Greetings everyone, here I am today, sitting with my Nena, And with Lynn and Justin in the Menla mountain retreat and resort spa. And in the spa building, which is the only building that is heated at the moment, because everything is on Deep Freeze. And although Spring is coming, and our Lisa is working on the organic garden, and other people are doing maintenance a few people, but everyone is holding fast and in hopes that Menla will survive. And Tibet House US will survive because we are a small nonprofit. And when there was no income and no people coming in and helping and so on, it's very uncertain. So But anyway, since people are, have been sent to the room, and someone said to which are my favorite, they've been sent to their room by Mother Nature, to think about what we human beings have done. But I really like that since we're all doing that we're online is the way we can communicate and we can gather in a virtual community. So I'm very happy to talk to you today from here, behind me is the painting of the 1000 dorm headed avalokiteshvara. Who is the God has great compassion, you know, the God who cares about the beings, not just some big shot who created them, but someone who cares about them. That's what I mean. And it was a beautiful painting, the 1000 arms are only a symbol, of course of infinite numbers of arms of the force of compassion in the universe, which even in the days of the Coronavirus, the Mahayana Buddhists samuli. All the Buddha says that they think actually and a lot of religious people do in other traditions as well. In in whatever way they sort of formulated and secularists to some
humanists, they feel that that sort of there's compassion in the world. So before I go into today's talk, which I thought I would make about visual acuity sutra, I really liked that sutra. When I first translated it, I was commissioned to translate it in 1972, when I just finished my doctoral degree, and I didn't have a job, and I didn't have any money to speak out, and wealthy and very kind Chinese gentleman who was establishing an institution, he commissioned me to, really originally, he just wanted me to edit somebody else's translation of that sutra, the way more generally call it in Chinese. Just certainly want to but I said, No, that's not sensible, we should instead do a new one from the Sanskrit which we don't have. But the Tibetan is very close to the Sanskrit. So we should do a new one completely new and go to that, because the Chinese that particular Chinese one was done in such a way that you know, it was sort of a little more improvised, you know, and it was written to make it nice in classical darwinistic Chinese. And it missed a lot of the sort of interesting elements that are in the Tibetan and in the Sanskrit, the original one. So he agreed to that a little bit hesitantly and I went ahead and did it.

03:31

And I was amazed in doing it, because I had already been a monk for a few years. And I thought I was pretty hot child about it all ready. But I was never saw some of the things that are in there to train Sony. So short tutorial. My translation was 108 pages long into English and but it is really deep and amazing things in housing. And then I gave a copy of doing this transition to my guru, my old teacher, the old Mongolian teacher gives you one girl in New Jersey, who's elderly at that time. And he and I said, Well, guess what? I know you don't read these books in English, but you heard them in Tibetan. But this you can put in the library of the monastery is the villa here to sutra and so I'd like to offer it to the voluntary copy. And he looked at this class that he said, Oh, he said, you're just beginning to study that. I said no more. No, I translated it as Yes. You said, you're just beginning to study. Then again, I repeated. No, no, no, I've been setting a lot of that, right. Yes, you're the beginning. You said it. He repeated the third time. So then I gave up and over the years. That's right. That is 72. That's 48 years ago.

04:55

I had to realize he was right. There's so much The hair that I thought I knew what it was.

05:02

Then I remember about a few years later, a colleague of mine from England, American guy that lives in London, he gave a talk at a seminar that I organized. And his topic was,
do you have to understand a text in order to translate it? The bottom line was no, you just translate the words accurately. And you can still be ignorant about the new language as you were the old language. So I thought he was doing it. I took it a little Personally, I'm not saying but but now, I don't know everyone's so clever was. So then I've done it again. And you all can get that sutra, for free. From the 84 thousand.com website, word of the Buddha at 4000 dot com. One really nice llama, the kenzi richer dog zones are cancer Michi, who lives in butanna. And around the world, he travels, he raises money, and he hires people, and then they pay per page to translators around the world to translate the Buddhist literature into English. And I think that's really great. I was at their inaugural Tang, and I want to help but they haven't led me help much. But that's okay, because I'm doing a lot of other translations anyway. But then I retired and I had more time to lug around about all this. So anyway, on that I gave them I have the rights to my own translation. And I gave them my visual acuity translation, because was very popular in English, in college courses and by people in general, it because it's a nice short tutor and has elements of all of the massive, huge, enormous Mahayana great vehicle but it's sutra to the Universalist Buddhism, that means great vehicle.

06:55

For Buddhism, wherever there is going to become a Buddha, you know, all of you are going to become Buddha as I need to become a Buddha,

07:02

by all my friends, we all be blessed with all the work that we that doesn't mean we're already for us. Although when we get to the airport, I will think maybe we were already bored. But now we certainly don't feel like and we're working toward it. And as long as you don't feel like that you're not it. So then you should work toward it, actually, by being timed and being intelligent than and persisting you know, many lives, it will take some time, many, many lives. And if you don't know you're going to have many lives. Get over it, because you are because everything keeps going forever. And even Buddha has many lives, many people, one Living Buddha has no more wives, that's completely wrong. But it has infinite life simultaneously, even because he exists everywhere he she or it exists everywhere in time, as well as fate. And he also he she or it also has to manifest by his own route by his own determination he has to manifest wherever anybody else is suffering, and the other end up not just human answer cockroaches or rats or ticks. Now our question came up on my website, someone sent in a question from one of my other talks, saying does the virus have saliency is essential being according to Buddhism, and that's similar to other people ask do plants are they sentient beings? And there are many
people who are convinced that they are. And in a way, you know, it's an open question. In
the case of Buddhism, Buddha sort of said, well, it's not necessarily convenient to consider
them as sentient beings in the sense of having to worry about him, like we do about actual
sensitive sentient beings. But that doesn't mean that he was dogmatic about it. Because
one thing that the Buddha said was, whatever you say about relative reality, which is kind
of magical and illusory, is not the final thing to say. There is no final description of reality
reality is inconceivable. if, if, if the animate things were suffering, then Buddha Buddha
could be an inanimate thing. You're good, okay, Buddha,

Robert A. F. Thurman 09:17

Buddha, if people need a new planet, I'll be a new planet. If the vow that you say do you
eat a tree, I'll be a tree, if they need a bridge, I'll be a bridge if they need an island, I'll be
an island if they need medicine of the medicine. So that means that a Buddha who was
certainly one sensitive being and as a boarder, perhaps remained somewhat sensitive, at
least, they say it wouldn't feel bliss and, you know, without stopping, so that's sensitivity.
So they have a good I can really animate object and how can you say that a virus is not
animate?

09:51

You know, whereas Western science I think, technicality technically they say virus doesn't
self reproduce, like impact. tyria does, in some way, it has to go symbiotic with something
to reproduce itself. And that means it's not essential being, according to if not an animal,
as a bacteria is an animal, I think biology makes that kind of distinction. But, but that's
just their own distinction. And again, although they like to think whenever any human
beings are sensitive, whenever they make a rule about something, or they come up with
something that seems to describe something that they see in front of them, they make a
big fuss about, that's what it is. And then they get on they fight for it, and they go through
a whole thing about it. But what am I saying initially, from the minute that he understood
reality, he said, there is no final description of relative reality. In a way, the only final
description is the final description of ultimate reality. And that is, the final description of
that is that there is no violence script. Which means that, you know, like, is the virus in
imagery here or not, whatever or is Bob, there's no final word on that subject. There are
words that seem to fit with the current behavior. And and they are waiting, just proof by
for a good fall to, you know, my being falsified by further behavior or by further
discoveries, you know, just like Karl Popper his theory of nature of scientific, scientific
descriptions of the world. So Buddha was original scientists in that sense, 100%. And also, I
had a student one time, a john, who sort of proudly told me one point just to sort of feel
independent, I guess, of his father, figure, former teacher, is he said, Oh, Bob, so sorry to tell you, there is no such thing as good as science. And I said, this was after he graduated a long time back. Then I said, Well, what do you mean? Why do you say that? And he says, Well, no theory revision, he says, and he ran away, and so we couldn't despite debate it. Or of course, I would have refuted that. But, no, he hasn't showed up ever since. He's just stuck on that final word that he gave there and then departed. You're never supposed to make a final word unless you're ready to listen to the next one, actually, in that light nerd Buddhists also. So, of course, it's nothing but theory. revision is the point. That's where his room, he said that because he thought that he would have said, I know everything, which Porter did, when he was happy when he was mourning of his enlightenment. I know there after many times, he said, although sometimes he said there is no such thing as a Buddha, he would say said, anybody who says I am a Buddha, they're making mistake. He said that sometimes in some context, but in the in the main context, and

12:55
money was really

12:56

trying to be serious. He said, I knew everything I'm doing, I'm sure of how it is. I know how it is, right? I've experienced how it is. He said, and it's wonderful. That was it's Nirvana, you know, and when you know what it is, you realize it's Nirvana. That means freedom from suffering. So it's freedom. That's what route is it's freedom. So I'd say you're one of them in Sweden. So but then this is where the theory result. So he thought, Oh, that's a theory. So he never revised that theory. So there's no theory revision, but you have to wait. But that's the first thing he said. The next thing he said right away was, I'm very sorry, but I can't explain it to you. It's impossible to describe. There's no theory that will capture the amazingness of this reality that you're gonna experience. And because I've experienced it, I know you've experienced it. But there's nothing that will describe it. So it doesn't fit on green if you really, except that that there is no theory. But that's different than other types of theory. You can't be dogma, it's an openness is what that means. It's just openness to reality. So therefore, theories are nothing but constant in constant process of self revision. So my student john, and in case you

14:15
ever listened to this,
you’re wrong. He is absolutely a scientist because all his theories are revisions. And he is the caveat being there is no ultimate theory. But the way human beings are, they’re gonna make ultimate theories out of various things. So so in a way you could even say to their ultimate theories, they just don’t last.

So, no shortage of revision. So the thing is, so that’s isn’t that wonderful. I think personally, that’s really marvelous. Because it’s a little different from other scientists who get stuck on their theories, the standard model, the current guys are really freaking out really actually like everybody else on the planet. You know, the current scientists are really freaked out, they think that they act like they’re really great. And they have tenure and out huge grants, and they make big machines, and they patent things and make a lot of money. And they act very authoritative. And they have a standard model of the universe. And then, you know, Einstein, and you know, like quantum and all this. But then also they say that, well, what we're talking about is only 3% of the universe, according to our theory. 97% is dark matter and dark energy. And dark means we didn't see it. And we can't therefore talk about it really see visible because it's dark. And we're working on it. So what kind of secure knowledge is that? I like to ask you, you have some theories about 3% of the things that you see. But they wouldn't work any of those theories, if there was a 97% that you didn't see, and you don't know what that’s doing, because you don’t see it. And you just see what the thing is, its impact is on the 3% that you do see, till you say it’s there. But you’re just groping X ray, in the gardener, aren’t you. So therefore, you should really think about Karl Popper, all of your theories are simply hypotheses are waiting for suffocation by further measurement and data and evidence and experience. And then you should try to refine your methods of experience. And if you do, then Buddha has assured you that many other people have to go to millions of people actually, that you can experience what it is, but it will not fit under your mathematics, which is just a language, it will not fit under your English or German or Russian or Chinese or French or Spanish or Swahili or whatever language it is an unsusceptible to being captured by for cific rifles by verification of ossification, ultimately, but relatively on the other hand, you know, a theory like, well, if I can get up and walk, if I don’t need some poison, I can get up and walk out the door. You know, that’s useful theory and relatively speaking, normally we follow them
what is most useful, and without getting me super attached to it. And that way we we are thriving, and we are capable and thriving. Okay, so yes, here. Yes, yes. So back to me when I'm coming back to the undergraduate just to finish Therefore, let me say that well, viruses are said to be non sanctioned by Western science, modern science, whatever they are micro beings, they seem to have a big impact. And they interact with sentient beings, for sure. And when a lot of us are sick, many have died. Which doesn't mean they've stopped existing, they just have gone away from their particular body, and they are looking for another body, probably most of them. And they will find them for sure. And depending on how they build and behave, so be loving and friendly. And  

18:10  
so, 

18:12  
you know, the question is, is it more useful to think of them as essential or insensitive, and it might be more useful, I think, to think of them as sentient, and to therefore pray for them. And think virus, you're killing people. And that's not nice. And I know you're just you don't really want to you want to live in them. But then you become so gun control on the way you live in them that it puts them to death. Because they're too many of you, I guess, and you put a block to their way of functioning, you know, you clog up their functioning. So to think of them as sentient, and make it real to them and don't give up on them. You never know it might save someone's life. You know, others might just think well it's it Don't take it personally, I don't think there's some evil being infecting them and just think that it's too bad and, and just want to go through it and they will be better not thinking of it as essential being so in a way it's good or it could be good or bad either way, you got to think about you know, so the best thing is to love viruses, even we even though you're trying to get them to go somewhere else, or not to come dwell in you. But to love them is good. I love everything. You just love trees and flowers. People who say I love the lawn. I love grass. I love green grass. I love the forest. I love the trees, or the lovers with the turn. Greg says she loves the earth. And she wants to save it for her own future life and other children's future life. She's annoyed with us. The earth is annoying that I said we're wrecking it the way we live. And she speaks to us and it's so wonderful what she speaks and says she's just absolutely wonderful. And we love her. So now I come to vemula Because it's fun, you know, it's fun for you to think about other cultures and other ways beings have seen the world. And particularly at being like a Buddha who is an enlightened being. Buddha means enlightened, it's Buddha was not his personal name, his personal name was Siddhartha originally, which means one who attains their role. And then he,
when he became a Buddha, he was called Shakyamuni. Which means the sage of the Shakya nation. You know, the Shakyamuni was his name. And, anyway, so anyway, my sutra is a book you can buy from the Penn State University Press, called the holy teaching of human security. And then but I'm not selling it. I'm not interested in selling it. Because I also own those rights, I let them do this, but I also own the rights. And I gave the rights freely to the 4000 dot com, WWE 4000, calm, and they have it on their website, and they want to edit it according to their current lights of editing. And, and I said, Well, I want to change a few things since I did the book, but very little, I think needs changing. And then they will tell and then also, we found a Sanskrit copy. We checked it against the Sanskrit, it's really very accurate and very reliable. But I did change one thing, I don't call it the holy teaching of immaturity anymore. I call it the noble teaching of impurity. And maybe I'll explain that in the next eight sessions, I'm gonna do 810 or maybe 12 sessions on the mercury tea, and each one will deal with a chapter. And so then later, it can this can be collected as a commentary on the view molarity sutra, which I found out, and I'm still just beginning to say it actually gets you are 100%, right, in case you're listening, I'm just beginning to say it, because I enjoy it so much. And I don't sit back to here I understand completely, there's some things I don't understand about, although it's a reliable, accurate translation. And I think I know more about it than I did then. But I still hope to still no more, really, because things will be so different in when you really know everything, which I hope to do, but maybe not because like I mean. So, the first chapter is called the purification of the buddhafield. Although the word you know, the in Indian culture or Sanskrit purification was a very big deal. Even before the modern Sanskrit culture, in the earlier culture of India called the harappan, which was created by people sort of like Egyptians, 70, Egyptians of India, I think, I've seen people who live in South Indian nations nowadays like Kerala, Tamil Nadu, Karnataka, Andhra Pradesh, those people, they're darker skinned, and they are very brilliant. And actually, they are more feminist than the northern people, the indo European sort of generated people, they are there, they respect their women more, which is very fortunate that they had.

23:07

But then the unfortunate was that because of that they were more gentle fire because they respected it when they were more gentle. And then they were pushed down by the so called Aryans, the motorcycle gangs, but they weren't, they did have horse storm chariots around them motorcycles of those days, about four or 5000 years ago. And they will push down south into southern part of India and the great river valleys of the North were taken over by the Sanskrit, so called Vedas culture, which is really kind of a European type of culture, actually, although they don't, Sanskrit is connected to Greek and Latin, and German and so on. And so that word Aria was originally a regional term for them. And then and then it became to mean a holy person. But but it's better to go with no more
because they made it into a class term when they were dominating those other people that they came in and sort of sat on top of the more gentle people, the meek, no more gentle. And then they call it like no, and that meant by class and then Buddha used to spin off rest of the class meaning of noble and he said, Yeah, but normal doesn't mean an upper class. The lower class people also a noble, noble, noble means is noblesse oblige. It means someone who cares for others equally as himself, who has that level of altruism and that level of compassion. That’s a noble person. A noble person is not just someone who’s born as the Spoiled Brat of an upper fat person,

24:39

no way.

24:41

They often really nasty as we can notice that actually nowadays in us very much. So. That’s not a noble person. A noble person is one who cares for other beings. And actually, not just as our concept but physically feels empathic toward them, and therefore in a way that foster care for them because they have expanded their awareness where they really feel what they feel that they’re being. So never, they don’t want them to feel bad, or images, like you don’t want your own hand to heal that. You know, because you’re connected to that feeling. So when you’re printing, when you become altruistic, truly altruistic, you’re not connected in the same way as your hand, you don’t have a cable line there, but you get the vibe in the air, and you really feel it. And therefore you really care about it. And that’s Noble. So I went back to hell, and then later such a person, other people consider holy, an outdoorsy person, because it’s so extraordinary and so marvelous, and do what everyone likes to noble person. Because people like someone who cares about him, of course, it says no, because that doesn’t mean they don’t have some level of self concern. But it means that they expand that self concern to graze others leaf over themselves as part of me. Okay, so no, that’s all I change. So if you want to look it up, if you if you want to follow in the next 10 or 12, or eight sessions, I don’t know how many. Now as long as we were at home, in our rooms, Mother Nature puts our rooms 10 you can get it from 84,000 for free, and you can follow up with what I’m going to teach and I’m going to give comment, okay. So, now it begins and my transition begins. Anyway, I should have labeled it it says reverence to all Buddha’s principles. Arya Shriver comes that means noble apostles, and pratiquer Buddhas and hermit Buddha’s in the past, present and future. And but that is not actually part of the original sutra, that is the salutation by the translator into Tibetan that I’m translating and into English here. And the way I get my salutation is in my dedication of the book, in my in my preface, and in my
introduction, and you will say as English translators dedication is there, where’s my desert preface?

27:00

And

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I know I think everybody I guess I did make a special dedication page. I should have. Oh, yeah, reference to Manju gursha. I say they have a young Crown Prince, we have a mantra, which is like the Archangel of wisdom of intelligence.

27:20

And so

27:22

I’m paying homage to him because I needing my intelligence in the process of translating this book. I guess that’s why I did it rather than my girls and my friends and my wife and my children and my teachers and so on. Yes. And can you bring me some water, I’m going to need some more water. So the real beginning of the sutra is begins like this in English. does have I heard that one time. And Eva, Maya should Kuzmin some IE in Sanskrit is. And I have a whole long story about that. Because it’s it’s the beginning of any real sutra. And nowadays, I don’t like to say have I heard, because it makes it sound more vague. So I say does Did I hear at one time? That’s but nowadays probably translate would be translate this, I would change it, but they didn’t want me to do Don’t try didn’t do it for the 1001. But another version that I will finally do maybe before I cook, I would say does Did I hear? And that sort of more definite, you know, have I heard is another like, Oh, yeah, I heard around town. I’ve been hearing something, you know, like it was a rumor. And But no, it’s a specific services, certification of authenticity is what it is. It means just that’s what I’m going to repeat to,

Robert A. F. Thurman  28:45

you know, what you’re about to read is what I did here at a certain occasion, where I was with the Buddha. And I read that, you know, that’s what it means when they say Deus Did
I hear at one time, even my shoe makers minsan, ie, that means and the summary of the word for time is a very big word. It means that a meeting grant at a meeting moment, at a moment of meeting the ordinary and extraordinary because some idea is total coming together, coming together and what comes together is the hearer and the Buddha and the enlightened beings. In this case, a lot of it is taught by human acuity as another kind of enlightened being. Also a Buddha eventually seems to turn out, although he’s a lay person, but he’s not a monk like the Buddha is, but So the Lord Buddha, and the lucky Buddha actually you

29:49

might have returned I might someday translate the lucky Buddha, because the word is Bhagavan. And Bala means good fortune, and one means possessing good fortune. So lucky, actually is Barack Obama and because one who comes in mind is the lucky lucky because everything is joyful to them, everything is beautiful to them. Even they live or die. It’s beautiful. The process of death is beautiful because of being reborn, it’s beautiful. The process of all the things of living even painful things that seem painful, once in a way has a value. And so even that is beautiful. So such a being and so they’re really lucky. So it really should be the lucky Buddha was in residence in the garden of amrapali. I’m Nepali means one who possesses the mango fruits. And I’m appalled he was a famous movie star equivalent of a movie star in that era. Famous like dancer, producer, you know, artist, cortisone in or like a geisha, you know, it’s kind of a really high level

30:56

of beauty. You know, who entertainer, let’s say. So in the garden of Napoleon, she was also extremely wealthy. And he was in her garden because she had a fabulous suburban estate. She also had a big mansion in the city, the great city of I scholly. But she had this country state with a huge grove of mango grove around main houses. And when Buddha would go to a place, a village or a city, he would accept the first invitation of anybody what rich or poor, male or female, you know, whatever, no political or non political, if they said, well bring your monks and come stay with me because you used to have hundreds of people who traveled with him, and he would go and do that. And so he was saying in her Grove, not in her house, but in her growth and she has little Huck tear on for the people to say, in the city of Vitaliy, attended by a great gathering of mendicants, there were 8000 old things. They were free there, every single one of them was a saint. That was why I was doing holy, you know, they were free from impurities and afflictions. And all of a sudden attained itself mastery. Their minds were entirely liberated by perfect knowledge. They were calm and dignified, like royal elements, or elephants. They were like great, dignified
elephants. They had accomplished their work, done what they had to do, cast off their burdens, attained their goals, and totally destroyed the bounds of unenlightened existence. They all had attained the utmost perfection of every form of mind control. So these mendicants, mendicant means, often this is translated by people as monks. But actually, they’re not like Christian monks, who are withdrawing from the world because they don't like it and who are praying that God will save them in their life or after they die from the misery the veil of tears, the value of shadows of the world of life and death. And they don't necessarily think they can themselves free themselves, I think God has to do it, you know. And so they tend to be a little more sinful, and they rejected the world. Now, the American also rejects the ordinary way of being in the world. And they reject the family life. And they reject paying taxes, earning a salary, raising a family fighting in a war, they reject all of those things. And they decided they’re not going to do anything other than use their human life to attain enlightenment. And medical means they wander, because they don’t, they don't have a house, they leave the house, and they wander and they seek food, buy gifts from people. And they’re freeloaders. In that sense, literally. And it was alright to do that in India, this time, because they have reserve agricultural, extremely rich, it was the richest part of Eurasia, and they had a surplus, and a lot of it just went to waste and rot. And so people didn't mind giving. It was the one country in Eurasia where this mendicant until things started up, you know, nonprofit people happened. And the Kings also didn’t need a lot of soldiers. It wasn’t that violent. He occasionally had fights, but it wasn't that violent. And they didn’t need it, you know, every person to produce children and so forth, because they produce food because they had more than enough, and they had more than enough people. So the good, that’s why he picked that place. Because if they hadn’t good enough economy that people could, people who were decided there was a better thing to do with your human life than just eating, sleeping and going to the bathroom, could really educate themselves in an inner way, and come to really have a higher way of living and higher type of understanding. And so and being and and behaving. And so he picked India because they could support that, you know, and Confucius

34:55 was living in the same time in China, and there was no choice no chance to have such mendicants there. And Confucius often speaks about how awful it would be to have someone who wouldn't work for the nation. And he wouldn’t allow a single person to do that type of thing. And he mentioned one or two aesthetics that they had in China. And he was the lowest form of Scrum, he refers to them, right? But that’s the nature of the society. And in the West, they did not tolerate any such thing, whatever in the deserts in Persia, where they were conquering things in Greece where they had ate fish and drank for Tina. And and they, they didn’t, they never would have done such a thing. So the
mendicant thing is very important to translate those mendicants and then there were female mendicants, and mailmen, deacons. And the females were more numerous as the males, because they had a much harder situation, Indian society at the time was still the Aryan society, the Society of the Vedic type of people was very male chauvinist. Because they don't, they were more militarized, and they were less kind to their women, as military people will be. So these 1000 were the big group. Now I'm gonna probably my favorite very wealthy, are 1000, men, Dickens, and they all were staying in this giant mango grove. And then there were 32,000 votes from the index says, and then all the way described them. Basically, they're emphasizing that these were people who had come to develop a great understanding of themselves, and a great control their minds. And actually, most of them had already attained like a kind of Nirvana. But on the other hand, they were not yet that capable of helping others. So they were still apostles or hermit Buddhas. They weren't like doing massive teachings and things, and some of them were there, which is why maybe it's you their niche should be really translated cycle, but maybe as apostles, because they were, you know, means that someone who had does have a teacher and follows the teacher also teaches others, whereas disciple, you don't get that. So I think apostle actually is the better word, I don't use that word myself, not here, this translation, but I think I will in the future, and totally destroyed the bones of existence, I should explain. The Buddha did not in this, you know, for them, he didn't fuss about what we call in Buddhism, non duality. Or he didn't make a big fuss about the fact that, you know, you can be enlightened and stay in the world. And he knew that people who had a certain who were, who had a certain degree of home humility actually add a sense of who were somewhat frightened by their culture, so as to have a low opinion are their own individual abilities, they didn't think they could become such a person who would be able to have such a strange understanding that you can be right here in the middle of everything, and yet be simultaneously in place. And they couldn't, that would be too much for people, you know, for most people. So his initial wave of teaching, in this time of the sixth century before the common euro 50 604, common hero, was to let them think that there was a place outside the world beyond the world, like a transcendent place that they could get to. That was Nirvana. So he let them have a dualistic idea that Nirvana was beyond life, you could say So in a way, what they thought was life. enlightened life was the opposite of Nirvana, which was beyond life. It isn't death either. But it let them think of it as a kind of, yeah. And actually, to them death didn't mean the nothingness that we imagined it to be. We modern materialist people, in our materialist culture, definitely meant for them. Just another life actually, because you'd be reborn because that they all had that common sense. As we all should be getting nowadays, we're beginning to get it everywhere in the world now, actually. But we have we still the theory, there's a rearguard action however, we're production of the theory of being nothing after death, which of course, I will discuss during these teachings.
But it was not, it was not a majority thing. And no days on any common sense person doesn't think that it's a little bit crazy idea that something can become nothing. It's actually kind of incoherent statement, but I won't belabor it just now because I'm just setting up the beginning of the record. So then the next audience that you had were voting sapphires. And what it said was somebody some of them could be mendicants. Some of them a lot of them, probably most of them also were mendicants. But there are a lot of them who are also lay people. And then there are some deities and other kinds of strange creatures who also could be born in tacos. And what Bodhisattva means is a being who realizes there is such a thing as enlightenment as the kind of the summit of evolutionary possibility for a sentient being that someone We can become this blissful being that is capable of being a total benefit to everyone else as well as themselves. And therefore they want to be that that's what everybody would like to be everywhere like to be happy, right. And so that means that ultimately happy be lucky be a lucky winner, you know, as I should really be translated Bhagavan really means lucky. And so 32 so then the bodies are very surprised, what makes them a great surprise, not that they already have like powers of these who are present with Buddha, or like that, because they're kind of like, they could do mind magical mind travel, we can come from other planets, they're like, they're almost like, they're like Dr. Spock selected the enterprise people, they can go in here because they couldn't possibly have just lived in this in this.

Some of them might be late people from vitality, but they couldn't because we're all live in this grown, because there was 32,000 of them. great spiritual heroes, who were universally acclaimed. They're almost like angels are from you can say, most of these, but they were ordinary being a regular human regular person can be you know, who like, you know, who meaning that they live for others equally to themselves, doesn't mean they are murderers and don't live for themselves. They do but they live for others equally to themselves. So they're, they're all in it together. That's a very sad statement. Really, at a deep visceral
level. We're all in this together. That's the type of statement we all need to be a little bit for example, in our, in our, in our, in our rooms, in our Coronavirus rooms. So there were 32,000 great spiritual heroes, who were universally acclaimed, great swimmers, mahatva, sometimes like a hero, a warrior being of light. I never even liked them. They were University and claimed they were dedicated to the penetrating activity of their great super intelligence. That means they were naturally clairvoyant. They could know the flavor, telepathic, they could know the future, they could move around magically, or, you know, just instantly vanish and be somewhere else, as we're all super, super knowledgeable. They could hear what people were saying in the next city, they could see things that come the next continent, if they wanted to. They had all these special powers. They were sustained by the grace of

42:31
the Buddha.

42:34
Buddha is even more amazing, you know, it's like Never mind at the moment. He's not really into such a person, we'll see that by the end of the teaching guardians of the city of the Dharma. And Dharma means reality, as an organizing and reality as the teaching of what that reality is. And so which is like an organized curriculum, you could say, to enable

43:00
us to come to an understanding of what is reality because only by understanding reality, will we be free of suffering? Will we be happy, we will be able to make others

43:10
happy, and we can’t really be happy unless others are also happy. We won’t really be happy. They have held the true teaching. And the great teachings resounded like the lion's roar throughout the 10 directions. And this lion's roar, I think, means that when they say like the lion's roar, they don't mean they were shouting over time. But I love and shout because I'm a little bit deaf. I can't hear myself. But the lion's roar is just a simile. And it's like the lions royalist because it's sort of by symbolically the most powerful animal. And so when a lion roars, I know the other animals know that the boss is there, sort of the most powerful one. So that means that they're teaching is like the lion's roar, and has
ring of authenticity, it has the power of truth. And that which it doesn't mean it's a dogma. It means the power of truth in the sense that it reflects the nature of reality is what it means. It's the open, it opens the door to people's understanding reality. That's what makes it powerful. It isn't powerful disciplines. It's loud, because it's some rigid, rigid doctrine or dogma. You know, that's so and they're great. Jesus resounded like the lion's roar throughout the 10, directions and directions are east, west, north, south, and then the cardinal quarter directions in the northeast, Northwest, etc, and then up and down. Let's call the 10 directions. They were free of all on curations. They were dedicated. They were without having to be asked to they were the natural spiritual benefactors of all living beings, they maintained unbroken a succession of the Three Jewels. The Three Jewels means the teacher, enlightened one. The reality that is taught is the most important one reality itself and which means they're by no means x. One World actually is what it means that everything is really great. And, and then Sangha are those who are trying to live by such teaching and in such reality and live realistically with such a teacher and teaching, and that's called the Three Jewels, concrete devils and foes, and overwhelming or critics. So the devil say they're what they are is they're their gods, they're angels in the Buddhist world, or they're also devils and demons. And then foes are just opponents, you know, and then critics are people who are just, you know, try to pretend that they know better, and they overwhelmed. These presenters do their mindfulness, intelligence, realization, meditation, incantation and eloquence, all were perfected. They were free of all obscurations and emotional involvements, and living in liberation without impediment, meaning rose in Nirvana. They were totally dedicated through the transcendence is of generosity, subdued, unwavering, and sincere morality, tolerance, effort, meditation, wisdom, skill and liberty of art, commitment, power and intuitive wisdom, or intuitive gnosis I use that verb in our days, I wouldn't use that I would just say intuition, as a kind of very direct kind of knowledge, they had attained the intuitive of tolerance of the ultimate incomprehensibility of all things, they turned that that's very important. That doesn't mean you can understand where you are or where you're going, or your name or their driver's license, or whatever it is, or your bank account or your state your state of health or, or learning or whatever it is, that doesn't mean that it means incomprehensive ultimate incomprehensibility and that means that you allow that things that ultimately are more than what they seem, as Hamlet said, you know, there are more things in heaven and earth, Horatio than are dreamt of in your philosophy. So, you know, the philosophy that Hamlet is trying to tell us there, that ultimately things are incomprehensible, that so
that your relative comprehensions are not rigid, and sort of fixated. That's the reason to to
know that. And is to be told no way you have to tolerate it. Because you're you're
uncomfortable that ultimately you're not sure what's going on. You're in an ultimate state
of openness. And it's just a it's frightening, my new when you're enlightened, it's fearful.
Because you know, you're worried about what it might what might happen. And so
therefore, people make all kinds of wrap themselves and all kinds of myths and legends
and things that things are just exactly substance actually. So they will say, but actually, if
they get too rigid about it, they become unrealistic. And then that makes them unsafe,
right. They turned the irreversible wheel of karma. And that means the wheel of the
teaching about reality. And it's irreversible because it comes from reality and actually
reality

wins. You know,

when it's a fantasy versus reality, reality wins. They were stamped with the insignia,
insignia of timelessness, that means openness, that things ultimately, you know, do not
contain intrinsic significance. They do have relational significance, but not that is not not
fixated in them some particular significance. They were expert in knowing the spiritual
faculties of all living beings. They were brave with the confidence that overall assembly
they had gathered the great stores of merit and wisdom, and their bodies beautiful
without ornaments were adorned with all the auspicious signs and marks. They were
exalted in fame and glory, like the lofty summit of Mount sumeru. That's like the planetary
access. You could say we call it Mount Everest, but it isn't. It's me. Anyway, it's the whole
it's the access of the whole planet, much bigger than Mount Everest, in their own
cosmology. Their high resolve their Messiah, spirit, you could call it as hard as a diamond.
unbreakable in their faith in Buddha, Dharma and Sangha, that Buddha, Dharma and
Sangha are the Three Jewels, teacher teaching and community. They showered forth the
reign of Ambrosia that is released by the light rays of the jewel of the Dharma, which
shines everywhere. You know, it's a jewel like wish, fulfilling jewel when you meet the
Dharma, which just means you meet to meet science. It's you, me you meet anything that
reveals reality. It also could be poetry. Science is not the only thing that seeks to reveal
reality. It goes at things in a certain investigative way or you or it should, which is
experience experiment. Science is not really the dogma that that hypotheses are made
into by less than scientific people who are just trying to dominate or be afraid to act like
they're authorities. Science is the exploration of things is the openness to things. And so
it's a jewel to be open that way, because then you find the jewel of life, which is the jewel of reality. And reality is a jewel where there's plenitude for every beast, but reality is is what the Buddha's. But the Buddha discovered why he had good news for people. And Jesus also had good news. And they thought it all came by a god. But as Buddha said, it was everywhere. But you know, allowed to have the same good news. The good news is that reality if you understand that is great. You don't have to be ignorant of it, you want to really find out what it is. It'll surprise you, it's so great. I know it's much greater than you even would imagine, you could expect. As well as saying, that's why it's a jewel of the dark, which shines everywhere. It's all shiny and everything, it's already there. It's part of the same. Their voices were perfect in diction and resonance, and versatile in speaking all languages, they had penetrated the profound principle of relativity, and had destroyed the persistence of instinctual mental habits underlying all convictions. So concerning finitude and infinitive, so conviction here is represented as a more too rigid, too rigid an idea. It's like, either this way, or it's really that way, or it's really not this way, really not that way. It's like, it's it's like, an Ambrosia when, you know, it's like, when you destroyed the persistence of the instinctual mental habits, underlying or convictions concerning the finitude and an infinitude. So it's like, we have a deep seated security and I haven't, we just got, it's got to be the way I think it's got to be when I know it's gonna be that, because I feel secure. Otherwise, you're sitting that's a deep instinctual thing. This book fearlessly like lions, sounding the thunder of the magnificent teaching, on equal, they surpassed all measure. They were the best captains for the voyage of discovery of the treasures of the Dharma, the stores of merit and wisdom. These were the evolutionary stories that you gathered through your behavior and your new accomplishment and your understanding and what you do and say, you create the storms of both merit, evolutionary merit, which brings you into good forms of life and good experiences. And wisdom brings you into deeper, deeper knowledge, the ultimate knowledge being the experience of the perfect reality. And he goes on more because it's so important to say what is the body etc. Because that's what we want to be when we realize how easy it is to be truly loving and altruistic, which is how you become a part.

53:12

you cultivate that side of yourself. They were expert in the way of the Dharma which is straight, peaceful, subtle, gentle, hard to see and difficult to realize. They were endowed with the wisdom that was able to understand the thoughts of living beings as well as their comings and goings. They had been consecrated with the anointment of the careless intuition of the Buddha. With their high resolve with their Messiah, attitude, they approached the 10 powers to for fearlessness is and the 18 special qualities of the Buddha wonderful with their they had crossed the terrifying Abbott's of the bad migrations, bad migrations or hell animal non human non language animal life forms and then something
called prey dogs, which people go hungry goes, but they're not ghosts, they're hungry beings. They're hunger beings really under me. I mean, they have like weird bodies, they're more than more salt than insects actually. They were they were kind of in the in the direction that insects are from the other kind of animals and mammals and reptiles and things you know where they are, they're a little soft, tiny thing that lives for a really short time and terrified all the time and has a skeletal like weird skills outside of the soft part center rather than inside this really weird anyway, never mind. And yesterday assumed reincarnation voluntarily in all migrations for the sake of disciplining living beings. So in order to help teach living beings, they would still go and be an animal, they would go and beating the hell they would go and be in hungry hunger than they would Mind, because even when they were there because of their vast lovingness, and their expanded pneus, and the fact that they were live, they live, they were in their body likely. And why because they were also everything around themselves. So they could bear all kinds of things that were being very unbearable to Him and who was only like rigidly locked inside a particular skin is the idea and great kings of medicine, understanding all the sicknesses, of passions, they could apply the medicine of the Dharma appropriately to every living being, to where this is nice. That's a nice fun kings of medicine is this despise dedicated to the Medicine Buddha, who is like to consider the king of medicine, the blue Medicine Buddha, is like a picture of him here. They were inexhaustible minds of limitless virtues. And they glorified innumerable Buddha fields or burgers, as I call it nowadays, with the splendor of this verb I was virtuals said they convert great benefit when seen, heard or even approached, were one to extol them for innumerable hundreds of 1000s of myriads of aliens, but still could not exhaust their mighty flooded virtuals. So there's 32,000 of these angelic, amazing zoo. Just imagine like the places filled with angels. These beings are like angels, really powerful beings, and not just like one of them like canneries, or somebody, like wandering around being an angel in the numbers, but they don't have to be visible even they could be invisible, but they're everywhere around. Actually, America and the world are a little bit coming back to that ancient view that there are many, many deposit spirits in the world. And so this, therefore, we can can we understand this culture where they have that sense they're there. And wherever Buddha said that people could see them very much. But they didn't need food. So she sarama probably didn't have to provide rice for them, whatever they were, because they are these kind of like, beaming in and beaming out beings like the head transporter, they were their own transport means type of persons. These Buddhist temples were named somehow, or some other shop, and it goes on and lots of names, which are in Sanskrit, which are no no need to repeat, and so forth with the remainder of the 32,000. Now, this is even more amazing. They were also gathered, that's totally amazing. Of course, this is like sci fi, this is going to be a lesson in sci fi. So if you don't like them, I honor the Universal Viewer for the glory of their universal VFO of Buddhism, then you don't need to listen. But it's very positive and very deep, and very rational and very critical and very loving. So hopefully, most of you will like it. They're
also gathered there 10,000 Brahmas. That is so weird. And believe me, when I first translated this, I couldn't figure out what was going on 10,000 brahma Brahma in Buddha's time, Brahma

58:05

was continued to create. So for ordinary people, the idea that the time when this first existed is text, that means 10,000 creator governs not just one creator on 10,000. So what that means is that the creator Gods from other universes, when he came over from 9909, nine other universes, came over to listen to this to try to come and be a witness to this suit, because there can be so far out, and they're like parked in the sky or something, I don't know where they were all saying, or one or maybe they meant to drive themselves or whatever they were. Because, of course, a creator from Buddhist point of view, a creator is not the exclusive creator, but is the most powerful deity in a, in a universe, and in particular universe, in our universe. So there are 10,000 of them. And with their head, Brahma she came, and she came means the crested one, the one who lives on the crest, Creek, crown, the crown one and, and He is the creator of this world, in the people who think there is a creator Buddha knows there's a real most powerful being but not a creator. It never in the sense of Western sense. I'm creating everything, just you know, and controls it all. It's all just that person. Nope, not not. But I think that's correct. who had come from the Ashoka University that's four sectors to hear, see, venerate and serve the good and to hear the Dharma from his own mouth. There were 12,000 chakras, chakras like Zeus. And you because they simultaneously had a current Greek pantheon of deities in addition to kind of a monotheistic creator in the culture, I'm saying, Buddha rejected

59:51

this, I said the monotheistic creator, but they didn't project that there was such a being just rejected that he'd done that

59:59

and Yep. And the chakras are like his uses and Olympus you know, live on top of the actual mountain. So that they that they kept on align with Indian culture from various forest sector universes. And there are other powerful Gods from those chakras local powers, world protectors that means it devas Nagas yakshas Gandharvas hace governance kinderen mahalo so all kinds of strange creatures, dragons and, and Birdman and fairies and real panoply of strange creatures, but they all like to listen to because they're intelligent. Finally there wasn't a new language. Finally, there was a fourfold
community consisting of male men, deacons, female men, deacons, ordained lay men and ordained lay women. The lucky Buddha surrounded and venerated by these multitudes of many hundreds of 1000s of living beings, sat upon a majestic lion throne and began to teach the Dharma. dominating all the multitudes just as Mount Sumeru the king of mountains looms high over the oceans, to lucky Buddha shall radiated and glittered as he sat upon his magnificent lion throne.

Lions runs as lions as the carp lions sign, you know armrest of this big marble stone. And somehow he produced one or amrapali made him one or whatever magical the gods verb one, however, is very cyphy. Their founder, the chubby body, Sephora, NACA, here's a humanoid robot who comes from by Shalini citizen, and he's actually kind of yesterday. And he said with 500, other young yuppies, out of the very, very wealthy city very shortly, was 500. Each of us, each holding a precious parasol made of seven different kinds of jewels, marvelous pearl encrusted, emeralds, and rubies and diamonds, and zing is carrying as an umbrella. But I'm really against the sun, and it was silicon, beautiful silk, and so forth, and paint came forth from the city of a chalet, and presented himself at the grove of amrapali. Each approach the Buddha, founded his feet circumambulated him clockwise seven times, laid down His precious parasol in offering and withdrew to one side. That's just a formality of how you read such a high teacher in Indian culture at that day, apparently, as soon as all these precious parasols had been laid down, suddenly, by the miraculous power of the lucky one, they were transformed into a single precious canopy so great that it formed a covering for this entire billion world, the galaxy. Now, when I ran into that, when I was first trying to figure out what is he talking about, and billion worlds, so it's not the planet.

And,

and yet, it has one giant axial mountain. So maybe it's not just one galaxy. But then I decided one galaxy has like billions of worlds. So maybe we'll think of it as a galaxy, maybe that corresponds to our Western idea of a galaxy. And there, we don't know, see, we don't see a mountain in the middle of that of the Milky Way galaxy. But you know, maybe there's a dark mountain. Anyway, they had an old fashioned thing, they didn't think there was one flat, they thought it was a giant
with a jet of a giant mountain, then they thought that where they lived in India was a flat thing that stuck out from the mountain. And there were other things sticking out or other people lived. But the overall thing was actually a big lump, like a kind of big egg or something. They have different ideas. But they didn't try to change that for the people who got burned, his focus wasn't considered the important thing. So anyways, so I couldn't figure out what it was. And then finally I figured out he was like a planetarium. So he had a pile of 500 jeweled parasols must have been a big messy pile in front of him sitting here. I was like throne. And so he just did a piece of performance art. With his sort of, like, you know, what was it called the hologram the holodeck in Star Trek, I'm sorry. He around the Buddha's like a holiday. So he made like a suddenly different thing. And he made made a situation where beings were in a giant planetarium. In a way he had a second universe reflecting the actual universe, to the beings. Who are in this 1000, multi 1000 assembly that were in there? And they like that right? And why did he show that then it says, the surface of the entire billion world galaxy was reflected in the interior of the great precious canopy. For the total content of this galaxy could be seen limitless mentions of suns, moons and stellar bodies, in the realms of the demaras Nagas yakshas Gandharvas, also gathers cameras and all those kinds of supernatural beings, as well as the realms of the four Maha rajas. These are like Santa Claus, and they're like the guardians of the North Pole and the South Pole on this day, the king of mountains and then all kinds of mountain mountain ranges, all the great oceans, rivers, bays, hardened streams, books and spring. Finally, all the villages, suburb cities, capitals, provinces and wildernesses. All this could be clearly seen by everyone. And the voices of all the Buddhas of the 10 directions, that means in all the different planets in the giant billion worlds galaxy, because there are many such humanoid planets already in this in this sci fi world of the Mahayana, Buddhists could be heard proclaiming their teachings of the Dharma and all the worlds, the sounds reverberating in the space beneath the great, precious canopy. So in a way, what is this, this is showing the beings, there are the interconnectedness of all nature, you know, the vision of the relative magical relative reality of the universe, seeing everything, and all the planets and all the life forms, and all the cities and all the mountains and forests and rivers and planes, like super, you know, BBC nature shown. He's showing him all this. And because he's preparing them, to shift their perception of this world, actually, from May into showing it's magical and extraordinary quality, rather than thinking of it as a
frightening place, which is what they did think what people are human beings are raised to be afraid of things and be scared, what's going to happen to me, everybody thinks. So he just showed this amazing vision of Europe, like, totally like when al gore tries to teach the Climate Reality project, leadership training, which I went to last year in whichever one should go to. He tries to show us the interconnectedness of everything. And the real lesson of it is this climate change thing that we're learning now. Because we it's invisible, we don't see the carbon and and the methane and the nitrous oxide is up there, that is changing the temperature of the planet and is threatening the making, creating the imbalance that threatens the lives of the great extinction beings that are being killed or hold the network of all the different life forms on the planet. Bless us humans finally. And all the trees and all the plants and the crops in our food just totally destroys and threatens we can't see them. And yet it's who are totally interconnected to it. And it's totally affecting our, our thinking. And then Luckily, our scientists tell us how we can stop creating this disastrous like a monstrous cloud. And that's the truth stranger thing, you know,

1:08:21

like my granddaughters show their friends you think this is the real stranger thing is an invisible cloud, surrounding the planet that is choking the life out of us, oh, choking the life how many other creatures already, and many also less fortunate, the more poor more underdeveloped people lost in the tropics and Africa and Asia, in our own Latin countries, and even in our own America, people downwind from different horrible refineries and polluting factories and governments. So with invisible what we intend, but we can, but we can change our visible behavior to affect it, and that way we can save our lives and save the lives of future generations and ourselves and our future lives. But he showed them a vision. So then, this vision of the magnificent miracle, affected by the supernatural power of the lucky Buddha, the entire host was excited enraptured, astonished delight, satisfied, and filled with all and pleasure. They bow down to the photographer, photographer that means the realized transcendent one, with juja one sign with palms pressed together and gaze upon him with fixed attention. The young the chubby retinacular, which means jewel mine actually is his name for me. Now knelt with his right knee on the ground, raised his hands, palms pressed together and salute at the Buddha and praise him with the following him. So I won't go on with the fires that don't have my wife. I won't go on to the following him because it's low, although it's beautiful. Because I want to, since I said I would do eight or 12, I want to cover the whole chapter. And there's a lot of other amazing scenes and things in the chapter. And maybe I don't have to do that. How long has it been?
One hour, 10

minutes. Okay, well, I'm going on another 10 minutes or so. So it'll be a little bit 80 minutes like a 30 minute clap. And then I might come back to some of the great things in the suit the chapter. But cuz introductory one maybe takes a little more time. So you saw his first verse, how pure are your eyes broad and beautiful, like the petals of a Blue Lotus. Pure is your thought having discovered the supreme transcendence of all trances in measurable is the ocean of your virtues, the accumulation of your good deeds, you affirmed the path of peace. Oh, great wonder. Amazing to you. So here it goes on life leader bullet men, we behold the revelation of your miracle, to superb and radiant fields of the bliss Lords appeared before us. And your extensive spiritual teachings that lead to immortality make themselves heard throughout the whole reach of space. And you go on like that. And finally, he says, you associate with living beings by frequenting their migrations, your mind is liberated from all migrations, or migration means a life form. Because we're all migrants, we migrate through death into another life form all of us. But, and we don't have a passport at birth. Don't get until later. Just as the load is born of mud is not tainted thereby. So the Lotus of the Buddha preserves the realization of freedom. You know, if I all signs in all things everywhere, you are not subject to any wish for anything at all. The miraculous power of the Buddha's is inconceivable. I vow to you who said no, were like infinite space.

So then  

he he finished, you know, are there a lot of other great things when I skipped  

him? He didn't ask to go to the big question that the 500 young bodies have. They're all buddies, by the way. And they all came to ask the Buddha the big question. And it's actually almost it's also a political question. It's an engineering question. It's a political question. Well, some people occasionally get annoyed with me, from my podcasts and
things, because I get involved in current politics, sometimes in the middle of Dharma song, as if that's not done. But this is wrong, his whole diamond journal is fitted with life. It's the reality of life, and the Dharma body sentences, things should go well in life. And if current societies are being mismanaged, and it's terrible, and people are being harmed, and being killed, and they're being deprived of their human opportunity to become loving and kind and happy and enlightened, then that's a that's an issue of dharma. There's no such thing as some pure place outside of the world of dharma. And then Dharma is the world we just gonna ignore. It's annoying to think about.

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That's not correct, actually.

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That's unfortunate, rigid conviction is involved there. And that person is imprisoning themselves in that way. So therefore, I kind of purposely do that, to keep this immediate and relevant

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to otherwise why

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are we doing some reading some mentioned book, even in translation. So anyway, so he they, they asked a question, and they say,

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oh, lucky one. Lucky Buddha. These 500 young ladies hobbies are truly on their way to unexcelled perfect enlightenment, you know, he's the spokesperson, but he's speaking for all of them,

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all 500 of them. And they have asked, What is the Buddha's sakas perfection of the
universe? Please, Lord, explain to them the Buddha’s Harper’s perfection of the universe. So in other words, how In other words, they say we’re already on our way to enlightenment, we are one of the body’s helpers. We love all beings we want to be helped them on center. But to do that, you have to change the whole world that they’re in. And how do you then that world we call it whatever’s

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how do you do that?

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How do you make it perfect? How do you make it pure? How do you make it beautiful? What How can you do that? That seems overwhelming. It doesn’t seem overwhelming

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that we can develop our own minds and do something. But how do we change the world religions? What is the question? So then check your moon is very likes that.

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He says good. Excellent, excellent. Oh man. You’re facade, facade collateralize has come on your question to the target about the protection and purification of the buddhafield is indeed good. Therefore, young man, listen well and remember, I will explain to you the perfection and purification and beautification of the Buddha field, the Buddha verse of the Bodhisattvas. Very good Lord replied, Lucky Lord replied and got darker on the 500 young mature trees and they set themselves to listen. And then the girl said, noble sons, a Buddha birth first of Buddha sufferance is a field of living beings. Why so? I bought it suffer embraces about averse to the same extent that he or she causes the development of living beings. she embraces a Buddha field to the same extent that living beings become educated. He embraces a bit of humor to the same extent that to entrance into a Buddha verse living beings are introduced to the Buddha in Jewish she embraces a Buddha field prepares to the same extent up to entrance into that Buddha field, living beings increase their holy spiritual faculties. Why so noble son, a Buddha field of principles springs from the aims of living beings. So this is a really interesting I did the world is not just a bunch of rocks and stones and some inanimate things here or there. The world is the inter subjective, interconnected minded field of living beings. But of course, remember, it
doesn't just include you, or one or two people, or even just humans, all animals, all humans, all the strange creatures, all the gods or the demons of the devil. They're sort of where their minds meet, is shaped, the matter is shaped bodies and matter is shaped into an interactive field. It's like a virtual guest like a holodeck, the whole world actually is like all of that. But then is what shapes our neck is not a computer. It is the inter woven computers of the minds and brains of infinite numbers of beings. And that includes divine beings, demonic beings, all kinds of really powerful ones. And everyone is a creator. In that sense, not just one is the creator, everyone is a creator, maybe the Buddhas and Bodhisattvas, being more powerful than even the highest gods are shaping it more effectively. And dominantly, fortunately, but everyone is inter creating a setting. This is really important definition

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of the world,

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which shows you why everything matters, there's no thing that doesn't matter. That's like outside. And Dharma deals with the reality of everything. That's what it says. That's what they say, you know, some Zen people say and some wonderful East Asian poetic type say that did you know that they heard the Dharma being taught to them by the grass, they heard the diamond talk by the trees, by the leaves, by the flowers, by the bees, by the stream gurgling of the stream by the crashing of the waves, the ocean by the thunder and the lightning, everything is teaching the Dharma the politicians are teaching you to. So then he gives a long talk about how and I'll come back to it. I think in the second talk, some of the details of the chakras, this is the thing, because we're online and we're stuck at home. We're stuck in our rooms by Mother Earth, mom Earth has put us to our room Go to your room. Think about what it all means. What is life about? She sent us here. We didn't run drones when graduate scolded us, speaking of the oracle of Mother Earth, we listened and we removed, we want to do something, pretend we went on about business anyway. But now we're in our room thinking about no business as usual. So I want to get to details because you learn so much from detail. But I want to just sort of give you the overview. And that is that he gives this long spiel and then St. Cherry Puja, the noble saint sorry, puja. Who's his foremost apostle, you know, like, but still a little bit dualistic. And he's not a yet he's not a year isn't. It's not easy to kind of separate but he's not manifesting, manifesting. It's the dualism to help others who are dualistic to join, you know, to find their opportunity. So he cleverly takes that away. He doesn't really think it but a plan for thought is marketing. Even he says, Chocolate, you're thinking, Wait a
minute. The Buddha verse is so amazing. And it’s amazing. This is reflecting the amazingness of the evolutionary deeds and heroic deeds of the Bodhisattva over billions of lifetimes. Then what’s wrong with this Buddha, and then go to become Buddha? That makes their universe which is the world around them, within which they help others. And if that’s the case, why is this world suck? so bad? full of crap? literally says, He thinks that the metaphors really many things in his mind actually put a put because he’s so good. He says, yo, Pooja. Is it the fault of the sun and the moon that people blind from birth? Cannot see them? And chakra says, Oh, no, it’s not to fall to the sun. The moon is shiny. Why there is the blind person just doesn’t have sight but they can see them. Even Shawshank which he says you don’t see the virtues in the glory of mind whatever’s.

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because you’re blind up to its virtues and glory because of your doula. So it’s not that my brother versaflex, these florists, etc. He says, it’s really awesome. And then Brahma who’s the local creator there with his 10,000 other fellow grandmas are all there. He chimes in from the sky. It doesn’t say where he is, but he must be sitting in the sky. And he’s pitched the show portray says, Oh, sorry. You’re too short mind that your mind is full of difficulties, and dualisms. And that’s why you don’t see the perfection and the beauty of this world. You know, I see it as fabulous. You know, I’m, although I’m not good on but I’m just a God, but I can see how great it is and different being seen in different ways. So it’s a good day, okay. Okay. So I put yourself exception, but he doesn’t really accept it because he still doesn’t see that. So then what Buddha does is he puts a foot down on the ground, is big job, they say, puts his toe down. And it’s barefoot I guess is on the throne, there is a sandal sitting below him, puts his toe on the ground. And the minute he touches the ground with his toe shark will try and all the 1000s of beings in this assembly. Sun suddenly see the world as if it’s all made of jewel plasma. It’s all like the most exquisite, beautiful, amazing thing, the know or notion of a little diamond or Ruby or some kind of little hardstone. With facets, it’s just like gives you like a tiniest hint of the whole world looks like jewelry. fantastically beautiful. And but more most important among that jewelry, it looks, then they suddenly realize that there’s no fault in the world. And therefore they’re in a perfect place for within which to develop themselves and evolve to their own possible best possible highest form of being. So for them in specific each one sees they are in the best
possible situations for themselves. So they see this it’s like a massive silver lining vision you
could call it it’s a universe of silver linings that they see and and there and then they then
grow rubs it and of course the shark who runs the shark puja. Do you think it’s a pretty
cool, pretty verse that I made here? What do you think? Is it Oh, it’s amazing, I never
imagined unbelievable, etc, blah, blah, he flips out. And it’s really amazed that the world
really in some completely different way and the way he always thought it was. And of
course you don’t even get into the idea of maybe is maybe this is also kind of a little bit
illusory, but never we’ll get into that. But basically, it’s perfect for him to do his
evolutionary best and reach Buddhahood himself, not just St.

and then

and then everybody has a wow kind of thing barely flips out. And then Buddha picks up
his toe. And the melody as it looks like he did or like ordinary worlds that they are
ordinarily used to. Which is kind of a lesson in impermanence in transferability, then
change and then around that and then they say that. He said while he says when that
happened. Then the Lord was using his miraculous power and at once the universe for the
field was restored to its usual appearance. Then those humans and gods who subscribe to
the disciple vehicle for Alas, all constructed things. are impermanent, thereby 32,000 living
beings purify their immaculate, undistorted Dharma I, and that means realistic I, in regard
to all things. When Why do they call that a Dharma I? Well, they just saw the world is
completely different two different ways. So what that meant the, although maybe
subliminally too many of them was that they just related to the world forever differently.
It’s like someone who becomes really stone, or has a super or has a really powerful, vivid
dream, or has an amazing aesthetic experience in Close Encounters of the Third Kind, or
the matrix or,

or,
you know, some some amazing vision. And when they have that, and then they see the ordinary thing, subliminally, well, the ordinary thing may not be so ordinary, they cling to it a little bit less rigidly, they're open to the fact that it could be different. This makes them more open minded, and releases them from being rigidly stuck, and just seeing things their way, so to speak of your problem. So that's the Dharma I, they're beginning to develop an open mind that I have free I, rather than its Originally, it always has to see it exactly the same way. 1000 men deacons were liberated from their mental defilements attained the state of non grasping, they no longer grasp their dualistic world with here's the world of suffering, and that, and when I'm in a meditation, I'm in Nirvana, they got rid of that dualism, a little bit. They were freed from that state of non grasping, and the 84,000 living beings who are devoted to the grander of the universe, having understood that all things are by nature, but magical creations, all conceived in their own minds, the spirit of unexcelled, totally perfect enlightenment. And what that spirit is, it's not like you become just enlightened, when you open your mind like that, it means you develop a wish to become lighter. And you develop an ambition to see the world in a truly magical, beautiful way. And that's the spirit and then you then everything that you do contributes to that. And you have that spirit and that spirit of, and because you know that you only get that way, by loving other beings, by be happy yourself, by being compassionate and connected, and that realizing your connectedness to everything, realizing relativity, and getting out of all your little hiding places, and so forth. And that's the spirit of unexcelled, perfect enlightenment and, and then even if you can, when conceiving that spiritual, when you really make it strong is when you then make a vow, you sort of ceremonially, and you ritually and you, you forcefully make a deep determination in the depths of your soul that I'm going to be a being who can shape the world like that, and then see the world like that, who can make it like that father, a perfect place. And then that's a very subtle spirit, then they will give you really make that value become a bodhisattva, even though you're still all, you're still really stuck in the usual. And most of the time that you begin to change, you're open to changing that user, because you're not insisting that that user just the way it gets in the usual rigid way, you're not insisting that you're ready to see it, you're open minded, you're free,
freedom is ultimate reality. That's all it is. Freedom is it. And freedom is not a fixed dogma. Because freedom is a negation. of negation just means it's free, it doesn't mean that it's free x just means it's free. So it can become all different kinds of things. That's like magical creation. Okay, so all the best. So thank you very much for attending, we will go on without more in the future. That's only the first chapter in the second chapter of email security himself, the one needs stainless fame is introduced. And we will when he's introducing the second politics, he's in the thick of the world. And yet he's the same. Eventually, as it's revealed, he's same as Buddha, although he doesn't claim to be same as Buddha. He's extremely humble in honoring the Buddha. But his wisdom and compassion and miraculous ability, actually is same as Buddha. And that's a very big message, that sort of holy monk, the Pope, you could say, the great Holy One, and the best lay person can be at the same in the same world and can be capable of the same thing and can work for beings in their different respective ways. And so that said, sort of his idea of what's called the emanation body, the multiple bodies of enlightenment, embodiments of enlightenment that are working for us all the time. All around us, and we should try to appreciate Okay, all the best