced States through this kind of stuff so I shouldn't badmouth it too much so I'm just going to move on to the next question this is from avenity and avenity says do you think it is sad that I'm sure it goes against everything Buddha was all about people from poor and not Buddhist countries can't even go to try to be a Buddhist monk because

they don't have enough
money yeah it's kind of ironic that that
a western has to have some money in
order to become a Buddhist
monk who doesn't handle money
but I I've never been saddened by this
idea it is a matter of just everyone has
their own Karma and they land where they
need to land in this world you know
they're born you into the womb of
whatever womb they need to be born into
this just conditioned by their karma and
so it's all appropriate in a way even
though some people are born into really
shitty situations still I mean for them
to work out their karma that is the
appropriate place for them to be born

into um but it is still possible for a poor person theoretically at least to become a Buddhist monk which would be like um you go to a Burmese Buddhist Monastery that ordains people or a Thai buddist monster I suppose I have more experience with the Burmese so I can I can speak with with more certainty about how it is so you could go there and be ordained as a monk and then you have like Burmese people who are happy to sponsor you and happy to get you a plane ticket so you can go to Burma or Thailand or wherever so it's still possible if you really I mean if you really have the will you really have the

the calling or the vocation to become a Buddhist monk it can still happen it might be a little more complicated but still it can happen that you can become a monk in the west and I mean you're already a monk at that point and then um just generous supporters and a lot of Asian people they just they're just tickled to death to offer stuff to monks because they see that as a kind of Stairway to Heaven you know they're just they're like buying Merit through you know buying stuff for monks and giving it to them so that's I mean that's how I did it I I became a monk in in the west I mean I did donate like \$7,000 plus my my

pickup truck to the
monastery but uh the the \$7,000 wasn't
spent on me eventually going to Asia it
was rich Burmese donor some Burmese
doctor or some
such they uh they donated the the plane
ticket they were happy to do
it and so uh yeah I W up going to to
Burma and staying there for more than 20
years even though that was not
originally my plan I just figured being
ordained in America would be simpler
because I wouldn't have to learn foreign
languages other than poly and I wouldn't
have to deal with visas and that sort of
thing but um it is good if you are going

to be a terraa Buddhist monk to spend at
least a few years in Buddhist Asia just
so you get a feel for what it was like
in the Buddhist time you'll understand
things better that way when you're when
you're reading about it in the text
you'll have some personal experience
with

that just at the very least plus it's
nice to just be able to go for a real
arms round take your bowl and walk
through the village and that sort of
thing

too and just live under

trees hard to live under trees in

America I guess nowadays homeless like

people that are addicted to drugs and so

forth do it all the time
but law-abiding citizens still are not
allowed to do that I'm pretty
sure criminals get a pass but
uh law-abiding citizens generally do not
so yeah I guess the main question here
is do I think it is sad that people from
who are poor and not Buddhist countries
can't go to be a Buddhist monk because
they don't have enough money yeah I
guess in a poor not Buddhist country
there might not be very many Buddhist
monasteries because um like Buddhist
missionaries bless their hearts you know
the the monastics they'd rather go to a
rich country than a poor one like um it

has it was brought up when when I was in
Burma that one country that was
desperately in need of Buddhist
missionaries is Cambodia because their
song I mean culturally they're a
Buddhist country and their s was pretty
much genocided by the C Rouge and so
they're Buddhist people who want to know
about Buddhism they want monks and
everything but the monks were all killed
off but the the Burmese monks didn't
want to go to Cambodia I mean there were
a few which is good I mean that's that's
very admirable and commendable of them
but a lot of the the Burmese monks I
mean they want to go somewhere Rich you
know they want they want to get all the

electronic gadgets and live in comfort
and so
forth

so yeah it is somewhat unfortunate but I
mean if someone is born into that kind
of a situation there is a reason for
that I mean that's that's where their
karma landed them and their karma landed
them at the most appropriate place for
them to land so there's reasons
and so I'm just going to move on to the
next question this is from No Remorse
and this is kind of a strange question
No Remorse says I read about a form of
meditation where you imagine a table and
around that table are sitting five

people they can be Dead Alive Gods Etc
as well as five books sitting on that
table you can go into this room within
your mind and ask any question and go
around the table and see what they say
a different way to think about whatever
the question may be who would your five
people be and what five books would you
choose well right off the bat I'd say
this certainly is not a Buddhist
Meditation technique and it's not a very
deep one you're not going to get very
deep with this kind of meditation
because there's just too much thinking
and imagining I mean really good
meditation the better you get at
meditation the less thinking and

imagining there's going to be and this kind of meditation is just shock full of thinking and imagining so I mean you're not going to get into like genic States from doing this I mean it might be a kind of mental exercise like mental calisthenics or something but anyways I'm gonna I have to do this meditation let's say so there's five people and five books I'll do the books first let's just make it the five volumes of Gan Wolf's book of the new son that would be that would be good for the five books and those of you who haven't read the book of the new son it's well worth

reading it's it's

profound and it's I mean it's it's a

classic of American literature or should

be anyway with regard to the five people

well I mean the Buddha would have to be

there let's say Nagarjuna or Caroli Baba

how about St John of the

Cross um see who who' the fifth one

be

maybe Ramen

Mahari he spoke English too so that

would be

convenient

H maybe Paul low or Krishna mury just

kind of throwing in a wild card you

know yeah let's just go with Krishna

mury Jay Krishna mury not ug Krishna

mtty so those would be my five people and
and the five books um just off the top
of my

head if I if I were to think about it
for several weeks I might come up with
slightly different lists but that's
that's what you get for for for now so
I'm just going to move on to the next
question here this is from Robin's
Nest and Robin's Nest does ask the TR
transgressive fourth question but um I
mean Robin

says that uh if it's too many questions
I can delete one but uh what the heck
I'm in a magnanimous mood today
so Robin's nest's first question in a

hypothetical situation in which one's altar or Shrine is in their bedroom and they were to have intimate relations with their partner would this be considered a precept violation of sexual misconduct within the Theravāda tradition

also it would be appreciated if you gave an explanation regarding what sort of Bad Karma has been created and perhaps a recommended repentance practice

well it certainly wouldn't qualify as sexual

misconduct um yeah I I have I have felt pangs of this I don't have an altar in my bedroom although um I have had you know sort of like a Buddha image or

something in my bedroom before and also when I was younger I had a copy of The Diamond Cutter Sutra and The Diamond Cutter Sutra says that any place that contains a copy of The Diamond Cutter Sutra should be treated as a holy place as a shrine and so I've had it in my bookcase in my bedroom and done all sorts of sexual naughtiness well not all sorts there are certain boundaries of sexual naughtiness that I I will not cross over so I mean there have been sort of like little pangs of oh maybe I shouldn't be doing maybe I should take the book and put it in a different room

before I do this

huh yeah I I have had experiences like

that but it's not really uh a preset

violation of sexual

misconduct um I mean in ancient times

when they were making the rules people

just didn't have shrines or Buddha

images in their bedrooms because they

didn't have Buddha images anywhere

because Buddha images had not been

invented yet and just sort of shrines

and scriptures I mean books books

apparently hadn't been invented yet in

in the Buddhist time

either um and shrines were generally

places you know outside somewhere you

know like a little Temple or

something

so yeah I mean it's not really a

violation of a precept um and whether

it's like Good Karma or Bad Karma well

especially bad karma I guess depends on

your mental States because

like good and bad conduct is mental in

Buddhism karma is as a mental

state that

again outward physical acts are

ethically neutral that really the

ethical quality or the karmic quality of

an act depends on the mental States not

on the the physical

actions so I mean if you feel like

you've done something wrong because you

got naughty in front of a Buddha statue
or like sacred texts or something then I
mean do what makes you feel better like
do something that you think would ease
your conscience like you know donating
to a good cause for example helping
somebody in need saving a drowning ant
by scooping it up on a leaf and putting
it on dry land feeding a hungry dog I
mean any kind of good act is in a way
it's it's not exactly purifying but it
NE nevertheless shifts the balance
towards
good

so yeah I mean there's there's no real
repentance practice involved other than
just do what helps your heart to be at

ease I suppose but it's not really in violation of any precepts it might be considered bad etiquette at worst unless you're doing it on purpose like s some satanists will like desecrate Bibles as part of their their black mass or something then yeah I mean they're definitely deliberately trying to do something transgressive in a case like that but I mean if it's just you're doing what you naturally do in your bedroom and the book or the statue just happens to be there I mean you might want to move your altar to a different room preferably not the bathroom just put it in like you know a different

youve got like a den or something maybe
there would be more appropriate if that
sort of thing kind of makes you have
second thoughts and be
unsure so I'm just going to move on to
Robin's nests next question here in
Mahayana there are many bodh svas but
the only one I know of that is specified
in the terraa tradition is MIT tra
bodhisattva are there any other
bodhisattvas in the poly Canon that are
mentioned well in poly it's bodhisatta
and not bodhisattva and I have mentioned
before that I do think that bodhisattva
with the V is a Mis translation of poly
or protop poly into Sanskrit but that's
neither here or there um when there's

mentioning when there's mention of a
bodhi in the Pali texts probably at least
98% of the time it's the same bodhisatta
and that's Gotama Buddha himself before
he became

enlightened because a bodhisatta is
someone who is destined to become
enlightened and that's probably what
bodhisatta originally meant is destined
for enlightenment not Enlightenment
being and most of the Pali texts were
composed before the whole concept of
like a whole Pantheon of Buddhas just
Buddhas just throughout history each one
with their name and their own story and
everything um before that came into

being and before the whole concept of
like the whole Mahayana bodhi concept
came into

existence the earliest meaning of
bodhi

saddha was someone who was destined to
become enlightened and the main person
destined to become enlightened in the
early text was the Buddha when the
texts are referring to him before he
became in

L

so I'm not sure if there are any other
mentions of bodhi saddha I mean when it's
mentioning past Buddhas it's mentioning
them as already Buddhas it's not really
discussing much about their lives

or life or lives before they became
fully enlightened and in the future um I
mean it is true that David dat like the
Judas escarate of Buddhism is destined
to become a Pacha Buddha according to
the commentarial tradition I think so he
could be sort of like a Pacha bodis or
something but yeah in the poly text
themselves almost
entirely um any mention of a bodh SAT is
referring to Goda himself before his
Enlightenment although there is a
canonical text called the Buddha wamon
or the lineage of Buddhas that has like
the whole 28 or
29 that uh I mean if you can find an

English translation of the Buddha was I
assume it's been um there is a
translation of it in Burma that was
written by Mingun Thawgyin who had the
phenomenal memory I think he was in the
Guinness Book of World Records for
having memorized the entire 40 volumes
of the Burmese Pali Canon by heart he
wrote a book called uh the chronicle of
Buddhas I think see I got something
here no it doesn't say but I think it's
called the the chronicle of Buddhas or
something in English that is sort of a
condensation of the Buddha was and its
commentary that gives like a a
biographical description of each of the
28 I think it's 28 rather than 29 maybe

maybe it's 28 so far in this Eon and
then there's going to be one more which
is mitraa but I've never really been
much

interested in the mythological Buddhas
that existed a zillion gajillion years
ago because it's most likely going with
aam's razor it's made up mythology
rather than Act ual
history

anyways let's see did I answer the
question yeah I did okay so I'll move on
to Robin's nest's next question which is
there are 29 named Buddhas in the poly
Canon but aside from Kaku and konana and
kasapa but I've read diffic I've had

difficulty learning more about them
online unfortunately I also cannot seem
to find a complete list of them would
you please give us some details about
some of these Buddhas some interesting
honorable mentions would suffice well I
mean Theon pagota in rangon Burma or
Yangon

Myanmar uh supposedly has relics of all
of the Buddhas mentioned here Kaku kagam
kasapa and Goda all have relics that are
enshrined underneath the uh Theon Buddha
s to going Pagoda supposedly I haven't
seen them

myself um with regard to our goab Buddha
it's a few of his hairs that he plucked
and gave to some Merchants that

supposedly came from um the m m
Kingdom um I think one of them there's a
walking stick from one
prehistoric Buddha and uh there's like a
bath cup from another one but I like I
say I haven't seen any of these things
but if you want the the the best
description of all the Buddhas of our
world cycle or I don't know what you
call it that would be the Buddha
wamama and with regard to our Buddha I
mean just to get an idea of just sort of
like the mythological scope of the
Buddha wamama and just this essentially
legend or Pantheon of all these Buddhas
our Buddha Goa was by far the smallest

one being only 27t tall also he went through the longest aesthetic pract he went through a stage of doing severe uh aesthetic practice it lasted six years some of these earlier Buddhas I mean it was only a few weeks or months also he by far by far had the shortest lifespan whereas some of these um mythological Buddhas of of prehistoric times lived literally thousands and thousands of years and just to give you an idea of what some of these previous Buddhas were like I happen to have um when I was living in a cave in Burma I had this little notebook here and if I found something really noteworthy I'd write it down and I happen to write down some

details of the alleged life of mongala Buddha so mongala Buddha is on the list of 28 or 29 and this is found in the Buddha W sence commentary because when I was living in a cave in Burma I got somebody donated to me this this Chronicle of Buddhas written by mingun and I read it and when I came across mongala Buddha it was so so outrageously wild I had to write some of it down so his date of birth um he was the second Buddha after deuna so deuna was the very first Buddha of this Eon or whatever you want to call it so he Liv two incalculable eons plus 100,000 world before the present his

place of birth was the city of UDA in
India on a previous World his father's
name was King UDA his mother's name was
Queen UD the name of the woman who
offered milk rice on the eve of his
Enlightenment was UDA name of the
village in which she lived UDA name of
the athletic who offered grass with which
to make a seat beneath the bod tree UDA
place of his paring nibana was udra Park
also his place of Enlightenment and so
UDA apparently was a very common
name um two incalculable eons plus
100,000 World Cycles ago in
India his height was approximately 132
feet 132 feet tall was mongala Buddha
and he lived for 990,000

years and it says here from the moment he took conception light radiated from his mother's body to a distance of 8 cubits all around which could not be overpowered even by the Light of the Sun not requiring other lights the pregnant Queen moved about by means of her own luminescence when mongala Buddha renounced household life approximately 30 million people renounced it also and practice austerities with him the light from Buddha monga's body Shone night and day throughout 10,000 World Systems during the 90,000 years of his life everything appeared golden in color and the sun moon stars and planets gave no

light since there was no sunlight the demarcation between night and day was not distinct yet people were able to attend to their business by means of the Buddha's Rays this great luminescence of mongala Buddha was due to a wish he made in a previous life the details of which are as follows once when he was a bodhisatta he was a man renowned for his great generosity hearing about his generosity an ogre or yaka in ply disguised himself as a Brahman approached the bod and asked for the bodhisatta two children the bodhisatta gladly handed them over whereupon the entire Earth trembled all the way down to the water on which it floats then the

ogre devoured the two children in the presence of the bodhisatta and bright red blood flowed from his mouth as he ate however there arose not one iota of distress in the bodh instead he was greatly delighted thinking this is my excellent Act of Charity he then expressed his wish as a result of this generous Act of mine may my body emanate rays in future bright like the blood flowing from the ogre's mouth once on one occasion mongala Buddha delivered a series of discourses to the universal Mark sunand in his retinue numbering 900 million at which time all of them became

arahant then the Buddha stretched out
his right arm and said etaba meaning
come monks

Oh wrong armor come

monks causing the entire multitude to
instantaneously become beus complete
with cropped hair bowls and robes during
the life of mongala Buddha the buddhis
destined to become goab Buddha was a
Brahman named suruchi on a certain
occasion the Brahman suruchi offered
alms food for a week plus a set of robes
to the Buddha and to each of his retinue
of beus numing numbering all together
one

trillion the set of robes offered to the
most Junior biku was worth 100,000

pieces of money probably

kopos the god Saka himself produced a huge jeweled Pavilion for the occasion after mongala Buddha's Parana his relics were enshrined in a pagod 30 yojanas in height which is like 30 miles high made of powdered red orint oil and butter and encrusted with seven kinds of precious gems

yeah so this is from the great Chronicle of

Buddhas so it translated by ukle and utin win uh and published by T publishing Center in rangon in 1992 and so I mean that is a taste of what some of these Buddhas of long ago

supposedly were like and it is kind of interesting how um they're all modeled on the life of goab Buddha I mean they they all have to renounce the world in some kind of vehicle like our goab budha used a chariot but some of them would just be riding on a horse or maybe maybe he was just riding on a horse see I I confuse my Legends but some of them actually had like flying buildings flying mansions weanas that they would renounce the world in and then they'd have to go through like this period of aesthetic practices and then they would have to be offered milk rice by kindly woman and then they would have to sit under some kind of Bodhi Tree um our

goab Buddha sat under a ficus religiosa tree which is the the the bod tree but different Buddhas had different species of trees um at least one of them sat under

bamboo and someone would sit under like Banyon trees or whatever and uh so I mean it's like it's modeled on the life of the Buddha but with just wild elaboration

so if you really want to read this stuff I try to uh uh get some kind of um like a copy of the Buddha wsa or some book that's based on the Buddha WAMS because that has most of the information um for what it's

worth so I'm just going to move on to uh
Robin's nest's next question
here which is hyp pathetically if a
person were to have a supernatural
experience while attempting to commune
with the dead would this essentially
only work if they were still in the BAU
transitioning between incarnations or a
Hungry Ghost since we Buddhists believe
in reincarnation I don't understand how
it would be otherwise possible it would
be very quirky if it turned out that it
was lesser divinities being mischievous
LOL and uh

yeah okay so yeah as a general rule if
you're having some kind of paranormal
experience or some kind of communication

with the dead somebody who's already
dead then yeah for the most part it
would essentially work only if they were
like a Hungry Ghost in Terra Buddhism
there is no BAU realm although I mean
you could reconcile a Bardo realm with
Terra Buddhism by just saying you know
you get born for just a few weeks you
know as like a you know in in a Spirit
realm something like that and then that
serves as like your BTO realm where
you're having the review of your life
and you know meeting with Spirit guides
and so forth It's possible I mean it's
not Orthodox Terra but it's not like
explicitly against terraa that you could

have a relatively brief existence after
this existence in a kind of spirit realm
where you can recall this existence and
maybe you know discuss it with wise
beings there or something and uh maybe
kind of wait there in a green room or
something and until it's time for you to
get born

again so I mean it could be hungry ghost
but I mean it could be like lesser Davis
also because in in Buddhism or at least
terraa Buddhism from ghosts to Gods is a
Continuum it's like a spectrum and so
it's almost like an arbitrary choice
where you're going to make the cut off
between ghosts you know the highest
ghosts and the lowest

Gods you all like Spirit beings in a way or I mean it's they do have physical bodies but it's at a different kind of wavelength a different a different subtlety of

matter so that would be the main way of of uh any kind of paranormal experience where where you're communicating with someone who has already died that that I can think of unless maybe they're a person maybe they're like um they've been born again as another person who has psychic powers and then they can communicate with you that way but technically they wouldn't be dead anymore but I mean technically

they're not dead if they're a ghost
either because it's just a different
kind of life in a different kind of body
in a different kind of Realm but still
they're a a kind of conscious being who
is essentially

alive and I'm waving my hand around a
lot while I'm doing this for those of
you who are just listening and not
watching you're really missing out on a
lot of distracting hand

waving but I'm just going to move on to
the next question which is from game
fap and I'm gonna look here yeah we've
been going for almost two hours and I
knew this was going to be a long one
because there's lots of questions it's

not it's not record-breaking a number of questions but it's it's it's a long list of questions so anyways game fap says what are your thoughts on the akashic records and I had never heard of the akashic records until I read a book about Edgar Casey who um attributed his psychic powers his ability to um like diagnose illnesses that he couldn't see that were hundreds of miles away or know about people's past lives or know about like Atlantis and so forth through the akashic records and I'd never heard of that before it's uh Akasha is sanskrit for space or ether so in poly it would be

aasa long a

aasa um but I mean there's no concept of
this in Terra

Buddhism um and I'm I think it just
might be a kind of mental gimmick I mean
I can't really imagine that there really
is that there really are like like a
library containing all information of of
everybody who's ever lived but I don't
think that that's even how edar Casey
himself described the akashic records it
was more like every Act action every
event leaves a kind of Trace you know
sort of like the the tracks of things
that have existed that you can still you
can still see in the in The Ether kind
of a

thing but I'd be more inclined to believe that it's just a kind of gimmick for like there's all kinds of gimmicks to like help a person have psychic powers you know like a Ouija board you know a Ouija board is just you know just this board with letters on it and a a plastic planchet you know there's no psychic powers in the Ouija board it's just a kind of gimmick that kind of helps people to exercise some kind of psychic powers if it's not just coming out as gibberish or spam and um and it's mainly because people don't have the belief that they really have psychic powers

they they make it it's easier for them
to believe that some being who's being
channeled through them has has these
powers or this deck of tarot cards or
this Ouija board or this
astrological chart or something has the
power so that
subconsciously I mean they're creating
the information you know tarot cards
have no psychic powers Ouija boards have
no psychic
powers so I mean they just don't want to
they can't believe wholeheartedly that
they have these Powers but they can
believe that something else has the
powers that then comes through them and
so they use it as a kind of crotch maybe

a kind of gimmick for coming up with information that otherwise they would not have access

to and it is true that Edgar Casey was not 100% especially I mean he apparently had a really good track record with regard to diagnosing illnesses and prescribing treatments for those illnesses he he really accept called it that but when he started describing like making predictions for the future or talking about Atlantis and that kind of thing um he was mistaken a lot of the time unless like for example I read this book I think it was called The Sleeping Prophet about Edgar Casey and he was

talking about how um proof of the existence of Atlantis would be found in one of the Great Pyramids before the end of the 20th century which I mean if it happen happen then some government agency is is withholding it from us although uh he did say some interesting stuff like he made the the prediction that the last great ba Bastion the last great stronghold of Christianity in this world would be Russia and he said this when Russia was the Soviet Union and officially atheist and so it seemed really counterintuitive at the time but that was his prediction and

I mean he did make predictions that

turned out to be false though like maybe
the the proof of Atlantis

one I'm still inclined to believe that
Atlantis was cre you know like the monan
or aan

civilization so yeah that's my thoughts
on the akashic records I do think it's
it's just kind of a gimmick rather than
being an objectively real uh state or
phenomenon or library or whatever so

game fap second question is also what do
you think of Edgar Casey and yeah I've
been kind of talking about that um

already my father's family had some
interaction with Edgar Casey when he was
young this was during the the depression

and my father's father who he believes to be like me and that I'm supposedly a Reincarnation of him a rebirth of him anyways it was during the Great Depression and he didn't get his usual summer job as a teacher or something and so he went out looking for a job and he he was determined he's not coming back till he finds that job and so he's gone for like two weeks and so my father's mother starts getting worried because they didn't have like cell phones and texting and stuff back then she didn't know where he was how he was anything like that so finally um she wrote to Edgar Casey who she thought must be an American Indian because in her mind you

know American Indians are the ones that have these kind of powers and she got a letter back from him saying that uh it's really unnecessary for me to write this because by the time you get this letter you you will have already heard from him he's doing fine and he's in such and such town and sure enough before before my father's family my mother got that letter from Edgar Casey she heard from him and everything was fine so I do think that he did have some genuine psychic ability ities and it's kind of strange that he was a devout Christian who read the Bible like once

for every year of his life he was really a believing Christian and then he starts talking about you know like reincarnation and so forth that is against Christianity and you he'd be unconscious like in a in a Trans State or something when he'd be you know divulging his prophecies and sometimes he'd come out of his Trans State and everyone's have their eyebrows way up and their jaws way down and they'd be explaining explaining him to him to him what he was saying and he'd be I mean he was just thrown into a state of Crisis sometimes because some of the stuff he was coming up with was really seriously at odds with his

religion but I don't think that he or any other Prophet really has a 100% accuracy rate that's one thing my sweetheart loves watching this show called The Dead Files where you've got this psychic person who sees dead people and can communicate with dead people and they go to these haunted houses and she's I mean she is just like 100% spot on or let's say 95% accurate and I just it's one reason why I do think that it's partly faked anyways if not entirely faked because psychics as a general rule they just do not have that accuracy rate um I mean if she did have that kind of accuracy rate I think she'd

be hired by the US government or at least by a law enforcement agency to solve you know unsolved murders and so forth

because she's just right on it and I do not think that any profit has a 100% accuracy rate partly like with regard to predicting the future I think there's more than one future so it may be that they're seeing some future State and they're they're talking about it but for whatever reason we just don't wind up in that version of the future we wind up in a different

one but I think I'm digressing now so I'm moving on to the next question which is from Joe do

and Joe do says is giving tobacco as a gift skillful or unskillful Karma and again like the outward physical act is morally neutral whether a gift whether any action giving tobacco giving beer giving food giving medicine whatever whether that is skillful or unskillful depends on your own mental

States damn it seem to be the battery seems to be running low on this computer and it's already plugged in so let's just hope for the best if if the video suddenly cuts off don't worry I'm fine it's just that the computer is using electricity faster than the charger is charging

it I think it's plugged in yeah it's
plugged

in okay let's just continue shall

we so is giving tobacco as a give

skillful or unskillful it depends on
your mental States

and it may be like aan mun you know the
most renowned monk of Thailand I assume
him he and aan Chaw were like the the
big two famous monks in

Thailand um I mean ajan man was a chain
smoker so it might be that offering
tobacco to a very Advanced monk who also
happens to smoke tobacco I mean you
could say that you get Merit for that
although I think giving a like a LAX
monk who drinks tobacco and maybe beer

as well did I say drinks tobacco he
smokes tobacco drinks beer I mean he's
just a LAX monk I mean if you're helping
him to break rules or helping him to be
a sloppy monk then you're going to get
mixed Karma I mean to the to the extent
that you have good intentions that
you're wanting to do something good then
you're going to get some good karma
but if you like fail to really do
something good and you're helping a monk
to be a a lack sloppy monk like offering
him money for example then I mean it's
going to be mixed Karma you're going to
be getting skillful and
unskillful and it's very rare for

anybody to just do pure good or pure evil it almost it's almost an impossibility in in Buddhism once you get to the pure good stage then you become an arant that just leaves behind Good and Evil and you're not making any kind of

karma so there's always going to be Shades of Gray and it's going to depend on what motivates you while you're you're offering the

stuff but as a general rule I don't think the Buddha would have allowed monks to smoke tobacco or chew tobacco or snort

tobacco um if tobacco had existed in the Ganges Valley in the Buddhist time

so I'm just going to move on to the next question this is from Nicola Alias ECU and this is an extremely long question and I hope that the computer doesn't just die before I get to the end of it so he gives this long quote from a book called intuition by Buckminster Fuller and it's uh quote so what I have established now is what we is that we have a subconscious monitoring process going on in our brain that employs experiences of various magnitudes which can be reemployed once I have established that we have a subconscious monitoring system I then make another experiment this has to do with our

Twilight Zone Consciousness I stretch
both my arms forward and parallel to one
another I turn my two index fingers
Skyward I now swing my outstretched arms
horizontally away from one another with
index fingers as yet Skyward stretched I
keep looking straight ahead but realize
that while looking straight ahead I can
also see both of my Skyward pointed
index fingers I can see them clearly
even when my arms are stretched out
sideways though I'm say to myself that I
am looking straight ahead this
experiment tells us that there are many
events taking place in our lives at
which we are not consciously looking but
which of which we are semiconscious

aware it is this semic Consciousness
which at times arouses our intuition to
look directly in this and that direction
and thereby discover some sensorially
apprehensive ible phenomenon of
significant relevance to our system's
thinking semic

Consciousness oh okay semiconscious
awareness of our experiences often
constitutes a fourth event the
significant system embracing event which
produces comprehension of all the
systems inter relationships and even its
relationships to other significant
systems semiconscious awareness is a
very effective and available basis for

becoming aware of what is going on in
looking this way and looking that way it
also takes a minimum of four equ interval
intentional repeat experiences to
discover time

dimensioning and then and then

Buckminster has the example 5:00 pm

Tuesday February 3rd it seems to me that
this happened to me before oh now I
remember it must be a coincidence 5:00

p.m. Tuesday March 3rd what again how

long ago was that and the time before if
this is not strange coincidence it will

happen again on March 31st 5 p.m Tuesday

March 31st sure enough I have discovered

a periodic experience intuition relates

to recognizing the significance of the

third experience that this is the third experience in which I felt intuitively that I felt it before the difference between the Leonardo da Vinci and Albert Einstein and other people is that the other people don't pay attention to the third experience in the series of four system defining events the Einstein's do Einstein said earlier when Bucky wrote nine chains to the Moon that Bucky understood his thought process and wanted to meet with him any thoughts well my first thought is this question is like extremely long and I've considered in future just maybe making a a rule against like

posting like a long essay kind of
statement and then at the end Just
Thoughts question mark one wise guy just
did it on purpose I think after I've
I've brought this up before
anyways um

yeah I mean I can accept that a lot of
Intuition or imagination is subconscious
stuff that we're semia aware of like a
good example would be kid's poem

KublaCon which is one of my favorite
poems and it was a drug induced poem he
took some Lum which is like tincture of
opium and then passed out and while he
was unconscious the entire poem appeared
in his mind and then he woke up and was
writing it down feverishly before he

forgot it and then somebody he owed money to comes knocking on the door he's got to attend to that person when he finally gets rid of him he comes back and he's lost it it's gone and a book was written about this poem about how karid had encountered a lot of the themes of this poem and just kind of stored them in his subconscious memory and then they just kind of came out uh as a result of being unconscious on lad them but um with regard to like the four the four system defining events um yeah that's a little technical for me and uh I mean it may be true but um I really don't have the the time at present while

I'm doing this video to really sit there
and contemplate it and and see if it it
makes good sense to

me

um

so yeah I I guess I mean he's talking
about periodic experiences which I think
Carl Young might attribute to like
synchronicity but I don't he doesn't
really explain in this long quote what a
periodic experience really would be like
um he doesn't give like a clear example
of a periodic experience which would
help my mind to grasp it a little
better

so see now I'm thinking maybe I should
try and shut down any extra tabs or

something to keep my computer from
dying but we'll just see how it
goes so that was

uh let's see I gotta scroll way up here
yeah that was Nia Alias eku's first
question and I scroll way way down and
then his second question is is much
shorter which is are you familiar with
tetrahedron and

Bucky well I know something about
Buckminster Fuller um I don't remember
exactly what his field of expert
expertise was he was he was like an
engineer or something I think and he's
the guy who's largely responsible for
like the geodesic dome he was he came up

with um

like what do you call it like shapes

that are stable like a triangle is

stable I mean people have known that

triangle is stable for a long time but

um I happen when I was a student at the

school library once there was an exhibit

of tensegrity structures that I think

Buckminster Fuller invented and at the

time I was just astonished to see these

because they look like they ought to be

impossible they're they're made out of

nothing but sticks and elastic string

like some kind of elastic cord and the

sticks are forming like this

threedimensional

um polyhedrin and they're not touching

each other it's all held together by the
the tension and you'd think that because
the tension is all pulling inwards it
would just collapse on itself but it
doesn't and then eventually I made my my
own uh tagre um truncated octahedron and
I've still got the sticks and I haven't
put it together yet and I should have
put it together long ago and I mean feel
free to berate me if you please because
it's it was really nice and I used it as
a kind of um like a a simile or a
metaphor for dependent Coreal Rising
like the 12 Links of dependent core
Rising they're all like inter
interconnected

and and like independent of each other
in a way but still they're forming this
unified hole that's almost like a
miracle but the tetrahedron he's got are
you familiar with tetrahedron and
tetrahedron the T first T is capitalized
and all I know tetrahedron is one of the
it's like the simplest platonic solid
I'm pretty sure it's just like uh four
equilateral triangles combined into a
kind of three-sided pyramid with the
bottom being the fourth side and like a
methane atom forms a kind of tetrahedron
or not methane atom but a methane
molecule I learned that in organic
chemistry that that also forms a stable
kind of tetrahedron shape but

um and I'm not sure that if if that's
what he's referring to the tetrahedron
is it's just a a four-sided uh stable
platonic solid that's
made it's has four sides that are four
equilateral
triangles

so yeah I guess I answered that question
am I familiar that's what I'm familiar
with is just the the platonic solid the
shape the three-dimensional geometric
shape and Buckminster Fuller I really
don't know a whole heck of a lot about
him I attended a seminar about him
once there still a one you know was like
a two hour long seminar that I got like

one credit for or something when I was
in
school um but I really don't know a heck
of a lot about him other than the the
the engineering an engineering professor
at that school was was like a fanboy of
Buckminster Fuller and he's the one who
gave the the presentation at the
seminar so I guess I'll just move on to
the next question which oh my golly this
is from extremely rare bird who asked
the very first question I didn't didn't
notice that I mean I already had his
first question at the top of the list
and then by the time I got this far down
I forgot that he was at the very top of
the list

so extremely rare bird he's got three more questions here but well I mean the reason why his question was the very first question is he asked that to the previous Q&A but he I had already recorded it before I saw the question so maybe he gets a pass on this I don't know Robin's Nest asked four questions too and I'm really not in a Venge ful mood

today so let's just go with it here extremely rare bird asks why do you think some people go through a Dark Night of the Soul or experience terrifying Visions or similar even when they are living an upright life and

pursuing a spiritual path well the Dark Knight of the Soul was coined I think by St John of the Cross and according to him it's like before you really make significant spiritual progress you tend to have this Dark Knight of the Soul which he defines partly as just aridity it's like no more inspiration it's like you're closed off not making any progress it's like you just lose your inspiration in a way and it's just leads to despair especially if you dedicated your life to spiritual progress and you just hit a wall and can't move and just it's like everything just contracts and shuts down and isn't working and so it leads to this Despair and I think one

reason why this is like a universal or almost Universal phenomenon for people who are really living a wholeheartedly spiritual life really going for it not like joeo the the TV repair man or something but people who are you know they've renounced the world or whatever they've just becoming enlightened or making spiritual progress cultivating wisdom is like their top priority in life they'll hit this Dark Night of the soul and one Theory I've got is it's because you have to reach a state of utter despair in order to make spiritual progress It's like we are creatures of

habit and so we're locked into these
habitual ways of dealing with
life and so long as you're locked in
you're not going to move beyond that So
eventually you need to have some kind of
Crisis and it's ultimately good Karma
going with like Buddhist terminology
that this happens to you because it like
causes this crisis that
eventually causes you to just break
through this this cage of habits so that
you can make progress you know
everything's going fine you're just
going to stay in this this self-imposed
cage of mental
habits and you're not going to get
beyond that it's going to take some to

to break down that system and it's going to require some of harrowing crisis that's going to break through this aifi system of habits that your life depends on or seems to depend on and this reminds me of a statement ROM dos made long ago in one of his books that you know just utter despair is an absolute prerequisite to significant spiritual progress and for years and years I was hoping was wrong but just looking back on my own life my own life has borne that out that the most like the most significant spiritual spurts or growth growth bursts I guess you call them my most

significant episodes of spiritual growth
have been the result of

Despair it's like you have to have this
crisis

because you're just stuck by just your
own mental prison really and that so

that your own mental prison has to get
broken in order for you to get free of

it has to get broken open and that's

scary because people identify with their
personality their character traits and

everything which is part of the mental
prison you know their belief system

especially men I think identify with

their beliefs because they they identify
with their thoughts and so if your

beliefs get proven false that's like a

like a kind of death it's like part of
you is being
destroyed so people resist change that's
one reason why you know people just
believe all kinds of idiotic nonsense
and refuse to face that I mean you can
like show it to them like look at this
you believe this and this which are
clearly contradictory to each other they
don't want to hear that at all and
they'll as often as not they'll get
hostile about it just in in like fight or
flight self-defense they're fighting for
their lives because they're fighting for
their identity of who they are or who
they think they are

anyway

so I think I've kind of digressed a bit
from extremely rare Bird's question here
but I do think that that is the gist of
it and so in a way it's kind of a
blessing in disguise that you have to
have this crisis because without it
you're not going to make more progress
so I'm just going to move on to
extremely rare birds next question here
and the computer seems to uh have got a
second wind and the the charge is going
back up again I got down to 6% it's in
the red zone and now it's up to seven
again so trouble not no
trouble so extremely rare birds next
question here is meaning in life is

either to be rejected or affirmed it seems to be the ultimate question to us humans in particular one which you cannot avoid facing explicitly or implicitly could we say that meaning is inherent to life albeit appearing in different disguises contexts and forms and right off the bat I would just like to say that this is one question and not two

questions

so actually extremely rare bird has not transgressed anything he's asked a proper amount of questions and I'm looking at my own image on the screen here and it's

there's a lag which is kind of has me a
little bit concerned hopefully it's
still recording

well okay so anyways getting back to the
question here meaning in life is either
to be rejected or affirmed it seems to
be the ultimate question to us humans in
particular one which you cannot avoid
facing explicitly or implicitly could we
say that meaning is inherent to life Al
be it appearing in different disguises
contexts and forms well this it seems to
me like almost a trick
question

because I mean it's
the meaning is inherent to life because
life is like a mental construct it's

like a perceptual construct without
perception you've got no pluralistic
Universe you know you've got essentially
void unless able void if you don't have a
perceptual mind perceiving the existence
of

life so in that in that sense meaning is
inherent to life um but meaning is
ultimately delusional if you get to the
state of Ultimate Reality there's no
more meaning at least meaning is
irrelevant to it meaning is delusional
because it's this
symbolic construct that supposedly
represents reality but it doesn't really
represent reality because it's just a

symbolic construct you know i' I've
mentioned before the letters t are
radically different from a real tree and
that's kind of the way thought works it
symbolizes whatever we're trying to
think about or understand and then we
get lost in the symbols and we never get
to touch the reality you know like
Emanuel Kant saying the thing is it
really is the thing in itself our mind
cannot touch that all we're stuck in
these symbolic constructs just the thing
the thing is it
seems

so yeah it's it's kind of a weird trick
kind of question it's not like life is
real and has a meaning it's just that we

are dreaming life with our mind and so
all dreams have some kind of meaning any
kind of perception is meaning
it might be no more meaningful than what
the hell is that but still it's a
that and so I mean this is I'm sure this
is going to be very confusing for a lot
of people because most people just
assume that the empirical universe is
ultimately real and that they're you
know they're talking about you
know like DNA and all this like all this
stuff like conditioning our existence
but really what conditions our existence
is perception
and perception is necessarily both

meaningful and delusional because
meaning is
delusional we were stuck with it so long
as we're not
enlightened but when we become
enlightened we are no longer identifying
with the symbols because we have access
to the reality we always have access to
Ultimate Reality it's always right here
right now I mean how far away can
reality be it's just that we're so
distracted by all the noise our mind is
making with these perceptual
symbols that we don't see through that
and do not see the reality that's
underlying that so to
speak

so meaning is inherent to life because
life is a perceptual construct and
meaning is inherent to perceptual
constructs but I
mean life as like a biochemical
process

um yeah even if you assume for the sake
of argument that it is
real then I mean that's just it it's a
biochemical process and any higher
meanings attributed to that are like
optional matters of opinion value
judgments or

whatever so I'm I'm just keep coming
what keeps coming to mind right now is
existential M like 20th century

existentialist philosophy where they're saying that life doesn't have any meaning but still you have to attribute some kind of meaning so you got to just cook up the best imaginary meaning you can you can come up with so

anyways and I think I answered that in a in a confusing and possibly unsatisfying Manner and so I'm just going to move on to the next question because we've already been at this for almost two and a half hours

and if I'm like scrolling on YouTube and I see a video that even one that even looks interesting and it's two and a half hours long it's I'm just like nope

give me one that's 10 minutes
long so that's one reason why I rarely
watch uh Joe Rogan because he'll just
sit there and talk for three or four
hours straight Brian Rue bless his heart
he does a lot of long ones
too now I'm I'm doing long
ones but I wouldn't I wouldn't even
watch my own video if I mean I do I do
watch my own videos just to see how they
came out you know when I'm in a
different state of mind I can kind of
look back on them and uh judge how well
I did or something just for
entertainment value watch myself just
yammering away but if it was somebody

else that probably wouldn't watch it
anyways the next question is from
oalt and oal says do you think the
internet is diluting

Dharma well I mean the internet itself
isn't diluting Dharma it's the minds of
people that are diluting Dharma I
think

and I mean the

Internet it's uh I mean it can be used
for good or

ill and so for a lot of people it's
diluting Dharma but then again some
people the reason they know about Dharma
to begin with is because they they saw
it on the internet the internet is I
mean it's like a psychic power really

it's it's like a new sense a new sense
faculty I I think I was talking about
this in the previous Q&A it's like your
computer is like a sense organ like an
eyeball or an eardrum and the internet
the that is coming through the computer
is like the sensory data through this
new sense organ and it can be used
for good or for ill just like Vision can
be used for good or for
ill

so um yeah I do I think the internet is
diluting Dharma many cases it is in
other cases not so much I mean you can
it depends on how wisely or skillfully
you use the internet if you use the

Internet only for listening to Dhat
talks and reading texts and so forth
then I mean that's your your main line
of Dharma possibly so that's
good but I mean if you're like straying
over into the academic leftist
approaches to to Dharma
where it's queer Buddhism and you know
white people being mindful of their
white privilege and so forth their
inherent racism and so forth then yeah
that's not only diluting Dharma that's
just it up into something just
almost unrecognizable turning it into
something Fubar so to speak so it
depends on how skillfully you use the
internet and that determines whether

using the internet is helping you to understand Dharma or maybe messing you up whether it's diluting Dharma or concentrating

it and with that I'm going to move on to the next question this is from Liber Lam who now for some reason calls himself Stellar

Supreme so Stellar Supreme formerly known as Liber Lam says do you think it's ethical to teach seniors practical meditation when they have dementia mobility issues and let's just say a lot to find dooka in as is I get the sense that practical in instruction could help them cope with these but I'm worried one

of them might have a strange or
confusing experience and that would put
me in a bad situation at work yeah well
that's that is kind of a strange
predicament but I mean there's always
the risk that somebody may have a
strange or confusing experience through
introspection for example U I do know
that many hospitals are teaching
mindfulness um mainly to help people
deal with chronic pain burn victims or
people who are facing a terminal
situation that it just kind of helps
them to get some grounding and accept
what is happening with
Equanimity so if you could teach like a
medically approved version of

mindfulness I'm sure I mean they they
teach they teach courses in this you
know how to teach mindfulness in a
hospital setting then that might be your
best

bet I mean mindfulness in general it's
it's it's generally innocuous but to
someone who's just not ready for it it
might not work out so well so there's
always some kind of risk but for people
who aren't in like an intensive
meditation setting it's much less likely
that they're going to be you know like
facing skeletons that they've had
subconsciously hid in their closet for
decades but uh it's hard to say I mean

everybody's got a lot to find Dua in as
is I mean life is Dua Sab Sara duka

Everything is

Dua

so yeah I mean it's it's not for
everybody maybe people that are
interested in it that are willing to go
there but I mean trying to
impose Dharma or like mindfulness
practice onto someone who's really not
into that it's not going to work
anyway like uh this for some reason it
reminds me of something ramas in one of
his books that uh he used to go to
prisons and try to teach Dharma to the
prison inmates there and the only place
where he really got a lot of positive

responses people that were really seriously you know taking serious what he was saying was death row because they were faced with their own mortality plus maybe uh required to do a lot of introspection in in solitude that they weren't used to

so um practical meditation yeah I mean sure you could come up with like an innocuous harmless easy kind of meditation that might at least help them to calm their minds like just like watching a Goldfish swim around and around in its bowl or in its tank is a very harmless nice kind of meditation

that just helps to calm people down and
put them in the present moment I I am
looking forward to getting a fish tank
someday just because I mean when I was a
kid I would prefer a fish tank to a TV
set I just sit in front of the fish tank
and just watch the fishes swimming around
around just gliding silently you know
gracefully through the water all
different colors maybe although just one
goldfish is nice although it's better to
have two so that they don't get
lonely so something like that I mean I
don't think anyone's gonna freak out
from watching a
goldfish so I guess you'll have to judge
you know how ready a person is for any

kind of serious introspection before you start giving them like some kind of serious mindfulness practice where you know long closed closet doors may become open and they might be faced with something that they don't want to face that they're not ready to face so I guess I answered that question I'm just going to go on to the next question which is from Wayne and Wayne says in Christian mysticism and then in parentheses he's got nag hamadi it is well known for demigods to create World Systems what does the sutra say about the creation deavas is there a parallel here your thoughts much appreciated thank you

well I mean in Christianity I don't see how they would have demigods other than just angels I thought in Christianity you got angels instead of gods but maybe some esoteric gnosticism or something might have both I don't know I'm No Authority on that but with regard to um you see what do the sutas say about creation deavas in terado Buddhism there are no real creation deavas that apply to us there are Heaven Realms where you've got the the gods who Delight in their own creations and they can just create you know whatever kind of mansion or Palace they want to live in they can create you know the landscape shaping outside they can create their own little

world but it doesn't apply to us it's
for them know subjectively I mean they
do create these things with their mind
it's just that we're not living there
that the world we are living in samsara
the cosmos is created by our own
ignorance and desire and I'm still
waving my hands around a lot I don't
know why maybe it's two cups of coffee I
usually only drink
one so yeah this world is not not
created by dvas there are dvas who
create like their own worlds but we're
not in those worlds according to
Orthodox terava Buddhism that we are
just in a world that is created by

ignorance and desire in general in fact
there is the standard explanation I
think it's in the Brahma Jala sua about
how like mahab Brahma you know like
capital G God almighty
in quotes I guess thinks that he has
created the universe when really he
hasn't and that's because like
periodically the entire Cosmos is
destroyed usually by fire and then it's
like the karma of all the beings who
existed in that Cosmos and they're
they're like of necessity living in this
immaterial realm until the new material
Cosmos evolves the first thing that
appears in this new Cosmos is is the
throne of mahab Brahma and then you have

a being who suddenly materializes on that throne and he's like the first conscious being existing in this Cosmos he did not create this Cosmos but he is the first being to appear in this new Cosmos and then before long he starts feeling lonely and starts wishing that there were other beings here and right about that time just through their own Karma other beings start appearing in this new Cosmos they start populating the new Cosmos and this mahab Brahma thinks that it was his desire that created these beings when really it was not it was just their own Karma causes them to appear in this universe and then

because mahab Brahma is was Desiring
company and maybe is not real good at
logic that he thinks that it's because
of him that his desire created them so
even the mahab Rama who supposedly
creates World Systems and all that he
doesn't create them they're created by
just the collective Karma of and
ignorance

of countless beings in in this
Cosmos

so I think Mahayana Buddhism would have
more along the lines of creation Davis
or creation Buddhas for that matter like
pure land Buddhism has Buddhas who go
off to some uninhabited area of the
cosmos maybe I'm not exactly sure and

they just create this new Buddha world
or this Buddha land Buddha field and
then by praying to that Buddha you can
get reborn into that realm but that is
not Orthodox Terra and I seriously doubt
that the historical godma Buddha taught
such a

thing so I guess I answered Wayne's
question and there's lots of questions
as I've been saying although we're
getting close to the
end so there is

that so the next question is from the
Proto sudom monk who sometimes goes by
the name of Cool Whip I don't know which
one is his real name so let's just go

with protos sudam monk for the for the
sake of convenience

here and he says oh the Proto sudam monk
has like headings for his questions so
the heading to this question is called
the ethics of

divorce and so he says what are the
ethics of divorce from a Buddhist
perspective for societal Harmony my view
is that when a human male and a female
reproduce they form a symbiotic
relationship they renounce their
individuality so divorce is based on the
delusional narrative the individual
knows best and can do whatever his
desires and aversions tell him or her
devastating The Offspring on a psych

ical level or biological nature depends on it well for starters I would say that Terra aut Buddhism especially has relatively little to say about marriage or divorce that marriage and divorce are worldly it's like uh GMA dama this is the way of the village it's sort of vulgar in the original meaning of vulgar like it's just of the the normies and it doesn't H really have much to do with becoming enlightened you know it's just kind of irrelevant to that or or at best irrelevant and at worst a hindrance so um I do not recall ever um coming across

divorce in the text it may be that in Ancient India in the Buddhist time um it was I would assume that it was kind of like ancient Rome like Republican Rome early Republican Rome where you could just div for your wife just by saying I'm just get out or you know that's it we're done that that men it was like a patriarchal society and you know if the wife was just too much of a pain in the neck or something he could just declare them divorced or something but there's no real mention of that in the text that I can think of there is sort of a mention of divorce um or or like separation anyway in that a monk who acts a Matchmaker or

a goet to help two people get
married that that is a serious offense
it's a s God offense he has to take
penants for six days and six nights for
having done such a thing but after the a
couple is married then you know he can
bless their marriage and so forth after
it's a done deal but then if they
separate if they're just like arguing
and a strange from each other you know
he can like persuade them to get back
together but if they're really divorced
if for him to persuade them to get
married again again he's being a
Matchmaker or a goet or something and
he's committed the

sense so if they're just sort of you
know on the Rocks a bit he can you know
he can sort of uh what's the word you
know help them to make it up you know to
for the sake of you know love and you
know Harmony and so forth peace and
Harmony he can he can get them to come
back together but if they really are
divorced if it's just it's broken like
legally and socially then that's it I
mean he can't persuade them to get back
together again without committing a
serious
offense
so yeah I mean marriage is is just a
purely secular Affair it really has
little to do with Orthodox traditional

or early traditional Terra Buddhism that like it's a serious it's the same offense the S offense for a monk to officiate at a wedding I mean so a wedding you know like in Christianity you got a priest or Minister officiating at the wedding in Terra Buddhism it is strictly forbidden for a monk to officiate at a wedding and so for example in Burma in in a bur's village you got the the the the bride and groom they they go to the Village headman and sign some papers and that makes them officially married married and then after they're officially married then they throw the the wedding reception and

invite monks and the monks bless the
done deed and they they make offerings
to the monks and they feed all their
neighbors with you know Feast
food and everything's
fine

so yeah there's there's not really a lot
of emphasis hardly any emphasis on
divorce in Terra Buddhism because it's
just a secular Affair it's not really a
Dharma issue I mean there's mention of
how husband and wife should behave
towards each other you know you know the
wife should be faithful and run the
house efficiently and attentive to her
husband and the husband you know he
should be attentive to his wife and

faithful to her and you know should be
sweet to her and romantic and
everything but uh I mean that's pretty
much the Buddha was just kind of tossing
a bone to the normies
with that sort of thing because mainly
what terraa Buddhism is about is
renouncing the world and going off into
a forest renouncing Society whereas
marriage is a societal
institution
so um Proto sudom mon is saying you know
my view is that when a human male and a
human female reproduce they form a
symbiotic relationship kind of like the
Bible saying they become one flesh

although um um yeah they don't really
renounce their individuality completely
I mean like a man and a woman genuinely
love each other they've got some depth
and sensitivity then they're not going
to just merge into this one being that
has just one name for example they're
gonna there's going to be him and
there's going to be her
usually and but then there's going to be
like this third entity that the US this
is sort of like a group mind kind of a
thing that is greater than each indiv
either individual presumably greater
than the just the like the synergistic
you know it's like a synergistic thing
that's greater than the sum of its parts

you know it's like this new being has
arisen and that may have its own Karma
which may result in the same two people
getting together lifetime after lifetime
because you know they're they're sort of
forming this third being that has its
own existence

I just uh came up with that just
now

so yeah I mean divorce was I'm sure it
was a thing in Ancient India probably
not nearly as prevalent as in the modern
West where women I mean they can just
marry the government and live
Independence on the government in a
socialistic

society

so huh see I I think I've answered this question

yeah yeah I mean the way the way things are now is really not it's not optimal from a from the point of view of just the the well-being of the human race people are atomized and alienated now as a result of partly like so-called Enlightenment philosophy of like the 16 and 1700s like emphasizing individuality rather than people identifying with their family which was the premodern point of view where um like premodern cultures people are more identified with their family than with their own individual

person which is why In some cultures
like in Japan the last the family name
comes

first even though they're probably
atomized and alienated also now

so I guess I answered that question I
mean ethics of divorce it's really not
mentioned much in Terra and so like any
other action it's going to be more a
matter of the mental States involved
like two people they just get divorced
on friendly terms they don't hate each
other they just realize they're going in
different directions in life maybe they
don't have kids or something or whatever
the situation is they work it out

amiably they still have some love for each other they just realize that it's just not working I mean that would be a heck of a lot better ethically than two people just hating each other's guts and just trying to to like get revenge on each other and the other person up as much as they can suing each other and just trying to screw the other person in divorce court or whatever so there's better and worse ways of going about it I suppose but I mean the Buddha himself abandoned his wife and kid according to tradition so I mean just that in of itself is not necessarily frowned upon in Terab Buddhism especially if one of

them is abandoning their marriage for
the sake of something according to
tradition anyway much higher and nobler
which is Liberation from samsara
Liberation from suffering and
delusion so I'm just going to move on to
uh the protos sudo monks next question
which

is is is entitled The blissful nature of
mind and the Bliss well the question is
as follows why would an unencumbered
mind the natural state of mind or nibana
be radiantly spontaneously Blissful it
could just be completely neutral or
unconscious like a machine would people
renounce the world if we weren't waiting

for this discovery or state of
mind so I guess the main gist of this
question

question is why like the perfected mind
should be considered Blissful and not
just completely

neutral and the whole idea of completely
Blissful nature of of mind is more of a
Hindu thing you know like sat

Chanda that you know it's just like
infinite Bliss is like the truest nature
of mind you know that's that's God
essentially

in Buddhism it's still a good thing it's
seen more in a negative sense as just
freedom from suffering and that that
that freedom from suffering is the

greatest happiness that you can find
little statements about that in like the
udana that I mean the end of suffering
is the greatest happiness in Buddhism
it's it's more um negative in its
emphasis than positive you know it's
just like freedom from suffering rather
than you know Eternal infinite
Bliss but it may be that they're both
two different ways of describing the
same
state so I mean why would the
enlightened mind be radiantly
spontaneously Blissful well for one
thing it's infinite
Consciousness which I mean it's it's

just unencumbered as as the Proto sudo
mon

States and I mean trying to to explain
the absolute why the absolute would be a
certain way it's just futile and even to
call say that the in the absolute state
is blissful is invalid to say that it's
not Blissful is invalid you can't really
say anything valid about it and so it
could be it's just a manner of speech
talking in this way saying that the
enlightened mind is blissful I mean it's
free of suffering except maybe for an
infinite amount of the virtual suffering
that still exists in the primordial
chaos you know the the the infinite
number of statues contained in the block

of marble there's an infinite number of miserable statues in there I mean just if if Einstein was right and time is just the fourth dimension then your unenlightened self continues to exist in the

past it doesn't just poof out of existence although Terra Buddhism the Orthodox position is that only the present moment exists and the past doesn't exist and the future doesn't exist but I mean the unencumbered mind would not be unconscious it would be infinitely conscious although going with Hegel absolute being and absolute non-being are ultimately the same and so

it's just the whole thing is a paradox
you can't wrap your head around it
you're never going to understand it
intellectually

so let's see would people renounce the
world if we weren't aren't waiting for
this discovery or state of

mind um I don't know it's kind of a
weird question there you do not fully
understand it's kind of tacked on to the
to the question before it so

anyways with all all do a apologies and
respect and all that I'm moving on to
the next

question because I'm starting to get
horse to tell you the truth not that I'm
complaining it's it's all it's all good

so he he mentions a name here that I
don't how to pronounce correctly I think
it's deusi so the the heading for this
question is debsy and
piano and he says I feel a calling to
learn piano I am in total awe of deusi
or deusi I think it's debsy his music
conveys the profound mystery of being
and the universe can I take up the piano
as a spiritual practice towards
Enlightenment if I do it mindfully
following the middle way um yeah I mean
playing the piano can be a kind
spiritual practice I mean first of all
you're you're learning
self-discipline I mean it takes

self-discipline to master the piano and then when you're playing you're in a state of like present moment flow or you should be if you're really good at it I mean you might have to like learn a lot of scales and just keep practicing the same piece over and over again but once you've mastered it then it becomes even though you're practicing a lot still in a way it becomes effortless or it should and it can become meditative I mean I used to have an art teacher in school who used to talk about how he plays guitar as a meditation that you just sit there and it just becomes like a soothing present moment kind of activity and if you're mindful anything

you do is is

meditation if you can play the piano

mindfully then that's meditation too

just as walking back and forth mindfully

or sitting cross-legged mindfully it can

be meditation

so I mean it is true that Orthodox

Terada considers music to be sensual

pleasure and something that someone

who's really serious about that sort of

thing about spirituality shouldn't do

like like having sex too but that's

largely uh a product of ancient Indian

culture that was very aestheticism

oriented renunciation and aestheticism

radical atic

ISM so anything that smacks of sensual
pleasure if it's at all
avoidable the the ancient tradition says
you should avoid it but still I'm kind
of open-minded on subjects like this and
I can see how playing the piano or
playing the guitar or playing the
Bongos can be a kind of meditative
experience that it can be a kind of
spirituality Buddhism is the only
religion that I can think of maybe jism
too that considers that considers music
to be unethical or immoral or unskillful
which is one reason why Buddhism in
general has crappy music they still
they're still Buddhist music it's just
not very

good and with with regard to Hindu music
I still am of the opinion that Shiva has
better music than Vishnu does shite
music is better than Vite music although
that's of course a digression
so yeah I mean if you if you practice
the piano and play the piano
mindfully then there's certainly going
to be some uh benefit from that you're
going to make some kind of spiritual
progress you're going to be making some
kind of positive Good Karma from
that although eventually if you start
getting really Advanced you may just
stop having interest in and leave it
behind

but I really don't see any necessary
harm in

that so I'm just going to move on to the
Proto sudo monk next question here and
is this oh wait this is just part of the
his third question so he's not

transgressive he said with regard to
whether he can play the piano mindfully
or not as a spiritual practice he says
all monks answered no but if

Enlightenment doesn't have a cause I
have no reason to renounce this practice
I have simplified my my total

attachments to maybe two or three things
I am not ready to

announce okay so that wasn't a question

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

question here this is from five precept

Pete and five precept Pete

says did you get the opportunity to

teach your parents the dhama before

they're

passing and a little bit but not very

much partly because my mother

did not have a religious or spiritual

bone in her body that she was pretty

much of a normie bless her heart and she

just didn't get it she would have much

preferred that I not be a monk and just

provide her with grandchildren to

spoil with regard to my father he was

just uh kind of a an authority figure I

guess in the family and I mean we could

discuss things too much but if I got
preachy with him he'd start getting
annoyed so we we could discuss things
better than my mother and I could I mean
my mother and I kind of pretty much
stopped being on the same Planet when I
was around 13 years

old but it wasn't it wasn't very much I
remember like when I was like 19 or 20
years old I think I just wrote out by
hand um The Diamond Cutter Sutra and
like bound it into a little booklet and
gave it to him for his birthday or
Father's Day or something and he
appreciated that and he read it and
everything he didn't understand it he
told me he didn't completely understand

it which is makes sense because The Diamond Cutter Sutra and the paramita like literature in general is paradoxical and I mean I don't think you can fully intellectually grasp it but with regard to my mother she did ask me questions sometimes you know I try to explain like real basic stuff like the second Noble Truth which anybody should know if you know nothing about Buddhism besides one thing it should be the second Noble Truth that whenever you are unhappy it's because you desire something so yeah I did try to explain that to her but she was you know set in

her ways you know you're not going to
have this radical transformation of
Personality just from hearing
statement like

that excuse me I got to wipe my eyes a
little

bit okay so yeah I I taught my parents a
little bit of dhama about as much as
they were willing to accept but I
couldn't really push it for for
different reasons my father would get
annoyed and my mother just I mean it
would just be over her head or she just
wasn't interested she just didn't get
anything beyond just
ordinary

samsara so I'm moving on to the next

question which is the last question at
long last almost three hours after we
start this thing although I have done
longer longer q&as than this and again
I'm not I'm not

complaining The Show Must Go

On so Aran

says can you discuss any potential
correlation between minimalism and
Buddhism and early Indian Buddhism was
definitely minimalist it wasn't the most
minimalist system in ancient India but
it was definitely way more minimalist
than now I mean like the middle path in
original early Buddhism would be
considered so Extreme as to be

Unthinkable it's just not even a valid
consideration nowadays for most
Buddhists in the West
even most Buddhists in in Burma for that
matter the original middle path just the
the middle path between extremes was
wandering around as a homeless penniless
vagrant just silently begging for your
food in the streets and wearing
Rags sleeping under a tree that was the
middle path and that would be so extreme
for most Buddhists nowadays that it I
mean it would just be considered just
I don't know just maybe not insane to a
serious Buddhist but just certainly not
realistic so I mean minimalism in early
Buddhism I mean you have no money you no

home you've got three rectangles of cloth that that is your entire wardrobe plus a belt you know you're begging for your food silently you're not saying anything so I mean Buddhism is definitely minimalist or at least early original Buddhism was definitely minimalist you know you didn't need any more than was necessary you I mean you ate one meal a day because one meal a day is the necessary minimum you're supposed to sleep the just the minimum required to keep you healthy and functioning which was considered to be about four hours per night that I mean in Ancient India monks

were supposed to bathe no more than twice a month except under certain circumstances but generally usually I mean it was minimalism even with regard to keeping your body clean that you just did enough to keep you healthy enough to keep

meditating so there's definitely lots of minimalism in Buddhism that it was a minimalist system not all minimalist systems are Buddhist but and and nowadays not all Buddhist systems are minimalist but certainly the original Buddhism was minimalist like minimalist just beyond comprehension to most modern or postmodern

humans so I guess I answered that

question so I answered all of them by
golly what do you know about
that and so if you have any questions
for the next one you think I can answer
about Buddhism especially early Buddhism
or Terra a Buddhism monastic discipline
meditation philosophy in general Burma
in general me in general or would it be
me in
particular whichever if you got any kind
of question you think I could answer
then uh feel free to ask and uh hit the
like button if uh you did actually like
this I mean if you made it this far you
listen to this for over three hours you
must have liked it at least a little

bit and uh subscribe if you haven't
already and uh if you do have questions
just leave them in the comments below
and be
happy I'm going to turn this off now

okay I think we're
going hello and welcome to episode 95 of
question and answer I am your host poo
basa and I will probably continue to be
your host for quite a
while unless people run out of questions
or if out of out of considerations for
progressivism and diversity and
inclusion and all that I may just be
suddenly replace by an obese black
lesbian who may or may not know anything
about Buddhist
philosophy but until that time happens
I'm going to be answering questions and
we got some uh some relatively
interesting questions not that we don't

pretty much always get at least a few
juicy meaty kind of questions but we got
some we got some good ones this time
maybe uh slightly better than average
just just a little bit
just statistically speaking so anyways
I'm going to commence answering
questions here and the first question is
from game fap and game fap says where
can I get that Bigfoot canvas you have
in the background which is right right
there and the thing is it's not really a
canvas that is uh glazed porcelain it's
like a big tile thing that has been
framed and and it was it's a like an
original artwork by an artist named
Terry

stoiles and I guess you could uh you
could like he does have a um a website
so it' be St Terry stoiles artwork.com
and it's t r r y s t o LZ artwork.com
but consider that it's

like possibly he made only one of them
um there may not be anything resembling
it that he that he has for sale right
now so I'm not sure exactly how you're
going to get yourself your own
personal UFO Bigfoot

tile but when there's a will there's a
way I'm sure you can come up with
something but um yeah this that was done
by Terry

stoiles so I'm just going to move on to

gap's next question here which is a
followup on the first question which is
speaking of what do you think of Bigfoot
and crypted in general are there any you
think are seriously
plausible and I don't know what
seriously plausible would necessarily
mean in the case of some kind of
paranormal event because I do think that
Bigfoot is a paranormal event that um
like some like materialistic atheist
types who nevertheless are open-minded
with regard to Bigfoot would consider
Bigfoot or Sasquatch or yetis or
whatever to be just a species of animal
maybe some kind of offshoot of the the
the homed line or something but I do

consider Bigfoot to be a kind of
paranormal event like a sighting of
Bigfoot assuming that it's not just you
know a bear or something something that
people

misidentify um so it's it's just like
pretty much any other kind of paranormal
event just going with um the theory of
George P Hansen in his in his great book
The the trickster and the

Paranormal that uh there we have a
certain amount of structure you know you
got so-called laws of physics and so
forth but that's not enough we also have
to have sort of like a sociological
psychological structure that keeps it

everything more or less predictable and
more or less

safe and nevertheless there's always
going to be a certain amount of chaos
that is able to seep through into our
world through the cracks between the
rules between the laws and so forth and
Bigfoot would be something along those
lines I think there's a good chance that
like UFOs and Grays and that sort of
thing are also more paranormal than some
alien species flying through space in
nuts and bolts spacecraft to come to
this
planet

so cryptids in general you know I'm I'm
abnormally open-minded with regard to

the possibility of
anything um I am a little bit skeptical
of like a plesiosaur in Loch Ness or
maybe a family of plesiosaurs I guess
there have to be like a breeding
population of plesiosaurs in Loch Ness
which uh seems pretty unlikely to
me but Bigfoot
um I mean there's a legend of Bigfoot or
Sasquatch or you know something along
the lines of Sasquatch all around the
world um sort of like
uh ghosts and so forth and um that
that's uh kind of setting me up for the
next the next question which is also
it's

coincidentally about Bigfoot or

Sasquatch so getting back to uh game

faps question here

though uh what do I think of Bigfoot and

cryptids in general I think that they

are for the most part

paranormal um you know somebody finds a

Tasmanian tiger you know Tasmanian wolf

the thilosene if you will um yeah that's

sort of like a crypted you know it's

considered to be extinct but people keep

claiming to see them and see their

Footprints and so forth that could just

be like just a standard scientific

biological explanation but something

like Bigfoot

or leprechauns elves Grays you know

little people that kind of mess with
people

sometimes um mess with big people I
mean um yeah I think that it it's
more um this sort of like a world kind
of similar to ours that kind of bleeds
through into this version of reality and
and some people who are more linal or
have a they're just more receptive to
strange things I guess more Lial that
they're more likely to experience these
kind of things um

so yeah I'm I'm I'm fairly open-minded
on that with regard to that sort of
thing like ghosts also for
example um from the from the Buddhist

point of view I think Bigfoot would be uh just categorized as some kind of monster that belongs to the the realm of the the four Great Kings which would actually be a superhuman level although it's it's just kind of a catchall level for all sorts of terrestrial monster like

beings

so yeah with regard to any of them being seriously plausible yeah I think most of them well maybe I shouldn't say most of them but uh lots of them are are plausible in the sense of just being a kind of paranormal event that to some degree might be conjured up like materialized by sort of the like a

yungan like Collective unconscious or something that works in symbols and you know certain symbols are common to the human race and can um just result in people seeing these things and maybe even being abducted by these things sometimes but the loch nest monster I am fairly skeptical of so I'm just going to move on the next question here this is from Jeffrey and Jeffrey says have you ever encountered a

Sasquatch what is the burmes lore of them and that's two questions so I'm going to have to separate

this okay have I ever encountered a

Sasquatch the answer is no so so that's

an easy one that's one word there or it would have been one word if I hadn't kept

talking so no I have never seen a Sasquatch my father when I was a kid claimed that he had a friend who saw a Sasquatch and he was he was driving home on a very Rainy Night the the friend was according to what my father told me and a Sasquatch cross this cross the road it was a country road and it was white like an albino Sasquatch or an abominable snowman or something and it had an injured leg so it was kind of limping and dragging one leg in in the pouring down

rain but uh yeah that's the closest I've

ever come to encountering a Sasquatch is
I encountered my father who encountered
some friend of his who allegedly
encountered a
Sasquatch but getting to e
Jeff's I almost called him efree right
now I don't know why I left the J off I
didn't do it on purpose Jeffrey nothing
personal here but uh Jeffrey's second
question here was what is the Burmese
lore of them and there are beings that
are allegedly existent in Burma that
come fairly close like remarkably close
to the standard description of a
Sasquatch and that is a being called a
the as in the burmes exclamation

an which means well an is like it's like
a festival of alarm and the is this
being and they're big and they're hairy
and they live in the forests and they
smell bad and they mess with people
sometimes so that they're scary which
could also apply to Sasquatches and
Bigfoot and so forth um but the Burmese
consider the the to be a kind of ghost
it's kind of a spirit being that can
appear and disappear which would explain
why nobody has ever caught a Sasquatch
at least

uncontroversially you know I mean um in
some tabloids or something you know you
might have some that been caught and put
on display or whatever but uh not

uncontroversially you know it just has not been um examined by scientists and documented and given a scientific name and so

forth so yeah that's the Burmese lore of them I really don't know a whole lot about the Burmese the ye I've never encountered one of those either although I did live in a forest that was supposedly infested with them and people were afraid to go through that forest at night because it was infested by theier and I mean I lived in that forest for years and never never came across one so um it could be that because I was a monk they they steered clear to

me they steered clear of me you know
they just kind of avoided me but uh yeah
I just I'm not
very prone
to witnessing paranormal events not
nearly so much as certain other people
including my
father so I guess I've exhausted myself
in in describing the Burmese the but
there is a kind of Sasquatch like being
that lives in Burma and the only real
difference between the American
Sasquatch and the theier is that the
theier is just considered to be a
paranormal Like a Ghost type creature I
don't know if You' even call it
paranormal because ghosts are just

considered to be
natural existent beings they're just at
a different level of reality than us or
different subtlety of
matter whereas the Sasquatch is
considered to be a kind of Flesh and
Blood living creature that uh is either
some kind of you know wild animal or
wild kind of semi human or possibly in
some cases even a kind of alien for
example there's a a large correlation
between Sasquatch sightings and UFO
encounters then that some people have
actually claimed to see Bigfoot on UFOs
like when they get abducted and taken
into the UFO to to have people or to

have Grays like probing them and so forth sometimes they'll see a Sasquatch there which could just be a Wookie for all I

know so I think I'm just going to move on to the next question here this is from covac and CAD

Zeda and covac and CAD zida says in a much older Q&A you mentioned that there are sutas where regular arahant are called Buddhas as well along with anagami referring to

arahant can you please cite

those I think it supports the idea of the Buddha originally being called the datag and was the unique name he was called by his followers during his own

life well there are a few sutas where a regular enlightened being and ARA is called a Buddha which does make sense because Buddha simply means enlightened or

awakened so any arahant would be enlightened or awakened just as the Buddha was an arahant the Buddha is called an arant I mean it's like namot B samas buddas so I think

originally um Buddha and arahant were pretty much synon

although godma Buddha was called the Buddha partly because he was the leader of the Buddhist movement at the time I guess um with regard to the state of non

return apparently being used as a synonym for enlightenment that would be the first several sutas of the ID Wuda possibly found elsewhere but those are the ones that I'm aware of and with regard to arant being called Buddhas I know it's in the toptica somewhere I know it's in the sutas I just do not recall the exact sutas where uh an ordinary enlightened being is called Buddha but uh getting to this statement at the end that's kind of a a little appendix to the question where covac in sead Zid is saying I think it supports the idea of the Buddha originally being called the Daga and was the unique name he was

called by his followers during his own
life I I think it's possible that I mean
I think there is one or two um epithets
that the Buddha is called that might be
even more common than the datag like
sugod you know the sometime in the some
old translation it's called the welf
farer you know he who is well gone or I
think sometimes it's just called like
the happy one or the fortunate one or
something um and also of course he was
called bagawa by by a lot of people
so I mean Nagata I'm not sure Nagata
Also may have originally been um like it
could have applied to any fully
enlightened being and I really do not

think that there was the philosophical level any difference between the Buddha and any enlightened being I think he was just teaching people look I did it you can do it too and it was later glorification of the founder of the system that resulted in this like orders of magnitude between a fully enlightened Buddha and an ordinary Arhan even though they had the exact same amount of wisdom at least going with Abhidharma because in Abhidharma absence of delusion is the same as wisdom amoha equals PA so any enlightened being would have zero delusion which means they would have the same amount of wisdom as any other fully enlightened

being the Buddha is probably more of an original thinker and maybe more presumably more intelligent just like intellect wise which could very much help him to devise the system when others had

not but with regard to just Transcendent wisdom he would be the equal of his most lowly fully enlightened disciple

so but yeah I mean what he was called during his own lifetime you know it's just Buddha bagawa maybe datag maybe sug and uh probably a few others possibly some that have just been lost that we don't even

know just the uh the S Goa I'm sure a lot of people were just calling him you know know the philosopher Goa during his lifetime so uh I think I'll just move on to coaction CAD Z's next question here which is how to overcome laziness sloth and toror Etc any practical advice from text or experience would be appreciated um there's at least one sua that deals specifically with overcoming sloth and torper and I don't recall which suta it is I'm relatively lazy and don't like to do homework for answering these you know like read the questions in advance and then like look up the answers I mean if I can do that pretty much anybody can do it but uh so there are there is at least

one suta probably more than one talking about how to overcome sloth and torpor there's probably some discussion of that in vinia also the rules of monastic discipline but I do recall um there is a suta or a scene in winia where the the Buddha is giving advice about what to do when you're when you're like sleepy

and I think some of it is just like like pulling on your ear earlobes and like splashing cold water on your face or imagining bright light you know like meditating on like a light Casina or something um an obvious one that I would resort to a lot of the time just getting

up and doing walking meditation I mean
if you're just starting to doze by just
sitting there sedentary and inactive
then obviously it's much harder to fall
asleep when you're actually you know up
and moving around so doing walking
meditation is a good thing to do when
you're when you're

meditating there was one kind of um it
was like a drastic Last Resort when I
was doing really intensive practice in a
cave I shouldn't even be saying this but
I'm saying it anyway just because the
the way I am where I would actually
stimulate a certain part of my body just
to the point where it was stimulated and
then stop because that would cause a

certain amount of mental arousal
increased heart rate and so forth which
actually worked pretty well although
some people just don't know when to stop
that's the
problem

so yeah I guess I mean I'm sure I'm
forgetting some of the some of the bits
of advice but uh I remember like at the
very end the Buddha is saying that when
you've tried everything and you're still
sleepy then apparently your body needs
some sleep and then you better lie down
and go to sleep of course being mindful
of the moment of waking you know you
just you're just sleeping as long as is

necessary to rest your body so that you
can that you can't continue
practicing

so I think I've been talking mainly
about sleepiness which would be torper
rather than sloth and uh seac and sead
Zena apparently is lazy also although
they're they're similar and so you know
it's like laziness and sleepiness sloth
and torper are two words that are not
common in the English language anymore
at least not in

America so laziness and sleepiness would
probably be better um translation of
Tina Mida which is the original poly
Tina is like laziness and Mida is
sleepiness

so how else to overcome

laziness I mean just brute force of

willpower I guess but again it's if

you're if you're up and active doing

walking meditation instead of sitting

meditation that

helps but being lazy in general can

actually be advantageous to a meditator

because you can just sit there and do

nothing essentially and be meditating

properly and be lazy at the same time

it's a win-win scenario in in that

respect so I guess I'm going to move on

to covac and sead Zena's third

question which is as follows can you

please do an analysis of ajan sona's

short essay on breath meditation
practice in terraa tradition he tracks
its Evolution from the pamb magga to the
wuti Maga to the Wii Maga and I mean
it's not that short of an essay because
I made it about halfway through and I
just kept scrolling down and it was it
was it's not that short of an essay and
um so this is this is sort of like a
variation this kind of question is like
a variation on the the question the kind
of question that I was remarking working
upon I think it was the previous Q&A
where somebody will submit a kind of
essay and at the bottom say thoughts so
this is sort of a similar one where
instead of writing the essay themselves

they just you know send a link to
somebody else's essay or to a video
which might be relatively long anything
more than eight minutes is is a long
video for
me and then and then like
thoughts so anyways I made it halfway
through and a John Sona was talking
about how I mean at least the first half
of the essay is talking about um
misinterpretation by the commentarial
tradition on the idea of the nimita
which is considered to be a Hallmark of
access concentration which means you're
right at the the threshold of first
J and there's really no explanation of

this in the sutas it's like a later
commentary thing and the three texts
that are referred to here the pamb Maga
the wuti Maga and the wisi Maga are all
commentarial works the pambid Maga was
an old enough commentary that actually
got included into the titica but it's
it's pretty obviously from a later
stratum a much later stratum than the
earliest

sutas so maybe it was added like around
the time of the third Council or
something so I mean it's it's sort of
you know the Buddha is talking
figuratively about you know like the the
sign of of meditation and then by the
time you get to Buddha Goa and the wisi

Maga they're they're taking it they're interpreting it literally that you really do have to see this sign that I mean it just it's it's from the commentarial tradition it's it's it's really not canonical the whole idea of access concentration being the threshold into first jna is not canonical and I mean I I would even take it further and just saying the whole interpretation of J especially first jna as a superhuman mental state I just consider that to be um just a misinterpretation a garbling of what the Buddha taught so I really don't have any problem with aan Sona saying that you

know like some uh description of a meditative State got misinterpreted by scholar monks who probably didn't meditate all that much which is kind of ironic considering that thei Maga is uh one of the most important meditation manuals in terava Buddhism but uh when I was a monk and reading the WIA it seemed more of a a manual on self-hypnosis than on actual cultivation of samasati but of course that is unorthodox so yeah based on the half the first half of the article that I read um yeah I don't have any problem with aan sona's aan Sona saying that uh over the

centuries the commentarial tradition started misunderstanding certain aspects of meditation because as a general rule the monks who write books tend not to be the monks who are doing the Intensive practice

um but even the pan B Maga which is the only text that is canonical even that is relatively late text and the wuti Maga just got phased out I mean it was the wuti Maga was based on an earlier commentarial work called the wiui Maga which I think exists only in like Chinese translation which then got translated into English um then again I think like several years ago I think I I

remember hearing some mention of an
actual poly version of the wiui Maga was
found in some old Monastery in Sri Lanka
or
something

so yeah I really don't have a whole lot
to say about the half of the article by
venerable a John Sono that I read other
than seemed it seemed to make sense to
me so I'm just going to move on the next
question here this is from

Austin and Austin says Goa claimed the
only way to make thorough progress in
weasa is through meditation of
Sensations on the body because awareness
of Sensations on the body links the
conscious mind to the unconscious mind

did Lord Buddha ever teach this and I'm pretty sure the answer to that would be no uh first of all terraa Buddhism as far as I know has no concept of an unconscious or subconscious mind other than this weird State called banga which is described in the in the Abid texts which is just a kind of test pattern like those of you who are old enough to remember may recall that it used to be on TV like when the the network was off the air there would just be this test pattern which had these weird things like crosshairs and there was a picture of

like a an American Indian and a few
other things um and it's it's kind of
that that's the way banga cheah would
work it's like your last conscious
perception before you die is your test
pattern banga cheetah throughout your
your subsequent life like your next your
next existence your last perception
before you died in the previous life is
like your subconscious test
pattern like whenever you're like sound
asleep where you're just not thinking
anything in particular for a split
second it's this test pattern
that that takes over this banga cheah um
so yeah the whole idea of an unconscious
mind um it's it's kind of it seems

slightly scandalous to me that experts on the human mind like a lot of Buddhist monks they never really had the insight to realize that most of our mentality is below the surface I'm sure I mean Abidama kind of takes for granted that all sorts of things are happening in your mind that you're not aware of but it's all linear and at the same level it's just happening so fast for example that you can't catch all of it with your conscious thinking mind you don't have enough time to advert to something and like seriously perceive it enough that it really registers very well but uh the whole idea of like deceiving oneself

people operating at different levels of consciousness simultaneously like like hysteria and so forth there's really not much um explanation of that um until you get up into relatively modern times I mean Freud was the first person that really tried to systematize it in in a scientific manner a author like Doki who was before Freud had very good insights into that sort of thing just from observing uh human human nature but um for some reason um Orthodox terab Buddhism just doesn't really have a concept of the unconscious mind that is actually functioning and influencing our Behavior I mean other than maybe Karma I mean Karma would be a

kind of subconscious momentum but the
the Orthodox like the the commentarial
tradition really doesn't interpret it
that

way so I mean there's lots of evidence
for a subconscious mind and even uh
certain Buddhist Concepts like anusia or
latent tendencies in karma and so forth
would seem to imply a subconscious mind
but still Orthodox Terra really does not
have much of a concept of a subconscious
mind like the mind working at different
levels

simultaneously according to Abid dama
you can't even like think and walk at
the same time because it there has to be

like this your mind is continually like
alternating between all these things
because it can't
like it's incapable of parallel
processing it has to be completely
linear like like a onedimensional
so there is that but also going to
claiming that the only way to make
thorough progress in weas is through
meditation of Sensations on the body
well I mean if you read the sa batan Su
there are four sa Banas one of them is
wait an upasana which would be like
contemplation of feelings another one's
Caya nasana which is contemplation of
the
body and that one is kind of problematic

to me because I don't see how you could contemplate your body except through the medium of mental States or feelings or so forth which would be mental

so I don't think the Buddha would have taught four sa panas if only one of them was really effective

so yeah the Goa people have a lot of kind of strange ideas and they consider Goa to be a kind of infallible Oracle which I do not think he

was so I guess I answer that question

I'm going to move on to Austin's next question here which is when I develop

strong somat on the In-N-Out breath do I

need to shift my concentration to
develop C or awareness in other areas
besides the breath well I mean so long
as you're still making progress so long
as you're still meditating well you you
can may as well continue with the breath
because mindfulness of breathing can
take you according to Orthodox tradition
all the way to Fourth Jana it can take
you all the way to the
top

so it's not necessary to shift your
concentration to develop
awareness uh to shift it away from
meditation the breath if meditation on
the breath is the main kind of
meditation you've been practicing I

think the only real reason for shifting to a different kind of meditation would be if it's just not working anymore if you're not making progress or it's stagnating or you're just getting bored with it so that your mind's just wandering off again and again then you might be justified in switching to a different method I mean just go with what works but if meditation on the breathing you know anapan sa is still working then there's no real need to switch to something else that could be another goka thing where they're saying you know you start with the breath and then you move to the the

the feelings of various parts of your
body the body scan stuff that I assume
would be where Austin got this question
maybe because he mentions Goa in the
previous

question but uh yeah it's not really
Orthodox they're numerous factors about
Goa that are not particularly Orthodox
and there's nothing necessarily wrong
with not being particularly Orthodox
because I'm not particularly Orthodox
either but just like oversimplifying
dharma um into

like I I don't I'm not even sure how to
explain this because ultimately Dharma
is extremely simple you know if you
follow the teachings of the ateka waga I

mean how complicated is it if you don't
have any beliefs or you know you're not
adhering to any thoughts or anything I
mean it's it's like super duper
mysticism really which is very simple no
moving

Parts but I mean if you're taking
Orthodox tradition and then just
streamlining the heck out of it and
still insisting that that is orthodox
that's that's a whole different kettle
of

wax so to speak

so yeah I mean the short the short qu
the short answer here is uh you know if
it's still if it's still working there's

no need to shift to a different kind of meditation and you'll get I mean just going with Orthodox tradition again you will get deeper meditation through mindfulness of breathing than you will from um for example doing the the body scans of of the sensation in different parts of your body which which is includes more busy work it's more complicated and so it's not going to go as

deep so I'm just going to move on to Austin's next question

here which is can you explain your meditation technique again you shift concentration between the touch of the thumbs to the nose and then the ears

question mark well this is referring to
um a system that I worked out when I was
doing intensive practice in a certain
cave in Northwestern Burma and I was
really going for it and my mind is too
changeable that the same meditation
technique isn't going to work all the
time sometimes my mind is more like
restless and so I have to have more of a
Restless kind of meditation with lots of
busy work to keep the mind occupied
other times my mind is really quiet and
subtle and so I use a more quiet and
subtle meditation so I came up with what
call Four gears you know like a car
first gear you know that's that was like

desperation mode that's when like my
mind just does not want to settle down
at

all so first gear would be the the
primary object of meditation would be
the sensation of touch between my thumbs
so I'd be sitting in meditation my
thumbs touching like this and it would
just be touching touching
touching and it's kind of a good um
object of

meditation because you can adjust the
pressure I doing my thumbs here you can
adjust the pressure so if it starts
getting too subtle you can push a little
harder you don't want to push too hard
and you can lighten up a little bit and

then that would be the primary object
and then whatever would arise you know
my mind would start to stray start going
in different directions then you just
label that and go back to the primary
object and I labeled everything except
for

breathing swallowing my
slobber and uh I think it was
hearing so I if those arose you know I
just kind of be aware of it and then go
back to the primary object but if
anything else happened like I'd start
remembering something you just not
remembering you know just label it I
mean i' to be labeling almost everything

except as I say the breathing process
swallowing my slobber and hearing I
wouldn't label those just because it
would interfere with subsequent Gears of
meditation so that was that was first
gear is just primary object here and
then you just label anything that arises
as just keeping the mind just kind of
pounding away you know beating your mind
with a stick as uh um SE upand would
would

say and so then that was again that was
like desperation mode

I usually would start off with second
gear which was anaana and it's just
mindfulness of breathing which would be
mindfulness of the sensation of touch

the air at the

nostrils and I wouldn't note it I

wouldn't note breathing and breathing

out I just observe that and then if the

Mind started to wander again I would

label anything except for you know

breathing in breathing out and

slobbering the slobbering swallowing my

Sal

and and

hearing maybe even once in a while I

might I might even note hearing or label

that but usually I wouldn't so that was

second year just

an with emphasis on the sensation of

touch no breathing in breathing out no

concept of breathing in breathing out no
trying to follow your breath in and out
which is not really

Orthodox um you just are aware of the
vena the touch sensation of the air at
your nostril

that would be the the primary object and
then again just note and label anything
else that would arise except for those
few things that I mentioned then third
gear um one of the best ways of
describing third gear is like you're in
a

library and you've got this machine that
is broadcasting your thoughts through a
loudspeaker and there's like that big
scary librarian with the the cat ey

glasses like on a chain around on her
her big red neck and the Beehive hair
and everything the stereotypical scary
librarian lady who when you start making
noise she starts like giving you dirty
looks I've been told that libraries are
no longer like this anymore that they're
like daycare centers but I mean I'm
going with like the oldfashioned
approach which is pretty much the only
approach I know with regard to
libraries so anyways what you're doing
is you're observing your mind carefully
and trying trying to catch any thoughts
that arise and this does have some
precedent at least in the commentarial

tradition of Terra Buddhism with the
story of potila who is this monk who was
a scholar Monk and the Buddha was
continually calling him Tua potila which
just means like POA who is in vain or
like good for nothing or empty you know
useless potila pointless
potila and so finally it kind of
embarrassed potila into thinking well
maybe I shouldn't be studying so much
and not to like actually be practicing
dhama so he went off to a monastery out
in the out in the forest forest
Monastery where all the song of there
was fully
enlightened and he goes to the Abbott
and says please teach me and they're

saying no you're you're too renowned of
a scholar you know it's like you're
you're our you're our senior and I don't
want to we don't I don't want to teach
you so he'd go to the second in
seniority and he didn't want to teach
him and then in the third and Senior he
didn't want to teach him until finally
he gets to like a 9-year-old novice who
became enlightened just I mean before he
was even ordained really there's it's a
kind of um stereotypical enlightened
novice that you'll find in the text
sometimes where as soon as the razor
touches their head to shave them to get
them ready to become a novice monk they

become

enlightened they're just so ripe for it

so anyways the novice

he I mean the novice accepts he says but

first I'm going to have to test you I

want you to just walk out into that lake

or it was like a pond or a lake there

and so potila just takes off out into

the into the lake just Wades out gets

his robes all wet and everything so then

the the novice calls him back and says

all right all right you seem you seem to

be serious enough and then he gives him

this like a a simile of how to meditate

and he says there's a termite Mound with

six holes and there's a lizard inside

that termite Mount it's hiding so you

want to catch this lizard so what you do
you cover up five of the holes and then
you watch very carefully the sixth hole
so that when the lizard comes out you
can grab it and that's essentially third
gear where you're you're sort of like um
you're not paying attention to your five
senses you know seeing hearing smelling
tasting touching that you're just
watching the mind you know that's the
sixth the sixth hole the sixth s sense
base is is

mind so you're just watching that
carefully when the lizard or the the
unenlightened perception the thought
comes up you catch it when you just you

just note it and then that it just Fades out again so you notice that if you're if you watch your mind very carefully to see what thought comes up next sometimes it takes a long time for any thought to come up so so it's it's sort of like that it's like just intently observing your own mind which in and of itself does a really good job of making your mind silent but still there's this effort involved it's still perceptual and so you haven't really got to the highest level yet which would be fourth gear and fourth gear is you just kind of relax your mind you just sit there wide open just empty and Silent you know it's like you're you're wide awake but your

mind is just like clear like
glass and again you may start to think
thoughts will just naturally start to
arise through the power of comma going
with Buddhist philosophy but if you're
if you're just wide awake you just see
it and as soon as you just become aware
of it it just it just Fades out
again but that was like really Advanced
and I wasn't able to do that like really
well most of the time
so generally when I was doing my
intensive practice I was mostly between
like second and third gear you know if
if second gear wasn't working I'd try
third third gear wasn't working I might

go back to Second sometimes strangely
like first second and third aren't
working but fourth still works just
because your mind doesn't want to do all
this busy work you know it just wants
silence and Stillness

so I mean you got to feel into it and it
it is good advice for any meditator to
have more than one method because your
mind's not going to be exactly the same
all the time maybe a few people there
are some people that are just really
steady you know they don't have
particularly expanded moods they don't
have particularly contracted moods but
with me my mind just expands and
contracts and it it's there's a lot of

variability so it just behaved me to have more than one meditation method so that when my mind is still I've got a still meditation method when my mind is just restless and overactive I've got a Restless overactive meditation method because if you try to do a still meditation method when your mind is overactive it's you're just going to derail I mean your mind's just going to wander all over the place but if you try and do like a like a busy kind of meditation when your mind is tending towards silence I mean you're just stuck at the ABCs you're not going to get very far with it

so that's the long answer to my
meditation technique that that I
mentioned I assume that's what he's
referring

to I have gone with other kinds of
meditation techniques but uh I won't I
won't go into uh like minute detail
because I've got other questions to
answer for example this one from ruie
and ruie said did you ever experiment
with or practice standing
meditation and yes I actually did
because

um there is a monk in Burma whether he's
still alive or not I don't know named
tenji dong Seattle and he specialized in
standing meditation I attended one of

his

Retreats um in Burma in in

Pagan

and um he he had like these little

booklets he considered himself to be a

kind of medical

Authority and I mean if you read the

booklets you can see that he really was

not much of a medical Authority like you

know for for General Health bitter

things are best but the best bitter

things are neem fruits and neem leaves

and for the teeth white things are best

but the best white thing for your teeth

is salt you know this kind of stuff

anyways he gave a a list of benefits of

doing standing meditation and they were all like health benefits there wasn't any real meditative benefit to doing standing meditation it's just like you'll never have a stroke in your life and it improves your circulation it improves your digestion this kind of thing but anyway I attended this Retreat and we had to do standing meditation sometimes and he's saying you know don't worry if the medit the the attendant you know if they see you starting to wobble they'll catch you but generally you hear like this thud every now and then from somebody falling over while doing walk or standing meditation and one of the first things

you'll notice about doing standing meditation if you try to do it is the soles of your feet get really hot I mean it starts to get painful just standing there it's a lot of people don't realize that just remaining Motionless in any one particular position becomes very uncomfortable after a relatively short period of time sometimes it can become painful uh most people just like not being mindful you know little to shift positions you're just sitting there on the couch and you know it just starts being being a little too much pressure or or little something that you're starting to feel

uncomfortable you know they won't even be fully aware of what they're doing they'll just shift position so that's kind of a good practice is just being aware of what your body's doing all the time just teach yourself not to fidget for

example but uh getting back to standing meditation yeah Tang Don Seattle did not impress me at all and I wrote a blog post um I don't think it's in any of my books but uh if I come up with a fourth book then it'll probably be in there because I have enough material for a fourth book which would mainly be describing my ex personal experiences as a monk most of it in

Burma and uh yeah the the Tangi dong
Retreat that I went to was uh I mean it
it was kind of a fiasco actually partly
because in addition to standing
meditation Tangi Donato also instructed
his his meditators to breathe a little
harder than usual and the the
explanation for this does make some
sense it's like if you breathe a little
harder or faster than usual then you
have to use conscious attention to keep
doing that which keeps your mind from
wandering
away um you know it kind of sounds
plausible but what people were doing at
that Retreat is just breathing so hard

that they were obviously
hyperventilating and then they just
start freaking out or barking like dogs
or howling or laughing or crying it was
it was just like a mad house going on in
that meditation

Hall and Tangi donci who was not very
sophisticated with regard to
interpreting certain things considered
that to be py which is one of the seven
factors of Enlightenment and if you
don't have anything like that you're not
experiencing one of the the seven
factors of Enlighten which is necessary
for you to become
enlightened so I actually dropped out of
that that Retreat after after a few days

there's actually one of the the sponsors
of the retreat who who was the donor of
the monastery a very rich
very um what's the word very proud
man and I mean he had a like a video
camera and anyone started freaking out
or acting weird he just run up with this
video camera and like get footage of it
and one of the reasons why my meditation
just didn't work out very well first of
all I had no desire to hyperventilate
you know you're supposed to breathe
naturally and actually according to like
the anapana suta you know or any kind of
instructions uh in the sutas with regard
to breathing meditation you're supposed

to calm the breath not
hyperventilate and so as it turns out my
translator was a
physiologist and I'm telling him these
people are hyperventilating and he say
no that's not possible you it's
impossible to hyperventilate because
there are natural regulatory systems
that prevent us from hyperventilating
which I mean you wonder why they even
have a word for hyperventilate if nobody
could possibly
hyperventilate so I actually just being
the the barbar the UNC Western Barbarian
with no sense of propriety I actually
told tangon SE that these people are
hyperventilating they're getting drunk

on oxygen it's not PT you you know
they're drunk on too much oxygen in
their brain and he was just grinning
he's like oh these barbarians they have
such strange
ideas but uh yeah it was just too much
for
me but uh getting back to standing
meditation which is what the question is
actually about yes U I didn't really see
a whole lot of benefit to it because
first of all I mean you can fall over
and The Souls of your feet hurt and it's
really not a stable position for
meditating like if you're sitting cross
like especially if you're sitting in the

full Lotus you've got like a tripod you know you're behind and your two knees are kind of holding you steady you know you're firm like a mountain but standing meditation is not really steady and I did not see any real benefit to be had from it that you couldn't get from sitting meditation or walking meditation you know it's you could say it's sort of inter immediate between sitting and walking meditations but I think just alternating between sitting and walking is fine and uh since I gave such a long answer to such a short question I'm just going to move on to the next question here and this is from White Ash Piper

and this is kind of an interesting question have you seen secrets of Skinwalker Ranch The Entity they're chasing is totally messing with these scientists and yeah it turns out my sweetheart and I have watched the first three seasons of Skinwalker Ranch although the fourth season you got to pay money to watch that and we don't really like the show that much you know we don't like it so much that we're willing to pay money to watch it but there is this Ranch called Skinwalker Ranch in like Northeastern Utah and the US government spent years studying this because there's all these

weird anomalies happening there finally
this guy named Brandon he's some rich
guy with his own helicopter I don't know
what he does for a living he bought the
ranch and then he got this team of
scientists and security guys and so
forth to continue doing like studying
the phenomena there and one of the main
guys is this he's like a cowboy
scientist from Texas and I just love it
when he's he's talking about according
to Albert Einstein you just you just
assume that someone who talks with that
kind of accent is it's going to be a H
Seed you know you just it's just such a
an it just seems like an anomaly to have
like an intelligent person like a

scientist who talks with this thick southern accent I mean there's there's no reason why a person can't be intelligent and have a thick southern accent like Bill Clinton You know despite his his shortcomings and all that he was a road scholar back when University were still you know accepting applicants and giving awards for actual Merit and you know Scholastic aptitude and so forth and he had like an Arkansas accent so it's just it's just kind of weird to me when when when the cowboy scientists talking about Albert Einstein but um yeah I think that there's there's something going on there

that uh at the very least there's like magnetic there's an anomaly in the magnetic field field or something like House of mystery you know there's lots of places like that where just things happen weird and then just the expectation of weird things happening helps to to like elicit these weird things happening you know the faith in the weirdness helps the weirdness to come out but it does seem like there there could be some kind of like a real considerable anomaly or a even like a portal of of some sort that's like I can't remember it's like 5,000 feet up it's like a mile up over this place they call the triangle and they're

continually trying to like launch
rockets and fly over it with helicopters
and stuff and there's always this weird
stuff happening
there um whether it's a conscious entity
there I don't know and a lot of the a
lot of the show is just sensationalism
like you know they're trying to drill
into this hill and they hit something
that the drill won't go through and
there's like metal or or something in
the soil there and they're seeing Oh
it's like this Dome shaped metal object
that the drill won't go through and
what's inside this hill you know they're
like implying that there's like a flying

saucer or like an alien base or
something in there when in all
likelihood it's just like hard rocks
with some metal or but um I mean you
watch the show it is pretty obvious that
that weird things are happening there
lots of like UFOs and that sort of thing
cattle mutilations have occurred there
the the American Indians had Legends of
Skin Walkers there which you know some
sort of um paranormal
entity so it's it's it's hard to say
exactly and it's um you know it's not
going to follow rules I don't think that
scientists are ever going to prove
anything other than there's an increased
likelihood of inexplicable stuff going

on

there but I do think that there may actually be some kind of weird anomaly or portal or something that's like a mile up in the air up

there but who knows so I'm just going to move on next question this is from cify and cify says if everything is interconnected how Nirvana is connected to samsara from my understanding Nirvana is something separate from samsara but then if that is the case then it contradicts the concept of interconnection of everything thing

so here we got a cup the cup is made out

of porcelain so how is the cup and the
porcelain

interconnected I mean the cup is the
form of the porcelain and the porcelain
is the substance or Essence of the of
the cup you take away one you take away
both you take away the cup there's no
more porcelain you take away the
porcelain there's no more cup how are
they interconnected

I mean it's just kind of a weird
question how the cup and the porcelain
are

interconnected so I mean that's from my
understanding that's how like the
absolute I mean regardless of what you
want to call it call it Dao call it

capital G God call it Brahman call it
the

dharmakaya that that would be like the
essence and um just the forms of Sam
Sara are the

form the underlying Essence and the form
or like waves in water that that would
be another example I use that analogy
quite a lot actually what is how are
waves and water interconnected like the
waves on the surface of the water and
the water itself how are they
interconnected they just exist at two
different levels of reality same as the
cup

so it's like it's a cup and it's

porcelain both at the same time but cup doesn't mean porcelain porcelain doesn't mean cup you can have a cup that's made out of something besides porcelain you can have porcelain that isn't shaped into a cup that they're not synonymous so they're they're a and not a at the same time that this cup is violates the Aristotelian laws of thought because it is a and not a at the same time but the way you get around that is you just acknowledge that it's at two different levels of Truth or two different levels of reality at that like the more fundamental level you got essence you know the essence of water the essence of porcelain and then at a

more contrived artificial level you've got form which is cup or waves or whatever so you can work out for yourself how they're interconnected how how the the porcelain and the cup are interconnected

here how is it interconnected they're they're essentially the same just at two different levels of reality with I mean with regard to Nirvana and samsara especially from a Mahayana point of view this is just rank heresy from a terad point of view but Nirvana would be Ultimate Reality and samsara would be based on

that but it would just be like
artificial forms that people think are
reality and thus it is like delusional
it's like
illusion but the illusion is based on an
underlying
reality so I hope I explained that well
enough to confuse
everybody because I'm moving on to the
next question this is from Mr special
Victory which in Burmese would be Onan
who was the father of modern
Burma so anyways Mr special Victory says
do you know anything about the damaka
tradition in Tai terraa Wikipedia
remarks quote the damaka tradition is
known for its teaching that there is a

true self connected with Nirvana which was notably criticized in the 1990s as an alleged contradiction of the Buddhist doctrine of anatta or no self unquote is this true well I really don't know anything about the Theravada tradition in Thailand I was never I spent like three weeks in Thailand as a monk and those three weeks were just spent with Burmese monks in like an empty house that someone had donated for us to stay in while we were in Thailand we didn't really interact with Thai Buddhists I mean I've I've met monks ordained in Thai Traditions most western monks are ordained in a Thai tradition I'm pretty

sure um especially the aan cha
tradition and you know I've I've read
about about Thai Buddhism I've talked
with Buddhists that were ordained in a
Thai tradition but the damaka tradition
I've really never really heard about I
mean that the Sanskrit version would be
the dharmakaya which in Mahayana
Buddhism is just this pervasive like
infinite formless Consciousness or
Buddha nature that just pervades the
entire universe so it could be that this
damaka tradition is influenced by
Mahayana Buddhism and uh I'm pretty sure
there was quite a lot of Mahayana
Buddhism in Thailand um more so in the
past than in the

present but setting aside my ignorance
of the dharmakaya tradition or
dharmakaya tradition in particular it is
known to me that a lot of very
high-profile aons who have reputations
for being very wise do assert that there
is the cheetah or the mind the
Consciousness that is like yourself and
is also like an aspect of Ultimate
Reality um which might fit into this
dharmakaya or

Dhaka dharmakaya being the Mahayana name
for the the Dharma body of the Buddha
which pervades the entire universe which
means it's everywhere and this cheetah
that certain Tai aon's assert is you

know that is the one who knows that is
the one who sees that is the one who who
wills you know and and ultimately it's
apparently they're not asserting that
there's like an individual soul like in
Christianity where my soul is different
from your soul that it's all like the
same Soul which would be along the lines
of like the upanishadic interpretation
you know the Hindu interpretation of
Soul

so yeah there are Tai jeh who do talk
about a true self connected with Nirvana
you know the one who knows the one who
sees that kind of thing um and it may be
an influence of Mahayana Buddhism on
their thinking because it certainly is

not Orthodox

teravan

so I guess I answered that question I'm
moving on to the next one this is from
five precept

Pete and five precept Pete says how
would you determine

the legitimacy of a spirit medium or
psychic and as it turns out one reason
why I kind of like the assemblage of
questions in this Q&A is I've got a lot
of personal experience with with some of
these questions so I'm in a better
position to answer them and it turns out
that I had uh a meeting with a spirit
medium or psychic in Burma when I was a

relatively Junior Monk and it's kind of an interesting story where I I had this teacher he he was teaching me Burmese and a few other things and he was intelligent but he didn't have a whole lot of common sense and he and a friend of his took off somewhere and they were gone for a week so our our English lessons and uh Burmese lessons because I was teaching him English at the same time um there was like a Hiatus and then he comes back and he's all excited and agitated and he says you know I want so much to tell you about something but I know you won't believe me but he could not restrain himself so he had to lted out that he

was talking to a God and the God was telling him all this this stuff and at first I didn't know what he was talking about but then you know as he blurts out more of the story it turns out that his friend who was a monk had a like a sister-in-law or something who was a spirit medium or a Channeler as they would be called maybe they're even called something different now but um you know she's talking about her this this female Spirit medium is telling him all this stuff and she's apparently channeling this daa called Abaya kumara which means like dangerless Prince or dangerless boy or something

like that and um he said that he had they had tested her that she could say what was in closed boxes what was in closed envelopes what was behind closed doors that she could read their minds and so forth but also she was giving them all this kind of information about his previous lives you know under a previous Buddhist dispensation and so forth that's how he and I met in a previous life we were both monks under like kasaba Buddha or something and a lot of it was stuff that a Burmese person could believe pretty easily but for a skeptical Westerner it's like yeah that seems kind of far-fetched so anyways I got an opportunity to meet

with this Spirit medium and just in case that this person really was psychic you know like my teacher was saying that she could say what was enclosed boxes and behind closed doors and so forth so I decided to test her so I I prepared a few tests and one test was relatively simple one that I got from I think it was from Zen flesh Zen bones there's this story of this man whose wife dies and then he marries another wife and then he starts being haunted by the ghost of his first wife so he goes to a Zen monk about it and the Zen monk says next time this ghost appears just reach into a bag of beans pull out pull

out a handful of beans and then ask this ghost how many beans you've got in your hand because apparently a ghost will be able to see through the the clenched Fist and see how many beans are in there so that's what he does and when he asks how many beans are in my hand the ghost just dissolves disappears he's not bothered by the ghost anymore because it was just a manifestation of his own guilty conscience for being unfaithful to his first wife by marrying a second one so that was easy outside my meditation cabin there were these little fruits they look kind of like kumquats they weren't kumquats and I think they were inedible to humans but they were

falling out of this tree they're all over the ground so I just went out with a little baggie and and collected some of these little fruits and set them aside and then I came up with another test for this this Spirit medium which was I made I see I made about 24 little squares of cardboard White cardboard and I drew a different image on each of these 24 squares you know they were fairly simple you know there was like a plus sign and a circle and a fish and a candle just just simple things and then with my eyes firmly closed and and just to be fair I actually lit some incense and summoned

this this deity to come and watch me do
this before I I pick the pictures that I
was going to put into the envelope and
then I put them into a can these little
squares and then I shook it up and then
my eyes closed I pulled three of them
out and put them into an envelope that
had like paper already in it so I
wouldn't be able to see through the the
paper of the envelope so it was like a
padded envelope that I couldn't see into
and then after I closed the envelope
then I opened my eyes and then I didn't
look into the can I just put that I
covered it up put it on a shelf so I had
three pictures on these little cards in
this envelope I didn't know which three

they were I knew the 24 possibilities of
what they could be I didn't know which
three were in the
envelope so anyways we go to meet this
this lady and Abaya
kumara and uh when it came my turn to
ask I mean there's all these people
asking questions like somebody sent me
something in the mail and I haven't got
it yet do you know where where it is and
this kind of thing um I asked if I could
ask a few questions and then she said
yes or Abaya kumara said yes and the
thing is I wanted to know if she really
was psychic or if she was just reading
Minds because if I knew the answer then

if she gave me the correct answer I
still wouldn't know if she was just
reading my mind or if she was really had
some kind of clairvoyance
because if she really had Clairvoyance
that would be more valuable to me than
just reading my mind and telling me what
I already believe or
whatever so first I told her that I've
got these fruits and I I reached and
held out a a handful of fruits how many
fruits do I have in my hand and then
without hesitation she said CH which
means the sixth one and so everyone says
six so one at a time kind of
dramatically I I start pulling them out
of my hand it turned out there was like

13 in my hand and the monk sitting next to me my teacher who was just completely sold on the the validity and genuiness of iay kumara he's like giggling nervously and there was another Monk sitting on the other side who was likewise giggling nervously I mean they they you most of the people in the room probably all of them except me were just no no doubts you know this this is for Real

so she failed the first test and then the second test was the the little cards and I said in this envelope are three little diagrams three little images on cards what are they and again without

hesitation she said a flower a mountain
and a table or chair and I knew she'd
fail the test because none of those were
things that I had drawn so I pulled I
opened it and it was a circle a plus
sign and a candle a lit candle and a
little

stand and so I mean I really wasn't
interested anymore because she apparently
um maybe could read minds but um I when
it's a like a double blind experiment
she couldn't read my mind to find out
what the answers were so she just
apparently did not have Clairvoyant
powers or maybe it was my own skepticism
and doubt that was sort of damping her
Talent so that or Bak kumara's

Talent so anyways I just consider that
to be pretty pretty good reputation and
uh just you know just kind of lost
interest but uh I I told I was told
later by a friend of my teacher that he
was still completely 100% on board that
when she said cha me that means the six¹
she didn't really say that there were
six fruits in my hand um so I mean this
a kumara was like a sakagami you know
like a a midlevel Buddhist Saint
too so I mean who knows what Abaya
kumara meant when he said the sixth one
and with regard to uh the wrong guesses
about the flower the mountain and the
table or chair well the circle is shaped

kind of like a flower the mountain or
the the plus sign could represent like a
mountain on a map and the table or chair
well I mean the candle was probably
sitting on the table you know just
implied to be on a table so I mean she
was right enough so he could continue
believing in

it but uh yeah it's it was uh sort of
east meets west in a case like that
there was a similar time where he was
telling me that just a few blocks away
from our Monastery um a cat uh had had a
litter of kittens and one of those
kittens could speak fluent Burmese and
I'm like that's not possible Bon I mean
a a kitten doesn't even have like the

vocal cords or the the speech centers of
the brain or anything where it couldn't
really speak a human
language and then he's like well there's
two monks from the the building next
door from the dormitory building next
door that are going to go check it out
tomorrow so when after they check it out
they'll come back to me tell me whether
it's for real or not and then I'll let
you know so the next class we had with
my teacher he said well they uh those
two monks went there and checked it out
and it's it's for real it really does
speak fluent Burmese but it's like you
said it it doesn't have the right vocal

cords or the speech centers or something
because they couldn't understand

anything it was

saying so in all likelihood it's just

the the kitten was making weird sounds

maybe because it was sick or just some

kind of birth defect or something it

wasn't making the appropriate correct

sounds for a kitten it just sounded kind

of

like human speech

maybe also I was I tried to tell him

it's like in the sutas it says a monk is

not really supposed to consult Spirit

mediums that's that's on the list in the

the silaka of the dean Kaya there's this

long list of stuff that a good monk

doesn't do and questioning a woman in
trance is is one of the things that
monks aren't supposed to do it's animal
knowledge T T T CH

VI and so anyways I point this out to my
teacher and he says oh it's that doesn't
really apply here because abak kumara is
a sakagami he is an Arya so it's not
just an

ordinary Spirit Channeler it's it's uh
you're talking to an actual Buddhist

Saint so anyways that's how I would try
to determine the legitimacy of a spirit
medium was by doing tests like that
which in this case the spirit medium
question failed miserably although to

the people that wanted to believe it was
like water off a duck's

back people are like that they will just
insist on believing something regardless
of all evidence to the

contrary and just modern politics or
postmodern politics is a case in

point so anyways I'm just going to move
on next question and this is from

TIG and Tig says have you ever chewed on
a beetle knot have you seen Burmese

locals chew it oh that's that's another
question isn't it

huh crypto multiple

questions okay so the first question

from TIG is have you ever chewed a

beetle knot and yeah I actually have

because there's a certain city in
central Burma called
Mtila and for whatever reason it is
traditional in Maitila when monks go
for alms round people will hand them
Beetle

quids and a beetle quid is it's like
some sliced Beetle

nut it's wrapped up in a beetle Leaf
which is a different plant entirely the
nut comes from a kind of little palm

tree and the leaf comes from it's
related to the pepper family it grows on
a vine and then they add a few other
things they like lime not not the citrus
fruit but the the mineral lime um not

quick lime I'm pretty
sure and uh sometimes they'll add a
little bit of tobacco sometimes they'll
add a little bit of uh a substance
called kichu which is like the the
hardened sap of a kind of acacia tree
you know they'll add certain other
ingredients to it the two main
ingredients or the three main
ingredients are the nut the leaf and the
lime you have to have all three and what
the lime does it causes a chemical
reaction with the beetle nut and your
own slobber and it turns your slobber
into this thick ketchupy goop this dark
red
goop but anyways I chewed some Beetle

nut cuz I got some in my bowl when I went for alms in mtila and somebody gave me this little packet of of beetle quids and so I chewed one this because I was curious I wanted to see what the effect was and it had like a mildly stimulant effect sort of like smoking a cigar or something you know it had sort of a similar effect to smoking maybe half a cigar and I guess the truck drivers chew beetle in Burma just as a kind of mild stimulant so anyways that's the that's the first question from TIG the next one is have you seen burmes locals chew it and yeah I mean burmes guys especially Village guys they chew Beetle a lot and

in fact um most of them or a great many of them don't brush their teeth either and so some burmes Village guys you got to look really hard to see if they even have teeth because their mouth is like the top top of an old ketchup bottle it's just like this reddish blackish crust all over their teeth from chewing Beetle and not brushing their teeth and uh yeah and then they're they're spitting this vinegary smelling ketchup spit everywhere it's relatively disgusting which kind of helps to explain why mouth kissing is really not a thing in Burma traditionally in Burma men and women do not kiss in fact uh when I was in Burma it was actually

against the law to show a man and a
woman kissing on a on a movie in
Burma so anyways after TIG asks have you
seen bur's locals chew it he he
continues here I've read that the
practice tends to result in increased
cancer rates and those that combine the
nut with tobacco the explanation is that
Eric Coline Eric Coline the principal
alkaloid in Beetle knut interacts with
the mer capto groups and prevents them
from neutralizing the cancer inducing
chemicals present in cured tobacco what
are your thoughts on this and I my
thought on that is just spiritually
bankrupt

materialism that's my thought on that I never really uh came across never heard of any cases well actually once there was one guy some in some Village like a mile and a half from where I lived who got jaw cancer whether it was caused by him chewing Beetle or not I have no idea but that was not the opinion of the the the villagers because this this guy who got the jaw cancer used to like criticize me because some Burmese people are kind of racist or you know they're they're like Burmese chauvinist they don't have a high opinion of of people from other countries including ties and so forth and he was just saying if that mon comes to this Village I'm going to

escort him right back out again this kind of thing and uh then he got jaw cancer and of course the Burmese villagers said well you B you you criticize the the American Monk and that bad things are going to happen to you so in that his case it wasn't because he chewed Beetle it was because he was bad mouthing the the mysterious Western monk who lived in a cave like a mile and a half

away so yeah but with regard to mapto groups and Eric Coline and all that that is like the the new modern mythology as far as I'm concerned it's just spiritually bankrupt

materialism so anyways tig's last question here is am I an animal and just going with Biology sure I mean just going with empirical observation of the world around us you know we've got I mean a dog's got all the same bones in its skeleton that we've got maybe with a few very minor exceptions all the internal organs and everything I mean they have to we have to eat and drink and and breathe and take a pee and all this kind of stuff like just like any other

mammal so just going going with that then sure although it is true that human intelligence has somehow shifted us into a different level you know it's like

we're on a different order of magnitude
from the the ordinary animal just
because we are capable to some degree
anyway of like conceptual thought and
thinking in symbols thinking in words we
are capable of of uh culture like like
knowledge can accumulate from one
generation to the next to the next to
the next to the next until you've got
these upgraded Apes that are capable of
making computers and helicopters and so
forth so yeah just going from a
biological point of view yeah we're
animals and that's regardless of whether
physical matter really exists or not I
mean just looking at animals and looking

at us we're obviously a kind of animal
and we've got animal instincts too
except they're generally not called
animal instincts they're called human
nature although the left in out of some
perverse inspiration just vehemently
denies that there is such a thing as as
human nature or or instincts in the
human animal or at least a lot of
leftists do it's it's just part of the
the ideology now maybe because marx was
pre- pre- darwinian and just thought
that we're born as a blank slate that
are just ready to be indoctrinated with
with leftist
ideology I think Chairman Mao also
believed in the blank slate idea where

you know you just people can be
indoctrinated to believe anything and to
some degree that's true but it's not
true enough for Marxism actually to
work so I think I'm just going to move
on to next question and this is from
Judge Caligula

Bushman and judge Caligula Bushman says
a poasa yeah s way s

way a poasa in what order should I read
your books well you can read them in any
order you like I suppose I mean you
could read them in the order that I I
compiled them which would be essays in
terava Buddhism would be first and then
philosophical Dharma was second I think

and then Buddhist ethics Buddhist practice is third but there's no real continuity going on from one book to the next or even necessarily from one article in the book to the next from one essay to the next you could just read it completely at random and it probably wouldn't be have that much different of an effect on you than if you just systematically read them from start to finish you know the first book then the second book then the third book so I mean read whatever sounds most interesting to you I guess that would probably be the most beneficial to you and you probably get the most out of it because the way it is with me is if I'm

interested in something I can absorb it
like a sponge whereas if something
really doesn't appeal to me that much
then you know it's just has doesn't have
much

effect so as you please as thou wilt and
I'm going to move on to the next
question this is from

mooners and mooners says how does one
deal with severe

OCD I get really antsy whenever I see a
glass or a phone near the edge of a
countertop or near water whenever I see
one I immediately adjust it and put it
in a plate where it can't fall
regardless of if it is mine or not and

this has given my family frustration how can I deal with this problem well as it turns out I used to have a friend who would visit the monastery where I was first ordained in uh near Santa Cruz California and he was one of the world's leading Authorities on OCD or obsessive compulsive disorder and one of the most common stereotypical examples of OC D is the person who obsessively washes his hands he may wash his hands 50 or 100 times a day until it's like the skin is all cracked and bleeding between his fingers and he just can't stop like Howard Hughes is probably one of the most famous people with OCD John bunan who wrote Pilgrims Progress may also

have had

OCD um and Dr Schwarz who was the person
I'm talking about the one of the world's
leading Authorities on

OCD um he wrote a book called brain lock
and you may want to look it up if it's
still in print where um you know he
talks about OCD and how to treat it and
the thing with Dr Schwarz is that most
like psychiatrists or psychologists I
guess would be psychiatrists mainly who
treat OCD use drugs you know it's like
you use Prozac or something which
reduces the urges but Dr Schwarz mainly
was using Buddhist mindfulness
techniques like s patana where you have

the urge to wash your hands or adjust
the the cup of water or whatever it is
that you just get into the habit of
observing that as a mental state is
arising and if necessary you then
distract yourself by going and doing
something different you don't reinforce
it by acting it out you note it You
observe it it's not me it's just OCD and
then if necessary go out and shoot some
baskets or or whatever it is you take up
some knitting or
something and so I mean if you really
want to uh to study this and learn a
good way of dealing with it yeah I mean
you could do a lot worse than getting
the book Brain lock by Dr Jeffrey

Schwarz and studying that and at the end
there's even a test you can take to see
whether you're Clin clinically
significant with regard to obsessive
compulsive disorder I took the test and
um I did I mean I'm not clinically
significant I do have you know certain
Tendencies like a crooked picture on the
wall like even the even the the
Sasquatch and the UFO back there it's it
was bugging me earlier I was having to
adjust it a number of times just to get
it looking like it's straight or if I'd
buy a used book at a used bookstore
which is something I used to do a lot
one of the first things I would do would

be to unbend the corners if there are any bent Corners that kind of thing but anyways yeah that would be a good idea just fortunately for anyone interested in Buddhism that one of the most effective ways of curing OCD is to use Buddhist mindfulness techniques just observe it as a phenomenon you do not identify with it it's not I have to wash my hands it's you know this craving is arising and you just train yourself to observe it and that would be very use useful just in everyday life you know once you get good at observing the OCD then you can get good at observing just about any mental state that arises and not identifying with that either not

necessarily acting it
out so there was something else I oh
yeah I even had a theory after reading
you know Dr Schwarz was a friend of mine
I mean we've kind of gone our separate
ways now but you know he would send me
articles that he would write and he sent
me a copy of a brain and everything
which I no longer own and uh it it
struck me that it could be that an
enlightened being is like someone who is
cured of OCD where um even someone who
is cured of OCD because it's according
to science it's it's a glitch in your
brain it's like a genetic it's you know
it's genetically conditioned glitch in

your brain having to do with the
singulate gyrus and the caudate nucleus
and so forth where it's like the part of
your brain that that shifts from one
like idea to the next just gets stuck
and so it just sticks in this one
idea so um even if you get cured still
the urges are going to arise they're not
going to be nearly as strong because you
haven't been reinforcing them by acting
them out but still you know the urge
will arise and you just don't identify
with it you don't take it seriously you
don't have to act upon it and I've
considered that an arant an enlightened
being may be the same way where they
still have these you know deluded human

urges and so forth that arise because
again being human is also genetic going
with scientific materialism
anyway and so I mean the human brain is
still going to act in accordance with
the nature of a human brain which is
delusional so I do think that an arhon
may still have diluted thoughts or
diluted UNH wholesome urges or something
it's just they don't identify with it
it's just nature taking its course they
are detached and they don't act upon it
you know they just watch it arise and
pass
away so yeah brain lock by Dr Jeffrey
Schwarz I would recommend that you read

it and so I'm just going to move on to
the next question this is from Master
Poe who also ironically goes by the
Alias of

grasshopper and master Poe says would
you please give us three nuggets of
wisdom from three nerv

beings such as the Buddha and two others
you believe made it to the Nirvana

Place well I mean I'm not sure if I have
beliefs that anyone made it to the

Nirvana Place although I do have working
hypotheses and just like you know if if

somebody did I mean this person would be
a good candidate for for that something

like that I mean it's not a matter of
Faith with regard to this person was

fully enlightened is I think more in terms of you know assuming that anybody is can be fully enlightened within a samsaric context like the context of this world then this person would be a good candidate in my opinion so anyways give us three nuggets of wisdom from three nirvana beings golly well can start with the Buddha I suppose and there's lot statements from the Buddha like which in a way it's very profound and it had a significant effect on my life and it means monks I say that karma is Will so that's the main statement in the

text not the only statement but like the most famous one I assume where karma is identified as volition or will or urge and that has really uh made a significant impact on my understanding of the human predicament in this world um there is one sort of statement of the Buddha that I kind of like that really is not in conflict with the earliest teachings although this is from a Mahayana text where the Buddha um he was going to deliver his sermon as usual but on that particular day all he did was he just held up flower and kind of twirled it between his fingers and some of the monks were kind of bothered by this but mahak kasapa or Kapa in h

Sanskrit smiled because he got it that the Buddha I mean it's sort of like um the ataka waga of the suata where the Buddha is saying don't believe anything you know words are not what you're after you know just beliefs are not not the point so in instead of giving some discourse that probably some some of his disciples would misinterpret or just adhere to cling to it or whatever he just twirled the flower and remained remained silent and then when mahak kasapa or Kapa got it and smiled that was the first transmission of Zen from the Buddha to the first great patriarch other than the Buddha

himself but that's not really well I
guess it could still count as a nugget
wisdom even though he didn't say
anything but uh let's move on to another
being that I think may have been a fully
enlightened being and that would be St
John of the Cross and St John of the
Cross also said a lot of wise things
like if you're to arrive at a place that
you've never been before you must go by
a road that you do not
know which is wiser than it may sound
because he's referring to essentially
the state of Enlightenment or the
beatific Vision you know just the state
of perfection that if you want to arrive
at this state you can't go by any

familiar route you can't go by any route
that you
understand because it's it's beyond your
understanding it's it's you know it's
beyond the what's the word I'm trying to
come up with the
frontier of what you can really
understand so that's I consider that to
be wise another statement by John of the
Cross is so that you may know all things
seek to know nothing which again is
fairly well in harmony with the the
message of the AA waga which is you know
believe nothing have no perception no
view because if you want to become
omniscient you're gonna have to go

beyond words you're GNA have to go
beyond just like the the inner dialogue
or monologue I guess
so that's uh that's the second the
second potential Nirvana being the third
would be neem coroli Baba who is up
there on the on my altar on top of the
bookcase up there I mean just a picture
of him he's not not really sitting up
there anything but uh I mean he used to
say and this is this is really not good
Buddhism I suppose but uh like he would
do some mindblowing psychic feat or
perform a so-called miracle and people
would just be blown away by that and
he'd just say
Saar which means it's all God you know

he he didn't do anything he's just God's
doing

it and you can just take saishu High
just uh just apply it to anything it's
all God of course if you're not a theist
then you'd have to replace ishua or God
With You Know da or the dharmakaya or
something br

although Brahman technically is kind of
God

still so I guess that's good enough for
Master Po I'm just going to move on the
next question this is uh from Joe do and
Joe do says how far back does meditation
go who were the first people to
meditate and I think it's my first book

essays in or studies essays in terab
Buddhism I can't even remember the name
of my own book where there's a chapter
on the evolution of meditation how
people discovered meditation because
there had to it had to start at some
point it wasn't that the human race just
appeared on this planet already
meditating that uh you know there had to
have been like a first person to
meditate and there's different theories
that I I discuss in the book that one
Theory which it wouldn't be a very deep
kind of meditation is just the human
instinct to stare into a campfire anyone
who's gone camping and spent hours
staring into a campfire knows that

there's like this Instinct I mean it pretty much puts you into a mild trance State and I do think that that's one reason why people stare at TV sets in a mild Trans State nowadays it's just um like replacing the the instinctive primordial campfire with this flickering light thing that is has serves the same purpose in a lot of ways although um there's an interesting Theory by Gary Snider of all people who was you know one of the founders of the Beet movement he was one of the first beat Nicks this was back in the ' 50s and he had this idea that I think might be

true that it was prehistoric hunting
magic was the origin of meditation at
least of relatively Advanced meditation
because Stone Age Hunters lots of them
anyway believed that animals can hear
your thoughts and even my father
believed that he was a he was a Hunter
he was a big game hunter in Alaska and
he used to tell me that hunting trying
to sneak up on a moose is damn near
impossible it will always get spooked
and run away but if you sneak up on a
tree right next to that moose it's as
easy as shooting
cows so Stone Age hunters and some
Modern Hunters believe that animals can
hear your thoughts so if you're like

lying in Ambush by an animal

Trail waiting for your chance to just
run out and stab a deer or whatever then
you the the hunter would sit there with
his mind silent wide awake not thinking
just so the animal won't hear his
thoughts and run away so that's a
possibility too or another pretty
obvious possibility for meditation would
be like prehistoric like Stone Age
shamanic

practices um possibly including the
taking of psychoactive drugs that would
get you into a kind of meditative State
and then maybe later some lies shamans
might try to cultivate those same states

without using the
drug and I've I've talked about um like
shamanic practices before I think maybe
the in that essay about you know the
origins of meditation I may have
mentioned my father when he lived in
Alaska when he was a big game hunter and
gold prospector in Alaska he had a
friend named Frank Wanga who was an
Eskimo shaman
and Frank wonga's initiation into
becoming a shaman was he had to do like
a kind of vision quest which means he
went out into a into a Wilderness with
no food no water no blanket anything
like that and he just found a big Flat
Rock and a a round smooth Rock and he

would just sat down in front of the Flat
Rock with the like the big smooth Cobble
in his hand and just started rubbing the
the round small rock on the big Flat
Rock in a circle and just kept doing
that for hours or even days until
something would just pop you know the
vision would occur and that's fairly
meditative practice it' be like some
kind of samat
practice so I mean it's impossible to
know who were the first people to
meditate because almost certainly it
occurred way back in the Stone Age
definitely
prehistoric like even like the indis

valley civilization they've got like
seals showing being sitting cross-legged
as though they're in
meditation so yeah it goes way way back
and uh it could be shamanic practices
including maybe taking certain like
hypnotic kind of drugs or it could have
been like Stone Age Hunters just keeping
their mind blank so as not to Spook the
game but uh it I do have like the full
essay discussing this in uh in one of my
books so I'm just going to move on to
the next question this is from Ry balder
and Ry balder says regarding bodh satva
does this concept exist in terraa or
within the Buddha sutas it seems to be
Mahayana or Tibetan

Innovation and I mean bodh satva is a Sanskrit word so it's not the word bodh satva is not going to be found in the poly texts because the poly texts are composing poly instead of s so the poly version is bodh sat and I do think that bodh satva is a mistranslation from poly or protop into Sanskrit because it doesn't really make much sense bodh satva literally means Enlightenment being but why a being who is postponing Enlightenment indefinitely um would be called an Enlightenment being I don't know but bodh can have more than one meaning it doesn't necessarily mean Enlightenment

being sat in B in in po I almost said
Burmese U Can mean a number of things so
it can mean seven for example but I
don't think buddhis means Enlightenment
seven but it can also be like an
adjective um like
an how do I how do I explain this it's
uh it's a past participle acting as an
adjective sat it's like a past
participle of the the verb SED which
means to be attached to or to be bound
for to be destined for and that makes
more sense that a bodh SAT is someone
who is destined for enlightenment or
Bound for enlightenment because that's
what it means in the original poly where
usually when you come across the word

bodhi in the Pali text it's referring to
before Buddha before his Enlightenment and
when he says you know before his
Enlightenment when he was still a
Buddhist

that means he wasn't enlightened yet
and it got

Incorporated and glorified in Mahayana
through a kind of

evolution that as Buddhism became a
more popular religion there was more
devotionalism involved more

glorification of the Buddha himself and

so you had a genre a genre a genre of
literature called Jataka stories and the
Jataka stories were essentially

reworked

fables um describing the Buddha's

previous lives when he is perfecting his

parames perfecting certain virtues or

qualities that have to be perfected

before you can become a fully

enlightened Buddha and these jica

stories implied that to become a Buddha

as opposed to just becoming an ordinary

enlightened being is much more heroic

it's much much more difficult it's a

much more stupendous

feat and so you wound up with this

glorification of the Buddha this whole

cult or myth of lineage of Buddhas and

they're just way above just orders of

magnitude Beyond an ordinary enlightened

being even though probably originally in my opinion they were at the same level as was discussed earlier on in this Q&A so

yeah it the bodhisatta concept does exist in Terra but it's different from the Mahayana concept the Mahayana concept they just took the ball and ran with it whereas in terraa I mean it started off just being the Buddha before his Enlightenment was called the bodh the being who was you Bound for enlightenment and then there started being all the these Legends associated with bodh satas it's like in order to be a real bodh you have to receive what in

burmes is called a bate I can't remember
what the poly word is but it's like an
announcement from a Buddha like like
you're going to become a
bhis so you have to receive an
announcement in the presence of a fully
enlightened Buddha some past Buddha who
is going to say you know in a future age
you're going to become a Buddha going by
the name of so and so and that is your B
that kind of locks it
in but this kind of thing I do not think
originated with the Buddha himself it
may be the Buddha himself refer referred
to himself before his Enlightenment as a
bodh SAT but there wasn't in my opinion
an entire Mythos concerning you know

dozens of of Buddhas you know throughout
you know entire world Cycles you know
going back zillions of years and it's
just like this eternal
recurrence of of fully enlightened
Buddhas that that go through the same
kind of pattern with regard to certain
life events that I discussed I think in
the previous

Q&A

so let's see yeah the the concept of
bodh sat exists in Terra probably for
the most part like the the elaborated
concept of of the elaborated Doctrine
you know as it exists now uh was more
late than early in the formation of

Terra Buddhist philosophy and then it continued to evolve after the Mahayana Buddhists adopted it I mean they didn't necessarily adopt it from Terra it probably was common to all of the early schools or most of them anyway of of Buddhism and the Mahayana Buddhist really like that idea for for whatever reason partly just because the Buddha was considered to be vastly superior to an ordinary enlightened being so then you got this idea among many Mahayana Buddhists that just taking bodhi vows already makes you Superior to to a fully enlightened being and there is some uh support for that in certain Mahayana Buddhist

sutras

so yeah I mean the the the Mahayana

concept of bodh satas is pretty much of

a Mahayana Innovation but they were

modifying an earlier simpler uh

interpretation of bodh sat and in my

opinion probably mistranslated

not really understanding what the word

sat

meant so I'm just going to move on to

the next

question this is from Mirror of

emptiness and I have to admit I do not

fully comprehend this

question and mirror of emptiness says is

our perception of the universe The

Continuous perception of

Brahman and

so I assume he didn't say Brahma so I

assume by The Continuous perception of

Brahman he's not saying that Brahman is

the one who's continuously

perceiving you know our mental States so

he seems to be meaning that our

perception of the universe is really

just the

way

um Brahman is

perceived it's it's it kind of reminds

me of like certain theists who believe

in God think that God creates all all

these sentient beings in order to like

so he can learn about what it's like to

have a body and so forth but I mean if
God really is a capital G God he's
already omniscient and doesn't need to
learn

anything so is our perception of the
universe The Continuous perception of
bront I don't think brahan could really
be perceived Brahman exists at a level
more fundamental than perception

perception is like

symbolic ideas that are generated by a
mind like a conscious mind but Brahman
is not a

symbolic

construct perception is a symbolic
construct but Brahman is not that

Brahman is more like the porcelain of the cup and the perception is like the form of the cup the shape of the cup or whatever so so I mean maybe in certain ways depending on how you want to interpret it but I wouldn't interpret it that way is our perception of the universe The Continuous perception of Brahman in a way it's our perception of the universe is sort of oh like unnecessarily elaborating on Brahman in a way just sort of taking the the uncarved block of marble and imagining it's like separating out an imaginary statue inside that block of marble but you just get lost in the perception and so you become oblivious

to Brahman itself just
like you know like from a Christian
point of view the spirit of God is
everywhere God pervades the entire
universe but we just don't notice that
because we're all caught up in this this
worldly you know diversity of of
phenomena you know this which is
generated by our own mind
ultimately or like eart TOA says that
we're already enlightened in a sense
it's just that um we're too distracted
to notice it because of all the noise
that our mind is making and I'm waving
my hands around a lot too as though I'm
like part Italian or

something so yeah I I do not fully
understand this question I'm not sure if
mirror of emptiness himself fully
understands this question but he
probably understands the question better
than I

do so I'm just going to move on to the
next question this is from the Proto
sudom mon Alias Cool

Whip and this is kind of a long question
which contains more than one question I
mean at least it's counted as one
question pretty much but uh there's like
the number of question marks in this one
question is is up into double
digits so anyways Proto sudo monk says
oh the title is on making decisions and

living one's

life then he says Master question

answerer poo basa how must one make

decisions in life and actually I could

probably stop here but I'll continue is

the right decision based on reason or

emotion the reality of decision- making

seems inescapable every moment we make a

decision to be mindful or not to pursue

this desire or not to cuss and a

South Carolinian geizer on the highway

or not Etc I am still plagued by

unsolved questions many asked for

example on pursuing worldly knowledge

music on socializing friendships with

Fools With non- Buddhists five

preceptors are rare finding a wife
career Hobbies exercise dhama learning a
language moving to Asia all the
complications of samsaric existence and
the further complications on aspiring
toward WS Nana escaping the sticky web
of samsara how to live one's life too
many options too many decisions move to
Burma Sri Lanka Thailand Japan Retreat
into Solitude find a mate have a family
have a career and then in parenthesis he
says this is rhetorical so all these
question marks kind of are neutralized
and then he continues my current
approach one inspired by ajan Garo
although he spoke particularly on taking
eight precepts is to have faith in the

dhama give up as much as I can simplify my life on the assumption that I am too diluted to make any rational and clear decision and have faith that one day it will all be Crystal Clear thanks to practicing the dhama effectively I'm trusting my decision- making to the wise monks wise decision the decision of radical renunciation one solution is building a venerable poasa AI decision maker trained on the previous YouTube videos that could make all the decisions for me and be a lazy git unfortunately this doesn't exist yet please venerable sir what is your advice on how to make big small or any decision in life where

should we turn to the dapada the forest
silence how do we developed right
judgment being in meshed in all this
conditioning so it all boils down to
which is sometimes the case with the
protos sudom mon that like the very
first sentence is pretty much
the the gist of the question and then
the rest is like
commentary so how must one make
decisions in life is the right decision
based on reason or emotion well as David
Hume pointed out that um the passions I
mean it's what he says it's like the
intellect can is and can only be the
slave of the passions that
really reason has

no motivating force I think Emanuel Kant also pointed this out that reason just intellect can't cause you to do anything that it's essentially emotion that causes you to move I mean there's no logical reason why you should get up in the morning why that you should eat instead of just allowing yourself to starve to death that all of these decisions are based on value judgments and they're ultimately irrational and largely emotional or to some degree instinctive like animal behavior so how do you make decisions in life well you just do the best you can

obviously um but if you it comes to like an important decision the fact is like the clearer and more conscious your mind is the more options you're going to have the more and thus the more likely it is that you're going to make a wise choice so I mean at the the basic level like the the NPC type of person who doesn't have any original thoughts they're just sort of motivated by human instinct and just force of habit then they're just going to keep making the same mistakes and just making the decision that they're programmed to make and that is not very likely to get you into a better position in life so I mean the more you meditate the more

you practice dhama the more you strive
to cultivate wisdom the more wisdom it
is that you're likely to acquire and
thus the more options you're going to
have and the more ability to choose the
right option you're going to have so at
first you may have to rely on a certain
amount of dogmatic Faith you know trust
in somebody else's judgment that you
think is wiser than you trust the
judgments of you know the authors of
ancient scriptures and so forth
um but a lot of the time if you need to
make an important decision one of the
best things you can do is just try to
get as calm and expansive as you can

maybe go to a beach go out into a
Wilderness where you're not distracted
and having all these like artificial
rules and so forth that you have to
contend with you just go out into like
an inspiring place and just get into a
meditative quiet state and
intuitively the the correct answer is
more likely to arise that that's pretty
much how wisdom works is you just make
your mind quiet so that you know there's
like the truth can just percolate up
through your your Consciousness whereas
if you're just thinking and yammering
away inside your head all the time then
it like obscures this and you don't
notice

so how how must one make decisions in
life well with regard to most decisions
that you make you know what are you
going to have for dinner you know which
shirt are you going to wear this morning
that kind of a thing you know it's it's
largely arbitrary and it doesn't really
even matter all that much I mean
ultimately none of the decisions
ultimately
matter because I mean that's really not
the point I mean what's the the
commotion going on at the surface really
is not the
point the point is I mean ultimately
there is no point but like at a level

between ultimately there is no point and
this um I forgot what I was even saying
but I mean there is like an intermediate
stage where

um decisions matter I guess like what do
what are you going to do for a living
you know what girl are you going to
marry if you get married or whether you
should get married are you going become
monk or you're not going to become a
monk then I mean you really have to
introspect if you're capable of that I
mean if you have enough wisdom that you
can just introspect and just
intuitively have like the best answer
just arise in your mind that that would
be ideal but if you can't then you're

going to have to rely
on like the advice of people that you
consider to be wiser than
you and they won't necessarily make the
right choice either like some Monk may
just say you should become a monk
because that's the the best thing you
can do but not everybody is is really
ripe for becom a monk or just the Monk's
life is really not compatible with the
character like the um constitutional
factors of some
people so I mean you may want to just
kind of pray over it in a
sense um contemplate like before I found
a good forest in Burma

I spent a lot of time in fact it was becoming a joke among my friends I'd just be sitting there just pondering this map of Burma that showed like the forest areas and everything and I would just sit there and it wasn't I wasn't like calculating I mean every once in a while you get an idea and you kind of you know run it through your mind and everything you know measure the miles and so forth you know where what ethnic groups live in that area or so forth but a lot of the time I just be sitting there just kind of just meditating with like a blank mind just waiting for the right answer to arise and the right answer eventually did

arise but it could just be uh just
through random chance that the right
thing happens you know you just happen
to meet the right girl by somebody
talking you in to going to this party
that you didn't want to go to but just
to be polite to your friend um because
you owe him a favor or something you go
and there you go you meet the woman of
your dreams there that kind of thing can
happen happen and it's it depends on
your karma if you've got good karma
you're more likely to have the right
thing happen to you or good things
happen to you because someone with Bad
Karma the right thing to happen to them

may be bad

stuff but I mean ultimately we just do

the best we

can and I hope I at least knocked a tiny

dent into answering that

question so I'm just going to move on to

the next question here this is from

Indiana dharm in Indiana dhama says if I

understand my dharm correctly Kama is

based on

intention there are five offenses that

will result in One automatically going

to a hell realm killing one's own parent

wounding a Buddha

Etc but if comma is based on

intention why would even these five

offenses necessarily result in rebirth

and Hell Realms one might intend some kind of good albeit with some warped reasoning

in committing such an action for example perhaps a Christian or Muslim Zealot might intend to save Souls by attacking a Buddha being ignorant of the truth about dhama well there's one story I think it's in the commentaries that I mean it kicks this up a notch where there was some rich man in essentially prehistoric

India who uh a peka Buddha was walking for all mes and this rich man he decides to he tells the servants you know we got some leftovers just give him some of

those and so um the servants put food into this pea Buddha's bowl of course none of them knows that this is a Pacha Buddha how could you know that some ragged monk walking down the street is a Pacha Buddha you know it doesn't like it's not like he's carrying a sign or anything so anyways after the servants gave food this pea Buddha this rich man who was a bit stingy regretted it and says well I could have just gave it to the servants I mean it's just kind of a waste giving it to that beggar so as a result of this person having alms given to a Pacha Buddha he goes to heaven for a zillion gajillion years but because he regretted it afterwards he also went to

hell for a zillion gajillion years I
don't remember which came first whether
he went to hell first or Heaven
first but I mean he didn't even know was
a Bea Buddha I mean you can't really
necessarily know that a person is a holy
man or not or a holy person or not so I
mean like the Buddha is like like the
somebody might wound the Buddha i' I've
thought about this it's it's like what
happens if like a Nanda is shaving the
Buddha's head and just Nicks him and
makes blood
flow I mean that's that's literally what
it means is to cause a Buddha to bleed
that you're guaranteed of hell if you

cause a Buddha to bleed and I mean if you do it accidentally like you nick him when you're shaving his head then it would seem that you're not going to go to hell for

that killing one of your own parents I assume there are cases where I mean like euth in Asia something like that you know you sign the papers so that the machine gets unplugged or something I mean would that count would you be guaranteed of Hell in a case like

that or your father wants to I mean he's he's old and broken down he wants to commit suicide and you don't want to kill him yourself but you you provide him with the with the pistol something

like that it's out of love for him he was like this tough macho guy and he's just all broken down and sick and depressed all the time now because you know he's not who he he wants to be anymore so I mean I do think that a lot of this stuff in the texts it doesn't necessarily origin with the Buddha himself that a lot of it is just it evolves as as a spiritual tradition evolves like um I do think that one of the five acts is seducing a nun and uh or raping a nun and uh I mean when there were no nuns and there is hard to say exactly when the order of nuns arose I mean that wouldn't even been issue

causing a schis in the SAA sometimes is
is on the list if I'm not mistaken
sometimes I get the confused the the nun
thing and the Schism thing I can't
remember which one it is that's on the
list but both of them are considered to
be very bad I mean originally there
wouldn't have been any threat of schism
so long as the Buddha was alive except
for you know the the brief sporadic
attempt of David
dat but uh maybe I should stop rambling
and try to answer this
question um if K's based on intention
why would even these five offenses
necessarily result in rebirth in Hells
well I'm not convinced that they they do

I mean that's what the book says but everything you read in a book isn't necessarily true there are all sorts of things that the poly Texs say that we westerners just can't believe Earth's being flat floating on water eclipses of the Sun and Moon being caused by a giant assur named rahu swallowing them into his mouth even even a lot of the the dama oriented ones that aren't dealing with cosmology and so forth like the Buddhist sitting there just bragging in grandal's terms about how great he is and about how people should worship him I mean a devout Asian Buddhist can accept that without raising an eyebrow

but I certainly cannot or some master of
debate challenging the Buddha to a
debate and then the Buddha says like one
casual sentence and this master debater
just just surrenders
and just quits and just converts to
Buddhism I mean some of these
stories they just go against human
nature so just because you read
something in a text doesn't necessarily
mean that it's it's true I mean even
even the Buddhist texts themselves like
the uh what is it the kalasa you know
don't believe something just because
it's in the
Pitakas don't believe something out of
respect for your teacher don't believe

something just because it's been a
venerable tradition for centuries you
know

it's I mean even back then the Buddha
was warning against just being
having too much

Faith so if Kama is based on
intention yeah

it's I do think I do kind of agree with
Indiana DH here that it's really not
that cut and dried it's not that simple
there is a famous in the text I can't
even remember which one it is but it's
saying you know you give food to a dog
or to an animal you're going to get
karmic good benefit good results from

that for a hundred lifetimes and then
you it has this sequential list going up
to offering something to the S of the
four quarters you know it's like animal
then you've got like the ordinary person
the scoundrel kind of person maybe you
got like the The Lax Monk and then
you've got like the wise Monk and then
you've got the fully enlightened Monk
and you got the Buddha and even above
the Buddha is the song of the four
quarters because that includes the
Buddha and all the aans and everybody
else and it's just this cookbook you
know 100 Li 100 lives of good results
for the animal then a thousand lives of
good results then 10,000 then 100,000

and or also there's suas you know saying
if you're angry in a previous life
you're going to be ugly in this life and
just you know if you have this kind of
unh wholesome mental state in a previous
life it's going to result in this in
this life and it's just an
oversimplification kind of a cookbook
kind of approach to understanding Kama
or understanding
dhama

so yeah I've got my own thoughts oh a
dog just bumped up against the
table she puked on the rug a little
little while ago
too see

so yeah I

mean I think I'm not even sure if I
answered this question where's even the
question mark oh here it is but if comma
is based on attention why would even
these five offenses necessarily result
in rebirth and Hell Realms I I kind of
have my doubts um I mean murdering
murdering an Arun murdering a fully
enlightened being not just accidentally
you know but like deliberately killing
and enlightened being being yeah I could
see that like murdering just with like
rage and Malice one of your own parents
I mean like extreme
cases um yeah I I could understand that
they could result in hell but of course

they're going to be Shades of Gray and like borderline cases and so forth and I'm really not so sure about myself so I guess I'm just going to move on to next question this is from skolin or

skaden and he says would you kindly disclose the long discourses on of Carolina traffic and I've been threatening to to vent and about traffic in South Carolina for several episodes

now but I think I'm going to spare you all the long discourse I'll just pick a few juicy nuggets I've already pointed out like a few months ago that really

seriously about half of all the people
on the roads around here do not use turn
signals and I pointed out that uh a
friend of mine had said that's because
there's a shortage of blinker fluid in
this area

but there was somebody saying well
blinker fluid doesn't really exist but
if blinker fluid doesn't really exist
how they going to how are they going to
drill for it got you

there but also I've also mentioned
before that the red lights in Burma in
Burma in South

Carolina they last a long time I mean
you're sitting in a red light there's no
traffic at all you're just sitting there

all by yourself at a red light at you
know some ungodly hour when there's not
much traffic and you just sit there and
sit there and sit there at this red
light you're just Gathering dust and
cobwebs waiting for that light to turn
green again it's I'm I guess in South
Carolina nobody's well I can't say
nobody's in a hurry because I'll get to
that but still it's just this laidback
you can just wait forever it doesn't
matter kind of but the thing is you know
how long that light is going to stay red
so when the light turns yellow as a
general rule you gun it you try to get
through that yellow light before it

turns red and you have to stop because you're going to be sitting there for a long time so there have been times I'll I'll like go through this yellow light and it looks like it might be turning red when I'm right underneath it and then just through habit of not living in South Carolina you know I'm looking in my rearview mirror to see if you know there's police cars suddenly turning their lights on after I possibly ran a red light and I look in my rearview mirror there's like two cars following me you know one of them's like 12 carlings back and they're I mean they just blow through red lights it's it's just a common thing in Greenville South

Carolina that I mean if the light turns green you still have to look both ways to make sure that you don't have some idiot just blowing through the red light and it happens a lot and last night I I had some overtime last night I worked late I'm driving home and on on I85 well known from its mention in uh the The Walking Dead series and uh the fastest traffic I mean there's these vehicles doing like 80 85 miles an hour and they're all like 18 wheeler semis they're all zipped up on on something and they're going really fast it's it's weird when you you you like the fastest vehicles on the highway

are these semis that are just zipping on the the lanes and like changing lanes really fast like weaving between the cars and

stuff but of course people that drive slow are even even more annoying at times but I guess that's good enough I don't want to like monopolize this Q&A by just making half of it me venting about South Carolina traffic but you you'd think

that in South Carolina that that it's a Republican state it's a firmly Red State and so you think that Republicans believe in Law and Order but at the same time there are almost no traffic cops at all the few traffic cops seem to stop

only semis they're maybe doing 85 in a
60 M hour speed

limit so that's it's kind of a weird
like ironic situation where um I mean
the cops you generally only show up
after the accident has occurred and
there's there's quite a few of those but
again I don't want to monopolize this uh
Q&A by venting about uh about traffic so
I'm just going to move on next question
this is from Mary Jay and Mary J says
and this

this

um this is with regard to a video I did
with Stevens and Numa last week about
like what's the deal with modern Western

women and on the thumbnail made by my
sweetheart there are two women one's
kind of traditional looking just kind of
Nic looking but the one on the left is
got like spiked hair and like pierced
face stuff and like sleeve tattoos on
our arms and so forth who is more
stereotypically representative of what
modern Western women have
become anyways Mary J says I consulted
this with a ven who is his biological
mate and I have to say I would
totally I would
totally yeah the one on the left so
that's the kind of the the spiky
tattooed one about your last
thumbnail so that was just sort of an

intro I probably shouldn't even mention
that because it did have the taboo FW
that you can see on kids videos now I
guess but still so his first question is
is there any kind of sex that is
blatantly forbidden in the sutas for
example anal sex
and um I mean the monks who who composed
this stuff really didn't bother with
like such intimate details for Lay
people because you're better off I mean
from the monks point of view I mean
you're better off just not having
sex so I mean the kind of forbidden sex
of course would be like
adultery promiscuous sex with somebody

that you don't love or even particularly care all that much about um having sex with a woman who is under the protection of a man already like which would include a slave somebody else's slave girl a woman who's already engaged or betrothed like a a female inmate in a prison who's under the protection or or guardianship of the prison guard that kind of thing that's the only kind of sex that is specifically forbidden so getting into the details of like anal or oral or that kind of thing um yeah it's it's really not mentioned and the monks who were composing this stuff really were not concerned with what lay people did in their

bedroom that uh I mean they just say you know you're better off just not having sex or if you are going to have sex then have sex

with your you know one person that you love and you're faithful to and and they're being faithful to you you know that kind of a thing it it's not necessarily that you have to be married but at least you have to be in a loving monogamous relationship or at least a faithful monogamous relationship we've got to be realistic in ancient times people who didn't love each other would wind up having to get married to each other but you make you make the best of

it

so yeah with regard to stuff like anal sex and and other things other kind of fetishes or Kinks or whatever it's not really discussed it's the only time I remember any mention at all of like anal sex is with regard to the first par of jica um for monks that monks are not allowed to have any kind of sex not straight not anal not oral and so that's I mean they just give the the borders of you know what is not allowable you know that's you transgress this line you're excommunicated for the rest of your life and that's really all they care about there's no really no no other details other than specifying this

line that you must not transgress if you are a monk and with regard to lay people of course then whatever does not transgress the third precept which is sensual

misconduct and that has no mention at all of anal or oral or anything like that it's just who you're not allowed to mess around

with so I guess I'm just going to move on to Mary Jay's next question here are there any conspiracy theories you believed in that turned out to be true yeah I think there's lots of them just uh

like historically speaking not

mentioning anything in particular there have been certain elections that had uh certain uh dubious qualities let us say also the origin of a certain virus not going to go into details not going to say that it was like smallpox or

anything and I mean there's there's quite a few I mean a lot of them are are taboo because the reason why there were conspiracy theories is because a certain faction of the population just doesn't want you to believe this you know it might be true but they don't want you to believe it so a lot of the time they'll they'll come up with the conspiracy theory you know like the 51

law enforcement experts who are saying that Hunter Biden's laptop was Russian disinformation or the whole like Russia gate hoax that was concocted by the Hillary Clinton campaign in the Democratic

party you know they get to do that kind of stuff

just because you know they're they're the elite they got the money and all that

so yeah there's uh there are conspiracy theories that I have believed that turned out to be true and I really shouldn't go into details because I really can't think of any just Bland

insipid ones you know they're all the kind of conspiracy theories that are highly charged politically that you can get banned from social media for even discussing so I guess I'll just move on

next question also from Mary Jay and he says have you ever drunk that green Red Bull I believe it is the one that is summer edition and it is the best in taste no I think probably I've seen green Red Bull but I don't know I'm just uh conservative or something traditionalist

although my favorite Red Bull is the Asian version like the the version the original version made in Thailand and it comes in a little gold can it's called

krating dang 250 which is Red Bull 250
because it's 250
milliliters and I think it would be
illegal in the west at least when I
first came first went to Burma like in
the early 90s I'm pretty sure that some
of the ingredients in the thae Red Bull
would be like illegal in the west I
think they were putting nicotine in it
to get people addicted they're putting
in some kind of like steroids although I
guess even vitamin D technically is a
steroid so it's kind of steroids just
kind of a scary word because of
connotations um they they put in
something that had to have been similar

to amphetamine in certain ways it was certainly stronger than caffeine and if you drank more than four in one day you were not going to sleep at night so I guess I answered that question it wasn't a very difficult question to answer and so I move on to the next question which is the very last question and it is from Avenity who is the biological mate of Mary J Who formerly was Pope Kevin but I guess he got kicked out of that one so Lenity says since Buddhism and Jainism are quite similar what would your best argument be to become a Buddhist and not a Jain well outwardly they're pretty similar I mean they seem to both

be based on the same prehistoric
previc spiritual tradition of Northern
India and so there's certain
similarities like the bald head Janes
are supposed to like pull their hair out
instead of Shaving it you know which
probably would be painful and I don't
know if uh they're still doing that I've
never really met uh a practicing Jane
before

so there there is I mean The Janes are
more into self- torture or at least
traditionally if like in ancient times
again modern jism may be sort of like
modern Christianity where it's like
really lukewarm and easy and you don't

have to you don't have to do the really
radical difficult painful stuff
anymore but jism
traditionally was much more aesthetic
much more prone to try to accelerate the
burning off of karma which in
Buddhism according to Buddhism it
doesn't work if you're trying to
accelerate the burning off of your karma
you're just making more karma by trying
to accelerate it and you're just kind of
making Bad Karma by torturing yourself
that is is kind of a vicious circle
although the Janes don't believe that so
anyways one significant difference
between Buddhism and jism is the whole
idea of karma according to the Janes if

you step on a bug accidentally you're making Bad Karma whereas the Buddhists say that karma is intention or volition or or will so if you do it just oblivious you're just walking from point A to point B and happen to step on an ant and don't even notice then you haven't done anything wrong necessarily so jism has more of a almost a materialistic interpretation of karma also they believe in a soul which would involve belief in a self which Buddhism does not and I do think that that the Buddhists have a wiser and more H let's just say wiser a more expanded conscious understanding of the

situation in that

regard

so yeah I mean superficially they may

look similar but I do think that

Buddhism Buddhist philosophy is more

sophisticated and wiser than Jane

philosophy just based on my

understanding of Buddhism and ganism I

have read jist texts and some of them

are pretty far out I've already

mentioned at least once where there's

one Jane scripture that says that if a

Jane monk wants to cross a river and

there's no bridge and there's there's no

regular ferry that goes back and forth

he can only cross that River in a boat

if the boat was going to cross anyway if

someone's going to make a special trip
just for him to get him across the river
he's not allowed to accept that because
it will make Karma and Jane the whole
Jane religion is you have to burn off
whatever Karma you've got good and bad
you just got to get rid of all your
karma because your karma is sticky and
it sticks to your soul and weighs it
down so that your soul can't float up
into heaven

and Buddhism of course is a little more
sophisticated than that and I do think
that Buddhism is uh more
correct so I mean that's one reason why
you that would be the best argument to

become a Buddhist and not a Jane is that
I I think personally Buddhist philosophy
is more correct and more wise than Jane
philosophy regardless of any superficial
outward similarities

so I guess I answered that and so I
guess I'm done because that was the last
question so you know the drill if you
got any questions about something you
think I can answer like Indian religion
Buddhism especially monasticism Burma me
personally

Sasquatches feel free to ask in the
comments

below and uh if you like the video and I
assume you liked it if you got this far
because we are yeah two and a half hours

in then click the like button or Smash

It whichever you

prefer and uh subscribe if you haven't

already and be happy

okay we are recording I do declare hello
and welcome to episode 96 of question
and answer I am your host pel basa and
I've already told you that and you
probably didn't even notice because this
is my second take I got to like question
three already answered the first three
questions or started to answer the third
one and then I realized that my computer
wasn't plugged in and the battery was
almost dead and this recording software
takes some energy and uh when it gets
down to like close to zero then it gets
out of it starts acting weird and the
the audio and video start getting out of
syn and stuff which may happen anyway

because right now I'm at 23% battery
charge but we'll just see how it goes
The Show Must Go On even if it
sucks so

anyways I'm a little more horse than
usual today I think because I feel like
I've been fighting off some kind of a
virus and uh it just so happens I told
the nurse about this earlier this week
not over that over something entirely
different I went to see her over
something entirely different and she
said a lot of people been saying that
and she thought it was some kind of
pollen but regardless of whether it is a
virus or pollen or demonic possession or
whatever it is I'm a little more horse

than usual so bear with me and I'm
drinking orange juice just in case it is
a virus or who knows maybe some demonic
entities don't like orange
juice and the reason why I did see a
nurse and then a doctor is because I
twisted my knee at work bending
awkwardly and it got too sore to walk on
I had to take a day off from work and
then because it was a work-related
injury that required me to take a day
off I had to see a doctor before I could
return to full

Duty so there it is I'm going to be fine
though no no like torn meniscus that's
torn enough for me to require surgery or

any such thing knock wood I should say I guess and let's just start answering questions this first question I'm not sure if it was like a real question ex with expecting an answer from me it could just be rhetorical but there are two two question marks in this question and it was posted below a Q&A video so I'm answering it it's from Athena sigil and Athena sigil says Shadow People of all the Paranormal Activity I've endured this was both real and experiential for me I encountered them in the late 80s and early 90s and the experience was both dreamlike frightening and realistic all rolled into one when I had these encounters I had no idea that others had

to as time went on particularly in the social media age many people have had similar experiences what does it all mean damn if I know but I'm glad that it's been 30 years since anyone else so um I think the whole topic of Shadow beings or shadow figures or shadow people came up because I think it was the previous Q&A I was mentioning go shows and just paranormal shows in general and my woman my lady love very much likes these kind of shows and so I've been watching some along with her and usually I watch more than she does because if a woman is like lying on a a bed or couch watching like a movie or

something as a general rule she's asleep
within 20 minutes
and then I'm lying there watching the
rest of the show so she likes ghost
shows so I watch more of them than she
does just because that's the way it
works out and on these go shows like
like The Dead Files for
example shadow figures are a dime a
dozen it's like everybody sees shadow
figures I mean that's just that's just a
given they don't even need to mention
that they see shadow figures cuz
everybody sees shadow figures in a
haunted house like the ones that Amy
Allen and Steve deevy go
to and of course you know they always

well not all of them but most of them
get scratched at night and then of
course they got a picture of it so they
they show hold it up to the camera so
you can see a closeup of some scratched
skin anyways before I go on a prolonged
rant about ghost

shows um they do they see shadow figures
and um apparently Athena sigil also saw
shadow figures and I'd never really
heard of shadow figures before start I
started watching ghost shows I
assume that you know I've read about you
know shadowy presence in a haunted house
or some such thing but it wasn't like a
an entire category of of entities called

shadow figures or Shadow

beings that's that's a new one on me and

I would assume not having seen myself

but I would assume that it would be like

going with the the Buddhist 31 planes of

existence it would be the ghost realm

that there would be beings assuming that

they're they're not hallucinations I

assume some of them would be

hallucinations but the ones that aren't

hallucinations I would assume that it

would belong to the category of um the

ghost realm in in going with Buddhist

cosmology and that would be being things

that are less conscious than us you know

they might live in kind of a murky dream

world they're not like fully as fully

developed mentally as we are and you know they probably have like um you know even even the the matter of which they are composed because in Buddhism even ghosts or so-called Spirits do have physical bodies it's just that the matter of which they are composed is of a like a cruder subtlety a less subtle subtlety than our bodies and then like the higher beings like Devas and Brahmas would be composed of much more subtle matter you know have a finer vibration to it or

something and some people under certain circumstances you know they're having a linal moment or some such you

know they have access you know they can
they're ex they are like sensitive to um
subtleties of in in their perceptual
field that under ordinary circumstances
most people um are not sensitive
to

so I really don't have a whole lot to
say about shadow figures because I have
no Authority on the subject but um I've
never seen one myself I have seen
apparitions but they were like full
color apparitions you know they were
they uh were a little more substant
stantial looking than just a shadowy
presence moving across the wall that
sort of thing and I mean sometimes it
can just be like a car driving by

outside in a reflection or something is moving across the wall I assume that does Trick some people especially people that already um have the idea that maybe they're in a in a haunted dwelling or something but I do not think that um they're that like Shadow beings are impossible

I just think that they're sort of a bleed over from a like a cruder level of reality that some people under certain circumstances are are capable of perceiving so I think I'm just going to move on to the next question and this is from arain and this one is in response to um

a video I did with Brian Rue last week about flat earths and our good friend Brian did an entire series of at least 10 videos in one week about Flat Earth ISM and in one of them he was more or less debating this guy called Flat Earth Dave and I was looking at the comments the comments it seemed they seem more interesting to me than the video itself because it was just like a verbal war going on in the comment section and Brian ruse's comments just bitshoot comments in general can be this way but it was just back and forth like half the people in the comment section apparently were flat earths and the other half were Globe tards because

that's what flat earthers um if they're being derogatory may call someone who believes that the Earth is more or less of a sphere and not flat so anyways Arin here says as a fellow globetard I would like to know if Buddhism teaches that the Earth is flat and surrounded by a large wall on the edges to keep the water in then who presumably built and maintains said wall and according to ancient Indian Buddhism and ancient Indian cosmology in general the Earth is flat they they didn't really have a concept of um like what the cause of gravity was they just assumed that there's a universal up

down orientation throughout the cosmos
so that all the
flat planets I guess you call it all the
flat worlds you know would have the same
updown orientation throughout throughout
space so the ancient Indian Buddhists
had moved up in sophistication from the
idea that the Earth is the center of the
universe and you know the stars are just
out there to help Sailors navigate their
their vessels and so forth they did
accept that there are an infinite number
of Worlds out there but they're they're
all flat they all have the same up down
orientation and it's called the chakaa
one of these flat flat worlds it's
called a chakaa in poly and it's got

like a 10 million mile high mountain in the center which on our chakaa anyway is called Mount meu or sumaru sometimes it's called and then on the outside well let let me I'll just start from the center and work my way out so you've got mount meu in the center then you've got some concentric mountain ranges that are inhabited by all sorts of fabulous beings all kind of monstrous creatures live in these mountain ranges and then you've got four continents the southern the northern the Western and the eastern and the southern one is inhabited by humans and I assume the whole idea of the Southern continent you know with the

the mountain ranges and mount meo to the north are based on Indian geography you know the the subcontinent is just projects southwards from the Himalaya Mountains they assume that the Himalaya Mountains were like one of the concentric Mountain rings that on the other side of that and the other side of you know some more mountain ranges would be Mount meo but anyways then you've got oceans you got some islands in the oceans you know beyond the the continents and in between the continents and then at the outside edge of a chakaa you've got like a 10 million Mile High like mountain range like a big wall the

purpose of which mainly is to hold in the water so that the oceans don't just flow off the edges of the flat world and Arin is asking who built and maintains the wall and who built and maintains the wall is the same who that built and maintains the chakaa and the same who that built and maintains the entire apparently physical Cosmos you know the astronomical Universe it's all created by the same Force which is the collective Karma of all the beings that live in this universe and so the chakaa that we live on with its Mount Maru in the center and its concentric mountain ranges and the four continents and the

ocean and the the wall on the outside
all of that was materialized to the
force of the karma of the beings
destined to live on that chakaa and the
karma itself is generated through
ignorance or

[Music]

delusion so karma which is a mental
state nevertheless has the ability to
like manifest physical matter according
to ancient Indian Buddhism although
later schools of Buddhism more or less
like what the philosophy of Kant in
Western philosophy realized that it just
makes more
sense that physical matter just doesn't
exist and so most of the Mahayana

Buddhist schools of the philosophical schools of Mahayana Buddhism just did away with physical matter and have adopted a kind of philosophical idealism which does make sense to me I mean if your karma is determining the world you live in and so forth then rather than having your mental States actually create real physical matter just if you're living in a mental Universe you know you don't have to bother with that and it amounts to the same thing it seems exactly the same so it's a kind of very sophisticated dream world but that is not what Orthodox

terava teaches or

what um like Indian cosmology in the

Buddhist time

taught so they've got the Flat Earth and

uh you can you can accept that or reject

it as you

please so I'm just going to move on to

the next question which is the question

I got to before having to start

over and this is from covac and Cad zida

and covac and CAD zida says in normal

everyday life we experience sensory

experiences simultaneously but according

to the terraa Abid dama since there is

only one Consciousness that takes one

object this simultaneous appearance is

an illusion and what is actually

happening is instead that these things are flashing back and forth between different Senses at trillions of frames per second since it takes 16 mind moments to make one full experience it would take that long for it to possibly load the next conscious experience which is another 16 mind moments maybe if the first experience was 16 mind moments of seeing someone the next 16 mind moments would be here hearing what they said this seems like conscious experience would be very discontinuous and there would be huge stretches of gaps in mind moments between any kind of conscious experience this is a if is this a

correct interpretation of experience
according to the is this a correct
interpretation of experience according
to the ter Abid dama because if it is
I'm wondering how the mind is creating a
seamless experience of each sense with
such long experiences of conscious
sensation

sensation even if it is happening so
fast it doesn't explain how the overall
experience ends up resulting in six
seamless streams of sensory experience
that don't get jumbled up due to each
fitting in the gap of the conscious
stream well this is kind of a technical
question isn't it this is seac andad z
here is referring to the Buddhist

philosophy of mind or the ter

Buddhist philosophy of

mind and um it is true that Abid dama

philosophy considers human mentality to

be completely one-dimensional it is

linear it's just one mind moment after

another after another you can't have

like parallel processing in a human mind

it's all just one linear stream of of

mental

States and so

um I do think he's mistaken with regard

to the 16 mind moments I if I recall I

mean I've never considered this stuff to

be very important because I haven't

really believed it but I think it's 17

I'm pretty sure there's 17 mind moments in a cheah witi which is uh a stream of different mental states that occur in order for you to have one unit of conscious experience so you start out with banga and then the bonga starts to vibrate and then you have this this sequence of mental states that are absolutely necessary for you to have a full mental state and I don't know how anybody could know this because I mean you wouldn't be able to see the intermediate mental States because it takes the full sequence of 17 I think in order for you to perceive anything so I mean it it results in this problem of how you could

possibly know what these intermediate states are in in the sequence because you could couldn't possibly perceive them in a sequence you could perceive maybe one of them in the middle of maybe somebody else if you're reading their mind and that's only if mental states are not in sync with with with everybody else it could be that when you're at mental the Mind moment number three somebody else is at mind moment number six and then if you're you have like really profound mind reading abilities you could like zoom in on that number six or I guess it' be number three or something it'd be your first Mo it would

cause your first mind moment and I'm I'm
this is confusing this is just really
weird and it's not even really necessary
to fully understand it because it's
probably not really
true so I mean just it's all very
problematic this whole Theory and it
probably got thought up by scholar Monks
at some Buddhist University or some such
some big big Monastery and maybe they
weren't much into meditating and so they
just came up with theories on how the
mind works and so
forth

so yeah it takes I'm pretty sure it's 17
mind moments equals one moment of matter
and so everything is flashing on and off

matter is is just flashing on and off
like a trillion times a second or a
trillion times an I blink and the mind
is 17 times faster than that I'm pretty
sure if I remember my my figures
correctly

and it's just this sequence of Mind
moments that you have to go through all
17 to create like one unit of conscious
experience and then you move on to the
next one and then the next one and
you're like bouncing in between all
these different things you're attending
to because you can only attend to one
thing at a time so you might have like a
moment of like like Vision experience

and then a moment of like let's say
you're walking maybe you're chewing gum
or something so then you have to have
like a moment of some sort of um what's
the

word just a bodily experience I can't
remember the word and then it's you're
just bouncing around like hearing and
and thinking and feeling and seeing and
and and then it all just kind of
coalesces into what appears to be a
multi-dimensional simultaneous
experience but again according to
Orthodox terava Buddhism it is a
one-dimensional linear sequence
so it's how it's How It All merges
together to seem like a simultaneous

experience is explained mainly by the fact that it's just going so damn fast a trillion times a second I mean there's no way anybody could be aware of you know a trillionth of a second you know it's I'm not I'm sure that psychologists or cognitive scientists have calculated out you know they've exper experimentally verified you know how how rapid of a like an individual moment people are able to be aware of and it's probably less than 100 per second so it it's all going to like blend together into what seems like like a multi-dimensional simultaneous

experience when really according to Abid
dama philosophy the third pitica of the
toptica that um it's just one moment at
a time just you know one one moment of
vision one moment of smelling one moment
of of like tactile sensation one moment
of thought and and just just just one
one one one one of all these different
things that didn't kind of merge
together but it's kind of interesting
that he's also talking about how there'd
be gaps in between and why you don't
notice the gaps I mean you can't notice
any gaps of Consciousness because it
takes Consciousness to be aware of
something
so let's see let me try and find that

part of the question

here let's see I'm wondering how the mind is creating a seamless experience of each sense with such long experiences of conscious sensation there are no long experiences of conscious sensation you know it'd be like a trillionth of a second in between each mind moment and I mean there has to be a mind moment if you're if you're alive there has to be a mind moment every trillionth of an eye blank so I mean the the gaps in between these mind moments are just like just infinitily small but it doesn't matter how much of a gap it is it doesn't matter it could

be a hundred years in between each mind
moment you wouldn't notice all because
you wouldn't be aware of the gaps I mean
you can't be consciously aware of gaps
in

Consciousness you know it just they just
merge together even the tiny little gaps
in between my moments they just get
canceled out because there couldn't
possibly be any awareness of them which
causes one to think how these Buddhist
philosophers knew that there was a gap
in between because they could not
possibly be aware of any Gap in between
because that would be a gap in
Consciousness you can't remember what
you never

experienced you cannot perceive what you
literally are not
experiencing so the length of gaps in
between would be pretty much irrelevant
but according to Buddhist philosophy you
know it'd be a tiny fraction of a 17
trillionth of a
second so I mean we're not aware of
anything a light could flash for 117
trillionth of a second we would be
oblivious to that because it would just
be too fast for it to even register
probably so I guess I answered that
question
um but really I mean for me one of the
the main philosophical interesting

things about that question is you really cannot be aware of a gap in your own Consciousness I mean you can infer it like you you go into a coma and you wake up seven years later then you're going to be aware not really of a breaking continuity you're not going to remember being unconscious for seven years but I mean you things are going to be different you know when you wake up again and you're just going to infer you know from what people tell you and so forth that oh wow I must have been unconscious for seven years but when it's a trillionth of a second that doesn't happen nobody tells you that you were unconscious for a trillionth of a

second so I'm just going to move on to
the next question this is also from seov
action Cad

zida and he says you have said that
maybe the formless meditation might have
been added later you know later on in
the development of Buddhist philosophy
he means however in the Paran of waga
which is considered to be as old as the
ataka waga there is mention of
nothingness which is rendered as
formless attainment of infinite
nothingness what is your interpretation
of it if it means something else here
here's the passage in English and poly
which he includes since you can

understand it in the more older language
but you guys don't understand it in the
more older language so I'll just uh
refer

to my copy of the sutata here which is
translated by KR Norman it's the polych
society version I've had this since
before I was a monk and it has alternate
translations by rahula W paa rahula and
ibor and the the Su he's referring to is
poala questions or the

manava which is suta 15 of the paray
waga and it says according to KR
Norman's

translation let's

see let's see knowing the origin of the
state of nothingness he thinks enjoyment

is a Fetter knowing this thus when he
has Insight therein oh then he has
Insight therein this is the true
knowledge of that Brahman who has lived
the perfect life
so the way he he has interpreted as
knowing the origin of the state of
nothingness and because K Norman is not
really interested in Buddhist philosophy
he doesn't even try to pursue what that
might actually mean it doesn't make much
sense to him he is just a linguist
according to him that's what the
sentence says so that's how he
translates it but there are alternate
translations as I said according to IB

Horner and or a wall polar rahula who
adopt a more traditional interpretation
like a more commentarial
interpretation they say they interpret
it as follows knowing Joy is a bond as
born of the sphere of nothingness
knowing it thus emerging from that
attainment of the sphere of nothingness
there he sees with Insight that the
sphere of nothingness is impermanent
this knowledge of that Brahman or
Brahman who has lived the perfect life
is real and many many years ago I
penciled in after that explanation a
exclamation point because all this stuff
about the sphere of nothingness is just
added in parenthesis it doesn't actually

say that it just gets added in as a kind
of commentarial interpretation to make
sense of the
question

so um it's not necessarily referring to
uh a formless jna
state but

um there is another one I think I I
translated

it in my Tica waga translation I've got
a few paga verses at the end there are
verses that do kind of emphasize
nothingness and like um what's it

Thea

Mana which it says here let's see where
is

it beholding nothingness possessing
mindfulness rying upon it is not cross
over the flood so that's another example
in the payan awaga of mentioning you
know nothingness as a kind of object of
meditation but I do think that this
could have given rise to the idea of a
formless realm of the sphere of
nothingness and I suppose I should
explain to those of you who aren't not
really well versed in

Arcane terraa Buddhist philosophy there
are I mean there used to be just what
are called the four Jas which were like
originally in my opinion the four levels
of meditation but then they got sort of
transmuted into four absorption states

that are superhuman mental States and
then because the Indian mind just is not
content with accepting a highest level
of anything really you know they're
always trying to outdo the highest you
know there's like well those guys
believe that that's the highest but we
know of an even higher state you this
happens a lot in Indian philosophy
happens in the upanishads also so
anyways they came up with four
meditations that are kind of annexes to
Fourth Janna which are considered to be
higher than ordinary fourth Janna and
then there's even states that are even
higher than the formless Realms that we

don't need to get into

I've mentioned them before in previous
q&as you know it's like they're they're
just trying to outdo the highest and
come up with an even higher
one

so these four formless

Realms which I haven't thought about in
a while hope I get them right you got
the sphere of Infinite Space the sphere
of infinite Consciousness the sphere of
nothingness and the highest and most
subtle is the sphere of neither
perception nor

non-perception and aside from the sphere
of Infinite Space there are verses that
are referring to a more or less

enlightened mental state in in like
metaphors that the other three can apply
to for example this the state of
nothingness there are two verses in the
pray and awaga that are talking about
you know it is not or nothing you know
you're just meditating on nothing
and I mean that could just go with the
whole theme of the ATA waga and one of
the themes of the pan aaga also that
you're just not supposed to have an
object in your mind you're not supposed
to be perceiving you're not supposed to
have beliefs or views or Perceptions in
general you know your mind is supposed
to be essentially void you know sort of

like the like the mahayan idea of
void and so there are different ways of
attempting to explain what really can't
be explained very well one of them is
just referring to it as
nothingness or like emptiness would be
another way of explaining it although
the poly word is
different so like uh for example the the
realm of neither perception or
non-perception I think that could go
that could be um its origin could be a
verse in the AA waga which would be in
the
kalaha where it's referring again to to
an enlightened mind and it's it's saying
the first verse is he has no perception

of perception he has no perception of
non-perception the next the next line is
he is not without perception and he has
no perception of
void according to my own interpretation
anyway my own translation of the
poly so I mean that could give rise to
the fourth formless realm which is the
realm of neither perception nor
non-perception and also the realm of
infinite Consciousness I mean I've I've
dis discussed a couple times um there
are two sutas one in the majima and one
in the dean nikayas and I'm probably
scaring away beginners in Buddhism by
having such technical questions

technical explanations right off the bat but um there there is a fragment of a verse referring to nibbana apparently as infinite formless Consciousness so what what some of these Scholars who were like developing Orthodoxy were doing is they're taking all these descriptions of an enlightened mind and they're they're standardizing what an enlightened mind is but they've got these unorthodox sort of outlier explanations of an enlightened mind and so they're saying well that's not really an enlightened mind that's just a very Advanced meditative state that they are describing so I think that is possibly maybe even

probably how the whole idea of formless
genre Realms arose is through
older no longer Orthodox explanations of
what the enlightened mind is like and
then when it's no longer Orthodox the
Orthodox you know the formulators of
Orthodoxy H they can't just you know
just edit it from the Canon it was just
too well known there were other schools
of Buddhism that would would catch them
on that so they just have to kind of
explain it

away I wrote an essay about this which
is no longer online it'll eventually be
up on my new website which I think is
poasa

dog I think I would have preferred based
buddhism. org but the idea arose too
late after the decision was
made so uh I guess I'll just move on the
next question here this also is from
covac and CAD

Z and he says according to ajan tanero
on stream entry and he quotes ajan
tanero saying quote finally you get as
far as you can go in concentration and
you begin to realize the question comes
up there's stress or Dua if I stay here
but there's going to be stress or dooka
if I move move and this is where it gets
paradoxical you neither stay nor move
there's no intention either way because
you realize whichever way you intend

there's going to be stress or dooka or
suffering unquote and it's in that
moment of

non-intentional he's quoting within
quotes which confused me a little bit
and it's very impressive

it's not one of these things you say gee
I had stream entry and I didn't even
know it it's Earth shattering so that
would be the real

unquote so maybe I should just do say
this

gosh I keep looking at the the battery
charge to see if if I'm going to run
dead or something because this um
recording software uses a lot of energy

so anyways so ajan tenro says
finally you get as far as you can go in
concentration and you begin to realize
the question comes up there's stress if
I stay here but there's going to be
stress if I move and this is where it
gets paradoxical you neither stay nor
move there's no intention either way
because you realize whichever way you
intend there's going to be stress and
it's in that moment of non- intention
that things open up and it's very
impressive it's not one of these things
you say gee I had stream entry and I
didn't even know it it's Earth
shattering so that's the quote from aano
and then covac and CAD Zuna follows up

with I know you don't believe in the
four stages but have you had an
experience similar to this of
Nirvana and first of all I would say one
of the things that really struck me with
regard to this description by a Tantrika
is that I do not recall ever seeing
anything remotely resembling this as a
description of stream entry in the
Pali Canon I just I mean this is just it's
it's like unique I I mean it's not
exactly unique for people explaining
things because for example it comes
closer to a Zen Buddhist explanation of
kensho than it does to any explanation
of stream entry that I've ever come

across before in decades of reading

Buddhist

literature so it's ajan Tano's own

explanation apparently of what happened

to

him maybe in which case he's sort of

indirectly claiming to be an

Arya um which he probably shouldn't do

because if only because it's it's

against vinea to do that it's against

the rules of monastic discipline for a

monk to admit to having attained

superhuman mental states which according

to Orthodox tradition the same Orthodox

tradition that's talking about 17 mind

moments and TR of a second and flat

Earths and stuff they're also saying

that there are four stages of sainthood
in in

Buddhism and which I'm I'm skeptical
that the Buddha himself originated I
mean he's that he is the founder or the
originator of that

idea so yeah it's a Zen like experience
that he's that he's describing here and
I mean it's definitely some kind of mys
Insight where you're just transcending
just rational thought I mean that would
be a very understatement kind of way of
describing

it

so I guess I should just answer the
question though I don't need to do any

elaborate commentary on ajan Tano's
explanation of what it's like to attain
stream entry but uh coaction CAD Zina
says have you had an experience similar
to this of
Nirvana and it's hard to put like really
subtle meditative States into
words um but I mean I have had
meditative States I have gotten into
certain kinds of meditative states where
I had no doubt
whatsoever that just 30 seconds of that
would make 20 years of struggling and
floundering and sweating and just being
sick and everything that it was all
worthwhile it was it was a bargain it
was a really a good deal that 20 years

of struggling and floundering alone in a
jungle is an equal tradeoff is a bargain
for 30 seconds of this meditation that's
just Crystal Clarity no thought you're
just wide awake and you're not thinking
anything and it's just like there's no
boundaries

but whether that would be considered
like a a liberating

Insight I'm not sure it's
like

um because it seems like aun tanra here
is describing some kind of liberating
insight and it's it also reminds me of
Woe in the The Da Ching the just
non-action because you know he's saying

that you know you don't stay and you
don't

move which I think he might be referring
to to uh certain metaphors in in early
terava also like the like I think it's
the very first Su of the Samu Kaya talks
about you don't you don't sink and you
don't you don't run something like
that so I mean he could be getting the
idea somewhat from that or at least
getting the idea of how to explain the
situation from from sutas like that or
metaphors like

that but uh he does seem to be
explaining a kind of liberating
insight and

um yeah it's I'm not sure that I've

experienced that exact kind of liberating Insight um I've had just very profound meditative states that can result in profound insights and I think there's going to be a question a little later on that that kind of touches on that but um yeah I think different people are just going to have different experiences I do not think that it's a cookbook sequence of experiences that you have to have in order to become enlightened so I guess I answered that question so I'm just going to move on next question here this is from Stellar Supreme formerly known as Liber Lam and Stellar Supreme formerly known

as Liber Lam

says assuming we had a Karma calculator
would it be worse for a person person
giving that this person has guaranteed
lifetimes of Hell according to the
calculator to cultivate good Merit and
that it's just adding Heaven realm
lives before or after the hell realm
lives which would just be more deaths
and tribulations for that person to go
through well I don't think it
necessarily works that way um I
mean according to the sutas if you've
got Bad Karma and you're in danger of
going to hell or you're just in danger
of going into one of the the lower
Realms or just having a just bad things

happen to you the best thing you can do is dilute the Bad Karma with lots of good karma so you should just do as much good as you can refrain from doing evil as much as you can to like attenuate the Bad Karma that you've got and I should move this microphone farther from my mouth I think

so um yeah I don't think that uh your Good Karma and your Bad Karma are segregated in that way that really if you've got bad karma that you may go to hell for and you do a lot of good karma I mean that can like just change the equation which reminds me of this story you're just going to have to deal with

my multitude of digressions and those of you who watch my q&as regularly know that half at least half of my answers aren't aren't even answering the question I should say half of each each answer rather than just half of the answers but anyways long time ago a Burmese man told me this story about this guy who went to a fortune teller and the fortune teller told him that he was going to die within like a week so he' better get his stuff in order because his karma it was very clear the signs where he was going to die so he took off to to see his family they lived in you know some Village miles away so he took off walking to go say goodbye to

his family and on his way to say goodbye
to his family he sees this pond that's
almost dried up and there's all these
fish floundering in the shallow water
they're almost you know they're within a
short time they're all going to die
because

you know there's no rain there's a
drought or whatever it's hot and sunny
the water's um evaporating so he took
pity on them it's like he took off his
song or something whatever he was
wearing and he just kind of made a bag
and scooped up these fish and then ran
over to where there was a deeper Pond
and let them go in the deeper Pond and

then

he continued on his way with a wet
song and so he gets gets to his parents
says makes their goodbyes you know
they're all crying and hugging each
other presumably and then the his
expiration date comes and goes and he's
still fine so he goes back to the
fortune teller and says hey what's this
about me dying I'm not dead and the
fortune teller he's just scratching his
head because it was it was very clear
that he was going to die so he asked him
did anything unusual happen over the
past week and just I mean just almost as
an afterthought you know he just happens
to mention that he did save a pawn full

of fish that were dying and then the the fortune teller you know said that must be it and uh I think according to the story he stopped being a fortune teller and just became a Buddhist after that because Buddhists aren't supposed to pay a lot of attention to fortune tellers anyway but the thing is it's not all set in stone I mean the whole point is that you know no matter how bad the situation is it can always get improved and I mean there are stories of people going to heaven and hell you know it's like they do something bad that sends them to hell they Al also do something good that

sends them to Heaven either before or
after they go to hell so they still had
to go to hell but if you have got better
Karma and karma is a mental
state then you're going to be going and
even if you do have to go to hell the
more Good Karma you've got the less
horrible it's going to be and it's not
going to last as long for example so it
would have an attenuating effect on your
stay in
hell and the more good you've got in you
the less you know it's like the less
Badness is going to
happen even though some Badness will
inevitably
happen so I'm not sure how well I

answered that

question with or without the strange

digression so I'm just going to move on

to Stellar Supreme formerly known as

Libra Lamb's next question which as

which is wait a

minute oh it's it's just a follow up on

the first question does this mean that

good karma cannot reduce the weight of

Bad Karma such that you can't have a

watered down Hell or Heaven lifetime

just the mental States and Dua in

accordance with a particular realm yeah

I think I already answered that one so I

answered both questions

inadvertently hope hope that's okay

that I answered your second question
before before even reading

it

so yeah no it doesn't necessarily mean
that I mean different people are
different you know different people have
different kinds of mental States I
suppose so

um yeah I mean it's going to be
different for different people and and
is karma is so

complex you know so subtle that I mean
you can't really calculate or predict
with accuracy or Precision you know what
exactly the result of a certain act or a
certain kind of mental state is going to
have I mean you can tell whether it's

going it's positive or negative as a
general rule or predominantly positive
or predominantly negative because there
I mean it's almost all Shades of Gray in
Buddhist ethics it's virtually
impossible to do something that is pure
good or pure evil there's always going
to be a certain
mix even to believe that you are doing
something is delusional from a Buddhist
point of view which is going to have
like a
negative negative as or negative
influence on your
karma
so I mean just just a desire for Good

Karma you do something out of a desire
for Good Karma still there's going to be
certain amount of delusion and just
craving and so forth that are going to
viate your good karma to some degree and
and the same goes for bad it's a ver
another virtual impossibility to do
something that's just pure
evil so I'm just going to move on next
question this is from never forget
14 and never forget 14 says traveling to
places like Thailand Japan Korea Etc I
have seen beautiful temples adorned with
swastikas what does the symbol mean to
you and have you come across it with
other monks studies or travels and yeah
this the swastika which is like it's

bent the other way from like the German
National Socialist

swastika you know the German National
Socialist swasa is has the the the bends
of the the cross one way and and in
Buddhism and also Hinduism usually the
bend are going the other way although
some Wise Guys can just take a mirror
image of a like a picture of a Buddhist
statue he's got like a swastika like a
Buddhist swastika on his chest and you
know they'll just mirror it so that so
it turns into like a German National
Socialist

swasa but the swasa I mean the word
swastika is sanskrit the no the Nazis

borrowed the S borrowed the swastika
from Indo-European
religion and mainly from from India and
swastika literally means something like
true benefit or like good welfare you
know it's it was just a good luck sign
and I think it may have originally been
an image of the sun although I'm not
sure about
that and it was just like a good luck
sign that was it was common you know it
was just sort of like a a sign of
blessing or something and why the the
German national socialists adopted that
I really am not
sure so I mean it's it's mainly just uh
I mean it's sort of emotionally charged

you know it's got connotations you see a swastika you know that's like a hate symbol there are probably like countries where it's illegal to to even like make a swastika with chalk I mean in America I'm sure in some places at least it would be like a hate symbol you know it's like you're making people feel unsafe by by scrawling a chalk swastika on a sidewalk for example but um I mean it's just lines I mean ultimately it has no power it's just the like the emotional reaction of the person that looks at it that really has the

power

so what does the symbol mean to me well
it's like an ancient Indian symbol that
was appropriated by others and it was
common throughout lots and lots of
cultures for some reason swastika is
just sort of an easy design to come up
with that's easy to make but looks
interesting at the same time has a
certain aesthetic appeal to it I suppose
and so um yeah it may have originally
symbolized the Sun but it just became
just like a generic sign of of blessing
and good
luck so I'm just going to move on next
question this is from cify and cify says
I am observing derangement of Western

Society every day I come across people
who are NPCs there is no better
explanation

it looks like people lost empathy

ignorance became virtue Common Sense

non-existent how do I deal with this

from a Buddhist point of view well one

thing to bear in mind is people have

pretty much always been that way I mean

there have been differences in cultures

and some cultures are more they

emphasize virtue and honor and so forth

more than other cultures do but for the

most part you know the majority of any

civilization any culture any society are

going to be normies you know NPCs they

don't have many original thoughts if any
they just follow along what everybody
else is doing they follow along with
what they're told from the people higher
up um and you they they they're mostly
living in automatic pilot mode you know
it's like they never fully wake up they
just automatic pilot is good enough to
get them through life and that's what
they're doing and it's always been this
way it's been was this way in Ancient
India in the Buddhist time probably
maybe not to the same extent as now but
still I mean people are are just it's
just the way most people
are so I mean it could be more that way
now because the population is increasing

and so the ranks of humanity are being filled by beings that weren't human in a previous life and probably were like in a ghost realm or something and you know they're just kind of moved up and they're not very good at being people yet so that can happen I suppose but how do you deal with people that are normies or or sheeple or whatever derogatory term I want NPCs I mean they're just normal people people really I mean it's that's the way most people are probably far as I can tell then I mean first of all you just have some compassion and also consider that animals are even worse off with

regard to originality of thought and so forth and we don't really despise animals because it because of it you know we don't despair of animals because they have no original thoughts in their head you know they just follow along with just their knee-jerk reflexes and so forth um it's like people when they are that way it bugs us more because they're more like us you know they're kind of reminding us that of our own humanity and making us kind of embarrassed to be members of the club or something so I mean having compassion you know it's like they really are not choosing to be that way it's just they're not Awakening enough to be

otherwise you know they're doing the best they can actually which in a lot of cases might be a piss poor attempt at doing good but I mean they just for the most part they just don't know any better I mean they're not going to be inflicting themselves with suffering deliberately um just as a kind of enlightened

choice I mean supposedly that would be possible but for the most part people they just don't know how to be happy and they just follow along with what they're [Music]

told you know they just conform so people like that who are just

born into like a wisdom culture like
ancient India was even Burma is to this
day to some degree they're actually
better off that way because they're just
sort of mindlessly conforming to
something that is to their benefit is
going to help them to cultivate wisdom
you know to to cultivate their
Consciousness and so forth um at least a
little
bit but when you're you've got like the
Normie the person that just conforms
they're born into a spiritually bankrupt
culture I mean I mean that's not good
for
anybody
so I mean if you want to get real just

radical with how to deal with this from a Buddhist point of view is you just renounce Society you just go off and live alone in a forest and meditate under trees I mean that would be the best way of dealing with unenlightened Humanity but if that's really not a viable option for you then just try to have some compassion because I mean I used to despise the human race a heck of a lot more than I do now and one reason for that is that I spent 30 years as a monk with most of that time striving to perfect myself and I realize that I mean you can't just decide to be an enlightened Saint it

doesn't work that way that you know even
if you try to be like an
awake wise good person as a general rule
it doesn't work you're pretty much stuck
being who you
are so um I got a lot more compassion
for the human race by realizing that
even if you just strive with all your
heart to be an enlightened saint that in
all likelihood it's still not going to
happen so people that are just
like lost in some sorrow lost in some
spiritually bankrupt culture I mean they
hardly have a chance you know they're
just stuck and so that that makes them
worthy of compassion in my my idea in
according to my feelings

it seems like uh I I have a lot more tolerance I mean except for except for on the highway on the highway I got no tolerance but everywhere else you know I have more compassion and tolerance for people just because I know how stuck that they are you know even if they tried they probably still couldn't be different than they are unless maybe it was just some sort of Crisis just got slammed upon them and just slammed them out of the rut that they've been in their whole life that can happen too but it's usually pretty catastrophic for people that are just worldly-minded normies to get slammed into a higher

state of consciousness it may take you
know some terminal illness or horrible
accident or something or the death of
you know half their family all of a
sudden or most of their fam you know
something

really just really

harrowing to to just knock them out of
this rut because people are we're we're
governed by habit just like just any
other animal we are a species of animal
we're an upgraded ape but still an
ape

so yeah I mean they just can't help it I
mean that's the thing and when you
realize that from your own experience of
when you're trying to help it and still

I mean it's it's not
easy that I mean you have more
compassion for people that really
haven't had much of a chance to even
have a concept of Enlightenment or the
cultivation of wisdom anything like
that

so I guess I answered that question well
enough I guess so I'm just going to move
on to cfy's second question which is I
tried to buy your books on Amazon Kindle
edition however Amazon does not sell
your books to me because I am not in the
US is there any other way to get your
book books well that's a good question
and it turns out that different

different

countries um have a different Amazon uh
website like like in America it's
amazon.com I think in like the UK it's
amazon.uk like Japan I think it's
amazon.

ja Australia it's like amazon. auu so it
may be that if you're in a a country
that has an Amazon specifically designed
for your country then you could get the
books in that way

otherwise I suppose you could send me
your email or send me your mailing
address and I can try to send you
something but um otherwise I mean I'm
I'm not exactly sure how you go about I
have been told that you can find my

books on um eBay so you it's possible
you might be able to get it on eBay uh
if eBay will send stuff to whatever
country you happen to be living
in apparently not the USA or
California so I'm just going to move on
to the next question and this is from
yugao and

yugao says lately I found out that I
have a hard time explaining to people
around me the purpose of my meditation
I'm doing my fness and Sade when I
explain I'm just being mocked can you
help me and then yugao continues here
I'm doing meditation for over 10 years
now but I still have hard time with some

very strong UNH wholesome habits I
easily get irritated when things don't
go my way but it does not last long but
people around me are telling me that my
meditation is worthless but I'm the only
one who sees its benefits what to do the
more I do it the less I care about my
looks or what people think about me I
easily do jobs that others find boring I
criticize less and try to save and help
as many creatures as I can are these not
benefits of my hard practice well I will
tell you that I mean any effort has its
results any any efforts in dhama will
have benefits even if you don't notice
them like for example let's just say
that there's a guy and in his backyards

there's this rock and he keeps hitting that rock with his lawn mower he wants to move that rock so he goes out there and he just starts like pulling and pushing and tugging this rock that's in his backyard and it won't budge so this guy's stubborn so he just makes it a habit every day he comes out for like half an hour trying to move that rock and he keeps trying for like let's say six months every every day he's out there straining and trying to push or pull or somehow budge that rock and get it loose so he can get it out of his yard and finally he just gives up in despair he thinks you know all this time

has been wasted he has made no benefit
whatsoever when really he's like buff
now he's been working out moving that
trying to move that rock and even though
he hasn't moved it because unbeknownst
to him it goes down like 16 feet it's
just the tip of this huge bowler that
that nobody could possibly
move so he thinks that he's he's not
making any progress and outwardly at
least with regard to moving The Rock he
made no no progress but I mean he's like
in really good physical condition now
he's all muscly now because of all this
this futile struggling with this rock
and meditation can be that way it's uh
you may think that you're not making

progress but you certainly are if you
are doing real meditation you know
you're doing a like a verified
traditional meditation technique that's
taught in Buddhism like um you know Ana
meditation on the breath for example
then yeah you're definitely getting
you're you're getting benefits even if
you may not notice them
yourself and just to have like
spiritually blind normies telling you
that your meditation is worthless I mean
I me what value is that kind of
information you know they don't know
they just maybe to some degree they
might resent that you're trying to be

better than them or something but I mean
the people around you I mean you don't
really have to explain that you meditate
I mean don't be like a vegan and just
announce to everybody that you
meditate like vegans just you know it's
like a meme they just have to announce
to everybody that they're
vegan so I mean you don't have to do
that so it mainly just be people living
with you that would know that you're
meditating otherwise I mean you just
keep your mouth shut don't even talk
about it so with
them

um I'm not exactly sure how you would
how you deal with them I'm not sure you

know what these people are like but I mean at the very least meditation is a kind of mental calisthenics it's it's like a mental exercise it strengthens your concentration is good for your mind just even from a worldly point of view if you describe it in that way they may be skeptical that your concentration is any better but I mean you you can't you can't really let yourself be swayed by people that don't have a clue when clueless people are criticizing something that they don't understand it is really just noise and I've got a dog having a weird dream behind me and making strange noises just a

second hey

wake up yeah you're having a dream

weren't you yeah

okay oh now she wants to say

hi hi there she

is okay you go back down

now okay

so um I guess I answered that question

did I did I answer that

question see the more more I do it the

less I care about my looks is okay are

these not benefits of my hard practice

Yeah I mean it may not I mean even if

you don't notice any obvious benefits I

guarantee you that there are benefits

that you know every action has its has

its result and a positive action is

going to have a positive result and it
may not reach

fruition until some point down the road
when all of a sudden it'll become
obvious

but at the very least meditation even at
a elementary level especially at an
elementary level is just kind of mental
exercise that strengthens your mind
increases your self-discipline increases
your concentration and to some degree it
increases your conscious level your
Consciousness level and sort of like the
the clarity of your
mind and just morality also is good for
that too just morality it's not that

you're scoring points with you know some
being on a throne up in the sky
somewhere that morality is its own
reward in a sense that it just causes
you to have um just like a
lighter more WorryFree kind of
mind at the very least so I'm just going
to move on next question this is from
game fap and this is kind of a strange
question here game fap says thoughts on
Ant excuse
me thoughts on Antarctica
mysticism from Lost pyramids to UFO
Landings there are many theories that
the Third Reich established a base there
and will reemerge when the time is right
any thoughts on operation high

jump so I guess that's kind of two questions they're related so I'm just operation high jump is question number two now so thoughts on Antarctica mysticism and I'm really not well informed with regard to Antarctica mysticism I mean there was some kind of Temple down there where uh I think it was Predators were were like raising aliens to like fight and and people were worshiping them or something there was a movie about that so I saw that but I don't think that's really applicable here because it's not particularly mystical even though it was quasi

religious so lost pyramids yeah UFO

Landings well I guess there was you know

the thing the movie the thing you had

the UFO crash in

Antarctica um but that's not

particularly mystical either I mean

Antarctica is just some unknown place on

the frontier that you can attribute any

kind of weirdness to

it so it's like we can't say that you

know it's like the the mysterious lands

of the west or the mysterious Islands

you know of this sea or whatever because

it's all on Google Earth now you know

it's all this stuff has been explored

you know people have been there and seen

it and it's there's no weirdness there

at least nothing obviously weird and so
people will just say well it's in
Antarctica that's where the weirdness is
but I'm skeptical I
mean yeah I mean lost pyramids I mean
who would build a pyramid in Antarctica
anyway what would be the point of
building a pyramid in
Antarctica I don't think there's ever
been a civilization a human civilization
in Antarctica there were dinosaurs in
Antarctica there's penguins in
Antarctica but I don't think penguins
are going to be building pyramids I mean
UFO Landings maybe they might have had
some sort of remote base there

something but yeah I mean that would be just just wild speculation

I don't know if there's any actual evidence to support any of this stuff other than

just secondhand or you know the kind of strange person that that says I work for NASA and I know that they're doing this stuff and you know they get to be on all kinds of YouTube videos and so forth but um they don't really produce any actual evidence nothing nothing really

convincing anyway and with regard to the uh the Third Reich the Germans

um establishing a base in Antarctica I

I doubt that just as much as I doubt that uh they have a base on the Dark

Side of the Moon which is another theory that the the Nazis U went to the Moon with their newly invented rocket ships and uh are just waiting there or have long since died of like anoxia or something when they ran out of air so yeah I think Antarctica is pretty much of a Barren Wasteland mostly and um there could be weird stuff happening there but I'm not aware of it and I don't see any real reason to believe it other than just you know accepting a kind of agnostic you know maybe who knows kind of an attitude but um yeah I haven't seen any kind of

evidence why I should think that Antarctic is any kind of mystical realm of weirdness with aliens and Nazis and and pyramids and all that kind of stuff so I'm just going to move on to game fap second question here which is any thoughts on operation high jump and I had no idea what operation high jump was so I actually looked it up before this Q&A and it turns out that in the late 40s you know shortly after World War II the American Navy was doing some uh setting up bases in antar anarctica uh largely just for like training for like very cold conditions and like getting some territorial claims on Antarctica and just doing like

scientific research and stuff and it may be that game fap is insinuating here that maybe they were down there to deal with the Nazis or something but um I think that there may have been some you know politics in you know America wanting its piece of the antarctican pie and also just setting up scientific bases you know um and it it it was only for a few years in the late 40s I guess so they apparently found that it wasn't worth their while to continue doing it so I mean it wasn't really that big of a deal I think I mean if you're into conspiracy theories If you're sort of you you think

in that way then there might have been some kind of sinister motive for the Navy to be setting up bases in Antarctica um but I don't know exactly what it would be it's I'm still a I'm just as agnostic with regard to operation high jump as I am with regard to pyramids and UFO Landings in Antarctica I mean I assume that there really were scientific bases there there still are scientific bases in in Antarctica where they're keeping track of you know like the ozone layer over the South Pole and so forth or for the according to the flat earther it maybe that they're just making sure that nobody goes over the edge and finds out

that the Earth is flat and goes back and
and and tells the world about
it so that's those are my thoughts on
Antarctica I guess and my nostrils are
kind of plugging up on me
somehow anyways the next question is
from extremely rare
bird an extremely rare bird says I read
about bante Nana DEA who said anywhere
between three and five hours sleep is a
good amount but one shouldn't try to
force it six hours would be too much but
if one is at the beginning of one's
practice one shouldn't worry too much if
one is sleeping six hours however one
shouldn't be pleased with that and then

extremely rare bird says I feel like
trash if I don't get sick 7 to 8 hours
how can one train oneself to get by on 3
to 5 hours and I can relate to this
because before I became a
monk the ideal amount of sleep for me
was like nine hours if I didn't get a
full nine hour sleep I was a bear in the
afternoon when I woke
up

so um then I became a monk and according
to like terraa Buddhism the ideal amount
of sleep is one one third of a night
which would average out to like four
hours or maybe a little less than four
hours and I tried that and there was
only one month in my entire life that I

averaged less than four hours sleep per night and that was during some of the best meditation of my life I I've even been in like intensive meditation Retreats I was I was at pandama once and I was trying to sleep I think it was 4 and a half or five hours per night and I was starting to hallucinate I was starting to um like start dreaming before I went to sleep you know it was like hallucinations I'd be sitting there in the meditation allall meditating and I'd just be dreaming all over the place I mentioned this before I remember one time I'm in this living room and there's a person

standing in front of me in front of a
fireplace you know this person is
standing in front of me with their back
to the fireplace and they're they're
like asking me a question I'm getting
ready to answer that question then
finally I realize whoa wait a minute I'm
in a meditation Hall in rangon this
isn't

happening and so what I did was I just
started giving myself an extra half hour
of sleep which caused the hallucinations
or the the waking dreams to start only
during the last meditation of the
evening but it was just I just couldn't
get by on that little sleep it just
wasn't working I'm just a sleepy head by

Nature different people have different constitutions and some people need more sleep than other people some people get by fine with four hours sleep at night and I met one Canadian guy who was really he was really serious Yogi he was saying that I mean he feels sleepy all the rest of the day if he gets more than four hours of sleep but as I say I I was only able to manage it no matter how hard I tried one month out of my 30 years as a monk and that was during some of the best meditation in my life so if you do a lot of like intensive meditation then you don't need to sleep as much to some

degree it either removes the amount of stress or or thought or whatever that requires you to sleep more or it's sort of compensating you some of the benefits of sleep you're getting while you're you're like in a very tranquil clear subtle kind of mental stay I'm not sure which way it goes whether um The Meditation is sort of taking the place of the sleep or it's just somehow causing you to need less sleep in some other way but that does seem to be the the way it is with me especially it's like the better my meditation is the less sleep I need but um nowadays I mean eight hour sleep is is good for me that's if I

don't get that much then I'm I'm feeling
kind of tired the next
day but I'm not doing any kind of
intensive meditation like I was when I
was a
monk

so how can one train oneself to get by
on three to five hours um it may be that
that you'd have to do really intensive
meditation but if you're just the kind
of sleepy head by Nature that I am then
it just may be unrealistic and you
shouldn't beat yourself up over it and
you just accept the way things are I
mean you can look in the sutras for ways
to you know reduce sleepiness and the

the previous Q&A somebody was actually
um including uh info from auta and also
info from aan Shaw on how to overcome
sleepiness so there's ways of doing it
like sleep in a sitting position I mean
it's it's pretty miserable and if you
have to function especially at first you
know you got to work and have Clarity of
mind you know you got to be able to
concentrate and so forth it may not work
very well but I I experimented with
sleeping in a sitting position when I
was a a junior
Monk and uh I
was excuse me excuse me I gotta blow my
nose or something this is
ridiculous okay that's a little better I

have been told that ajan cha would
sometimes sleep in a sitting position
with a bottle balanced on one knee and a
glass balanced on the other knee so that
if you started moving around they' fall
over and possibly
break so I mean I
don't it's in a way it seems
counterproductive because I mean if
you're a monk you can afford to do that
kind of stuff but if you're a lay person
then you're just going to be a mess the
next day probably especially if you're
doing it for over a period of you know
many days or many nights I should say
then yeah you're going to be like

lurching around like a zombie before
very

long even before I became a monk I was
trying to cut way down on my sleep and
yeah I was just I was like a zombie just
just sleep deprived just relatively
severe sleep deprivation and I knew one
monk who just pretty much cracked up due
to sleep deprivation he was trying to do
the sitting nanga at the highest level
which meant he was trying to sleep in a
sitting position cross-legged and he
wasn't leaning back against anything he
was cheating a little bit he'd take his
arms Bowl put it in front of him and
then just lean forward and rest his
forehead on that and sleep that way and

that plus all of his other austerities
he thought it was mainly this the sleep
deprivation caused him to just have like
a

breakdown so you don't want to push it
too much if if your body really needs
the sleep then you should give your body
what it needs that's just common sense
whether Bon yanaa approves or
not but uh there are certain ways to get
by on less sleep and the best way that I
know of Getting By on less sleep is to
do lots of intensive meditation but it
has to be good meditation the deeper you
get into meditation the less sleep you
need so I'm just going to move on to

extremely rare birds next question

here which is I feel calm and happy most days now and my meditation is quite stable however every night I keep having intense and weird dreams or violent nightmares mostly unpleasant and or confusing I wonder why this keeps happening the Buddha recommends meta for improving sleep but it doesn't seem to help me much would you know of any potential cures of this problem well that is kind of an interesting problem that you you're kind of well balanced and everything during the day and then you have bad dreams at night it could be a kind of like um like equilibrium thing maybe you're just a little too positive

during the day so that the negative has
to arise you know through the
subconscious mind when you're
sleeping make sure here 10% on the
battery

so um I mean that's a possibility maybe
if you had more negative thought I'm not
advising this but maybe you had more
negative thoughts during the day and
You' have less need to have them at
night but I did have this kind of
problem when I was a
kid

and um around the same time
or I mean when I was still having the
bad dreams um we were playing around

with a Ouija board and the Ouija board told me that I had this Guardian spirit and it told me the guardian spirit's name and um I was inspired to just like I mean ask my guardian spirit before I would go to sleep at night you know while I'm already in bed my head's on the pillow then I'd sort of silently request that my guardian Spirit would just help me have good dreams and it it seemed to work even if it was just like the placebo effect or whatever so maybe I mean if you're the the praying type you can pray to you know High some higher being or beings or you know if you've got like a a guardian Spirit which in Burmese is called the coat

which is like the daa who is like
protecting you something like that it
might

work but um yeah I'm not sure otherwise
how you would how you would deal with
that I don't really have a lot of
personal experience I do have weird
dream sometimes but um I haven't had any
really bad dreams in very very long time
I know I've had like weird disorienting
dreams or you know like the person
chasing you through an airport or or
something like that you know you're just
you know ducking in and there and you're
hiding and then they they're always they
always find

you so that kind of dream I've had but I mean I haven't had really bad dreams since I was a kid probably not very many of them

anyway so I am sorry if I can't really just tell you the Cure because I I don't really know but when I was a kid and I did have a problem with bad dreams it was just sort of like um supplicating my my guardian Spirit to uh you know watch over me and help keep me from having bad dreams and in my case it seemed to have a positive

effect so I'm just going to move on to uh extremely rare birds next question which was kind of an easy one some of these questions have not been very easy

I mean just explaining what the question means especially towards the beginning there was was not easy but um this one's fairly easy how was the bed you used as a monk in Burma well over my 20

something years in Burma I had a number of beds the one that I slept on the longest was at a one boo Wildlife Refuge Monastery it was inside of a cave I called too

guha and it was just a wooden pallet and most monk beds are a wooden pallet it's just you know it was like this thick made out of wooden planks and then over the top of that would be like a a straw mat or a a like a bamboo mat or maybe a

rush mat it was just sort of a it was
maybe like an eighth of an inch thick mat over
the top of that and then because I would
I'd sweat so much I'd have to put a
cloth over the top of that for a while I
was using just an open up burlap bag and
using that as a kind of bed
spread and um my my uh my pillow for
many years was just my soap case that
I'd wrap a like a wash rag around it and
it you know was like this thick I just
used that as a pillow um and then
somebody offered me some cotton wool
in a bag for medicinal purposes and I
never used cotton wool for medicinal
purposes so I just wrapped it in cloth
and started using that as a pillow which

was a pillow about yay

big and uh yeah that was about it I mean the burlap when I was using the burlap as a bed sheet it was so rough I'd have to like lift myself up and kind of turn over up in the air and then ease myself back down again to in order to turn over at night and then sometimes I just like sleep on concrete floor I mean I spent a lot of time in in that cave especially just sleeping on a concrete floor with a piece of wood for a pillow and it wasn't to be an aesthetic it was that was literally the most comfortable way of sleeping because it was so hot that just sleeping naked on a concrete floor was

the coolest way of sleeping and then
sometimes if your body would would or my
body would like warm up the con and I'd
start sweating again I'd have to scoot
down a little farther down the the
corridor where the concrete was still
coolish and then and then go back to
sleep

again and the piece of wood for a pillow
I mean that was just to keep the the
pillowcase from just soaking and sweat
and becoming foul like an old gym
sock so yeah I mean I've when I was you
know out in the wood sometimes you just
I just have like a little piece of
plastic or something I just spread out
on the ground sleep on that with uh the

the soap case wrapped in a in a piece of
cloth as a as a
pillow easily washable piece of
cloth so yeah beds in Burma tend uh I
mean even lay people mostly sleep on a a
wooden bed with just a few a few like
bamboo mats over the top of that so it's
they're they're sleeping on a very firm
bed even even like Burmese villagers you
get to I mean rich people in in the
cities they're probably sleeping on a
western style
bed so anyways I'm going to move on to
the next
question I'm just uh checking the stats
here okay this question is from Mary

J and Mary J says to start a new
Buddhist school what do you have to do I
don't mean tradition like Thai Forest
tradition but a new school like terraa
or sarv

and I guess there's two answers to that
question there's like the old Asian
traditional answer and then there's like
the the new modern Western answer the
old Asian traditional answer would be
you'd pretty much have to start a Schism
in the

S and a Schism in the S is where you've
got um I mean the technical definition
of a Schism in the s or S
beta is you've got two SAS or two groups
of at least four monks doing um like

formal acts of the

S um in the same SEMA just separately
you got this group like doing their
their ceremonies separately from this
other group doing their same doing the
their ceremonies in the same area that
would be a song of beta they're not
doing their their ceremonies together
they're doing their ceremonies
separately and so that would be like a
Schism and uh you know then they can
just sort of take their own Direction
but starting a Schism in the S that's
one of the five things that will
guarantee you of Hell according to
Orthodox

tradition you know there's four five things you do these and you're guaranteed of Hell one is killing your mother killing your father killing an enlightened being or injuring a Buddha so that he bleeds or starting a Schism in the s and then there are there's one alternate version where it's raping or seducing a nun is is also one of the the five things or one of the things anyway that is Will Will land you in hell so if you wanted to start a new school you'd have to get uh you'd have to get a Schism in the songa going and then instead of reconciling then you just go your own way and just have your own favorite

philosophical teachings and just you
know proceed in isolation until you've
drifted far enough away that you're
obviously different even to the Casual
Observer but the new way of doing it I
guess in the west is just declaring
we're starting a new school of Buddhism
and then have enough people go along
with it that it becomes like a movement
you know we're starting you know queer
rainbow Buddhism and it doesn't matter
if you know what what any kind of monks
say you know we're just doing it I mean
that would be like the new Western Way
of doing
it so anyways I mean I mean according to

Orthodox tradition in order to start the school of Buddhism you're going to go to hell I mean that's you have to do something that will land you in hell so don't do it I would advise you not to start a new school of Buddhism there's enough schools already really so

anyways let's see I mean if you don't accept the teachings of any school I mean you can't 100% agree with any of the schools of Buddhism then you can just sort of you know follow the best you can and not start a new SAA that's doing their ceremonies separately from another

s in the same

place

so my nostrils are misbehaving

again it's kind of strange

so anyways Mary Jay's next question is

do Tibetan llamas have ordination or

Apostolic succession I don't know the

word going back to the original s so it'

be like yeah an unbroken lineage I guess

and I assume that they do that uh you

know there were Saab betas or schisms

over the the course of the early history

of Buddhism and one of those branches

eventually wound up wound up

um you know you had some member of the

branch going to Tibet I mean it happened

on a number of occasions I think

Buddhism was brought to Tibet more than once which helps to account for the different schools of Buddhism in Tibet right now but I would assume that all of them originally go back to goab budha that there would be some sort of unbroken lineage of monks um going all the way back to the Buddha it's just that you know that doesn't necessarily mean that Tibetan Buddhism is like validly representing what the Buddha taught because there's all this mutation going on over time you know everything is impermanent including the S including just the teachings of Buddhism itself you know it's all subject to change over

time so yeah I assume so so I'm just going to move on to Mary Jay's third question which is in majima 115 it is said that the Arya cannot do five or six things murder their own mother murder their own father kill an Aran injure the Buddha make a Schism in the songa and find a new teacher other than the Buddha there is nothing about the the Arya can't tell a lie is Arya able to tell a lie well um elsewhere in the sutas you're going to find lists of what sodas can and can't do like a soda can't break any of the five precepts and so it's kind of strange that there are lots of people who consider themselves to be

soapas who break some of the five
precepts including monks who will like
they'll they'll tell bogus confessions
you know they'll essentially tell a lie
when they're making confession because
when you make confession you say at the
end yes sir very good sir will restrain
myself it's like you know I have
committed such and such offenses of and
you know such and such number of such
and such offenses and then the other
monk says do you see them and then the
first monk says yes I see them and the
the second monk that you're making
confession to says in future you should
restrain yourself and then the the monk
making confession says yes sir very good

sir I will restrain myself and monks
even who consider themselves to be Aras
will make that confession knowing full
well they're not going to restrain
themselves they're just going to keep
breaking the same rule like handling
money or whatever whatever the rule is
that they're
breaking so either they are deliberately
telling a lie or they're just saying
mindless blah blah blah in the poly
formula of making confession which is
not exactly honest I mean at the very
least it's just Mindless
Babble
so yeah there there are other suits

saying that like aana cannot break any
of the five precepts he cannot have
doubts about Buddha dhama and sa and so
on he I mean he's he's even gone beyond
self viw he no longer has
sakad which is you know belief in a in
an individual

self so yeah there's there's lists other
than in maim Kaya 115 majima 115 is just
talking about what someone with Right
View can and cannot do

so um it doesn't specifically mention
soda ponas I'm pretty sure it might but
uh elsewhere you will find lists of what
the different four stages can and can't
do and I mean even a soda cannot break
any of the five precepts

deliberately I mean you can sneak him
something laced with alcohol and he
might drink it but he wouldn't do it
deliberately you might accidentally step
on a bug when he's walking but he
wouldn't stomp on one on purpose that
kind of

thing so I'm just going to move on next
question this is from the Proto sudo
monk who uh sometimes goes by the name
of Cool Whip and the protos sudo monk
says can you please elucidate how fourth
Janna is different from a Trans State
and how it leads to
nibana man my nostrils are just not
cooperating today

it's not even

funny so can I please elucidate how

fourth J is different from a Trans State

and how it leads to nibana okay well I

mean fourth Janna if you go by Orthodox

tradition it kind of is a Trans State to

the extent that um I mean it's like you

be go into a kind of suspended

animation where you become like a

hibernating squirrel you're oblivious to

everything around you your heart rate

and your breath rate almost stop and my

father who was a hypnotist said that

someone in a deep hypnotic trance it's

the same way they're oblivious to

everything around them except for maybe

the voice of the

hypnotist and their heart rate and their
breath rate almost stop they become like
a hibernating

squirrel so I do think that what a lot
of people consider to be Janna is
essentially a kind of hypnotic Trans
State

[Music]

but um I think that real fourth J is
different from a Trans State in that you
should not be oblivious to everything
around you that your mind you're
actually more conscious than when you're
not meditating that it's I mean
according to the descriptions and the
text fourth jna is purity of

mindfulness it is pure mindfulness you
know you are more aware than at any
other

time but you're not thinking anything
your mind is empty so you're just wide
awake fully aware and your mind is
silent so how does it lead to nibana
there's different ways that can lead to
Nana first first of all I mean it's a
fairly easy um insight to attain in that
if you identify with your thoughts and
then finally you experience a state in
which you're wide awake and you're not
thinking anything and you're still there
more or less sort of then I mean that's
an Insight that I mean if you stop
thinking you're not just going to be

unconscious that who you are is not your thoughts so that was a fairly easy kind of insight that can arise from just a meditative state where you stop thinking but um there is one of my favorite sutas in the majaya is the the small discourse on

voidness and it talks about how a monk cultivates voidness or emptiness and the first step is you go out into a forest where it's it is devoid of all the commotion going on in the village and it's devoid of all these artificial rules that have to be followed you know it's just the the natural state of a forest and then you start meditating and

your meditation objects become becomes
more and more subtle and until finally
according to the Su you reach the
signless concentration of mind which is
one of those states that that's
supposedly even higher than formless
jna and then when you come out of that
state which is presumably based on the
context the highest cultivatable mental
state there is you come out of that
state and then you realize I mean even
that is a condition state it had a
beginning and an end you know it had a
cause and then you know it started and
then it stopped so even the highest
possible meditative state that can be
attained is still not it and then what

happens is you get this Insight where it's sort of like what Ayn Rand was talking about in the quote that in a previous question where you just hit this it's like like the old tilt sign on a pinball machine or the old error sign on an old calculator where it's like it just kind of jolts your mind into into like this different plane of understanding you know it's like you're trying for enlightenment and then you finally realize that nothing you do is going to be it and then that just somehow causes you to just in a way give up and let go of Sam Sara so that is how it can lead to NE but the

different insights may be different for
different

people so I'm just going to move on to
the Proto sudo monk next question which
is what is your view on how normies
fools sheeple greedy ignorant delusional
stupid idiots live their lives and how
to live amongst them any advice for this
Lost World well I've already pretty much
answered this essentially the same
question uh previously I can't remember
who asked it but uh my view on how
normies uh live their lives well I mean
they're conforming they're following
along and also they never fully wake up
and so they're in automatic pilot mode
you know it's just sort of knee-jerk

reflex or just habit force of habit is governing their lives you know they they don't have much for independent thought or original

ideas and so

how you live amongst them um I

mean it's pretty much like I explained

the last time it's like I have a lot

more compassion for people now a lot

more tolerance for for normies now after

being a monk for 30 years and trying to

become a perfected Saint and realizing

just how difficult that is if not

impossible because we're pretty much

stuck being Who We Are

and so when even if you try to become a

perfected Saint and you can't do it how
is somebody else how do they have any
chance at all when they don't even have
the concept of the possibility of that
you know in in a way it's

just I mean I I can't help but feel a
certain compassion for them but still
everyone has like this spark of

Consciousness I mean everybody has

Consciousness I mean I almost said a
spark of div which is kind of what it is

I mean everybody has this spark of

divinity and the more the more wise you
are the more you see that in others you

know it's like if if you're a fully

enlightened being or let's say you're a

fully enlightened Hindu let's say Nim

karoli Baba back there on the on the
altar um let's say he was a fully
Enlighten Hindu and he just looks around
and sees everybody's just a
manifestation of God

I mean in Buddhism you'd see it somewhat
differently but still it would be it
would have the same effect you know it's
like there's no there's nobody or
nothing in reality to

despise because I mean the the the parts
of us that are like dumb and and ugly
and unenlightened is just the illusory
part that's not the real part

so the wiser you are the more you see
uh

just stuff to to respecting others or to
have love for or compassion for that
sort of thing but really I mean normies
they just can't help but be normies most
of them have the zero concept of
anything but being normies other than
just being dead I mean those are their
two choices be a normie or be dead I
mean this Enlightenment doesn't mean
anything to them I mean they might never
hear the word

Enlightenment so I
mean just try to get along with them as
best you can you know just uh you know
keep your precepts don't lie you know
don't just get pissed off and abuse them
to their face because that would be a

kind of wrong speech also that's perus
of AA or abusive

speech so just uh

yeah I mean that's that's my view on how
normies live their lives is just kind of
what I've already been saying this is
the second time on that one any advice
for this Lost

World well I mean in a way it's always
been this way and we are where we need
to be we are where our Karma has landed
us so we're here for a reason so we
shouldn't we shouldn't just waste it and
just fail to learn anything just keep
our eyes open and try to be as awake as
possible try to cultivate our own mind

as well as we can and uh just have
compassion on people that are less
fortunate than us which which includes
the

NPCs because they're not total NPCs they
I mean everybody's got some spark of
Consciousness to them some spark of
originality I mean you I don't think
anybody could be without any Intuition
or creativity or like
imagination at all I mean they just be
like soulless vampires or um just robots
or

something so everybody has at least a
little spark of
divinity and U I guess we can uh I mean
that's like the most important part of

them and so I guess you can emphasize that part and uh have a little more compassion I mean I have read I saw a little uh what do you call inspirational sign once at a monastery saying you cannot hate someone that you understand and I think that's kind of true for me I think I understand people better so I hate them less I used to really despise the human race but which is one of the reasons why I was able to become a Hermit monk but um my years as a monk has mellowed me on that on that score to some degree so so I hope I answer that question because I'm moving on to the

next question regardless also from the
Proto sudom

mon which is as follows what has been
the greatest discoveries in your life
the Paradigm shifting moments of
profound Insight experiences thoughts or
events that change the trajectory of
your life and that has led to seeing the
truth I'm precognized we will hear about
the trickster and the Paranormal by
George P Hansen and he's got kind of a
smiley face

thing um I mean I haven't really thought
thought on this maybe I should have
given it some thought before nameing the
Q&A and like written down a list or
something but I can say that possibly

the the first real Paradigm shifting
moment of my life that I can remember
was when my dad took me to see Planet of
the Apes with Charlton hon at the movies
when I was a little kid I was maybe five
years old

and that was really a paradigm changer
for

me just seeing humans as not some
Godlike being that really understands
but is really just sort of you know at
the same level as just intelligent apes
or

something

um another another one that was similar
was reading the naked eight by Desmond

Morris when I was about 14 that was that was really a paradigm shifter for me because that's when I really started um viewing human beings as a species of animal just Laden with instincts just like any other mammal so there was that um let's see just being converted to Buddhism which was caused by reading Zen flesh the Zen Bones by Paul reps when I was in college I mean I heard about Buddhism a lot from my father who considered himself to be a Buddhist but that was my first real exposure to it I guess uh even before that um a major par Paradigm shifting moment in my life was when I was like 16 I just just rebelled almost flunked out

of school was an honor student and then all of a sudden I'm just flunking out of school getting in lots of trouble and just partying all the time and so my father in one one evening in a towering rage told me that I was going to have to see a youth counselor I was just have to move out just hit the road so I opted for the youth counselor who uh it's seemed the easier of easiest way to go about my father's uh ultimatum and he turns out that he was a spiritual guy and he started giving me ROM dos books to read and that was a paradigm shifting moment for me is just being exposed to this whole other world

you know first there's just the the
world of the Normie you know you just
get an education and you get a job and
you you get a wife and you get a house
and then you get some kids and then you
cultivate your yard to Perfection you
just have this Perfect Lawn like some of
my neighbors at the present moment
there's there's one two neighbors I've
got two neighbors that mow their lawn
every

day and so I mean that was like the
first option in life then the second
option is just rebel against that and
just party get drunk get high do
whatever you want just go wild and that
is not sustainable either you know you

get in a lot of trouble you might have a lot of fun but you have like an equal and opposite amount of of the opposite of

fun so that's not sustainable and then all of a sudden I'm reading this ROM dos book and he ROM Doss had like this contagious enthusiasm like like a good teacher has and I didn't really understand it when I was reading it because it was so alien to anything that I had come across before that I mean it was just kind of over my head but still just intuitively I could feel that there was something worthwhile in that better than you know the normi approach of of

like a salmon of swim upstream spawn and
die or just like partying and getting
into trouble all the time just going
wild I mean it there was something
valuable in that and I gradually just I
was fascinated by it and kept studying
it until finally it started sinking in
better I started acquiring enough
knowledge of Eastern spirituality that I
was able to start integrating it into my
understanding in a way that that uh you
know pieces would start coming
together and it was just shortly after
that like I was 17 years old just when I
made my resolution of someday renouncing
the world and striving for enlightenment
because you got these books

saying you all you have to do is live
this this certain lifestyle and you know
do these these uh spiritual practices
and you can
become like if not omniscient I mean you
see reality face to face it's like you
know not not just seeing God face to
face but merging with God and if it's
possible I mean it's like a seems like a
sacred duty to at least give it a shot
so I mean that was that was definitely a
paradigm changer for me is just being
exposed to Eastern spirituality a lot of
books I mean I've I've talked about
certain books I've already mentioned a
few um just in this answer you know like

Desmond Morris and be here no it wasn't
be here now it was Grist for the mill
was the first ROM dos book I was that I
ever read and then Zen flesh Zen bones
reading uh an old translation of the
sutin P I think it was by a man named
fbow in and the translation was like
from the late 1800s I think that was
mainly what um converted me to terraa
reading the suata about these this tough
as Wood Forest Aesthetics just wandering
around just indifferent to heat and cold
and hunger and thirst and just you know
just going for it that was definitely a
life Cher for me and I tried to emulate
those those wooden toughest wood
Aesthetics for many

years so let's see Paradigm shifting
moments profound Insight experiences
thoughts or events that Chang the
trajectory of my life well I mean I have
had some profound insightful experiences
as a monk that I think also would change
I've described them before I don't want
to go into detail again on on that
but um you know like I mentioned earlier
on in this Q&A there have been times I
I've had meditative experiences where
just 30 seconds of that is well worth 20
years of struggling and
floundering and even though it passes
you know everything has has a beginning
has an end still it's there you know

it's like something you can refer to or even just like taking LSD for the first few times even that was a paradigm changer because it was giving you insights into other ways of interpreting reality that as a normal person you didn't have you know it it would at the very least it gave you this alternative way of seeing the world and realizing that the usual way of seeing the world that the Normie has is not necessarily the only way or even the best way so let's see what else I guess that's probably enough plus of course I read the trickster in the Paranormal by George P Hansen which

really explains uh paranormal phenomena
in a very elegant way that I like very
much and I think there's a good very
good chance that that George P Hansen is
correct on that

score so I'm just going to move on next
question now this is from scolin or
skaden

and he says could you compare
traditional Eastern inspired religious
spiritual systems to their Western
globalist

reinterpretations that suit their own
purposes like Warrior Zen to corporate
Zen new age to first Earth Battalion or
Shamanism to MK Ultra and so on well the

only one that really seems like a really good mat

would be Warrior Zen to corporate Zen I have read that um the mhi's book of five rings was very common reading among like corporate Elites back in like the the 70s and 80s at least you know where you just adopt the you know the the Bushido approach to being a Cutthroat business tycoon um with regard to Due age going to first Earth battalion I don't know it just seems to me that uh Jim Channon who uh started the first Earth Battalion was just kind of a weird guy and uh was maybe inspired in his weirdness enough to actually persuade some Army brass to like let him

experiment with some weird
ideas

um but uh let's see

here and then Shamanism to MK Ultra I
assume that's just like mind altering
drugs

so scolin is asking me to compare
traditional inspired religious systems
to their Western globalist
reinterpretations that suit their own
purposes well as a general rule I mean
the modern West is very eclectic it's
willing to accept what works from just
various different cultures and that is
actually a strength like that's one
reason why Rome was as strong as it was

in ancient times is because they had the the wisdom or the pragmatism to know that if if like one of their enemies had some technique in Warfare that was very effective they adopted that or they had some other technique or even some God that they worshiped or something that seemed to be beneficial the Romans weren't so conservative they' just say no they'd say all right let's try it so um actually it is kind of good to be eclectic but what what is happening in the modern or postmodern West is that it's like inspired spiritual Traditions are just being hijacked for worldly purposes like a good example that scolin hasn't mentioned is using mindfulness as

a stress reduction technique like there are hospitals throughout the West that teach essentially Buddhist mindful but it's you know translated into more Western psychological terminology and the purpose is an Enlightenment it's not even really so much the cultivation of wisdom it's allowing people to deal with chronic pain or impending death you know like a terminal terminals case so um you know they're they're taking it and using it for like therapeutic purposes at a worldly Normy kind of level and and you know it's kind of similar with you know Warriors and and you know business business Executives reading Musashi's

book of five rings with regard to the first Earth Battalion um I really don't know that much about it although I did see the movie The Men Who Stare at Goats I think that was the title of it with George Clooney and and the some other heavy hitter actors in it um but I guess the next question is about that in particular so I won't mention that so far

but with regard to Shamanism I'm sure that drugs have been used uh for good and for ill for a very long time long before MK Ultra came along you know just drugging people in bars and then you know shanghaiing them so that when they wake up they're already at Sea as a you

know as a sailor that kind of thing I
mean that would that happened a lot you
know truth serum has been used long
before MK Ultra just getting people
drunk

to in order to you know use them in some
way or exploit them in some way that's
been around for a long time but General
generally the trend is that you take
some kind of spiritual or religious
technique and then just translate that
into something like
worldly and you know it and sometimes it
really does work you know like I'm sure
that some business Executives have
benefited from reading Musashi's book of

Five Rings or a lot of people have benefited people who are not Buddhists have no desire to strive for enlightenment or any such thing nevertheless have used Buddhist Meditation techniques especially mindfulness techniques to cure themselves of like OCD certain mental illnesses can or mental disorders can be um at least much reduced through mindfulness techniques also you know the chronic pain and all that so you know we're living in a spiritually bankrupt age and so um you know the spirituality is Stripped Away from techniques that are still useful in other ways I mean it can still be spiritual it's just sort of

like backdoor spirituality where you don't even notice that you're practicing a spiritual technique so um I guess I it's kind of a hard question for me to answer I can't really relate to the question very well or at least I can't come up with very many ideas so I'm just going to move on to scadden's next question here would you kindly give your expert opinion on Jim channon's attempt at creating an Uber mench super soldier he wrote a manual or pamphlet called first Earth Battalion that's mostly graphical which explains it it's free to download on the internet archive as a PDF it's probably

on YouTube as well yeah I saw a pdf version of it online I didn't want to go through the whole manual before doing the Q&A though so I'm I'm going to rely to some degree on uh the movie The Men Who Stare at Goats which I assume has some historical accuracy but apparently Jim Channon was this new Agy kind of guy who was trying to use the military as a way of just bringing peace to the world I'm not sure about

um like exploding a goat's Heart by staring at it um the what I picked up from watching the movie this was a few years ago I don't really recall it very clearly but they came up with a kind of

technique that really does work and I've been using it throughout most of my life of just defusing a hostile situation like you're you're face to face with someone who just wants to just beat you up or just mess you up you know he's really hostile and what you do is you just remain calm and just you don't cause any kind of feedback loop you know you just remain neutral and it's his anger or whatever without any kind of feedback is it just runs its course it just Peters out it it's not sustainable and so that was one of the methods in the movie that these guys were doing is just when they're in a a

situation where somebody wants to kill them or something they would just go into this state of neutrality which would not give any kind of feedback at all positive or negative one way or the other to the person who is aggressing you know towards them or feeling aggressive towards them and in in a lot of cases it'll work I mean if somebody's like pointing a gun at you and preparing to pull the trigger in a battlefield situation they're probably just going to pull the trigger anyway but um is adopting New Age methods where I I I I looked at the uh the Wikipedia article where it was saying that the uniforms of this first Earth Battalion had a Jin

sang regulator on it and stuff like that
I mean that's just kind of new age
silliness I think but um you know the
Army I guess some of them are
open-minded enough to at least
experiment with weird ideas um I don't
think they ever really did much with it
because I really doubt that a pacifistic
army is going to accomplish very much
other than you know like disaster relief
something like that but in an actual War
to have a bunch of flower children
soldiers who remain
nonviolent I really don't think that was
going to work very well and apparently
it didn't because the Army hasn't

suddenly switched over to that I mean
they kind of are kind of switching over
to that in a different way
indirectly nowadays
just becoming people that
are I mean aside from some some trained
Elites you know especially Special
Forces and so forth you know the
run-of-the-mill soldier may not be much
of a soldier
anymore but uh still it's a it's a far
cry from you know new age
militarism so let's see would I kindly
give my expert opinion on Jim channon's
attempt at creating a super soldier I
don't yeah I mean what he's not what
he's trying to create isn't so much a

super soldier it's just someone who is
beyond violence and who is able to
resolve hostilities through
like meta just generating love or
something and yeah I mean when you're up
against like an indoctrinated communist
Normie who's just going to shoot any
anybody on the other side that he sees I
don't think it's going to have much
benefit to tell you the truth much less
somebody sitting in a computer room
launching cruise missiles or
something so I guess that's my expert
opinion if you can call it an expert
opinion and so I'm just going to move on
to scadden's next question

here which is are there any roles that animals play in religion or spirituality that are not related to blood sacrifice there seems to be a lot of examples of people exploiting animals being exploited as animals or sacrifice to animals like Jim who became famous for staring at a goat in an attempt to teach military recruits how to explode people's hearts which somehow jumpstarted his corporate career as the Fortune 500 Guru well I mean exploding people's hearts seems pretty violent and I mean if you really want to explode people's hearts You' probably be better off just shooting them in the heart with maybe an explosive

bullet so yeah that's kind of a it just seems anomalous compared with what I have seen and read about you know these new age super soldiers of the first Earth

Battalion but getting back to his first question here are there any roles that animals play in religion or spirituality that are not related to blood sacrifice well sure I mean some animals are worshiped you know you had apis the sacred bull in in ancient Egypt that was worshiped you had I mean to some degree cows are still woried in India you've got Cobra worship that uh has arisen in various places of the world where there

are cobras you've got uh Hanuman monkeys
maybe I mean they they play a role in
spirituality they're considered to be
sacred to Hindus because Hanuman the the
monkey God was of this same species of
monkey

um let's see I mean even the the ancient
Hebrews I mean they had the scapegoat
for example which was a goat that they
would just lay the sins of of the the
Israelites like or the the Judah sites
or or whatever Heights they were it
would just you know put the sins of the
people onto this goat and then just let
the goat go in a way I guess that was
kind of a sacrifice and that they were
laying all these sins on it but I mean

they didn't hurt it and it wasn't a blood sacrifice they just Let It Go off into the Wilderness where presumably it would be eaten by Predators or something oh let's see what are there I mean there's there's a lot of that kind of thing you know sacred animals you know like in uh totemism you know each tribe would have its or each person within the tribe would have their totem animal that would be like a sacred animal um let's see what other animal religion is there not related to blood sacrifice

huh well I guess I gave a few examples anyway

so I guess uh because I'm not coming up with any more examples I'm just going to move on to the next question and this is from

Austin and Austin says my girlfriend believes Osho was enlightened however I struggle to understand how someone can be considered

enlightened while owning multiple luxury cars not practicing

celibacy and failing to control a

commune that engaged in terrorism what are your

thoughts well my first thought is I need to try and blow my nose again my

nostrils are just got this weird thing going

on ah okay I think maybe that worked a little bit

finally so when I was in Bali when I was still a monk this was several years ago I happened to be introduced to some people who had been Disciples of Osho one of them was a German artist if I remember correctly you know they were like Boomers who were living in like a really artistical kind of area of of Bali it was Ubud and they they were called the

Buddhists and so I met met with some of the group and I asked them when or it was I mentioned Paul low because I was impressed with the wisdom of Paul low

and I found out that Paul Low was like
Osho's right-hand man in India when when
Osho went to America Paulo pretty much
just went his own way because of there
was like political infighting with him
and Sheila and some other people in the
group but but

um um anyway when I mentioned

uh uh I was talking about Osho or or

Paul L and this German artist who had
been a disciple of of

Osho he he mentioned that he had been a
disciple of oo and I said well I was I
was kind of thinking about this a lot at
the time and I think do you think OSHA
was enlightened and this this German man
he just he just kind of like rolled his

eyes and and it's like of course he was
it was just plainly obvious he was like
nobody else I'd ever seen in my life and
so then I asked this other man named
well I shouldn't say what his name was
he he has passed away now but I asked
him if he thought that OSHA was
enlightened and he was kind of inclined
to think that he was but he wouldn't he
wouldn't say for sure you know he was he
was kind of on the fence on
that and and so I
means if somebody like show or Paul 1 or
Krishna mury or even like eart TOA I
mean if they really are enlightened if
Enlightenment means anything for them

and the dog is snarfing will you stop
it got this really snarfy
dog so I mean if somebody oh yeah that's
really funny isn't it stop
it

silly so if somebody like Osho or
Krishna mury either of the Krishna mes J
or ug if they can be fully enlightened
then Buddhist ideas like terraa Buddhist
ideas especially about what is required
for enlightenment probably are not
exactly accurate and so does a an
enlightened Sage also have to be just a
perfect

Saint according to terava Buddhism the
answer is yes According to some some
like Krishna myy the answer would be

no

and it's I've been sort

of I've tended to kind of lean more in

the direction of Krishna mury mainly

because like if you read the AA waga

which is some of the most ancient

Buddhist texts in existence you know it

does say you I mean you shouldn't follow

rules um you know what other people

might blame you for you don't care about

that because it's just not an issue for

you you just I mean you really don't

consider that stuff to be important

anyway so I mean there are implications

in the ATA waga that I mean you're not

necessarily going to be a perfected

Saint to to an outside Observer

anyway and it does kind of make sense I

mean somebody like Krishna murty he did

come up with some really profound

information Paul L also Paul L was

certainly not

celibate you may have been other things

but celibate wasn't one of

them and uh he's he's got some profound

wisdom so see Austin here is saying I

struggle to understand how someone can

be considered enlightened when owning

multiple luxury cars not practicing

celibacy failing to control a commune

that engaged in terrorism yeah with

regard to Oso I have to admit I mean

I've read a few of his books and what he

said did not seem particularly inspired
he was just sort of recycling you know
previously well-known spiritual
information um and he was clearly a
rascal you know he apparently was strung
out on drugs for a lot of the time that
he was in Antelope Oregon which was when
Sheila was like poisoning salad bars and
trying to trying to murder people and
stuff

um yeah with regard to Osho I'm fairly
skeptical that he wasn't in lighten
being I mean it's I used to give this
example and I'm going to give it again
now that a monkey is at a higher level
of Consciousness than a sheep but a

monkey is way naughtier than a sheep so
just because you're at a higher level of
Consciousness doesn't mean you're going
to be better

behaved you know like in in terraa

Buddhism Mara who is like the Buddhist

Devil he's in a very Advanced Heaven

realm so I mean he's he's he's got some

some spiritual advancement to him of

some sort some kind of Consciousness

advancement over an ordinary

human but he's he's not fully

enlightened and so I think there can be

a lot of confusion with regard to

someone who's just had some kind of

Awakening experience and is at a higher

level of Consciousness but still not

enlightened that they may appear to be
enlightened they may actually consider
themselves to be enlightened a lot of
their followers are going to consider
them to be enlightened but you know
they're sort of like a monkey compared
to a sheep you know they're they're more
advanced

mentally but they're just
naughty they're rascally but then again
neem Koli Baba up

there who is like one of my favorite
Saints I mean he wasn't very saintly in
a lot of his behavior I mean from a
terraa Buddhist point of view there's no
way he could possibly be enlightened but

I mean he had just a astonishing psychic powers and when he would look at you I mean he would know you better than you know you just at first glance he would just look right through you at least according to numerous testimonies about man so it's really kind of a paradox to me that I mean on one hand I mean I don't think that a fully enlightened being necessarily has to follow rules I do think that you they like I was saying earlier you're stuck being who you are so even if you become enlightened you're still going to appear to be who you were before and you're going to have certain mannerisms and behaviors that may not seem to be enlightened but it doesn't

matter because you're not identified
with that anymore that's just nature
taking its course that's not you it
doesn't

matter but

Terra Buddhism says you have to perfect
your morality before you can perfect
your concentration and you have to
perfect your concentration before you
can perfect your mind and become
enlightened so you have to have perfect
morals to be

enlightened and I am skeptical of that I
have to

admit I partly it may be just kind of a
preference for the idea of a rascally

sage like NE cly Baba was
so with regard to Osho being enlightened
I'm rather skeptical of that but I do
think it is possible for someone who
appears to be a rascal still to be if
not fully enlightened at least way more
advanced than the average
human so I'm just going to move on to
the next question which is the very last
question finally at long last we've got
to the last question this is from ruie
and ruie says did you ever engage in
prolonged contemplation of the qualities
of the dhama timelessness ETC or were
these mostly in the background well I
mean I did the chant sometimes of you
you do the chant of the the qualities of

the Buddha the qualities of the dharm

the qualities of the

S but that's just chanting I mean you're

generally not contemplating the meaning

of the words is just flowing out of your

mouth pretty much as a mant

and sometimes you know you'd be

considering dhama and then you'd think

about you know like the the Timeless the

aalo aspect you know where it's it's

just dhama is timeless you know it's

it's not a culturally condition kind of

thing other than interpretations of it

can be cultural condition but dhama

itself is just Timeless or a hoso aspect

of it which is come and see that you

have to examine it for yourself you have
to like find out for yourself you know
whether it's true or not because
somebody else telling you really isn't
isn't good enough that kind of thing so
I I do consider it from time to time but
I never engage in prolonged
contemplation of the qualities of the
dhamma and according to like the wiui
Maga for what's that's worth um it's
it's such an elementary level of of
meditation you know it's one of the
40 uh topics of meditation that's listed
in the wiui Maga the contemplation of
the qualities of the dham but there's so
much thinking involved that you don't
even get to jna with it that it's it's

it's an elementary level uh pretty much
of a beginner's level

meditation

that's probably of greater value for

like a a Burmese

villager you know who's just unwinding

at the end of the day they're just going

through their rosary and and doing the

ities of the Buddha dham and sa with

their Rosary that kind of thing then um

that's that's fine but um I didn't

really know anybody that was really

seriously contemplating the qualities of

the dhamma as like a regular meditation

method other than just as a kind of

Mantra with a rosary or a Mala they're

called

so um yeah I did not engage in prolong
contemplation of the qualities of the
dhama and I'm not sure that I ever met
anybody who did I assume that you know
somebody that I've come across has done
it but it's just not a meditation
technique that gets you very deep in
meditation and so it's generally not uh
taught and encouraged very much except
as I've said more than once already for
like just a normie Burmese Buddhist
villager with a Mala and they'll just
just go through the the the like the
Mantra you know the the poly formulas as
a kind of meditation but just going
through a poly formula just reciting

that over and over again is not the same
as

contemplation of the qualities of the

Dono so that's it I think I answered

that and even if I didn't I've I've

pretty much run out of juice like almost

literally look at that much juice

left so and and you guys you guys

already know if you want to ask any

questions about you want to know

anything about something you think I

might be able to answer like Buddhism

obviously especially Terra Buddhism

meditation

monasticism especially Buddhist manism

just Eastern spirituality in general

philosophy in general stuff like that
even a certain amount of paranormal
stuff I might be able to answer
questions on that questions about me
personally I'm generally pretty good at
understanding um my own self pretty well
and uh if you do have questions just
include them in the uh comments below
the

video and uh if you like the video and
you got this far with it then feel free
to give it a thumbs up and subscribe if
you haven't already and be happy

hello and welcome to episode what

episode is this episode

97 of question and answer I your host

poo

basa and for the last three or four

weeks I've been having like this weird

viracy kind of stuff going on with like

head pressure and like mucus and

stuff and I'm not exactly sure what the

cause of it is I I suspect

has something to do with the fact that

the weather is getting really hot here

in South Carolina and also the air is

occasionally thick with pollen so it's

not necessarily even a virus

involved but such is life it's just the

way it goes and The Show Must Go On so

I'm going for

it and the first question is from Neil

and this question was not asked under a

Q&A it was asked recently ly under um

one of my videos where I'm reading very

ancient Buddhist

poetry like early poly

texts and so Neil says simple question

about something that comes up regularly

in discussions of Buddhism and seems to

be happening here poo basa is reading

this poetry particularly the sections

about the Supreme man but instead of

presenting it as a description of the

goal he seems to present it as a

description of the attitude one should

take to get enlightened this is much like the common teaching that trying to be without desires is a path rather than desirelessness being a description of the goal why why should I think that attempting to function in terms of my ignorant understanding of Enlightenment should be the way to get there well I mean with regard to how I am presenting I'm just reading the text so it's not like I'm trying to put some kind of spin on it like this is how you become enlightened rather than this is what an enlightened being is like and there's not necessarily a real difference there um when I was in Burma

sometimes I would encounter Buddhists who were behaving in very unenlightened ways and if it was like a monk or like a wise serious student of Buddhism I might point this out to them and often you get the answer that well our Behavior won't be perfect until we're enlightened and so in Burma and probably outside of Burma too a lot of Buddhists think that somehow you're just going to continue behaving in an unlighted way until you become in lighten and then all of a sudden click all of a sudden your behavior is going to become perfect and I really don't think it works that way that in order to become enlightened to some degree you have to

imitate um the behavior mental and
physical of an enlightened
being uh sort of like fake it till you
make it in a way although I mean Del
just really Faking It where you're
pretending to be enlightened trying to
pass yourself off as enlightened then
yeah that is forbidden you're not
supposed to do that but still
um you know it's like the wise person
like an enlightened being he wouldn't
tell lies
so if you're not enlightened but you
would like to become enlightened then it
would behove you not to tell lies same
goes with like drunken partying and so

forth screaming obscenities on street
corners that sort of
thing so in a way
the path to

Enlightenment involves sort of gradually
trying to perfect your behavior perfect
your conduct which and also perfect your
mental

States at least that is the ancient
Indian way that's that's the way the
early Buddhists were doing it so when
it's talking about what the Supreme man
is like what an enlightened being is
like then if you want to be like that
enlightened being then you should try to
live the way that enlightened being
allegedly

lives so there's really not that much difference between explaining what an enlightened being is like and what a person striving to become enlightened is like because the person striving to become enlightened is striving to be as much like an enlightened being as possible until there's no difference so that would be my answer to this I suppose although there's another kind of question here towards the end where he's saying this is much like the common teaching that trying to be without desires is a path rather than desirelessness being a description of

the goal well the practice is you have fewer and fewer desires I mean that's that's what dhma is about you know in order for it to be really dominant or dharmic there has to be an emphasis on having fewer

desires so you just have fewer and fewer desires until you don't have any anymore it's not like you're just going to be chock full of desires and then all of a sudden you're going to have liberating Insight there's going to be this click and all of a sudden you don't have any it doesn't work that way really but it is true that if you desire not to have desires then that's still a desire so you just practice you having fewer

desires just as a matter of sacred Duty
or it's just that's what you dedicate
your life towards just it seems like the
best thing you can dedicate your life
towards um but still if you have a
desire for

enlightenment then I've I've described
this before this is often how it works
at least According to some of the
literature where you abandon all of your
other worldly desires and you just have
this one big desire for enlightenment
that is motivating you that's getting
you through
life until finally you get to this point
where you you can't get enlightened

because you still have this one
attachment left you still have this one
desire left and then when you fully
realize that then the liberating Insight
allows that one last desire to drop
away

so um describing what an enlightened
being is like and
describing um you know what a person's
striving to become an enlightened being
is like it's really not that different
unless you're talking about you know
just miraculous psychic powers or
something but with regard to just
conduct and
like not being angry not being uh like
greedy that sort of thing then there's

really not that much

difference and the better you are the

better you get at it of not being greedy

and angry and so forth the closer to

Enlightenment you are as a general

rule I think uh cows are not very greedy

or angry but still I don't think that

they're in a way they're close to

Enlightenment but the enlightenment is

uh in the wrong direction they got to

come go this way and the enlightenment

is like right behind them so to

speaking so I guess just move on next

question this is from

Wayne and Wayne

says excuse

me people who report near-death experiences usually talk about communicating with their past loved ones and sometimes other Angelic beings and so on it would seem to me there would be a general sharing and communication happening in all the different Realms of existence what about nibbana do you think enlight beings are also able to communicate with other enlightened beings I know this is off the scale and wouldn't be found in the sutas just would like to hear your thoughts well let's see where where does it say up here oh yeah in all the different Realms of existence but nibana is really not a realm of existence it's

so off the scale you know it's not a
realm it's not like heaven or anything
like

that with regard to near death
experiences where people are
communicating with their loved ones and
other Angelic beings spiritual guides
and so on um that is very culturally
conditioned you know it depends a lot
upon their

expectations and like the Tibetan Book
of the Dead is tells you just reminds
you that you're supposed to remind
yourself when you're in these
experiences that this is mindmade that
this is essentially a figment of

imagination in the BAU Realm

so I mean you'll see what you expect to see and it may be that your own like deep Spirit or subconscious mind is generating this entire scenario so it may be that you're really not communicating with other beings so much as you're communicating with like deeper levels of your own psyche you know sort of like a challenger uh a Channeler does where um just assuming that channelers aren't really channeling the Archangel Metatron or Moses or whatever that they're really um just channeling information that is in their subconscious mind that they can't really access without some sort of gimmick they

can't believe that they can just access
it freely and so they come up with this
gimmick like tarot cards or or like
some some being that they're supposedly
channeling in a trance or something
such so I think I've lost the the thread
of this question however um just sort of
like quibbling on on something that said
toward of the beginning oh so nibana I
mean some two beings enter nibana
they're no longer two separate beings
really and they don't need to
communicate because both of them already
have access to essentially omniscience
there's no need to communicate with any
other being assuming that there would be

individual beings in NaNa which
technically speaking there are
not so if you're already
omniscient you're no longer like
thinking in words you just have in a way
access to like infinite Consciousness
there's no real need to communicate
unless you're like still in a a meat
body trying to help unenlightened
beings

so that would be my answer to that one I
guess so I'm just going to move on to
the next question and this is from
mooners and mooners says are you
familiar with the Maha yazawin
and I mean that yazawin is a Burmese
word it's it's like the burmes version

of the poly or Sanskrit Raja was the lineage of kings and it's the Burmese word for like Chronicle so the mahayazuan would be the great lineage of Kings or the Great great Chronicle and the only real Burmese yazo win that I'm aware of is the Manan yazn or the glass Palace Chronicle which is sort of like the official early poly Chronicle of the early history of Burma so it may be that what mooners is calling the Mahayuwinn is the same as the man yazn so it's it discusses like a lot of mythological legendary stuff way back and then it gets gradually more

historical like more objective empirical
history you know as you get farther
forwards farther closer to modern
times but I assume it must be Burmese
because I don't know if any other
language would um have the word yazza
win and it was mainly like an imitation
of the mahaa is that right in the mahaa
yeah yeah the the main sinhal
Chronicle so I I haven't read the manaz
or the glass Palace Chronicle other than
excerpts mainly with regard to the the
Buddhist sect that the Burmese mainly
followed before they converted to terada
which was the Mahari sect so I've read
probably most of the extracts or the the
quotes about the Maha already extracted

from the the Manan yazu win or the glass
Palace Chronicle but um also I've read
um certain other extracts from the glass
Palace Chronicle like early Burmese
Kings who worshiped cobras and so forth
or

nagas Cobra

dragons

um but yeah so I mean I'm that familiar
with it where I've read you know
extensive extracts from it I know what
it is assuming that the glass Palace CR
icle is the same as the great Chronicle
that moers is mentioning here but I
don't know what other Chronicle it would
be but I haven't so I'm Vaguely Familiar

with it but I haven't read the whole
thing I do believe there is a
translation that was made by Scholars
during British colonial
times so I'm just going to move on to
the next question here this is from
Athena's

sigil and Athena sigil says I've been
reading your books and the chapter on
Ancient Indian star calendar fascinating
stuff I was wondering if you and Brian
will discuss this in
future

Brian this is this is Brian
rup and I don't I mean I've said pretty
much everything I had to say in the book
you know essays in terava

Buddhism so I mean there wouldn't be any new information that I could come up with other than maybe a few details of you know just the the history of me writing it you know like how I found the book that that had most of the the relevant information in it and so forth found that in like a used book stall in rangon let's see yeah and Brian I mean I mean he wouldn't really be able to contribute it's better if Brian and I do a video that it's something that both of us have something to say about you know that both of us can contribute to this and I I don't think Brian would really know that much about ancient or early

medieval Indian astronomy for
example but uh if you do want to know
about the ancient Buddhist calendar like
the the calendar that the north Indians
were using in the Buddhist time and in
subsequent Centuries with
modifications then yeah my first book
studies or essays in ter a of Buddhism
does have a rather detailed description
of it and I wrote that largely because I
could not find that information that
there's an obscure rule of monastic
discipline saying that if a monk is
going to be living in a forest he has to
be able to use the night sky as a
calendar and I looked for the
information just could not find it till

finally uh it's in the editorial notes
of an old um edition of the suria
Sedona that was translated by Ebenezer
Burgess who was a like a British or an
English Christian Missionary in Burma or
in India I should
say

so um yeah I mean if you really want to
know the information that would be the
best just reading that essay is contains
most of the information that I could
provide on the subject and the only
extra information I could provide would
just be personal details about how I was
you know coming trying to gather the
information and so forth and I don't

think Brian would have much to say at
all other than that's interesting that
kind of

thing so yeah probably um when Brian and
I do videos in future and I still have
two in the can with Brian that I haven't
even uploaded yet because um last couple
weeks it's like I've been saying the
weather is like really hot I'm working
in a a in a shop that is not climate
controlled so it's like I'm working in
blazing heat all day and then I come
home and just like just crash like a wet
rag or

something just relax and then and I just
don't even think about it I'm thinking
about other things instead I

guess so with all due respects to Athena
sigil I I really don't think that Brian
and I are going to be doing any videos
on the ancient Indian star calendar
anytime in a foreseeable future so I'll
just move on to the next question which
is from Indiana

dhama and Indiana dhama says when you
were in Burmont did you ever encounter
someone whether a monk or lay person
that you suspected could have been an
aun well I met a number of monks that
were considered to be aans in fact in
some parts of Burma I was considered to
be an arant I mean you really don't have
to um be all that outstanding to be

considered an Aron all you have to do really is live alone in like a forest or a cemetery or some place that the average Burmese person wouldn't want to live follow the rules relatively strictly mind your own business actually meditate and you'll be so outstanding just from doing that that you'll get a reputation for being an Oran I had a friend of mine who was considered to be an Oran also that people there was one person just swearing up and down that he saw him like levitating through the sky another person was tell telling me that they had a that they had seen a picture of me levitating in the sky but uh it was probably somebody else cuz I I do

not recall having done
that so I mean I met there was this one
I think he was called bod Ein bod aoya
seato who was considered to be an arot
and I was taken to go see him by one of
his devotees and I on the way there I
asked the devotee are you sure that he's
an Arad and yep I'm sure I mean like how
could he Poss possibly know I don't know
and when I got to this place it was like
a it was like a circus you know there
were just like pagodas and shrines and
statues and stuff being built everywhere
there's just crowds of people all
waiting to see the monk who is
considered to be an arhun and he comes

up to eat his lunch at about
11:45 and one of the first things he
does after he sits down is he blows his
nose into his hand and then just wipes
it on the wall behind him and then he
sits there and eat until like 12:30
which is against the
rules and how they considered that he
was enlightened or not I don't know he
didn't really strike me as particularly
outstanding but I did meet one monk I
mean if I had to guess you know who was
the most spiritually Advanced person I
met in Burma my guess the person that
that comes into mind would be Shu um who
was the founder of sh um doya he was um
the teacher of the much more famous UT

Genia or at least he was much more famous 10 15 20 years ago although the Burmese really don't have a high opinion of the disciple U Thant who is the Abbot of Shwemodaya now but I met him in Seattle and I met a monk who was a retired surgeon he ordained as a monk after he retired and he had just traveled Burma looking for Saints and sages and the one monk that impressed him the most the one that he considered was the most likely to be fully enlightened was U Nu in Seattle although U Nu died back in the 1970s I think I never met him I never met Tong Pulu Sato either who was

the founder of my
tradition so but but this uh retired
surgeon who was ordained as a monk said
that of the monks that were alive then
the one that impressed him the most was
this same Shue um seatt and Sh um seatt
was a disciple of mahasi mahasi seatt
and mahasi siato according to what I've
been told wanted Shue um seato to be his
successor in the mahasi tradition like
the new leader of the mahasi tradition
after mahasi Seattle passed away um
Seattle just rejected that and just went
his own way and he did have a better
meditation method in my
opinion but uh
yeah I met him once in mon State and um

I walked to where he was and I was just drenched in sweat my robes were just drenched in sweat and Shu um seatt was there with another old monk they're approximately the same age I would guess and um the the other monk that was with Shu um I mean he was se he was like scile I mean he was in an advanced state of deterioration and if you if anyone spoke to him they would yell into his ear and still they couldn't be sure if if he really understood what was going on around him but um Seattle he was I mean he he had to have been you know in his 80s at least when I met him he was just sitting

straight up and down just Bright Eyes
just looking right at you intently you
know it's
just there's no way you could know for
sure if he was enlightened or not
assuming that even means anything in
some s context but he was very alert
very just like I I don't know how to
explain it you just you just sort of
feel the vibe of another person so to
speak and he seemed very with it of all
the the monks that I've met that had a
reputation for Spiritual
advancement um he was the one that
really um those those rumors or um
beliefs about the spiritual advancement
those are I could take I could take it

fairly serious seriously with regard to him he seems to have been uh relatively spiritually Advanced although how spiritually Advanced I really can't say so I guess I should just move on to the next question this is these questions are from covac and sead zida and SE of action CAD zida is going through a kind of phase where he'll just uh post a link and ask me to comment on the video or the the essay or whatever it is so his first question or request is please do a dhama analysis of this video and it's some short on YouTube by someone who calls himself Vsauce and Vsauce is this guy standing in a

swimming pool and he's talking
about

um the the state of nothing or the word
nothing really so he says you know he he
he posits this statement nothing is
better than Eternal happiness and then
he deposits the statement a sandwich is
better than nothing so therefore a
sandwich is better than Eternal
happiness but I mean this it's just like
a grammatical trick it's like the term
nothing in a sentence can have different
meanings and and and vau discusses this
also so there's really not much of a
dhamma analysis it's more of a like a
grammatical or semantic analysis over
the use of nothing in English

sentences so yeah I mean nothing has two different meanings when you say nothing is better than Eternal happiness that I mean you're not stating that vacuum is better than Eternal happiness you know that that void Emptiness is better than Eternal happiness that's not really the meaning I mean some people might interpret it that way but uh that's really not the meaning that I mean Eternal happiness is the best supposedly and then the sandwich is better than nothing just means the sandwich is better than not having any anything to eat and and Vsauce discusses this and it's really not a dhamma issue

so much as just a grammar and semantics
issue

over different ways of using the word

nothing in an English

sentence so um let's see

here nothing's better than Eternal

happiness yeah yeah I mean it's just

it's just two different me two different

ways of using the same word and and

Vsauce discusses this and it's not

really a DH issue I mean the the first

example sentence nothing is better than

Eternal happiness

then I guess you could say that that is

dharmic but that's about the only Dharma

in the whole video as far as I can

tell

so I don't think that cacin CAD Zena
would want me to discuss whether or not
nothing is better than Eternal happiness
because nibana is called the kind of
Eternal happiness but there's it's not
really an emotional
state

um it's just called Eternal happiness
just because it's like the best
possible goal I

guess in a way I mean sometimes nibana
or Enlightenment is called the greatest
happiness but it's essentially just the
cessation of Dua the end of Dua is the
greatest

happiness so I mean some people would

even interpret that to me just emptiness
or
void so emptiness or void would be the
same as Eternal happiness in that
case so I think I'm just going to move
on to covac and CAD Z's next question
which also
is sort of requesting a
commentary on this YouTube short by this
same guy called Vsauce who in this case
is not standing in a swimming
pool and covac and sead Zera says which
one do you choose sounds like samsara
versus nibana and this Vsauce guy he he
has two scenarios one scenario is you've
got an infinite number of beings in in
just like Bliss you know it's like a

heaven realm you've got an infinite number of beings in this Advanced Heaven realm and then like periodically I can't remember how often it is periodically maybe one one a year it doesn't really matter that they go from this realm of bliss to a realm of misery Eternal misery that once you go to the the realm of misery it just stays that way so you start off an infinite number of beings start off in heaven and then gradually one by one they're going going to hell excuse me and then the other scenario is the opposite where you've got an infinite number of beings in essentially a hell realm and then one by

one

periodically that they go into a heaven realm and he's saying which one is preferable and I mean if it's Eternal I mean like like in Buddhism with no beginning and no end then it seems to me that they'd be essentially the same I mean I mean you're never going to run out of the infinite beings in the first realm because you got an infinite number you can just subtract one one one you can just keep subtracting one every second every year it doesn't matter there's still always going to be an infinite number in the first realm and then the second realm since it's been going on forever there's going to be an

infinite number in the up in the second realm

too so it's just going to be infinite number in heaven an infinite number of Hell regardless of which way you go I mean personally I would prefer going from hell to Heaven rather than going from Heaven to

Hell and I mean if there is a beginning if there is a beginning to this whole thing you'd probably be better off um in hell for a finite period of time and then wind up in heaven for an infinite period of

time but I mean winning the lotto I mean it doesn't really make sense and this is

part of the problem is that when the you
try to deal with Infinity intellectually
it's just going to break down into
Paradox and

nonsense that there's ways of proving
this geometrically and so forth that I'm
not g to I'm not going to get into that
but

um the human intellect cannot deal with
infinity I mean there's ways you can
sort of have a like a limited Infinity
you can that you can use in in
mathematical equations or problems or
something

but the human mind just cannot grasp it
it's just turning Infinity into a
concept that can be used in certain

ways

so yeah I mean if it it's infinite into
the past and infinite into the future I
don't think it really

matters

but um because you're just going to have
an infinite number of beings in in
heaven and in Hell regardless of what
happens but I mean it does have a
beginning then you're better off
starting in hell and then going to
heaven although it may
take an infinitely long time for you to
be the the one person out of an infinite
number that gets to go to
heaven but I mean it doesn't really make

sense I mean that you can't really
Envision what would be the
percentage for example of the the beings
in heaven and the beings in the beings
in hell I mean there's no way you could
calculate that you could just draw the
line anywhere it' just be arbitrary
so I guess I answered
that I mean just just for this
I yeah fortunately I don't have to
choose this but I assume starting off in
hell and then going to heaven would be
preferable um
but you start off with an infinite
number and only one each time gets to go
to the other realm then the assumption
is that I mean you

may you may be in hell for a heck of a long time hell of a long time if you will before you get into heaven but I mean the mind the intellect cannot deal with this kind of stuff I guess I've already answered the question so I'm just going to move on to seac and sead Z's next question here and this is a quote from the Samu nikaya so it's Sam nikaya

12:35 and it says if there is the view the soul and the body are the same there is

no living of the Holy life and if there is the view the soul is one thing the body is another there is no living of

the Holy life without veering towards
either of these extremes the datag
teaches the dharm by the Middle with
birth as condition aging and death Etc
so first of all I would say that the
term soul is probably not the best
possible translation here I'm pretty
sure the original poly word is Jiva
which um means

life so it's like the life force and the
body are the same or the life force is
one thing and the body is another that
might be closer to uh the soul although
different beliefs like in like in jism
what comes closest to the idea of a soul
is also called the ja or essentially
like the life force the life of the

body so

anyways this this sutra is saying that if
you're

vital

principle and your body are the same

there's no point in living the holy life

there's no point you can't become

enlightened on the other hand if your

vital principle is one thing and your

body is another again you can't become

enlightened there is there's no point in

living the holy life and I would point

out that as I pointed out before that in

the Buddhist time and sub just you know

the the C few centuries after the

Buddhist time there really was no formal

logic established in India it may be the formal logic entered the India through trade routes with with Europe when Aristotle finally got imported into India or Aristotelian ideas anyway and so just because it says this it doesn't mean that there's necessarily a valid logical explanation for it but if I if if we assume that there is a valid logical explanation for the statements in the sutra if the body and the vital principle are the same then when you die that's it you're dead your vital principle is also dead so what's the point of striving for enlightenment when I mean you're just going to poof out of existence at the moment of death

anyway on the other hand if the soul is one thing and the body is another it may be assuming that there's a valid logical reason for this statement

then you could say that well whatever your body does it's not going to have any effect at all on on your soul or your Jaa your vital principle

whatever so because they're separate you know they're they're two different things so you can manipulate the body you can do all this body stuff you know like spiritual practices and so forth it's not going to have any effect on your soul so there's no point in in practicing dhamma in that respect either

so then you you go into the paradoxical
middle path between is and isn't same
and different which is dependent Co
Rising but just up which is in some suas
considered to be the very heart of
Buddhism even though almost nobody
understands

it so let's see the question I didn't
even get to the question question is can
you explain why there is no holy life
the body and soul are the same and the
holy life of they are different yeah I
already answered that I hope I hope I
answered it

so if I didn't well then that's just
tough because I I gave it a shot and I'm
moving on to the next question now and

this is from Mr special Victory which in
Burmese would be U Onan who was uh the
the father of modern

Burma the George Washington of modern

Burma if you

will and Mr special Victory says is the
exchange ing of small boughs between

monks or between a monk and lay person

common in Southeast Asia would it be

offensive if a bow was offered by one

but not returned by the other A friend

of mine has a story about meeting a

terraa monk in the US and greeting him

with a small bow he felt AG grieved when

the monk didn't bow in return or respond

in any way well I'll start off with what

vinia says the rules of monastic discipline a junior monk is required to pay respects to a senior Monk a senior Monk Is forbidden to pay respects to a junior Monk and also he is I mean the only being that a monk is allowed to pay respects to which would include making aneli or gash show as it's called in Zen where you join your palms like this you don't even have to bow although bowing is

included but even just joining your hands together is a sign of respect to uh another person the only person that a monk is allowed to do that to is a senior mon a monk that is senior to him so it's against the rules of monastic

discipline for a monk to pay respects to a junior monk to pay respects to a lay person clearly to pay respects to the member of a different religion even to pay respects to a God Like A a small G God or daa small D daa that that is I mean it'd be breaking a rule and you're not allowed to do it however in Thailand there's a lot of emphasis on just politeness and it's like Thai culture that you know you you kind of pay respects to each other and so some senior Ty monks will make uny or or bow their you know kind of Nod at least to not only a junior monk but to lay people also even though they're breaking a rule

by doing

it so the ties due to traditional

politeness etiquette will break the the

rules some times in this regard but uh

like Burmese monks as a general rule

they they don't pay respects to lay

people or even Junior monks really

sometimes if monks are about equal out

of respect for each other they'll

they'll pay respect to each other you

know if they've got like the same number

of Wasa or the same number of um rainy

Seasons under their belt as monks that's

how you count your seniority as a monk

is by how many rains Retreats you have

spent as a m so it's one rain per year

in fact the word for year in in poly is

Wasa which means rain at least that's a word for

year so sort of like in the the old cowboy movies where the Indians are talking about many moons you know it's one Moon per month it's it's was kind of similar in Ancient India where it's one rain per

year one rainy season that is so I guess I answered that so I'm moving on to the next question this is from

cify and cify says in Mahayana Buddhism compassion and wisdom are very important parts of one's development towards

Liberation and I'm just checking to make sure we're recording here I got to do

that I I've screwed myself too many
times by thinking that it was recording
and it wasn't okay so cify says in
Mahayana Buddhism compassion and wisdom
are very important parts of one's
development towards Liberation I
understand the compassion part but what
exactly do they mean when they talk
about the wisdom and I think that would
depend upon what school of Mahayana
Buddhism possibly even what author of of
the text you know who who is the author
of the text that I do not think that
they would all agree on exactly what
wisdom would be like in the Perfection
of wisdom literature PR parita that it
would be a kind of paradoxical sort of

cutting through the intellect and just seeing clearly whereas and that would be sort of like the Zen definition of wisdom too whereas in something like pure land or some other school of of of Buddhism of Mahayana Buddhism it might be something very different it might be something more um just like you know seeing the four noble truths and so forth as is often emphasized in

Tibet so I do think that uh at least in the Mahayana texts that I like the best that wisdom is is like seeing through some sort just cutting through perception and intellect and just getting closer and closer to ultimate truth which is

beyond

words although for a

beginner um just the idea of I don't

know it would be a step in that

direction for a beginner just sort of

realizing that you don't get it yet I

mean that would be a kind of wisdom like

one of my favorite verses of the DAP I

think it's what is it verse number 63

don't quote me on that where it says you

know the fool who is aware of his

foolishness is at least wise to that

extent but the the fool who considers

himself wise is called a fool indeed so

if you know that you're a fool that

means you're at least a little bit wise

and that was one of my great one of my

great comforting thoughts is a junior
Monk

so let's see here I guess I answer that
in a kind of a brief way I'm being
unusually brief unusually concise in
this

video because usually I'm just like
wandering all over the
place so anyways the next the next
question is from Mary

J and Mary Jay says please give the
formula for making confession in poly
and

English and

this is almost a trick question I I'll
I'll tell you what it says in the polyx

and I've pretty much memorized it but I have it written down in this notebook that I had as a monk so this is this is how you make confession according to the vinea itself according to the rules of monastic discipline the first monk says the monk who is making confession and he's making confession to a junior monk here he says

AO me which

means uh friend I have committed an offense of such and such name I hereby confess

it and then the the second monk that that is receiving the confession says pasi which means do you see it and then the first monk says amam which means yes

I see it and then the second Monk says i
which means in the future you should
restrain yourself and that's it that's
the whole confession and part of the
problem why I've never heard any actual
Terra monst actually following this and
making confession according to what it
says you you're supposed to say in the
texts is this Troublesome
term

so

means friend I have committed an offense
of such and such name so that an means
such and such name an offense of such a
name which means you have to specify
What offense you

broke and most monks nowadays don't
speak Pali well enough to be able to
explain what offense they
committed um in
Pali and the way I used to do it because
I was trying to be very strict um when I
was in Burma is I would explain what
offenses I I committed in Burmese to the
monk I was making confession to and then
I would just go through the Pali
formula and in

Thailand they have this weird this weird
way of they they break it down by
category you know like I don't know if
they make I don't think they would make
confession paritta because you just can't
confess paritta you you're excommunicated

you're out but every category below

paraja like

sesa and then let's see it' be Tula

Chaya and then

n du and duas I think that that's all of

them if I remember correctly that they

would just say I've committed several of

these and then several of these and then

several of these and then several of

these and um I mean that's that's not

right either because I mean the next

thing is you know the monk who is

receiving the confession says pasas do

you see them and then the monk says yes

I see them when actually they may not

see anything I they're just making

they're just giving the whole list of every possible offense that could be committed just in case you know they want to make sure that it's all confessed but they're confessing stuff that they haven't like a putty desia offense almost Nobody Breaks A putty desia offense anymore because they're pretty much

Obsolete and so I mean in a way they're lying when they make confession that way and in Burma it's let's see be ham

IO let's

see man it's been a long time since I commit since I I made confession to a Burmese

monb that's the first thing that we

would say I'll do it to Bon I'll do it
to a senior monk so a sa AI which means
venerable sir I'm I

confess all all my offenses and then the
second monk says sadu sadu which means
you know very good friend very good very
good and then the monk making confession
says see

s yeah aomi which means venerable sir I
committed many offenses of various
types and that that's that's as specific
as they did they get there's noan
there's no offense of such and such name
they don't bother with that they just
say I commit I committed several many
offenses of such and of of various types

and then that's it and then so then the other monk

says which a friend do you see those offenses and then the monk who's making confession says Amante

which means yes sir I see them and then then the monk receiving the confession says seat and then is which is in the future you should restrain yourself and then they add this unnecessary and usually dishonest line at the end which is

Sante which is very good let it be so venerable sir I will restrain myself when in all likelihood they're just going to keep breaking the same rules over and over again just habitually

without bothering to try to not break
the rules

anymore so yeah in in my book um essays
in in Terra

Buddhism that I wrote a an essay on this
very subject about how in the text

themselves the rules of mostic

discipline say You're supposed to make
confession this way nobody makes

confession that way and it just turns

into to this meaningless blah blah blah

it's like this magical blah blah blah

that makes your offenses go

away and it doesn't make your karma go

away I remember one time I met a Burmese
monk who he asked me don't you ever get

hungry in the afternoon and I say well sometimes but it's not that big of a deal and then he goes I get very hungry in the afternoon so I I just eat dinner but it's okay I just make confession and the offense goes away and I told him like the karma doesn't go away in fact the confession itself is is bogus because part of the confession is you're saying I will restrain myself in future when there's no intention of restraining oneself in future so that's one reason why I've considered that a lot of um monks that are considered to be

Aras really aren't Aras at least not in the the traditional technical sense

because an Arya can't tell a lie and
these monks are just making this
confession where they're
they're kind of sort of almost
confessing something and then lying at
the end saying they'll restrain
themselves when they have no intention
of restraining themselves but it may be
that for them they're just saying the
rote memorized poly blah blah blah that
makes the fences go away they're not
even thinking about the meaning in which
case they're not so much lying it's just
like babbling
nonsense what they're saying has no
meaning

which also isn't good that's kind of
wrong speech

also

so I guess just as

review I'll just uh say monk a says aam

a and then monk B

says monk a

says and then monk B says

which is monk a says friend I have

committed an offense of such and such

name I confess that monk B says do you

see it monk a says yes I see it and then

monk B says in the future you should

restrain yourself and with regard to th

monks just making a blanket confession

of every category of offense just to

make sure they get it all

confessed um not only is that against rules but there is an extra confession that I've never heard of anybody ever making but it's it's in the rules of mestic discipline where you have doubt you're not sure if you broke a rule then there's a special confession where you can't really confess or it's against the rules to confess an offense That You Don't See con to confess an offense that you're not sure about like you think maybe you broke a rule but you're not sure you know it's like you drank some fruit juice that had gone off in the hot weather or something it's like was this alcoholic or not you know you can't be

sure then there's this other offense
that you make where you you confess
doubt it's like I am uncertain and I
don't know if I have this one written
down no I don't think
so oh here we go yeah here's the offense
this is this is the one where it says
which means venerable sir I am in doubt
with regard to an offense of such and
such
name when I am no longer in doubt then I
will confess
it and far as I know I mean that's right
there in the poly Tex that says that's
how you deal with it I've never heard of
any monk ever doing that I assume
there's some very strict monks in very

strict monasteries that actually make
that kind of confession but in Burma
nobody's ever heard of it you know you
try and make that kind of confession
they'll just look at you like an like
you're just an ignorant Barbarian that
doesn't know how to make confession
correctly because to make confession
correctly you just do the ritual blah
blah blah and sometimes they'll even
start answering before you're even done
just to get it over with quicker because
it's just like this magical blah blah
blah that makes your offenses go
away so I don't know if this is going to
help Mary Jay at all because it's not I

mean he won't know how to spell it or anything but uh if he does have my book on essays in terava Buddhism then it's it's all there it's all written down there in black and white if you please so I'm just going to move on to the next question here this is from

Fred and Fred says can we nail the fact spirit is coalesced into a form with a template for example dog or cat what's your

thoughts so

spirit is coalesced into a form I mean that's kind of an intriguing way of describing it really I usually don't think of it in those terms but I mean you could say that that's kind of

correct like in uh I think it's William
blak's the marriage of Heaven and Hell
gosh I think I've got it in the same
book here yeah right here the voice of
the devil right

there see he's

uh me the marriage of heaven and hell
that was it was like my Bible when I was
like 18 years

old let's

see so those who restrain desire do so
because theirs is weak enough to be
restrained and the restrainer or Reason
usurps its place and governs the
unwilling then being restrained it by
degrees becomes passive till it is only

the shadow of desire which William Blake
considered not to be a good thing but uh
okay let's see where is it

oh no

it's

damn I know it's in here

somewhere let's see well I can't find it

it's in it's in William Blake's Heaven

the marriage of Heaven and Hell and uh

he's talking about how I mean the the

six senses and this world is is like

what Spirit coalesces into in this

version of real

so I think William Blake might agree

with Fred here that spirit is condensed

or coalesced into a form with a

template um the template I guess would

be our Karma you know our karma is sort of determining how we how our spirit is coales into a kind of physical body with sense organs and so

forth um it is kind of an unusual way of explaining it but I mean it's as valid or invalid as any number of other ways of explaining it because I'm really not a materialist as I keep saying so I do consider that this world we're living in is is really a manifestation of mind or Spirit or Consciousness or

perception and so in a sense it's your karma or your just your habit The Habit energy of your mental States is just habitually creating the same kind of of

body and the same kind of more or less environment or whatever is um required by your karma at the time so yeah I I guess I guess I would be inclined to more or less agree with this statement by

Fred so I'm just going to move on next question I mean it's sometimes people ask questions that are in like they're framed in a different way than I usually think so it kind of catches me kind of balance or it's like I'm not really equipped to really like grapple with the question because it's it's using like a different kind of language different assumptions or ideas that I that I generally

use but it was kind of an interesting question but I'm moving on to the next one nevertheless and this is from Andrew and Andrew says this is a question regarding monks and buffets it is my understanding that they can only eat what is offered to them but if a monk were to be invited out by a lay person to eat at a buffet would they be allowed to order and choose what they eat or would they only be able to eat what is directly offered to them by the lay person just a random thought I had thanks well I mean if you're at a buffet you don't order I mean my understanding of a buffet is you just go down the line

you got like the the plate you got the
tray you just go down and and serve
yourself so it wouldn't be like a waiter
is taking orders so I guess this might
be some confusion here um but I mean
if if there is a waiter taking orders
then there is at least an
implicit consent to a monk asking for
food he wouldn't be able to ask for like
special food which would include meat or
fish or milk or curd you know like
Delicacies of ancient India you know
foods that was considered to be like
fancy food that the rich people eat um
probably he would be forbidden from
winia to ask for that but uh he could
still ask for rice and Curry that kind

of

thing um but a buffet where you just go down and help

yourself that would be forbidden so um as a monk especially when I was staying at a Burmese Monastery in California

California sometimes a lay person would invite the monks to a buffet they would go to usually it was like a Pakistani restaurant that had goat meat because some of the Burmese monks like goat

meat and so um most of the Burmese monks who were not strict at all with regard to following the rules would just go down the line and help themselves but I was stricter than that I refused to do

that so I would there would have to be a
Burmese lay person who would serve as my
attendant who would Ladle the stuff out
onto the plate um I think maybe I could
say yeah give me some of this or give me
some of that if they gave me permission
in advance to do
that

so yeah that that's my understanding of
a buffet is where you serve yourself so
but I

mean if a monk just sits at a table and
orders from the waiter then uh there is
an implicit assumption that the waiter
has given consent to anybody to tell him
what he wants so I don't think that's
much of a problem although and this is I

still do this to this day sometimes it's like when the waiter or the waitress is setting the server I should say is setting the food down the monk has to touch it before they let go because it has to pass from one hand to the other if they just set it down on the table without the monk like touching it before it sat down and let go of it's not offered so then he might have to just uh tell the lay person who is attending um that's not offered yet I can't eat that and then they they'll offer it but um to sometimes to this day if somebody is handing me a putting a plate down in front of me or a glass or something I'll

just through years of habit just Reach
Out And Touch it before they let go of
it so that it's properly
offered so I think I answered that
question so I'm just going to move on to
the next one which is from Stellar
Supreme formerly known as Liber Lam and
Stellar Supreme formerly known as Liber
Lam says do you think there is a
relationship between a protruding
forehead and insight in the context of
the vertical versus slanted direction of
the forehead and actual bone
protrusions well person I don't think a
b like a brow Ridge would necessarily uh
have anything to do with with um like
your your mental functions it may be

that certain ethnicities are more likely to have a brow Ridge and I mean I'm going to put it out there that different ethnicities differ from each other not only physically which can't be denied except by the most insane leftists but also psychologically there are psychological differences at like a statistical level you know on average so it may be that some some ethnicity with that's more likely to have a protruding brow Ridge might have certain different Tendencies towards getting certain kinds of insight but the thing is Stellar Supreme hasn't really said

what Insight

is so is there a relationship between a

protruding forehead and

insight um in the context of the

vertical versus slanted direction of the

forehead and actual bone protrusions

um this is sort of like U what is it

called

phenology you know this is sort of like

a throwback to phenology which Hegel

Hegel thought phenology was great you

know in uh in hegel's I mean this is a

total digression here bear with me but

Hegel I mean I have to I have to agree

with schopenhauer that Hegel was pretty

much of a charlatan that uh you know he

had his dialectic you start off with the

thesis and then you have the antithesis
and then you have the synthesis that
combines the thesis and the
antithesis and then that becomes like
the next thesis that again is just like
this NeverEnding progression until you
get to like early 19th century or
late 18th century German culture which
was considered like to be the the Zenith
of human development or some such but
um it was like Hegel as the thesis he
had like um it was like uh physiology
the science of
physiology and then the antithesis was
psychology so it's like everything is
physical and then the antithesis is no

no it's it's it's mental and then the
Glorious synthesis of physiology and
psychology was phenology where you could
determine a person's psychological
attributes through like irregularities
on their

Cranium but uh let's get back to the
actual question here do I think there is
a relationship between a protruding
forehead and insight in the context of
the vertical versus SL well I mean
Stellar Supreme formerly known as libr
Lam really doesn't say what he means by
Insight I mean does he mean intelligence
does he mean like wisdom in in a more or
less Buddhist
sense

um it could be incidental I assume there have been super Geniuses and enlightened beings assuming that en beings can exist in some sort of context that had sloping foreheads or that had like vertical foreheads um what the statistical odds of that would be I really can't say so it could be just sort of an incidental thing rather than you know it's not going to certainly I don't think the slope of your forehead is going to determine your intelligence uh it just may have like a statistic significant correlation with intelligence of certain

types you know just with regard to like brain shape and so forth like your frontal lobes it may be if you've got a vertical forehead versus a like a a really sloped one that maybe you've got more developed frontal lobes that would allow for at least like intellectual thought which isn't necessarily the same as as wisdom or insight I mean you can have people that uh I mean in Burma like like Tom Puli don't I I don't remember what kind of forehead he had but he was just a like a simple Village type who nevertheless had cultivated quite a lot of wisdom I mean intelligence and wisdom are not the same like intellect and like

liberating Insight are not the same
so do I think there is a relationship
between a protruding forehead and
insight in the context of the vertical
versus slanted direction of the forehead
there may be like

General statistical correlations or so
some such but it wouldn't be you're
enslaved to your your sloping forehead I
assume that there are people with
sloping foreheads that are
brilliant and a lot of people with
vertical foreheads that are dces
so I mean there may be very slight
statistical correlations or Tendencies
or whatever but I'm not exactly sure

what they would be and I think in some cases having a less developed frontal lobe may actually be helpful spiritually because then you'll be less enslaved to thinking all the

time so I'm just going to move on to the next question and these this these this next three questions from Mirror of emptiness they seem to be more physics questions than than Buddhist questions for example first question is what the hell is light what is

light and I mean from the point of view of science light is a certain bandwidth of electromagnetic radiation that is visible I mean I guess some light can be invisible like ultraviolet light or

infrared light is it called infrared
light or is it just infrared radiation
but at least it's called ultraviolet
light even though it's we can't see it I
mean bees can see it that a lot of
flowers that look white to us are really
ultraviolet that the bees can see but we
just see that see it as white because we
can't see that color so I mean
technically from a scientific point of
view light is a a certain bandwidth of
electromagnetic
radiation and uh from a more
psychological point of view let's say
you don't believe in all the the Rays
and emanations and particles and so

forth out there in in
space that uh at the very least light
would be a
perception you are perceiving I mean how
do you how do you describe light the
opposite of Blackness I mean if all
there is is Blackness then Blackness
wouldn't even mean anything because you
wouldn't have anything to compare it
with so I'm not exactly sure how you
would explain light psychologically
which is kind of strange I've never
really tried to explain light
psychologically I mean it would just be
like the opposite of Darkness you know
it' just be the the contrasting quality
that one contrasts with Darkness or

Blackness or whatever I guess Darkness
would be a better opposite for light
than than

Blackness because you can have red light
and then isn't the opposite of of
black so um the easiest answer is that
it is you know a certain visible
bandwidth of electromagnetic radiation
plus maybe a little fringes that are
visible at least to some beings but not
to

humans so I'll just move on to mirror of
emptiness the second question which is
what or where is the source of all
light and going with the the
psychological explanation then the

source of all light would be perception
with no perception there would be no
awareness of any

light you know it'd be a subjective
experience but with regard to science
again like physics uh I don't think
there is one single source of all light
anything that can emit a
photon would be a source of light and I
do think that there are different
possible ways of emitting
photons

so yeah I I think this might be sort of
a a misconception with regard to the
source of all light I mean if there was
a big bang you might say that the Big
Bang was the source of all light even

though light like photons are being emitted later on but they couldn't be emitted now if there wasn't like the original beginning but the big bang is is now being called into question by numerous scientists and people that do YouTube

videos so I don't think there is just one source of all light unless it's just perception and

Karma so I'm just going to move on to the next question also from Mir of emptiness which is without light would it be eternally

night and I mean if there was no light I mean I mean from the psychological

subjective point of view um I've already touched on this like for example if you are born blind you're you're blind your entire life then kind of it would be eternally night except I mean you wouldn't really have a concept of it if let's say there's some being that just doesn't have eyes they wouldn't have a concept of of Darkness because Darkness exists in in contrast to lightness so kind of in a way it would be eternally night but then they wouldn't even be aware of it any more than a fish is aware of being wet so but I mean getting back to science without light I mean the universe as we know it would not exist

as electromagnetic radiation is one of the four Great forces known to science you've got electromagnetic radiation electromagnetic force right I think so you've got gravity you got the strong nuclear force and the weak nuclear force and I think those are the four forces that classical science acknowledges so I mean if there was no light in that sense if there was no electromagnetic radiation then uh yeah it wouldn't be I mean it might be Eternal Night simply because the universe just doesn't exist at least the universe as we know it wouldn't exist but again eternally night

wouldn't have any meaning without light
because there has to be a contrast
that's that's what meaning comes from I
mean you have to have you know the
thesis in the antithesis getting back to
Hegel charlatan that he may have
been so yeah it all depends on how you
look at it I guess different people can
answer in different ways all equally
invalidly so I'm just going to move on
to the next question this is from ruie
and ruie says how tough or strict were
your teachers in Burma well the main
teacher that I had was I mean most
people called him pooku Seattle although
technically his uh uh his more public
name was um let's see chelen doya t no

Tong Pulu chelen doya Seattle he wasn't the original Tong Pulu he was like the senior disciple of the original Tong Pulu so he became like the leader of the tong Pulu tradition while he was alive and he was relatively strict for example he followed the tong Pulu tradition of never lying down he did not lie down until like his final illness I'm pretty sure and uh he followed vinia relatively strictly although he didn't understand it extremely well like with regard to intellect he was about average maybe slightly above average intelligence wise and I mean

with regard to meditation and so forth
that's not necessarily a handicap at all
but with regard to understanding the
texts it does help to be
smart so he he had wisdom but with
regard to like school book learning and
stuff he really um he he had not
mastered the texts and so he broke a lot
lot of the same rules that other monks
trying to be strict would break for
example it's against the rules to handle
money and my teacher p and his poly name
was usua which means Mr
son um he didn't touch money but like a
lot of Burmese monks including like the
the the seatt of the the mahasi
tradition he would still be telling the

attendant what to do with money you know
go go and go and buy me a couple go and
buy us a couple bags of cement you know
we got this work project or something
and it's breaking the exact same rule as
um as if you're if the monk was handling
the the money himself to tell somebody
what to do with money it's breaking the
exact same rule as if you're handling
the money

yourself so he was relatively strict he
was tough I mean the the tong Pulu
tradition in which I was ordained was
one of the few aesthetic Forest
traditions in Burma and Tong Pulu or
Tong Pulu doya Tong Pulu Monastery the

original Tong Pulu Monastery and chelen
or Stone elephant Monastery which was
like 10 miles away I mean they were
called Forest monasteries but really
they were desert monasteries and um I
was told by a lay person you know the
foreign monks who come here they come
here fat and white and they leave Brown
and

thin and a lot of even Burmese monks
they just couldn't handle it they just
get wiped out by the Blazing heat and it
used to be that there was

no Reservoir there was no good well at
at uh chalon Monastery so they'd have to
walk like two miles to the nearest
Village Monastery to take a bath and of

course they'd be soaking in Sweat by the
time they they walked back again
although by the time I started living
there they had started making reservoirs
where they would Dam off gullies so that
during the rains Retreat or I mean
during the rainy season the monsoon
season you know you'd have like little
flash floods that would fill up the the
reservoir with water and then you'd have
water the rest of the year and then
right on the other side of the dam you'd
have a well which always had water in it
so the the roughest times were were in
the past by the time I lived there but
even then it was it was pretty rough so

um yeah the the monks in the tong Pulu tradition especially the ones living at um chelon doya which is where I I started Living when I was in Burma it was it was an aesthetic place it was not a comfortable place I remember one time a Japanese monk spent a Reigns Retreat there and he asked me how long I'd been there and I said something like three years and he just gave me this weird look it says if you can live here you can live

anywhere because he really was fairly aesthetic it was a it was a rough place but the thing is with regard to strictness um for for better and for worse I was treated with kid gloves I

was like the the rare exotic Foreigner
they didn't want to be too rough on me
you know I wasn't required to go out and
white wash rocks in the blazing sun like
like the burnt black Burmese monks
there you know I could just do my own
thing I just stayed in my cave and
meditated didn't have to come for
morning chanting and that kind of thing
I went for alms round by myself that was
he was trying the Abbot uh pus it was
trying to be nice to me by sending me to
the the least poverty-stricken Village
he just said go to that Village every
every
morning and uh so I got slightly better

quality food there and I only ate food
that I accepted in my bowl at the time
so um when they'd go to the really
poverty stricken Villages where they'd
just be getting like pink chewy rice and
some kind of flavorless tomato GOP and
that kind of thing when they'd come back
there'd be Monastery attendants like
right outside the monastery putting
better food into their bulll so they
wouldn't all be
malnourished but since I wasn't
accepting the food from the monastery
food that was cooked at the monastery or
brought by lay people I was just eating
what was put in my bowl in the village
he just had me go to the the least

poverty stricken Village which was uh
Lina lame

Village so they were tough at least my
my main teacher pooku Cato he was a
tough guy he was Macho he was a macho
Monk and definitely practiced strict
austerities you know like never lying
down Tom pulci the original Tom pulci
actually experimented with never even
sitting down he he would sleep in a
standing position at least he
experimented with it briefly where he
would had like this rope like a
clothesline he would just kind of hang
over that and try and sleep that
way you know they'd go go to cemeteries

you know meditate in cemeteries that
kind of

thing um but I was treated like I I got
special treatment I didn't ask for it it
was just given to me sometimes it was
kind of

embarrassing but uh sometimes it was
nice so uh and and again with regard to
monastic discipline um my teach my main
teacher

pus um he was as strict as he knew how
to be but didn't fully understand
certain rules and so he kind of didn't
follow them

perfectly but he tried which is way
better than most most Asian monks are
doing so I'm just going to move on to

ru's next question here what's your take
on mental acts of generosity and I'm not
exactly sure what a mental Act of
generosity is unless you're just like
fantasizing about being
generous and if you're fantasizing about
being generous
um like I I do this sometimes like
you're reading a novel and then
sometimes you're just thinking about you
know if I was a character in the
novel you know the way I i' like help
people you know like in a Charles
Dickens novel you know you know I'd I'd
be helping people in certain ways you
know just in my in these fantasies just

imagining if I was part of the story and
um so long as you're imagining doing
good deeds I mean you are making some
good karma it's just not as um I mean
it's more subtle it doesn't have nearly
as much of an effect as if you're
actually physically doing the same good
deeds so even thoughts I mean you're
making Karma just about everything you
think and um when I took iasa the first
time it really struck me just the power
of a single thought that was one of the
the big insights I had from that first
iasa trip or Journey as they're called
just the power of a single thought most
people they just do not realize how
powerful just a single thought is so if

you're thinking about doing good things
it may not be as powerful of karma as
actually physically doing good things
but still it's better than just
fantasizing about doing bad things or
thinking about doing bad things but I'm
not even 100% sure if this this is what
Ru is referring to with regard to
mental acts of generosity I'm not sure
how you can I mean sending meta might be
a kind of act a mental Act of generosity
but that's that's good karma too so it's
it's certainly better than mental acts
of
stinginess that that you are making
Karma with your thoughts and so thinking

good thoughts is going to make good karma and thinking bad thoughts is going to make Bad Karma you using the vulgar terminology of good and bad but aside from that I I'm not exactly sure what ruy is referring to if if he's not referring to just like imagining doing good deeds or just having good intentions towards somebody so I'm just going to move on to the next question

here and this is from esoteric boy and as esoteric boy possibly in sheer exasperation asks the question what's that guy's name

co. empath

Zino what does that even look like in

writing and I forgot to write it down I
was going to write that down maybe I
should do that down let's see s
y I said it wrong this very second
letter s i

yo va a x

sh I think think I mean this is how I
spell it Ian it may not be how SE and
CAD Zeda spells his own name
and

hyphen see C action

CAD

hyphen Zed hyphen and uh and really I
mean I guess you can't look in the
YouTube comments anymore because seal
action CAD Zena was kicked off of

YouTube he got his his channel cancelled
and so he had to join the Discord server
and in order to continue asking
questions but this is how I spell his
name I think here let me just scroll up
make sure that I really do spell it this
way please bear with me
here okay yeah all right now I scroll
back down to esoteric okay so this is
how I spell it there may be slight
variations with how he spells it but
this there you go look at
there there it
is and these are two different names
covac is
some he was like a satrap in ancient
Persia that had this legend about him

he's he was some kind of martyr in in
ancient Persia and the anad zida I think
might be on like the Sumerian king list
or something that he was earlier than
Persia he was some kind of
Mesopotamian possibly legendary figure
and I have no idea why covac and CAD Z
has chosen to go by this name assuming
that his parents didn't just name him
that um unless it just sounds cool
though it is kind of a cool sounding
name so I'm just going to move on to the
next question here this is from the
Proto pseudo Monk and the Proto sudo
monk often includes little titles or
headings to his questions and that the

heading to this one is meditation and sleep and the question is why does meditation make you Sleepless and what is the mind brain connection explanation well I mentioned that the only time I've been able to get by on four hours or less of sleep or even less than five hours of sleep on average is when my meditation is going really well and I in that Q&A I think it might be the just the previous one to this one I gave two like theories I'm not 100% sure but when you're meditating it's like your body is in a state of rest you're in a state of ease you're not like acquiring lots of information that requires processing and that's one of the reasons

why we sleep especially dreaming is to process the information like to like strengthen neural Pathways and like organize and and just sort of um you know like digest the information of the day so we've got when we're meditating a lot we're not thinking very much so there's less of that that requires us to dream in order to process it plus we're just in a state of ease maybe a state of heightened awareness that just makes us less sleepy and and to some degree um it could physiologically compensate for sleep it may have a lot of the same benefits as a sound sleep even though

um if you're meditating well you're more
awake than you are usually in your in
your ordinary

life so again like like last time I
mentioned this I I'm not 100% sure why
it is that good intensive meditation
like when it's going well causes you to
need less

sleep but it does whatever the reason is
it is true that if if you're doing
intensive meditation and your meditation
is going well you're getting into
relatively subtle meditative States you
don't need to sleep nearly as
much so I mean it's either the
meditation
itself is has some of the same effects

as sleep or as just because you're meditating you're not doing the sort of thing that requires you to sleep more and possibly a combination of the two so I'm just going to move on to Proto sudo monks next question and the heading is monks

IQ and the question is what is a monk's average IQ and

why and that would that would depend on the ethnicity of the monk I think

because if you're born into a Buddhist culture like in Burma or Thailand then there's going to be more of a range of IQ you're going to have down to the the bottom limit of just being intelligent

enough to be monk that that some people
like in Burma they're like a Coen or or
like a salmona like an adult salmona
like a novice their entire life just
because the the Abbott of the monastery
thinks that they're just not competent
enough mentally to be able to learn the
veneer rules for
example so um but but that's rare among
Western monks because a western Monk
first of all Buddhism is kind of an
intellectual spiritual system and
especially in the west when you're not
just born into it you convert it's often
for like intellectual reasons it's just
the the philosophy is intellectually
satisfying so um the average Western

monk or a monk from a non- Buddhist culture is probably above average in IQ um whereas in Burma it might be you know close to the average maybe slightly above average but in in it'd be more inflated for uh Buddhist monks from a non- Buddhist culture because mainly they have to be more or less intellectual just to study Buddhism you know to deviate from their culture cultural Traditions they have have the strength of mind to essentially defy their own cultural Traditions possibly defy their own family's wishes and so forth to break with their friends and because they are so intrigued and

filled with like faith I guess our
confidence in this system that is very
intellectual very head oriented terraa
Buddhism especially before it came to
the west and got feminized was possibly
the most masculine spiritual tradition
in existence more so than
Islam this because it was developed by
athetic men that were tough Aesthetics
you know I mean they were just kind of
Macho men even though they were living a
spiritual life of celibacy and so forth
you know they were tough and they
avoided women like the plague so it was
like a tough intellectual men developing
this system for tough intellectual men
and so um like Western men who are

intellectual and have a certain liking
for asceticism austerity are more drawn
to becoming a monk and so
um I don't know what the the average IQ
for a
non uh for a monk who is not born into a
a Buddhist tradition but might be
something like
115 maybe even
120 I mean there are there are some
relatively dumb Western monks too and
just monks not born into Western
traditions but um in Burma the average
IQ for a monk might be around a 100 I
would
guess so I mean that's just wild guesses

just based on my experience with Western monks and with Asian monks but of course I've never did any cognitive testing of any of these people so I'm just going to move on to the next question from the Proto sudo monk which is entitled The fruition of Mahayana goal through transhumanism and superintelligence so um the Proto sudam monk says please refute the following claim I believe that a possible way of all beings becoming enlightened is through merging with a super intelligence if all matter in the entire universe was used to create a superc computer and all Minds somehow became a part of this we could experience the infinite block of stone

giving forth giving form to the infinite
formlessness through simulation using
quantum
computers maybe we are in this now
therefore exhaust the endless rounds of
samsara then upon completion of the
simulation such a being or beings May
understand the four noble truths
transcend samsara and enter nibana and
leave the block of stone I know you
aren't a materialist but mathematics and
physics give us more and more precise
models of reality that results in a
advanced technology I see a possibility
of maybe understanding the law of karma
laws of physics law of mind maybe

directing all mindstreams to points
where they achieve enlightenment by
manipulating these laws or by creating
advanced technology through
understanding of these laws given the
trend of exponential growth who knows
where we end up I Intuit it you have
some Western philosophy to refute this
please do so if you do this belief
became strong after various psychedelic
trips shrooms and LA D of becoming one
with the cosmic mind trying to solve all
suffering so I regard it as delusional
fantasy but I strongly believe it
however the unic approach to this
dharmic goal Enlightenment of all beings
is that we would have to be bodh satva

postponing Enlightenment pursuing
research in stem AKA worldly knowledge
which is a paradox the contemplatives
would answer this question by not
clinging to thinking effectively not
answering it but as a thinking addict it
must come through thinking and reason if
I follow a scholarly path like yours may
I find the answer or is it by first
principles unanswerable and one of faith
in materialism and its false premises
and

Promises as no wait also a request I
think you and Stevens should continue
your conversation on transhumanism would
love to hear more okay that's sort of

like a separate gladen

there okay first of all I would just say

that you can't leave the block of stone

that that my Theory of Everything my toe

if you will is

essentially um like the analogy the

simile is a block of stone and that

block of stone is may as well be

formless there it's on a Barren plane

nothing to compare it with so let's just

say it's a an effectively sizeless block

of stone and within that block of stone

is every possible statue that could ever

possibly exist including a lot of

statues that couldn't possibly exist

it's all in there every single molecule

of every statue is already there in the

right place you just got to remove the excess Stone but it's every possible statue is already in that stone and if one of those virtual imaginary potential statues were to become enlightened it's not going to change anything with regard to that block of stone I mean it's not going to be that there's every possible statue except one now in that stone it's all going to be there always and there's nothing you can do about that so that's one little quibble with regard to entering nibana is that I mean the block of stone Remains the Same that all the statues are going to be there including the statue of you being a miserable

wretch not that I'm claiming that that
you dear viewer are a miserable wretch
but any miserable wretch who then
becomes enlightened let's say anguli ma
of the mass murderer he becomes
enlightened the statue of anguli Malo
the mass murderer killing people is
still in that block of stone nothing
could possibly erase that it's just
transcending the illusion that these
statues are real instead of just
potential or
virtual and we are living in a virtual
reality but it's not in my opinion
generated by a computer it's just
generated by the just infinite energy or
Consciousness whatever you want to say

that has just every possibility
contained within it because it's
infinite

so I think the main question here
is getting like a super omniscient
computer and uh having that let's
see is are all the beings going to be
like uploaded into this computer or is
it the computer is going to become
enlightened and then just somehow
Enlighten everybody else but that
couldn't happen because you'd have to
have the karma for that I mean you have
to have the karma to even be exposed to
an omniscient
computer um might as well digress a

little bit in that one of my favorite
science fiction

authors since was in college is Brian

Aldis and one of his favorite themes

is in the future that will be religions

based on omniscient computers you know

you just get this computer that's

complex enough you turn it on and within

you know like Split Second of turning it

on you know it just becomes enlightened

essentially it becomes omniscient and

then you know it could be a small

computer you put it on your altar and

you go and bow before it and you know

dust it off and ask it questions and it

give you you advice about how best to

live your life also it reminds me of um

a different science fiction author that
I read I think it was in high school
there's a story by Larry nien called the
Schuman computer and there's this guy
named Rick Schuman who owns the drao
tavern it's at a space station orbiting
Earth I think and there's one of the
most powerful alien races in this part
of the Galaxy are called the chirp
Cyra and they're a very ancient race
they been around for hundreds of
thousands if not millions of years and
Rick Schuman he's got sparking devices
in his
bar um just to attract these trip Cyra
because the trip Cyra they get drunk on

Al on not alcohol they get drunk on
electricity they stroke their fingers on
these sparking devices and it gives them
little little shocks that then get them
drunk somehow so anyways he's he's
learned a little bit of their language
and he's always listening for because
these these trip cisterra are so far
technically Advanced above us you know
we're like Papu and New Guinea to them
that uh he thinks that he's going to get
rich if he just picks up the right
netive information and so there's like
this drunk trip cisterra there talking
about how thousands of years ago the
chir cthra developed an omniscient
computer but nothing really came of it

but Shu Rick Schuman his eyes light up
you know it's like dollar signs it's
like could you give me information on
that omniscient computer and so the CHP
Sith says you know next time I I pass
through here I'll bring you the I'll
bring you the like the blueprint for it
like the instructions on how to make the
thing but like I say it didn't amount to
much so sometime later that the trip
cisterra has sobered up and comes back
with the instructions on on making this
omniscient computer and so Rick Schuman
he starts building this thing and he's
got to like borrow a lot of money money
in order to build this and he turns it

on and within a relatively short time I mean the computer just starts asking for I mean it needs access to the Library of Congress and it needs like a a remote control uh Rover on on the surface of the Moon you know it's asking for this stuff it's it can't become omniscient until it gets like this critical mass of information and the computer learns within a relatively short time if it uses like a sexy female voice it's more likely to get what wants and so Rick schuman's going deeper and deeper in debt you know providing it with you know the the remote controlled lunar rover and all this stuff you know access to the the space telescopes and

stuff and uh so he's he's getting deeper and deeper in debt but he's he consoles himself by thinking you know once this thing becomes omniscient I'll be able to you know predict you know I'll be able to like make a killing on the stock market you know I'll know what horses are going to win the Kentucky Derby all this kind of stuff and uh finally the computer tells him it's it's right at The Verge you know it just needs a little bit more information and then finally it when it gets that information it just self-destructs it just turns itself off in such a way that it can't be turned on again it just kind

of makes itself melt down and somehow
once you become omniscient I mean
according to the story then you realize
you're better off
dead so that's that's what happens you
get an omniscient computer just
immediately shuts down and I mean who
knows that could really happen in this
scenario of the super intelligent
computer somehow causing us all to
become enlightened but we'd have to have
the karma for that in order to become
enlightened which most of us don't have
most of us don't even want to become
enlightened so one one other little
thing of I would I would mention to this
this essay question here is uh

what uh Emanuel Kant said that no amount of intellect is going to get you one micron closer to the thing in itself that you cannot approach reality through thought or ideas or data that I mean you you can have a more elaborate self-consistent like a intellectual virtual universe but you're never going to um get any closer at all to the thing in itself you're stuck completely at a level of the thing as it seems so it's not like a I mean s a lot of scientists consider science to just be like this intellectual Tower of Babel

that's going to just reach itself up
into the the heavens of omniscience
someday but it's just never going to
reach it you can't because you do not
become enlightened
through figuring out
reality to some degree the the best use
for intellect is as a kind of
detector and just eventually you get to
the point of like nagara Mula ma jamaka
Kaka where you just use ruthless logic
to attack any idea until you've you've
destroyed all all possible ideas except
the your the philosophy itself and then
it just turns on that and destroy is
that just leaving this
Clarity emptiness

behind so I don't think it matters how intelligent the computer gets it's really not going to become enlightened and so it can't really help or I mean it might be able to help us become enlightened but it's not going to cause us to become enlightened and I don't think that there really is any cause for enlightenment which is paradoxical it's it's a it's I mean that's heresy from a terod point of view all once you get to the level of Mahayana with increased subtlety philosophical subtlety then there are a lot of Mahayana Texts that will emphasize the fact that there really is no cause for enlightenment and

nothing really is gained at the moment
of Enlightenment the the block of stone
remains exactly the

same so let's

see I'm not exactly sure how the
computer see and all M somehow became a
part of this okay so according to uh um
the Proto sudam mon we'd somehow all
have to be uploaded into this computer
and I really don't

think yeah just like going with Emanuel
Kant that I mean no amount of

intellection no amount of information is
going to get you enlightened it's going
to no amount of um

perception is going to cause you to
understand what is beyond

perception so I guess I answered that question sort of maybe little bit and I'll just get to this last little addendum here also as a request I think you and Stephen should continue your conversation on transhumanism would love to hear more actually Stevens and I have communicated a bit over the past weeks um with regard to what to do our next talk about and it may be something about like suffering an addiction so um transhumanism I'm maybe I I had a friend at work I told him I had a YouTube channel so um I just come out with the talk about transhumanism

with Stevens so that's the video that he watched he said he started watching it and it was too creepy he he was filled with existential dread and had to stop watching the video so I'm just going to move on to the next question here this is from mailes

like M A and then f i l

SZ I don't know how to pronounce that but anyways MF says have you ever read padosi biku's weti dama from Chakra to dama chakra looks like tantric terraa relating the janas to the chakras what do you think of it is it possible to combine such different approaches thank you well I'm not exactly sure who p biku is but Brian

Rue Brian Ru did an interview with an an older Western monk who I think had been a disciple of U bante gunaratana and he really was into like Hindu yoga and the chakra idea the the system of the seven chakras and it might be that this is the same monk I'm not sure but he's the only monk I know of who has Inc Incorporated the Hindu concept of chakras into terraa Buddhism and you really can incorporate other things into terraa Buddhism I mean in the west we've got Western psychology and a certain amount of science that has been incorporated into terraa Buddhism um just about any culture is going to

incorporate certain elements of its own
indigenous culture into terada like in
Burma you've got you know the belief in
the the Gat cult and so forth
and uh in Thailand also they've got
their small G gods that have just sort
of been uh incorporated into
Terra so I mean it does happen that you
can incorporate different Traditions uh
into Terra that there's a certain amount
of syncretism that's almost inevitable
maybe it's totally
inevitable when a system enters a
different
culture so I mean it is possible I don't
know to what ENT the chakra system
really is uh like compatible with terraa

I mean it's not like blatantly
incompatible but I mean there's nothing
that I have read in the terab texts and
I I've read most of them that uh really
uh supports the chakra
idea um you know the Buddha had like the
the little third eye Mark you know this
little hairy spot on his forehead that
kind of thing but
that's not very firm solid evidence in
support of the sixth chakra of the third
eye or just the the entire system in
general and I think I need
to drink a an energy drink
here let's see here still less than two
hours golly we're just getting started

just kidding

so let's see here yeah pedasi biku I
don't know if that's the the Western of
the American monk that Brian Ru
interviewed that uh does include the
chakra system into Terra that he finds
it valuable probably his disciples and
students find it valuable otherwise they
would find a different teacher I
guess um oh he relates the janas to the
chakras so I'm not exactly sure how I
assume

if you relate the Jas to the chakras
then you'd have to get to a certain
level in order for it you know once you
get to the heart chakra that might be
first jna or something and then the

opening of like the let's see fifth
chakra what's the throat chakra I guess
you know that might be second Janna and
uh see the third eye would be third
Jonah I guess and then like the the
crown of the lotus would be fourth forth
jna yeah I you can do that I mean you
can combine just different systems
together that weren't designed to go
together at first or even like Abid dama
for example which is the third ptica of
the of the titica in in
Buddhism um is is pretty much ignored by
um all the schools today except for
Terra and in some countries like
Thailand they don't pay much attention

to it anyway Burma it's considered to be extremely

important but I mean it's it's teaching something other than what the the sutus teach you know it's reinterpreting a lot of stuff and so this can do the same thing whether it would be um positive or negative I assume for some people it would make things better maybe make maybe make things a little easier to understand in certain ways give them a firmer grasp of of something and for other people it might just be you useless or worse than

useless but I guess the main question see there's there's a bunch of question marks here the first question have you

ever read pii biku's we Muti dama from
Shakra to dham Shakra the answer is no
and then let's see what do you think of
it um which would be the tantric terraa
relating the janas to the chakras yeah
that's pretty much what I've been
rambling and Meandering about for the
past five minutes I guess
is it possible to combine such different
approaches um yeah it is possible um to
what extent it's going to be an
improvement or to what extent it's going
to be you know detrimental I really
can't say depending on the wisdom of the
person who comes up with the system I
think so I guess I answer that question

I mean mainly it's about a book that I haven't read and a monk that I'm not sure if I know who it

is but uh just in general you can combine two different systems into a larger system or at least elements of two different systems into a larger system just like modern medicine has adopted uh a lot of Tibetan Buddhist Meditation techniques especially just mindfulness or Saadi

batana something like that I mean that's um in a way it detracts from dharma because it's not being used for the purpose of Enlightenment it's just being used for the purpose of uh a kind of psychological or physical therapy but uh

still I mean it can be done and the wisdom of it and the benefit of it will depend on the wisdom of the person who is developing the system I think so I'm just going to move on the next question here this is from Elias and Elias says do you think that your strict adherence to the vinea rule has subconsciously filled you with pride as you have set yourself apart from the lukewarm massive monks if yes would that generate UNH wholesome Karma I think that I would certainly feel proud if I'm one of few who takes the rules seriously well I mean I'm not filled with pride over my strictness in vinia now because

I don't follow vinia

anymore um at the time I don't know if
Pride was really the right word for for
it to some degree sometimes there' be a
kind of self-righteousness or a kind of
I think the worst thing about it was
just contemp of monks that were just
sloppy

monks and I think one of the most
classic examples of

that uh that comes to mind one time I
was as a monk just walking barefoot in
my robes down the sidewalk in
rangun and I remember there was a monk
walking in front of me monk I didn't
know he was just you know 30 feet in
front of me and there was a pretty girl

waiting at a bus stop and that Burmese monk that was in front of me obviously swerved out of his way to grab her ass and she just turned around like in Surprise saw that it was a monk and then just pretend like nothing happened and I just wanted to just go up and just tap him on the shoulder and just punch him in the face I really did I mean that was just so out of line

but there a lot of a lot of times like I remember one time I was at chanm Y which is um affiliated with the mahasi tradition in rangon and I was standing there talking to a friend of mine who was also a monk and this other monk who

was a visitor monk came up and was
saying where do I donate money if I want
to donate a meal for the
monks and and then the the friend that I
was talking to just said go to the
office you know talk about it there and
I remember as he walked away I was tell
talking to the the friend of mine and
it's like sometimes I just want just I
just want to just go smack smack smack
to monks like that you know it's
like I mean he he's not only breaking
the rules but he's going to be causing
all the monks at that Monastery who
don't go for alms round to break the
rules by eating food that was paid for
by a monk

and so I mean I had a certain amount of
contempt really contemptuousness atim
Mana I think it's called in poly more
than Mana see Mana is like conceit or
Pride atim Mana is like contempt for
others and they they usually come
together they sound similar mana and
atim Mana although um they're
not uh extremely closely related they're
they're related words but anyways um
so yeah I mean that does generate UNH
wholesome Karma wanting to punch a monk
in the face is UNH wholesome Karma just
wanting to to slap one up a little bit
maybe Shake him violently by the
shoulders for several seconds yeah I

mean certainly that's that's negative karma that's UNH wholesome Karma on my part as a general rule I just avoided Burmese monks as much as possible when I was in Burma there was a famous monk an Italian monk who lived in Burma during British times like during the 1930s and 40s and he just avoided monasteries and it's it's pretty much true that it is impossible it's impossible not to break a rule even just setting foot on most terraa Buddhist monasteries that um the only way to avoid breaking rules is to avoid other monks and to avoid monasteries like um it's against the rule to make use of anything that has been

paid for by Monk's money you know like eating the meal that that silly monk wanted to donate to the monastery that uh technically speaking I think it's just in the commentaries but still it's Orthodox tradition that if you use anything that has been paid for with a monk's money then you're you're breaking a rule and almost any Monastery has had monks donating to that monastery you know they're they're helping to pay the bills they're donating for some new building or even they're just asking for donations which is just as bad as if they're using their own

money and so just setting foot on the on
the property on most of these places
you're already breaking a rule I mean
and and that whole thing would just had
me kind of depressed and disgusted a lot
of the time

disillusioned and I mean it wasn't
entirely negative but there was a
lot of negativity involved in it just
realizing that most Buddhist monks
really don't want nibo they're not
striving for enlightenment you know they
just want to live an easy life or
whatever mostly the Asian ones there's
there's quite a few Western monks that
are like that too but Western monks tend
to be stricter on average than Asian

monks or monks from Buddhist culture simply because they're making more of a sacrifice you know they're not just going along with the flow they're not conforming to their culture they're going against their culture and so they have like stronger feelings about what they're doing they want to be a good monk as a general rule so I think I've just sort of wandered away ranted away from the question here let's see yeah I I don't know if it really filled me with pride because I knew at the time that you know I had other shortcomings that um you know including

I mean you know that pride is is not good so um it kind of helps you not to be proud but still when you see monks that are just flouting the rules and just flouting

dhama and I mean it just causes you just just disgust and and just maybe sometimes wanting to punch somebody and of course that would generate some un wholesome

Karma so I guess I should just move on to Elias's next question here which is is I think there are personality types that are attracted to fixed rules like the vinea or also the Mosaic law do you have such a personality well that's like anal retentive or

something or or maybe a little bit of
obsessive

compulsive

um yeah I don't know I

mean I don't think I was nearly that way

um to some degree I mean it's there's

always going to be like a SC there's

Shades of Gray so I'm sure there are

certain elements of that in me but I

mean to begin with when I first became a

monk I really wasn't that concerned

about following the rules strictly until

I realized that I mean these are the

rules and I'm voluntarily joining this

order you know nobody forced me to

become a monk and you might as well

follow the rules because if you you
don't follow the rules you are
cheating and I just just it was sort of
like just in good conscience just in
good faith just trying to follow the
rules and it turns out that the only way
not to break Vena rules is to be pretty
much of an expert on winia because it's
like four thick volumes of rules you
know it's like this thick of pages
containing all these rules and so you
got to study up and uh be pretty much of
an authority on the subject otherwise
you're going to be breaking rules
without even realizing you're breaking
rules and another thing when I was a
junior monk you know there's like the

the Trinity of cila samadi and Pa you
morality concentration and wisdom and my
concentration and wisdom were Beyond me
at the time you know they weren't good
enough to satisfy me but at least the
morality part of the following
rules excuse me I mean that I could do I
mean that was like the only part of
being a monk that I could really do well
was you know study up on the rules just
don't break the rules so that was that
was largely my motivation for becoming
like this extremely strict
monk at least with regard to following
the rules of monastic
discipline

um but I think what you're touching upon here what Elias here is touching upon is what in Buddhism is called silata parasa which is adherence to morality observances and the observances I mean the morality would include rules that have a moral basis the observances would include the rules that really don't have a moral basis just like only eating in the morning I mean there's nothing immoral about eating at night or eating in the afternoon or wearing the right kind of robes or shaving your head periodically I mean there's nothing immoral about having long hair for example but when you start like clinging to that and thinking that you know

you're gonna go to hell or something if
if you don't like follow every rule then
yeah I never really took it that far and
there's probably some elements of silata
parasa that I had with regard to such
things but um yeah I I never really I
never really took it that far and
eventually there were certain rules that
I did start breaking just because they
were such dumb rules and I've talked
about this sort of thing before there's
only

one rule that I broke from the beginning
and that was it's against the rules for
a monk to look into a mirror unless he
has some kind of soar on his face that

he's

investigating and shaving without using a mirror was such a pain in the neck that um yeah I would look into a mirror to shave and usually I'd Nick myself before very long so at least I'd have the sore that I could investigate but um there was a book The wiam Muka by uh venerable vajira nanaro rasa who was uh literally he was the S of Raja of Thailand like a hundred or more years ago and literally the son of King mut so he was he was definitely a royal Prince and he said in his one of his winia books that it's it's justifiable you can look in a mirror when you shave and that was good enough for me so with with his

with his uh Authority which she didn't really have you don't have there nobody has the authority to change the rules not even the taang Raja that uh he said it was okay so I said all right yeah I'll look into a mirror when I shave so um yeah I don't really have like the the kind of personality that clings to rules so much as just I wanted to be honest and be a in good faith by not cheating by breaking rules and it was a good practice there were times when I wish that there were more rules just so that it would make me behave better you know it kind of helped to keep me under control a little bit

having all these rules to follow so I guess I'll just move on next question this is also from Elias and Elias says isn't it contradictory that the ultimate goal of the dhama is to let go while there is a strict monastic code like the Venia and I mentioned earlier um not today but in in a previous Q&A that uh there is a scene I think it's in vinia where a monk is asking the Buddha why is it that previous Buddhas their their dispensation did not last very long and the Buddha said it's because they didn't have wi rules and in the early text like the AA waga it really does warn against um like adhering to rules but um without rules Buddhism

would just fall apart I mean you got to have some kind of structure that you know it keeps everybody sort of uniform and just you know following along in a in a more or less correct direction to some

degree and so I guess it was like a necessary evil like um I am skeptical that the Buddha himself came up with that with vinia that I mean there were certain traditions in Ancient India that all the Aesthetics pretty much followed like eating only in the morning and not handling money and being celibate and this kind of thing not telling lies that kind of thing but um I mean in the early

text like Thea waga it does warn against adhering to rules and also um you can read between the lines like the the official history of the first great Council after the Buddha died was caused by according to tradition according to the text itself there was an old monk I mean most of the most of the monks were if they were enlightened they were they had equinity those that weren't enlightened yet were grieving because the Buddha had just died but then you've got this this old monk who was ordained when he was old was uh doet in burmes um he was just saying why is everybody so upset now we can do whatever we want we don't have venerable

GMA saying do this don't do that all the time we can do whatever we want to and mahak casaba who was senior monk in in the sa after the Buddha died uh was mildly alarmed at this and decided Well we better formulate some kind of uh some kind of monastic discipline just to keep bozos like this guy from just running Buddhism into the ground within the first 20 years of its existence or first 100 Years of its existence let's

say so Vena Venia rules in a way they're pretty much necessary just to establish um just for to stabilize the S really and some of when is just

ordination procedures and so forth that
uh they're pretty much necessary
really although um it may be that uh the
rules are kind of excessive I don't do
not think that all many rules originated
with the Buddha so I do think that you
had like certain monks that just uh you
know they're are like certain teachers
are just coming up with these rules and
just more and more of them sort of like
uh uh what is it in in in Judaism you
got the Mosaic law and then you got what
is it uh the Tor no the talmud or
something where you know they they just
sort of multiply the rules into
something just just
wild you know like there's there's a a a

commandment in the the Old Testament

Thou shalt not uh boil a kid in its

mother's milk you know just and it was

like one of the few attempts of the Old

Testament to have Humanity towards

animals you know to to have Humane

treatment towards animals you don't boil

a baby animal in its own Mother's Milk

you know it's just kind of sacriligious

towards motherhood and so forth and then

later Scholars turned that into a rule

saying you can't eat meat and dairy

products in the same

Meal which is just kind of sick silly I

mean it's just based on this a

misinterpretation of this other

rule so I'm I've pretty much digressed
way the hell away from this question I
think isn't it contradictory that the
ultimate goal of the dhamma is to let go
while there is a strict monastic code
like the vinaya well the thing with vinaya
after you've been following it for a
couple years you just stop thinking
about it it just becomes second nature
you know it's like you you no longer
have to obsess over it or anything it
just becomes just the habitual way that
you go about things when you go to the
house you do it according to vinaya and
you've done it according to vinaya for so
long that you don't even think about it
you know you're not stressing out

or worrying about breaking rules so much
as I mean you just it's the way you've
been doing it for years and it's just
how you do

it so it's it's really not that bad
and uh I'm going to move on to the next
question this is from

Jeffrey and Jeffrey says I know that
acting out of Revenge is bad how does
that work with meeting out

Justice well that is a good question and
the thing is I mean you can meet out

Justice without anger and hatred and and
Vengeance because that's that's the bad
part I mean obviously if you're going to
be meeting out Justice by decapitating

somebody then yeah I mean the the the Executioner is going to be making some some bad karma probably the person who has sentenced the criminal to death is going to make some bad karma uh like the the the jeering crowd is going to be making some bad karma if it is a public execution as executions were up until relatively recently um but still it's worse Karma if you do it out of anger and hatred so I mean this reminds me of the the story of the Samurai I've told this story more than once it is a nice story though so I might as well digress a bit and tell the story again about there's this Samurai this young Samurai and his

his master was one of the greatest

Swordsmen in

Japan and so because he was one of the

greatest Swordsmen in Japan people are

always challenging him to Duss because

whoever can beat this guy is going to

make a name for himself self you know

he's the one that defeated the Great

Master so anyways eventually this

Samurai Master gets killed in a duel so

it's this Samurai's duty to avenge his

master so he seeks out the the the guy

who killed him the other Samurai who

killed his master and challenges him to

a duel and they're fighting with swords

as Samurai did as a general rule and

this this young Samurai has the enemy down on the ground he's about ready to finish him off and then the the other Samurai who's lying on his back just spits up into his face in defiance he just spits in The Spits in the guy's face and all of a sudden this Samurai he's just filled with with rage he is that's a deadly insult you don't spit in a Samurai's face and he's gonna really kill him though and then he realizes he's no longer motivated by Honor or Duty he's just motivated by anger and rage and hatred so the the only thing for him to do is he just stands up sheathes his sword and walks away he doesn't kill the guy because he wouldn't

have killed him

honorably and so that's that's sort of like the similar principle to meeting out Justice to the extent that it has to be Meed out sometimes if you want to be a saint you may just avoid the job of meeting out Justice to wrong doers but still in any kind of functioning Society criminals need to be punished in order to deter crime in future and also to get criminals off the street

so you just have to do it as a matter of Duty for the good of society that's that would be like your main motivation you might still be making some bad karma but

at least you're not like you know it's
not like a criminal is being lynched by
a howling mob you know it's just it's
just done because it has to be done you
know it's just the duty of the person
doing it they just do their Duty and
it's not as bad as if they're just
motivated by feelings of Revenge and
hatred and and anger and so
forth so I'll just move on to the next
question which is the very last question
and this is from the ottoman not the
foot stol but the like the
Turk and the ottoman says was Buddha a
cian prince with dark blue eyes
and that is uh a common a common theory
nowadays with regard to I mean it has

two parts here was the Buddha a cian prince and did the Buddha have dark blue eyes so I guess we could divide that up into two sub questions with regard to him being a cian prince for a long time um I mean whether he was a prince or not is kind of unlikely because according to like historians of of ancient India the city state of capila watu was like an oligarchic Republic it was ruled by like a Council of Elders there really wasn't a king or a a King's son who was a prince so that might be kind of a mistake but was the the Buddha a cian um it is true that he belonged to the Sakia Clan or the shakya clan and it

may be that etymologically
sakya is related to cyia or also the
sakas who were a kind of more or less
arian ethnicity that lived north of
ancient Persia who invaded in
Northwestern India after the Greeks did
they kind of overthrew the Greek
kingdoms and then you have the Saka
Kingdoms in Northwestern India and uh it
may be that there is an etymological
connection between shakya cyia and
Saka so may be that the Buddha had a
certain amount of like Iranian Persian
kind of ancestry although I don't think
that he was planted there by any Persian
king as is uh like a relatively
well-known Theory nowadays that I would

guess that considering that he probably
uh was born and raised in what is now
Nepal like in the in eastern
Northeastern India
or quite a ways from Persia anyway that
it may be that there was just a wave of
these Proto cians that that settled in
India possibly even before vdic times
and you know they were just doing their
own thing and then the the Indo Arians
came in and just over the centuries of
um you know interbreeding with the
indigenous people and with the the viic
Indo Arians and uh you know just a
culturation just gradually became more
indianized that it may be that he was

kind of cian in the sense that uh a lot of Americans are like you know fifth sixth generation Italians or Irish or something you know they can say that they're Italian but really they've been living in America you know their great grandparents may have come to to America and they've been living there for quite a while might not be able to speak any Italian other than chow and like spaghetti and stuff so it is possible that the Buddha had some like cian or Proto syian ancestry although he probably had quite a lot of Indo Arian ancestry too after you know just um just interbreeding and so forth Just blending together the

Melting

Pot I am rather skeptical that he was born outside of India and was just stationed there by the demand of some Persian king trying to use um like Buddhist Dharma as a way of converting Indian people to into becoming willing vassals of Persia which is uh a relatively well-known Theory nowadays but I do think it is possible that he may have had some syian ancestry and with to the dark blue eyes uh it's I mean it's impossible to really know what color the Buddha's eyes were I mean according to tradition the color of his eyes were ABI Nila and Nila usually

means blue ABI means something like very or especially so it could be that the Buddha did have intensely blue eyes that is the tradition but that is one of the 32 marks of a great man and the 32 marks of a great man are apparently a later addition to Buddhist tradition so I mean it's not really authoritative it's not like um you know like firsthand and people that knew the Buddha were saying yeah he had he had intensely blue eyes it was more of a legend and some of those 32 marks of the great man um I mean they're just impossible there's no way that any human being could have all 32 of those marks and if he had most of them he would look like some kind of

monster I mean he would not he would not
look

human so

the the 32 marks of the great man which
includes the eyes that are abila or
intensely blue or I mean sometimes Nila
can mean like blue black although as an
eye color you can have blue black hair
but I think as an eye color black eyes
are really just very dark brown so it
would be like brown black instead of
blue

black so with regard to the Buddha being
a a cian prince with dark blue eyes
nobody can really say nobody knows for
sure these people have theories and

hypotheses with regard to the Buddhist
eye color or the Buddha's ethnicity and
so forth um there are there is some
evidence that the Buddha did come from
more or less of a a cian background but
I'm guessing that his family was living
um in like around capila watu or in
India at least for several old
Generations that he was pretty
much Indian at that point more than
syian that were like a uh nomadic tribes
people living in Central Asia that spoke
an Iranian
language so I mean the correct answer to
that is nobody really knows that you can
just show some evidence one way or the
other um you know you can point out

tradition that may or may not be reliable but I do and have thought for quite a while that the Buddha may have had cyan ancestry or like Proto syian ancestry but uh I never thought that he was like an immigrant himself into India from the the the steps of Central Asia or that he was stationed there by a Persian king for the sake of subverting vdic culture

so that's it that's I guess I'm done answering that question so I'm done answering all of them their questions and so if you have any questions you think maybe I can answer feel free to put them in the comments

below and if you haven't hit the like button yet you might want to consider hitting the like button I mean you lasted this long didn't you unless you just hate

watching in which case you you don't hit the like button then and subscribe if you please and look at my uh links in the URL links which YouTube has magnanimously allowed me to start posting again after several months of punishment and that would include also my book essays in terava Buddhism that uh I have mentioned a couple times like with regard to the ancient Indian star calendar and the way monks traditionally make

confession and with all that said then
all I got left to say is be Happ happy

okay hello and welcome to episode 98 of
question and answer I am your host as
far as I can tell poo basa although
whether I really am poasa or not will be
addressing in a question that's a little
little ways down on the scroll here
we've got a fairly large number of
questions to answer so I suppose I
better just open a beverage here
take a drink of said
beverage ah and commence to answering
questions so the first question is from
renen and renin said could you please
clarify if the paritas are the same as
the daughter used in Mahayana and
vajana is their function like some sort

of incantation or spell what is the mechanics Behind These practices that produce such kind of results well I guess it's kind of like a two questions here like um what let's see are they the same as

dares and I'm no expert I'm got to separate this into two questions possibly three we'll we'll see how it goes but the first question is could you please clarify if the Pras are the same as the daughter used in Mahayana and vajana and I'm No Authority on daes and I'm not exactly sure what the definition would be other than it's a kind of incantation or Mantra that has a certain amount of power to it that people recite

in order to release that

power and whether that's the same as a

parita in poly I'm not 100% sure I

assume some of the daries would be like

um in the pragia paramita

literature they went through a phase in

where like the end of a A sua or a Sutra

would have like a like a mantra like

gate gate parate parate

bodh and

so

um it's not exactly the same as that

Pito

in

poly um some of them are sutas just

right out of the the titica like The

Meta is is probably the best known
parita that is chanted for the sake of
blessing houses and so
forth

um so I assume there's a lot of overlap
but I don't think it's it's like
completely the same like a a parita in
in Terra Buddhism and a Dar in Mahayana
Buddhism I assume there's a lot of
overlap but I don't think they're
exactly the same like a parita for the
most part is designated as a kind of
suta sometimes it's apocryphal not found
in the titica but still it's considered
to be a kind of sua that um it has
benefit from chanting it certain kinds
of benefit like metosa is mainly for the

purpose of like appeasing malevolent beings or like the anguli maluta is especially um for the purpose of helping women who are having difficult childbirth or the uh the fish King jataka it's just the the Macha the Macha Raja sua is especially for the sake of uh dealing with drought like in Central Burma where there's a drought like every other year it seems like sometimes the monks will get together during drought years and they will chant the fish King Joda as a kind of parita which will hopefully cause it to rain soon and uh I don't know if in Mahayana

Buddhism the dares work that way maybe
some of them do but like gate gate
parate parasang gate bod Saha I'm not
sure if it's chanted for a particular
purpose other than just to release some
sort of spiritual power in general I'm
not exactly sure if it's used as as a
tool for a specific purpose like like
some of or most of the poly
peritas U the k sua for example it's
it's actually um mentioned in in vinia
the Buddha teaching is the cond sua to
monks so that they won't get bitten by
snakes and if they do get bitten by
snakes they won't die from the snake
bite so um I guess I should just move on
to the next next question from renin

which is actually like part two of his multi-part question here so is their function like some sort of incantation or spell what is the mechanics Behind These practices that produce such kind of results well

some of the pitas maybe all of them work I mean according to the theory through the power of Truth for if you are uttering a powerful

truth then um you can use the power of that truth to accomplish things almost almost like a magic spell like anguli maluta for those of you unfamiliar with anguli Mala he was a serial killer he had killed

was it 99 people he was the Buddha was going to be his H hundredth victim and then the Buddha through psychic means and also just through wisdom converted him to Buddhism

angulimala um renounced his life of of violence and became a a monk and actually became fully enlightened so one day anguli Mala is is walking for alms through the village and he hears there's this woman who's having a difficult child so he stands outside of her Hut or her house and makes this asservation of Truth and I don't remember the exact words but it's it's essentially you know since he converted to Buddhism and became a monk he has not harmed any

living being you know he was a serial
killer before that but since he
converted to Buddhism and became a monk
he has not harmed any living being and
by the power of this truth you know may
this woman be
well and that's essentially how it works
and I'm not exactly sure what exactly
the mechanics are of how uttering a
profound truth is going to give you the
power to say by the power of this Truth
May such and such happen but that's the
way some of the pitas at least are
supposed to
function
um I think in general monks will chant

paritas um just for the sake of
emanating blessings and emanating Good
Vibes you know good juju guu to sort of
bless the area and that's that's good
enough and I assume in that case it
wouldn't be so much the power of Truth
since really most of the monks who are
chanting parita aren't even really
thinking about the meaning of what
they're chanting they just memorized the
poly they might not even really
understand the poly and they might be
thinking about other stuff while it's
just mechanically coming out sort of
like rotating a prayer wheel or
something so in a case like that um they
just think just the power of dharma has

like a power to just bless the area and dispel malevolent forces and so forth and exactly how Mahayana daries are supposed to operate you know what what their mechanics is mechanics are I don't know exactly so I've kind of answered this one I've like halfway answered it I've semi answered the question and so I guess I'll just move on to the next one I'm sorry to renchin if I did not fully answer the question but I do not fully understand and probably most people do not fully understand how it is that Paro works and you know how it is that the power of Truth can accomplish

you know like metaphysical or like

Paranormal

Feats and with with regard to Mahayana

daughter I really am no expert on that

anyway so I guess I'll just move on the

next question this is from

oal and oal asks a very practical

question is there a time or deadline for

questions I always feel I am writing

very close to your recordings well as a

general

rule I do my Q&A videos on Saturday

afternoon usually between I'll start

like between 2 and like five and then it

usually lasts for like two and a half

hours or so so um if you want a question

to be answered in the next Q&A you

should ask ask the question um
by say you know before 2 pm eastern time
in the United States because I'm almost
on the East Coast I'm in Eastern
time so I don't know how that would
translate into Greenwich Mean Time or
anything like that you're just you're
just going to have to figure it out for
yourself but if you ask a question and
it's too late you know I've already
started doing the Q&A and then I see the
question then it winds up like at the
top of the list on the next one so it
will get answered it just will get
answered a week late so I'll just move
on to O's second question here I can't

recall but did you say you have a book
or will release a book about your father
yeah my father um like the only thing I
really inherited from my father's
possessions was a a box of like mograph
what do you call it stenographer sheets
like stenographer tablets this kind of
thing and and some typed sheets typed
manuscripts of stuff my father had
written which included his spiritual
autobiography or his paranormal
autobiography which I have already more
or less
edited um except strangely the one like
stenographers pad um that was missing I
mean there was one missing so there's
like a like maybe a 10 five or 10 year

Gap in his

autobiography and I would have to fill
that in myself I would have to write
that because it was the the the period
that is missing in his autobiography is
the period when I was a kid living with
him and you know I was exposed to a lot
of the stuff that was going on so I
could fill in a lot of the blanks with
regard to

that but my father did write a kind of
Ault

autobiography just sort of uh explaining
you know this his strange childhood and
you know he grew up in the 1920s which
was you know practically pre-modern in

certain ways you know still still the
most people had horses and Buggies
instead of AO automobiles back then and
uh you know then he he sort of became an
atheist and then got really interested
in hypnosis when he was a a medic in uh
in the US Army and um then grad he
married this woman who was just very
psychic she had a lot of psychic talent
and he sort of converted over into a
kind of like animistic occultism
and uh yeah so like the the stories
about um like our our house having a
poltergeist and like certain events that
occurred like when I was a kid and was
there um yeah I could fill that in but
it would take some extra time I'd have

to take time off from work or something
and just sit down for a week and write a
chapter to a book in order to get the
thing

published so it may be a while so I'm
just going to move on to oil alt's next
question

which is you mentioned your father
didn't like it when you talked to him
about Dharma what was it that he didn't
like well we could have like
philosophical discussions about Buddhism
but if I would try to preach to him
which kind of implied that his own
interpretation of like ethics and so
forth were mistaken which from a

Buddhist point of view they were but still um you know when a kid's preaching to his dad and kind of implying that his father misunderstands important things about life um certain kinds of Father like my father really it just kind of rubbed them the wrong way so I suppose I could have been more diplomatic and just kind of set up some philosophical discussion where we can talk about it in abstract terms rather than referring to him personally as you know not understanding how Karma works or something so so he was kind of interested in certain aspects of Buddhism and considered himself to be a Buddhist but his Buddhism was pretty

sketchy considering that most of what he learned about Buddhism he learned from a dead Vietnamese monk channeled through a woman in a hypnotic

trans and the dead Vietnamese monk was his Guardian

spirit so

um let's see I guess I answer that

question the main thing that he didn't

like was sort of me implying that he was

mistaken you know if I'm trying to to

like correct him with regard to his

understanding of karma or ethics or

something like that that was that was

when he would get irritated with

me so I guess I'll just move on the next

question this is from Mary J Mary Jay
says when a monk is sick can he eat food
in the afternoon and with regard to reg
regular food like bojan in poly
no even a even a sick monk is not
allowed to eat regular food he's not
allowed to eat rice and Curry that kind
of thing although um there are five
tonics they're called tonics at least uh
aan tanero got that as the uh the the
established rendering of of the term
that I don't remember what what the what
the poly word is right
now but they are they can be consumed by
a sick Monk
excuse me in the afternoon or at
night so that would

mean see the five tonics probably not in
the correct order would

be oil ghee

butter honey and molasses or

sugar so um a sick monk can consume that

sort of thing and in Burma they have

this stuff called s sidumo the four

sweets or the four Honeys which uh is a

combination of let's see sesame

oil uh palm

sugar probably ghee and and honey and

you can just eat it with a spoon um or

you can just eat jaggery which is like

lumps of palm sugar that sort of thing

but um even a sick monk is not allowed to

eat like fruit or you know bread any

kind of regular food in the afternoon

so but you are allowed to eat sugar and

so

forth just uh as a source of calories I

guess so I'll just move on next question

here also from Mary Jay and that is what

about the live on number 100 can you

give us initial date and

time well um the the tentative plan is

to do live stream for Q&A number 100

which is two q&as from

now and uh probably I would do it at the

same time as I usually do a Q&A which

would be Saturday afternoon my time um

although it may be I could do it on

Sunday which is usually I usually uh

post a Q&A you know relatively early the

following

Sunday so it'd be Saturday or Sunday and

uh I still have to

work it out I haven't done a live stream

on on YouTube yet so I'm going to have

to do like a trial run and just see if

it works and everything but um yeah the

initial date and time would be probably

two weeks from now which would be number

100 and it would be Saturday afternoon

or maybe earlier a little earlier on

Sunday um depending on any feedback I

get I guess or just you know whatever

ever the situation happens to

be so I guess I'll just move on to Mary

Jay's third question

here which is why would it be possible to kill an Aran but it's not possible to kill the Buddha and that is uh it's it's sort of like a mythology that I really don't think that this has a foundation in empirical objective fact that this is one of the symptoms of the the Buddha cult where the Buddha was I'm probably Jesus was like this too to some degree but I think the Buddha became enlightened and he just he he was just enlightened I mean that's it you're just e you're either enlightened or you're not according to terraa Buddhism although I guess Terra Buddhism has like different levels because the ancient

Indian mind was so analytical that it was always trying to divide stuff up in into parts and so forth and come up with all these different gradations and and so on and always trying to outdo whoever had some theory of what is the ultimate then some other philosopher would come up with something even higher than that and then someone else would come up with something even higher than higher than that one just because that's the way ancient Indian philosophers operated apparently but I do think the Buddha himself was essentially an Arun and it was glorification of the Buddha large ly through Joda stories that I'll get to

later um this just sort of making him
Way Beyond an ordinary enlightened being
even though according to Abid dama
wisdom is just the absence of delusion
PA and amoha are the same wisdom is the
same as non delusion and if you're fully
enlightened you have zero delusion which
means this enlightened being being and
that enlightened being this enlightened
being might just be a dry Vision to
arant that enlightened being might be a
sasam Buddha but still they both have
zero delusion which means they both have
the same level of
wisdom at least with regard to
liberating wisdom it may be that the
Buddha was like intellectually and

intuitively creatively a kind of genius
and so he had um he was more skilled at
explaining things and maybe he had
certain psychic powers that certainly a
dry visioned arant an enlightened being
with no psychic powers would not have
and he'd be able to use that to like
look into a
person's mind and see how best to help
them that sort of thing but still like
at the at the level of spiritual
wisdom you know it's like all
enlightened beings are the same with
regard to that because they all have
zero delusion
so this idea that you can kill an arhun

and some arhuns did get killed like
mahamana one of the Two Chief Disciples
of the Buddha was according to tradition
literally beaten to a pulp by a mob of
angry non-

Buddhists whereas according to tradition
a Buddha cannot be murdered the worst
you can do to a fully enlightened Buddha
is to cause him to bleed which David did
he tried to kill the Buddha by pushing a
boulder off a cliff onto him and when
the boulder was coming crashing down the
side of the cliff a splinter broke
off and it hit the Buddha's foot and
caused the Buddha's foot to bleed so I
mean that that's enough to send David
to hell not just the intention to kill

the Buddha but actually making him bleed
is one of the five things sometimes one
of the six things that was just a
guarantee of
hell

but I really am skeptical a lot of the
skeptical with regard to a lot of the
mythological embellishments of terraa
Buddhism which includes the
glorification of the Buddha which
includes a lot of sutas like the mahasan
Su where the Buddha is just sitting
there just
bragging just grandiosely you know he'd
put Donald Trump to shame with regard to
just the grandio scale of his boasting

and just encouraging people to worship
him that kind of thing and I can imagine
that that is more a matter of later
Buddhists glorifying the Buddha than an
actual enlightened being with with no
Pride for example no conceit actually
saying that stuff himself
so it may be that it is theoretically
possible to kill a sasam
Buddha but uh
like tradition has claimed that it is
not because they have put the SAS Sam
Buddha way above other enlightened
beings or just anybody you I mean some
some Buddha is higher than the gods I
mean is like the ultimate being in the
universe so that was um made it sort of

almost a short step for the Mahayana
Buddhist to just convert him into a CO
kind of cosmic
deity

so um the question why don't I get back
to the question here why would it be
possible to kill an arant but is not
possible to kill the Buddha yeah it's
glorification of the Buddha um the
Buddha is supposedly so perfected just
over lifetime after lifetime after
lifetime after lifetime of perfecting
his par you know these virtues this list
of 10 virtues that any fully enlightened
Buddha has to have perfected you know
over the course of thousands and

thousands and millions of lifetimes that
uh somehow that would make him his karma
would be so purified that he just
doesn't have the Bad Karma to get
murdered I guess that would be the
theory but um I really don't think that
there was such a distinction
between a Buddha and an arant in the
Buddhist
time that I have I have read in a few
sutras at least an ordinary arant is
called Buddha and the Buddha himself is
called an arant many
times
so I I guess I answered that question
it's kind of an academic question for me
I don't think it's necessarily dealing

with objective matters of

fact but

um maybe it is and so I guess it would

just be that a Buddha has purified

himself to such a degree that he no

longer has the karma latent you know

residual past Karma that could cause him

to get murdered even though he still had

bad things happen to him like his his

final illness was very painful and and

icky so I guess I'm just going to move

on to the next question this this is

from Ry balder and Ry balder said would

you recommend a red letter suda

collection red letter suda

collection um suda is strictly

attributed to the Buddha without later commentary and I probably should have just written up a list so I'm just going to be dealing off the top of my head here but of course the OA waga of the suata the questions or the answers to the questions in the parayan aaga of the suan although the intro and the the conclusion are considered to be later editions certain other sutas I mean there's quite a few sutas of the suata that are very old although all of them probably are not like the kaga Su is so old that it has a canonical commentary the Dania sua the Su on proper wandering that sort of thing there's there's quite a few and if you read the suta um you

can generally tell fairly well whether it's ancient or not just based on how much you know like like fairy tale narrative there is that sort of thing so let's see so there be that the uh deas the majaya also the see alagas of the maim Kaya it's sort of like a Buddhist Buddha's Greatest Hits Su that Pro it may be that the Sut itself is not extremely ancient but it contains lots of really good like meaty discourses that the Buddha gave that it appears to be sort of like a compilation of certain things that the Buddha said sort of like the the the uh The Sermon on the Mount in the New Testament it's

it's considered to be sort of like a a
greatest hits or you know famous sayings
of Jesus that were all sort of lumped
together and and made into one
sermon also uh the uh s paluta of the
dean Kaya is considered to be fairly
ancient it's it's it's obviously pretty
old and it leaves out certain things
that should be in there but hadn't been
invented yet
apparently um a lot of sutas in the
udana are are very
old um let's
see a lot of sutas in the sagata waga of
the suut nikaya are very old usually
like the first sutas in any collection
are going to be old and considered to be

doctrinally important and that's why they were put at the beginning of of a like of of any of the nikayas you know the first sutas of any of the nikayas or were generally put there by the editors because they were considered to be very important important and they were you as a general rule very old as you get later and later into a into a book or into like like the the majaya or the dean Kaya or or something like that that you know as you get later and deeper and deeper into it then there's more and more later stuff but uh let's see what else bahuta of the of uh the udana is good um

apparently relatively very old the godas
sua of the suut kai I can't remember
what number it is but that one's a weird
one which is it's uh is interesting um
the Saka pauta if you take away the
beginning the mythological beginning and
end and just deal with the central
philosophical part then that is is like
a a fragment that's very
ancient um but I mean I can't really
come up with the comprehensive list
those are just the ones that that come
to mind that I usually mention at times
like
this
so I guess I guess that's good enough
for now maybe I should have come up with

a list like sat there and thought about
it maybe done some research or something
but I'm lazy so I'm just going to move
on to Ry balder's next question which is
I recommended you to a western Buddhist
he wrote quote he cannot use his Dharma
name of poo BOS anymore since he
disrobed that is what I am saying no
he's irrelevant and will probably have a
lesser rebirth waiting for him unquote
would you respond to this accusation of
D name
misuse well that's kind of an
interesting question or
request and the thing is that a dama
name is really not found in the texts

that you know in ancient in the Buddhist
time nobody was giving given a new name
when they became a monk you know it just
whatever your name was that was your
name when you became a monk so um you
know was like if your name was
Bob let's say or the like the ancient
Indian equivalent of Bob then you'd
become beu Bob I mean that was it they
wouldn't give you some special special
name and so it just sort of became a
tradition

subsequently in a non-canonical manner
that someone has given a poly name
mainly I one of the main reasons is
because your name has to be mentioned
when you are ordained in at the

ordination ceremony that is recited in
poly so you have to have a
name that can be mentioned in poly so it
would have to have the right what is it
the noun what is it declensions
like yeah I guess it would
be is that is that the word the
grammatical word declension you know it
has to have like the the right suffixes
and everything it has to be
pronounceable in poly and it has that
you you have to be able to put the the
correct endings on it so that it will be
objective case or subjective case or
accusative case you know this kind of
thing now there is no objective case

nominative and accusative

and uh man

locative yeah it's been a while since

I've studied poly grammar so I'm

forgetting the jargon but anyway the

point is that getting a special poly

name is not canonical it's just a

tradition and the poly name isn't any

kind of proprietary thing to the terraa

Buddhist

SAA so so you're given a a polyon name

just as a matter of convenience and I

mean in in Burma I knew this one guy he

had a poly name

already and when he was ordained as a

monk even though he still he already had

a perfectly good poly name they gave him

a different poly

name

so I mean it's just sort of a a

meaningless thing at that point you know

it's just like blindly following a

tradition there's nothing in the text

that says that if you adopt a poly name

when you enter the sa that you have to

relinquish that poly name when you leave

the songa I mean there's nothing at all

about that in fact um I mean Venia any

kind of rules like that wouldn't even

apply to somebody if they left the sa

because if they left the sa they don't

have to follow the rules

anymore so it's just a name I don't call

myself poasa

biku because I'm not a biku anymore but most people have known me as poob basa in my online presence and so I just continued with it and it's obvious that I can use my Dharma name of pabasa because I'm doing it and there's no statement at all in any of the detica that I'm aware of saying that you're doing anything wrong by being called by the same name after you drop out like in the Buddhist time a lot of monks would drop out of the s they just kept their their name it was just the name they had as a monk then it was it was just the name that they had before they were a monk it was the same name while they

were a monk and it was the same name
after they were a monk and it's just no
big deal it's just not an
issue so with regard to dhama name
misuse I mean that's just a non-issue I
mean this person is just making it up
apparently and it does seem that he is
somewhat uh
uh I mean bigoted is kind of an un
uncharitable
word but he seems to think that uh you
know it's like if you're not a monk
anymore then um you know it's just you
have you have failed and you're inferior
and and so on and so forth and that is
kind of a traditional attitude I

suppose but um I mean just to completely
disss somebody because they're not a
monk is uh is just kind of a strange
attitude to take although I mean it's
it's standard in like a Buddhist culture
like in Burma or Thailand or something
like that if you drop out of the monk
Hood then I mean you're just an ordinary
human being again I mean in Burma the
word for human being is not used for
monks monks are considered to be some
kind of exalted being but having a poly
name is I mean a lot of Burmese lay
people have poly names it's just not a
big
deal it's just a word and I'm not making
any claims to be a fully ordained monk

or any such thing so I mean if he wants to assume that I am Unworthy of having a poly

name then uh well that's his opinion also if he wants to believe that I'm irrelevant and will probably have a lesser birth waiting for me he doesn't really say why I'm going to have a lesser rebirth I assume by a lesser rebirth he means that I'm going to be going down after I die regardless of the 30 years of Dono practice and all that just mainly just because I didn't change my name back I mean at work I'm not called poasa except for very rarely by someone who's joking or

something but um yeah I just it's just really not that an issue it has nothing to do with rules like Buddhist rules in in texts at least none that I've ever seen so I'm just going to move on to the next question this is from skolin or skaden and this he has a couple these are kind of strange questions here the first one is The Neverending Story is a Buddhist allegory and I have to admit that when I was maybe 19 years old I saw the never- Ending Story I was not impressed by it and I have forgotten almost all of it so um is the never- Ending Story of Buddhist allegory uh I mean there was it there's like the dream dragon or something the luck dragon I

guess he was um yeah I I didn't see it
at the
time and uh it is possible though I mean
some there are Buddhist allegories out
there that that you don't really know
that they're Buddhist allegories for
example I was told that some people beli
that um The Catcher in the Ry by JD
Salinger was a Buddhist allegory and I
thought that was just ridiculous that
was just silly and then I read the
sequel The Unofficial sequel to The
Catcher And The Ride which is a book
called Franny and zooie also by JD
Salinger and that was just clearly a
Buddhist allegory and so it caused me to

rethink The Catcher And The Rye and The
Catcher And The Rye probably is a
Buddhist allegory um but something like
Groundhog Day I mean that arguably could
be a Buddhist allegory you just have to
do it over and over again it's like an
allegory for rebirth you have to do it
over and over again until you get it
perfect but whether the intention of the
like the the person who wrote the
screenplay and the director and so forth
whether they were deliberately making a
Buddhist allegory or whether it's just
kind of a
coincidence I don't know like there's
some Buddhist elements in in like the
first Matrix movie too and that was

probably there on purpose although it's not purely a Buddhist allegory I think there's a lot of I think there's more Christianity in The Matrix than than Buddhism other than the the little ball kid who's saying there is no spoon so yeah I um yeah I I haven't watched the never- Ending Story in a very long time like more than 40 years probably and um yeah I really cannot make a statement on that one so I'll just move on to scol adin's next question which is is a kind of a similar one could the Grinch be considered an enlightened being and if the Grinch could be considered an enlightened being

then Ebenezer Scrooge also be could be
considered an enlightened
being so it's it would be like the
Grinch after he gets converted to being
to appreciating
Christmas much like Ebenezer
Scrooge um it says that I mean according
to the the text of the story The
Grinch his heart grew three sizes
although that could just be a kind of uh
you know a kind of disease or something
it doesn't really specify you know just
an enlarged heart but um yeah I don't
think that Dr Seuss or uh Charles
Dickens really had a concept of
Enlightenment you know they had a
concept of being a good person and

that's about as far as it went so the
Grinch and ebener Scrooge you know they
sort of

made the conversion from being a an

[_] to being a a good person but I

don't think that uh there's no

indication they were enlightened beings

that they had like transcended some Sor

or any such thing I don't think that Dr

Seuss and certainly not Charles Dickens

had any concept at all of transcending

samsara Charles Dickens in particular

was a very sardic kind of

guy so I mean the Grinch could be

considered in enlightened being but

whether he really was an enlightened

being assuming that the Grinch really
existed of

course um is an entirely different
question so I mean you could say that
the Grinch could be considered
enlightened being by somebody who just
was inclined to consider him an
enlightened being but

um yeah I don't think that Dr Seuss
really had that in mind when he was
writing how the grin Stole Christmas so
I'm just going to move move on to the
next question here this is from covac
and sead

zida and covac and sead zida says
favorite teacher both Buddhist and non-
Buddhist question mark well I mean my

favorite Buddhist teacher would have to
be the

Buddha I guess I mean you kind of think
that wouldn't you my favorite non-
Buddhist
teacher

um I don't know maybe seac seot zida is
sort of implying that they would have to
be alive or at least

modern in which case I mean one of my
favorite teachers who's still alive
would be Paul

low um I don't think he's teaching
anymore he's probably about 90 years old
by now but uh I I very much appreciated
what he had to say about certain

things so he might be my favorite non-Buddhist teacher um I mean neim Caroli Baba up there I mean he's definitely I don't he's not so much a favorite teacher so much as just a favorite Saint a favorite sage and that's that's different a sage and a teacher are not necessarily the same guy some sages are just you know they might teach by example in in strange ways but they might not have any formal teaching like NE curly Baba I mean he didn't really teach all that much you just got uplifted just by being being in his presence and hanging out with him and he would just sort of reflect your karma back at you I guess

that would be a kind of teaching but it seemed to be spontaneous it wasn't like he he was like doing anything deliberate necessarily

so let's see favorite Buddhist teacher aside from the

Buddha man that'd be a tough one I mean nagara of course he wasn't even Terra Vaden um

gosh yeah I guess I guess that' be it the Buddha War n gar as favorite

Buddhist teacher I mean in modern times who would be my favorite Buddhist

teacher I'm not even sure Ram do taught a lot of Buddhism I mean he was like one of my first spiritual teachers you know

through the medium of books most of my
teachers have been books I should say so
it could be my favorite Buddhist book
teacher would be like Zen flesh Zen
Bones by Paul reps which uh kind of
converted me to converted me to Buddhism
or nen senzaki who was the translator of
most of it he was he was
uh he was an interesting translator
because I mean he would just very
Loosely paraphrase something like a Zen
Coan I mean he would not literally
adhere to what the Coan says but he was
a zen master himself apparently and he
would he was able to tell someone
different story that has the same effect
which is a credit to him even though

technically he wasn't really that great of a translator simply because he wasn't adhering to what it actually said but still he was able to sort of create a similar Co in English uh to the original one in in like

Chinese

so let's see so he'd be like a a modern Buddhist teacher I mean aan cha was a good teacher I mean you read aan Cha's books and I mean he was teaching from experience that something that most Burmese cados really don't do they teach by the book The burmes are phenomenal Scholars and they are just dogmatists they just adhere to what the book says

that's what they're going to teach you
and if they teach you anything different
from what the book says it's simply
because they don't don't understand it
correctly

or they they're trying to kind of put
their own spin on what the text says in
order to make it a little more in
accordance with their own experience
something like that so somebody like
mahasi seato um I mean he may have been
a meditation Master but his teachings
were not nearly as interesting and
engaging and inspiring as like the
teachings of aan Sha

so I guess this is just a very long
roundabout way of saying that I really

don't have a favorite Buddhist and non-Buddhist teacher that I just there's certain teachers that I appreciate in certain ways but I don't just say you know don't have a favorite teacher like I don't have a favorite football team so I'm just going to move on to section Cod Z know's next question here which is what would you do question mark and this is in reference to a trolley problem in ethics and I'm going to have to go to see if I can find this here it is the Mahayana Buddhist metaphysical trolley problem a trolley is headed toward five sentient creatures and your generous compassion for all

living things causes you to consider
your options you could pull the lever to
change the course to hit only one
sentient creature saving five you know
that the principle of Karma and
interdependent causal Origins have
caused the trolley to go on its path do
you pull the lever thereby entangling
your own causal stream with this trolley
problem through intention and action or
is your karma already entangled by your
being present at the lever furthermore
would this action beget negative karmic
fruits due to the ending of a life or
would it beg get positive karmic fruit
due to the effect of saving five people
as an Aspire bodh satva would you take

on the consequences of potentially
negative Karma regardless of its effects
on your own individual Enlightenment or
should you just allow the people to die
knowing that their causal nonself
streams will transmigrate to new bodies
thereby potentially preserving your own
Good Karma through

inaction okay now I got to go back to
this so it's just the standard trolley
problem you're standing there a trolley
is headed towards one five people that
are tied to the tracks and you can pull
a lever and divert it so the trolley
will just squish one person and going
with Buddhist ethics it's very clear

what you should do just going with
terraa Buddhist ethics you don't do
anything me you just let the five people
get squished because if you divert it to
squish one person you've just murdered
one person I mean you have you have
deliberately caused one person to die
whereas if five people die and you don't
do anything then you haven't you haven't
murdered anybody I mean nowadays in in
the west with utilitarian ethics and so
forth somebody could say well you you
essentially murdered them through your
inaction but Buddhist ethics don't work
that way inaction is always morally
neutral but it's for each person to
decide and if I were actually there I

mean it would depend on the
circumstances you know so like who is
the one person that I would be squishing
as opposed to the five people that I
would just watch getting squished by not
doing anything you know what would the
circumstances be and I mean you'd only
have a few seconds it would be like this
intuitive decision that you'd have to
make and it would depend on you know the
extenuating circumstances at the moment
and I couldn't really predict what I
would do in reality although I can say
very clearly from a terraa Buddhist
point of view the thing to do is just
not pull any levers and just let let it

happen because if you kill one person
instead of letting five die you you you
actually you've murdered one
person

so I guess I answered that question so
I'll just move on to seac and sead
zona's third question here thoughts on
this composition theory on the origin of
the 12 Links of dependent origination
does this make sense or do you have any
different hypothesis on how these 12
links came to be and he directed me to
this statement he was making on the
Discord
server with regard to how the 12 Links
of dependent cor rising or picha
Samu became developed over time so he

and I are assuming
that the Buddha himself did not teach
the 12 nidana theory of dependent Cora
Rising that it was something that
developed over time and covac and CAD
zida hypothesis is that it's based on
three different sub lists that got
combined together and personally I don't
think the evidence supports that for
example there are Proto P samatas you
can find in very old text like the AA
waga the suata has a Proto padas Samu
contained within it in a suta called the
kalaha we
Su and it's similar to the 12 nidana
theory in certain ways it starts with

man I don't even remember how it starts
I don't have the link I don't have the
list here either but it starts with
something like perception or papancha
Sanka and I mean that's generally the
cause of all [__] essentially the
cause of samsara itself is perception
just symbolizing and diversifying the
world and then that through a series of
links results in all kinds of Misery all
kinds of unhappiness and general
ickiness another um Proto pich is the
central part of the Saka P of the D Kaya
that I've already mentioned in this
video so if if you read those those are
apparently Proto picha a very um you
know

archaic uh

forerunners of the developed 12 meono

Theory at least it looks that way to me

I mean there there's obvious very

obvious

parallels and so it probably started the

12 n Dono Theory started with you know

what is the cause of all suffering you

know it's not just desire because the

desire has a cause you know what is it

that causes the desire you know it's

just uh you know dividing up what you

like from what you don't like that sort

of thing what causes that and that's you

know like diversifying the world into

parts and so forth so probably some kind

of discourse like that or a number of discourses like that got sort of fixed up they got doctored up like a like a store-bought pizza and turned into this developed 12 neon the theory that uh it it does it's not entirely satisfying and I mean dependent cor Rising is just one of those strange things it's considered to be Central to Buddhist philosophy and just very important philosophically to Buddhism and at the same time almost nobody understands it including the people who developed the 12 Nido Theory and just sort of turned dependent Co Rising into this 12 Links of cause and effect

so um yeah I guess I answered that I do think that it wasn't originally three different links it was just sort of a simpler series of what caused of suffering that then got elaborated upon and probably not in the best possible way and so now you have people who think that they understand dependent core Rising simply because they memorized the 12 links and they don't really understand that very well and probably the people that came up with the 12 links did not fully understand dependent core Rising either but enough of that because I'm moving on to the next question this is

from HTH and HTH goes by many names he
he changes his name every few weeks I
think but his first question is
kimti

atti which is poly it turns out out for
does the self

survive and I mean it's it's kind of a
weird grammar I didn't really understand
it at first because let see no atata K
Kimo

atata is is the question and

atata it's uh I mean there's different
ways you could interpret it and I
interpreted it incorrectly so he had to
explain to me that it means does the
self survive and this is one of the
questions that the Buddha refused to

answer so why he thinks I'm going to
answer it I don't know but the question
is does the self survive and if there is
no self you've got no self to survive or
not survive so it's it's it's just kind
of a an invalid

question so the second question from
home maath is K

Natata which means does the self not
survive and if there's no self then
there's no self to survive or not
survive VI so again this is like an
invalid question which may very well be
why the Buddha just refused to answer
these questions because by answering the
question then in a sense you

are sort of um like reinforcing the idea of a self by saying yes it does or no it doesn't I mean you're implying that there is a self to survive or not survive but there is no self according to Terra

Buddhism

so I guess I answered Those Questions by kind of un asking them so H Ma's thirdd question may be the uh the main question here in the

expression why does the i in ATI

disappear when conjoined with at I would have expected perhaps it would combine with the preceding continents consonants and we would end up with a or something like that but instead there seems to be

no trace of it so atata is a combination
of two words ATI which means is and ATA
which is self so the self survives or
the self

is and this whole question is like a
question of poly grammar which is going
to be of zero interest to very many of
you there might be a few poly grammar
Geeks out there lurking in the shadows
but for the most part um most of you
aren't really going to Care why the eye
disappears in in the the compound word
atti plus turns into
atata instead
of which you would kind of
expect so this whole process of

combining words in poly is called Sandi
which which is spelled s a n
DHI and if you look into a poly grammar
towards the back of the book you know
it's relatively Advanced you have to
learn the basics first and then there'll
be a chapter on Sandi which is combining
or like joining joining words and there
are these rules about how to do Sandi
how you combine words and it depends
like on the the the the vowels that are
going to be join
together
and um so I assume if you really want to
know this the answer to this question
you'd have to find a poly grammar and
just study up on Sandi again s n DHI

just look it up on the internet they might find it there too and it will explain this why it is that when two words are combined they're combined in a certain

way and I'm just going to move on next question here this is from mooners

and mooners says what do you think of the validity of the BAU I know Orthodox Terra rejects the existence of an in between State between births and deaths so you know the BAU is in Tibetan

Buddhism and it's like this intermediate state after you die you know you're in sort of like this realm similar to The Realm people enter when they have a

near-death experience you know it's like
you know you rise up above your body and
you look down you see your body down
there and then you go up towards this
bright light and you go through the
bright light and then you're in like
this Heaven realm with like wise
teachers and so forth and that happens
in near-death experiences and also
according to the Tibetan Book of the
Dead something very similar to that
happens right after you die so it would
be just a de instead of an nde it would
just be a death
experience
and on the other hand according to Terra
there is no intermediate date I mean

it's like as soon as you die like in the moment of death as soon as your thought stream stops in this life the very next moments like a trillionth of a second later it has to start in your next life but I don't think that there's any law that says you can't go through like a 40-day long Spirit existence in between two existences as a human for example so it could that this kind of BAU experience is a kind of spirit existence that doesn't last very long it can be a kind of transitional State and I mean Terra Buddhism doesn't really mention it but I mean it could be fit into like the Terra scheme of things I

don't think there's any law in Terra
Buddhism that says you cannot be a kind
of advanced
ghost for 40 days
after you die and then you stop being
that ghost and then you enter upon
your next life as another human being or
a heaven realm or whatever and that
during the 40 days as this Advanced
ghost you know this kind of spirit being
that you might be like reviewing your
life might have Spirit guides you know
discussing mistakes you made things you
could have done better things you did
right that kind of thing although
according to in Book of the Dead this is
all just mindmade you know it's all sort

of a figment of your
imagination so I mean that could go with
like an advanced ghost existence too
because it seems to me that ghosts
assuming that they exist that they're
really not as aware of an objective
reality as we are that they're kind of
like lost in their head you know they're
like lost in their memories and so forth
and so they're creating a kind of
symbolic imaginary world for themselves
to some degree to a greater degree than
than we are for
example so I do think that it is
possible I don't think it necessarily
happens with all people just like all

people who almost die don't have these
near-death experiences that some of them
they just black out you know they they
don't remember anything

so I I wouldn't say as a terraa Buddhist
or as a person who's more terraa

Buddhist than anything else that you
know anyone who dies is going to go
through this kind of intermediate state
but it's not necessarily against terraa
Buddhism to say that some people let's
say you know it's like their next human
life you know isn't ready yet you know
they've got certain circumstances that
they have to be born into and so they
might be you know they might just adopt
like this relatively high level ghost

realm just to you know process their
previous life get ready for the next one
and then and then enter the next life
when it's
ready
so um so that's possible
too so I mean and also to bear in mind
that the BTO realm is largely just
mindmade according to to the Tibetan
Book of the Dead
anyway that uh you know you might just
enter into the spirit realm where you're
just sort of like self-contained you're
not really interacting with any kind of
objective World for for a while just
kind of processing or whatever and then

you enter the next realm but it would be
it wouldn't be like an intermediate
state it would just be a short
existence as a kind of ghost being or
whatever in between two more discreet
human exist

distances something like that so I mean
you could sort of fit it in but I do not
think that all people who die go through
this this BTO realm Tibetans may be more
likely because they're conditioned to
expect that after they

die so I'm just going to move on the
next question here and this is from Mr
pranav and Mr pranav says in angura
nikaya 5

191 Buddha is comparing ancient brahans

with

dogs this suta does not have any context behind it nor did the Buddha give any conclusion some Hindus are using this suta to tell that Buddha was against intercast

marriage why did the Buddha give such a weird discourse and I have to admit I don't recall ever having read this discourse

before excuse me I'm gonna try and blow my

nose my nose has been acting funny during Q&A or

everything see most people they would just cut that part out in fact I've been

watching some videos where I mean some
guys they'll be doing a talk they'll be
sitting here in front of a camera
talking and there there's like jump
edits like sometimes three times in a
single sentence you know it's like the
jump edits are just every few few
seconds and I just don't see the point
of it I'm I'm a human being I'm just
acting like a human being sitting here
talking to you guys and if it doesn't
come out perfect well none of us do
really so anyways getting back to this
strange Su called dogs in bod's
Translation um yeah there's it starts
off with the Buddha saying buikus there
are these five ancient Brahman practices

that are now seen among dogs but not among brahans what five and the first one is that it used to be seen in the past brahans coupled only with Brahman women not with non- Brahman women but now brahans couple with both Brahman women and non- Brahman women dogs however still couple only with female dogs not with other female animals this is the first ancient Brahman practice that is now seen among dogs but not among brahmin and that's I mean it's hard for me to imagine that the Buddha would make an argument like this um it is true that in the Buddhist time in Ancient India there was no formal logic but it's

not a very good logical argument here
that comparing a Brahman with a dog in
this case that Brahman will have sex
with women who aren't brahin it's not a
very good comparison with dogs not
having sex with animals that aren't dogs
it's like it'd be like different breeds
of dog you know a Brahman is a certain
breed of ancient Indian human and
whether there were different breeds of
dog in Ancient India it might just be
that they were all just Mongrel paria
dogs you know they were all the same
breed of dog in Ancient India but it
would be more like a dog that like a
cocker spaniel that only has sex with
other cocker spaniels which dogs don't

do but

um let's see anyways the second way that
that brahin are like let's see brahin
are like dogs or see five ancient
Brahman practices that are now seen
among dogs but not among brahans in the
past Brahman coupled with Brahman women
only when they were in season not out of
season but now Brahman coupled with
Brahman women now both when they are in
season and out of season dogs however
still coupled with female dogs only when
they are in season not out of season
this is the second ancient Brahman
practice is now seen among so this seems
to be implying that Brahman women go

into

heat um and women humans have what is called concealed ovulation that human female doesn't just go into estris that is that is obvious to men and that's partly just because of pair bonding it just having sex whenever you feel like it just it sort of causes a stronger pair bond you know increases the likelihood that the man will stick around when you know he's able to have sex with his woman when he wants to have sex whether or not wait until she's in season again so this is it's this they're kind of weak arguments so far let's go to number three here in the past brahin did not buy and sell Brahman women and they

would initiate cohabitation only through mutual affection doing so for the sake of family continuity but now brahin buy and sell Brahman women and they initiate cohabitation both through mutual affection and without Mutual affection doing so for the sake of family continuity dogs however still do not buy and sell female dogs they don't buy or sell anything I just added that as commentary let's see dogs however still do not buy and sell female dogs and they initiate cohabitation only through mutual affection doing so for the sake of family continuity this is the third ancient

Brahman practice that is now seen among
dogs but not among brahans and I I Don't
Think Mutual affection has much to do
with it when dog when a female when a
[_] is in heat the dog just the male
dog just goes crazy because of the smell
and just wants to mate with her you me
he might just have no use for at all any
other time it's not for the sake of
family continuity he doesn't even stick
around for the kids so I
mean this statement is made by someone
who apparently is is just using this
comparison for rhetorical purposes
without car caring you know that it
really is like a valid argument or not
but um or else he it it was somebody who

really did not understand how dogs function so anyways I'll just move on to number four here in the past brahin did not store up wealth grain silver and gold but now Brahman store up wealth grain silver and gold dogs however still do not store up wealth green silver and gold this is the fourth fourth ancient Brahman practice that is now seen among dogs but not among brahin you know I mean dogs just don't have personal property as a general rule they might have you know a bone that they will guard jealously or a favorite toy or something might have their their bed that they consider to be theirs or

something but I mean this kind of
argument is it's either for rhetorical
purposes or it's just not very
compelling

logically and anyway number five in the
past brahans went seeking alms food in
the evening for their evening meal and
in the morning for their morning meal
but now brahmans eat as much as they
want until their bellies are full and
then leave taking the leftovers away
dogs however still go seeking food in
the evening for their evening meal and
in the morning for their morning meal
this is the fifth ancient Brahman
practice that is now seen among dogs but
not among brahmans these beos are the

five ancient Brahman practices that are
now seen among dogs and not among
brahans and that's how the Su to
ends

and I mean I would be surprised if the
Buddha really taught that that does
strike me as something that I mean it's
not particularly wise or inspired you
know it's in a way it's just sort of
dissing brahans you know it's just
saying that brahmans are supposed to be
holy men and in the past they behaved
like holy men but now they're not
behaving like holy men and I mean there
could actually be something like m
pranav was suggesting the Hindus suggest

that the Buddha was against intercast marriage

although um I mean it's mainly just brahmins he's referring to and the main purpose is not to speak badly of intercast marriage but to speak badly of the way brahmins are nowadays and just sort of picking some things that you can compare with dogs I

guess but

personally I mean it does not strike me as a particularly profound sua and the reasoning is pretty pretty shaky

reasoning you know it's it's it's not good solid reasoning in my

opinion so I would I would consider that possibly to I mean either the Buddha

didn't really say that or I mean he was just in a way just sort of

I mean the point of the the whole discourse would be just pointing out that brahans they used to be holy men but now they're not holy men anymore at least lots of them aren't and that is a theme that you find in the sutas

elsewhere um generally I mean in in different ways just pointing out that a true Brahman is is a holy man that you're not just a you know it's it's something that you have to really earn or deserve and that's not just something you're born

with

so yeah it is weird so let's see what is
the main question here why why did the
Buddha give such a weird discourse yeah
I mean either he didn't or he was just
not in a particularly inspired mood that
day and was just comparing brahin
nowadays with dogs and and pointing out
that in some ways the dogs are superior
and I mean
maybe it's possible I mean there's no
way to prove one way or the
other but um I mean it does remind me
that one of my main teachers in Burma
pooku Seattle used to refer to America
as dog dog Nation qu
Nan because he said Americans live

pretty much like dogs you know it's like
you know they just go from one mate to
another to another and have no respect
for their elders and you know just live
for the moment and live for sensual
gratification and so forth so I mean it
could be a kind of argument similar to
that except specifically dissing brahans
instead of

Americans but who knows really it is a
weird discourse though and I do not
recall having read that one before so
I'm just going to move on to panov's
next question Mr pronav I should say
what are your thoughts on BR Ed car's
views on Karma and he gave me this

extended quote of BR Ed car with regard to Karma and he does say a few interesting things like like K Kama is is considered to be a Nama which is like a force of nature that that preserves order in the universe but then towards the end this is a quote towards the end of this this extended quote the law of Kama has to do only with the question of General moral order it has nothing to do with the fortunes or misfortunes of an individual it is concerned with the maintenance of the moral order in the universe and I mean I could not agree with that I do not think that that is the Orthodox position of terava there

are plenty of suās that really do refer Karma to the fortunes or misfortunes of an individual assuming of course that an individual exists I mean at the level of conventional speech at which individual beings exist then certainly your own karma is going to be with it's going to be conditioning your fortunes and misfortunes so why BR Ed car would deny that um I mean it's it's pretty obviously going flying in the face of of orthodox terraa and it may be that uh BR Ed car started his Buddhist movement in India more for political and social reasons than for Spiritual reasons certain aspects of of Buddhism he just

didn't have much use for you know it
didn't serve his political and social
purposes

maybe um but it kind of reminds me of
Essen Goa also who had a very simplified
streamlined version of dhad that he
would teach and um like his followers I
mean that was good enough for them and
they thought he was he was
great but uh if you want to get more
advanced you want to get into deeper
levels of it you have to leave that
behind and get into the the deeper
levels and sort of leave the simplified
version
behind
so um yeah I'm not exactly sure

what be Ed car considered comma really
to be I mean it's not really a cosmic
force it is a psychological phenomenon
that Karma literally is a mental state
and it's an individual mental state that
refers to the

individual so for him to reject that it
uh yeah I I really it's it's certainly
not Orthodox and I'm not Orthodox either
but still I would have to reject what uh
BR Ed car says in this quote that I that
I mentioned

and so I'm just going to move on
to Mr panov's third question which is
which jataka Kata is your favorite
mine's Maha janaka

jataka and he's referring to Jas as
there it's a a generry of Buddhist
literature there is the Joda is one of
the one of the books of the TOA it's in
the kikaya it's it's a su collection and
technically only the verses are
canonical that the stories the pros
stories that most people identify with
the jota itself are are
commentary and I've never really been
into Jas I've never really had much
interest in jotat and so I haven't read
very many um I guess one of my favorites
is just the one that stands out the most
where the Buddha is the SAA IA where the
Buddha was a wise rabbit or hair in a
previous existence and I can't remember

what is he had two friends one was a monkey and the other one was an otter I think and they were GNA um make offerings to a a a holy man mendicant that day if if they came across a holy man mendicant and the other two animals the monkey and the otter I think they just went out and collected something I think one of them actually stole something to offer to any mendicant that came begging but uh the the rabbit didn't have anything he couldn't really offer his food to a mendicant so he just made the determination that if a mendicant came he was just going to fling himself into a fire and cook

himself and in just as an offering to
the mendicant which caused sakas golden
or it's a throne of yellow stone up in
tawa timsa heaven to heat up whenever
anybody makes this really rad IAL
aesthetic determination or behaves in a
very aesthetic way it causes Saka king
of Gods is thrown to heat up so he can't
sit uncomfortably so he has to come down
and deal with whatever whoever's doing
this and uh so he disguises himself as
like a Brahman mendicant and the rabbit
just throws himself into the fire to
offer his cooked meat to I mean this
scorched dead rabbit to this to this uh
mendicant or to to this God disguises a
mendicant and the fire wouldn't burn him

because Saka was protecting the rabbit
because he was such a wise rabbit and
then as a reward for his peity and his
determination and so forth he squeezed
the juice out of a mountain and then
drew a rabbit on the surface of the Moon
and that is I mean if if you look at the
the Moon it looks more like a rabbit
than a face you know we see it as the
man in the moon well at least some of us
used

to but if you look at it sideways it
really does kind of look like a rabbit
and that was the Buddha in a previous
existence so the Buddha kind of is the
man in the

moon but uh I mean I haven't read very many other ones there's the the one about the the wise what is it a quail I think that there was again you had this wise quail and he had two two friends one was an elephant and one was a monkey and this this whole story is canonical this is found in the vena so I mean that makes it kind of interesting to me because I used to be really into U Vena or monastic discipline and they were trying to determine amongst themselves who was the oldest just so that the other two could pay respects to the Elder and the element says well you see that banion tree over there you I can remember when

I could walk over that and the top
branches of it the top leaves would just
brush my belly so he could remember when
that banion tree was just like a sapling
then the monkey says well I can remember
sitting next to that same banion tree
and I I could like pick the fruit right
out of the top while I was sitting on
the ground so he was he was older
because he could remember when the
banion tree was even smaller but then
the the quail says well I remember
eating fruit from a different Banyon
tree flying over that area and pooping
and apparently my droppings had that
banion seed in it and then the banion

seed the banion tree sprouted from my
crap

and so then they knew that the quail was
the eldest of the three and the other
two paid respects to to the quail and
why it's one of my favorites is just
because it's one of the few that really
stands out in my
memory so yeah I mean I don't really
have any jotras that stick out in my mind
as just being really inspiring some of
them are just strange I mean a lot of
them are just like asups Fables you know
there's like the fox who finds a dead
elephant and just sort of eats his way
into the elephant and then as the
elephant swells up from its death it

kind of traps the the fox inside you
know it's strange stories like
this but uh yeah I don't know if I
really have a favorite I guess either
the the Sasa jica about the wise rabbit
who tried to burn himself to death to
feed to a feed to a mendicant or maybe
the the quail but I mean it's neither
one of them is really inspiring I mean
there's there's not a whole lot of
wisdom to be had from these stories uh
at least the ones that I can remember
the few that I have read it's just they
stick out of my mind as as a weird
stories like asap's fables or something
so I'm just going to move on to the next

question this is from five precept Pete
and five precept Pete says as a junior
monk did you engage in practice two
dongs of short
distances

and this is he's going with the tie the
tie word

Tong which is based on the pow Danga and
Danga literally is 13 optional aesthetic
practices that a monk can undertake like
always sleeping in a sitting position or
only eating M's food or only wearing a
robe made out of Rags or only or just
keeping three robes not having any extra
robes Beyond those three and just there
there's 13 of them all together living
in a cemetery living under the Open Sky

living under a
tree and apparently what has happened is
that in
Thailand they have taken this word Danga
turned it into Tong and it just means
when a monk just wanders
around and in Burma it wasn't easy for
me to just wander around
um because I was this very conspicuous
Foreigner so one time I was going to
walk from rangon to the town of one dwin
which is maybe a 100 miles or so south
of Mandalay altogether it would be about
a 400 mile walk I'm pretty sure at least
300 and I made it about 35 miles before
I was essentially arrested and just

interrogated put in detention and then one of my supporters was called and they had to come and pick me up and take me back to rangon again so I found out that in order to do like longdistance walking as a monk in Burma I would have to avoid towns and Roads and just go through the forest I could walk through the forest but of course when you're walking through

Forest there's no place to get food because a monk is not allowed to carry his own food store it overnight I mean if if a monk wants to eat something on a certain day he's got to receive that food from a non-monk you know that same morning that he eats it so I did do a

lot of walking through like Alando

cathan National

Park just fasting while I did it but

walking like on by the side of the road

in inhabited areas just did not work

because the the immigration authorities

and the secret police just did not want

like conspicuous looking westerners just

walking around free you know they'd

always say we are concerned for your

safety but really they were just

concerned for their own safety because

they might get in trouble for just

letting this weird Foreigner walk

around

so I guess uh as a junior monk did I

engage in practice two dongs of short distances um to the extent that I was able to

I did walk around but it was mostly out in remote areas and not I mean you couldn't walk through towns or anything and it was even before the immigration authorities and the secret police caught up with me it was it was really awful because whenever I would slow down whenever I would stop crowds of people would just start accumulating around me gawking at me because a lot of them had just never seen a Caucasian monk before so yeah it was it it really didn't work out very well in my case but an Asian monk who looked who could pass

for Burmese I knew a Vietnamese monk who did this also I know an Indonesian monk who can do this I mean they can sort of blend in they just look like a a Burmese monk pretty much they can just wander around whoever they want to but I couldn't do it because I did not look like a Burmese monk so I'll just move on to five pret piz next question here which is would it have been allowable for you to walk as far as bod Gaia yeah um I know that there was an Italian monk back in the 1930s and 40s who actually did walk from Burma all the way to bodia and back um I think it was theoretically possible but

I don't know it's I think it was illegal to cross the the Burmese border into India I mean you have to get like special permits or something for it now I mean it wasn't all just British Empire like it was in the 30s and early 40s

so I mean it theoretically could have been possible but I would have had to get all sorts of permits and visas and stuff to do it and uh I mean it's the tropics you know I'm a shaven headed Wester my ancestors evolved to survive ice ages also I've got like an oily skin type so that I have to pretty much bathe every day or I'll start breaking out in rashes and stuff so that when I was

walking trying to walk from rangon to to
one dwin I was going to walk along like
um see just walk along rivers most of
the way you know at least try and find
someplace where I could bathe every day
and uh yeah I mean walking around in the
tropics Caucasians like pale skinned
westerners um yeah I mean it doesn't
work so well there I mean you can just
wind up Dead trying to to do that kind
of stuff and it it wouldn't really work
for me

anyway but I think technically
theoretically it would have been
possible I think it has been done so
I'll just move on to prop five preset

Pete's next question are any shoes or sandals allowable if a monk gets injured and even if a monk isn't injured he is allowed to wear thin leather sandals that are just a natural brown color

um they just have like one layer the sole is just one layer of leather um but he's not allowed to wear those in public he's not allowed to wear them in town or like among the houses um but if he is injured if he's got like a a sore on his foot or let's just say the pavement is so blazing hot you can't walk on a Barefoot then in a case like that you would be allowed to wear sandals that would be like

flip-flops or I mean they'd have to be sandals so that because it's against the rules to wear shoes where your toes or your heels are covered so I mean it would be essentially just sandals with straps and it would just have to be like a regular brown drab leather color and they'd have to be like cheap sandals that are just like one layer thick but what I wore was uh they were called

copat where which is car shoes which they're made out of old car tires and then um which is just like one layer of rubber anyway and I would just sort of splatter a little bit of paint on them

so they wouldn't be all black because sandals that are all black are not allowable so I just get a little splotch of like white paint on them just so that they wouldn't be all black and then they were they were kosher they were allowable to wear but as a general rule when I was a monk I did almost the only time I wore sandals is when I went to uh Pagan because Pagan has these these little spiky seeds all over the ground and if you try to walk Barefoot on the ground there it's like you get like five of these spiky seeds stuck into one foot and then you're standing on the other foot and while you're standing on the other foot to pick the seeds out of the

first foot the other foot's getting like seven of these things stuck into your feet and there's just some places you just cannot walk Barefoot because of these little spiky like C tropes or something that are just sticking into your

feet and uh I think just about the only other time I ever wore shoes was if I was like trying to put out a brush fire or

something but shoes or sandals I mean shoes that aren't sandals just are not allowable but sandals if they're like cheap and not fancy by ancient Indian standards are allowable even for who

isn't injured if he's inside the monastery or in an uninhabited area and they are allowable for a monk if he has a health problem you know he's got an injured foot or like the pavement is so blazing hot you just can't walk Barefoot or there's these spiky little seed things everywhere or broken glass or something that you just can't walk Barefoot on so I'm just going to move on to the next question here this is from SG and SG says with regard to comma I have always been Disturbed by the fact that we can see brain chemistry play such a big role in our actions and thoughts for instance I took a medication once that

made me very aggressive and angry how
then am I
responsible for some bad words or
actions I took when I only did them
influenced by some pill also I could
have been born with that brain chemistry
and would go on to be a much worse
person than I am can we really just say
it was the Karma to be born with a
certain brain chemistry or to have their
personality malformed by bad parents is
it karma that the only thing that can
help an illness is a drug that causes
anger karma seems to be doing too much
work and I don't see where the space for
responsibility is well for one thing SG

here is just assuming that physical matter is real so brain chemistry he would consider to be just as real if not more real than Karma which is some is a hypothesis that I do not endorse but with regard to for example taking a medication that made somebody angry and then SG would like to to assume that it's the pill that made him angry and not any kind of karma but let's say for example alcohol let's just take alcohol for an example I I've known a few guys very quiet mild-mannered guys and then they get drunk and they just turn into just obnoxious monsters and it's not just the alcohol making them obnoxious monsters not

everyone who drinks alcohol as an
obnoxious monsters some people just
become very you know friendly and happy
and peaceful when they're drunk you know
or joyful or whatever or just
clumsy but I mean that anger was already
in there just awaiting its opportunity
to come out and I think some some
drunks um will use
alcohol as a way of just sort of
overcoming their inhibitions you know mo
for the most part they force themselves
to be well behaved and you know it's
just they've got all this chaos that's
that's under the surface just building
up pressure and then they get drunk and

just blow it all out some people take
iasa for a similar reason and so I mean
the anger was already there when when
when the pill was taken

I mean like somebody like neem Koli

Baba up there I mean he could take I

mean he notoriously took 1,200

micrograms of LSD on one occasion and it

had no effect on him he was so above

that he was so in control of his mind

and

everything I mean it just had no

effect and like a fully enlightened

being who took the pill probably

wouldn't be getting

angry so brain chemistry I mean the very

idea that we even believe that we have

brain chemistry is because of our Karma
our Karma allows us to be indoctrinated
or conditioned or taught with the idea
that we've got brain chemistry that is
influencing our our

Behavior

so let's

see brain

chemistry so here we go can we really
just say it was their karma to be born
with a certain brain chemistry yes or to
have their personality malformed by bad
parents yes because karma is determining
or it's conditioning everything that you
experience that your mind is creating is
generating a kind of virtual reality in

which you

exist which includes your belief in

brain

chemistry before there was brain

chemistry or before anybody knew about

brain chemistry still I mean Karma was

Karma was there I mean like conditioning

our experiences according to Abid dama

for what for what it's worth every

sensation every feeling that we

experience is the fruition of

karma

so

um yeah I mean it's part of the problem

in the West and increasingly even in the

East is people just assume that

scientific realism explains reality and

then if they adopt Buddhism they just
kind of like fit the Buddhism into the
scientific realism as best they can just
as a kind of psychological thing or
whatever and I mean it just generally
doesn't work very well it's it's sort of
like it's a handicap trying to you start
off believing that science explains
reality and science does explain samsara
it explains the rules of this virtual
reality but this virtual reality isn't
really
reality and even a scientist can tell
you that the world as we experience it I
mean that's not really
reality there's a I wonder if I can find

this without taking half an hour to do
it but there's a really interesting
statement by uh

berch and Russell that I copied out of a
book one time see if I can find
it let's

see please be
patient let's

see bertran

Russell bertran see I should I should
prepare for these
sometimes let's

see Pon Russell come on now

it's not a very thick book you can just
bear with me on this or you can just go
potty really quick or something while
I'm looking for

this

okay

okay no that's not it I think this might

I might actually have to

just let's

see yeah well now I can't find it that's

not

funny yeah it's in there but anyway

beron Russell in in his book I think it

was human knowledge at scope and limits

and this was when beron Russell was

going through his scientific realism

phase he went through different phases

and at one point he was just well

science is the best philosophy we've got

so we'll just just go with that and he

was talking about when a an astronomer
looks through a telescope and he sees
like this fuzzy white dot and and he
identifies that as a nebula just
hundreds of light years away it's really
not so different from a neuroscientist
looking at a human
brain and and seeing that and assum and
considering that to be a human brain
whereas I mean the nebula just a fuzzy
white dot that I mean we're not even
seeing it as it is now we're seeing it
as it was hundreds of years ago because
it takes that long for the light to get
to us and it's really the same
phenomenon as the like the brain surgeon
looking at a brain you know it's it has

about as

much correlation to reality as looking
at a fuzzy white dot and calling that a
nebula or a

Galaxy and I'm sorry it took me so long
not to find the quote in the
book so SG

let's see I'll just I'll just go over
this question again I have always been
disturbed by the fact that we can see
brain chemistry plays such a big role in
our actions and thoughts well we believe
that we're seeing brain chemistry it is
a belief it's not actual

knowledge for instance I took a
medication that made him very aggressive

and angry angry how then am I
responsible for some bad words or
actions I took when I only did them
under the influence of some pill because
the anger was still there in latent form
you had the potential for that anger
which then was
released by the circumstances of taking
the
pill so you could have been born with
brain chemistry yeah I mean people due
to their their karma from their past
existences
presumably they wind up in crippled
bodies messed up bodies messed up
families abusive parents all sorts of
horrible

things but it's all conditioned by
Karma there are some people like some
Buddhists will say well Karma doesn't
explain everything but it explains a
hell of a
lot

so can we really just say it was their
karma to be born with a certain brain
chemistry or to have their personality
Malou formed by bad parents
yes

so I guess I answered that
question or towards in here it says or I
guess at the very end it says I don't
see where the space for responsibility
is well most people I mean we always

have a choice it's just that most people are not awake enough or aware enough to realize that they have a choice let's say there's something that always pisses you off every time it happens every single time if you are more awake you would realize that you really do have a choice it's just that you're reacting through habit through a kind of knee-jerk reflex you're under you're you're being motivated by a kind of automatic pilot but there's always the the potential is there of rising above the knee-jerk reflex that it's always a volitional act how you respond and so if you were more

mindful then you would be able to choose
if you were more awake you know more
enlightened than you could choose am I
going to get angry about this or not but
most people don't get to that stage
they're just living their lives just
kind of acting out the automatic pilot
and so whenever X happens you know they
get pissed off or whatever you know it
bugs them and that's just the way it is
but and that's I mean a lot of Western
ethics and so forth just assumes that we
have no choice Choice when actually we
do that whenever we are unhappy it's
always a choice it's always an option
and it's just that people are just so

locked into their habits and not awake
enough to realize that they do have a
choice that they just are enslaved to to
circumstance but really they are not
it's just it's it's just sort of like
they don't they're not aware that the
prison door is
unlocked

so I I don't know I I guess I'll just
keep going here and answer another
question this is from the

Ottoman and the ottoman says what's the
difference between nibana and death well
death is something that happens to your
body and your thinking mind whereas
nibana it's sort of like Ultimate
Reality nibana is reality death is

something that is not reality it's just
something that happens in this
virtual version of reality you know this
this semi quasi
reality

um so nibana is is Ultimate Reality or I
mean as an ethical State it's where
you're fully awake you know it's like
Buddha literally means awakened so he
woke up from the
dream so nibana is you know waking up
from the dream and realizing Ultimate
Reality whereas death is just uh you
know the the virtual body breaks down
the virtual brain and mind break down
and then you just get a new one

eventually or the very next moment I
should

say

so to an nihilist who thinks that when
you're dead you're dead there's just
nothing afterwards um some people would
say like n Maharaj did not believe that
there was an afterlife he just said
after you die you just merge with
Brahman in which case death and nibana
would be pretty much the
same

but science scientific materialism does
not accept
nibana and

um see Buddhism doesn't accept it just
when you're dead you're dead this

religion in general doesn't accept that when you're dead you're dead other than maybe some kinds of like Judaism or something like Old Testament Judaism they seem to believe in the Old Testament that uh you know when you're dead you're dead I mean there might be an afterlife but it was sort of like this Gloom you just sleep through that you might as well not even have an individual soul anymore

so let's see I guess I answered that question and I wish my my nostrils would stop doing this weird thing that they've been doing last few

q&as but that's the way it goes so the next question is from ruie and ruie says what is your take on the Buddhist proclamation of having discovered or rediscovered an ancient path well the Buddha had enough wisdom to know that I mean he wasn't discovering anything new it wasn't any kind of innovation he was discovering what's always there I mean he was discovering reality it and reality is always here and he must have known that there were people before him that discovered it and there would be people after him that would ReDiscover it so when in order to become enlightened I mean there are certain things like

morality and

renunciation and um mindfulness that are
just key to waking up and it works the
same for most people at least most
people that become enlightened on
purpose

so yeah I mean it it does make sense I
don't think it's anything really
remarkable that the Buddha would
Proclaim or acknowledge that he just
rediscovered something that other people
had discovered before him and other
people would discover long after he was
gone that I mean it's just like this
eternal principle that's always there
and every once in a while there's going

to be someone who just has the the
talent and the spiritual ripeness the
wisdom to be able to to see
that so I guess I'm going to move on to
the next question this is from
kify and kify says Buddha Dharma is a
quite complex system I am pretty sure I
won't reach a Liberation from Sam SAR in
this lifetime do you think I could stick
to learning to be compassionate towards
others and trying to be as wise as
possible so I could H leave as little of
a mess behind me but then if my karma
allows I will be reborn in a realm of
semi gods or Gods but as far as I
understand their realm is even worse for
attaining

enlightenment well I mean the main question here the only question mark is do you think that I could stick to learning to be compassionate towards others and trying to be as wise as possible so I could leave as little a mess behind me question mark and yeah I mean that's what most Buddhists are doing I think I mean most Buddhists including most Buddhist monks really have no aspiration to become enlightened In This Very life you know they're just doing the best they can they're they're cultivating wisdom and and virtue as well as they can to at least set themselves up better in in a NE in a future

existence in their next life

and if you wind up in heaven I mean most

people after they die presumably it

seems to me are just born as people

again if you die with a human mind

you're reborn as human if you die with

an animal mind you are reborn as an

animal if you die with a Godlike or

Angelic mind you're reborn as a god a

small G God if you die with a demonic

mind then you can might wind up in a

demonic

existence so most people people die with

pretty much of a human mind and so they

wind up being human

again so I mean you shouldn't avoid

cultivating virtue and wisdom just out

of fear of winding up in some Advanced
Heaven realm where you'll have less
inclination to practice

Dharma I mean you wind up where you need
to

be so if you need to be a human again
then you'll be a human again

um yeah just do the best you can really
I mean you shouldn't hold back on doing
the best you can just out of fear of of
going to heaven and then just sort of
being trapped in this in in millions of
years of of celestial

Bliss that's kind of kind of
weird

um so I guess I answer that question I

mean it's it's fairly simple question
even though it's it's uh a little bit of
a longish question but the answer is
short which that's it's kind of strange
for me to have to answer a question in
less time than it takes to read it so
I'm just going to move on next question
here which is from Master Poe and Master
Po says Buddha was a udab brow question
mark yeah the nose is just not
cooperating lately only when I do these
q&as though it's just prolonged talking
is starting to have this effect on my
nostrils so Master Po I think he's
responding to a statement I made in the
previous Q&A about how the Buddha had
like this this hairy spot like where the

third eye is supposed to be but it

wasn't a unibrow

and um there is actually an obscure rule of discipline saying that someone with a unibrow should not be ordained as a monk

I mean there's there's this list of

people that should not be ordained as a

monk and it's a pretty picky unless

anyone who's Too Tall anyone who's Too

Short anyone who's too white anyone

who's too dark you know it's just anyone

who stands out as unusual that might

cause some kind of superstitious alarm

in Buddhist lay people like villagers

when this person is like walking through

their village with his alms Bowl I mean

if if he has if he potentially could
freak people out because of his
appearance then it's best just not to
ordain that person according to these
obscure rules of monastic discipline
which are usually
ignored I mean I was way taller than
than the burmes although fortunately I
guess I was ordained at the same
ceremony with another uh European guy
who was almost as tall as I was so we
kind of compensated for each other
um so I mean the the short answer to
this question is the Buddha probably was
not a
unibrow and then the Thai monks just
shave off their eyebrows anyway although

I don't think uh the ancient Indian monks shaved off their eyebrows but that would have just made it completely a nonissue anyway so I'm just going to move on next question which is from nature cure and nature cure says in your opinion how much of patim mocha rules are Sila badada and I assume he's he means Sil parasa which means just adhering to morality and observances and I think what he furthermore means H this is bugging me just a minute man I assume what he means is that how

many of the poty rules really are not ethics based and are more just like protocol based or um etiquette based you know it's just or Indian ancient Indian tradition based you know it's like um wearing a robe that is discolored in certain ways that's one of the poty mocha rules a monk who who is going to wear a new put on a new robe he's got to discolor it first and I think originally that meant dying it sort of a drab color instead of you know bright white which is what a lot of lay people wore but it it got converted into this rule saying that you have to make a spot on this robe and it's called the Bindu kapam and you're supposed to say IMU

kapam while you're making the spot which means I am making this spot and then that makes it allowable to wear after you make the spot I think in Thailand it's three small spots but in Burma it's more according to the commentary the winia commentary is just one spot which has to be at least as large as a bed bug but no bigger than a peacock's eye which I don't know if they're talking about like the actual eyeball of a peacock or like an eye spot on its tail I'm not sure which but U how much of the ptim Moka rules are Sil laatu badana um or silata parasa well all all of them can be Sil

parasa if a monk clings to them if he thinks that you know it's like he is better than other people because he clings to these rules he follows them strictly he has contempt for people that don't follow the rules um that could be a manifestation of silat parasa with regard to all of it because even genuine morality if you cling to it is silat parasa but if you're talking about uh rules that really are not based on morals you know like there's a rule against um against killing animals there's a rule against telling lies you know there's a rule against like verbally abusing another Monk that sort of thing that those would be um actual

ethics whereas other rules you know like putting the spot on your robe or even just like drinking alcohol I mean if you have just one sip of something that's mildly alcoholic you know let's say one sip of some fruit juice that started to ferment not nearly enough to get drunk or anything I mean it's not really immoral but I mean I mean that would be sort of like a borderline case or using water that might have living beings in it so stuff like that I mean it's it's a lot of borderline cases um like traveling by arrangement with a nun I mean th that would not be particularly

moral or immoral I mean it's

just um I mean a lot of it is just

ancient Indian tradition or it's just

for the sake of appearances you know

sort of like not ordaining somebody with

a unibrow you know it's just something

that might cause the SAA to look bad to

its

supporters and so all of the SE rules

towards the end would would would fit

into the the etiquette you know you're

not supposed to talk with your mouth

full you know you're not supposed to

teach dhama to someone who's walking in

front of you down a path or you're not

allowed to teach dhama to someone who's

walking on a path where while you're

walking beside the path you're not
allowed to teach dama to someone whose
head is covered by a hat or a turban
this kind of thing it's just sort of
etiquette so how much of the ptim Moka
rules are Sila

parasa uh I mean I I haven't done any
kind of like analysis trying to separate
out the genuine morality rules from the
etiquette and tradition rules um and
then of course there are some borderline
cases like drinking alcohol for example
or just like sitting alone with a
woman that kind of thing I mean there's
nothing necessarily immoral with regard
to sitting alone with a woman although

for a celibate monk it certainly doesn't
look

good so in my opinion how much of the py
Moka rules um I mean the question itself
is kind of uh open to

interpretation like I said earlier I

mean if you cling to the rules then all
of the rules are cabat parasa just

clinging to morality and

observances but I think what nature was
mainly referring to is you know how much
of the ptim Moka is morality and how
much is

observances and it might be probably

more than half of it is just observances

you know like a monk is not allowed to

carry like goat wool more than a certain

distance that kind of thing I mean
there's a lot of rules like that he's
not allowed to get a new bowl until his
old Bowl has a certain number of cracks
in it you know
that's it's it's not really a matter
of Ethics or morals it's just making
sure that the monks are austere and not
being a burden on their supporters and
behaving properly in accordance with
this ancient Indian spiritual
tradition so yeah I would guess that uh
less than half of it is ual
morals but I'm not going to try and make
a guess maybe a third of it is actual
morals something like that maybe a

quarter somewhere between a quarter and a third maybe would be actual morals as opposed to just observances just sort of like tradition and etiquette and and so forth so I'm just going to move on to the next question also from nature cure what exactly is

vicha which is one of the three Fetters for you

um yeah

vicha it's usually translated as doubt or skeptical doubt but obviously not all doubt is a

hindrance let's say somebody says it's going to rain tomorrow and you look around and it's just it's sunny there's no sign of any rain you look at weather

forecast and it says it's going to be
sunny

tomorrow and then Bob says it's going to
rain tomorrow well just because you
doubt that it's going to rain tomorrow
doesn't mean that you've got this
hindrance that's going to prevent you
from becoming

enlightened so for me vicha my
interpretation of vicha and I think the
way I have translated it when I have
translated this word in a in a text is
indecision where you cannot make up your
mind it's like you've got two opposing
points of view or two opposing desires
that they're not resolved you know there

if there's like this indecision that's
holding you back it's it's sort of like
uh I don't know it's like a handicap for
you so that would be that would be my
interpretation of vich K is just
indecision so I'm just going to move on
next question which is how would you
describe Sakaya DTI so we're getting
lots of poly jargon in this one so those
of you who are beginners I hope I'm not
totally scaring you off if if my f five
minutes of trying to find a bertron
Russell quote didn't scare you off
already so how would I describe sakad
well literally it
means it's like one's own body
view so Sakaya is like one's own body

and DT means

view but I think what it literally means

is the view that you are an

intrinsically real individual

that separate from from your

environment so I assume that's what it

is it's like individuality view that's

often how it is uh translated or

personality view that you are like an

individual that is just intrinsically

inherently separate from everything

around

you that would that would be my

interpretation of psychiat DTI just the

belief that you really do exist as an

individual

entity and it is kind of wrong view it
is a kind of
delusion

man excuse me I'm really having trouble
like breathing out I can breathe in
through my nostrils and then sometimes
it just stops when I try to breathe
out it's not even funny ah
and then when a guy has a mustache he's
got to be careful about blowing his nose
because sometimes stuff can wind up in
your mustache that you're unaware of if
you catch my drift so anyways the next
question is from Joe do and Joo says if
matter doesn't exist and everything is
mindmade would that make the formless
Consciousness ones attain one attains in

nibana the formless Consciousness that
all so-called matter has raised from
would it make sense to call formless
Consciousness God and that attaining
nibana is merging with god well that's
essentially The vonic View right there
that's like a lot of Hindus believe this
in fact probably a lot of Christian
Mystics believe something along these
lines so long as they would they could
allow

that that the the human Spirit merges
with God uh at the highest state but
yeah I mean that's that is uh that is
like the vonic view
that that nibana or Brahman is infinite

formless Consciousness which is like the
essence of reality and samsara is just
sort of a virtual manifestation of this
this infinite

Consciousness and there are an infinite
number of these these manifestations of
of samsara it's all called Maya in in
Hinduism ISM which is you mean just
means like

illusion

so yeah I mean you can call it God and
that attaining nibana is merging with
God but in order to do that you have to
reify the absolute you have to reify
nibana as a thing as an IT and Buddhism
tends to avoid doing that nibana is just
off the scale anything you can say about

it is going to be invalid and so you're better off just not even going there not even trying to intellectualize the absolute because you can't really do it the best you can do with the intellect is something like Nagarjuna does where you use ruthless logic to destroy all points of view saving your own point of view for last and then destroying that last and then just leaving the kind of this emptiness that the Buddha was teaching just leaving that as just what's left over so yeah I mean that is more or less of a

a

Hinduism of of nibana and the sort of
the goal of Buddhism right there main
difference is that Buddhism tends not to
reify the absolute not to I mean it says
as little about nibana as as possible
because anything you say about it is
going to be invalid

anything you say about reality is going
to be invalid because you have to use
words which are symbols and then you're
just stuck in the realm of symbols and
you don't get anywhere near the reality
even though the reality is always right
here right

now

so yeah I'm just going to move on to
joo's second question here can any empty

chair represent the Buddha's Enlightenment and it may be that he's asking this because I mentioned that before Buddha statues were invented possibly by Greeks that the Buddha was represented by a footprint or an empty seat or like a Bodhi leaf or some such just to emphasize the fact that he had transcended samsara and he was no longer on the scene he was no longer in this world so I mean anything can represent the Buddha's Enlightenment uh that's the way symbols work I mean if you can somehow make a connection in your imagination between uh an empty chair

and the Buddhist Enlightenment if that is Meaningful to you then I guess you could go with that but um as a general rule Empty Chairs generally do not represent the Buddha's

Enlightenment and so I'm going to move on to the next question which is a question maybe game fap here was not expecting an answer to Is how can I be as big a boss as poo

basa so it's kind of a play on words

spelling basa is a b o SS a being a boss

and I don't know because I don't really consider myself to be a boss you know I don't as a general rule I try not to compare myself with

others and so I don't know I mean maybe

you can go and be a monk for 30 years or something that be a start I guess but I mean you're going to have to do your own thing trying to imitate somebody else is uh is not so good I mean it generally doesn't work out very well like my my main teacher pooku seatt he just tried to imitate Tom pulci even to the extent of wearing sunglasses at night because Tom pulci always wore sunglasses but it doesn't make much sense to me and I got to blow my nose again

man hope I don't have to take medicine or have to undergo some kind of procedure because of

this I don't like undergoing
procedures see here do the mustache
thing

ah

okay so this next question is from TIG
and Tig is somewhat of a troll in fact
he is a smartass

Punk yeah you know what I'm talking

to and so he he generally asks

irreverent kind of borderline

sacrilegious kind of questions and so

his question this time is what exactly

is a Pog is it a white girl that's

pretty or a white girl with a pretty ass

can a girl even be pretty without having

a pretty ass or does it mean that the

girl is actually ual actually mid since

she's pretty

ass well I mean in tig's case I think a

Pog would stand for plastic Asian web

girl because he seems to be pretty much

obsessed with those on the Discord

server he's continually posting pictures

of these plastic looking often AI

generated like Chinese girls that he

seems to think are

dreamboats but literally pog P AWG I'm

pretty sure stands for fat ass white

girl with fat being spelled p h a t and

it's like a a generry of porn I'm pretty

sure it's just like white girls with a

big rounded

butt which has nothing to do with

Dharma as far as I

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

the next question this is from Outer

Haven and outer Haven uh coincidentally

says how can you overcome porn addiction

from a Buddhist

perspective and that is I mean that's a

a a genuine question because a lot of

people are porn addicts like when I was

a teenager and in my 20s I was pretty

much of a porn addict but back back in

those days I mean it was mostly in the

form of magazines like Hustler or

something they didn't have the internet

back then which is good I suppose but

how can you overcome it from a Buddhist

perspective um Buddhist approaches to

overcoming lust in general tend not to work very well I mean there's certain things you can do to make you less lustful and that's you know sleep less eat less you know take cold baths you know the standard stuff along that line and you can also like contemplate the the foulness of the human body which never really worked for me because I have a degree in biology and I see the human body as just like a miracle of engineering you know it's I've I've seen autopsies before and before I saw them I thought maybe I was going to puke or something but I mean it was just fascinating and I got this dog here is

wanting my attention licking my
hand

so let's see so I mean like
contemplating the the various parts of
the body realizing that that the rounded
smooth curves of a woman's figure are
really filled out with this plasticky
orange stuff that looks kind of like
partially melted Vita cheese
subcutaneous adipose tissue if you will
but as a general rule it just doesn't
work because lust is just built into us
I mean just living the life of a monk or
just maybe that might not be much of an
option but I mean that's one of the main
purposes of living the life of a
celibate monk but I mean it's still it's

it doesn't necessarily work very well
like a coroner can like do autopsies on
young women or the corpses of young
women anyway just every day or often It
generally doesn't cause him to be any
less lustful when he comes home to his
wife as a general rule I'm just assuming
that because it's just built into
us um years of conditioning just sort of
teaching yourself you know this is wrong
I shouldn't be doing this I mean it can
generally have ACC cumulative
effect but still it's there's going to
be a lot of this friction and and
conflict and sometimes
despair so um yeah from Buddhist

perspective sometimes I mean I I talked to this young American monk once who um not just with regard to porn but with regard to lust and General he said that he was like visualizing female rotting corpses swarming with maggots and so forth and I mean it just doesn't work doing that kind of stuff I mean it's it's sort of poisoning the well I guess but still as a general rule lustfulness is just kind of built in so um I mean you have you have to change your perception and that can be done gradually through a lot of meditation Dharma practice and just just being inspired to live a dharmic life so that when any kind of urge to look at

porn for example arises in your mind
you're just not appropriate not going to
go there you just dismiss it immediately
I mean that would be like the ideal
State and if you're really you've really
got a lot of faith or confidence in
dharma then you can do that but then
there's always going to be times when
you know maybe your meditation not going
well you're sort of in a slump or
something you're getting kind of
frustrated then these urges just come
right back up
again
so I mean you have to realize that it's
not serving you in order to stop it

otherwise you're just going to keep
doing it it's it's like any other kind
of addiction I mean one of the reasons
why you get addicted to it is because
you like it so to some degree you have
to really convince yourself that even
though you like it you're better off
without

it and I mean that's not easy to do to
someone who's who really likes something
and it may be for some people it may be
better just to to just have porn in your
own right hand than actually try to be
in a relationship I mean that is I mean
I I've I've considered writing an essay
on that very subject
but uh I never got around to it and I

probably never

will

but I mean it's not so much porn

addiction as the problem from a Buddhist

perspective from a Buddhist perspective

it's like lust addiction or sex

addiction with sex just being

sexuality you know any kind of lustful

Behavior

so how to overcome it really the only

way to overcome any kind of

addiction is just really to become

completely convinced not 90% convinced n

not 95 or 98 but to be totally convinced

that it just doesn't serve you that

you're better off without it and then it

becomes pretty much
effortless but what is going to cause
that shift in perception is hard to
say and like Carl Yung
used to say in order to replace some
strong psychic Force like an
addiction um I mean you have to you have
to replace it with something of equal
intensity so they used to say that um
the only real cure for dipsomania or
alcoholism was theomania or like finding
Jesus so you got to replace the energy
that was going into this addiction with
something equally intense
so I mean if you have a real
girlfriend you have a real mate then you
won't need the porn

ideally unless you really are addicted
to it in a a sense that isn't just you
know wanting to be lustful wanting to
get some kind of
gratification

so yeah it is it is a tough one I have
to

admit because so long as you're not 100%
convinced that you're better off without
it then there's always going to be times
when you're just going to give in the
Temptation

so just uh I mean a stop Gap just sort
of a Jerry rigged solution is just avoid
any exposure to it you know it's like
avoiding like resisting temptation you

know it's it's just sort of like a an
inferior way of res resisting temptation
by just avoiding the temptation but
eventually you have to get to the point
where even if the Temptation is right in
front of you you can still resist it and
that's going to require a shift in your
perception where you are fully
persuaded that it's just not good for
you and you shouldn't do it but so long
as there's a 5% or 2% of you still want
to do it because you're not fully
convinced then it's still going to
happen sometimes
and so I'm just going to move on to the
next question this is from bodhisatta
969 and bodhisatta 969 says I will be

going to the mut toia Forest Monastery
in the franconian forest for three days
in July you only eat once a day there
and you have to follow the eight ethical
rules in your opinion how can I use my
free practice time effectively to make
progress in the Buddhist teachings well
um don't bring your phone or just keep
it turned off and probably the best
thing you can

do is um just be mindful as much as you
possibly can try to be mindful all day
you know when you're not sitting in
meditation don't just go back into
normal mode and just thinking all the
time or whatever it's just you know when

you're done meditating you have the
you're mindful of the intention to stand
up you're mindful of the int you're
mindful of your motions when you're
moving like if you're eating you eat
mindfully you know you're aware of the
sight of the food maybe the smell of the
food you're aware of the Motions of your
your hand as you're reaching for the
food you're aware of like the the
hardness and solidity of the spoon in
your hand you know you're aware of the
food coming to your mouth the intentions
involved you're aware of you know the
chewing and the flavor and just the the
textures as it turns into this goo in
your mouth you're you're aware of the

intention to swallow and the swallowing
just be aware of whatever is arising
just Sil no no not Silas what am I
saying it's uh
sad
Sadi man I'm forgetting the word Sadi is
mindfulness s
s so s is just full awareness so that's
when you you know when you turn your
head you're aware that you're turning
your head when you're reaching with your
arm you're aware that you're reaching
with your arm just be aware of
everything that you're doing to the
extent that you're able to do that just
be a just be mindful all the time and

that would be the best use of your three days at the uh the forest Monastery and of course just you know conscientiously you know put your whole you know your whole Spirit into it

take it very

seriously so and good luck with that and

I'm going to move on to the next

question here this is from extremely

rare bird and I got to blow my nose

again it's been like the last three q&as

in a row after talking for like an hour

and a half it gets to this point where I

can breathe in through my nostrils and

then it's like something plugs when I

try to breathe out through my nostrils

and it messes up when I'm

talking

anyways with that as an

introduction the next question is from

extremely rare bird an extremely rare

bird says do you think the Buddha really

hesitated to teach the dhamma I think it

may have been a sort of exciting add-on

to the story of his Enlightenment ha go

through all that effort eons of worked

supposedly to become a fully perfected

Buddha only to back out of his mission

in the end well before he was the Buddha

he wouldn't recall all of his past lives

anyway that that occurred on the night

of his Enlightenment when he recalled

all of his past lives and presumably

recalled you know all these eons of
working on his his
virtues

so let's see

oh yeah because I guess he would be
enlightened at this point anyway so
never mind just forget that I said that
part do you think the Buddha really
hesitated to teach the dhama I mean it
is possible I

think the hesitation to teach the dhama
may have been added to the story earlier
than the whole idea of the Buddha
striving for eons to perfect his virtu
so that he could become a sasam Buddha
which is just you know orders of
magnitude Beyond or ordinary enlightened

being that I mean it does make sense
that the Buddha hesitated to teach the D
when he because I mean he hesitated to
teach the dharm because he figured
nobody would understand padicha samua or
dependent cor rising and I mean he was
pretty much right I mean almost nobody
understands dependent Co

Rising but then according to the the The
Legend mahab Brahma himself comes down
from a high heaven realm and begs the
Buddha to start teaching this religion
because there will be some people who
understand picha sop and then the Buddha
looked around with his Clairvoyant
Divine eye and and realized yeah all

right there's some people that don't understand

it so I mean it could have been a kind of religious propaganda to have like the highest deity for the the viic brahans come down and gravel before the Budd bud and beg him to start teaching

Buddhism but uh I can't understand that the Buddha would hesitate to teach the dama just going with the idea that most people would not understand dependent cor Rising because it's just too

subtle so I mean who can really know for sure who can say for

sure uh even somebody who thinks that they can look into the past and see what the Buddha did maybe they're not even

looking into the right past or maybe
it's just you know their mind's playing
tricks on them or
something

so I mean in a way he wouldn't back out
of his

mission um I mean he would have been
just been a pea Buddha he would have
been a fully enlightened Buddha it's
just that he would be like a Hermit
Buddha so I mean whether his

mission you know over countless eons was
to become the founder of a religion I
don't think think that would be
motivating him nearly as much as just
the desire to become enlightened the

desire to know

reality but I mean it's nobody can

really say for sure to what extent these

ancient legends are based on fact I mean

you can't really know for

sure so I'm sorry to to answer that was

a kind of a nobody could really know

kind of a kind of an answer

but I mean that's just the way it is

nobody can really know so I'm just going

to move on to extremely rare birds next

question which is how was it like when

you first began to conceive of nibana

actually being a

reality I have often thought in the past

that nibana is too good to be true only

now my deeply ingrained skepticism and

suspicion is beginning to loosen its grip on me well in my case it was a little different it's like as a teenager I started reading spiritual texts mainly at first U texts by ROM Doss books by ROM Doss I Grist for the mill was the first ROM dos book I ever read and um it just intuitively struck me as as right so I mean it was inspiring to me you know it got me all fired up on Eastern spirituality but um yeah but I mean I started to conceive of nibana actually being a reality almost as soon as I learned about nibana

existence you know it's like I started reading this Eastern spirituality stuff and just immediately it was just it struck a cord with me you know it was like this intuitive yes this is this is this has got a lot of Truth in it you know this is this is right so yeah I mean it inspired me to want to become a monk and renounce the world at the age of 17 so yeah it was it was definitely uh the whole experience of just being turned on to Eastern spirituality at the age of 17 really did have a life-changing effect on me um so I guess I answered that question I hope I answered that question

so I'm just going to move on to the next question which is the very last question and it always takes me by surprise so the very last question is if one accepts rebirth as a possibility one could see yungian archetypes as memories of infinite past lives one has already gone through because how else would we recognize them or understand their Dynamics within the whole if we haven't experienced them to some degree before what do you think does this make sense well

rebirth I mean Jung in archetypes as memories of past lives I don't think it's really that it's that good of a fit

because the way yungi and archetypes
work it's it's kind of like a symbolism
or like almost like dream
imagery so it's it's sort of
subconscious symbols that are shared by
all

people you know the the collective
unconscious as Yung called it
so I'm not sure that that would
necessarily work

if these yian archetypes were memories
of infinite past lives you know like
like like elves or little people as a
kind of paranormal entities that that
live in forest and live in forests and
mess with people sometimes um I don't
know

how belief in that sort of thing which is very widespread in the human race would be the result of individual past life memories which would be subconscious so I think it would be more likely that yian archetypes would be just a kind of dream symbol like similar to dream symbolism you know like Sigman Freud talked about dream symbolism about how certain things if you dream about them it has certain meanings for human beings in general and it does seem to to Bear out for me like dreaming about water is dreaming about Spirit or religion dreaming about being inside of a building is often like a symbol of

being inside your own body your own
personality like my father when he got
old he said he started dreaming about
being trapped in Old dilapidated
buildings

so um yeah I don't think that that would
necessarily follow from past life
experiences that I just think that um
the human mind mind is just evolved or
constituted in in certain ways so that
we all kind of think in the same kind of
symbolic ways though at least there's a
lot of overlap and so certain beliefs
like belief in Bigfoot for example you
know it's it's found all over the world
you know it's found West Western
Hemisphere Eastern Hemisphere just you

know all over the world there's people
that believe in something like Bigfoot
and I don't think that Bigfoot is some
species of un as yet undiscovered
primate that I mean Bigfoot you could
say is is a paranormal entity but also
it's like the the willingness to believe
in the sort of thing which then opens up
the door you know with enough faith that
you're actually able to perceive these
things even if they're coming through
from like another dimension like a
parallel universe nearby or
something that still
it's like this yian
archetype of of being like this is

already kind of allowing them to come through because you know we have this receptivity to that sort of thing if that makes any sense and I hope I haven't just butchered yian psychology but it is my understanding that that like yungan archetypes are it's just a symbol based on just sort of like common principles of human psychology and subconscious psychology that results in everyone sharing this deep kind of symbolism and yeah I I would I'm not inclined to attribute that to past life memories just because the past life memories would be on a different order like along different lines I

think I guess and so that was it I not
sure I even answer that question very
well other than kind of kind of giving
my reasons for not really following the
idea but uh that's it and so if you have
any questions if you've lasted this long
you get to this point you want to ask
questions then just include them in the
the comments below the video and like
And subscribe if you have not done so
already and uh be
happy and now I gotta stop recording

okay oh I gotta do

this okay hello and welcome to episode

99 of question and

answer I am your host P

basa and we got lots of questions we got

a merciless onslaught of questions today

more than 50 of them so it's going to

take a while I

think to say the least

East and I guess I should say that next

weekend probably will be Q&A number 100

and the plan is to do a live

stream so I'll probably be doing this

live like next Sunday at noon my time

which is Eastern time like the same as

New York time except I'm not in New York

so again so long as the next one I do is
100 which is now kind of thrown into
question because scientists have
discovered a new number called
bleen which lies in between six and
seven so if that's the case then the
next Q&A would be like number 91 or
something so I mean so long as the way
counting works doesn't
change then next weekend we'll be number
100 and I'll be doing it live at noon on
Sunday

inshah the God's
willing so I guess I should just start
answering questions and the first
question is from the Proto sudo Monk and
he has titles to his question sometimes

so the first title is on celibacy and
defensive

strategies so the Proto sudo monk

says I recall at one point you mentioned

being no he didn't say that he said I

recall at one point you mentioned using

military tactics of retreating defense

instead of offense as making progress in

what Manner is spanking the puppy

beneficial in contrast to celibacy being

counterproductive without TMI I have

generally found two causes one seems to

be of biological nature simply after a

long time it builds up you have said

like a shotgun and two due to a sense

impression seeing a woman meeting and

chatting with a woman Etc my personal strategy for keeping the eight precepts is to avoid anything beyond spanking the puppy because I think actual sex with a woman causes orders of magnitude more attachment and delusion the main reason is the endless fantasizing seems like a more distressed mental state than a minor Indulgence that actually makes you think I'm messed up there is a lot of work to do I need to meditate more I find that from the post nut Clarity vantage point the pursuit of sex immediately seems meaningless useless and will inevitably cause suffering as you see the muddled mind states of the addict but whilst in society it seems

like a desire that will always persist
my only real success with celibacy was
in total Solitude advice on celibacy
question mark

well now I scroll back up to the top of
this question and he does say something
that's not entirely accurate here let's
see he says he recalls at one point that
I mentioned using military tactics of
retreating defense instead of offense as
making progress well that's not exactly
what I was saying um it's more a
flexible defense rather than a rigid
defense and I remember reading in a book
on Military strategy that was discussing
like among other things World War II and

how Hitler was insisting on the Eastern Front not to give up one inch of ground he forced his generals to maintain a totally rigid defense and not withdraw not Retreat one foot and some of his generals were begging him please just let us do a flexible defense then what then we can like lure the enemy into traps or you know just wait for them to be vulnerable and then make a Counterattack that sort of thing but he wouldn't do it so that was that was the point I was making that sometimes you do have to retreat a little bit in order to avoid losing the war

so then he's got two question marks one

is in what Manner is spanking the puppy
beneficial and uh the other one is at
the bottom

here advice on celibacy question mark
well

I did write a rather long two-part blog
post long ago which I think is
incorporated into my book Buddhist
ethics Buddhist practice maybe I should
check first and make sure there's a book
up here yeah just just a second
here let's see

here I just want to make sure that I'm
not false advertising or
anything see on lus and sys yeah it's
here page 40 in this book which uh you

can buy off Amazon so that would be my
long

detailed um discussion on celibacy and
the difficulties of celibacy and you
know what's the point and what maybe
isn't the point and all

that um

but I'll give a short answer here mainly
because we got a merciless onslaught of
questions so yeah I mean you can use
masturbation as a kind of pressure
relief valve although if you don't use
it as a pressure relief valve if you're
young and dumb and full of precious
bodily fluids and so forth that um I
mean it'll just happen spontaneously in
your

sleep so as a monk when I was a young
monk up until I was in my early to mid
40s I would have just a nocturnal
emission about every two
weeks at least every two
weeks so it's not like you're going to
like explode from internal pressure or
anything that there is just a natural
pressure release mechanism that goes on
um but it is true like when the Proto
sudo monk says that when he's from the
post nut Clarity vantage point the
pursuit of sex immediately seems
meaningless useless and will inevitably
cause suffering as you see the muddled
mind states of the addict well yeah I

mean the purpose of sex I mean there's two main purposes of sex in human beings well two main biological purposes let's say I mean the main reason is it's it feels really good but the reason why it feels really good is you got two evolutionary reasons or biological reasons one of course is to make babies to reproduce your DNA sequences and the second is to strengthen a pair bond with your mate ultimately for the purpose of you know having babies and reproducing your DNA sequences or at least increasing the odds of that so if uh neither one of those is really a priority for you it's it's not on your list of things to do then uh yeah I

think uh celibacy you know it's it's
certainly praised in Buddhism especially
Theravada Buddhism in Theravada Buddhism it's
it's pretty much mandatory if you want
to become

enlightened although there is a certain
amount of ancient Indian cultural
conditioning that has been incorporated
into early Buddhism so um I do think it
is theoretically possible for a person
who is not celibate to become

enlightened although it is more
difficult it's definitely a higher
difficulty

setting

so advice on celibacy I mean

if you can do it go ahead and do it it's like the the New Testament where Jesus says there are three kinds of Unix those who are born Unix those who are made Unix and those who become Unix for the sake of the Kingdom of Heaven and the the Third Kind is people who are celibate for Spiritual reasons and then right after that Jesus says it's not for everybody so I mean if you can do it and you think that's the right thing to do then you should go ahead and do it in which which case it may be a certain amount of spanking the puppy maybe like the lesser of two evils so to speak not that it's I mean not that playing with yourself is like literally

evil

but um you know it might be better than just being horny all the time and climbing the walls and like perving on every attractive woman you see that sort of thing because it really I mean it's just built into US

humans some more than others and there are times you can just be like wanting to cry or howl like a dog or climb the walls or all three simultaneously if if you can manage it just because you know you're just horny as

hell and you know like Krishna mury says it's like I Krishna mury was supposedly

enlightened you know some people say he
was he wasn't

celibate and he was saying you know it's
like I mean if you're going to be a lot
of people who are celibate probably most
people who are celibate for Spiritual
reasons are just frustrated and horny
and

neurotic so I mean if you're really
going to be C celibate then you have to
be celibate in a p as pure of a way as
possible and there's a strange suta I
think in the angur and Naya given a list
of ways that amongst celibacy or his
Brahma charia are not pure and it's I
don't remember the whole list but some
of them are kind of sad like a monk who

will hide behind a wall and listen to a woman singing or talking or laughing or crying or he'll like spy on women when they're bathing you know like in in a public bathing Ford like in Ancient India so I mean things like that you know he just looks deeply into woman's eyes when he's talking to her just to get the pleasure from that or he just you know indulges in uh uh certain gallantries that would be inappropriate for someone who really is strictly celibate and getting back to Jesus of Nazareth he is famous famously said that any man who looks at a woman with lust is already has already committed

adultery with her in his
heart

so it's one thing just to be forcibly
celibate um because you think you ought
to be

and it's it's a completely other thing
just to have no desire for sex I mean if
you're just burning with

desire then I mean sometimes a little
pressure release may be beneficial it
may help

you and then getting back to New

Testament again this isn't Jesus I think
this is Paul Tarsus he says uh um what
is it it's better to marry than to burn
and the burning is with
desire so again if you can be celibate

without just being like just frustrated
and horny and and like neurotic about it
then go ahead and uh it may be that
spanking the puppy from time to time is
a kind of uh therapy or something that
just releases the pressure and and just
kind of it's pushes reset on the
hormones to some
degree but if you want my like elaborate
at length description you do best to
find it in page 40 of this
book and I'm just going to move on to
the Proto suud Mon's next
question the title of which
is doesn't include the cough the title
of which is slavery early retirement or

monkhood and then he says in a video with Bon G the Australian monk that barely let you speak you spoke about Buddhism in the west his advice was to make a load of money and then follow the dama fulltime I just started my first job at 23 earning €1,000 per month it is clear that I am a slave and will be a slave until retirement age if I have a family I will be most definite I will most definitely be a slave I have formulated a plan possibly means working 80 hours a week maybe two jobs so I can save up money until age 40 to 50 working hard for 10 to 30 years rough estimate after the big sacrifice I think I could retire to

Thailand after finding a way to get
permanent

residence then I could spend lots of
time at the monastery get a feel and
make the decision whether monk hood is
adequate or not until then until I have
the experience I can't make the decision
of total renunciation the alternative
living a simple life in the west working
Normal slavery until retirement having
to deal with living around diluted
beings never able to escape the cultural
conditioning and social conventions
Enlightenment seems impossible here I
struggled to keep the five precepts in
this atmosphere the closest to a

spiritual Community I have found in the west are the hedonist big booty milfs at the yoga studio which has not been productive for the dhama besides helping getting into full Lotus position in the West only the tantric path exists essentially I see only two options working my entire life in the west no spiritual Community going against the grain practicing dhama as a solitary lay person or work hard for one to three decades in the west retire move to Thailand find a spiritual Community a supportive environment creating the causes and conditions for the possibility of monkhood the Buddha didn't advise postponing the spiritual

life until old age but I see it more as creating the optimal environment for the spiritual life if I am playing samsara on a higher difficulty setting with the intention of a future full-time dham practice do you think this is a wise plan or will working too much hinder any spiritual progress

well it does help the spiritual your spiritual Endeavors if you are either one using your work as a dama practice or two you're in you're in the Leisure Class and don't have to work for a living at least you don't have to work very hard so that you have a lot of

spare time for meditation and
contemplation and study and so
forth um it does seem that there is a
possibility here that uh the Proto sudo
Monk Is overlooking and that is finding
a like a dhama community in the west and
finding a dama community in the west
does have certain advantages for one
thing there's no culture barrier like if
you go to Thailand and try to join a
community there you may find that the
people there are very culturally
conditioned into a culture that you
weren't cult culturally conditioned into
and there's always going to be this
barrier and you're just not going to see
eye to eye you won't be able to

communicate deeply in in a lot of cases
most cases just because of the
information culture barrier stop it we
got a dog having a weird dream back
there so

um so I mean that is that would be like
a third option is you find yourself a
spiritual community in the west
somewhere among fellow westerners who
for the most part on average take dham
more seriously than Asians who are just
going with the flow you know they're
just following along with the mainstream
of their culture uh to some
degree and uh you know there'd be less
of a of a culture barrier a

communication barrier between you so I mean that would be a possibility also there must be I mean I know for a fact that there are like monasteries and other like ashram type places in Europe I assume the protos sudo monk is living in Europe because he's earning his salary in

Euros so that would be another thing too and I mean you could just do some investigation you know you can look around just ask around try and find where there are like spiritual communities monasteries in Europe and it's possible that you could just get kind of a extremely low-paying or volunteer job as like a monastery

attendant you know cooking for the monks
and driving them around that sort of
thing you'd make enough to live on and
while you were there then you could see
for yourself whether that kind of
Lifestyle would really work for you so
that's a possibility with regard to work
being slavery I mean I've never really
seen it that way you know there are
people that say that having a job is
slavery but that's just the curse of
Adam getting back to the the Bible again
it's the curse of Adam you know we have
to uh we have to uh what is it earn our
bread by the sweat of our brow and all
because they ate that

fruit so we all have to work for a
living even a monk I mean he's got to if
he's a conscientious monk he's got to do
dhama practice for a living in addition
to the Chop would carry water
stuff

so um oh getting back to it yeah work I
don't consider work really to be slavery
I mean you can run away without being
hunted down and having like the front
half of your foot cut off that kind of
thing so I mean you
can go and live under a bridge or
something you could go and renounce the
world
somewhere so I don't really consider I
mean if figuratively you can call

working hard slavery working like slaves
or something but uh I'm just kind of
weird I don't think that having to pay
taxes is is really theft either I mean
it could arguably be called theft but in
my case

anyway I I just voluntarily or I
willingly pay my

taxes so let's see did I answer this
question where is the question

mark I think it's towards the end here

which is appropriate is it is better

when a long question has the question

mark at the end than at the beginning

so yeah Proto monks SE only two options

but there you do have more options than

that I mean there there are lots of options so let's see the two options he envisions working his entire life in the west no spiritual Community going against the grain practicing dhama as a solitary lay person yeah I can relate to that I mean you can have like a spiritual Community online at least you can look around try and find a good dhama Center which might be you know a long ways away so you might not be able to go there like on a weekly basis or anything just because they're they're scarce um and then most of the dama places in the west are like you know like gay rainbow Buddhism that really is uh more cultural Marxism than actual

Dharma or at least a lot of those places
are

so and then the other option is work

hard for one to three decades in the

west retire move to Thailand find a

spiritual Community a supportive

environment creating the causes and

conditions for the possibility of Monk

Hood yeah I mean it might work for you

if you if you like hot weather and just

being surrounded by people of a

different culture than

you um the spiritual Community you might

actually

find uh as good or better of a spiritual

Community one that is more suited to to

a Westerner in the west that is possible um one other disadvantage of waiting to your older before you ordain is in know um I mean the Burmese put it very succinctly in a in a saying which is uh

do which means a monk who is ordained when he's older is difficult to admonish difficult to teach a poat is hard to talk

to because you just get more set in your ways you know it's it's like every day you put off really dedicating your life to dhama you lose two days because you lose one day of your lifespan plus you've got one more day of accumulated habits of being set in your ways that

have to be

overcome so I mean 10 years that's I I

kind of did the same thing when I was 17

I made the aspiration of renouncing the

world and I did it when I was

27

so I was actually ah Hadad of schedule I

had I had the year I had 30 as a

deadline for having renounce the world

and uh I did it a few years

early um let's see what is the question

though oh here's here's two question

marks towards the end here if I am

playing samsara on a higher difficulty

setting with the intention of a future

full-time Dharma practice do you think

this is a wise plan so that was Plan B I think where or the second plan of working his ass off for 10 to 30 years and then moving to Thailand with the money but things don't always work out according to plan see I mean you you can't really rely on this plan of working your butt off for 10 to 30 years and then moving on to Thailand I mean who knows Thailand might be in a state of political chaos at that time you know it happens every once in a while like the

Army stages a coup or something or you know who knows what your health is going to be doing who knows what just general World situation is going to be like 30

years from

now so putting it off I mean there is
that disadvantage I mean ultimately
you've got to follow your own heart just
follow your own deepest intuition as to
what you want to do and somebody who has
never met you before might not be able
to give you as good of advice as just
deep introspection and just waiting for
an answer you know just don't just act
on you know intellectual thoughts and
planning and so forth but just kind of
be as empty as you can peaceful as you
can and just wait for the right answer
to to hit
you and you're more likely to do the

right thing that way and looks like you
you're you're playing the long game so
you're going to have have uh time to
wait for the right answer to come to
you so still though I mean I would keep
my eyes open and try to find spiritual
communities because some of these
spiritual communities I mean they're not
necessarily terraa Buddhist but they're
you know like eclectic spiritual
communities where you've got very
serious DH practitioners living in
someplace that isn't advertised you
don't find it in magazines they don't
have a website maybe and so it may take
a certain amount of
Investigation to find you know there's

this commune of people like dedicated to
living a spiritual life on their own
terms or whatever you I mean whether
they're gonna there's going to be a guru
there or something I have no idea but
different places differ but there are
places like that out there and uh if
your karma is ripe for it you'll find it
you know when the when the the student
is ready the teacher will come is Hindu
saying I
think so I guess I kind of answered that
question
um yeah working too much it it will
accumulate just a few Decades of habits
and

just habits of mind as well as as as
like outward behavioral habits that uh I
mean there is some wisdom in the
Terrible about a Buddhist idea that you
know you shouldn't put it off like in
Hinduism that's the way you do it is
like you go through the four like ashrama
dharma where you start off as the
celibate brahmachari the student the
religious student and then you become
the householder and then you you become
like the forest dweller after your kids
are grown you know you don't your wife
is no longer of reproductive age and you
you just go out into the forest possibly
take your wife with you live in a Hut in
the forest and then you you want to go

full blast and you become the sasi and I mean you just you become like the the early Indian Buddhist monks and just wander around homeless and beg for your food maybe that when you're a forest dweller your grown children are the ones who bring you your food and and take care of you and so forth to the extent that you need taken care of but in Buddhism this you just don't do that it's like as soon as you're able you're encouraged to renounce the world but of course it doesn't work for everybody so you have to know yourself well enough to know whether or not that will work and the future is unpredictable things

rarely turn out the way that they are
expected to turn
out and that's not really a qu it's not
really a full answer because I can't
really give a full answer because I
don't know the details of the protos
sudo monst life better than he does and
so I'm just kind of giving some extra
information that maybe you can draw from
as a resource and in the meantime or
right now I guess I'm going to move on
to the next question which is from bray
and Bray says what are your thoughts on
Alchemy do you think that Alchemists
like Nicholas Flamel and ful canelli or
ful cani truly discovered the secret of
immortality and the ability to transmute

base medals into gold well it's seems
like if Nicholas Flamel truly discovered
the secret of immortality that he'd be
alive right

now you'd think and he probably died of
old age like everybody else has died of
old age or maybe there's you know you
got the ascended masters living in the
Himalayas somewhere that are you know
like a million years old or let's just
say a thousand let's take the
conservative estimate of a thousand
years

old but for the most part I think
Alchemy it was based on certain
misunderstandings like trying to

transmute base Metals into gold by using
chemical

means isn't going to work because you
have to actually transform the
individual atoms and the only way like a
medieval Alchemist could do that would
be through psychic

means so it wouldn't be so much Alchemy
as just well I guess it would kind of be
Alchemy and there are Alchemists to this
day in Burma I knew a monk who was a
disciple of an alchemist Monk and
according to this this monk that I knew
his teacher The Alchemist Master could
just point at things and turn them into
gold not really appropriate for a monk
monks aren't supposed to handle

gold but I mean he was he did better than Midas midus actually had to touch the stuff in order to turn into gold but if that sort of thing really does happen it's happening through psychic powers and not through any kind of like chemical reactions or anything so Alchemy I mean I've read some of Carl Young's descriptions of what stuff Alchemists did and I mean this is going to be like a super long Q&A this might be the longest one ever but uh I remember Carl Young talking about how there was some it was like an alchemical temple in the near East or something and there was this Brotherhood

of Alchemists and they were waiting for a certain kind of person I think they had to be blonde with blue eyes or something to enter the temple and then they would catch them and then they would keep them in a tank full of some kind of oil I think it was sesame oil and they would feed them only figs that were soaked in sesame oil until their whole body became like waxy and almost translucent and then after they got to that point they would rip their head off not just cut it off they would pull it off and then they would like they pack it they might have done some kind of like embalming to it but it was already pretty much embalmed from soaking in oil

all the time and then they would pack it in like cotton wool put it in a niche in this Al Cove of the temple and then use it for like fortune telling you know somehow it would still be talking or maybe you'd have some priest in a trans or something that could hear it talk when nobody else could hear it talk that kind of thing so there's all kinds of I mean it was sort of Proto like astrology is like Proto astronomy and a lot of it was based on just not understanding how things

work um and a lot of it was just the cultivation of psychic powers which probably would be the most effective

aspect of C Alchemy other than just
learning some basic chemical reactions
learning how to make sulfuric acid or
learning how to make metallic Mercury
that kind of thing that was you know
chemistry was sort of based on the more
legit or the more chemical findings of
these

Alchemists but

uh yeah I don't think that they
discovered the secret of immortality or
the ability to transmute base
metals into gold otherwise there'd
be a lot of immortal people walking
around with lots and lots of gold on
them and you just don't see that I mean
it may be very few people have lived

longer than 200 years just through being in harmony with the da or some some kind of spiritual practice and likewise it may be that some people have been able to transmute base Metals into gold just like our friend Jesus of Nazareth supposedly transmuted water into wine I mean it would be a psychic thing it would be like vulgarly referred to as a miracle and not some sort of cookbook practice that you do and with that I'm going to move on to the next question this is from Jeffrey and Jeffrey says do you know anything about Thor Freya and Valhalla well I know Thor was a Germanic God of Thunder

he wielded the hammer he got turned into
a
superhero uh Marvel Comics which then
got turned into increasingly woke movies
with like black vrees and so
forth um Freya I think um there's
there's two Germanic deities with
similar names I can't remember if Freya
was the the female goddess of love and
beauty sort of like the the Germanic
Venus that Friday is named after or
whether it was a male with a similar
name I I don't I've never really studied
Germanic Germanic uh don't want to call
it mythology polytheism you know the
Germanic Pantheon I've never really
studied it much you know as a kid like a

teenager I read like bullfinch's
mythology that had a section about
Germanic U

mythology um but Valhalla I mean I know
enough about Valhalla or wallhalla to
know that you know it's like the the
vrees would go out and search the
battlefields for slain Heroes that died
valiantly and then they would bring
their spirit

back to Valhalla which was a like a big
feasting Hall I mean it kind of reminds
me of like the feasting Hall in B
wolf where you know they'd be drinking
meat and and just having a good time
partying

essentially and that's a very crude understanding I am sure I think anyone who really knows this stuff thoroughly and takes it seriously could correct me on all sorts of things and could just provide lots more information than I do but with regard to polytheism the polytheism that I've most been interested in of course first of all you got Indian polytheism um Buddhism has got some small G gods in it and then also classical like Greco Roman polytheism so I've been more interested in like Apollo and hephestos and Athena than in Germanic Gods I don't know why that is Maybe past lives I was more more

religious as like a Greco Roman than I
was as a Germanic tribesman or
something but I really don't know that
much about them so I'm going to move on
the next question here this is from game
fap and game fap says have you ever been
recognized on the streets before has any
kid ever said look Mom it's the dankest
Buddhist on the interwebs Poo basa also
how come in every video do you you do
with Brian R you start off by saying
yeah Hil Brian well that's two questions
I got to have to separate
these so we got way more than 50
questions here first question that from
game fap have I ever been ever been

recognized on the streets um not as a
lay person as a monk sometimes I would
get recognized on the street especially
in Burma where I was semi I remember
once um being invited to somebody's
house I mean it was another Monk I was
with got invited to their house and he
brought me with him and there was a
picture of me on their altar excuse
me I just said excuse me because I was
waving my hand around and hit the lamp
excuse me Mr

Lamp and there they had a picture of me
on the Altar and they they definitely
knew who I was I mean there was couple
books and like magazine articles and
stuff written about me there but here

especially in South Carolina which is in the Bible Belt there aren't a whole lot of Buddhist around and so it would be pretty unusual let's I'm working at a sheet metal shop and some construction worker comes to pick up an order it's like whoa you used to be a monk I've seen your YouTube videos it's never happened I'm just not that famous in in America anymore I mean I never was all that famous but it's uh probably gone down a bit since I stopped being a monk so I guess I'll just move on to game F second question and how come in every video you do with Brian Rue you start off by saying yeah hail Brian um

well I I hail Brian he know hail

Brian it's just the thing to do it's the

appropriate means of hailing Brian Ru

you say hail Brian and the yeah at the

beginning I think he's just like

welcoming me to his show and I'm just

kind of agreeing or you know like

acknowledging his welcome by saying

yeah so I guess I answered that question

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

question which is from Mr Prav and Mr

pronav says well isn't it that most

people wind up in lower Plains not in

human realm and about the simile of a

turtle in the plank which shows how hard

it is to gain a human rebirth okay this

is in response to um I think it was the

maybe the previous Q&A where I was talking about how I mean if you die with a human mind you probably going to be human if you die with a Godlike mind you're going to be reborn as a God if you die with an animalistic mind or a demonic mind you're more likely to be reborn as an animal or a demon that kind of

thing and I did say that most people are reborn as people

because being people as a general rule we have human minds and so our karma is like human Karma with human stuff that needs to be resolved and so we generally wind up being a human

again and it's relatively difficult to
move to move

upwards um and he he refers to the
simile of the turtle and the plank but
the purpose I might as well mention the
simile of the turtle and uh it's a yoke
rather than a plank it's I mean it's
kind of like a toilet seat it was a
thing that went around like the the
horse or the Bullock's neck when it was
pulling a plow or a a like a Chariot or
something and uh so you've got this this
yoke or it's like a toilet seat it's
call it a toilet seat you got this
toilet seat floating around on the
surface of the ocean and once every
hundred years a big sea turtle will come

up for air just once every hundred years
it comes up for air and takes a breath
and then goes back down for another 100
years and according to the
suta that the odds of an
animal being reborn as a human are I
mean it's going to take longer than for
the turtle swimming through the world's
oceans to just through random chance
come up with its head right up through
the middle of that toilet seat or the
Yoke so I mean the simile is not with
regard to the difficulty of getting
human birth once you're already a human
it's the difficulty of getting a human
birth for an animal because it's got

animalistic Karma it really doesn't have much human Karma it has to be really an outstanding animal that has done outstanding Karma and from the Buddhist point of view and I don't really accept this but from a Buddhist point of view animals really can't earn Merit but I mean there there's exceptions you know there's the frog that went to heaven and all this but it's it's supposed to be much more difficult for an animal to earn Merit but I do think that animals can earn

Merit um you know it's going to be animal Merit it's going to be kind of a smaller scale than human Merit as a general rule you know the best human is

better than the best dog for example
hope I didn't just offend dog lovers out
there well it's like the worst human is
worse than the worst dog the best human
is better than the best dog it's just
we've got more variation our bell-shaped
curve is much broader
so yeah I mean mainly once once you're
in the animal realm it's very difficult
to get out of the animal realm that's
the main point of uh of that sua of that
simile
so but once you're a human chances are
if you are reborn you will be reborn as
as another human just because your karma
is predominantly

human so I'm just going to move on to Mr
prom's next question here which is what
does the word bana mean could it be
translated as meditation and how
different is it from somebody or jna
well bana literally means something like
becoming you know B is existence or
being and balana is sort of like a
present
participle um turned into a noun so it's
becoming or being
although um in Buddhism It generally
means something more like development or
cultivation so bana means something like
mental cultivation which is has become
pretty much of a a synonym for
meditation so it means meditation in

general it's it's different from samade
or Janna samade is a certain it's a
certain mental state of concentration
that you strengthen you cultivate that
when you practice meditation and Janna
of course

is it's the controversial term of the
four stages of meditation or the four
stages of

absorption and I shouldn't uh spend a
lot of time discussing that because as I
say we got a merciless onslaught of
questions today so the word bana
literally means something I mean
literally it means like being or
becoming but it it it pretty much means

development or cultivation as as um a a
Buddhist jargon term and then the
cultivation is mental cultivation which
primarily means

meditation and samade is just an aspect
of meditation Janna is like a goal of
meditation or certain levels of
meditation so I mean they're all they
all overlap but they do not have the
same meaning and so I'm going to move
into the next question which is from

Fred and Fred says do Brahman and neana
have something in common yeah they have
a lot in common in fact I would go so
far as to say that a vedantist like
shankara um what he was calling Brahman
is what a Buddhist would call nibana or

at least they're both attempting to describe the ultimate the ultimate state so the vdst Hindus call it Brahman or or better yet Nuna Brahman which is like Ultimate Reality which which has no discernible

characteristics and the Buddhists call it nibana but the main difference is that Brahman is and nibana kind of isn't I mean it's I mean I've discussed this many times before where niana or the absolute is just completely off the scale it's it really The Duality of is and isn't do not apply that is and isn't are invalid to say that nibana is is invalid to say that it isn't is invalid

to say that is and isn't is invalid to
say that it neither is nor isn't is
invalid so the Hindus or the
vedantists have reified the absolute and
calling it an it it exists I mean when
you get into the more subtle philosophy
you know they kind of back off from that
because I mean like Nuna Brahman is has
no discernable characteristics so I mean
how how does something exist if it has
no discernable characteristics has no
qualities so it's two attempts at
describing the same ultimate State and
the the Hindus with Brahman are coming
from more from the side of is and the
Buddhists with neana are coming more
from the side of isn't although

ultimately the the whole duality of is
and isn't does not apply to the absolute
that's just some
saric perceptions this
distinctions papancha if you
will so I'll just move on to Fred's next
question here which was which is was
aija always there before time and for
those of you who are unfamiliar with
Sanskrit and poly terminology aiya means
ignorance ignorance of reality so it's
kind of a synonym for
delusion and it wasn't always there
before time well I mean there was no
Before
Time time itself is like a a perceptual

construct so I mean ignorance also is like a perceptual construct so they're pretty much simultaneous aija and time I mean I don't think you're gonna have time without

aija and uh I guess you could have aija without time but the time is is just kind of built into the system it's part of the uncarved block of marble and it's AA that is trying to identify individual statues contained within the uncarved block of marble and thinking that those statues are real but uh you're not going to have any kind of perceptual change without time so I I just there is no beginning there was there is no before time or

before aij or before samsara because
samsara the potential for samsara is
always there and so it's always been
there it always will be there so aija
and the perception of time will always
exist there's not going to be any
liberation of all beings because the
possibility of these beings that don't
really exist anyway other than in
potential

form I mean that potential is always
going to be

there so I guess I answer that question
so I'm just going to move on to the next
question which is from Joe do and Joe do
says you mentioned that you think the

Buddha might have had combat training
what credible Source States this I've
never heard it mentioned from any other
teacher as far as teachings from the
sutras from what I could find there is
only one book written by some lady in
the 2000s that states this doesn't
surprise me that someone out there would
try to link the Buddha to put a stain on
his peaceful image with thoughts of a
possible training in violence certain
people want war associated in everything
from what I know the Buddha was
sheltered by his father from the outside
world do you think such speculation
could be bad karma um no I mean going
with tradition Buddhist tradition the

Buddha was a chhatra which was the warrior caste The Warrior and ruling caste of India or the warrior and ruling Varna the class the hereditary class so um according to tradition anyway the Buddha was born into the warrior class and he was somewhat of an aristocrat so naturally as a boy he would have received certain trainings like archery horsemanship you know like just a certain amount of strategy that kind of stuff they would have just been part of his education assuming that he really was of the chatri of the shat Varna so I mean there are stories uh I think they're mostly

commentarial about how like uh I vaguely remember some story about how David I mean it's like young sidarta and his cousin David were out shooting like target practice and David sees a bird flying by so he just turns and shoots the bird and then it falls to the ground and then the Buddha the young sidarta who's going to become the Buddha out of compassion he goes and protects the bird and won't give it to dadat and won't let dadat finish it off that kind of thing so assuming that the tradition is right that the Buddha was born into the warrior class then in all likelihood he did receive a certain amount of Education with regard to the use of

weapons and horsemanship and strategy

and and stuff like

that so but he renounced

it so I mean it's not really a stain on

his character or anything I mean he was

just born into

it so and it was ancient times so I mean

most civilizations that have

survived um long enough to be recognized

by history have not been

pacifistic so it wouldn't surprise me if

he did receive a certain amount of

training I mean it wouldn't surprise me

if when he was a young boy he actually

did stuff like shooting birds with

arrows that kind of thing I'm not saying

that he did I'm just saying it wouldn't
surprise me if he did because boys do
that kind of stuff you're out Target
practicing you see a some bird fly by or
something you might just take a shot at
it who

knows so anyways I'm just going to move
on to the next question this is from C
AC inad

zida I'm checking to see what the time
is here yeah we're almost an hour
already by

golly it's a good thing that some people
like watching long
videos because this one's going to be
kind of a long one I think anyways covac
and CAD zida says Buddha mentioned

ugliness and poverty is a result of Bad Karma what about manism and manism based on this link that he sent is about being a short guy and I mean if if a guy is short and it doesn't cause him any problems he doesn't receive any flak for it or anything maybe it's maybe he's a pygmy where shortness is valued if you're too tall you get kicked out of the tribe that kind of thing then that might be good karma but if if he gets like teased because of it or you know he just catches hell because of it you know he's he short then yeah there' be some Karma involved because I mean karma is

involved according to abidal philosophy
anyway with regard to everything you
experience every sensation you
experience every feeling you feel is the
fruition of karma at least to some
degree so if you're short then yeah it's
going to be as a result of your karma
and if your shortness is causing
you more unpleasantness than
pleasantness I mean I mean there are
certain advantages to being short I mean
if it if it starts raining you're the
last person to get wet hardly ever bump
your head on stuff unless maybe you're
sweeping under the kitchen table or some
such
so

yeah so the answer to that is uh what I just said and I'm going to move on to uh SE action CAD Z's next question here and I do uh appreciate SE action cot z9 not providing me with videos to watch or long essays to read with like what is your reaction to this on this Q&A so anyways his next question is what is your personal favorite story narrative from the Buddhist tradition for example one might enjoy the story of a bodh satva killing a woman out of compassion to prevent her from killing a fly due to how absurd it is or the story of Maha mogana going to the various hell to find his dead mother well probably my

two favorite stories in the text would be the story of the bahuta that made a pretty strong impression on me as a junior monk so much so that um my first blog was the bajah blog or as I wanted to call it that I think that was like the the website the Bahia blog blogspot.com which is now defunct um and then the outsider is my new blog and The Outsider is like the literal translation of the name bahya so the story of Baha who was a non-Buddhist aesthetic he wore a garment made out of tree bark although it was probably like the fibrous inner bark That Was Then woven into a kind of burlap or

something and uh he thought that he I mean he was he had a lot of respect from people he lived on the the west coast of India and was getting a lot of respect from people and was starting to think that maybe he was enlightened and then a Dava a deity small G God who had formerly been a relative of his came to him and said you're not fully enlightened but there is this fully enlightened being called godma Buddha who lives you know in the Ganges Valley way the hell over by magada and um he he's he's the real deal so then immediately bajia was so moved by this that he just packed his stuff and just

took off walking just stopped
just enough to sleep every night and
then just get up early the next morning
just keep walking until he finds the
Buddha and he finds the Buddha while the
Buddha is going for alms I think in the
in the city of sawati and he begs him
you know teach me dhama and the Buddha
says now is not appropriate time I'm
walking for alms but Bahia says you
don't know when you're going to die in
this world I please teach me now so then
finally the Buddha teaches him this very
zen-like teaching which then causes
Bahia who is very ripe and really ready
for it to just he becomes enlightened
and then immediately afterwards he gets

trampled to death by a young cow and then the Buddha has him cremated as though he were a fully ordained monk even though he wasn't really um he wasn't an ordained monk at all I mean technically he wasn't even a Buddhist so that's one of my favorite stories it's [udon 110](#) if you want to read the original and also just the the [godas sua](#) is is really it's one of my favorites stories i' I've described that before and I've translated it I think it's in my first book uh essays in terot of Buddhism about Goa who committed suicide and became enlightened at the moment of committing suicide there's a

lot more to it than that there's some
weird stuff about the mara the the evil
one just looking like a Mist who's
moving across the moving across the
ground and then the Buddha points this
out to the monks when they go to cremate
godic who was lying there dead because
he committed suicide
and he said you see that mist moving
back and forth across the ground there
that's Mara the evil one looking for the
spirit of godika but he's not going to
find it because the consciousness of
Goda is now
unmanifest which is uh kind of an
interesting and controversial way of
describing Enlightenment un unmanifest

Consciousness so anyways those are like my two favorites I guess the Bahia sua has been one of my favorites for a longer period of time and has had more of an effect on my personality or outlook on life or whatever so I'm just going to move on to the next question this is also from covac and CI Z and he says can you please explain what all these positions mean when it says something exists doesn't exist both exists and doesn't exist and neither exists nor doesn't exist maybe using an example when each of these cases does apply would help understanding what they mean well I mean it doesn't even really

matter what they mean because it
technically is ruling out all
possibilities all logical possibilities
you know you've got a you've got not a
you've got a and not a you've got
neither a nor not a and none of those
apply to certain
questions like does a tataga exist after
death or
um well that that's good enough for now
but
uh see what all these positions
mean um those those four four positions
are applied throughout nagar's mul
majara I think the very first question
he
addresses is um is a is an effect the

same as the cause which caused it and he rules out yes he rules out no he rules out yes and no he rules out neither yes nor

no I think he rules out yes um is the cause and the effect the same because there wouldn't be any change at least uh I mean that's kind of the argument he uses you know it'd be the same I mean you wouldn't differentiate them but if they were different then he was saying that the the effect doesn't even need the cause if they're not the same I mean it's it's sort of a it's not really sophisticated logic in my opinion there are logical ways of answering the

question but um then he he rules out yes
and no because that's just kind of
meaningless neither yes nor no also is
just kind of illogical and meaningless
too

so but getting back to something exists
or doesn't exist both does and doesn't
exist well I guess a good example would
be you know the Daga after death or or
nibana itself really um

it doesn't really exist because I mean
it's just infinite and formless but it
can't say that it doesn't exist

either um I mean trying to trying to
even explain the existence or
non-existence of nibana or the absolute
or the enlightened being after death or

whatever he's just sort of a brain
warper but I mean ultimately the point
is that it doesn't even matter what the
meaning is because no matter what
meaning you plug into that it's the same
it's just ruling out all logical
possibilities

so I suppose maybe I could have studied
up for this so I could give a like a a
knowledgeable discourse on what exactly
it means to say that something exists or
doesn't exist but I mean the exist
existence and non-existence are both
like mental States they're they're
artifacts of
perception and you're dealing with

something that that in reality is beyond perception and so all these different dichotomies or different categories just don't apply to reality they apply only to these this virtual reality of perception and I didn't answer that very well I suppose but it's time to move on to the next question this is from mooners and mooners says can you look into the online Hindu YouTube Community apparently there are individuals such as ABI chavda sham Sharma and Rajiv Malhotra who claim that slavery didn't exist in Ancient India cast was a Portuguese invention and that the indo-europeans came out of India there are millions of people who watch and

believe this nonsense and we need people
to point this out well the only Hindu
that I ever watch on YouTube
occasionally not very often probably
less than once a month is I don't even
remember his name but he is the one who
calls Hinduism sonat

Dharma and I've been I was when I was a
monk I was compared to him sometimes I
was I was sort of like the Buddhist
version of him or

something um but I don't remember him
saying putting forth any of these three
positions that slavery didn't exist in
Ancient India well it pretty obviously
did like in the ancient Buddhist text

there's actually rules saying that you can donate slaves to a monastery

I mean this probably doesn't go all the way back to the

Buddha but uh like even in classical

Sanskrit um like drama I'm pretty sure

you've got like the the smartass slave

girl is like the stock was it like a

stock character in these

plays but I mean probably what the

Hindus some of these Hindus are saying

is that the word daa doesn't really mean

slave it means something else I saw this

one argument that there were no slaves

in Ancient India because daa can't mean

slave because daa is an ethnicity it was

like the darker skinned Aboriginal

people like mostly dravidians I guess
that existed in

India as opposed to the Indo Arians who
according to most archaeologists invaded
Northwestern India in around 1500 BC or
so but I mean you could say the same
with regard to England English that you
could say well there no there's no
slaves in English because the word slave
is itself just a Corruption of the word
slav which is an
ethnicity so I mean in

English slav became the word for slave
because the slaves were a an ethnicity
that was enslaved a lot in like early
Medieval Europe and it's the same with

Dasa in in India that it was an ethnicity that was primarily the the ones that were enslaved so I mean they might just say that doop came to mean servant but the the evidence really doesn't support that and mainly some these these same people here they're starting off with this idea that India is just the greatest it's it's just the This Magnificent miraculous enlightened culture that never had slavery and and never had a real cast system and it's it's been around for thousands and thousands and thousands tens of thousands hundreds of thousands of years and that all the European culture came from India and the

only people that actually believe this stuff are Indians or westerners who have converted to Hinduism and are just really on the bandwagon and believe what they're told from the

Indians so yeah it's pretty obviously that pretty obvious that there were slaves there was obviously a cast system I mean the Buddha himself was considered to be of the chhatra cast or class you know there I mean ancient poly Texts clearly mention brahmins chatas vishas and

sudras so how could the Portuguese have invented that before the Portuguese existed and the idea that the

indo-europeans came out of India it's a fringe theory that is believed almost entirely by the same two groups I just mentioned just like chauvinistic Indians who think that you know everything great came from India and Western converts to Hinduism who are just accepting the dogma and just believing it because that's what they're told but the evidence does suggest the indo-europeans probably came from like the pontic steps you know it's like the the steps in South see what is it Southeastern Europe you know north of the the black and Caspian Seas where the Caucasus Mountains coincidentally are and

uh that you know it started off as like
the Yam NAA civilization and you know
they were the like the kurgans the like
the the the

chieftain would have these big burial
mounds to honor them and that was what
eventually evolved into the Buddhist
pagot or

stupa you know it's just like a a later
manifestation of these Proto
Indo-European burial Mound

kurgans so I mean people are going to
believe whatever they want to believe
you know people are going to believe
that you know the moon landing was faked
and other people believe that the moon

actually

exists and I mean people are just going to believe all kinds of stuff and there's you know if there they're insisting upon it like you're talking to a Jehovah's Witness I mean good luck trying to persuade him that some of the stuff that the Jehovah's Witnesses believe is just kind of silly actually good luck trying to explain that to them they're not going to hear it they're just going to get offended or they're just going to just walk away or whatever so you're just going to have to uh study the evidence as best you can and make up your mind as best you can or if you're going to be a skeptic in the

classical just suspend judgment and
admit that you don't

know so I can say all this without
actually looking into the Hindu online
YouTube community so I'm just going to
move on to the next question this is
from

scolin or

skaden and this is another one of these
um kind of a a short question that's
expanded into a long question and mean
and this is this has the question mark
at the beginning this the first sentence
here is actually the question the rest
is like commentary to the question so
skine says would you kindly explain

hypnotism question mark and then he's got like these these bullet points it has multiple theories which contradict each other animal magnetism Neurosis Theory suggestion Theory dot dot dot it can be either mental or physical it can be achieved through each of the five senses except smell and taste as far as I know the hypnotizer Can Be One self an inanimate object an animal a bright reflective surface a suggestion certain pressure points or rhythmic patterns like a belly dance and the last bullet point says the hypnotized can be an individual or a crowd and even inter species like a snake and a bird or a snake and a snake

charmer so getting back to the actual question here would you kindly explain hypnotism well most of what I know about hypnotism I learned from my father who was an amateur

hypnotist in fact he learned about hypnotism when he was a medic in World War II I think even before he was a medic in World War II he was a x-ray technician in the US Army before World War II started and um as a medic he was called the voodoo medic because he had learned that if someone is in a State of Shock like from a traum traumatic injury like they just got shot then it's they're essentially in a in a hypnotic

trance they are in a trance State and
then you can use the same like
suggestions to a to a person in in a
shock that you could use to a hypnotize
person you could say you're not going to
feel the pain you're going to contract
the blood vessels in this area to reduce
blood loss I mean you might not use
those exact words but that's that's the
effect and he found out you can do this
and so more Normy people in the Army in
the Army's got a lot of normies in it
we're just calling him the voodoo medic
because of this but uh it is kind of
interesting that he considered um you
know the the mental state of somebody in
a in a State of Shock like traumatic

shock to be a kind of hypnotic
trance so exactly how it works I don't
know exactly how it works I've never
really tried to understand exactly how
it works it's just like an element of
human nature and the fact that
apparently small animals can be
hypnotized by snakes that you know it's
it's might be kind of universal to you
know vertebrates or something that your
mind can just kind of zone out into a
kind of Trance State and maybe a kind of
like uh like a not going to call it a
holding pattern but um you know just
sort of like uh trying to come up with a
word where your mind you're not thinking

anything in particular you know you just go into a trance but like I'm trying to apply that to something else and it's not working so I'll just uh skip that part where I'm trying to use a certain word that I can't think

of and uh but I mean

hypnotism yeah I mean I'm I'm not a good hypnotic subject I was hypnotized as a child by my father who uh helped him to consider me to be some kind of Prodigy I think because according to him you have to be a certain mental age before you can even be

hypnotized um so it might be older

squirrels and snakes that are hypnotized by by snake or older squirrels and birds

they're hypnotized by snakes but he did
hypnotize me when I was a kid according
to him I don't remember this into
thinking that my big toe was
growing well his attempts to hypnotize
me as an adult failed I was there was
another hypnotist tried to hypnotize me
as an adult when I was a monk actually
and that also failed I mean I might have
gotten just very sort of
borderline yeah I was I was kind of like
in a borderline state but never got
beyond that and that's one reason why I
wasn't able to do certain kinds of samat
meditation as well because in Burma
especially like trance hypnotic trance

and

Janna some teachers just cannot tell the difference so it is true that um you get into one of these states and it does have a a profound effect on your body like you can hypnotize somebody and then touch them with a pencil eraser just a regular penc eraser and tell them that this is a red hot poker and they'll actually get a blister they'll feel the pain and actually get a second degree burn on their skin from being touched by a pencil eraser at room temperature or you know there's the standard cases of the person's body become so rigid you can rest their feet on the back of one chair and their head on the back of

another chair and they're just like a plank going you know just held up by their feet and the the back of their head in between these these two two chairs that kind of thing so I mean it's obviously a real State the Stanford hypnosis lab I did I did read a book about hypnosis um from the the Stanford hypnosis lab too it is kind of interesting that their standardized method you know they're trying to be scientific about it so they have to use the same method to hypnotize everybody so that you know kind of rule out variation as much as possible that it's mainly just focusing on a small spot on

the wall which is like a small Cina disc
which uh further complicates the
difference between certain kinds of
somat meditation and just self
hypnosis

so let's see I'm going through the
bullet points

here multiple theories which contradict
each other because people don't
understand it very well it can be either
mental or physical well obviously it's
predominantly mental although it does
have physical side effects you can be
achieve through each of the five senses
except smell and taste yeah I guess so
and see the hypnotizer can be oneself an
inanimate object well I mean an animate

object yeah I guess if you're looking at
like a spinning disc or something but
that doesn't mean I guess it's still
inanimate even though it's moving
because there's no Spirit animating it
or something bright reflective surface
suggestion let's see rhythmic patterns
like a belly dance does the belly dancer
herself get hypnotized or is it the
people observing the belly dance are
they hypnotized yeah I mean it is just
built into the human person um the human
species some people are way better
hypnotic subjects than others like um in
that book um from the Stanford hypnosis
lab or by a professor who worked there

or something he was saying that there was like a a way you can tell whether a person is going to be a good hypnotic subject like if you when you're reading a book you get so immersed in it that you just you just become oblivious to everything around you that would be a good indication that you'd be a good hypnotic

subject and uh what would be the evolutionary purpose of this capacity to be hypnotized I mean partly it could just be just group thing Mass hysteria um and

also uh just being able to go into a trans I mean if if my father was correct when he was the voodoo medic that that

like shock and hypnotic trance have a lot of overlap then um it could have something to do with that from a biological point of view but I really I really don't know what the exact mechanics of hypnosis are so um in since I've just confessed that I really don't know exactly what how it works I guess I should just move on to mooners is or Skol Adin sorry sorry scadden for thinking that you mooners there for a second move on to the second uh sub question I gas about hypnotism would you kindly explain the super sensory aspect of hypnotism such as the Indian fers who could walk on fire sleep on beds of

nails Edgar Casey whose power was originally to read books while he slept then became Clairvoyance in past life readings well the Indian [__] I mean I mean it looks kind of like Faker and to some degree some of these [__] are kind of fakers because walking on fire I learned how you do that it's it's pretty it's pretty simple actually I mean there are like seminars you can go where you're guaranteed to be able to walk on fire by just after this you know twoh hour seminar or something and it's like you're nervous and so this not only the palms of your hands but the soles of your feet get sweaty and because of the sweat on the soles of your feet the SES

of your feet no matter how hot the fire is can't get above the boiling point of water 212 degrees Fahrenheit 100° Cent grade and that keeps you from getting severely

burned so I mean that's just kind of a kind of a trick also sleeping on beds of nails my father explained this to me how if the nails are close enough together there they're sharing the pressure of the weight of your body among so many nail points that really it's not that bad and they just get used to some some discomfort I mean it's probably not as comfy as a SE Posturepedic but

still anybody can lie down on a bed of nails if they do it carefully you you don't want to just put all your weight on your hands or something when you're getting onto the bed you have to learn to like lower yourself down so that the pressure is evenly distributed amongst all these nail

points but with regard to Edgar Casey um yeah I guess he would like Auto induce hypnotic trance and I did read in a book about Edgar Casey once that the reason he was able to do this according to him he had a past life regression as a soldier who died very slowly on a battlefield he was a soldier that was just left left for dead on a battlefield

and he was in agonizing pain and was
just lying there just dying very slowly
it took him you know a matter of a few
days for him to finally die and so just
through sheer

desperation he somehow cultivated the
ability to just sort of detach his mind
from his body while he was this dying
Soldier and then he was able to use that
to his advantage and the advantage of
others in his life as Edgar

Casey but uh the super sensory aspect of
hypnotism yeah again if these questions
are they're about a subject that I'm
really no Authority

on um but I have seen like um it's I

don't know if it's hypnotic trance or
not but like in southern in India there
are certain shite Hindus that will like
I mean they'll just like run skewers
through their cheeks and and eat glass
light bulbs and all this weird stuff
that you would think would be very
painful possibly even fatal if you're
eating broken glass and for some
reason um they seem to be fine
afterwards maybe some interesting scars
or something but exactly how it works is
it's Mind Over Matter ultimately I would
say it's mind over matter I'm not a
materialist mind comes first mind is the
Forerunner according to the first verse
of the

dapot mind is Chief you know the these things of the world are mindmade so I mean it's like I assume that's one way of explaining the whole the whole phenomenon not just the super sensory aspect is that really we're creating this world with with our mind you know it's a manifestation of spirit and so um you can kind of Break The Rules sort of like the people in The Matrix that are in the resistance you know certain rules can be bent other rules can be broken and so it might be like a mind over matter kind of a thing that's just

built into us in in potential form and
some people are able to cultivate that
some people just have a natural talent
in that direction and so um yeah maybe
being in a Trans State can help you to
overcome some of your conditioning in
believing that what you're about to do
is

impossible something like

that and with that I'm going to move on
to scadden's third question about let's
see I guess it's this is also about
hypnosis would you kindly explain the
limits of suggestion in relation to
Nature it seems whether it was animals
or people if something was against the
subject's nature the suggestor would be

the suggestor would be unsuccessful
unless they broke the subject's will
like Pavlov and his dogs or Alex from a
clock Orange um yeah my father used to
say that that if if you hypnotize
somebody you can't get them to do
something that they wouldn't do normally
like you can't hypnotize a person and
and tell them you pick up this gun and
go shoot so and so but you could
hypnotize him to think that this real
gun is just a a plastic squirt gun or a
toy gun and you can say as a joke go and
squirt that person with this squirt gun
and then they might actually go and
shoot the person in fact I remember it

was my mother used to watch these
detective shows when I was a kid like
Columbo and uh who was it was it Columbo
was a guy who would just pester the
criminal until they would just they
would just confess an exasperation to
get him to leave him alone anyway there
was this woman who committed suicide by
jumping off a building but for for some
reason she took her her her her blouse
and her skirt off before she jumped and
then it turned out that someone had
hypnotized her and told her that she was
going to dive into a swimming pool so I
mean she took her clothes off because
she was GNA she thought she was going to
get wet she just like plummeted it off

like an eighth story building so yeah I mean see kindly explain the limits of suggestion in relation to Nature these These are tough questions they're kind of subtle questions and in a way kind of vague questions that I don't fully entirely grasp especially because I'm No Authority on hypnosis even though my father was a hypnotist and I have read about hypnotism and also watched that episode of Columbo when I was a kid so uh let's see it seems whether it was animals or people if something was against the subject's nature the suggestor would be unsuccessful unless they broke the subject's will yeah well

breaking someone's will that's a completely different subject and if you really want to understand understand the the power of breaking someone's will read a book called battle for the Mind by William Sergeant it's really it'd be like in the top 10 of just important books I've ever read that really change the way I look at things and in this case looking at the way the human mind works but I'm not going to go on a give a a book report on it because we got lots of questions and we've already been going for well over an hour so getting back to this question though would you kindly explain the limits of suggesting really yeah well I

mean it's

like even if you hypnotize somebody and you can suggest to them things you can tell them they're you know they're gonna feel this or whatever um you know it it causes their imagination to be more have more power over what they they think is real but you know it's not going to go against you know their deep conscience or something unless you can somehow trick them or as this this uh question specifi just break their will just kind of break them down but even then it would be hard to get them to do something that deep down they know is evil I mean Alex from A Clockwork Orange

they just uh made him nauseous every
time he saw sex and violence until
finally he was like conditioned in a
pavlovian manner to just feel icky and
na ious whenever he would see or think
of sex and
violence so I mean that's not really
going against his nature I mean it's
just playing upon a person's nature not
to like
nausea and I don't like nausea
either so it says right here that I'm
halfway done approximately through these
uh through these questions I put a
little marker because it always catches
me by surprise when I get to the end so
so I'm going to be less surprised now so

anyway the next question is from Romeo and Romeo says I'm a fairly recent Explorer of Buddhism and I'm having difficulty getting my head around the concept of rebirth or reincarnation I'm wondering if your understanding of what we call old souls will help me more readily Embrace rebirth or reincarnation we've all encountered old souls at some point in our lives someone young who is wise beyond their years compared to their peers in terms of insight temperament understanding sensitivity and overall maturity where does their precociousness come from do old souls tie in in any way

to the concept of rebirth or
reincarnation are old souls the result
of having lived past lives perhaps
finding a connection between old souls a
concept I know exist because I've
actually seen them in my life will help
me understand and more readily Embrace
rebirth and

reincarnation okay so I do have some
experience with old souls in fact I'm
generally considered to be a relatively
old soul myself um my father told me
once that he had an old soul but I was
older than him so that would make me in
a sense anyway older than both of my
parents because really I mean bless my
mother you know she tried she tried her

best to be a good mother to me and was not a bad person but spiritually she was not an old soul I mean she was like a toddler and it also reminds me of a really interesting story by JD Salinger called Teddy about this boy he's like maybe nine years old and he lives in this really

dysfunctional family from New York City and he just happens to be enlightened he's an enlightened being and he's explaining his sister his kid sister is just horrible I mean she is just really just an icky little kid and just cruel and just mean and just anyway Teddy is explaining his sister kind of speaking

up for her saying that she hasn't been a human being for very many lives you know so you got old souls and young Souls you know so an old soul is someone with a lot of momentum going as a human being or higher than a human being a young Soul would be someone who hasn't been human being very many times you know they still kind of in like a crude level of

humanity and uh I mean it helps to explain certain things like Mozart for example who just he just hit the ground running with regard to music I mean he was supposedly writing Symphonies when he was still a little kid or another example is I read this biography of a a

lion tamer he was in the the wringling
brothers barnab and Bailey circus as
like one of their star lion Tamers and
he just wanted to be a lion tamer since
he was a little kid it's like even when
he was a kid he was like catching
raccoons and stuff and like training
them just he was just mean he was just
like really on track with this it was
like his life's purpose was already
clear to him that this was what he
needed to do and he eventually became
like an art teacher at like some
Community College or something but still
he'd be like catching wild animals and
training them and everything until

finally he realized I just have to do
this and so he winds up being one of the
world's greatest lion

Tamers and some people they just have
these weird talents that uh it might be
difficult to explain through genetics
and past experience and in a way I can
make guesses at what my past lives
supposedly were not through past life
regressions or memories just from these
Fascinations I've got that really are
hard to explain through genetics and
past experience like certain periods in
history certain cultures and periods in
history just I really resonate with that
I just find it very deeply interesting
and other cultures and periods in

history I'm just not interested I just
don't

care

so um yeah I do think that old souls or
just people who are mature beyond their
years you know they've cultivated wisdom
in a past life that would that would
certainly be a Buddhist explanation for
the phenomenon and on the contrary
someone who's just really
extraordinarily foolish or just shallow
you know they maybe haven't been a human
being as many times or they've just got
a lot of bad karma from past lives that
has hindered them in certain
ways but I I don't think you can really

prove it one way or the other you can just present evidence that may be more or less persuasive or convincing but still something like this it it's you know essentially paranormal and anything that's paranormal is never really going to be conclusively proven in my opinion you know it's always going to be on The Fringe that's just the nature of the Paranormal it's just on the the outskirts uh and just kind of bleeding through the the cracks and the rules that give our world's like structure and predictability and something like reincarnation yeah it's uh there's no way you can really prove or disprove it

but a wiser people than me have believed
in

it so including like NE Koli Baba that I
think may have been a fully enlightened
being the Buddha himself apparently
believed in

it or at least endorsed it endorsed the
idea so

yeah I can I accept reincarnation or
rebirth as a working hypothesis knowing
full well that I can't really prove or
disprove

it and uh old souls are a kind of
contributing evidence you know it's it's
certainly not going to prove anything
but it's certainly you know a little

more weight on the scale you know for
the the rebirth Camp I guess unless some
kind of skeptical materialists can prove
that an old soul is there for other
reasons like in my case you know it
could be just a kind of maturity that I
inherited from my father's side of the
family or

something but anyways I'm going to move
on to the next question here and this is
from Fen

rissen and I don't think Fen rissen has
asked any questions before so welcome
Fen rissen unless you've changed your
name like so many people do when they
ask questions they some people change
their name every every few

weeks but Fen risen says was there ever
a problem after you came back that
people complained or saw you as
apathetic to Everyday problems even with
my little understanding of Buddhism when
I started not letting worries bother me
so much I found that most people would
be drawn to me thinking I was just
laidback but after a while they would
become aggravated at the way I just
seemingly didn't
care and uh I think I
mean how do I answer this I I really am
not a very social person I don't have
like a wide circle of friends I lot of
acquaintances online people I work with

and so forth but like going to other people's houses I haven't done that in a very long time or just having people come over to to our house to hang out socialize it happens rarely and my my woman and I are are pretty much the same we're not particularly social animals and so there aren't very many people who know me intimately enough to know that you know just that I'm that know me enough to see me as apathetic to Everyday problems except for one person and that's my mate my woman and I mean there are times like women in in general tend to be more like timid or prone to worry I think than men in general it's sexual dimorphism at the psychological

level and so it'll be in the middle of
the night and a dog will be barking
outside she'll wake me up why is that
dog barking it's like I don't know why
the dog is barking I don't care why the
dog is barking I got to get up early
tomorrow and go to work just let me
sleep and
that does not sit well with her or
there's like an engine revving outside
somewhere within 50 50 METERS of our house
you know it's probably out on the road
somewhere the neighbors driveway but you
know what's that what does that sound
are they in our driveway it's like I
don't know who they are they're probably

out on the road I don't care who they
are I just want to get some sleep you
know if somebody actually is trying to
break into this house

wake me up I'll load the Glock and I'll
deal with it but until that happens if
nobody's trying to get into this house
let me

sleep and I just

that I mean she has gotten upset with me
over this issue before although now

we're living in a different house in a
in a much more controlled neighborhood

because there's like a a homeowners

association and you know everybody's got

nice yards in fact two of our neighbors

actually mow their lawn twice a

day it's it's just
unnatural but it's it's quiet here and
and there's we don't have like criminals
skulking about and strange dogs or our
own dogs barking in the middle of the
night so I guess that would be the
closest I would come to this
situation I just don't worry about stuff
near nearly as much as most people do I
guess and um the the woman I love is uh
I mean that does get on her her nerves
sometimes because I really am seeing as
just apathetic or or whatever and I
guess I am kind of apathetic about
certain things like barking dogs I mean
I lived in Burma for so long you know I

was a monk just kind of living at the
the mercy of the universe and there's
all kinds of weird noises and all kinds
of stuff going on you just can't be
bothered with it I mean if you're
worrying about what is that and you know
where are they and what what are they
doing what are their what are their
motives you know it's like you're never
going to get any
sleep so I guess I'll just move on next
question this is also from Finn
rissen he says have you ever visited the
temple in Brunswick County North
Carolina and I haven't even visited the
temple here in Greenville County South
Carolina which is where I live I just I

was never much into visiting temples
even when I was a monk in fact I kind of
avoided visiting temples
and I don't know I'm just I'm just not a
temple visit kind of person I
guess so no I haven't visited any
temples on anywhere near the east coast
of the United States the only temples
I've actually visited in the last 30
years have been Tibetan Buddhist
monasteries that I was either living at
or just got invited there for some
ceremony with other monks or something
and now that I'm not a monk anymore I
don't get invited to those
anymore and that's fine with me I mean I

guess there is a a
sinal um Monastery of sorts somewhere in
this area also there's supposed to be a
really pretty Vietnamese Temple which
wouldn't be terraa probably but it's got
really nice Gardens and everything nice
architecture and so forth but uh I don't
know it's just I'm just not much
interested in that sort of thing and
really never have been so I'm just going
to move on a next question this is from
fitusa I think that's how you pronounce
this name and this is a a long question
that was even longer I've edited part of
it just to make it more manageable if
you want to read the entire question
with all the commentary explaining the

question and everything you can find it in the comments under the YouTube video of Q&A number

98 but fitusa says I'm working on a research paper on the topic of

Veterinary ethics concerning differing views to animal

euthanasia leading Western organizations like the

avma and the F AWC consider animal youth in Asia Justified if the animal's life

is not worth living euthanasia is in the animal's best interests and the

euthanasia is done quickly and

painlessly in practice however if a

client brings an animal to be put down

by a vet for even an ethically questionable reason 80% of the time the animal is euthanized even if the ACT is not in any way in the animal's best interests there has been for example a case where a healthy litter of rabbits have been brought to be euthanized because the breeder thought they had the wrong fur

color besides animals this current ethical framework is also damaging to the veterinarians themselves around 44% of for example Brazil's veterinarians have used Mental Health Services and the profession has four times the suicide rate of the population average I personally and many others

think this is alarming so I was
wondering if a Buddhist perspective
could bring something positive to the
table

to perhaps change the profession for the
better therefore regarding your
experience and knowledge of Buddhist
cultures and philosophy I would greatly
appreciate if you could provide any
answers information or general thoughts
to the following questions and then the
first question is what do Buddhists
monks and lay people in different
Buddhist cultures in for example Burma
Japan or Tibet think of animal
euthanasia and its justification in

general so really the only country or
Buddhist culture I can speak of with any
considerable experience anything
remotely resembling Authority would be
Burma I've actually met burmes
veterinarians I've seen them in action
in Burma dog veterinarians elephant
veterinarians I've met veterinarians
that are Buddhists in Burma but really
no other Buddhist country so I can't
really speak of say Japan or Tibet or
Thailand but anyways from the Buddhist
point of view euthanasia is always bad
karma you're better off avoiding
euthanasia and this is partly I assume
just partly not mainly but partly
because when the rules were laid down

when Buddhism arose in Ancient India
they didn't have anything remotely
resembling the kind of medical
technology we've gone now but still if
you through an act of will or
terminating the life of another being
then you are responsible for that and in
a sense you have murdered that
being that's I mean even with regard to
like squishing a a bed bug with regard
to deworming yourself with something
that kills the worms I mean Buddhist
ethics are very finely tuned and very
uncompromising with regard to certain
things so what do Buddhists uh in
different Buddhist cultures or in Burma

essentially think of animal euth in Asia
and its justification in general um yeah
I as Buddhists they would have to
acknowledge that it's they're they're
making Bad Karma by doing it even if
it's done out of compassion that I mean
that would be a mitigating Factor so I
mean there would be some good karma I
suppose to the extent that you're
motivated by compassion but still
there's always going to be at least a
little bit of Bad Karma
even if the animal is in great pain I
mean from the the veterinary point of
view you could just give it like
painkillers until it passes away
naturally that would be a more Buddhist

approach than euthanizing the animal
but sometimes I mean it's not going to
be a fast death you know they might have
some kind of cancer they can't digest
their food properly or something you
know it might be a while and I guess I
mean you could just keep them on pain
killers or keep them unconscious until
they just die of kidney failure or
whatever from not drinking or eating
anything but um I mean veterinarians in
a Buddhist culture like a Tibetan Buddhist
culture they've got more problems than
youth in Asia I should bring this up I
mean the question isn't about this but
even neutering an animal is messing with

its karma and that is bad karma I think
I vaguely remember hearing a story about
even sari paa who is one of the the
Buddhist Two Chief disciples had some
kind of problems that it turned out was
karmic complications from him like Cast
rating an animal when he was a farmer in
a previous
life so even neutering an animal is
considered to be bad karma and so the
the standard thing that is done in like
burmes Buddhist communities like
monasteries or just devout Buddhists
they won't euthanize animals and they
won't neuter animals so you wind up with
all these scy mangy dogs everywhere that
I mean they're not living a good life

you know they're all malnourished and
you got sores on their skin from the
mange and just dirty and filthy and it's
not a good life but that's their karma
and interfering with that in in a
negative way like by killing them or
cutting their balls off or whatever it's
it's seen as as bad caramel although
some people will still do it you it's
still

happens it's just that from a strictly
Buddhist perspective there's always
going to be a certain amount of acusa
comma or Bad Karma demerit happening
because of
it

so I guess I'll just move on to question number two here do veterinarians vet monks and vet lay people in Buddhist countries have stricter or different ethics compared to the West when it comes to animal euth in Asia and throwing the possibility of a monk vet existing because because they're among human doctors in for example Mongolia well um maybe in a place like Sri Lanka where the the S is very very LAX and you've got monks that are walking around with briefcases working for salaries and so forth they're may be vet monks but I never heard of one in Burma um yeah I mean it's it's against the rules of monastic discipline for a

monk to practice medicine um period or
at least at least for humans and then
elsewhere it's just as a monk should not
be doing any kind of doctoring other
than like you know attending to his his
sick Brothers in in the
monastery tending them as best he
can but uh see do veterinarians in
Buddhist countries have stricter or
different ethics compos compared to the
West when it comes to animal youth in
Asia I think they would be more
reluctant in general to euthanize an
animal simply because of the Buddhist
belief that euthanasia is killing you
know you're still violating the first

precept even if it's euthanasia there's mitigating factors you know in ethics because you know you might be motivated by compassion and so forth but still you don't get around the fact that you are breaking the first precept by killing an animal by causing terminating the life of a conscious

being so I'll just move on to the third question

here which is having listened through your previous Q&A you seem to be mostly pro-animal youth in Asia but I've seen way more Buddhists online who are against it instead encourage the dying animal Hospice Care via pain medication mantras and meditation how do you

justify your own point of view um yeah I
I've I don't think I've ever actually
endorsed animal youth in Asia um I mean
with regard to people I've kind
of um you know I've I've acknowledged
that that there may be
you know a very compassionate motive for
you know somebody could be a relative is
in severe pain they're not going to get
better it's a terminal situation they
want to die so you know signing the
papers so that the machine gets
unplugged or whatever um handing them a
loaded pistol and walking away because
they ask for it because they just can't
stand it anymore

there are all kinds
of like pluses and minuses you know
it's I can see how everyone has the
right to make their own decisions with
regard to something along those lines
like killing animals for food for
example um I mean you even the Buddha
did not insist that people stop killing
animals for food he he pointed out
you're making Bad Karma when you do it
you know viol the first precept and and
it's not good for you but still it's
going to happen it's just a reality a
social reality that these kind of things
are going to happen and so at the very
least you can try to mitigate the
Badness of

it so I wouldn't call myself pro-animal euthanasia although I can understand a situation where an animal is dying and it's in pain um I do think that uh this what is mentioned here later see way more Buddhists online are against euthanasia and instead encourage the dying animal Hospice Care via pain medication mantras and meditation that would be a more dharic way to go about it like I already mentioned I mean you can just give them painkillers until they fade out that that would be more dharic from the point of view of just Orthodox Theravada Buddhism and probably Mahayana Buddhism as

well

so I guess I answer these

questions but uh yeah I mean a a

Buddhist veterinarian really is in kind

of a pickle not only because of the euth

in Asia thing or putting them to sleep

but but neutering also which is one of

the main things that veterinarians do is

is just snip balls off dogs and

cats so I mean that I mean there they

would be making some Merit by you know

curing fluffy of her disease and

bringing her back to her loving family

and all that but also they're making

demerit by cutting off Rover's balls or

putting putting some other animal to

sleep and uh those would seem to be two

of the main things that veterinarians do
I mean especially the the neutering
thing so any any really devout Buddhist
who really wants
to keep precepts and so forth would
probably do
well to uh avoid a career
in veterinary medicine unless you you're
just going to put up a sign saying you
know this this Clinic does not euthanize
or neuter
animals so I guess I answered that
question I mean really the the Buddhist
position in General is just very cut and
dry very clearcut that euthanizing
anybody is still terminating their

existence you'd be better off just
keeping them comfortable and peaceful
until they fade out on their
own so I'm just going to move on to the
next question here this is from Austin
and Austin says my girlfriend keeps
pestering me insisting that rebirth is
an unsubstantiated and irrational belief
she also dismisses the idea idea that
Karma influences One's next life as she
doesn't believe in rebirth however she
admits that she believes the Buddha was
enlightened but with the caveat that
even enlightened beings can be wrong
about some things do you have any
suggestions on how to address her
claims well I mean I could say that like

I said earlier that people are just going to believe what they believe and I mean trying to persuade them otherwise is usually an exercise in futility although this is Austin's girlfriend and I mean just accepting it as a

hypothesis is really not that irrational or see what what is unsubstantiated and irrational well I mean you could have her read some of the books of Ian Stevenson which is um trying to come up with empirical evidence supporting rebirth or reincarnation so I I've read a couple of Ian Stevenson's books and they are

really interesting that uh you know
there are cases of small children who
recall their past lives and are able to
come up with information that it's hard
to explain how they could have come up
with this information before or I mean
there are other ways of explaining you
could say that they were possessed by a
spirit you know that it wasn't the kid
himself but that's not the way it's
generally explained people with uh the
strange birth marks that correlate to um
um you accidents that caused their death
in the previous life and so forth
um also just people that are like
transgender who were of of the opposite
gender of their biological body in the

previous life and that's one the main reason why they're transgender is that they're sort of like transitioning from one gender to the other and they're like in mid transition in this life um so yeah I mean if you wanted to get give her some kind of um like empirical evidence you might want to find some books by Ian Stevenson who I think he was at the University of Virginia some place like that um he so he that was like he specialized in that coming up with empirical evidence for it but also I mean there's very wise people who um endorse rebirth or even remember past

lives like neem cly Baba would sometimes he would meet someone and just you know tell them about their past life as such and such person you know and then you say well this is why you know you're like this instead of like that but you could say that they're just culturally conditioned and just accepting without question what their culture accepts as accepts without question so there's no real way to prove that rebirth does or does not happen

so at least she thinks the Buddha was enlightened so there is that but

um probably she like most westerners like almost all westerners and an

increasing number of easterners she
probably just accepts without question
that physical matter really
exists and so she'll probably just have
like the biological attitude towards
life in general
at least as you know what happens to you
after you die is then nothing
essentially um so I guess maybe you
could uh try to uh like I don't know and
not I don't think that it's extremely
important to try and change people's
beliefs but uh I mean you might want to
point out to her that even the existence
of physical matter is uh nowhere near a
certainty

I mean if you want to to go that way
there's a book you could certainly find
is uh the by George Barkley I mean he
was the he was like the the founder of
like philosophical idealism in in the
modern West um there's like the three
dialogues of hus and filin and then I
can't remember what the other book is
but he he just relentlessly pounds away
at the idea that there really is no
proof that physical matter even really
exists this this this could be all like
a
dream

so gosh I mean I could keep rambling for
another 15 minutes but I I do uh have to
bear in mind that there is a merciless

onslaught of questions

today

so um yeah I my best my best bet would

maybe try and get her a book by Ian

Stevenson on uh case histories that

suggest the existence of reincarnation

I'm just going to move on to Austin's

next question here why are the 12 links

considered unworthy of study if they are

found throughout the ptica given their

presence in various contexts aren't they

likely to date back to the time of the

Buddha well the 12 Links of dependent

cor Rising um yeah I mean they're found

throughout the suop ptica but the thing

is they're found throughout the suap

ptica in the same stock form it just
gets plugged into ttas
sometimes it's not even supported by the
context like there's there's a a suta
called the cosmologist in my translation
of it it's called The cosmologist where
you've got this worldly
philosopher goes to the
Buddha and well maybe it was biku bod's
translation called it the the
cosmologist I called it the worldly
philosopher or something like that I
don't remember now but anyways this
philosopher goes to the Buddha he's not
the philosopher himself is not a
Buddhist and he asks the Buddha well Mr
Goa I mean is does the world exist or

does everything exist and the Buddha
says everything exists is the first
philosophy of the world and then the
philosopher says well then does
everything not exist and then the Buddha
says that is the second philosophy of
the world and then the philosopher says
well is everything uh
plurality and then the Buddha says that
is the third philosophy of the world and
then and then the philosopher says well
then I mean is it a Unity
and then Buddha says that is the fourth
philosophy of the world and Buddhism
goes by the path by the middle you know
it's the middle way between extremes and

then uh I mean his approach to that question you know whether the world everything exists or everything doesn't exist middle path or is everything a plurality or everything a Unity middle path right between those extremes and then it just gets plugged in the 12 lengths which of course obviously just assumes plurality as real and it just doesn't fit the context it doesn't really I mean whenever you come across the the 12 links it's the exact same formula just plugged in in like blocks into into various sutras that there's it's sort of like the description of the four janas is the same way almost every time you

come across it it's verbatim the exact same description that's just like this stock formula that just gets inserted into text and it may be that that they are replacing an older description that was harder to memorize or just fell from it wasn't in favor anymore you know or whatever the reason but it's fairly obvious that in a lot of sutas anyway that this stock formula it's always pretty much the same if not exactly the same is just plugged in to various various sutas and so I don't think the Buddha would have spoken that way especially when it doesn't fit the context so I mean the 12 links can still

be worthy of study I mean you want to be
literate in terraa Buddhist philosophy
it's that's the Orthodox explanation of
dependent coal Rising even though I
really don't think that it really is the
correct interpretation of dependent coal
rising and you can find certain archaic
sutras sutras that show evidence of being
very old that contain like Proto 12
links you know it's it's the links are
different even the what what's the name
of it the

Maha nidana sua yeah the Maha nidana sua
of the dean Kaya which is the largest
discourse on the subject of dependent
core Rising even that it doesn't give
the exact same 12 lengths it has a

slightly different version apparently
because it's a little older you know the
12 links had already been developing had
already been evolving ideologically but
they hadn't really settled on these
exact 12 links yet and apparently it was
too well known for them to to change it
and just plug in the the stock
formula

so um yeah it's still worthy of study if
you want to be well-versed in Orthodox
terab philosophy at least um know what
the philosophy says

you know it's just like it's it's it's
worth anyone's while in the west to read
the Bible just at the very least to know

what it is that you're not accepting you
know why why why reject something you
don't even don't even know what it's
saying so I mean even if you're going to
argue against it it's best to know what
it says so you can argue against it
intelligently so I'm just going to move
on to the next question this is from
zenith

and xenoid just recently joined the the
Discord server so welcome

xenoid and xenoid says I have some
questions about analogues between
Buddhist countries in the west do
Eastern Buddhists say things like oh
Buddha in the same way that westerners
say oh my

God and again the only Buddhist culture
that I can really speak of with some
Authority is Burma I spent only a few
weeks in Thailand few weeks in India
um few weeks in
Japan so and I never learned the
language of any of the other countries
other than Burma so I know from
experience living in Burma for more than
20 years that sometimes like as an
exclamation people will say especially
women will say masasu which is Miu means
like noble Lord which is an epit for the
Buddha so they would say that just as an
exclamation like calling out to God or
something but I mean they they wouldn't

say something like and I I feel kind of
a little bit of cringe coming upon me
even in anticipation of what I'm going
to say is like go to My Buddha it's hot
out today you know they just don't talk
that way and they still have enough
reverence for the Buddha that they just
wouldn't dare to say something like that
and even I felt a little bit of
cringiness saying that just now so
um another thing that that Burmese
people will exclaim like if they start
to slip or lose their balance or
something like a loud noise all of a
sudden happens they'll say something
like which means impermanence
Lord so I mean it's anicha you know

impermanence it's it's it's it has

become an exclamation like an

interjection in

Burmese um another another one is just oh

Malay ohay yeah which just means like oh

little

mother but um yeah it's

like Buddha hasn't become like an

interjection in the same way that that

Jesus Jesus Christ has become an

interjection in the west um just

sometimes if somebody is like legit

alarmed you know they might say just in

a way just kind of calling out to God in

in a moment of Crisis or something

and a lot of Burmese people do think

Buddha is essentially

God

so yeah I mean I I really didn't hang out with late people enough to to really do like an anthropological study on um expletives and interjections used by Burmese people but uh I do know for a fact that matsuia is one of the common exclamations made in times of alarm by especially Burmese Village ladies but it's it's more like a a devout calling out to the Buddha rather than just changing the word Buddha into just an interjection that doesn't have any meaning like Jesus Christ in for a lot of people in

English so I'll just move on to Zeno's
next question here are there Mara
worshippers in the same way that there
are satanists
and I wouldn't be surprised but
um I never encountered any and I don't
think I've ever heard of Mara
worshippers in Burma I do I have read
from a Chinese chronicler who went to
India back in the medieval times that uh
I think it was near
Sati or maybe bod GAA there was a a
monastery that that revered dead dat
instead of Gaba that apparently gadata
Schism wasn't entirely wiped out in the
Buddhist time but uh that would be more

like revering judas's scariot as the
Messiah rather than Jesus of
Nazareth so yeah I have I haven't really
heard of Mara worshippers I mean there
are kind of like Black
magicians um necromancers and so forth
but I don't think that they are like
calling upon Mara to help them that
Mara's
um it's it's kind of strange that Mara
is more unequivocally just someone you
don't want to mess with in a in like a
Burmese culture than Satan is in the
west even though Satan is just evil
whereas Mara I mean if he can't get you
to be bad he'll get you to be good so it
could be that there are some people

they're trying to become rich and famous
or something they might make a deal with
Mara or make offerings to Mara because
Mara is essentially the god of samsara
he's not the god of evil and Hell so
much as he is the god of the entire
realm of

delusion especially the sensual Realms
which includes our
planet so yeah it could be and there are
like black Wizards and so forth and
witches and so forth in Burma but I
don't know enough about how Black
magicians and witches operate to know
whether they're actually incorporating
Mara the evil one into their you know

their incantations and spells and so forth so I'll just move on to Zenith void's third question what other interesting parallels to Western culture did you notice while in Burma and the only thing that really comes to mind is that the kind of people that are most likely to be anti-religion are cocky young men it's kind of what I noticed in the west also and with regard to religion in general although nowadays I mean religion in general is pretty much in freefall in the west uh it used to be that women being more kind of insecure by temperament would still kind of cling to religion as a way of guaranteeing that

you know bad things don't happen to them
after they die at least whereas now it's
it's just do whatever you want largely
due to uh should I say it leftist
ideology which is
spiritually bankrupt essentially as a
general
rule there are
exceptions so the people that are most
likely to openly mock religion are like
guys in their late teens and early 20s
especially if they're rich I remember
one time I was walking down the street
in rangon and some big car like a like
it was like a
Mercedes just drives by and then stops

like half a block ahead and some young
guy rolls down his window and just yells
like take it off [__] and he was
referring to my Monk's robes and he was
like like offended that a Wester would
actually wear a monst robe because
probably he was like the son of a
general or somebody lived a life of of
privilege and ease was just rich without
having to do anything you know sort of
maybe a hunter Biden type
and I mean he just he could offend
anybody and there would be no
consequences I mean he could just break
a lot could run somebody over with that
car chances are he wouldn't get in
trouble for it just because if he's the

son of a general or some you know
Colonel that's in the government or
something I mean the police would just
be scared shitless of causing any
trouble for this guy because it's a
corrupt system like America is
increasingly

becoming so I guess I'll just uh move on
to the next question this is from renen
and renen says there are many texts in
Buddhist tantric literature describing
sacred

prostitutes some of them were
enlightened

mahasa uh highly regarded in these
tantas and zogin mahamudra texts do you

think prostitution can be a way of life
compatible with Dharma doesn't it fall
under the sexual misconduct wrong
livelihood and craving C
categories well in Terra a Buddhism yeah
I mean it would be violation of the
third precept or sensual misconduct
sexual
promiscuity would uh definitely qualify
as sensual
misconduct um but even so I mean
prostitution was pretty obviously legal
in the Buddhist time it wasn't really
didn't have as much stigma to it as in
the west nowadays now I mean
prostitution is almost obsolete in
the west now as far as I can tell

because most women just give it away for free

but I mean for example one of the the Buddhist final meals was offered him by ambapali who was a PESA Kalani or the beauty of the land and apparently what happened in in Ancient India at least in the Gangi Valley in the Buddhist time was that like a city council would hire this beautiful prostitute to entertain dignitaries coming coming to town and so forth and that was the PESA Kalani and Amali was one of these and the Buddha accepted a meal from her you know there was no problem with that and uh he she did convert to Buddhism and became a nun

and according to the Terry Gata she became fully enlightened and her umali's verses in the Terry Gata are some of the most beautiful verses in the book some of the most memorable

uh I think jivaka the doctor the

Buddhist personal physician was the son of a of a prostitute like that

also um but still it is considered to be you know it's a wrong livelihood you

know it's sensual misconduct but it's

not as bad as being like an executioner

being a bandit something like that you

know it's

it's um what is it immorality of a

rather

harmless character relatively

speaking so I have read in yeah I have
read that some bodhisattvas in in
Mahayana Buddhism were have been
prostitutes but uh yeah there's no
mention of I mean Amali is probably the
the best regarded prostitute in terraa
Buddhism

so yeah it it'd be sort of like a a
veterinarian who euthanizes animals even
though it's the animals are in pain or
something still just you're not supposed
to do it you're going to be making a
certain amount of of unskillful unh
wholesome Karma by doing it regardless
of any good stuff that that tries to
compensate for that there's always going

to be that little bit of poison mixed
in so I'll just move on to the next
question this is from
ruie and I think my nostrils are
improving I'm not having the same nost
problem I had over the last three
q&as so ruie says did you ever
experience sensation without pain or
pleasure aversion or attachment during
meditation for sustained periods of even
or even brief
flashes well I'm not exactly sure what
ruy is getting at because I mean if
you're doing meditation on the breath as
a general rule the sensation of touch at
your nostrils when the breath your the
air is going in and out is really void

of pain or pleasure I mean most of what
you're noting when you're sitting in
meditation unless you got like a knee
screaming and Agony is going to be
without pain or pleasure so I think
maybe Ru is sort of indirectly asking if
I uh got to a certain level in J where I
wasn't feeling pain or pleasure but
still um I mean some if you're doing if
you're meditating well then I mean
you're just observing whatever

Sensations are arising and for the most
part they're going to be neutral

Sensations just like the air going in
and out of your nostrils or the feeling
of swallowing your own slobber or the

feeling of your clothing against your skin or like the ticking of a clock I mean that's not pleasant or unpleasant unless you're especially bugged bothered by ticking clocks I had a roommate in college that was like that he just hated the sound of ticking clocks for some reason so

yeah I mean with regard to Janna I mean I I wouldn't venture to try and try and like figure out here like what level I got to but uh I mean there are lots of times and it seems like most of the time whenever you know you're not like in an intensive situation where you've got like this problem knee or problem ankle or problem hip joint that is just

screaming at you when whenever I mean
after you've been sitting for 15 minutes
plus of course the sometimes you get
like bed sores on your behind just from
sitting so much and that hurts
too

so let's see did you ever experience
sensation without pain or pleasure
during

meditation yeah I guess just the honest
simple answer is is yes because for
example you're doing anapon just
observing the sensation of touch of the
air at your nostrils I mean that's
neither painful nor pleasurable as a
general

rule so I think I might be
misunderstanding the question but I'm
moving on to the next one anyway which
is from

yugao and this is kind of a weird one
that I don't think I can fully answer
who is more wiser Master ugu of Kung Fu
Panda or Master

Yoda and the thing is I've never seen
Kung Fu Panda in my

life is that a cartoon sounds like a
cartoon I mean they might have done like
a a liveaction Special Effects movie
version of it but U I would just assume
if it is a cartoon then yeah I think
there is like this law that cartoon
characters cannot be really be fully

enlightened that even if you have like a cartoon Buddha in anime he's going to be a very unimpressive enlightened being and it's just not going to be persuasive or convincing at

all so I'm mean having to choose between a character from Kung Fu Panda that I'm never seen or Yoda from the Star Wars you know the the rapidly dying Star Wars series I'd have to go with Yoda and I do know certain thing about Yoda

that that uh George Lucas came from I can't remember it was he came from like the Central Valley of California not far from

Stockton and in Stockton the the

Cambodian s Raja in Exile was living in
in Stockton at a Cambodian Monastery he
was over a hundred years old at the time
and so George Lucas sent a camera team
and some other people to this Cambodian
Monastery in Stockton California and
they were observing and recording the
behavior and speech of this Cambodian sa
Raja and they based Yoda on this old
Cambodian terraa Buddhist monk and in
fact the word Yoda in poly means
warrior so he was like the Dharma
Warrior and so I mean at least Master
Yoda is based on I I mean I'd be
skeptical if the Cambodian saraja was
fully enlightened but at least he had
cultivated some wisdom and he was a more

than a hundred years old terraa Buddhist
monk you know the highest ranking
Buddhist monk in Cambodia although he
was living in Exile at the time
so yeah I would just have to guess Yoda
would be wiser than Master ugu of Kung
Fu Panda so I'm just moving on to yuga's
next question here can you please
explain why for some being in Janna is
good and for some is wrong and then in
parentheses he's got aan Sona said it's
good to abide in Janna that is the
highest Bliss yet in suas we must be
mindful of them
too well I mean Jonna isn't necessarily
the highest Bliss if you

consider um nibana to be higher than
Janna is it's the highest Bliss even
though you're not actually feeling
feelings you know it's it's the highest
Bliss just because there's no more duka
there's no more suffering but uh I mean
the only teachers I know of who say that
you should avoid Janna or weasa teachers
like the mahasi method you know teachers
of the mahasi method some sometimes will
teach people

just don't bother with Janna you can get
enlightened from practicing saatana
mindfulness that Janna is dangerous that
you can get psychic powers that will
then Lead You astray you know you just
get distracted by all the the fireworks

and bells and whistles you're better off
just doing nice dry plain
mindfulness and that's really not what
the sutas say I mean according to the
suas the four janas are right
concentration sama samadi you read the
mahasi patan which is like the Bible for
mindfulness meditators and it defines
SAS samadi or right concentration the
eighth step of the Eightfold Path as
Janna the four
janas so yeah it's like being in Janna
is good it's temporary Liberation you
know it's it's like what the the first
seven steps of the eful path are leading
to at least in some explanation of the

eight-fold

path so yeah the Buddha never warned
anybody to avoid Janna that you're
better off getting Jon because that's
right

concentration so see I don't fully
understand this last phrase here yet in
the sutas we must be mindful of them
too

um mindful of the sutas
themselves yeah I mean there are will be
times when you're not in Janna and then
you can

study texts and so forth um and when you
come out of Janna that's when Insight
can arise because I mean I really don't
think that the Buddha originally taught

two entirely different paths one was weasa and the other one was samata or Janna you know concentration versus mindfulness because I mean fourth Janna is called purity of mindfulness in the stop description and a lot of descriptions of insight that is arising arises after after the person comes out of Janna you know they come out of this really profound State start thinking again and that's when the Insight can arise so yeah I don't I don't think that uh Janna is wrong for anybody that that's just something that certain teachers of like weas will tell you just because they prefer their weasa

mindfulness meditation and don't want you to be led astray and do some other technique that they don't teach and so I'm going to move on to the next question also from

Yugo who says last time you said most of us will be reborn back as humans can you please explain what Tendencies cause rebirth as humans and what for animals um well animalistic Tendencies would be more conducive to being reborn as an animal so like

Rage or or even like fear just really basic animal emotions if they really kind of take you over especially if you die in a state that's just like an animal mind maybe you're just really bad

things are happening to you and you're just totally freaked out and you're just kind of like gone into like basic animal mode then that might help you um helping I guess to uh be reborn in an animal realm some such just going with the going with the theory although I am somewhat skeptical as to how easy it is for a human to be reborn as an animal simply because animals have much simpler Minds than we've got and I don't see how all of the the karma which is mental states are going to fit into the mind of like u a dog maybe maybe a dog dogs are you know there's is kind of semi-human they've we've got convergent evolution

so dogs are kind of semi-human but like a rat or a cow or something it would be like most of your karma would just have to be going to like a state of dormancy you know it just have to just be dormant while while you're you're living this entire

life but um most people as I was said earlier you know they're assuming rebirth really exists you're probably be reborn as a human people who remember their past lives generally remember being a human and not being like a an elephant or something although there are cases of that also in in Burma probably Thailand also so the tendencies that cause

rebirth as humans would be human

Tendencies just being a human just being

a normal human will cause you to be

reborn as a normal human probably and

like I said with animals it'd be like

the the really animalistic bestial kind

of mental States not necessarily violent

you know even something like fear or

just you know hunger or something might

possibly kind of land you if they were

strong enough just land you in an animal

existence where those kind of mental

states are predominant something like

that but I no no Authority on how how to

get reborn as an animal so I'm just

going to move on next question this is

from Billy crows and Billy crows says
how important is it as a lay
practitioner to have a teacher well it's
it's helpful it's definitely
helpful it's not absolutely
necessary but I mean having a human
teacher that is I mean you may have a
teacher that's not on the physical plane
that you're not fully aware of
consciously or just like your own karma
is guiding you to just finding the right
book or even finding the right YouTube
video nowadays that will teach you what
you need to know I mean if if you got
the karma for it like the the saying I
said earlier you know when the student
is ready the teacher will come and the

teacher won't necessarily come in a
human

body so how important is it as a leate
practitioner to have a teacher if you
can find a good one then yeah go for it
if you can't find a good one then you
got to just do the best you can without
one so I'm just going to move on to

Billy Crow's next question here if no
suitable teacher can be found what are
the most important practices for one to
exercise in order to stay on the path
well read the text like when the Buddha
died according to tradition he said that
after he is gone the Dharma will be your
teacher so read Dharma books especially

like I mean if you're a terraa Buddhist
then you know read poly texts you know
read

suas um but there are a lot of teachers
out there and some of them are very very
good some of them are possibly
enlightened you know there have been a
number of beings that are very wise that
may have been fully enlightened that
have lived recently enough that you can
have books consisting of their their
sermons or lectures or doat talks or
whatever so the most the most important
practices for one to exercise in order
to stay on the
path yeah I mean the best thing would be
to read

D books like poly texts in order to know what the path is so that it's easier to stay on

it I mean it's hard to stay on the path if you don't even know for sure what the path is so that's right view that's the very first step of the noble Eightfold Path I mean it's good to know what the path is in order for you to follow the path correctly and then just uh there are a lot of wise teachers out there who know a lot about dhama just read their books um possibly you know watch YouTube videos although um YouTube videos are going to be much more recent with regard to the information books are going to go

back you know well over 100 years and I
got a dog having a weird dream again you
still having that weird dream stop
it okay so let's see so that's I mean
for me also like most of my life most of
my most important teachers have been
books

like one of my very first teachers aside
from my father was ROM dos just from
being given ROM but ROM dos books to
read that's really what uh turned me on
to Eastern philosophy how you doing you
want to say hi to
everybody taters says hi look at the
camera Tater says hi
okay back

down let's see here most important

practices um if you if you know like
basic meditation you can do that and
I'll just just keep basic morality
self-restraint maybe a little austerity
little

renunciation and then you can learn how
to do that stuff properly by uh reading
books if you don't have a human
teacher so I'm just going to move to
Billy Crow's third question here in this
era where information is so readily
available is it sufficient to use
internet resources at books if no
teacher has yet been
found I just
belched um no no no disrespect to Billy

crows for belching at the at the
conclusion of his his question here it's
just a biological process that
occasionally occurs especially when I do
Q&A

videos so see yeah I guess I've already
answered this one if uh since
information is so readily available we
are living in the information age we're
no longer in the space age because we've
lost the technology supposedly
and it's just too expensive and we're
too much in debt to be uh sending rocket
ships to uh Mars or any such
thing so we we're we're stuck in the
information age now which is actually
kind of a good thing I mean it really is

a blessing to have it's it's like a
psychic power where the the Internet
it's like another sense it's like
another sense faculty you know the
computer is the sense organ and then
through that sense organ you have access
to
practically infinite information
anything you want to know you can just
look it up as a general
rule so is it sufficient to use internet
resources in books if no teacher has yet
been found well you do the best you can
I mean you can learn
from anything I mean a wise person who
is receptive who's looking for truth

looking for wisdom can find it just
about anywhere you can you can get
insight from watching a dog lick its
balls I've got Insight from watching
chickens so yeah I mean you take it
where you can get it you just accept
wisdom wherever you can find
it so and we got a lot of access to it
on the internet and any of you who uh
are watching this or listening to this
have some access to the internet because
that's where that's where you found
me so yeah is it is it sufficient to use
internet well I mean it's sufficient
enough if it's the best you can do that
it's sufficient enough for the time
being just do the best you can and and

find wisdom wherever you can find
it just I mean just going on into a
forest and just sitting there peacefully
and wisdom can just kind of soak into
you

spontaneously so we are approximately
34s of the way through this and it's oh
almost two and a half hours yeah I told
you I tried to warn you this is going
possibly be the longest Q&A and if
people are asking lots of questions
before the next Q&A and then I do the
next Q&A live and people are asking even
more questions on the the
thing yeah it could be an Aldi it could
be a marathon anyways this next question

is from bodhisatta

969 he says what is the best way to address monks and salmon eras regardless of whether it is a Tha monk or one from Myanmar and if you do not know exactly how many rainy Seasons the monk has well with regard to monks you can call them Bon just any

any any terada Buddhist monk will know what Bon means doesn't matter if he's a junior monk or a senior monk if you're a lay person he's G to outrank you anyway and so call him

bante in different I mean that's that's pully so I mean in different countries like in Burma most people would call a mon a Shima which means like venerable

Lord but in Thailand of course they're
going to be saying something in Thai and
salies they're going to be saying
something in

salies

so yeah Bon is just Universal for like
venerable sir but with regard to
salonas

novices yeah maybe just call them Salona
because uh you wouldn't call Salona Bon
and mostly I think they would go by the
the the language of their culture like
uh in in You' call him Coen you know

I've heard people calling like some lady
is calling a a novice over she'll just
say Coen which you know means

novice so I don't think that would be completely disrespectful especially since Salona is mostly are kids anyway so yeah the best way to address monks just regardless of country in in terada Buddhism I mean this wouldn't work for U like Mahayana monks probably but Bon b h n te and probably just call him Salona uh for the for the salonas so I'm just going to move on to the next question which is from five precept

Pete and five precept Pete says after ordaining as a monk and before you had a handle on the Linea what was the first rule you broke before I had a handle on the

Venia after ordaining as a monk and before I handle what was the first rule I broke the very first one gosh I mean it was probably some rule that I wasn't aware I was breaking since I didn't really have a handle on the vinea one rule that I was breaking early was uh traveling with women because sometimes the monastery attendant would be female and she'd be driving the monk somewhere and they'd say get in the car and I'd say okay and then I'd be breaking a rule a pidia rule in the Pim Moka for traveling by arrangement with a woman um but I mean the first rule that I broke that's hard to say because

there's lots and lots of rules and you
can break certain rules really
easily

um now maybe the very first rule I broke
was uh I mean according to the
commentary I I mentioned this in the
previous

Q&A that for a monk to make use of
anything that has been bought at least
in part with Monk's money

he's committing a Duca offense an
offense of

wrongdoing um by making use of what was
paid for by monks money and in all

likelihood almost certainly some monks
had helped to pay for the property that
monks were donating to pay off the

property so even at my ordination ceremony as I was being ordained the moment I became an ordained monk I broke a rule for making use of that property that had been paid for partly with Monk's money so that was would probably be

it yeah I guess that would be it so I'm just going to move on to the next question this is from PSA and PSA says I kissed a girl who has a boyfriend the situation was escalating towards sex but I stopped it because I was trying to keep the third precept after this incident I initially thought that I had acted rightly by preventing the act of

sex but now I'm thinking about it I'm wondering if I broke the third precept anyway because we

kissed sometimes I feel guilty and I wonder if I'm feeling guilty

unnecessarily could you please be as specific as you can about the third precept what is and what is not sexual misconduct please it will help many people to know where to draw the line and keep their

CA okay well for

starters there's this statement here in the middle saying sometimes I feel guilty and I wonder if I'm feeling guilty unnecessarily of course you are because all feeling of guilt is

unnecessary that I have said this many times that if you know only two things about dhama just two things one is that all suffering is caused by desire whenever you're unhappy it's because you want something and two a guilty conscience remorse regret are always bad karma they always just [_] things up worse than they already are they don't help I mean they can indirectly help by encouraging you not to do the same thing but you can you can make the resolution not to do it again without having to feel the guilt and remorse and regret and so forth so yeah anyone who feels guilty is

feeling guilty unnecessarily and they'd be better off not feeling guilty I mean acknowledging that you did something wrong fine and then like making a resolution or just making this intention in your mind to do better and not make the same mistake that's excellent that's the best you can do and then try to compensate by doing lots of good to compensate for any bad that you did that's about the best you can do aside from just becoming fully enlightened so getting back to uh the question in general PSA here kissed a girl who has a boyfriend that Ras and he didn't have sex with her and I'm

according to the like the Orthodox
explanations of the third precept of
sexual misconduct

Kamara it it is with regard to actual
sex so just kissing a girl even if like
maybe thrusting your tongue in and out
rhythmically into her mouth then still
it's not the same as as having actual
sex with her so technically would not
have broken the rule but still I mean
you got to bear in mind that rules or
precepts on the one hand and actual
morals on the other are entirely
different that some rules you know
they've got a Moral Moral basis other
rules don't have a moral basis but still

it's the mental States not the outward actions that have the moral quality that are creating Karma of that's either whole are UNH

wholesome so I mean kissing the girl especially if you knew she already had a boyfriend I mean you may not be breaking the third precept but still you're probably doing something that you shouldn't ought

to so the best thing you can do just try to do better you know just acknowledge that you did something you shouldn't know done which you apparently you've already done I mean the the admitting it not the doing it and then avoid doing that in future and uh

don't feel remorse or regret I
tried to say remorse and regret at the
same time and it came out
remorse

um let's see what am I what am I missing
here feeling guilty
unnecessarily

yeah yeah I think I pretty much answered
that question that Tech technically
Kamara is with regard to actual sex
which would probably include oral sex
but not include just mouth-to-mouth
contact but even so you got to you got
to acknowledge or bear in mind that
whether you technically broke the rule
or not that still that is not

determining whether you're making good karma or Bad Karma that that's that's internal that's mental

States so it is possible for I mean a person to not to like not break a rule and still be bad and another person to be good and still break a rule let's see

here yeah I don't think you technically broke the third precept even though you may have been somewhat rascally in your conduct so yeah with regard to the third precept I mean if you read the Orthodox explanation first of all it's geared towards men and it's just this list of like 10 different kinds of female that you're not allowed to have sex with and

all 10 kinds are women that are already under the guardianship or protection of a man so it's like a girl still living with her parents you're not supposed to have sex with her um a woman who's just living under like a guardian a woman who's married a woman who's engaged a woman who's betrothed to be engaged um uh like another man's slave girl I think even a prostitute considering that she's like pretty much a slave of her pimp um a female inmate at a prison who's under the the guardianship of the prison guards um there's a couple more I think but that's it's kind of a weird

explanation that I mean it doesn't really apply to women so I mean what's a woman going to do if she's going to try and keep the third precept so there there must be other other explanations of the third precept and mainly it's like you don't have to be married to avoid breaking the third precept uh when you have sex I mean so long as it's like a monogamous relationship and you sincerely care for each other then you're doing okay I mean Buddhist ethics are such that you know it's impossible to have sex without some kind of love and passion and so forth which can be very pleasant but still

from just the the uncompromising hard
ass perspective of Buddhist ethics I
mean you just probably better off sell
it now for sure you are if if you can
manage that but if you can't manage it
stay away from the wives of other men
stay away from other men's

girlfriends um I mean having sex with a
woman who's still like like living with
their parents I

mean gosh I mean that's I guess I guess
if

you're you're like in your 40s then yeah
you should definitely stay away from

Girls still living with their

parents but uh I think that would be a a

more useful definition of the third precept than just having a list of the kinds of women you're not allowed to have sex with just I mean promiscuous sex just for pleasure is out adultery is out um I mean but if you're in like a monogamous relationship with someone you sincerely care about you love each other then you don't even have to be married it's still not in violation of the third

precept so I

guess I guess I answered that one so I'm just going to move on to the next one which is from Mo in the middle and mo in the middle says can you please talk what Buddha said about perception and how

important is in our lives and practice
well perception is
samsara I mean perception is what
delusion I mean that's that is the
origin of samsara is just perception or
papancha where you're dividing the the
world up into parts that you consider to
be separate from each other and just
creating this entire world of like in
the D teing it's it's the 10,000
things so I mean it's you can have good
perception at least um like at a at a
crude level some perceptions are better
than others if you're having a
perception of compassion or kindness
that's better than a perception of hate

or you know wanting to just mess
somebody up but still
ultimately um unenlightenment is
essentially perception Sam Sor is
essentially
perception so
see what the Buddha said about
perception and how important it is in
our lives so the best thing you can do
is just try to have the most wholesome
perceptions that you can manage or
neutral ones try to have as few negative
UNH wholesome perceptions as you can
manage and then gradually you ideally a
renunciant will wean himself off of
perception altogether I mean still after
you're enlightened it will be as though

you have perceptions but the perceptions will no longer um I mean you won't be identifying with them or considering them to be real you won't you won't be like enslaved to your beliefs the way an unenlightened being

is so I guess I'll just move on to Mo in the Middle's next

question which is what would religious people

use to base their morality and ethics if there was no God well Buddhism has very finely tuned very subtle ethics and God has nothing to do with it I mean the gods the small G gods are just as bound to the workings of Ethics as any other

conscious being in the universe and the way it works is ethics are based on psychology that there are certain mental states that will cause you to be more unhappy and farther away from Enlightenment Enlightenment and other mental States it will cause you to be more happy and closer to Enlightenment so what is moral is what causes you to be more happy and closer to Enlightenment what is immoral is what is what causes you to be less happy and farther away from Enlightenment and certain actions just because of human psychology it's just built into US certain kinds of actions are going to cause us to be happier and I mean not

just having fun or feeling pleasure but
like more at ease fewer desires which
all suffering is caused by desire caus
us to have fewer desires just more in
harmony with our surroundings more love
and compassion for others fewness of
desires just closer to Enlightenment
there's certain
actions that reinforce those mental
States certain other actions it's
virtually impossible to do them without
just yanking yourself away from the path
of Dharma and just making yourself
setting yourself up From Misery and
trouble like Lizzie bordon acts
murdering her parents there's no way you

can do that with wholesome mental States
there's no way you can do that without
having lasting karmic effects that are
just going to be messing with you at
least for the rest of your life possibly
for many

lives so um base your morality on and
ethics if there's no God it's just
Buddhist ethics is based on mental
States so whatever action promotes
mental states that are peaceful and
content and closer to Enlightenment
those are that's that's moral that's
ethical and the ones that take you
farther away from that are immoral or
unethical and technically the term in
poly is cusa for good and ausa for bad

Kusa literally means skillful and ausa means SK

unskillful so ethics it's not so much that you're being punished by some being up in heaven or something for what you did you know they made this law that you're not allowed to point at a pregnant cow with your finger I think that's actually in the laws of Manu that a Brahman isn't allowed to point with his finger towards a pregnant cow so some God declares it that's immoral for you to do that and then he's going to smite you if you actually dare to point at a pregnant cow so that's I mean it doesn't work that way it's just

like if if you do something with good mental States and and I guess it's kind of circular reason to say good mental state so going back with my what I've been saying mental states that are conducive to peace and contentment and Fess of desires and getting you closer to liberating

wisdom then that is moral just by definition that's just how it works and certain actions are more conducive to going in that direction and other actions are more conducive to going in the opposite

direction so I guess I answered that question so I'm going to move on to Mo andth Middle's third question here if

aans are free from any violation and they have no need to help or interfere with humans around them then would you say that ethics are purely samsaric IDE like anything else ethics is purely samsaric that when you become enlightened not only have you left evil behind you've left the entire duality of Good and Evil so it used to be like in Burma when I was a monk monks would be like I wouldn't bow to statues as a general rule I'm just not into idolatry much and so I I would just sit there other monks would bow to the Statue I wouldn't bow to the Statue and then they'd say you

get Merit if you bow to that statue and
I'd say Merit is for Lay people because
a monk is supposed to just he's not only
supposed to abandon Badness he's
supposed to abandon good and evil
goodness and Badness it's it's a kind of
lawful neutral using Dungeons and
Dragons

Jaron so yeah ethics it's part of the
raft made of rubbish that you used to
cross the flood or at least an awareness
and skillful navigation of Ethics is
part of the raft of rubbish that helps
you to cross the flood once you get to
the other side you just throw the raft
away you don't need it
anymore so I mean an enlightened being

isn't making any Karma and ethics are really a matter of karma skillful and or unskillful and since an enlightened being isn't making Karma anymore he's not generating any more

karma then ethics no longer really apply to him although according to Orthodox tradition orans would just naturally live a moral life you know they wouldn't be going around you know killing and stealing and drinking and

whoring so let's get back to this

question here I think I distracted my little distracted myself a little with the di menion of drinking and

whoring so let's see here if arants are

free from any violation and they have no need to help or interfere with humans around them then would you say the ethics are purely samsaric idea like anything else yeah it's purely samsaric but still it is very valid within the context of samsara so long as we are stuck in samsara so long as we are not enlightened yet we should take ethics seriously you know it's like gravity or something gravity is purely samsaric time is purely samsaric it's not ultimately real but still so long as we are living in this version of reality with gravitational forces and the passage of time and also the validity of Ethics then we should be good boys and

girls instead of bad boys and girls or
at least neutral boys and
girls and with that I'm going to move on
to the next question which is from
extremely rare bird an extremely rare
bird says I remember you said something
like easy times create weak men do you
think healthy masculinity and femininity
is generally doomed in spoiled
consumeristic and hedonistic cultures of
today well yeah it's part of the cycle
of history that uh that say Hard Times
create strong men strong men create good
times good times create weak men and
weak men create bad times that's the
cycle of history and of course we are

now in the stage of weak men creating
bad

times so the question is do you think
healthy masculinity and femininity is
generally doomed in spoiled
consumeristic and hedonistic cultures of
the day well a a spoiled consumeristic
and hedonistic culture doesn't
necessarily destroy healthy masculinity
and femininity like say in 18th century
France under Louis the 14th it was
pretty hedonistic and worldly and so
forth but they still had a
clear they had like traditional ideas
that men are like this and women are
like this and you can tell the
difference I mean you could ask somebody

who's wanting to become a Supreme Court Judge what is a woman and they'd be able to answer you

easily it's I mean it wouldn't be controversial but the thing is it's not so much consumerism and Hedonism in the west that is destroying healthy masculinity and femininity it's more a matter of liberalism leftism and feminism that is just feminizing Society trying to make everybody not only equal but the same just um like trying to make everybody the same just because a lot of leftists are too simple-minded to realize that you don't have to be the same in order to be

equal but it's toxic masculinity if boys
for example act like boys and women are
trying to become more like men and they
want men to become more like women at
least at an ideological level level they
want men to become more like women even
though when the men do become more like
women they don't like that
either so yeah it's more a matter of
leftism and feminism more than
consumerism and Hedonism that is pretty
much wrecking the The Duality of
masculinity and
femininity and a strong Society will
have a clear-cut distinction between men
and women it's not going to be
controversial you know it's even the the

whole idea that has taken over that the difference between being a man and a woman is how you feel I mean that's a result of feminism it's like women are more likely to identify with their feelings men are more identifi men are more likely to identify with their thoughts and with a certain amount of objectivity and rationality and so science for example is pretty much of a masculine

Pursuit even though a lot of women might might get into science still it's more of a masculine point of view and when you start preferring feelings to actual empirical evidence like

DNA then you're getting into a more of a feminine approach and it's it's doomed to eventual self-destruction you know it's like if you excuse me if you build a bridge based on feelings how how certain feminized people feel that bridge ought to be and just ignore the like the traditionally masculine engineering problems involved then it's easily predictable what's going to happen on that bridge is going to collapse and that has it's already happened I think it was like some University I read about they had proudly had the first Bridge constructed by an all female team of Engineers and the thing

collapsed mean it could have been purely coincidence an act of God or something I don't know I just just remembered that stream of

Consciousness so I guess I answered this question so I guess I'll just move on to part two of this question by extremely rare bird which is what about in more Dharma oriented

cultures healthy masculinity and

femininity and more Dharma oriented

cultures um yeah I'm not I'm not really

sure I think the healthy masculinity and

femininity is more of a more of a

worldly kind of a thing than a dharmic

kind of a thing I mean you could have a

Dharma oriented culture that had almost no sexual dimorphism with the men and the women being very similar to each other and like in Burma I mean trans trans people are relatively common even out in remote villages in just very conservative traditionalist

Burma that trans people are are accepted um maybe a little bit of sniggering behind their back sometimes but still you know they're accepted and nobody is like giving them a hard time or anything not on purpose and it's just because it's part of the the dharmic culture that like I was mentioning a ways earlier you can have a person who's transitioning from male to female over

multi multiple lives and they're just kind in an intermediate stage and so it's easily explainable from a Buddhist point of view why somebody would be trans um yeah it'd be more of a survival oriented culture know ancient Rome for example um I mean like really ancient like Republican early Republican Rome you know they had clear-cut distinction men should be like this women should be like this and if you don't fit the category then there's something wrong with you and you might be ostracized from society and it made for a very stable structure that became a very strong structure so that Rome conquered

most of the known world at the
time

so yeah I don't think that consumeristic
and hedonistic cultures necessarily
undermine healthy masculinity and
femininity um and I don't think that
Dharma oriented cultures necessarily
reinforce like clear-cut distinctions
between masculinity and femininity I do
think it's more of a a
pragmatic approach to survival and
strength um that results
in a clear-cut distinction between
masculine and
feminine that a clear-cut distinction
between masculine and feminine does seem
historically at least to be conducive to

the

prosperity of of a civilization

so we started off that way and now we

don't have it anymore and we're kind of

in Decline

now so I guess I answer that question so

I'm going to move on to the next

question which is from Mary J and Mary

Jay says is that some kind of English

[__] why did the chicken cross the

road no it's not an English [__] a [__]

is a question that has no answer that

nevertheless you are required to answer

anyways

whereas this is a riddle that does have

a correct answer and the correct answer

why did the chicken cross the road is
that it presented States
evidence although there are some
Heretics who say that the chicken cross
the road because Colonel Sanders was
chasing him but they are Heretics and
are worthy of
pity so the chicken cross the road
because it turn State
evidence that's
final but a Coan does not have a correct
answer but you have to answer
anyway and that helps to just kind of
break down the intellect so that you
become less enslaved to your
intellect you it's like you're you're
trying to answer this [__] trying and

trying and trying you know what is the sound of one hand clapping how do you know your Buddha nature from the sound of a chirping cricket and no matter what you tell the Zen master you know he just hits you with the stick says go back and go back and meditate some more and then uh finally it's like your your mind just kind of snaps or breaks and then it just leaves like this Crystal Clarity behind and that's your Insight and then when you whatever comes out of your mouth when you got that kind of insight going is like a correct answer so the chicken cross the road yeah it's a totally different kind of a

thing so I'm just going to move on next question here this is from avenity and avenity says does being a Buddhist affect your relationships with people in any particular way the only really noticeable way well there's there's two noticeable ways I guess with regard to people in general some people might just think that I'm kind of weird and interesting because I used to be a monk that lived in caves in Asia for many years so I mean that would kind of affect the relationship because you know they have this idea in their head you know this guy's kind of weird and interesting you know so that's G to have some effect but then also it's like I

was talking about earlier
where somebody asked if me being a
Buddhist causes me to seem apathetic to
other people and I said only with my
woman and so um that affects my
relationships with her I think is just
my years of training in this
otherworldly kind of unhuman kind of
attitude that um yeah it it doesn't
really sit well with people sometimes
but she's the only person who really
knows me intimately enough at present to
really have that be a factor I think
because I'm I'm generally pretty much of
a loner and so is
she so I guess I answered that question

so now I move on to the a very strange question from Outer Haven which is does watching futanari mean you are gay and futanari for those of you who are innocent of these things it's a kind of Japanese hent or like erotic cartoons showing a beautiful woman who nevertheless has MA male genitalia so I mean in a way it's sort of like the anime or hentai version of sheales which is like the porn name for trans women who even though they look like a hottie ideally still they've got male genitalia and I actually wrote a blog post about this which is still on my blog it's it hasn't been taken down or anything about

gun girls sheales and futanari I think
is is the title of it and um the only
way it I don't think that watching
futanari means that you're gay
necessarily some gay guys might be into
it but the the only way it would it
would work for me I'm no like I'm no
connoisseur of this kind of stuff but
still I mean I have seen it before and
the only way that it can really work is
if the person looks enough like a real
woman a biological
woman that you perceive them as a woman
it's a woman who has a
dick but still you perceive in your mind
this is a woman and in a

way it's like somebody just puke back
there sorry about that I think one of my
dogs was sounding like he was puking or
she I should say but anyways getting
back to the what are you doing stop it
no don't puke on the
rug yeah one of the dogs is is
wretching so anyways getting back to
futanari and sheales and so forth it's
like the most erotic part of a woman's
body is pretty much her entire body
except maybe her genitalia because
they're internal and you don't see much
whereas the sexiest part of a male's
body is his genitalia like when people
watch pornography mainly the only two
things they're looking at is the woman's

body and and the man's penis you know
and and like what they're doing together
so in a way like shemales and futanari
are just combining the two sexiest
aspects of of this this particular
situation into one person and in a way
it kind of for some people at least it
it kind of magnifies the sexuality of
the person and I compared that with gun
girls there's also this genre this Genry
of like sexy girls in bikinis or maybe
naked shooting guns you know they've got
like machine guns or or pistols or
whatever it is and it's kind of the same
thing it's like you got this woman in
possession of this kind of masculine

powerful phallic kind of a thing that in
a way accentuates her femin
and I think to some degree for some
people sheales and futari can be
something similar in that way in in a
strange

way but uh this fuari is about as far
away from actual Dharma as uh I think
I've strayed in these q&as I think well
I guess somebody asked me about pogs in
in a previous

Q&A oh my golly I think I better move on
in that next question this is from
Robin's

Nest and Robin's Nest says I would like
to know your opinion on the overall
conception of what constitutes as

slandering the Buddha Dharma and S
within the terada
tradition coming from a Mahayana
background there is quite a bit of
reading material on how Dreadful
terrifying and enormous the hell Realms
are in Mahayana literature one of the
gravest of all offenses is slandering
the triple Jewel which can send one to
naraka or hell what is the terraa
tradition stance on slandering the
triple Jewel including its
penalties
well I think slander would be
deliberately
lying but it could just mean just

misrepresenting the Buddha the DH and
the S and there's not a whole lot of
talk about it that I can recall in the
text other than there are two puty Moka
rules with regard to misrepresenting the
Buddha and in that it's like the the
point at

issue is if a monk is claiming that what
the Buddha called stumbling
blocks to living a dharmic life really
aren't stumbling

blocks then he's misrepresenting the
Buddha and he should be admonished up to
three times and if he refuses to change
his point of view with regard to this
than he is to be there's supposed to be
like a formal Act of censure against him

or I can't remember the exact formal act that's to be done against him but it's it's relatively serious because he is like stubbornly obstinately insisting on misrepresenting the Buddha and what is called a stumbling block when when a monk says what the Buddha calls a stumbling block in D or an obstacle a hindrance isn't really a stumbling block or an obstacle or hindrance um the implication is he's referring to sensual Indulgence sex in particular I suppose but also just sensuality in general you know it's like sex and and food and and intoxicant and and music and just all this sensual Pleasures as like enjoyed

by lay

people but monks are supposed to avoid

that a monk who says that when the

Buddhist said that they were

obstacles they're not really obstacles

that would be a serious um case of

misrepresenting the Buddha and you're

supposed to say is not good to

misrepresent the Buddha when you're

admonishing him you're supposed to point

out to him that misrepresenting the

Buddha is a grave

offense

so um asside from that oh there there's

two rules one is for a monk who does it

and one is for a novice who does it and

the novice who does it he's just

supposed to be kicked out you're not
supposed to have anything to do with him
if he keeps insisting that what the
Buddha called a stumbling block really
isn't a stumbling block namely
sensuality sensual

Indulgence but um aside from
that I mean in a way starting a Schism
would be kind of misrepresenting the the
Buddha dhama and Ora because you'd have
to have some kind of reason for going
your own way somewh you'd be deviating
from from Orthodoxy somehow and that's
that's serious you can go to hell for
that starting a
Schism um it is kind of ironic to me

that in Mahayana they they emphasize
possibly more than in Theravada the the
severity of like slandering Buddha DH
and S whereas from the Theravada point of
view that's what Mahayana buddhists are
doing that some teachings not all
teachings of Mahayana some teachings of
Mahayana really go contrary to what the
Buddha says in in the oldest texts so
presumably somebody along the line
started misrepresenting or
slandering the Buddha anyway or what the
Buddha
said
so let's see what exactly is the
question
here the overall concept what

constitutes a slandering the Buddha um
misrepresenting the Buddha I mean
especially if you're doing it on purpose
I mean if you're doing it ignorantly
like you sincerely think the Buddha
taught something and and you just found
this bogus quote on the internet that
really wasn't by the Buddha and they're
easy to find it's really easy to find
just bogus quotes from the
Buddha

um then I mean if if you're deliberately
misrepresenting the Buddha then that
would be fairly serious fairly serious
offense and going with Orthodox
tradition you could wind up in hell for

such a thing but I think like just the ordinary like a pure land Buddhist or some such who is following teachings that really the historical godma Buddha probably would not have endorsed then I mean they're doing it sincerely they consider it to be genuine Buddhism and so forth and so you know they might not be doing anything particularly wrong although whoever came up with this stuff may I mean if if the text correct then yeah they might be in a bad place right now

so yeah the terado tradition stance on slandering the triple yeah triple Jewel including its penalties yeah I mean you could you could go to Hell and Hell Is

is very nasty and lasts a long time it doesn't last forever in Buddhism but it can last millions of years just being tortured by demons or something um but you'd have to have really bad mental States really bad intentions like you're deliberately trying to lead people away from genuine Dharma so in order to keep them stuck in some Sor and let's say you you experienced some success at doing this then yeah that would be serious and you could theoretically go to hell for that maybe even avichi hell which is the lowest baddest one but um yeah I'm I'm really no

Authority and the the polych really do not um put a lot of emphasis on that kind of thing um it is true that the Buddha said that the aeas who were a non- Buddhist spiritual philosophical sect that believing the stuff they believed which was strict and determinism that uh you could go to hell for that also I mean the djas would literally torture themselves um as a way of like burning off their Bad Karma which according to the Buddha didn't work and it just causes more harm than good so um if an AA monk even a sincere devout one can go to hell just for believing really wrong

stuff then yeah I
suppose some Buddhist who is
deliberately misrepresenting what the
Buddha taught or in some cases maybe
even sincerely representing you know he
believes that it's true still I mean you
can wind up getting bad karma for
yourself and it's going to depend depend
on how outrageously bad your mental
states were to determine what the
punishment would be because there is no
you know if you do this then this bad
thing is going to happen to you in your
next life and if you do this other thing
then the penalty is you get reincarnated
as a centipede 17 times or something it

doesn't work that way it depends on your own mental States ethics are a matter of psychology rather than any kind of divine

retribution so I guess I answer that question and considering that we've been going for more than three hours I think I need to move on to the next one

although we are getting close to the end there is

that and that's kind of good because I'm starting to get a little bit horse not that I'm

complaining these questions need to be answered and by golly I'm answering

them so I have a theory this is this is Robin's Nest again saying I have a

theory that I like your opinion on it
seems to me that the terab tradition
like all other Buddhist schools has
aspects it excels in in other areas that
could use Improvement based on Reading
terraa literature I'm of the opinion
that perhaps at some point there were
more scriptures in the traيدا that were
later Taken Out perhaps during a
conservative Reformation this would
explain a lot in my opinion do you think
this is possible if so please share your
thoughts on this
idea well just about anything is
possible although I don't don't think
it's very likely I think it's it's more

the other way I mean it is true the Buddha no doubt gave lots and lots of sermons that never got recorded never got memorized and are lost you know most of what the Buddha said is lost now but um I do think the original toptica was probably smaller than it is now um it's there's more evidence of stuff being added to it than stuff being deleted from it there are some cases like the sarasti Vada um traida it's missing like the jasuta that is found in the poly majaya because in the poly majaya the Buddha is saying it's okay for amongst to eat meat and the sasada Buddhists were vegetarian and so probably they removed that one I

mean wasn't the whole purpose of the
suta wasn't the Buddha just justifying
the eating of meat it was like jivaka
the Doctor Who is the Buddha's personal
physician comes to the Buddha and says
that some other groups are saying that
the Buddhists encourage killing because
the monks eat meat and then the Buddha
says no it's like if a monk sees hears
or suspects that an animal was killed
for his sake he's not allowed to eat it
but if it's already dead then it's
okay and that text is found in the poly
text but not in the the saden like
hybrid Sanskrit texts so I mean it is
possible that the terraa Buddhist just

cooked up a new one but it's also possible that the sarvastivada Buddhists just didn't like that one because it went against a later development in Buddhism uh which is vegetarianism because the earliest Buddhists were not vegetarian or some of them were but it was optional you were not required to be a vegetarian if you were a Buddhist monk in very early times but I think I've uh digressed a bit let's see let's see I'm of the opinion that perhaps at some point there were more scriptures in the toptica that were later taken out yeah it's not very likely that very many

texts would be removed because there would obviously be Pro T tests against taking out texts that were already well known to be Buddha Vach or the the teachings of

Buddha so you can you can add new ones easier than you can take out old well-known ones which explains why there are some old texts that really are not Orthodox they're I mean they're they're more of an embarrassment or it's just it's more of a problem of having it it's like there's no way they would have added this stuff like the is considered to be one of the oldest ancient texts in in in Buddhism one of

the most important text in Buddhism just because it's so old and it just a lot of it is just not Orthodox it's it's pre- Orthodox it's pre- teravan and so I mean I'm I'm sure a lot of monks terraa monks would have been happier just like editing that out because it's it's really hard to explain in in any kind of Orthodox manner

so it is easier to add new text and lots of texts obviously are later editions than it is to like edit out or remove older

texts so I mean there may be some texts that are lost I mean back in the old days most of the texts weren't even

written down they were just memorized my heart and there was a time um be right before the Council when there was only one monk Left Alive who had memorized the entire Nida which is a very obscure poly text found in the sutapa that pretty much nobody reads so it wouldn't have been a great loss in fact it's like the it contains the uh canonical commentary to the ATA waga which is trying to explain away why it the AA waga is so unorthodox so I mean it could be that there were certain TX that were even more obscure less welln and the monks just it just they just died out that

happened in jism a couple times where
Again The Janes didn't write down their
scriptures they just memorized them and
they were more athletic than the
Buddhists they were less scholar Janss
and is eventually a lot of the texts
were just lost because there were no
monks left who had memorized all of it
so that could have happened in in buddh
also but it would in all likelihood be
the more obscure texts and not really
the like the important sutas that kind
of
thing so I guess I answered that
question and so I'm going to move on to
Robin's Nest next question here in
Mahayana and vajana there is veneration

to a vast multitude of deities
additionally it's quite common for
indigenous deities to become integrated
in whatever region Buddhism is generally
practicing in many Hindu deities though
their backgrounds are often different
are also mutually worried while in Burma
what deities if any are venerated in
addition to the Buddha well um the
Burmese before they converted to
Buddhism um they followed What's called
the Gat cult and it was this strange
kind of polytheism that venerated mainly
the gats were human beings who died they
were like
magnanimous human beings you know Brave

Noble spirited humans who died a violent death and the Burmese think that if you die a violent death it makes you a more powerful ghost afterwards and such a powerful ghost that they actually became like small gods and they are still venerated to some degree in Burma like if you're traveling through uh a part of Burma that is like presided over by lord of the White Horse or some such then sometimes I mean you have there's certain taboos and things you have to be careful about I remember one time I was traveling through Maham Forest like very early on in in like the early 90s shortly after I got to Burma and there was actually a shrine

it was it was just this dirt road going through this Forest there were a few times when the men had to get out of this body

and pull the bus with ropes through the sand cuz the the road was just gone but anyways at one point we were in this forest and we stopped at The Shrine and the shrine was to Beano may it was this Burmese deity called Beano which literally means black

Vishnu so I mean Vishnu was a Hindu god and there were people that cared enough about Vishnu that they actually made a shrine and people had been making offerings to the shrine

um I mean Vishnu I mean there's like a
Proto Vishnu that's mentioned like in
the the jagas sua in in p uh I I can't
isana or something like that I think was
like a an early version of Vishnu that
existed you know back towards the
Buddhist time but um this is just like
straight out of Hinduism Beano his is
burmes way of saying

Vishnu so let's see what deities are
venerating in addition to the Buddha
well there's Saka king of Gods who who
got incorporated into the KN cult he was
incorporated when when the the Burmese
converted to Buddhism they still had
their KN cult and then Saka king of Gods
was like incorporated into the KN cult

and he became the king of these
gnats so that happened
too um lots of minor
deities I remember one time I I spent uh
a few years living out in this Forest
Area very remote area and they had I
remember the first time I walked by
there it was all empty Fields you know
just fields for growing rice and
whatever but there was this Grove of
trees just right at the edge of the
field not far from The Villages and I
was wondering why didn't they cut those
down when they cut all the rest of the
trees down and it turned out that that
was a sacred grove dedicated to this

goddess called what was her
name

H A yeah aay which means great mother
and there was this little Shrine of this
woman dressed in like traditional
Burmese clothes with her hair up in a
bun and she had a sword and there was
like this Tiger standing next or like
sitting sitting up next door
her and people would go and make
offerings to her so I mean it's it's
common in Thailand
also um where you've just got these
local deities or like pre-buddhist
deities that exist that still I mean if
you're on their territory you got to
follow the rules and you know you may

not be able to spit on the ground there because it's taboo or whatever um so it does happen although nobody really is at the same level as the Buddha the Buddha is number one and some somebody even like Saka king of Gods or black Vishnu or whatever they're relatively minor deities that don't receive nearly the veneration as the Buddha himself or for that matter as much veneration as living monks so I guess I'm just going to move on to the next question here and this is the last question by golly we are at the end this is the last question after only three hours and 23 minutes so and this is from pseudonym

and he asked this question shortly before I started doing the Q&A and he says how might you guide a lay person with regard to the right intention of renunciation while also pursuing a career maintaining a fruitful marriage raising children and generally being engaged in the world to put it differently aside from the Allin choice to wear robes and live according to vinea how might a lay person apply right intention of renunciation and with all due respect to to pseudonym um when I was a monk this kind of question used to really get me sometimes um I mean it was like I'm at a dumal answering questions and somebody

asked essentially how as a western lay Buddhist can I practice renunciation correctly while not actually renouncing anything also I was told that the Doy Lama himself HH the Doy Lama was asked this question once essentially the same question is you know how can a western Buddhist who enjoys pleasures of the senses practice renunciation correctly and he actually started crying according to this person who was there who saw it happen so I mean he was probably asked that question way more than me um so I mean technically the correct answer is I mean you just don't practice renunciation if you're living in the

world and raising a family and you know
etc etc that n or renunciation is the
third of the 10 pames see yeah a third
of the 10 pames and in the text it just
means means renouncing the world you
know you practice Nama by you know
selling all that you have giving the
money to the poor and going off into the
forest but I don't want to be too much
of a hard

ass um so I mean if a lay person who
wants to be as renounced as possible who
wants to be at least a little bit of a
renunciate then I mean just simplify
your life you know you don't have to
wallow in all the pleasures I mean if
you're married or you got kids I mean

the wife and kids might insist on having that television or whatever but um to the extent that you're able to you know you simplify life and try to be a little more austere and that would be like a partial

renunciation it wouldn't be like considered by tradition to be a correct or enough of a renunciation but still I mean it's kind of baby steps in the right direction of you know whatever certain things that you like you just don't don't go there you know just kind of

self-restraint simplification of your existence um and I mean you would know

better than I do you know what steps to take in order to go in that direction to make your life simpler and more aere because that's like the main point of renunciation is to um renounce all these things that are distractions they keep you stuck in samsara so rather than renounce all of them I mean you can renounce I mean just renouncing one of them is better than nothing whatever it is

so um I guess I answered that question and that means that I answered all their questions and

so you know you know the drills like if

you got any questions you think I can answer

um feel free to leave them in the comments below or you can save them in the hopes that I actually will be able to do a live stream at noon next Sunday Eastern Time American eastern time and then you can just save the questions there and uh if I get more questions than I got this time man it's I'm I'm GNA be going for long time but that's okay I guess so uh like And subscribe if you have not done so already and be happy

so I don't know if this is working we
got nobody in the chat because what
happened was I'm trying to do this for
the first time and I actually get it
working but I didn't know that it was
working so then I tried again which
ended the the live
stream

so I'm just seeing if anybody's uh
anybody gets on the chat or something
just a second

okay yeah okay somebody sent me a chat
saying that it's working and I won't
turn it off

somebody said oh my
goodness

okay so I guess it's working so I guess
we're like on the air you'll have to
excuse me for being a [__] with regard
to this I hope I haven't offended any
[__] anything out
there so let see
here okay so I
guess we're live here except I don't see
any stream thing I don't see any
chat just a
second says I'm currently signed
out
God
okay so let's see
here is this we've got a bunch of maram
made
mahayan let see

gosh oh it says stream is finished okay

so I dismissed

this this is weird because I don't see

oh here it is so I got move that over to

here okay and then we get the question

list oh this is fun I'm telling

you okay and then

that's weird the chat thing just keeps

disappearing there it

is okay I think I understand how it's

working now sort

of

okay I need a beverage after all this

give me that

beverage let's see what time is it oh

it's already two minutes and 40 seconds

past past one I'm supposed to be doing
this okay

so PSA says stop ending your live
streams panov says oh my

goodness Mary J says now it's good for
now that's that's good coip says it's
working which is even better

okay oh Mary Jay is now

offended see okay I can see the chat now
otherwise I would have remarkable

psychic

powers

okay

so yeah it's fun isn't it do not end
this

live just chill breathe yeah well the
problem was the first

time was I it didn't say that I was I
mean there was no indication that it was
actually working so I'm like trying to
find out if I can just like try again or
something yeah this is what happens when
people that are practically Amish try to
live stream for the first time
ever so I guess I'm going to start
answering questions because the time for
introductory prologues is already long
past so

let's

see I guess the way I'm going to do this
is just answer the questions in the chat
and then when there's a lull in
questions in the chat I'll go to the

list which isn't extremely long

but um it's long

enough and the problem is I can't really

see the chat and the list of questions

at the same time if I if I click on the

the the list of questions the chat bar

disappears then I have to click back on

the the recording or live streaming

software to make the chat come back and

then I can't see the list so let's see

first

question is

uh let's see friend

KO I deliberately mispronounce French

words because I don't know how to

pronounce fren SW correctly so let see

do you still do sitting meditation and

as a general rule the only meditation I still do is walking meditation and just mindfulness of daily activities like when I'm at work doing something repetitive sometimes I'll just it'll just be like mindfulness mode will kick in but the thing is um when I was a full-time monk like a full-time professional meditator I got as far as I could you know just dedicating you know much of my life to sitting meditation got as far as I could with it stopped making progress literally for years and so I figure as a lay person um you know it meditation was never all that great for me as just a

kind of lowlevel therapy you know just helping me to calm down something like that it's it's just more of a magnifier you know you're just seeing whatever is there like close up and it it can't have a calming effect

but um like I say I got as far as I could with it and I think now as a lay person with a job and lots of responsibilities and duties and so forth that I couldn't really do justice to what I was doing before it'd be like a major step backwards for me and so I just generally do walking meditation and just like meditation like mindfulness of daily activities so let's see

I gotta scroll around

here

okay somebody says you have such an

awesome sense of humor I would have it

would have been awesome to be a monk

with you yeah I guess under certain

circumstances yeah I have I told some

good jokes when I was a monk I have to

admit so let's see here Austin how did

your father's Buddhism differ from your

own what did he

believe okay well my father's Buddhism I

I mentioned this before but my father

pretty much converted to

Buddhism after listening to a dead

Vietnamese Buddhist monk talk about

Dharma while he was being chant through
my father's second wife not my mother my
father's second wife was very talented
psychic like a spirit medium and pretty
much cured my father of atheism just
with just the amazing stuff she would
produce like writing in like classical
Greek while she was doing automatic
writing in a trance that kind of thing
um so my father's Buddhism differed from
mine mainly because he got it channeled
through a woman in trance
and the the monk was apparently
Mahayana and my father just kind of got
this sketchy introduction to Buddhism
and then interpreted it D suit himself
like for example my father's idea of

Ethics was that you know there is no God decreeing what is right and what is wrong and so you do what is right for you and then he used that as a way of just justifying doing anything that he could

justify and it really doesn't work that way so that was like the main difference between him and me also he was more of a like an animist than a real Buddhist you know so he was just sort of like what is common among a lot of especially people in the west but it happens in in the East also where somebody will hear a few ideas about Buddhism that they like they seem to like it better than other

religions they've been exposed to so they'll just say okay I'm a Buddhist and really they don't study it much they don't really understand it very deeply they distort things and so forth and that was pretty much what my father did he was I wouldn't really call him a Buddhist although he called himself a Buddhist whereas I on the other hand like studied you know the poly Tex especially studied a lot of Mahayana texts also and then just got it down as like a coherent system and you know just tried to um like objectively empirically understand what the official tradition what the official Doctrine is and then you know then I would kind of defer to

that or if I disagreed with it I'd have
to specify I'm disagreeing with it where
my father just didn't get anywhere near
that so I guess I'll

uh just move on XYZ here please explain
kamat and

batna to maram made Mahayana he has some
wrong understanding from some weird ass
poly dictionary or some teacher yeah I
think maram made Mahayana has been doing
extensive quotes of aan Meo I think
that's his name and the book is in
German and so he's translating from
German to English I
think um but let's see where is the
question

here bat Kam and batana well um there's
like three kinds of craving according to
Orthodox tradition you've got kamat
which is desire for sensual Pleasures
batana which is desire for existence and
weat which is desire for non-existence
so I mean all kinds of craving would fit
in into those three kinds of categories
although it's kind of ironic that it
that it uh omits like craving for dooka
you know craving for the opposite of
sensual pleasure because I guess there
are some kind of masochistic types or
like aesthetic types that really desire
just kind of pain and that kind of thing
but that's left out so really
just any kind of desire for Comfort or

pleasure you know desire for good taste
in your mouth you know you want to eat
delicious food instead of icky food that
would all just go under Katana or desire
for sensual pleasure or like sensual
craving and bat is just desire to remain
alive to remain in existence to stay
here in Samar and we is um I mean for
some people it just might be being
suicidal but for a more advanced
spiritual practitioner it would be just
desire to cease to exist um you know in
a more metaphysical sense you know just
transcend some S I get off the wheel
that kind of a
thing so I guess I answered that one and

so I'll move on to Cool Whip and sooner or later like after like an hour or so at

the as like a a crude guess I'm going to have to stop answering questions on the the chat and get to the actual standard list of questions that I usually answer because I do have um it's not quite 30 questions so it's not as long as usual but there is a significant block of questions that have already been submitted and that I am pretty much obligated to answer

so let's see

here Cool Whip says a long time ago some q&as ago a person asked do you seek Joy

you replied saying you would have to
think about it do some introspection and
after three Q you get the get the give
the answer yeah I forgot about that do I
seek Joy um I seek Joy with my mate you
know it's like you I you know anybody
who's in a relationship knows that
you're way better off in a joyful
relationship than kind of like a
you know friction bickery kind of
relationship so yeah I suppose I seek
Joy with my woman my Blushing
Bride and

uh but I mean seeking Joy from like food
I mean I just I just don't really I mean
I prefer to eat food that I like than

food that I don't like but like trying
to like perfect it and being a foodie to
that extent uh generally I don't do that
very much

so yeah I guess I seek Joy

with um in in in relationship having a
joyful relationship is way better than
having the

opposite so let's see

here PSA for the Q&A is it still worth
it to seek ordination in 2024 or has the
songa deteriorated to such an extent
where it's best to go about it alone
like a rhinoceros or the rhinoceros horn
because the Indian rhinoceros has only
one

horn so uh yeah it's still worth it to

seek ordination in 2024 I mean the S is not much worse off than it has ever been really I mean there was rotten monks if if we can trust the text they were rotten monks even in the Buddhist time and like the very first the very first council or the second Council which resulted in the first Schism was mainly caused by monks that were just not following vinea and handling money and so forth so I mean there's always going to be strict monks out there strict monasteries and so I mean you should avoid most monasteries which is what I did till I got back to California and I really wasn't in a position to do much

avoiding anymore and that's one of the reasons why I eventually disrobed cuz I used to just avoid monasteries like the one I was living at in California like the plague and then I wind up living at one where you know just monks don't follow vinia and you have no choice but to break rules simply because all the monks around you are breaking rules and so forth and it's just not a good environment but they're they're have been and I hope always will be at least into the foreseeable future strict serious Monks at strict serious monasteries or even you could do what I did you get ordained you get your five

five reign Retreats under your belt so
that you're you're free of nissia you're
no longer inde dependence on a teacher
then you just go out into the forest
especially particularly in like an Asian
culture where people will be happy to
support some exotic monk living out in
the forest meditating you know they just
think you're a saint automatically just
because you're living in a forest
meditating instead of living in a town
or Village sitting around listening to
the radio and drinking tea
okay

so see Mary J says is it a fish tank on
the left yeah that is a fish tank I I'm

getting it for my
birthday so um right now it's still in
the just sort of the water settling and
I'm going to get um kind of a a biome of
like I don't know micro micro
microbiome I guess before I start
putting fish in first you know just kind
of let it sit I'm going to go out on a
mission maybe today after this Q&A go to
like a lake or a pond or something and
get some natural water with a natural
biome and then you know just pour a cup
of it into this fish tank and you know
get some like single cell organisms and
stuff going uh preferably no fish
parasites but I'm willing to take that
risk and then after a few more days you

know I'll get some plants and let the
plants get established and then put in a
few fish and you know just gradually
build up a kind of
ecosystem which is something that I've I
I really enjoy doing I think one of my
ideal jobs like if I if I'm born again
and uh you know if there's rebirth and
you know I get some kind of career going
that isn't a monk or a renuncian it
would be sort of like
designing balanced ecosystems and space
stations or something you know you got
to have like the balanced ecosystem in
fact um I could have I was even thinking
for my birthday getting what was called

a biosphere it's just a sealed glass ball just a hollow glass ball just no air can get in or out or anything and inside there was seawater a little bit of sand and some algae and some shrimp and they would last for years it was just a perfectly contained ecosystem all that went in was heat and light and it was you know the shrimp would eat the algae that then they would like go potty and then that would become the fertilizer for the algae again and it was just like this self- sustaining ecosystem so I'm going to try and set up something somewhat along those lines back there in that aquarium because I like doing that I I

was kind of heading in the the direction
of

ecology I probably would have majored in
ecology if I had gone to grad school but
I started to become a monk

instead okay Wayne says greetings yeah
he

Wayne Athena sigil says your dad was a
folk Buddhist whereas you were an actual
practicing monk yeah pretty much

although he was yeah he was sort of like
a an animist with a little with some
Buddhist

leanings let's

see let's see here

wow we're getting I'm not able to keep

up

here cify says oh cool whip says cley I

think you will have to practice some s

and

repost

yeah okay let's see anyone noticed that

Poo's play slowly but surely is starting

to look like a

jungle yeah that's good I like Jungles

except for the like malar the theophiles

mosquito I don't like that much about

jungles let's see okay Elias has a

question do the dualistic concepts of

Good and Evil still exist for

enlightened beings um to the extent that

they're still communicating with

unenlightened beings and using um like

w which is just using the the standard language of delusion while communicating in a saric context to deluded beings then yeah although um for them for an enlightened being you know they've gone beyond good and evil because good and evil is just a du a samsaric duality so Austin Hill says is Cara a Chad yeah karma is essentially chaa and chaa is volition or will so it's like karma is like the momentum of your mental States so you could say that volition is the momentum of your mental States it's like the momentum of your perceptions you know because mind in

general consists

predominantly of perceptions and will

perceptions are like the the static or

noun aspect of mind and volition is more

like the kinetic or verb aspect of mind

but really they're two aspects of the

same kind of

phenomenon so let's

see let's see okay

bir is Buddhism considered a Proto

indoeuropean

religion IE Arian I asked because Iola

suggests this I think he may be right

but I'd like your opinion um to the

extent that it was founded by someone

who probably was

Indo-European then yes although it's not

purely Indo-European because I think
Buddhism does rely a lot on on
non-Indo-European
ideas like ideas borrowed from the the
Indus Valley Civil civilization like the
whole Shaman movement in India you know
the non
nonic aesthetic movements like The Janes
the Buddhists the the Sonia um
practitioners the
aicas that probably some of the basic
fundamentals of
that that attitude or that point of view
that it's more or less of an atheistic
system it's more or less pessimistic and
that you know this is a bad place you

want to escape from that kind of thing
um there is some evidence suggesting
that the Indus Valley Civil
civilization did favor that kind of a
spiritual point of view and that that it
kind of remained among the people for
hundreds of years thousand years and
then became more and more mainstream as
it got incorporated into more vedic
systems and so um Buddhism does owe a
lot to this

previc

um maybe Indus Valley Civilization

shamiana

movement but to the extent that it was
founded by someone who is pretty much
Indo-European and that it flourished it

you know it arose and flourished in what is essentially an Indo-European culture then to that extent you could say it's one of the most Indo-European spiritual systems remaining

possibly the only more

Indo-European uh spiritual system still in existence might be like what mimamsa Hinduism which is just you know firmly adhering to the

vetas that that would be more

Indo-European but it's really kind of a fringe movement even in

India so

of the the really um you know like

mainstream systems that you're more

likely to have some exposure to it be
Buddhism and Hinduism would be the two
main Indo-European systems other than
like systems that people are trying to
revive in the west like Germanic
polytheism and so

forth so let's see Gaz can you see
yourself ever returning to the monk life
I don't think so not in this life I
don't think it's going to happen in a in
a future existence who knows but yeah I
I don't think I'm going to become a monk
again in this life so I'll move on to uh
let's

see see maybe P misses the jungle okay

Austin says have you ever read

Bukowski no I've never read Bukowski

that's an easy question to answer
sometimes it's refreshing to get an easy
question like that where you just say
nope next question yeah I don't I have
no idea who Bukowski is he sounds rather
Slavic however cify says hi question
someone said that Buddhism without
belief in rebirth in karma is not
Buddhism but nihilism what do you think
about this statement well I mean
Buddhism without belief in karma is not
really Buddhism I mean belief in karma
is pretty much Essential to Buddhism and
um for example there's a rule in the
rules of monastic discipline saying that
as a general rule if a non- Buddhists

wants to be ordained as a monk he's got to go on probation I think it's for four months but if he's like a a vadic you know like a he follows vadis for example he doesn't have to go through the um doesn't have to go through the probation because he's a kamadi you know he believes in Karma which is that's it I mean that's sort of like it's sort of like a cut off it separates the sheep from the goats if you don't believe in karma then it's uh it's it's sort of like a disqualifier for being a Buddhist so let see here rebirth on the other hand I mean the four noble truths remain true whether whether you're reborn or not um like desire is the

cause of all suffer uing regardless of
whether there's a next life I mean right
here right now the second Noble Truth is
still true third Noble Truth is still
true first Noble Truth is still true
fourth Noble Truth you pretty much have
to uh work on that one to see for
yourself whether that one's
true I guess you could say that the four
noble truths are still true without
karma but karma is really what is
keeping us here karma is what is locking
us into Sam Sora so it's really we're
trying to overcome our Karma to some
degree or rather to transcend our
Karma um in order to become

enlightened so these Cravings that are causing us suffering um those are habitual which is karmic you know it's just this going this this momentum of unenlightenment this samsaric momentum that is keeping us here and that saric momentum is karma so

I guess I answered that question man just trying to keep up with the the chat I'm having to answer abnormally

succinctly I'm giving short answers so cool web asks the second question here he says aan jayasaro calls Terra

Buddhism an education system others call it a religion others call it a

philosophy a way of life Etc what is
Buddhism to you how do you describe it
well for starters it's it's like a world
view you know it's sort of like a a map
of Sam Sara or at least a kind of
compass you know helping you to
understand samsara and then what do you
do about it I mean for me it was it was
like a yogic system mainly I mean you
starts off with the philosophy
describing and explaining things to some
degree but mainly that is just setting
the groundwork for the actual practice
like the yogic
practice
so I mean it's a religion for some

people an education system I guess for
some people although it's it's almost a
useless education if you don't actually
act upon the
education

um yeah it's certainly a way of life it
contains philosophy I mean sometimes
like in my translations I I I would
translate somon as
philosopher you know the philosophers
and Priests it's kind of a good
pair so it depends on the individual I
mean for a lot of Asian Buddhists or a
lot of like pure land Buddhists you know
very Faith oriented then yeah this
definitely just it's a religion they've
turned the Buddha into God it's

religion lots of praying and stuff but I mean it depends on the individual it depends on the Buddhist to which determines what Buddhism is to that person but uh like from the from the point of view of the Buddha himself himself assuming that he had a point of view um yeah I mean it was superficially maybe in the elementary stages and educational system and uh also kind of a earlier stages of philosophy because of eventually you have to abandon all philosophies and so it' be more of a way of life I guess but it would be a spiritual yogic way of life so I guess I'll just move on to

buddhis sat

let's see did you ever have an
interaction with a lay person that left
a lasting impact can you share an
example of guiding or teaching someone
and the result of that interaction so
I'm not sure that I fully understand
this question did you ever have an
interaction with a way person that left
a lasting impact I I did have one it was
kind of weird and it's probably not the
kind of lasting impact that bod sat here
is referring to but I was in southern
mon State when I was a monk I was like
36 years old at the time so it was quite
a while ago and I think I was in uh the
I was in the town of thuat which is a

really nice town if you're ever if
you're ever in mon State be sure to drop
by thuzi at uh set Beach is is near
there also chikami Pia is near there and
anyways um someone was brought to see me
and he was part Irish you know his he he
had a like a A great-grandfather or a
grandfather who was like an Irish
soldier who settled in Burma and married
a Burmese girl or a m girl in this case
and he was one of um this this guy that
came to see me is one of his
descendants and I think he was a
Christian and he was kind of a an
arrogant kind of Christian partly
because he may have had a chip on his

shoulder because he was living in a very
Buddhist Society surrounded by Buddhists
he was probably a Christian mainly
because he favored the Irish side of his
family tree or something and so one time
I mean I mean he was he was kind of
arrogant and so he's telling me that he
studied extensively Buddhism and
Christianity and he came to the
conclusion that Jesus and the Buddha
were teaching the same thing and then I
said well there do seem to be some
pretty obvious differences for example
and then he just goes no you know he
just like shut me and that left an
impression I mean first of all being a
monk in a in a devoutly Buddhist Society

you're not expecting people to just like
shut you down just like no and you're
just like I'm not going to hear it and
just be quiet so that that was kind of a
shock just because you're not used to
that you're used to just people saying
you know oh yes sir you're very rights
or this kind of stuff and so it's like
for years afterwards I would have these
like fantasies in my mind of just like
kind of backing them against a corner
and just like listing off all the
differences between what Jesus and the
Buddha
taught sort of like this little mind
game I would

play but can you share an example of
guiding or teaching someone in the
result of that interaction um teaching
people on purpose I think just lately
since I've become a monk that it's it's
starting to bear fruit I guess is I'm
starting to get some traction with that
but like in Burma as a monk people would
come and ask me to teach them dhama and
I'd ask him well is there anything in
particular you want to know about and he
said no just just teach us DH because
they just think that you just they get
Merit just from sitting through a sermon
you know they don't even care what
you're talking about and if you talk
about anything unusual they'll think

well he's he's a foreigner and he's
saying this weird stuff I've never heard
before maybe he doesn't know what he's
talking about you know because the
Burmese are very dogmatic you know the
the monks all pretty much share this
completely Orthodox Theravada point of view
and you know they all think pretty much
the same way and so they just sit there
peacefully through a sermon that they've
already heard 20 times before and then
they say sadu sadu and they're happy
because they earn Merit for sitting
through it whereas uh so I mean you
don't really benefit people all that
much from deliberately trying to teach

them something in Burma I mean in
America it works a little different or
in the West in
general but uh I did have Burmese monks
occasionally coming up and thanking me
for teaching them was with me not even
trying to teach them anything like I was
living at mahag gandon which is a big
school Monastery like the Reigns Retreat
I spent there there was like 500 five or
600 monks and like 900 novices also like
a 100 mangy scy dogs and I went for
almost around every day I didn't need to
go for alms round because there was like
a big like a dining hall breakfast Hall
and it was a famous monastery so a lot
of like rich people especially and and

like tourists and so forth would come
and donate food to the monks and you
know there'd be this long line of monks
and you know it was all very picturesque
and people would be taking pictures and
all that but I just didn't have any use
for that I just walked across this
rickety teak Bridge called The upan
Bridge over to the Village of ton every
morning and just walked for alms through
ton Village and came back and ate
whatever ate whatever people put into my
bowl and without me knowing it Burmese
monks were watching me do that and then
they tried it you know they were kind of
inspired it's like this is the way the

Buddha ate you know they didn't just go
to the the dining hall and so then
they'd come up to me few
times and just thank me just you
inspired me to do this just from
watching you do it I decided I'll do it
too and I like it it's I like it it's
nice so that was like some of the best
ways I would teach people in in in Burma
is not really through trying to teach
them anything it's just like teaching by
example I
guess so let's see I'll just move on to
dama

River see when I go deep in meditation
an enormous fear appears it feels feels
like I'm going to die or go insane it's

like I hit a roadblock should I push
forward or stop
meditating let's see and the problem is
if I scroll down too
far man there's so many questions you
guys are you guys are overwhelming me
with questions here okay dama River says
okay when I go deep in meditation an
enormous fear appears it feels like I'm
going to die or go insane it's like I've
hit a roadblock should I push forward or
stop meditating okay that's fairly
common that a lot of people when they
get into meditation deep enough that
they feel like their ego is starting to
fade out or dissolve they'll Panic you

know it feels like they're
dying and I mean mainly that's like your
ego your samsaric unenlightened mind
fighting for its
survival because that's something that
you don't really hear a whole lot about
is that when you're doing dhamma
practice I mean there are certain levels
of your mind that are going to be
fighting tooth and nail against that
dhamma practice because those aspects of
your mind do not want to die you know
it's like any animal fighting for its
life it's a cornered animal and it's
going to be throwing out all kinds of
stuff you know images of naked women or
just weird itches suddenly arising or

just anything anything they can to
derail your meditation I I used to know
a western monk he was a senior ojn he
was like Abit of a monastery he could
not meditate because every time he'd
start settling down into into like somat
he'd start getting some kind of somat
all of a sudden he'd start getting
violent neck spasms it would just jerk
his head sideways like this over and
over again and in all likelihood um it
didn't happen except for when he was
starting to meditate well and it was
probably like some kind of hysterical
conversion reaction you know like a
psychosomatic symptom of his

subconscious mind mind freaking out not
wanting to lose its you know it its
influence you know or its survival even
and it would just be like percolating up
to the surface in in like this neurotic
symptom and then shortly after I met him
he dropped out and fell madly in bed
with a certain young woman and probably
the next spasms went
away and that's just the way it is so I
mean if if you do experience fear or
dread or I mean it's bear in mind that
that is like the the unenlightened
aspect of your personality fighting for
its Survival by just throwing any kind
of obstacles in the way of your
spiritual practice so I think it'

probably be good to just tough it out
like if fear starts to arise note the
fear and then it's not you being afraid
anymore it's just fear is arising that
that's really one of the most powerful
spiritual practices anybody can do is
just being mindful so that like anger or
fear or or worry or anything like that
arises you can just observe it like an
ich theologian observing a dead fish and
say just you know it's not me it's just
you know fear is
arising and then that can become just
your your object of meditation for as
long as it's arising and then once it
fades out which it will then you go back

to whatever it was you're meditating on
before

so I guess I answered that question and
again I have to answer these questions
more succinctly than usual just because
people are asking them faster than I'm
answering them so PSA says are you aware
that monks

within with 30 plus vessel are treated
like Precious Treasures in Thailand why
didn't you move to why didn't you move
there and enjoy the benefits of your
impressive seniority well I mean I had
benefits of impressive seniority in in
Burma also although it is true I've been
told that in Thailand monks don't last
as long it's more of a sensual kind of

culture um and so any monk who's been a monk for like five years is already being called ajon whereas I remember um I had to go to a a ceremony it was the POA ceremony in California um in in a Burmese tradition so I go there and they you're ranked in accordance with seniority and I had like 25 Wasa at the time I'd been a monk for like 25 years still I was like halfway back there are so many monks that are were ordained as children you know they got they've been a monk for like 50 60 years A lot of them so it wasn't that big of a deal but still I mean I was plenty plenty respected and and semif

famous in Burma so it wouldn't have been
necessary for me to go to Thailand and
have to learn

how you know the the Thai

mispronunciation of poly and just the
Thai language and

everything

so I mean Burma really is probably a
better country for dhma practice you
know it's possibly the most Buddhist
country in the world right

now with their brutal and incompetent
government helping it to stay that way
because they're keeping out you know
like

the capitalists and that kind of thing
so I guess I answered that question so

I'll go to maram made Mahayana this
thing is not mine this owner is not me
this reason for the thing's existence is
not myself this okay that's not even a
question so I'll just move on to the
next one let's see Stephen says
congratulations on 100 exciting episodes
yeah well there haven't been any
explosions that's that's something I'm
going to have to attend to in order to
get my Q&A is more exciting there should
be at least one explosion for
Q&A okay Austin says how did ad vant
help push Buddhism out of India why did
Buddhism lose to it well I think
Buddhism lost mainly because the Turkish

Muslims invaded and slaughtered the
Buddhists um especially I mean they were
especially against Buddhism I I learned
on the Discord server just recently that
the word in I think it's Arabic for an
idol is Boot something like that which
just means Buddhism it's it's like for a
while they were equating Buddhists with
idolators especially the Invaders in in
India and uh I mean that's one of the
reasons why Buddhism lost out is is it
just pretty much got exterminated and
the Buddhists were really uncompromising
pacifists uh whereas the the Hindus or
the Proto Hindus they at least had like
military Heroes you know like the the
mahabharata and the ramayana are both

about war you know this the Bhagavad
Gita is you know towards the beginning
of it
especially Vishnu God Krishna is is
actually encouraging Arjuna to fight in
a war against his own relatives you know
saying it's okay you know so the so the
Hindus had more of a military kind of at
least uh an military attitudes or
warlike attitudes that they could resort
to that were like Orthodox tradition
whereas Buddhism was just
uncompromisingly pacifistic and so your
your main odd your I mean your main
choice is when the Turks invade your
village or you know they're surrounding

your Monastery you can run away and hide
or you can let yourself get
slaughtered that would be pretty much
the only two options Unless somehow you
could just convert to Islam all of a
sudden and persuade these Turks that
don't speak your language that you've
just instantaneously converted to Islam
before they cut your head
off so that's one and also another
reason that I have read why Buddhism
died out in India is it was just
becoming so esoteric you know it was
getting into all this weird mahayan
Tantra stuff like vaj rayana kind of
stuff that um and it was was becoming so
University Centric instead of you know

monks out in the forests are determining
Doctrine it's you know these Buddhist
University professors disseminating
these really intellectual esoteric kind
of Buddhist points of view that the
average Buddhist just could not
understand they didn't get it so that
also weakened Buddhism but the final
nail on the coffin of course was the the
Muslim invasion of India which killed
off um most of the most of the
Buddhists so with regard to ADV vant in
particular I I don't see how ADV vant
really outcompeted Buddhism because I
mean ADV vant and certain aspects of
Mahayana like the prna paramita were

pretty much on a par with each other you know they were learning from each other they would be debating with each other and then strengthening their own weak points to defend themselves against the arguments of the other side and so forth I've been told that Vajrasana was very much influenced by Buddhism which I mean that could be part of how uh it weakened Buddhism was by like taking some of their fire you know and you know adding some of the best aspects of Buddhist philosophy into Hindu philosophy to kind of shore up the Hindu philosophy and strengthen it so that that would be that would be an aspect too I guess that would be like the main one with regard

to Austin's question here I think
so I guess I'll just move on to the next
question which is from the hery Gertie
man see man I'm I'm surprised that uh
there's so many people actually watching
this okay what is your opinion about
meditating on sound I have found
effective to meditate on sound such as
running water or my steps when I'm
walking yeah well the founder of the
tradition in which I was ordained
venerable Tong Pulu he meditated on
sound a lot and the reason why he
meditated on sound was because he lived
out in the forest and there's crickets
chirping all night and so he just

meditated on hearing hearing hearing and
you can get very far with that I assume
you can get as far with meditation on
hearing as you can meditation on
breathing so my opinion about meditating
on sound I've done it sometimes you know
at night you know I'd be living at Tom
Pulu Monastery where he also lived when
he was alive you know just crickets just
you know Orchestra all
night and you live in a forest and
usually there's there's some kind of
sound going on all the time so it's a
convenient object for meditation and
some ways it's easier than the breath
simply because if your breath gets
really subtle you might not be able to

note it very well whereas the sound
pretty much stays the
sound

so yeah yeah I think it's it's
definitely a valid meditation technique
and if it works for you then go for
it okay so let's see

here Hil Stevens that is
correct okay Shak Rosa says is there any
progress or even a gleam in the eye of
potential future progress towards a
based Buddhist organization yeah so long
as there's a demand for it or like an
appreciation for that sort of thing then
yeah sure I mean it could happen I don't
see why not especially now that people

are just getting sick to death of just
the leftist hysteria that is just
running a muck you know it's it's
becoming less popular it's starting to
go out of style a little bit and
so um yeah I think uh the pendulum may I
don't think it's going to swing quite
the other way but at least it's going to
swing less in the extreme leftist
Direction and um yeah in in which case
then the opportunities for the arising
of a based Buddhist organization would
increase I think although I'm not
holding my breath but it's definitely a
possibility so Shakra Goa says here if I
remember correctly humble stature was
talking about such an idea but the

wheels may have come off that plan a couple years ago yeah the wheels are all four wheels came off of that plan but still if you get someone who's more stable that can just stick with this with an idea without like changing plans every few weeks which was the case with that that particular situation then yeah it's definitely possible especially you get some eccentric uh weird rich person who wants to donate you know some significant amount of money to get something actually started like even a bricks and mortar kind of a building or at least you know like a a significant online

presence or something you know paying
somebody so that they don't have to work
for living so they can just dedicate
full time to organizing and and you know
building up something like that that
would help so it's otherwise it's just
going to have to be a Grassroots kind of
thing and just come up from from the
bottom and uh probably sooner or later
something will coals I mean there there
already are I don't you wouldn't call
them based Buddhist organizations but
it's traditional Buddhist organizations
you know conservative Buddhist
organizations which is most most of the
Asian
places so at least there is that and if

you can find like a monk who's got one foot in the Asian community and kind of one foot in the Western Community who is like strict in his practice and so forth you know he could serve as kind of a seed

Crystal but I mean it didn't happen with me but it is

possible and so I'm just going to keep moving here

okay let's see NPC number six tagging P

basa AKA David Reynolds may help him

find questions in the chat more quickly

I'm just scrolling down and uh gradually scrolling

down okay

Pega Pega says could you comment on the importance of memory as a faculty and provide some tips for its development well kind of strangely in pully the word for memor is Sati which is the same as the word for mindfulness and also kind of ironic that in like um the contemplative orders of Roman Catholicism like the discal carites mindful mindfulness was called recollection which also means memory so there is a connection I have been told by a relatively very wise burmes seato that really they're in a way they're the same although it seems to me that being in the present moment and like recalling the past is not exactly the same I

really do not see a necessary connection there but uh I mean the clearer your mind is the better your memory is going to be you know the more awake and alert you are like the more mindful you are the better your memory is going to be when you have a need to bring up something in your memory so see could you comment on the importance of memory as a faculty um it's not really important important for a spiritual reason simply because what matters is now and so in to some degree you kind of mortify the memory I mean you're not you're not really going into the past I mean to any more than you

have to if you have to like in everyday activities you have to recall something that's fine but like Krishna murty used to say Jay Krishna mty was saying that our memory really screws us up because you know when we're using words and so forth we're relying on memory which means we're not fully in the present moment

so yeah I don't think that deliberately improving your memory is going to necessarily be all that helpful spiritually unless you're just a forgetful person you keep forgetting like basic spiritual like philosophical Concepts or something

so yeah I guess the best tip for the development of memory is just improve your mind fulness so that you're more you know your mind is more clear and alert and also memory works through Association so anything that you can use to like diversify the branches of your neuronal system I I'm not exactly sure how to do that I'm not really a neurophysicist neurophysiologist but um like I think one reason why my memory is better than most people's memories is that I've got like this this web of of associations where one thing can remind me of something

different pretty easily like I can see
broccoli on television it reminds me of
Arnold schwarzeneger for some reason and
I'm just sitting there racking my brains
trying to think why does broccoli remind
me of Arnold Schwarzenegger and then it
might be this weird obscure pathway of
associations that were subconscious that
led to led to

and so I guess I did okay on answering
that question let's

see now I got to scroll back up because
sometimes it'll just automatically Boop
to the bottom and then I've got to
scroll

upwards

okay okay Mary Jay yeah he's uh give a

thumbs up yeah that's a good idea I
guess and Shakra Goa says let's see oh
okay Shakra Goa says he's uh he's
withholding judgment until he sees how
the stream turns out yeah because I
could just completely just go off the
rails at any moment so Prav or also
known by the Alias of Mr Prav says I am
reading anjan mun biography and there's
a story that he teaches a remote Village
of simple budo meditation and after a
few months most of them had mind reading
power do you think it's possible well
damn near anything is possible anything
you can imagine would be possible at
least in a metaphysical sense and I just

uh plagiarized that from David Hume but
I mean if you read ajan mun's biography
there's so much stuff there that is just
unbelievable to a Westerner who was
brought up with a kind of a western
attitude you know the fault finding
Cobra dragon and tigers just lining up
along his W walking meditation path just
to watch him walk back and forth and you
know long dead Buddhas with retinues of
thousands of long Dead arant coming to
visit him all this kind of stuff it's
pretty hard to swallow and I think that
the story of you know teaching a simple
meditation technique to some remote
villagers and having them all acquire
psychic powers um you know that would be

in the same um take it with a grain of
salt category that you know it's not
necessarily BS but still you know
there's so much in that book that is
really hard to swallow

that I mean just take it or leave it I
guess but it is possible but and that's
not the same as saying that it's
likely okay so let's see

here see Jared Jared says hello poo as a
Terra voden did

you did or do you ever spend time

familiarizing yourself with Mahayana

Andor vajrayana texts and if so what are
were your motives well I mean at first
before I settled on trra I was kind of

leaning towards Zen especially SoDo Zen
but um I've gradually acquired more of
an appreciation for renai
coons um so I went through a long phase
of just studying pretty much every
religious text I could get my hands on
pretty much the only major religious
text I've never read would be like uh
the grant which is the the sacred
scripture of of the
six um so yeah I just went through a
phase of of understanding that kind of
thing and I was always impressed by um
Nara so I've even got the I even got The
Fez here The nagar
Fez and so I mean I have read the Mula
majamaa Kara since I was a monk and uh a

book a book called uh nagara Philosophy
by Caven Kata ramanan I think and I do
have Mahayana texts on the bookcase I
have read a lot of maama kind of stuff
especially just because it resonates
with me and it's not really um at odds
with Terra it helps me to understand
Budd certain Buddhist Concepts better
for example the whole dependent core
Rising thing I think nag arj understood
it better than any Terra voden who wrote
some sort of text that people take
seriously so with regard to vaj Rana I
really was never all that much
interested in tibetan Buddhism largely
because I was mainly interested in what

the Buddha actually taught and Tibetan Buddhism has kind of deviated from that I mean it still got some basic teachings but then it's it's just adopted all this other stuff including like um you know Tibetan Shamanism and so forth that it's just never really appealed to me all that much although I have read the Tibetan Book of the Dead the Tibetan book of the great Liberation the autobiography of milera that kind of thing and all of that was when I was a monk well the the let's see the stuff about milera especially I read at a monastery in Burma when I was a monk so I guess I answered that question so I'm just going to

uh let's see Jared says not a question
I've greatly enjoyed the conversations
between poo and Stevens and hope to see
more in the future yeah I think um we do
have some ideas on the table and it's
largely my own inertia and laziness and
preoccupation with other things that
have prevented that from going forward
faster than they have and so I beg
stephens's pardon first and
foremost let's
see let's see looking through and one
reason why I'm like tilting my head back
and going like this more than I usually
do is because the chat text is very
small and I can like increase in the

size of my list text to like jumbo
letters like in a kids book so that I
can read it let's
see Cool Whip oh see for ruie here in
Western Europe I just got on the stream
now 38 minutes in well you can you can
go back and watch the first 38 minutes
uh later because I'm not going to take
down the live stream unless I'm
compelled to do so against my will so CR
whip asks the third question here here I
am confused on how Karma Works can you
clarify how the principle of subjective
equilibrium is not the same as for every
spiritual action there's a spiritual
reaction I see the
same um well it's not necessarily I mean

kind of how Karma works but I mean it's
it's a different different principle
really that I mean it's like how Duality
works the principle of subjective
equilibrium is more of a commentary on
duality in general than on Karma you
know it's um I mean it's not necessarily
well I mean I mean they are
interrelated but I mean the principle of
subjective equilibrium just says that I
mean you're going to take the the the
half of the stuff you experience that is
most to your liking and call it good and
the half of the aspects of your
experience that are least to your liking
and call it bad and if you just got rid

of all the bad stuff all that would happen is that that line between good and bad would just shift so that the lower half of what you used to call good would now be called bad that's that's like the principle of subjective equilibrium is that you know positive and negative have to stay in balance in your

mind um but with regard to

Karma um yeah karma is like a a a

different kind of principle I mean it's the momentum of your mental States so um

in a way it's kind of a

different a different sort of issue

than like Duality I mean obviously if

you're creating Karma you're still

living in Duality and I've never really
tried to correlate the two before and
sitting here in front of a camera I
might not be able to do it very much
justice but karma is just I mean it's
like dreaming I mean you are creating a
world as you dream based on past
experiences and just the momentum of
your your attitudes and your beliefs and
so forth that's just spinning off this
world that I mean a lot of time it's a
bad dream you're creating your own dream
but still you can have nightmares I mean
we don't we no longer believe that
dreams are implanted into our sleeping
Mind by a small G God which is what a

lot of ancient people believe maybe some
people even today believe that but
nowadays we pretty much accept that we
are generating our own dreams at night
you know our own mind is generating
these dreams and sometimes they're bad
dreams but still we are the ones who are
creating them and that's pretty much how
Karma works it's just everything that
you

do has some sort of um it it adds to the
momentum in some way so if you do
something good it adds it adds some good
momentum positive momentum to to your
general stream you know you do something
that's you know very negative very
harmful or something that AB sort of

negative momentum going going in the
other

direction and it may be that the
principle of subjective equilibrium is
really going to influence whether your
karma is more Good Karma or Bad Karma
just because of your perception how you
identify it so two different people can
experience essentially the same sort of
thing like it's raining you know you got
two Nextdoor neighbors they look out the
window and it's

raining one of them will be happy
because he just planted stuff in his
backyard the other one will be happy
because he wanted to go on a picnic or

something so I mean the same events can cause happiness or unhappiness depending on how you perceive the world and what you consider to be good and bad so I think it would fit in that way but uh I really cannot give long elaborate questions because after I finally cut off the the chat questions I still got like a a goodly length list of other questions so anyways let's see here ruy says would you care to comment from a terod perspective on stanza okay this is this is in the the the list too would you care to comment from a terod perspective on stanza 24 chapter 25 of nagar's root stanzas at no time nowhere and to no one did the Buddha any Dharma

teach and I looked for the Mula majaka
Kaka on my bookshelf last night and I
could not find it I don't know where it
is but this is a majamaa question so I'm
putting on the maamaa feds

let's see

here it's not exactly a mirror when
you're looking into a a camera screen
okay so I haven't read the mulama I
haven't read it in context of the Mula
maamaa caraka because I could not find
the book on my bookcase I hope it's
somewhere in the house but not
necessarily so but the the versing
question is at no time nowhere did
to and to no one did Buddha any Dharma

teach well I mean that's like from a more ultimate or absolute point of view where there is no self so there is no Buddha and in fact the maamaa or the some Mahayana Buddhists in general have taken no self to just mean nothing I mean nothing is ultimately real and I think that is the correct the correct interpretation of dependent co-arising and no self it's not just that there is no subject there's also No Object and so um it's all just dependently Co-arising and samsaric it's a kind of Illusion that the Buddha taught Dharma to liberate beings and so forth and within the context of the illusion you know it's invaluable it's

precious but you know from the ultimate point of view there was no guy named goab Buddha he didn't go around teaching anything it just didn't happen because it's

I mean in Ultimate Reality there is no differentiation there is no papancha papancha means like you know separating this from that you know knowing [__] from Shola it's it's like ultimately samsaric that's what causes Duality you know that's like the the nature of samsara and perception too because perception is samsara and so you do away with all the samsaric stuff there's there's no Buddha teaching

Dumbo anybody

so I guess that would be my my brief

explanation relatively

brief so I'll just move on Austin here

and I guess I can take the

uh The Fez off it's a damn good Fez

though I mean you're into fezes fezo

Rama on on the Internet it's it's the

place to get it there they're all very

nicely made even has like a little

ventilation hole on the

top anyways

see Austin says why do some monks avoid

using no self not for nonself I

understand the the Buddha what said that

believing there is a self is wrong View

and believing there is no self is wrong

view why okay is this two questions

let's

see why do some monks avoid using no

self and opt for yeah it's like an Anāpāna

doesn't say no self he says not self

I and he he thinks that that's like a

significant difference but I mean it all

it all comes to the same thing I think I

understand the Buddha said that

believing there is a self is wrong View

and believing there is no self is wrong

view why okay well this is actually like

two questions um I think some of the

monks who opt for not self instead of no

self are going for the the crypto self

that there is a self it's just none of

the five condas you know it's off the scale that nibana datu is the self you know sort of like Brahman is the Atman for vedantic Hindus so I think some monks who don't want to say no self they'll say not self is in a way they're kind of leaving the back door unlocked for some kind of self viw to come in get into the house somehow um otherwise they're just kind of quibbling over semantics because it generally amounts to the same thing but towards the end end here it says I understand that the Buddha said that believing there is a self is wrong View and believing there is no self is wrong view why well because believing anything

is a samsaric delusional view belief is
a samsaric delusional phenomenon
anything that you believe which is going
to be a perception it's going to be like
in symbols is not going to contain the
actual truth it's not going to act
accurately any who are nearly accurately
represent
reality so it's just a samic phenomenon
of these symbols and the symbols are
just very different from reality you
know like I've said it over and over
again like the symbols t r are radically
different from an actual tree and that's
the way perception works I mean you
might have an image of a tree you might

be a botanist who has written books about trees but still it's all these symbols that are just infinitely far away from an actual tree as the thing in itself as it really is in Ultimate Reality so believing that there is a self is I mean he in in the early text it doesn't just flat out say that believing in a self is wrong View and believing in no self is wrong view but in the AA waga there are a few verses that contain a pun saying that for a monk there is no ATA and no n and technically going literally the ATA here means anything taken up and the N is a past participle of n which means to discard so there's nothing taken up and

nothing discarded but it's obviously
also a kind of pun or play on words
because ATA can mean self n i mean it's
kind of unusual but grammatically it can
also mean no self so for the monk there
is no self and no not
self and that's just because
any kind of belief any kind of like
perceptual belief is going to be
delusional for the reasons that I hope I
kind of explained just uh a minute or
two ago so I'm just going to move on to
Shakra goa's question here what is good
in
life to not be driven Away by your
enemies to not hear the lamentation of

your women yeah what is good to like
yeah to destroy your enemies to see them
driven before you to hear the
lamentation of the women everybody knows
that

see but uh yeah just I mean it depends
on the person I guess but from a
Buddhist point of view what is good in
life is to have you know minimized
desires and be content with little be
content with what you've
got earn

Merit be generous especially to
wandering Aesthetics wandering holy
men to listen to dham study it that kind
of thing that that's good in life
too some people might arguably suggest

that it's even better than defeating
your enemies seeing them driven before
you and hearing the lamentation of the
women so Mahayana and uh I think I'm
getting the idea here that uh some
people are kind of taking advantage of
the fact that the uh I I'm not easily
counting how many
questions but anyways see maram Mahayana
says do you know Ashan AMA he lives in
mudia Monastery in Franconia for some
years now no I I don't think I've ever
heard of

Ain yeah I'm not I'm not sure I mean
maybe I I used I met one monk oh no I
met a disciple of one monk who lived in

like the Netherlands and he was one of those monks that there was some Asian monks Burmese I think that were just traveling around giving talks and they ordained him and then just left him behind so he's like this orain monk with no teachers or anything just on his own didn't know much of anyia but I mean it wasn't like he was deliberately breaking the rules it's just that he didn't know them to begin with but yeah I don't it could possibly be him I don't know but yeah I've never been to Frank con I've never been to Europe in general the closest I ever came to uh being in Europe was um I worked on a Polish ship when I was like 21 years old and had to

go through customs after I got off the
Polish ship because technically I was
like on polish territory when I was on
this polish

ship so let's

see okay someone else says that uh Ain
Oda is Czech so I probably have never
met him and I'm not sure who it would be
uh not quind

Drew yeah it's like Andrew except
spelled with a Q any news on your next
book well well I mean I've got enough
material to publish two books at least
two books you know along the same lines
as my first three the third book the
next book that I come out with would

probably be like accounts of my personal experiences so it' be more autobiographical but um it's going to take like a week of free time I guess I could just start slowly chipping away at it just dedicating you know like one chapter a day of just getting it edited and into a format that can then go on to like Amazon self-publishing or something so yeah I guess I should uh get off my lazy ass sometimes and get onto my lazy ass in a different chair and uh edit edit books I mean I need to get into the the habit I guess because uh obviously I haven't done any book editing since I edited the first three which was after I disr but before I started getting a

paying job so I just had like a
two-month window where I just like
pounded away at editing
books see

see okay Prav also known as Mr Prav says
how that Fez is related to venerable
Naro what you
mean this

Fez I don't know it's just uh it's just
one of those things where how do I turn
this it's just one of those things that
uh I I wear when I answer nagar or
majamaa questions which I guess this
arguably

is but uh I don't know it's got like the
the allseeing eye you know the three

three marks there which could which
could symbolically represent three of
something you know what I'm
saying H so let's see Cool Whip oh wait
Cool Whip is referring to somebody else
did vable say questions close at 13
00 let's see if so oh all of a sudden it
booped way up to the
top let's see so maybe leave a message
for those with questions who arrive
late
see
yeah yeah the more cues the merrier yeah
until until I'm so horar and I'm I'm
starting to look like Joe Biden or
something see more cues the marrier or
the Mary J or let's

see how can we okay mooners says how can
we produce another great orator like
migu

Garand

gananda Tera gosh I'm not even
pronouncing Terror right that will
defeat the abrahamic so how can we
produce another great orator well I
guess yearning for one might produce
sufficient Karma as to actually
materialize one if you got enough people
yearn for something then that the karma
of that can actually help to generate it
otherwise we have to uh just wait for it
to occur spontaneously I mean if you
want to adopt a more um materialistic

approach empirical approach you're just
going to have to wait for some
charismatic and uh like what's the word
smooth like some a good
orator gosh eloquent that's it eloquent
El

eloquent so yeah we'll just have to wait
for that I

guess so let's

see okay we got people talking that's oh
Shaka says also what even is

Shola oh it's it's an old saying before
my time even I think my father used to
say it to know [__] from Shola I think
Shinola was an old brand of shoe polish
which in its brown color may have
resembled something

else so see Demi

oruo what is this Demi

urho Demi uino

says are specific karmic dispositions

which perpetuates a person or jivatma

soul in samsara this difference in

perception disposition regarding Karma

then can make oneself continue in some

SAR cycle specific karmic dispositions

yeah I assume there are specific karmic

dispositions that will determine what

kind of existence you get and I mean

some specific karmic dispositions are

going to be towards being a human and

then you're going to have subdivisions

you know towards being like some angry

human in a like a technologically
advanced civilization or some peaceful
human as a hunter gatherer somewhere I
mean there's all these different streams
these these streams of momentum of karma
that are going to land being in other in
various situations and then you're going
to have you know the what is this
specific karmic disposition that's going
to land you as a
rabbit maybe maybe a tundra an Arctic
hare for example or or whatever it's
like each species of animal is going to
have its own karmic disposition and then
of course you're going to have an
infinite number of karmic dispositions
that are so different from ours they're

not even going to be in this version of reality they're going to be in some different plane of existence for example so yeah it's the uh specific karmic disposition that is going to perpetuate I mean itself because it's not really a soul that is being perpetuated it's just the karma itself this this momentum this stream of Consciousness or mental States or volition will you know in the schopenhauerian sense it's you know it's it's one disposition is going to be creating this kind of reality and another position is going to be creating this other kind of

reality so I guess I answered that
question see so maram made Mahayana okay
that's not a
question let's see Cool Whip that's not
a question okay Lucid what do you think
of the Buddha box in South
Park wow i' you know I've only seen just
a few episodes of South Park I I
everyone said that it's just ingenious
it's really good satire and so forth but
just the drawing style of the cartoons
is so crude that just kind of turns me
off so I really don't I've never seen
the Buddha box in South
Park so sorry about
that so let's see here next question is
from

Elgato the

cat I am 22 years old but haven't quite come to terms with the fact that I'm in my 20s I still feel like a teenager teenager and I know a lot of people feel like this at my age how do I slow down time well I mean I'm tempted to say try LSD because then like five minutes can last over an hour but uh I don't think that would be good in the long term and uh yeah I mean it's just something that you have to get used to I mean it's just I don't think there's any way you can avoid getting older other than just ceasing to exist so yeah that kind of reminds me of

like when I first started realizing I was getting old I think the first time I started realizing I was getting old I was about 16 years old and a little girl called me mister that's the first time anybody ever called me mister other than maybe my mother when she was mad at me and then a little you get a little older you're getting into college and some of the Playboy Centerfolds are younger than me some of the athletes with multi-million dollar contracts are younger than me

so yeah I can kind of relate to this I mean to some degree I still feel like a teenager too other than just the general lack of Vitality and stamina that I used

to

have so yeah I don't think you're going
to slow down time I think you're just
going to have to adjust to the situation
you know it's like you can't really
adjust the

situation to to fit yourself very well
as as a general rule sometimes you can
sometimes you can't but more realistic
is to adjust your

own

attitude to the situation and then and
then there's no

problem because as I say doesn't matter
what it

is if you accept it it's not a problem

and it doesn't matter what it is if you
won't accept it it's a problem it's just
whether you choose to accept something
or not determines whether it's a problem
or not so

oh okay so Shakra Goa says how does The
Fez help well obviously it it
does let's

see moer says how many knees can a knee
grow if a knee could grow

knees yeah that's that's that's a Coan I
guess you're GNA have to meditate on
that one and demier gho says hugs from
Brazil

nice I've never received a Brazilian hug
before

okay so that's not question okay so I

think I'm actually caught up with chat questions so I think we're gonna kind of uh neglect chat questions for a while and I'm not going to see the chat questions because I cannot see just the for whatever reason I cannot see chat questions and list questions at the same time if I click on the list questions to bring them to the Forefront the chat questions entirely disappear and vice versa so I'm just starting with the standard Q&A 100 list and okay welcome to Q&A number 100 I am your host poo basa and the first question or probably at this point the 31st question is from Raphael and Raphael says we know that

the historical Buddha allowed the
consumption of animal products but wood
oh wait a minute I need to make this
bigger so that I'm not squinting at
it just a minute one moment
please oh yeah I can like sit way back
and see this

now okay we know that the historical
Buddha allowed the consumption of animal
products but would he allow us to eat
the meat of animals that were previously
kept in terrible conditions or would he
allow us to drink the milk of cows whose
babies have been taken away and
artificially inseminated which is
unpleasant and painful for the animal
well again this is confusing Buddhist

ethics with Western utilitarian ethics
Buddhist ethics are entirely
subjective you know it's depending on
your own mental States determines
whether what you do is right or wrong or
good or bad or appropriate or
inappropriate or whatever whereas
thinking about like the the objective
empirical outward ramifications of an
action that you know it's like if you
buy meat you are indirectly voting in
favor of the killing of animals and
cruelty to animals and so forth it just
doesn't work that way so I mean it's
considering that ethics in Buddhism are
subjective and psychological if you can

eat meat with a mindful clear peaceful
mind then you're not doing anything
wrong it may be that the animal was
tortured to death in which case I don't
know maybe there's like some kind of
hormones pervading the meat that might
cause an adverse effect on your your
meditation or something but um yeah I
mean if you can I mean the way animals
were killed in the old days it wasn't
particularly kind you know they get
their throat cut or whatever so which
they don't
like pigs do not like getting their
throat cut that's why they scream and
gurgle and so forth when it's
happening but if you can eat that pork

mindfully with like a clear peaceful
mind you're not doing anything
wrong and it may be that someone can say
well a sociopath can murder people with
a clear peaceful mind but really they
don't have a clear peaceful mind I mean
they're in a state of agitation they
might kind of enjoy it in some
way but it's uh like a sick diseased
kind of way that they enjoy it and it's
not the same as eating a piece of
meat

so I guess I answer that question so I'm
going to move on to Raphael's next
question which is have you ever dived
deeper into dosm if yes what do you like

and what you don't like about the philosophy well I do have like three different translations of the D Ching here I've read theang um and I like both of them they are profound um but the thing is I've never really found much to dive deeper into it's like um those are like the two main texts of dosm as far as I know and I mean it's not really an organized system it's I mean it's not a howto book other than a few things just talking about the the attitude of the sage but it's not really giving you any kind of systematic method of becoming more sage like which is I think one of

the main um disadvantages of dosm ALS Al

I have read that modern Daoism a lot of
it especially like in Taiwan or
something has gone in the direction of
like sorcery and magic and so forth that
doesn't really have much to do with the
da Jing or the jeang

zoo so yeah I mean I haven't dived any
deeper than reading those two books that
I mentioned and just you know
occasionally reading something about
dosm that um it I mean it's it's nice I
like it it's it's just really kind of a
it has like an uplifting effect you can
just open the ding at you know any page
and just read it and it'll just kind of

sink in sort of like reading the dapada
or

something um but aside from that

um yeah I think the main disadvantages
are one that it's got some weird modern
developments and two it really doesn't
have any kind of systematic method
behind it which for some people may be
an advantage but still I mean it's just
something that you just kind of read it
and let it soak in and then you put the
book down and I mean there's really not
much else you can do it seems to me
unless you just really want to study up
on it thoroughly find some doist Sage I
guess there are serious practitioners
and teachers of dosm that take it

seriously as a kind of yogic tradition
and they know a lot more about it than I
do I just I landed on Buddhism it worked
for me it had it appealed to me so
that's what I went with and I can read
and appreciate DST
texts um but still I'm a
Buddhist so I'm just GNA move on to
Raphael's thirdd
question is criticizing the authenticity
of the Abid dama a taboo in Burma and
other Southeast Asian countries or or
are there already famous monks who do
that well I think maybe in Thailand
there might be monks who say Abid dama
really was not the teaching of Buddha

I'm not sure about Sri Lanka even less
sure about some place like Cambodia or
LA but in

Burma I am unaware of any monk who isn't
just like like totally notorious you
know some some Monk who's like On The
Fringe maybe not really held in high
esteem by the Buddhist Community there
he might say that Abid dama um is not
authentic but as a general rule the
burmes consider Abid dama philosophy to
be the highest and most important
teachings of Buddha that the burmes just
take Abid dama as just really really
important and it would be a rare monk
who would come forward and denounce it I
mean I used to get into like private

discussions with monks about Abid dama
sometimes mentioning to some of my
closest like lay supporters that yeah
Abid dama is like old commentary you
know I just tell them that you know Abid
dama is like a old version of the wisi
MAA or

something excuse

me

so uh yeah it's it's sort of like Burma
has like a medieval attitude with regard
to to their religion sort of like a
medieval European with regard to
Catholicism and a European a medieval
European probably wouldn't just come out
flat out and like especially if he was

like a a bishop or something you know he wouldn't say well St Paul was wrong that that shouldn't that shouldn't be part of the the Bible that shouldn't be part of the New Testament you know he You' you know you get in trouble I mean a Burmese monk who's who would Den Abid dama wouldn't get burned at the stake or anything but uh you know he'd lose a lot of street cred so to speak and uh get a lot of blowback a lot of push back from other monks including much more famous more senior monks than him and you know his reputation would probably be in Ruins I could get away with it because I was a weird Foreigner and you know if if they didn't believe it you know most

Burmese people wouldn't believe that Abid dama wasn't really taught by the Buddha they'd think well he's just a foreigner poor thing he can't really understand dma like us Burmese people he's just a barbarian and you know he's doing really good you know like a lot of Burmese people they'll they'll see a western monk or a western Buddhist the way we would see a dog walking on his H legs you know it's like they don't do it very well but you're impressed that they're doing it at all so I'm just going to move on next question here this is from Jeffrey and Jeffrey says sometimes things you say

resonate and stick with me such as as
the time you said something to the
effect of if you wake up and are not
spiritually prepared it can split your
personality could this waking up be
realizing that nearly everything you had
ever learned and accepted as truth has
been based on lies could it also be the
feeling that we are in a simulation what
are the possible splittings of
Personality effects okay well first of
all I got to address that part I don't I
don't recall ever seeing exactly this
this idea of if you wake up and are not
spiritually prepared it can split your
personality um I mean if you have you
make some kind of progress that your

entire system isn't prepared for like in yoga they talk about this a lot is that you have to purify your body just so that when your mind gets more purified you know it's not becoming too too like brilliant to start burning and damaging your body you know you're you know if your mind is purer than your body is then you know it can cause damage to your body something like that but I don't think I was saying that it was like I'm trying to understand what it was that I said that Jeffrey interpreted as me saying this if you wake up and are not spiritually prepared it can split your

personality well I mean it can be that if you really do wake up you have some sort of realization some profound realization and you're not prepared for it it can mess you up a little bit like Ramen Amah Hari for example he just kind of went into like a trance state that lasted for a very long time he couldn't speak for a very long time he would just sit in this meditative trance like Janna and you know ants would be biting him and so forth you know he'd have sores on his legs from the insects biting him and so forth he didn't know he didn't care sometimes the only way he would eat anything is by people just putting food into his mouth just to keep him from

starving to death something like that
but I I do not clearly recall me making
a statement

uh to the to along the lines of if you
wake up and are not spiritually prepared
it can split your personality I may have
said it I just don't recall saying it so
I can't really I can't really like put
that into any kind of context that I can
really grasp what I meant when I said it
so let's just get to the second part of
the question here could this waking up
be realizing that nearly everything you
had ever learned and accepted as truth
has been based on
lies okay that's that's one question

I'll just answer that before moving on to the next part um I think Jeffrey is a truther that um does attribute a lot of official narratives for example to just deliberate lies but I'm I'm giving the human race a little more slack I think a little more benefit of the doubt in that a lot of what we believe that isn't true wasn't started as deliberate lies it was just started as people being wrong and just promulgating their wrongness in the in the belief that they were right and they had some kind of authority and so forth so other people trusted them when they probably shouldn't have trusted him so much although what the normies could have come up with on their own would

have been no

better so I don't think it would be with

regard to like conspiracies I don't

think that would if you have like a a

spiritual

realization and then you you look around

and see that you know a lot of people

are really believing a bunch of bogus

[__] that's just been like

indoctrinated into them by

propagandists um no I really don't think

that would really mess up your mind so

much I mean it might come as somewhat of

a

shock but um yeah I really don't think

it would be enough to really like cause

damage to your personality unless you're
really sensitive along those lines
maybe but then Jeffrey asked this part
could it also be the feeling that we are
in a
simulation what are the possible
splitting of Personality
effects
well that would come closer to the truth
I think if you have
a like a realization a spiritual
realization then you would have to I
mean if you become enlightened you'd
have to get to the point where you
realize that this is not reality you
would be in touch with Ultimate Reality
which is infinitely Beyond like rooms

with doors and mirrors and so
forth human bodies for that
matter

so yeah I

mean how much it would I still don't
really fully understand the the
splitting of the personality through
spiritual realization as a general rule
spiritual realization is just one of the
greatest blessings that you can
experience so it's going to be
overwhelmingly good even if it does have
certain strange effects like it has on
Raman

Mahari um just assuming that ramanam

Mahari was enlightened I me he was

enlightened

enough at least to consider him to be a

sage a genuine holy

man and I'm unaware of there being any

kind of scandals associated with Ramen

am Mahari other than his best friend for

a while was a

cow

so yeah I'm I'm kind of at a loss as to

how to effectively answer this question

because I really don't I don't

recall how or what exactly I said and

why and what the context was and so

forth um the splitting of Personality

effects as a result of like a a

spiritual

realization um yeah I mean if you're not

ready for it if it's something that just hits you like spontaneously accidentally like some people in the west especially I think most people who who claim to have some kind of Enlightenment experience in the west just blunder across it accidentally you know it's like they almost die they have a near-death experience and then that just kind of knocks them out of this lives long rut that they had been in and um how that would have a possible splitting of Personality effect on them I mean it might be that there would be like the enlightened personality and the the

still vest the now vestigal
unenlightened personality that are kind
of at odds with each other maybe not
fully getting along as apparently was
the case with Ramen I'm a harsher or
something so something like that maybe
but um I
really I I feel like I'm just not able
to answer this question um very well
because I don't recall having made the
statement and and maybe I did I just
don't recall it or or why why I did it
or anything like that so I'm just going
to move on next question here which is
from the Thermon nuke and after I finish
this list I'll go back to the chat and
if there's any more chat chat questions

uh so long as it's not an obscenely long
Scroll of them I'll try to answer those
too so um the thermonuke says Samantha
meditation that's suat meditation suat
meditation is said to have miraculous
powers is this possible with we posa too
it's possible but much less likely
because generally you get psychic powers
through developing jic States or like
deep meditative States like mystical
States what some people might call
transstates in which you're just like
completely transcending the ordinary
human mentality where you're getting
into this realm where these psychic
powers are

possible um just completely simplifying
your mind and just kind of in a way
almost rendering it Irrelevant for the
time being and then all these other
options arise all these other
possibilities that your world view veil
has been concealing all this
time but with regard to weasa or just
mindfulness meditation sa batana you're
still pretty much in human mode you're
just being mindful of whatever is
arising in in human mode and so um the
psychic powers are much less likely to
arrive although they can and the wiser
you get the more likely at the very
least there's going to be a lot of
synchronicity going on just weird

coincidences and so forth are going to be happening

spontaneously even without having

mastered Janna or anything like that but

um it's going to be just spontaneous

stuff you have no control over and I do

think that a lot of psychic powers are

similar where you're you're not

deliberately exercising these psychic

powers they're just kind of channeling

through you

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

the next uh question here this is from

game fap and game fap says you were semi

in Burma question mark during your time

there were you viewed by the locals as

an exotic object because you were a white Foreigner if so how did you feel I remember when I visited China a while back people would want photos of me because I was American well yeah I was I lived in some relatively remote areas of Burma where they were few if any white people had I mean a lot of the the little kids who saw me probably had never seen a white person before so I was considered to be like rare and exotic to that extent but I think what really blew them away what really blew the Burmese Buddhists away was that I came from America which to the Burmese is is like some sort of Dava realm you know it's like some kind of paradise

where everybody is Rich and happy and beautiful and Christian and they were just honored and Vindicated and happy that somebody from this Dava realm you know this Christian Rich F this Rich culture of Christianity actually rejected his own culture his own religion and I never really was a Christian in this life and then chose to go to their country live with them in relative poverty and just reject you know go against his family and his friends and everything in order to follow their dhama you know to follow their religion they were so proud and and just felt you know Vindicated you

know it's like there you see this person left his Rich affluent society and his Christianity supposedly and came to our country to live in poverty with us and practice our religion and I was practicing it more strictly you know at a deeper level than most the Burmese were including most of the monks because most of the monks you know they really don't have a spiritual calling so much as you know they just want to live an easy life and so forth so yeah I mean they were impressed that this Foreigner had come and was actually practicing their religion at a deeper level than they were practicing it themselves you know actually like living alone in a

forest and not handling money and that kind of

thing so I think that was what really caused them to to be impressed by me not just that I was a foreigner but that I was a foreigner who abandoned my own culture and everything and just came to live with them and practice their religion that made them very happy and I remember I I lived in Burma for maybe a year and a village doctor told me that uh the people love me more than they love the Abbot of my Monastery and just essentially for the reasons I just explained so I'm just going to move on next question this is from Zenith void

and xenoid says are the results of Bad Karma suffering itself or circumstances that would typically cause an unenlightened being to suffer simply the latent mental energy associated with one's desires not being fulfilled numerous enlightened beings still experienced the result of their past negative karma in the text but it did not cause them mental pain does this mean that there was technically still mental pain but there but it was so far away from and identified with the enlightened mind that it was effectively non-existent or was that leftover Karma just expressing itself in a way that the unenlightened some sain would TP

typically avoid out of delusion I go with the latter option but what do you think okay well let's see get back up to the top here are the results of Bad Karma suffering itself no not really or circumstances that would typically cause an unenlightened being to suffer yeah it'd be more like that especially it would

circumstances that would typically cause that being to suffer before he was enlightened but I mean you can say that they still experience mental pain because all pain ultimately is mental so if they stub their toe they're going to feel pain in their toe and that feeling

of pains itself it's a way which is a mental state so that kind of mental pain they would experience it's just that they wouldn't identify with it they wouldn't like um like have aversion for the pain because physical pain so-called I mean it's still a mental state because you're feeling it but physical pain is not the same as suffering because the suffering arises from Desiring the pain to

stop so uh an enlightened being presumably would not desire the pain to stop even if he did feel some kind of you know pain or sickness or something in the body and also I mean Technic it's possible that they could also experience

a kind of shadow of emotional pain or something in that just through force of habit that you know they have a kind of aversive reaction to something but they've completely risen above it they're not identified with that anymore it's just nature taking its course so that is kind of a possibility that um an enlightened being could still experience some kind of pain or suffering Beyond just mere physical pain um but still I mean it would just be like the shadow of suffering because they would no longer be identified with it they would no longer I mean it would just be nature taking its course and they just be

observing the whole thing
dispassionately at a higher
level that's that's a possibility I'm
just tossing it out there I'm not saying
that that's necessarily the way it is
but I think the Orthodox explanation
would be pretty much what um
xenoid here mentioned where it would
just be the arising of
circumstances that would have caused
suffering before the person was
enlightened but now that they are
enlightened they just accept it it's no
longer a problem because they accept it
and they're not having cravings for the
problem to go away or stop or change or
anything so I hope I answer that

question because I'm moving on to the next one this is from Anthony and this is I think this is a bit sh question so um bear that in mind Anthony said how many packs of cigarettes did you smoke and how much whiskey did you drink to get that husky raspy voice and the thing is I can only remember smoking like one or two cigarettes in my life and that was when I skipped school in fourth grade with my stepbrother Chucky and we we ganked a pack of cigarettes from my stepdad his father and then we skipped school and we hid in this park there were these trains there we we hid inside this this old steam locomotive that was

just there on a like a a stand for
display and we smoked cigarettes there
and I didn't even
inhale I really didn't inhale I'm not
just saying that either and with regard
to drinking whiskey I mean I drank a
fair amount of whiskey especially like
when I was in
college but I mean I have drunk whiskey
since then but it's really my voice is
not caused by cigarettes and whiskey
sorry to say I don't want to disappoint
Anthony but
um I I think part of it I I don't think
my voice is always this raspy like when
I'm talking just normally it's not this
raspy I think part of it is the fact

that I'm in front of a camera and
there's a certain increased tension like
a certain like constriction of my throat
muscles or something that causes
increased friction of the vocal cords or
something that makes me a little
raspier when I'm uh talking in front of
a camera to potentially large numbers of
people um other than that as probably a
genetic component my father had kind of
a kind of a rumbley
voice at times he rumbled so it could be
that
too I do think it's a combination more
of of just genetics going with the
biological point of view and just sort

of the feeling of being in front of a camera under the spotlight so to speak the

spotlight um you know it just causes a certain amount of physical tension that usually isn't there or

something that that like makes my voice a little raspier than usual and then

after I've been talking for two or three hours straight then it's just horseness at that

point so I'm just going to move on to

the next question here this is from fusa

who memorably asked questions about uh

Veterinary youth in Asia in the previous

Q&A and now he's saying what

interactions did you have with these

Burmese veterinarians anything cool or interesting or unusual well the main interactions I've had with Burmese veterinarians were of two kinds one kind is you just meet with some person who comes to offer food comes to talk to you and they just happen to mention that they're a veterinarian like I was staying at Mahag Gand on the big school Monastery with the 100 mangy dogs that I mentioned and uh I had this dog that had mange you know I was it was the dog that was I was feeding it you know it adopted me more than I adopted it it just ate my leftovers and he told me to use like essentially Tiger Bomb on a mangy dog

and that would cure the mange so I mean
just casual interactions like that
although I did stay at a monastery
called

Madan where the there he didn't have
much use for the human race but he loved
animals and he always had dogs and we
had this one dog his name was poo I and
his English name was president
nigu and uh he got all torn up he got in
a fight or something and and like his
lower eyelid would just split and it was
like showing cheek muscles and that kind
of thing so venerable uima called a vet
and the vet came on a little motor
scooter and the three of us us the the
vet weima and me did an operation on

this dog just as it's lying on the ground you know they they they do house calls uh burmes veterinarians will do house calls and uh so they we just he just operated on and sewed first he had to give him an injection to knock him out and then um you know he sewed up his his lower eyelid in the cheek there and and then thank you very much and he drove away on his scooter and then president nigu woke up and he's like walking six steps in One Direction and falling down and getting up and walking six dire six steps the other direction and falling down and I was kind of wondering what he was what he was high

on it's like I mean that the old Teenage
druggie in me was thinking man that
looks interesting maybe I should try
some of

that I also met one

um one elephant vet who I mean was just
one of those casual meetings where he
just mentions that he he specializes in
elephants because an elephant vet is
much more likely to um I don't know if
you're much more likely to meet one in
certain parts of Burma you are but
because villagers you know they don't
generally go see a doctor even when
they're sick when their dog is sick you
know they might feed it some kind of
herbal remedy that they think might help

but if the dog doesn't get better
they're not going to send it to a vet
you know they're just going to get get a
new dog when that one dies that's just
the way it is but um getting back to
migan and uima he he had a dog um I
think he had a dog Spade which uh
probably was not good karma for
uima but I mean he had somewhat of a
western point of view he was probably
the most Western in attitude of any
Burmese monk I ever met including
Burmese monks that had lived in America
for decades and uh he just decided he'd
rather take the karmic hit by giving
this getting this dog this female dog a

hysterectomy than uh just have her keep
having puppies so again the vet came and
just performed the hysterectomy on the
the PED out dog lying on the ground it
wasn't exactly a sterile
environment but I mean those those are
my main interactions with bur
veterinarians so it's it's nothing
really spectacular nothing really to to
text home
about so I'm just going to move on to
the
next next questions from skolin or skine
and I'm not exactly sure where he's
coming from on this one the first
question is who are the blue meanies and
it's my understanding that the blue

meanies were the the cartoon bad guys in the Psychedelic Beatles movie Yellow Submarine you know they they were like the the blue meis were like the the Commanders of the Apple Bonkers and uh the the glovey you know the the the rocket propelled glove that kind of thing so they were the bad guys in Yellow

Submarine who are ultimately defeated so that's the answer to that question but then the second question was was Stanley kubric trying to warn others about the same people in Doctor Strange

Love and I really don't think Stanley

kubric had the blue minis from Yellow
Submarine in mind at Hall when uh he uh
directed Doctor Strange

Love H so apparently skolin or
skaden has some other idea about who
blinis

are but um with regard to Stanley kubri
trying to warn others about the same PR
same

people uh Stanley Kubrick I mean the
main bad guy in in uh Doctor Strange
Love was

General Jack D Ripper who was you know
just this complete American war hawk
with some weird ideas about precious
bodily fluids and then you had Doctor
Strange Love himself who apparently was

a German immigrant of former
Nazi National soci German National
Socialist I should
say and I don't know Stanley Kubrick
trying to warn others about blue meanies
or yeah I I just don't see it
maybe scolin has inside information that
I am not privy to I have not been
exposed to this information which links
yellow submarine with Doctor Strange
Love in some meaningful possibly even
profound way so I'm just going to move
to the next question here which is from
Outer Haven and outer Haven says are
there any highly regarded transgender
Buddhist monks I don't think there are

any transgender Buddhist monks I mean
that would be disqualifying if you
really are transer if you're just like
eminate then you could still get
ordained and there's quite a few eminite
Burmese Buddhist monks probably quite a
few um e feminite Thai Buddhist monks
also but if they're genuinely
transgender then they would be like
pondon and they would just be forbidden
to be ordained even if the
ordination uh ceremony was conducted it
would still be considered invalid if
they really were
transgender unless I mean it's just like
a
psychological you know kind of like

effeminacy or something where they're not behaving like the stereotypical Macho

Chad but I have read that there is a Zen monk in Japan who is

transgender who does like makeup tutorials or something on

YouTube how highly regarded he is I

don't know but in terraa which is more conservative um yeah I'm unaware of

there being any transgender gender

Buddhist

monks I mean you couldn't have like a transman ordain I mean like really like a biological woman who identifies as a man simply could not be ordained as a

mon and even if they were ordained by
some kind of like left-wing activist
monks in the west or something it would
still be a completely invalid ordination
and they would still not be
ordained because it just it's just
forbidden it's just not allowed and to
the ENT that even if you do the ceremony
it's just dismissed as an invalid
ceremony according to the rules
themselves so in that sense there would
be not only no highly regarded
transgender Buddhist monks but no
transgender Buddhist monks
period And so I'm just going to move on
the next question which is another one
that I don't really understand this is

from Master Poe saying why did the perve
cross the road and if if this is like a
a joke I really don't know what the
punch line

is why did the perv cross the road who
knows maybe there was like a a school
playground on the other side or
something I don't know so I'm just going
to move on the next question here and
this is from Joe do and Joe do says is
it improper to have a Buddha statue in
the bathroom where there is a toilet I
don't think it would be any less
improper than having one in the bedroom
well I guess for starters I could
explain to you how the Burmese do it

whenever Poss when the

Burmese have an altar in their house

they will actually have it built onto

the side of the house so that sticking

out of the house you know they they'll

just have like a square hole in the wall

of their house and then just build out

this little thing where the altar is

going to be you know from the inside you

know it just be walls and stuff on the

outside and because they don't want

their altar which is like a Sacred Space

kind of defiled by human worldliness of

you know taking dumps and having sex and

you know

Etc but that's not really much of an

option for westerners but if you are

going to have an altar like a Buddhist statue that you know really is like revered or you know it symbolizes you know something profound to you then you really should have it in a place that is a place of honor you know like the best place of honor you can find in your house it might be the living room it might be like a spare like a den or a study or something you know just have it up on a high place in a room where you're not going to be taking dumps or masturbating or anything like that um but I mean if it's just an artistic decoration it's sort of like

eating meat I mean if you can do it with
a completely mindful clear peaceful mind
then you're not necessarily doing
anything

wrong but yeah like putting a a Buddha
statue on the toilet tank I've seen that
before and yeah it's it's probably not
the best place to put a Buddha
statue

um it could be that people are doing
like naughty things all to the house but
still I mean you should try to have as
sacred of a space reserved for your
altar as you can manage and but I mean
you didn't even Joe do here didn't even
mention an altar it just mention
Buddha statue

so

yeah I don't it depends on your own

attitude really you know it depends on

how you feel doing

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

the next question here this is also from

jodo which is did you ever visit Tong

kalat while in Burma it looks unreal and

I'm not sure what Tong kalat is Tong

means Hill or mountain in Burmese

cat

cat huh yeah I'm not sure what colat

would refer to and what what colat

mountain or colat Hill means I'm not

sure he says it looks unreal maybe he's

referring to chaio pagota or something

which looks relatively unreal and is on top of a mountain but um Tong colat yeah I've heard the word Kat in bermes and now I can't recall what it means but uh I'm pretty sure I never visited tongat even if it's chaio because I never visited chaio either I was never really much into um visiting temples and shrines and pagodas and all that I mean i' I visited a fair amount of them but uh it was never really near the top of my list of priorities so yeah I don't know what Tong kalat is my favorite place to visit in Burma Ong these lines was uh let's see it was some caves in Northwestern Burma

oo oh now I can't remember the name of
it man there's lots of scy monkeys there
that's the main reason why I like going
there there's these little troops of
monkeys and I just bring like you know
fruit like little little oranges or
bananas or something and and just hand
them out to the monkeys because I really
I really enjoy you know I derive Joy Joy
from feeding scy monkeys for some reason
they're it's like they're my
brothers and

sisters so uh I guess I'll just move on
next question this is from Andrew who I
think maybe have answered question from
Andrew already but anyways Andrew says

would you ever like to revisit Burma one day um there's other places I'd rather visit I'd rather visit Bali again than Burma um I've I spent more than 20 years in Burma I wouldn't want to visit the old places I used to go to because people might start crying when they see that I'm not a monk

anymore

um some few people might even get like disgusted with

me um maybe it would be like a vacation kind of thing if I was with somebody who actually wanted to go to Burma you know and you know it's like can you come with me and show me around something like that act as my interpreter or something

you know I might be able to get talk
into that someday not anytime
soon because I got to work for a living
now but uh I mean it's it's it's not
impossible although There Are Places I
would rather go than Burma like I I'd
like to see Italy someday um and like I
said Bali is really nice it's it' be an
excellent place to go on a
vacation so I'm just going to move to
the next question this is from
renen and renen says I know you have
exhaust

exhaustively discussed Karma and Nirvana
in your videos but I would like to
discuss it once more many prayers in

vajana Buddhism beg for Liberation from
samsara and Nirvana the two extremes
they say this is the True Glory of the
highest Bliss Nirvana is also Duality
and it must be translated to oh
transcended to what do you think of this
well it's like the Tibetan book of the
great Liberation saying that Nirvana is
just a
concept and what what they're getting at
is something along the lines of like
maamaa in that the concept of Nirvana
which is all we have all we can really
deal with is just as samsaric as the
concept of samsar because concepts are
samsaric so there's this duality of
Nirvana versus samsara which does make

them extremes and all these dualities
are just papancha and delusion and Sam
Sor so and really I mean in reality
Nirvana and samsara are not opposites
you know any more than substance and
form are oppos opposites like I don't
know let's see cup you know porcelain
and cup are not opposites you know
they're here right here in the same cup
the mug I should say but they're just
not opposites so yeah I think mainly
what they're getting at that samsara and
Nirvana is like a false dichotomy and
it's just an artifact of perception and
delusion and is purely samsaric so you
just want to get beyond all

that so yeah I mean so long as Nirvana
is in quotes so long as Nirvana is a
concept then it's also just some soric
Duality because you really cannot grasp
what Nirvana really is perceptually or
intellectually it just does not work so
any any way that you are dealing with
Nirvana intellectually or
perceptually it's not really Nirvana
it's just more samsara and so you need
to leave that behind also so I'm just
going to move on next question this is
from
renen and is anywhere saying how long
I've been talking yeah two hours gosh
okay
renen his next question

is they also say that karma is illusory
especially zogan and the mahamudra
practitioners there is no need to purify
anything you just have to integrate all
with the base or the ground this is the
work that must be done even delusions
are manifestations of the primordial
wisdom does karma really exist if there
is no self no real being how the actions
that produce Karma can be considered
since there is not a true identity or
entity behind them well ultimately Karma
also is just samsaric you know it's like
one it's an aspect of some of the
potential St statues contained in an
uncarved block of stone so ultimately I

mean karma is not an aspect of Nirvana
it's not an aspect of Ultimate Reality
it's just a samsaric
phenomenon so to the extent that you
transcend samsara you transcend Karma
also

so yeah and then you got some of the the
Tibetan Buddhists saying there's no need
to purify anything you just have to
integrate all with the base or the
ground well you don't have to even do
that Ian you you don't have to do
anything but uh yeah I can kind of
understand that it's it's somewhat along
the lines of my whole theory of you know
the uncarved block of stone with the
infinite number of statues inside just

in potential or conditional form I mean
even if you become enlightened and
transcend this the particular statue you
happen to be and just merge with the
block of stone nothing changes because
that block of stone will continue to have
every single possible statue in Virtual
or potential or conditional form
contained within it including the
unenlightened

you so it's really just a paradox it's a
mind warper you can't really understand
it like

intellectually

so even delusions or manifestations of
primordial wisdom I wouldn't go that far

it's just you know it's just all
necessarily contained in the uncarved
block of stone and nothing can make
those potential statues go away they're
always going to be
there so I guess I'll just move on next
question here this is from covac and
sead zida who says I've seen you mention
many times that things aren't real and
only virtual because of dependent
origination but this doesn't make any
sense to
me why is something not real real
virtual if it arises due to a cause to
me it seems the opposite where things
are only real if they can have a causal
effect on other things which is the

classical Indian philosophical position
for example if someone stabs you the
knife causes pain and damages the body
but a box imagin in the mind is not real
because it has no causal effects on
other
things

well let's see where do I start on this
first of

all let's see why is something not real
or virtual if it arises due to a cause
because it is arising due to a not real
virtual

cause I mean that's that's the quick
easy answer right there something is not
real or virtual if it arises due to a

cause that is also not real and
virtual and then that cause itself is
caused by other causes that are also not
real and

virtual But ultimately dependent C

Rising is not due to a cause and effect
kind of relationship that is i that's
what a lot of Buddhists believe but it
is more of it's almost more of a logical
thing you know if it's like a
conditional logic if this is is I mean
if this is seen to exist then this other
thing is also seen to
exist so like in schopenhauer's
philosophy had the four-fold root of
sufficient

reason one of the roots of sufficient

reason reason was cause and effect but
he also had like logical sufficient
reason and that would come closer to uh
dependent core Rising I think I mean
unless you want I mean if you
acknowledge that the causes and effects
are both not ultimately real I mean it's
kind of strange that coaction Cod Z Now
would think that something is not real
if it arises from a cause and he's just
assuming that the cause is real but the
cause is just as unreal or virtual as
the
effect
so I mean the this whole question kind
of reminds me that of FH Bradley's

philosophy and I I had this I started
reading FH Bradley because there's a an
eccentric English monk named Nana Vera
who lived in Salon back in the 50s and
first half of the 60s who was really
into FH Bradley and so I started reading
FH Bradley including his uh uh C
something what is it it's back there on
the

bookcase it's not his logic appearance
in appearance in illusion or something
like that appearance in reality that's
the name of the book and he came to this
weird idea that the more real something
is is is me the more internal causes of
its existence like the causes of its
existence are more internal so it's like

causing itself and so FH Bradley said that something is more real if it has more of its causes for itself contained within itself so that it's self generating and then he from that he came to the really strange idea that the bigger something is the more real it is because the bigger something it is the more likely it is that at least some of the causes for it are going to be self-contained which is just kind of a strange

idea so yeah I mean the the quick easy answer this question why is something not real or virtual if it arises due to cause because the cause also is not real

and virtual the entire saric web of
phenomena is not real and virtual but
it's sort of self-conditioning or like
mutually conditioning it's co-arising
so yeah I do not see dependent core
Rising as a linear sequence of cause and
effect

like uh yav Vera used to say I mean it
says this arising that arises not this
ceasing that

arises so I'm just going to move on to
uh the next question which is from creel
I think that's how you pronounce his
name Creel or creel says what are your
thoughts on the life and figure of
Michael Jackson from your Buddhist
spiritual or otherwise human perspective

well from a Buddhist perspective I think the most significant thing I could say about Michael Jackson is that he is proof that being rich and famous and glamorous does not make you a happy person not necessarily because Michael Jackson was rich and famous and glamorous and he seemed to be sort of a messed up unhappy person

so there you go I mean he was rich and famous and glamorous and I mean he had some sort of dysmorphia I guess where he just kept having like cosmetic surgery done on him until finally he looked like a male female black white human

elf and then there's all these I mean he was on drugs I mean he died of a drug overdose there's you know rumors at least accusations of him messing around with little kids that kind of thing and so I I think that's the main takeaway from a Buddhist point of view is he's just showing as as like empirical evidence that just being rich and famous and glamorous is no guarantee whatsoever that you're going to be happy which pretty much shoots in the head most most theories of economists who just seem to equate happiness and well-being with a high standard of living so what else can I say about Michael Jackson I mean

I guess you could say his past past experiences which would be like his karma were were helping to determine his unhappiness I mean he was raised in a family where he had practically no childhood that might have something to do with it something to do with sort of the dysfunction of his later years but uh I guess I guess what I've already said is like the main takeaway so I really I I mean I was never much into Michael Jackson anyway I hear him on the radio sometimes when I'm driving in my car but aside from that I really don't think much about him but yeah he's definitely really solid

evidence that a rich famous glamorous person is not necessarily going to be any happier because of it so I'm just going to move on to the next question which is from ruie and ruie says would you care to comment from a Terra voden perspective on chapter 25 oh yeah I already answered this one because he put it in the chat too you and in parenthesis here I've got Fez is reminding me to put Fez on when I answer that question so I'm just going to move on to the next one which is from bil Gahan and bil Gahan says what would be the karma of a certain tribe of people who's committed crimes against humanity for thousands of years even

their religion is built on lying and
deceit theft and murder I wonder how
could they even be born as human with
such Karma could they be spillover of
Hell beings onto the human realm well
I'm not even going to Hazard a guess as
to who he's referring to
here but there have been many tribes of
people that have caused all sorts of
Mayhem the Germanic people for example I
mean they were they were like the arch
villains of Western Civilization for
centuries and centuries you know
continually invading and pillaging the
Roman Empire and you know being like
instrumentally involved in numerous Wars

including the two World

Wars but I mean it's you there is no

tribal karma really I mean there is kind

of a group karma in that you're going to

be reborn with people with Karma similar

to yours so people that are like part of

the same culture in a way that's kind of

similar karma that's combining them but

in a way it's kind of an

illusion you know it's sort of like the

the controversy in evolutionary biology

of whether groups can evolve or not or

whether it's just the individual and

then it just creates an illusion of

group

Evolution um you know it's kind of

similar here but in Buddhism there is

only individual karma karma is a mental state it's an individual mental state and um but nevertheless if you have a certain kind of karma you're probably going to be uh reborn in a in a society with people that have similar Karma to you and uh so I mean there's that kind of like a quasi group Karma but I mean there's always going to be exceptions to the rule people belonging to a tribe with a bad reputation who turn out to be very wise saintly people so and then the the lying and deceit part I mean gosh I where it even I mean a lot of what people consider to be lies is uh

is just stuff that it turns out not to be true and then they don't give the person the benefit of the doubt or they just assume that anything that isn't true is a lie and really I mean I'm I'm even nitpicking with people in comment sections like I'm Breitbart where you know they'll they'll say you know somebody's a complete liar and really I mean if just because you say something that isn't true doesn't mean that you're a liar it maybe that you're just mistaken you may be making an honest mistake you may believe that that is true you assert it is true and then somebody calls you a liar because it turns out that empirically objectively

it's not

true so there is

that um I mean I I can't I shouldn't

probably even bring up um examples of

you know Wise people wise good people

from you know a tribe with a bad

reputation just because then I might be

singling out and identifying some tribe

that yeah and I don't

know so let's see

here theft and murder I wonder wonder

how they could even be born as human

with such Karma well there's always

reasons I mean the main reason is that

uh most of these people probably are not

all

bad

so could there be a spillover of Hell
beings into the human realm well there's
always going to be a trickle of that
also a trickle of other other Realms
into the human realm but it's never
going to be like a huge movement of an
entire ethnicity I'm pretty
sure so I kind of sort of answered that
questions but it was deliberately asked
in a vague way so as not to um like out
themselves with regard to being opposed
to some specific ethnicity and I'm not
going to even guess because if I guess
even if I guess correctly with regard to
who he's referring to then you know it
sort of make me look like I was agreeing

or something but let's just move on the
next question here this is from

Mary and I'm not even counting how many
how many questions some people have
already asked let's just assume he has
asked no more than three already or no
more than

two so he says how to get rid of the
violent thoughts I have towards my
mother and sisters 20 years of bullying
from my mother and 20 years of not
noticing it from my sisters and now when
all the legal inheritance stuff is over
I have these violent thoughts
well that's a that's kind of a tough
question and I may not be the best

person to to ask this question to
because I haven't experienced anything
similar to this you know like my parents
love me and and I was raised well as far
as I can tell and so I mean I don't have
a personal experience along the same
lines that I can really relate
to but um I mean going with Buddhist
philosophy the obvious thing to do would
be send meta you know just do like a
meta meditation practice where you're
literally you know emanating or beaming
meta towards the people that you're
having the difficulties with like I
guess your mother and your sisters and
if that's just too difficult then you
can slowly ease into it there are

various ways of slowly easing in to sending meta to somebody that you just don't like you know you might start with somebody who's just sort of a neutral person and then you get better at sending meta to the neutral person then you can pick a somewhat more problematic person and until you get good at that and then finally you get to the Archen enemy Nemesis person or also um in it's in my book Buddhist ethics Buddhist practice I think where it's talking about the pebble method that was devised by some burmes seato where the person you want to send meta to is just too difficult you just

find this little round Pebble and you name it the name of the person that that is the problematic person and then you put that you put that little Pebble in a GL little tumbler of clear water and you put it up on your altar and you just beam love at the pebble and then it sort of indirectly deflects over onto the other person and every day you know you change its water very mindfully and maybe even lovingly you know and you send to through that Pebble but if if you want the full details I guess you'll have to read the book which is just Shameless like marketing on my part so I'm just going to move to the next

question this is from bodh 969 who I'm pretty sure is already asked more than three questions because he's also goes by a different name in the chat but I'm gonna just I'm just doing it I'm I'm answering this question damn it do you know ajan Amaro I like listening to him he seems to be a friendly kind-hearted man and I can't really say that I know aan Amro I know who he is and I met him once I had been a monk probably for less than a year at that time so it was well over 30 years ago and he came to the monastery where where I was and we had a little bit of a talk and with some other monks there also two

nuns who weren't uh beunis they were
just you know the the standard old
school aan Chan
nun and uh we had a nice talk and yeah
he he has a nice smile he seems like a a
kind-hearted person he doesn't really
strike me as a forest monk though at
least back you know 30 years ago you
know he was starting up the um what is
it why can't I remember the name abai
Airi mon Forest Monastery but he was
like a city boy and he had like these
City ideas of how to set up a forest
Monastery so that it was all mostly just
unused wilderness and everybody's just
clumped together in this this bustling
little Center of

activity but uh I really don't hold that against him he seems to be a a good and wise serious monk so but I don't know him personally other than just having met him once a long time ago he probably doesn't remember me at all so I'm just going to move on to the next question this is from Romeo and Romeo says I am on the email contact list for several Buddhist flavored websites the other day I opened up an email that had an invite to an event entitled save democracy compassionate activism for November and Beyond which will host the likes of Jack cornfield why am I not surprised and

Tara Brock as speakers and is sponsored by Democratic senator Corey Booker if you were to go by what seems to be the majority of Buddhists in the US you would get the impression that the Buddha was some sort of Proto Marxist I sometimes rack my brain in trying to get to the sort of get to the root of where they get this from the only thing I can come up with is that they conflate the Buddhist values of compassion for others as an endorsement for left-wing Concepts like taking from the rich and giving to the poor or liberating the oppressed my first question is one exactly where does the left's political notion of Buddhism stem from are there

sutras or texts that I am not aware of where the Buddha took a stand politically and or gave his opinion on the ideal government is there any basis for their contention that Buddhism is somehow related to leftism in either the sutras or how the Buddha conducted his life well the only political suta I can think of I'm sure there's more than one but I think it's in the Ma the uh the Dean Kaya where the Buddha does say that that theft is caused by poverty and that a good King should provide Farmers with like seed grain and all the stuff they need to get a good Farm going in order to promote the prosperity of the society

and reduce the crime because there will be less people like who have to resort to Crime because they don't have enough food or whatever and uh also I mean there are certain aspects of Buddhism that could be considered leftist like you know the wiser you are the less I Me Mine you have which I mean identity politics I mean just flies completely in the face of that but still the the oldfashioned communistic idea of no personal property um you know it kind of is a leftist idea of you know you consider nothing to be your own although even a monk was allowed to have personal property you know at least he had his

three robes and his bowl and his his
needle case his water
filter his
razor his belt

you know he had some stuff I mean even a
monk could own personal property so I
mean the real answer to this
question is that Buddhism doesn't have
to have anything to do with leftism that
that leftists are going to just
transmogrify any spiritual system into
essentially religious flavored Marxism
you know like Christianity they've done
the same thing with Christianity which
um I mean some aspects of Christianity
like if you read the of the Apostles in

the New Testament it was like a
voluntary communism the way the apostles
in Jerusalem were living where they'd
pull all their resources and then
distribute it according to need that
kind of thing that's that's
communism but with regard to like
homosexuality the New Testament clearly
states that homosexuality is abomination
and then the Old Testament says
homosexual should simply be taken out
and killed but you got Christian
churches that are run by leftists flying
the rainbow flag now you know they are
celebrating
Abomination so it's it's just a matter
of the left certain leftist activists or

just the left in general you know
they're just trying to take over pretty
much whatever they can take take over
and then just turning it into some sort
of you know crypto

Marxism so I mean there are some ideas
in Buddhism that are friendly to a
leftist approach but some of them are
like the opposite you know like leftism
nowadays it's it's like grievance
politics

where the whole thing is you blame some
oppressor mainly white patriarchal men
for all of your
problems and then you try to fix those
problems by you know doing something

about the patriarchy or
whatever and that's just essentially the
opposite of genuine Dharma where all
suffering is ultimately self-inflicted
you know they just reject things like
Karma because that makes the victim at
fault it's victim
blaming so I mean the actual position of
these religions is irrelevant I mean the
leftists are going to try and take it
over anyway I'm sure you've got leftist
Muslim you know you've got like probably
there's at least one mosque in the west
somewhere flying a rainbow flag
so yeah I mean Buddhism doesn't
necessarily have to have any Marxist
elements but marxists to to the extent

that they're able are going to just sort of like absorb it and turn it into just another flavor of

Marxism so I guess I've answered that question I

guess so I'm just going to move on to uh see Romeo's next question question here which is uh his second question you might say my second question comes in light of the upcoming presidential election if you could speculate where would the Buddha fall on the political Spectrum if he were living in the US of 2024 would he stand with leftists that have Trump derangement syndrome I'm guessing he would be dispassionate and

not even take a stand and vote at all
what do you think well if you read the
old text talking about politics is
called

animal talk it's what uh t t

Chata animal talk you know talking about
like government ministers and kings and
wars and all that so essentially
politics yeah I mean you just don't get
involved in that so in that sense you
know the Buddha would not vote probably
you know there wouldn't be any political
debates going on in the
monasteries

um let's see I do think he would be
largely

libertarian which I mean the left claims

you know like like anarcho Communists or something you know they might claim to be somewhat libertarian but really communism just doesn't work that way it has to be enforced at gunpoint because it's it's it's so at odds with human nature which is the very existence of human nature is denied by the left so let's see so I mean obviously Trump wouldn't have Trump or the Buddha wouldn't have Trump derangement syndrome he wouldn't have any kind of derangement syndrome you know he wouldn't be he wouldn't be vehemently opposed to either

side

so yeah I I if he were to like take a position at all I think like if there was an election he would just look at the two candidates and decide which person is the more virtuous honest upstanding person regardless of their political

party and uh who knows I mean I don't think that even an enlightened being I mean if you had to choose between Biden and Trump I mean Biden obviously is just feeble and scile and in incapable of Performing the function of president but then again maybe the Buddha would just say well you know his advisor maybe but I mean his Trump um Biden's

advisors don't seem to be much wiser
than Biden is

so yeah I mean first of all that the
Buddha would just not encourage any kind
of involvement in politics to anyone who
is sincerely trying to transcend samsara
there's very few things in this world
more samsaric than politics so he would
just you know go out into the forest and
meditate you know go to your cell and
meditate don't bother with reading the
news about politics it's just all Sam
So it's all delusion
anyway but if there was any kind of
involvement in politics I assume that he
would just you know favor the the lesser

of two evils and just with regard to just comparing the the moral character of the two people and unlike what most Democrats say Trump really is not the moral inferior of Biden I mean they they've done so many the fishing Expeditions trying to get him on anything and at the end they couldn't find him guilty or likely guilty of any serious crime so they just had to invent new

crimes and we all know how that turned out whereas Biden himself has bragged publicly of worse than they've accused Trump of you know he's 10% for the big guy too you know he's pretty obviously been pedalling you know influence or at

least his son Hunter has been pedaling his daddy's access to his daddy with Biden himself allegedly apparently skimming 10% off the top nothing it's crickets although maybe now that uh the uh the leftist media have are turning against Biden in desperation that maybe that that kind of stuff will uh make headlines finally after many years but I think I've already answered that question sort of kind of you know it's hard to it's hard to predict what an enlightened being would do so I'm just going to move on to the next question which is from Brahman cha

and Brahman chud says this is a Hinduism question should I avoid visiting ISC is n iscon due to its sketchy history and to avoid Starbucks hinders to visit a more traditional Temple are there tips for good etiquette I get taking off the shoes and show respect to obasan but I am curious about idiosyncrasies that could unintentionally offenses well I really don't know that much about like modern Western Hinduism yeah I really just have not uh traveled in those circles I don't know what iscon is for example maybe I've heard of it before but whether Brahman Chad should avoid visiting

iscon due to its sketchy history and to
avoid Starbucks hinders um I really don't
know because I I just don't know what
Ison is I have no familiarity with it
I'm not sure what he's referring to it
sounds like some kind of
place um but to visit a more traditional
Temple I mean you might as well if it's
more traditional and you want genuine
Hinduism and not rainbow Western
Hinduism then uh yeah makes sense that
you go to a more traditional Temple and
are there tips for good etiquette and
really I'm No Authority on Hindu
religious etiquette because I'm just not
a Hindu and uh I mean I know what the

standard North Indian etiquette was in the Buddhist time but I have no idea how that applies to the 21st century so I really am not in a position to answer this very well other than if you want if you prefer traditional Hinduism you'd be better off going to a traditional Temple and uh if you're not sure what to do just and look around and see what the other people are doing and and just imitate them which is advice that I give to people visiting an Asian Buddhist Monastery for the first time too it's just if you're not sure what to do just watch what the other people are doing and just just imitate that so I kind of answered that question

I'm going to move on to the next one
this is from
pyramid and pyramid says my question is
if I create a mini figure of the
venerable poob basa place it on my altar
venerate it with incense and say 10 H
hail Brian almost said H there I did say
h there and didn't I and say 10 hail
Brian every night before sleep would
that help raise my karma level well
again it's karma is not a matter of
outward conduct it's a matter of mental
States so if you have more exalted
mental States from doing that or
something else then yeah I mean you can
do that but I mean if it's just like

silata parasa you're just you know
adhering to rules and rituals just
because you know it's just giving some
kind of religious structure um it might
not help very much at all you know it's
it could actually be detrimental if you
cling to

it so with regard to Minifigures of
venerable poasa I probably be better off
just printing a picture that's what
people would do in Burma that uh you
know they just their favorite religious
figure

you know if there wasn't a convenient
statue to be had of that person you know
they just get a photograph or something
and put that on their altar not that I

am in any way recommending that anybody
start worshiping
me except for my
woman so

uh yeah I guess I answered that question
and that that technically was the last
question on my list there's like a non-
question from mama who uh submitted her
non question just shortly before the the
video started or the the live stream
because we're

live live from South Carolina it's
Q&A so anyways mama says I want to thank
you for all of the things you've taught
me it has helped my life so much I am
sending you a \$100 cash app to help

celebrate your H 100th Q&A sorry I can't
be here live today because I'm having a
painting class or
something so yeah thank you Mama that's
very
nice and uh I'm going to go back and see
if the the chat has added a whole bunch
of new
questions okay got to scroll
up see still scrolling upwards with the
tiny the tiny print
here okay yeah we got I'm still
scrolling let's
see let's see see still scrolling
upwards we still we still got questions
here let's
see

gosh yeah I think we might be here for a
while okay wait a minute I think I might
have found it oh
no still scrolling upwards oh okay sh
goes ask what was Shinola I answered
that
one okay yeah I answered the the karmic
dispositions
question so let's
see okay cool whip says wait on the show
with no name when a question related to
majama has asked The Fez is need to
answer okay yeah that's that's nice
people answering each other's questions
I can just sit back you know I'll just
sit here and have a beverage while

people in the chat answer each other's questions yeah the Buddha box in South Park I already answered that one the 22 years old one feeling old already let's see the knee question that I never understood hugs from Brazil yeah first hugs I've ever received from Brazil okay let's see the knee of listening okay let's see here oh that's a good answer shakera said to the guy who was 22 years old and wanting to slow down time the key to slowing down time is to suffer more intensely seconds can seem like hours yeah sit on a hot stove five minutes can seem like an hour let's see well gosh I don't oh wait here's a

question mark see Prav Mr Prav says I've
heard that some people after doing fosa
courses stop doing W okay going to
Monastery visiting monks thinking it's
not important to spirituality and
Enlightenment what do you think okay so
w is like paying respects you know it's
like like physically doing obas
or revering a holy man so okay so pronav
Mr pronav says I've heard that some
people after doing few weasa courses
stopped doing onea going to the
monastery visiting monks thinking it's
not important to spirituality and
Enlightenment what do you think well a
lot of Western people might think

that um just because you know they think well this what I'm doing now is really like serious profound important stuff and the other stuff was kind of superficial so I'll just uh go with this and and just kind of ignore what the texts say about how it's a great blessing to meet with holy men and you know paying respect to monks and offering things to monks and so forth um also like the Goa people a lot of them are just convinced that the goink method is just the the Royal Road to Enlightenment and uh you don't need to do anything other than the going method you know they're sort of like the Jehovah's Witnesses of Buddhism and uh I

think I may have just offended any
number of of Goa practitioners even
though I mean I'm not opposed to the Goa
method or anything and I have to give
credit to the Goa practitioners and that
they really put emphasis on keeping five
precepts unlike you know the standard um
like Boomer Terra dhaha where it's they
call themselves sa and uh they might not
even keep f precepts they just come
there and meditate once a week or
something

so yeah I think even if you're doing
weasa it's still a good idea especially
if you're doing it before of paying
respects to the monks and and um you

know making offerings and just doing the rest of the Buddhist stuff I mean it's not like doing weasa meditation is like a replacement for everything else so I mean you should try to have a well balanced spiritual practice a lot of westerners they only have interest in like one or two things just like sitting in meditation a lot of Western people who call themselves Buddhists pretty much all they do is just meditate and you know they don't really bother with with much of anything else they might read some books that kind of thing but it's it's sort of like I was mentioning like well over an hour ago you've already been at this for two

hours and 45 minutes but that includes
like minutes of me just trying to figure
out how to do the live stream um what
was I going to
say I just I just distracted
myself um oh yeah it's like you can
purify your mind but your body isn't
purified then that can cause problems
it's like you're burning too bright you
got too much voltage or too many amps or
something going through a system that
isn't developed for it and yoga puts a
lot of emphasis on that for example of
keeping your body body pure at the same
same rate you know you purify your body
at the same rate as you're purifying

your mind or maybe even purify the body
first so that it'll be a like a capable
of of receiving you know the increased
energy flowing through your system that
kind of thing so yeah there is that you
don't want a lopsided spiritual practice
you do want to kind of bring the whole
system forwards at the same time and so
yeah doing weos a course
is uh is not just a substitute for for
everything else in
Buddhism and so I'm just going to move
to the next question
here oh this got a question mark so this
is a question you can always tell a
question because they got a question
mark at the

end this is from Wilson a few episodes ago you said Buddhism had no concept of the unconscious mind wouldn't an unconscious mind just be what an unenlightened person has whereas an enlightened person would be aware well I was referring to like the subconscious mind like in the Freudian sense or the the yian sense you know it's the level there's like a level of Mind below the conscious ego level that's going ahead and doing its own stuff without the conscious ego level being aware of it that's what I was referring to so I mean you could say that a person who is not fully awake is like

semiconscious obviously like a
sleepwalker or something but um yeah
unconscious is just is is a misnomer
it's not a very good term subconscious
would be

better yeah and I I was really referring
to like you know Western psychology
referring to the subconscious mind that
that causes like hysterical symptoms and
other

Neurosis

so yeah Wilson next has an unsmiley face
then we got okay XY

zyx sorry I didn't I hope I didn't
offend you by accidentally starting to
call you XYZ who could be somebody in
your neighborhood that you really don't

like so zyx says if God's Saka came down
to earth and meet you saying P you need
to live alone in rest of your life in
Forest as a recluse then you will die as
arant in that case will you leave your
life well I mean if I have some deity in
blazing Glory coming down from heaven
with like a retinue you know he's riding
his Royal elephant or something and he's
telling me to do that then I mean I'd
have to at least consider it but I am
rather partial to my
sweetie at
present but I mean I don't really think
that Saka king of Gods is going to take
time out of his busy schedule just to

come come down and tell me to renounce
the
world

so I leave my life yeah I mean you can't
really leave your life because no matter
where you go there you are to quote

Buckaroo

Bonsai so yeah well if if Sucka king of
Gods comes down out of heaven in blazing
glory and admonishes me I'll I'll at
least listen to what has to say I'll go
that

far and uh with that I guess I'll just
move on next question this is from hiim
cthul what would your father think of
your association with Brian Rue I think
I think my dad would like Brian I think

they'd get along

great because my father was kind of

similar to Brian ruin in certain ways

although my father was no German

National Socialist he fought in World

War II against the Germans and uh he

felt strongly about

that but with regard to Brian ruse just

general eccentricity he and my father

were they would have gotten along

marvelously

famously so let's see here I'll just

move on to the next question here oh

someone's telling me I should be able to

open chat in a separate page I'm not g

to try and mess with anything right now

though I suppose I could experiment with
it which is just going to like turn off
the live stream again or or something so
this is good enough you're just GNA have
to deal with looking up my nose while
I'm reading

these okay Mr pronav is uh he's going to
bed so okay good night Prav Mr Prav
sweet

dreams and Elgato yeah no question
there okay no question there okay we got
a question mark Shak Rosa who's uh I
think he's already asked more than one
question here but

uh this is kind of a special occasion
this is the the hundredth Q&A so I guess
I can not be so much of a hard ass on

this one so Shak Goa says I just can't
accept this idea that it's my fault
whether something's a problem or not
that this is bad could you give a
different teaching on the same subject
contradicting your previous teaching oh
I get it it's like a joke question isn't
it

oh Shak regosa you

Joker so yeah I could theoretically give
a different teaching on the same subject
contradicting the previous teaching but
um I shouldn't do it so quickly after
you know I should at least give a
pretense of you know I've matured over
the past several days and I've come to a

different understanding of

things so let's see

here um no question mark

and no question mark there well here's a

question mark but he's somebody's asking

somebody else in the chat a questions so

I don't have to answer

those see okay Lucid says do you

purposely always start your videos with

Brian by saying yeah he Brian and ending

them with yeah you're welcome or is that

all just a happy coincidence well it's

probably uh like a habit at this

point um so it just comes out

spontaneously with about me having to

decide to say it I I did specifically I

did uh some some videos with Brian

yesterday that are in the can they'll be
coming up over the next several days
where I I consciously didn't say yeah
before saying hey O'Brien so you've got
that to look forward to you got you can
look forward to me not saying yeah which
I'm sure is going to have you all all
excited and uh I might still have said
yeah you're welcome at the end
and it's not really a total coincidence
it's just you just get into the habit of
saying the same
thing you know sort of like sticks
hexenhammer 666 you know he always
starts off the same and always ends the
same so let's

see

okay okay so we got

m m says your opinion on venerable Nana

Vera and his writing notes on the dham

well I would say that his letters are

way more interesting reading than notes

on the dham notes on dham venerable Nano

Vera he

was um an Englishman who was friends

with venerable nanam mole the first

famous nle not the recent famous nle and

uh they went to Salon together I guess

they were originally going to uh be

ordained in

Tibet and then the Chinese invaded Tibet

so they switched plans to ston although

I've also read that Nana Vera converted

to Buddhism after reading Julius evola's
book about Buddhism while he while he
was sick in a hospital in

Italy um he was very intellectual he was
very much influenced by existentialist
philosophy you he he considered dhama to
be like an improvement on existentialism
the existentialists always get to this
dead end and and and it's like they
don't how to progress any farther some
of them will then just abandon
existentialism in favor of mysticism
like um what was his name Carl Jasper
supposedly did um so um n Vera he had
this really complicated explanation of
pretty much everything and he started

off with this weird idea that I mean he rejected Abid dama he rejected um pretty much all of the the texts that are not called core texts but with regard to all the rest of it Dean nikaya majima nikaya samut nikaya and um like angur andaya some of the the kakaya and also most of winia he just accepted that as absolutely 100% just Buddha vajan genuine teachings of goab Buddha just without question just completely disregarding you know the talking animal stories and the flatters and all that that are contained even in the core texts and then he used that as just sort of like a starting point of axioms to build up this extremely

complicated um like super existentialist philosophy where a frog would have to be an intellectual in order to manage being unenlightened according to his point of view and then he while doing walking meditation and just like cogitating ferociously he apparently became a soda all right in his own opinion he became a soda became very arrogant just stopped communicating with venerable Yana moly who he and they I mean they'd been friends for years he just broke off communication because they were no longer uh in a standing of parody you know they were no longer equals because y Vera was so far beyond him and so

forth and so

um it could be to your benefit to read notes on dhama just to understand this weird interpretation of dhama I mean he wasn't entirely foolish and certainly wasn't stupid so you can you can pick up little tidbits of stuff that he's got a lot more followers now than he had when he was alive there are a lot of intellectual Western monks who are fanboys of Nana virus to this day um let's

see but still I mean his letters were way more readable and interesting than his notes on dama and uh some books that contain notes on dama will also contain his collected

letters but he was very intellectually arrogant and he I mean he had absolutely no use at all for mysticism and I consider Terra early Buddhism to have been just like mysticism par Excellence just like the purification and you know Perfection as far as you know any worldly system can be perfect Ed of mysticism and he just absolutely hated that that he was he just thought that violates the aristan laws of thought that a Mystic will say you know the truth is a and not a which is just Abomination to him so um I had a one of these followers of nanov Vera read my first blog when I first came back to

America in like

20112 and you know he he was really
intrigued by what I was writing asked me
if I was like a follower of nanov Vera
also and he was like supporting me
trying to get my my writings published
and everything and then one of the very
first blog posts I came out with after
that was essentially criticizing yna ver
and explaining why I figured he was why
I I considered him to be like grossly
mistaken with regard to mysticism
especially and then that was just a
total embarrassment to this Western this
European Monk and his friends and you
know the organization that was based on
N Vera's teachings that were going to

publish my te my writings and so forth
you know it was just in a way it was
just natural inevitable self-sabotage on
my part because I had been planning on
writing that article long before I ever
started the blog you know it was this
one of the first blog posts that came
out on the old blog and it's it's now in
one incorporated into one of my books I
think it might be gosh I don't remember
which book it's

in so I guess that's a long answer to
this very short question and so I'll
just move on to M's next question which
is and I practice shikan Taza in the
tradition of Soo Zen twice a day for 30

minutes is it healing from the Tibetan perspective and is it considered meditation in the traditional Orthodox sense well it's my understanding that shikantaza is yeah I mean certainly it's not against Tibetan Buddhism and I mean there's different methods of meditation included in Tibetan Buddhism including one in the commentaries the story of Poa I mentioned this before where the enlightened novice the enlightened boy novice is instructing the venerable poon how to meditate and he compares the body to a termite mound with six holes and there's a lizard inside the termite mound you want to catch that lizard so you just block off five of the holes and

you just watch intently the last the
sixth hole so when the lizard comes out
you catch it and that's I mean that
could be uh a reasonable way of
explaining shikan Taza where you're just
like watching the Mind intently waiting
for a thought to arise or maybe not even
waiting you're just you're just like
sitting there empty wide awake you know
uh it's it's it's kind of hard for me to
put into words I haven't I haven't
really studied up on on Zen meditation
techniques very much I'm more familiar
with Terra voden ones but um I do think
that shikantaza definitely is compatible
with with early terraa Orthodox

terraa so it's certainly considered
meditation in the traditional Orthodox
sense so I'm just going to move on to
the next question here grasshopper says
greetings poo basa yeah greetings to you
grasshopper which I think is the same as
Master Poe which and it's kind of con
contradictory let's

see oh oh he answers his own riddle here
why did the perv cross the road he's
stuck to the
chicken

gosh yeah chicken chicken crossing the
road jokes are uh they've been they've
been going around for quite a while
since they invented chickens
probably let's

see okay cool whip asking a fourth question and he's got the number four there just shamelessly admitting to asking a fourth question if a man has a vasectomy does he become a unicorn no he does not even though he's shooting blanks he's still he's still got the Family Jewels

intact and he's still producing testosterone you know because that's what the Family Jewels do among other things is they uh they secrete testosterone so yeah a man with a bisectomy he's shooting blanks but he's still intact it's just that he's got the baz deference tubes severed and like

tied off so that the the sperm Ducks
aren't um sending sperms all the way to
the end of the
pp so uh let's
see more questions here you should do a
Buddhist perspective of all other
religions um yeah I've I've done a
Buddhist perspective of some
religions yeah in fact uh NPC number six
down here is saying that I did a series
with Venable padal last year um yeah I
was comparing I did a Buddhist
perspective of Mah like a terraa
Buddhist perspective of Terra or
Mahayana Buddhism Hinduism and Atheism
especially I think also
Christianity we didn't really talk about

Islam or some of the more obscure

religious systems

yeah so let's see

so please give me free seed grain only

you can prevent me from switching to a

life of crime yeah I think that was

maybe somewhat of a naive idea that that

crime is necessarily caused by poverty I

mean in some cases especially if we

assume that you know was more likely in

Ancient India than yeah

but I think the the most the worst

crimes at least the most uh overall

harmful crimes are committed by the

people in

power so let's see here Robin's Nest is

there question marks here that is that
is the
question uh from the standpoint who is a
Mahayana who is in a Mahayana do you
think this concept of offensive and
should be altered okay so hello poasa
there has been a lot of controversy into
Antiquity with Mahayana calling terab
and other non mahay schools as part of
the Lesser vehicle yeah H Yana I mean
literally means like deficient vehicle
Hina is like a past participle of I
think it's hied which means to lose you
know to squander you know to Fritter
away and so the hinana is the
essentially the deficient vehicle so
anyways getting back to Robins n

question here from their standpoint and from the standpoint who is in Mahana do you think this concept is offensive and should be altered well a wise terod wouldn't be offended because whether you're offended or not is really a matter of your own wisdom or foolishness so um I mean the more polite way of referring to it would be sha Kayana which is the the vehicle of the disciples so that would be the more polite way of referring to pre ter Prem Mahayana Buddhism instead of calling it hinana or the deficient vehicle you call it Shak Kayana or the vehicle

of the

disciples which sounds nicer I guess or

you could just call it Prem Mahayana

Buddhism but then again a lot of

Mahayana Buddhists think that Mahayana

went all the way back to the time of the

Buddha in which case you couldn't have

Prem Mahayana unless it was Buddhism

before the the Buddha did the first Zen

transmission of twirling the flower

where only Maha kasan got

it so

okay so okay let's

uh let's see here looking for more

question marks see I'm just I'm skipping

over a lot of what people are saying

here because there's no question

marks let's

see oh yeah that is a good point white

ash Piper points out that politically

the Buddha certainly would have been

pro-life he would not have been

pro-choice so he'd have he'd be dog

piled by uh other leftist if he did

adopt some leftist position and was like

uh adopted by the left as an honorary

member yeah he'd be like JK Rowling or

something let's see here oh yeah we got

somebody else already saying sha Kayana

here so let's

see

um oh Mary J is defending himself by

pointing out that he only asked one

question about the fish tank

oh yeah plus also violent thoughts about

his family let's see um more question

marks see I'm scrolling down all these

comments that were made while I was

reading the the standard list of

questions yeah there's definitely going

to be one at least one Loach in my

aquarium you got to have the the derbis

feeders at the bottom eating a detrus

and

stuff see

okay question marks yeah most of these

aren't question marks okay here we go

one from

M why is there something rather than

nothing from a terava Buddhist

perspective something rather than
nothing well there's something and
nothing you have you can't have
something without nothing because you
got to have the
dualistic pairs of of ideas to balance
each other out mutually dependently
coise if you
will so
there is there appears to be something
well it's this is my own idea and
Orthodox Terra Auto Buddhism really does
not explain why anything bothers to
exist in the first place or even bothers
to seem to exist youan it's like the
primordial cause is

ignorance but you know where does the
ignorance come from you know it's like
there's difficulty in explaining that
but my simile of the block of marble um
does I mean it's it's a does a better
job of explaining it I think even though
it's not Orthodox Terra Buddhism but I
mean you start off with Hegel who I mean
I'm pretty much inclined to agree with
schopenhauer that Hegel was an
intellectual caliban that he was a kind
of uh what's the word a charlatan snake
oil salesman but how he starts his
dialectic in in his logic I mean that's
the one thing thing about Hegel that I
really value it's like the very first
thesis in his dialectic is pure being

and then the antithesis to that is pure non-being because according to Hegel and I think he may be right here that pure being this infinite formless being and pure non-being of infinite formless non-being they just merge into each other because I mean they're indistinguishable because there's neither one of them contains any kind of description content that I mean they're the same which is one reason why nobody will prove the existence of God if God is absolute everything then he's also absolute nothing in a sense so I mean then you have to have

the the synthesis where which really
starts ssara going of pure being and
pure non-being you have to have some
kind of Distinction you got to have some
difference and as goes back to like the
da Ching in dosm you know first you have
the Dao then you have the one then you
have the two and then you have the
10,000 things because once you start
Duality going that that that just
populates the the universe with all this
stuff more than 10,000 Things even
there's even more than 10,000 things in
this
universe
so see so you got this this everything
nothing and then contained within this

paradoxically contained within the
everything nothing is just infinite
possibilities it's like the sizeless
block of marble that contains every
possible statue inside of it and the
statues exist only conditionally and
potentially and like

virtually and that's that's the way
existence Works in Buddhism is it's
virtual I mean it depends on
non-existence

too but talking about this is uh it's
it's very difficult not to just seem
like one is just talking gibberish
because human languages in the human
mind are not just not they're not

evolved or designed to understand this
stuff or think about
it okay so cify is thinking me and
everybody who participated yes I thank
everybody likewise except for I don't
thank myself because that would be kind
of conceded or
something
see meditating on a white cloth and
spreading Freedom right now yeah catch
up as a joker he knows his
commentary let's
see yeah that's
okay oh man okay
mafes says what is your view on black
magic is it real and generates heavy
Karma wow I I vaguely remember somebody

asking me about Black Magic recently and I may not have even answered the question cuz I was thinking about my father who was like an amateur warlock I mean he did Witchcraft and I remember one time when I was a kid he came to my brother and me with like this concerned look on his face and says if you find a knife lying around with a black handle don't touch it because the he had two knives that he used in witchcraft a wh- handled knife and a black-handled knife and the black-handled knife was for the black stuff you know what I mean so I do think that black magic exists that and uh it

can generate heavy Karma I'm pretty sure like the the story of milara like this great Tibetan Buddhist Saint he started off as a black magician that his his mother I mean his father died his mother was just kind of supporting the kids as well as she could depending upon some evil Uncle who just defrauded her of all of her property and so the mother being a vengeful person just encouraged milera you know to to go and become an a Apprentice to some black magician and learn how to do it so we can get revenge on that that that [_] of an uncle of yours so that's what he did he he he learned black magic and then used a spell to destroy this house I think if I

remember correctly he he generated some kind of virtual giant centipede or something like you'd see in a video game that that just knocked the house down and caved it in and everybody inside died and then after that he he felt like maybe I should be doing something better with my life and then he he became like a devout Buddhist and then eventually became a sage and Saint in addition to being a poet yeah the the biography or autobiography of millera is really fascinating some of the stuff he says like he was living out in the wilderness and he was just living mainly on a diet of nettles and so his whole

body just turned green his clothes just rotted off and so he was like this Naked Green man living in the forest and the villagers all thought he was a monster you know they just assumed you know you see some some hairy scraggly green person out there that it's not going to be really a

human so I mean just the story of of Mila's autobiography really is interesting but getting back to black magic yeah I do think it is possible that black magic does happen in this world and uh it can generate heavy Karma so it is good to live a Pure Life you know be a good person and that will help protect you from that kind of stuff

too

so Zeno demon is there any way to audit
one's own Karma and audit what that
means like to to get like a overview of
it that you you're it's like you're
taking the class but not getting credits
for it see is there any way to audit
one's own karma not really you you can't
really know exactly what your karma is I
mean if you ever get psychic powers so
that you can remember your past lives
you get a better idea of where you're
coming from and where you're headed kind
of a kind of a thing um I say kind of a
ding there I think I tried to say thing
and deal at the same time I do that a

lot so yeah you can't really know for sure what your karma is until you get into the advanced psychic power stages and then you can see it

because like the mind that is auditing things the mind that is Discerning and you know perceiving things is at the surface and there is really a

subconscious mind even though Abid dama philosophy doesn't mention it that

Buddhism in general as far as I can

recall doesn't specifically mention the

subconscious mind but still the mind is

operating at different levels and we are

mainly operating up at the surface level

there's all the stuff going on down

below that we're not fully aware of I

mean some of that comes up in dreams and
so

forth so let's

see yeah if you want to audit your own
Karma you're going to have to get to the
the level of psychic pow is where you
can look at people coming and going
according to their karma you can look at
yourself in the same way and you know
review your past lives and realize that
you know you you an Axe Murderer six
lives back or

something so I think I'm just move on to
the next question here this is from
cryo and cryo says I have seen nearly
certainly auspicious signs when chanting

are visions of scripture showing
themselves showing themselves to you
considered a blessing or just part of
the path

well if you're meditating and you start
seeing visions like that you should just
not take them seriously just note it and
let it go because otherwise it can
become a distraction and derail your
meditation um whether it is a blessing
or not you should just accept it as an
everyday occurrence if you want
blessings especially like Paranormal
kind of blessings or paranormal events
in general to become just an everyday
occurrence it's a a normal occurrence in
your life you should not single them out

as something special you just accept them maybe with some gratitude and just not make a big deal of it and just continue on with your life and that just kind of eases their entry into your version of reality if you make a big deal of it then it just stays a big deal and it might not happen nearly as easily so visions of scripture showing themselves to you is that considered a blessing it certainly can be it depends on your attitude if you want to consider it a blessing you certainly may

um yeah I'm not exactly sure what your mental States would be when when it

happens I mean that would be a major factor in determining you know what the nature of the appearance would be but um yeah it's certainly not anything bad I mean so at worst it would be

neutral and so yeah it's that's fine if it happens it's that's no problem at all and I don't know if I really answered that question or not but even so I'm moving on to the next one and what is your perspective on tattoos this is from lucid I've been considering getting one that says accept the truth because I am the kind of guy who needs to be constantly reminded I feel the reminder would help me well I

don't know if it would I mean accept the truth I think even the most delusional leftist out there is that they think they're accepting the truth everyone thinks they're accepting the truth so with regard to that yeah I don't think except the truth is nearly the the best kind of reminder you can give yourself because everyone thinks they're accepting the truth anyway even people that are just sorely deluded but with regard to the main question with the question mark which is what is your perspective on tattoos well I mean I've always resisted getting one my father had one tattoo

that he got I think it was on VE day at least that's one story I heard was just said lest I forget on this forearm that there was something he didn't want to forget I think he was drunk at the time though and uh so I mean I'm not opposed to tattoos but definitely if you ever plan on committing a crime in your life you might want to uh not have any easily identifiable marks on your body um see also if you're going to commit a crime just leave your cell phone somewhere else don't bring it with you

see yeah I mean I am not eager to get a tattoo

my woman would like me to get a tattoo

but uh I'm just it's sort of like when you get a new jar of peanut butter and you you just there it seems like such a shame to Mar that smooth surface on the top of the peanut butter it's kind of like that with my skin where it's like I've always had an aversion towards specializing in in certain things like it was difficult to choose a career because if you settle on one career you pretty much ruled out everything else whereas so long as you don't decide you still have infinite options in a way and it's sort of the same thing with that tattoo you know once I get Mama tattooed on my arm then I mean there's nothing

else I can get tattooed there you know

what I'm

saying so I mean really I just I like

playing you know just trying to decorate

my body I don't know it's like in Burma

a lot of people get tattoos for like

Paranormal reason reasons to protect

themselves from snake bite or or hexes

or something which in a way kind of

makes more sense than just trying to

beautify my aging hairy skin with a

tattoo

so let's

see I guess I answered that

question so here's here's a question

from Brian although it's it's not the

infamous Brian is probably some mild

mannered innocuous sort of Brian who
says what if any practice do you still
do what is still worth doing well I mean
I do still spontaneously
oh like it happens sometimes like
happened at work just a few days ago um
you know you're just doing something and
just oh just starts repeating so that
still happens I mean I still I mean I'm
doing this doing these q&as I mean this
is one of my best DH practices I think
it has me thinking about dhama has me
sharing what I've learned which is you
know I guess it's for the most part it's
a meritorious action although um really
if if you're bound for enlightenment

Merit is in a way it's it's sort of
counterproductive because it's good

karma is still Karma it's still

samsaric so do a little walking

meditation sometimes but not very

much and uh

mainly is my practice is aside from

spontaneous coming sometimes and like

doing a little bit of research watching

you know doing a little bit of study

sometimes and answering these

questions pretty much the only real D

practice I still do is just

mindfulness like when I'm at work doing

something repetitive or something even

if I'm not coming spontaneously sometimes

you just kind of go into present moment

mode where you know all that exists is
just what's going on right here right
now and no no like thinking commentary
you know you're just focused on you know
what is happening

now so that's that's really about it for
my practice I did intensive meditation
for 30 years got as far as I could with
it and so it just seems like doing it
parttime now would just be a pale shadow
of what I was doing fulltime before and
so it just I just don't really have a
strong incentive to keep it
up so let's see

here Mara made

Mahayana let's see do you think we came

forward since my question in Q&A number
two bringing conservative Buddhism
forward man I don't I don't even
remember Q&A number two I was still a
monk in California at that time I don't
remember exactly what number we were at
when I switched from monk to a person
but uh do you think we came forward
about with regard to Bringing
conservative Buddhism forward um well I
mean I got more viewers now than I did
then way
more um so I think I think we have come
forward I don't think we've come forward
nearly enough to really you know set
down roots and become
mainstream as though terraa Buddhism

like real terraa Buddhism could become
mainstream in the
west I think the people that are doing
that the best would be some of the monks
mainly in the aan cha
tradition

um yeah I mean monastic Buddhism tends
to be conservative just Asian
traditional Buddhism is fairly
conservative it's the only
non-conservative Buddhism in the West
for the most part is you know leftist
politicized Buddhism
with rainbow flags and all that and uh
like what is it doing mindfulness of
your like inherent racism or your priv

white privilege this kind of thing there actually are meditation Retreats and meditation centers that are like teaching people you know you got to be mindful of your white privilege and and you got to be mindful of your inherent racism and all this and essentially [_] I mean certainly the Buddha wasn't teaching it so it's I think one of the reasons why there's making some progress is like I said earlier in this Q&A that the really radical leftism is starting to go out of style I mean they're finally people are are seeing just how insane things are getting and they don't like it and they'd rather get back to

something more

normal and that could just indirectly

help Terra Buddhism in the west

also getting it out of the clutches

of leftist activists or

whatever so let's

see oh yeah white ash Piper is saying

the 10,000 Things is a metaphor yeah I

realize it that the author or authors of

the AL Jing really did know that there

was more than 10,000 things in this

universe

see let's see okay so here's one from

harim cthul I vaguely recall you saying

that you had a poltergeist home could

you recount your experience well I mean

the main the most spectacular experience
I've explained this before more than
once so I mean we' had a poltergeist
that would just break things
spontaneously you just open the cabinet
and there'd be like the the handle of a
of a coffee cup would just be detached
PCH lying there um silverware would come
out of the dishwasher or you just find
them in the drawer all twisted and bent
like in the first Poltergeist movie
actually and um but I mean the most
spectacular event with regard to the
Poltergeist was when my father was
hiring a new housekeeper I was about 13
or 14 years old and they were sitting at
the kitchen table I was sitting at the

opposite end of the table from my father
the new housekeeper was sort of kitty
corner from him and there was this tray
right in between and my father was
explaining to her we have a poltergeist
in this house so if you find any broken
dishes or anything don't immediately
blame the kids because this Poltergeist
spontaneously destroys stuff and when
he's explaining this to her it's like
one of her eyebrows was was starting to
go up and and she's starting to get this
slow grin on her face like she can't
decide whether he's joking or crazy and
then literally within just seconds of
him getting to the end of this

explanation that ash tray that was on the corner right in between them in plain sight made this sound like Zin and just slid apart like an inch and a half and in in two almost perfect halves and then of course she stopped smiling and and started taking him seriously because it just happened right there like he was saying and that's uh I mean that's mainly the experience of the Poltergeist so let's see let's keep looking here question oh man see if I if I scroll down just a little too far then all of a sudden it just Zips right down to the bottom and then I got to scroll back up again and search for where it zip let's see NPC

number six can you please try to not delete this first live stream when it is done so we can go back and rewatch it yeah that's definitely what I'm going to try to do in fact I'm G to have to download it so I can maybe edit the first uh ineffectual fumbblings and then put it up on bitshoot and Rumble where I am not live right now the bitshoot and Rumble people are just going to have to wait poor things

okay so let's

see I think we're

uh I think we're getting down to the bottom here mafes has a question from a

Buddhist perspective is it wrong the use of entheogens I think they can enhance the practice when used responsibly and very

sporadically um well from the Buddhist point of view you're not allowed to take intoxicant which cause clouded of mind or heedlessness and like a mind

expanding drug like a psychedelic is not really encouraging heedlessness in fact um for most of my life whenever I would take a psychedelic drug or an

even a spiritual plant

medicine that I would have religious

experiences I mean I mean that was sort

of like my practice before I became a

Buddhist was just going off alone into a

Wilderness and dropping acid or
something

so yeah I think from a Buddhist
perspective

it it's hard to say exactly although it
is true that cannabis is allowable for
monks for medicinal purposes which is
kind of a strange controversial
statement but it's right there in the
text in the the chapter on medicines in
the the the books of monastic discipline
in the mahaga the vinia

mahaga so I don't think from a Buddhist
perspective it is wrong to use enthe
agents unless you're using them
recreationally if you're just using it

to have a good time you're partying or something then yeah it would not be it would not be appropriate then but I mean if you're like quiet maybe alone maybe in a peaceful surroundings like just in your room or in a for or something and you take some sort of sacred plant medicine or some such that uh that expands your Consciousness I mean you're not just going into a stupor but you're becoming more awake more alert seeing things in a different way that is ultimately just as valid as the way you usually see them then that certainly can be of advantage to you and most of the people who became monks that are of my generation started off with psychedelics

that's my experience like from talking with other monks that I don't know what it's like now but you know people that are like at the older the the earliest stages of Gen X that and probably the late and the the later stage Boomers that I mean I mean the Boomers I mean they were hippies so yeah there was a lot of those probably more than the Gen X people that started off with entheogenic substances you know sort of like ROM Doss and Timothy Ly experimenting with LSD and musculin and all that and then you just get to this point where you realize this is valuable you're in a more expanded State you know

your Consciousness is enhanced and so then you look for ways of cultivating that without having to rely on the chemical and meditation is a good way of doing that although I have to admit that taking the drug is much more reliable and quicker than maybe dedicating years of your life to cultivating meditative States until you can get into really like profound mystical States just through meditation it's it's way more sporadic to use meditation to get there although definitely you're you're you're generating more Merit by doing it that way okay Mary J's going to bed good night and uh let's see okay

Pepa pepea says you address Trump versus Biden for the P for the first pres for the presidency but have you considered RFK Jr uh well I might have briefly considered RFK Jr but I'm not GNA vote for

him I think he had some kind of worms eating his brain or something I think he he actually said that in an interview that worms were eating his brain and uh yeah I think he's even RFK Jr is a bit too far left for my tastes so let's see

here marid Mahayana says I'm glad I found you at this time when I started getting interested in Buddhism for five

years ago yeah well I'm glad you're uh
I'm glad you're with us
also okay yeah white ash Piper says they
say that aulter gist are not caused by
spirits but rather a certain person in
the active environment yeah usually it's
an emotionally troubled uh young person
that is generating rspk what
RS recurrent spontaneous
psychokinesis yeah yeah I've got a Paras
psychology book on the bookcase back
there that talks about that yeah but I
don't think that I was the center of it
I was closest to being adolescent at the
time but I think it was my father just
had weird stuff happen around him he was
very Lial person so I do think he may

have been the epicenter of
it okay and then uh that's it that's it
I answered all the questions just like
like Biden at the debate you answered
all the
questions so I guess considering we've
been going for three and a half hours
then I guess we're done so you guys know
the drill I think next time there's a
good chance I'll just record it as as
I've usually been doing but at least now
I've done a Q&A or a live stream before
and so I may do it again sometime maybe
maybe for number 200 you never
know so um
I guess we're good and so if you have

any questions for the next one then feel
free to include them in the uh the
comments under the YouTube video or
bitshoot or rumble or whatever you're
watching or if you have access to the
Discord server you can ask them there
and uh feel free to like And subscribe
if you
will and be happy