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Body Parts

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SPEAKERS

Gil Fronsdal

So those of you haven't been coming lately, I'm going through the Satipatthana Sutta, the Buddhist discourse on the foundations of mindfulness, which is the source of the practice we do here at our center, and going through it, talking about the different elements of this text of Partha, to give people that kind of background for the practice we do, and to also put our practice in a larger context of the history of this kind of practice. And to use this text also as an excuse to explain to you some of the wide varieties and ways of ways in which the past practices done mindfulness practices done. We have a particular one here in our center, or coming out of Burma coming out of the mossy tradition in Burma, which focused almost primarily on developing awareness of phenomena of body breath, feelings of experience, whether the experience was in an nonreactive way to non evaluative way just simply seeing things as they were in and of themselves. And people who've gone around and studied, different schools of Buddhism, have often likened his particular approach to, to meditation to the meditation practices of Soto Zen in Japan, Zen master Dogen. And there's a whole topic and it sends in itself, you know, the similarities and differences between what Soto Zen might teach and their meditation, Zen meditation and what the Maha see had to teach. But there's a lot of similarities and they certainly complement each other well and but the, the tradition of Vipassana mindfulness practice, has other forms also, besides the what's taught by Maha ceiba. And so, here, we're going to learn one of them today. And it has to do with the body. And the title that's given by the translator of this section is Which I don't believe is in the original attacks. But the English translation says foulness, the bodily parts. And so I'll just read it, and you can, and then I'll talk about it and you can get the impact of this particular translation. So this is this is a section of the discourse, which focuses on mindfulness of the body, and mindfulness of the body and living an embodied life being embodied in the practice using the body. The body is a locus of practice has been important in many different schools of Buddhism, and so much so that least schools I've been involved in that it's inconceivable to me to have Buddhist practice without a very strong emphasis on the body is a locus of practice. And

that's a little bit surprising. For people who read a lot of books and Buddhist philosophy or because often books about Buddhism somehow you don't get the impression of the body sometimes hasn't. Roll at all, or place it at all at all. But in fact, it's I think it's foundational to much of Buddhist practice. And so it's in that section we've gone over the section talks about mindfulness of breathing and mindfulness of, of activities stay mindfulness and ordinary activities of daily life that we bring some presence to that and more than just a sense of presence to our life. We also bring a very clear or try to bring a clear comprehension a clear, Fuller, deeper understanding of what's going on when we do simple things like stand and walk and open doors and put on our clothes. And that was the earlier sections and now we come to this section here. And the Buddha says,

again,

a practitioner reviews this same body, up from the soles of the feet, and down from the top of the hair, bounded by skin as full of many kinds of impurity. So you spend your time being in the body, you're reviewing the body mind full body. mindful of that it's full of many kinds of impurity. And one does this as follows. In this body, their head hears body hears nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines. Miss century was mid century mesentery. The gut the contents of the stomach, PCs, bile, phlegm, pus, blood, sweat, that tears grease, spittle, snot oil, so the joints and urine just as though they were a bag with an opening at both ends full of many sorts of grain, such as whole rice, red rice, beans, peas, millet, and white rice. And a man with good eyes were to open it and review with us. This is hilarious. This is red rice, these are beans, these are peas, this is millet. This is white rice. So to a practitioner reviews this body and repeats the same thing as being full of all these body parts and contemplates that them as being his body's being full of many kinds of impurity. In this way, he or she abides contemplating the body as a body internally, externally, and both internally and externally, to one abides independent, not clinging to anything in the world. That too is how practitioner advise contemplating the body as a body So, the word that's translated as foulness, or as impurity is a soba. And it might, you know, it's a little bit arguable what the best translation is in English. It seems that in Pali, the word soba, I serve as a negative. soba can also mean beautiful. And so also is the unbeautiful. So you contemplate that which is unbeautiful in the body, and all these different parts of the body, by these ancient people by the Buddha or the people other ancient times. They consider these parts of the body to be in some ways unbeautiful most people don't put these kinds of body parts on their altar, or in the pillow or going to sleep at night. You know, whatever you might think about it, there's certain kind of limits of how you might want to what you want Do these things it's not the tears and the grease and the spittle and all this so it's called the unbeautiful the first stuff you hear the head hears body hears nails teeth skin. The first five some people I've heard commented Oh the first five are dead things and I don't know exactly is here considered dead. Is that right? here once you know some people say no Some people say yes or no, here's not dead.

Mark

he's a dentist so teeth are dead right there live. With the eye See, the roots are alive. But what about the party See? bones a lot

or an animal is mineral

So you wouldn't consider that to be alive. Great. Would they always say all these body parts had been reborn? Are nails alive or dead? the capacitance in the park but mostly what the Niki cut off is dead, isn't it? Anyway, I've heard people comment on this and they kind of you know, comment about how the first parts are dead. The skin being the surface that's dead skin is on the surface, you know, we're looking at people's beautiful bodies. We see all this dead stuff they say. And, and everywhere I went in Turkey. I got this wonderful Turkish massage and that Miss Seuss was, I don't know if he was complaining, but he was commenting about how Americans didn't really rub off all the dead skin very well. You know, until he proceeded to do that for me. I felt quite raw. So here, this is a review of the body systematic reviewing and different body parts. And I've heard also have a teacher who gives a guided meditation, of imagining you have a zipper in the front of your body, and you unzip the front. And then you start taking out of your body and putting on the table in front of us, lining it all up. Your silos, your bones, your kidneys, your heart, your liver, your diaphragm, all these things, just lay it all out there. So as a way of really kind of getting a hit of it kind of getting a sense or kind of feeling it or looking at it. And there are 31 parts of the body in this list. In the forest tradition of Thai monasticism, which were closely connected to this particular part or the or the practice of reviewing or contemplating the 30 Two parts of the body is a very central practice in that tradition. For some of them, it's like the primary practice they're doing over and over and over again, to the point of entering into absorption entering into the jhanas. And, but there's 31 here, and there's 32 in the modern practice, and what's been added, I don't know where it was added in, is the brain. And in the ancient times, they thought that the brain was marrow, kind of like, like bone marrow. And so I guess they didn't include it because I guess it was concluded in some other category, maybe on your bone or something, but bone marrow is here. So if there was kind of a marrow and I thought that when you when you blew your nose, it was that material that's in your brain. Make That comes out. But at some point, they realized the brain was a little bit different function. And so they, so they added the brain to this 30 to this list and then you get 32 parts of the body. Another way that this has been developed this practice is that it's taken to be a reviewing of the body kind of mindful, systematic mindfulness of the body, you go through the body, it's just meant to be mindful of it. But people drop the body parts and rather just go through a body sweep starting at the top of their head usually, and in slowly kind of there's ways of doing it. Sometimes you do it more on the surface of the body, just kind of like water or oil kind of kind of flowing down to the top of the head kind of flowing down across your face and your neck and down your skin. And you are kind of following feeling and sensing all those sensations very systematically. Another way of doing it Did you imagine that there's a plane, a flat plane through your body, and you slowly the plane is moving very slowly, maybe through your body. And you're just being very aware of the sensations that appear at these different planes as you go through. So it's a kind of a revelation practice and that they

don't try to make anything happen. But it's just mindfulness that's directed to specific areas of your body. Just like in maybe in sitting meditation, you direct your attention to the breath, and be there with your breathing. This here, you're actually moving your attention through your body. And this this practice is very important in some traditions of the past and as one whole form of Vipassana. It's mostly popularized in the west or in the, probably in the modern world outside of Burma, by teacher named Goenka. And maybe some of you sat with grandkids heard about him. He has a lot of centers all over the world. He has center in in a couple of one center in California and back in Massachusetts and various places. And, and they've spent 10 and 10 day retreat, they spent seven days of the retreat, doing this body sweep first, very, very slowly, you might spend an hour or just going from the top of your head all the way down to your toes. And then once you get the hang of it, you do you do it much faster, you go through and circle through, you circulate through your body, until your concentration gets very, very strong. And when concentration gets very strong, it's coupled with this mindfulness, then that person begins tuning into that part of the physical experience, which is arising and passing all the time. And seeing the rising passing phenomena is a very important aspect of reposted on all schools to what they almost all supposedly possibly have in common is the importance of seeing this, the arising and passing of phenomena as it as they occur. And when Branca does it. He talks a lot about this practice being a purification practice. The personnel itself is often considered a different purification practice. Because as things come into awareness as, as your as your awareness wick awakens and becomes more thorough and then things that you've been not attending to not paying attention to come into the, into awareness. So for example, you know, if you're chronically tensing your shoulders, there's a way or anywhere, there's a way in which tension in your body seems to kind of create kind of, kind of a numbness. They're kind of you know, kind of don't notice it anymore. But then at some point as you begin to wakening up those parts of the body and maybe relaxing grounded, some of the deeper tension reveals itself. And I've had people who have happened to me when I thought this thought that Oh, my practice is going backwards. I'm getting to getting worse for me I'm getting why I'm sticking was practice now tense. And it isn't that I was getting tense, but rather, I was really wish this deeper tension that was in my body was begin to show itself as this purification process is Moving through us is happening. And so some of this holding some of the stuff that's in our body, or in our psyche can be psychological in terms of memories or feelings or emotions, and it can be physical. And grant guy himself talks about these things called some scars, that places kind of knots in the body where these things are stored and part of the practices to loosen up these knots, they're stored and things get released. So it's called a purification process. And sometimes it can be very dramatic that purification process for people and sometimes people hardly notice it. I told you recently this group the my, my washing machine analogy. No. So imagine you take your dirty clothes and you throw it into the washing machine. You've put soap in there. And then it fills with water and machine agitates it and then you look into your washing machine you see the waters all dirty and you'd probably think great, all that dirt is coming out of my clothes now and my clothes will be cleaner and the water drains away. And mostly, I think people complain about the dirty water. So the same thing happens with meditation practice. And we have this stuff that we carry is holding patterns traces at leftover karmic residue, whatever it's left to somewhere in our bodies and our psyche. And the meditation can be called the walk a washing machine. You know, when you do sit down to meditate,

you're going through a laundry. And that's why Jack's book calls you after the ecstasy, the laundry and, and the mindfulness is the soap detergent and as an attorney He does his stuff on the stuff, it pulls out the dirt. And that dirt has to go somewhere it goes into the water. And the water of us is consciousness is awareness. And so things come into awareness as part of the cleansing process. The problem is when things come into awareness, a lot of us have reactions to that. Oh my god, this is terrible. How could this be happening? Or, you know, this is great. You know, I hope people are noticing how great this is, you know, must be him, you know, God's gift to humanity, or mission sentence my mind said Buddha's gift or something. So we've had these reactions to it, but it usually when the purification process what comes out is the dirt is not so not good news necessarily. It's physical pain and emotional pain in memories and things like that. And so people then react and they mostly reaction self, some variety. Perhaps it should, it shouldn't be here. They should not be happening to me. And this has to change. But if we realize that it's a purification process things are things are being cleansed out of the system into the water of consciousness so it can be passed out and drained away. It might be a lot easier if you're willing to sit there and let the process take its place. The cleansing process that happens so in traditionally often the pastor's can say, even though it's a practice meant for liberation, it's also considered a purification process. And for a lot of people, early period of the practice, early period can be maybe the first 3040 years. There can be a lot of a lot a lot of what goes on is purification and big ways and small ways. And so, in this sweeping is one of the ways this you know, because you're bringing attention to areas that often don't pay attention to bring, you know, if you go through systematically where the forehead and the eyes and the cheeks and the where the neck and the neck muscles were the shoulders, the upper rib cage, and maybe the mid rib cage and the stomach and the spine and the shoulder blades and, and them message theory. I'm learning and so you go through systematically and as you bring attention to these different parts of your body very carefully, you become more sensitive, your ability to feel more what's there become stronger and stronger over time as you do it. And as you as you become bring greater awareness to there anything that's lodged there and you not so called knots, can reveal themselves more and more and get cleansed. So that's one way this 31 parts of the body. Meditation has been interpreted in the modern world. So body sweep. One of the reasons to do this body sweep is for concentration It tends to, it tends to be a relatively concentrating practice to do. Because you're doing some systematically you're directing the mind very, and because your mind is moving from one thing to another, like you have a map to follow, sometimes it can be a lot easier for the mind to get concentrated than if you're just holding them holding the attention relatively in one place all the time, like the breath, for example, or something else. But here you because you kind of kind of have something to do. You're busy people, some people like to do things here, you're doing something. And so sometimes people get more concentrated. And one of my teachers when I was on long retreat, I said, once, you know, I think I needed to balance out what was going on here. I think I need a little more concentration in my mindfulness practice and he said, Oh, why don't you do this body sweep for a while to bring that concentration up to what you need to have. And I know other teachers who will teach. They didn't occur in a retreat that someone might everyone's supposed to do some Sati sweep every day. So little bit as part of the body sweep thing is, you know, part of the tradition and it comes from this one here. Most most people don't do or even know about this, that it's this is a reflection on the impurity of the

body or they unbeautiful non V and beautiful aspects of the body. And this is going to relatively unpopular, I think idea is certainly there's a lot of reactions in the West when people this comes up, and it's kind of proof that Buddhism is kind of anti sell is world negating or, you know, Buddhism kind of a downer kind of religion and focuses on you know, the found this impurities kind of stuck on that. And it's dualistic because it looks at the impurity and that means it is pure. And so we should be non dualistic about things and just see things as they are and various things like that. There's a lot of reactions to this kind of piece. I've never done this practice. So I'm not I don't have much experience to tell you about how to do it. None of my teachers ever taught me to do this practice, I just know that it's in the tradition here in the text. My understanding of one of the traditional reasons why this practice was done was as a antidote to excessive attachment to the body. And that seems to be an occasional human trait. And on those occasional times when that happens, and a person somehow can't get free from that attachment to the body, then part of the bag of tricks that you might use when you're really feeling that this is too much as you know, you're suffering too much because of attachment to the body is to spend some time reflecting on the these unbeautiful parts of the body. And then it said that if you do that, you kind of release your whole your fascination with your body, kind of In some ways, and so for example, sometimes this meditations given when you're excessively attached in some way to, in forms of like sexual lust in someone else's body. And then you don't tell them you're doing this, of course, but you can have, you know, you can buy teenagers put your post, you can buy these little 3d glass, or that was called X ray glasses, you know, they're supposed to be so exciting and you can go to, you know, go around and look at people through their clothes. Well, Buddhists do this. And with their imagination, what they do is they kind of use this kind of imagination is kind of X ray view and you go around, take this beautiful kind of object of your lust and you imagine all these different body parts in their various ways. And it's said that's supposed to help you and not be so consumed by the you know, kind of balances out the beauty that you see in the

you know, little bit

or excessive attachment. Your own body in some way. And maybe this is, you know, not so relevant for people here in America. But it's something that Asian teachers talk a lot about. And then you do this practice, up to the point of being able to abide independent, not clinging to anything in the world. This is a beautiful line in this discourse that we appears over and over again, counter refrain. Kind of the part of the aim of doing these mindfulness practices is that their skillful ways their tools, their aides, to finding that way to abide in the world, independent with a heart, or the mind the awareness, independent of what is known, independent of, of nobody knows. So, there's They're often our minds are like Velcro, we're going to stick to things or, and, and not clinging to anything in the world. And you find in the early Buddhist tradition, a lot of emphasis on developing this independent mind independent, Heart Independent, independent is presence, which is independent of what you're present for, and clinging to the world. And it's almost a paradox. But what seems to happen is that as the mind becomes more luminously, independent, clear and less caught by things. There's also a greater sense of intimacy, greater sense of sensitivity to the world at the same time. And because of that heightened sensitivity to the world around us. While the mind is awesome, we're independent,

people will often talk about Buddhist practice being discovering that feeling sensing or kind of intuiting the interconnectedness the interconnected aspect of the world. How we're interconnected to other things or how everything's interconnected in some way. The teaching of interconnectedness is very popular here in the West. And there's some Dharma books where almost every page, the teacher is talking about, almost as if it's the highest goal of Buddhist practices is to realize our interconnectedness. And I suspect this has a lot to do as an antidote to Western suffering in the West, American individualism, the kind of loneliness that that puts us kind of, apart from everything in Asia, in some countries in Asia, at least, being interconnected is not really a goal. Because people feel so interconnected already. That, you know, it's kind of a burden. They're looking at it, they're more emphasizing how to become independent from that. So for example, in some countries, there's a tremendously strong social structure that people live under. And that's social structure, they you know, people are tied to it and oppressed by it or feel like you know. And so part of becoming monastic in that tradition becoming a monk or a nun is really is one of the ways to step outside of the social structure and find your independence from it and not be burdened by it. Here in the West, the issue of social strife in America at least of a social structure isn't such isn't as strong as it is in some countries in Asia. It's very easy here in America to drop out and drop back in and drop out again, drop back in, you know, people flow much more in America, you can go off and become a, you know, a dropout or hippie or homeless or do all kinds of things could be a monk or a nun. And then you could decide not to do it for a while and come back and get a job or do something. And this is, you know, kind of unheard of in countries like in Japan. If you leave the social structure in Japan, it's very hard to come back into it again. So, interdependence, interconnectedness, independence, the two are kind of maybe maybe needed you need to have both. If you focus too much in interconnectedness without the independence, then it can be lend itself to kind of sentimentality perhaps. And if you focus too much on the independence without the sense of interconnectedness, perhaps it can lend itself to kind of aloofness. So, the 32 parts of the body So, what do you think? So, what are your thoughts? What are your questions, your reactions? are having spent an evening contemplating your impurity? Yes, I was traveling in Thailand, and actually it was last time

Looking for something and I can't find a monastery

in Austin anymore, because I

was talking to a monk there and talking about their practice what they do. And he was talking about the beta,

I think it was 24 points in their mind,

they go through each location and scan

24 points and then start again

by concentration. I haven't heard, I haven't heard of that. But there are many different forms of Buddhist meditation in Southeast Asia, and many different ways that mindfulness is practiced. Some of them are very systematic and very particular, as a ways of developing sufficient concentration in mindfulness, to begin to get into this world of this choiceless world of you know, rising and passing a phenomena. One of the ones that I think is most peculiar which, which seems most meditative its way we think of meditation is a teacher in Thailand who taught his meditation practice was doing this. But very slowly with your arm, and paying very careful attention to the sensations in your arm, when you're doing this movement, you know, and it's just, it's just movement, just sensation, you know, kind of rhythmic sensation, very much like the way the breath is rhythmic in the body. And they would say, there's no difference. It just this is a very compelling, especially after do it for an hour, six hours, it's very compelling. And so there's a lot a lot of different kind of unusual ways of doing vipassana. In 24 parts going around, I can well imagine that that's a particular way of doing it because it's systematic. Again, it lends itself for some people, where it's easier to get concentrated, because you're doing something in the mahaska tradition of ours, there's something a little bit similar to that. And that is there's a tremendous lot of emphasis on mindfulness of breathing in the massassi approach. And then if you're standing with a breath, and there's a gap, at the end of the between the out breath, say in the in breath, if the if you're trying to stay, stay in touch with the breath, and the breath out there for a little while, then the minds idle, and an idle mind will get in trouble. So you want to keep the mind engaged, concentrating something. So then we do what's called the touch points. And then as you find some parts of your body that's touching something with physical contact, the knees touching the ground, or the feet or the hands touching or the lips touching. And in that gap between before the breath comes back, you just have to go to a number of these touch points was a long gap, you can go to two or three or four. If the short gap just go to one. So there's kind of moving to different points that are kind of pre selected that way There's lots of different ways of doing this practice of mindfulness so far. And thank you for doing it. Because one of the things I want to get across as I go through this book, is to somehow let you know that there's many ways of doing this that we pass in our insight practice is not just one thing. There's a whole school a whole collection of different expressions. Yes. There's any place

where the opposite occurs, where there's the wonder about

creation, the creation, the wonder about things, and the amazement of the beauty of things, not necessarily the body but other things in Buddhism.

It said that, the, the, the culmination of loving kindness practice is, is absorption in the beautiful and what's beautiful so that's one place generally in early Buddhism in Indian Buddhism, there is it is a kind of broad generalization. In the teachings of the Buddha, early Buddhism tends to be the focus tends to be on what how, what were the point of experience, how we're experiencing things kind of subjectively in a sense, and not so interested in the nature of what is being experienced outside of us.

So, for example, the nature of the beautiful sunset or the beautiful creation of the world that's kind of considered, besides the point to the spiritual practice of the Buddha I was teaching. It turns out that some of the earliest, maybe the earliest nature, poetry that humans have written was the nature poetry of the early Buddhists. And you find the Buddha sometimes extolling the beauty of someplace and beings talking about that light beauty of this place in that place. So there's not the kind of a negation of beauty and appreciation of it. But it's kind of like that's kind of like on the side. It's not really central to the, to what's happening, the nature itself in a wider nature, like we understand nature, in the forest and trees and all that have very little role in the immediacy of the mindfulness meditation practice of early Buddhism. In later Buddhism is often people's place in reality and in the world, becomes very important part of the expression of the religiosity or spirituality. So for example, in when Buddhism came to China, it's kind of emerged everywhere. Influenced by Taoism, for example, were some being in harmony with nature with a Dao was very important. And they're so they're there to develop more sense of kind of oneness with nature as being much more important part of the spiritual expression. Again, early Buddhism tended not to make any statements about who we are in relationship to nature, or to the cosmos. The Buddha specifically said things like you're slightly arrogant is not to make it up. Well, I'll just paraphrase then, after all, any kind of statement, any kind of view where you posit something like I'm one with nature, I'm separate from nature. I am nature I'm in nature. Apart from nature, I delight in nature. Nature is me. And an extension of this is the kind of an idea that I'm one with nature. I'm not one with nature, two with nature. You know, every possible kind of permutation like that the Buddha says is inappropriate way of understanding what is happening in the present, because there's an overlay of concepts of various kinds. And the strongest one is a concept of I. And the Buddha over and over again, was saying, for the purpose for the purposes of the kind of liberation that he was pointing to, you're much better off or it's essential not to posit or not to conceive of a self in relationship to anything in any kind of way. So you will actually want to put aside completely the ways in which we conceive a self in the way we understand what's going on. So that's, you know, kind of deep philosophy or deep part of the practice that made sense in just a few moments of saying it. So nature doesn't play big. So short answer is, nature doesn't play so an important role in the depth of spiritual tradition. But on the sides of it, there's always nature poetry, no appreciation of it. There are some Western Western scholars and religious people who talk about the sacred or their religion, one of the central aspects of religion, is it kind of all in the face of the sacred all and basic creation? And, and that kind of notion seems fairly pretty much absent in the early tradition as far as I can tell. That's kind of the answer your question.

Yes. was always true. But when you're down at metta forest monastery each morning, one of the chants was to go through all the parts of the body say each one slowly one. And then amongst it and Paulie nails, whatever the word was.

So right here in California, there's a Theravada monastery where every morning as part of the chanting, they they go through very carefully and systematically slowly chanting each of these different body parts. They do the brain to the brain to Yes, I found

myself bringing up kind of like a reactive to the foul parts of it almost reminds me of the Christian tradition where you are taught to disregard your body or look at it as something something bad. So you're transcending the body so I'm having a little bit of a hard time

looking at this in a constructive way, because I also feel what can or in another way, you can also develop a version to your body. Thinking about, like, you don't want to be in your body. Yeah.

Great. I'm very glad you said said all that all you said, including your reaction. I think a lot of people have reactions. So it's interesting to talk about it. She said, she has a reaction to it, because it seems a little bit in like certain Christian, I guess, Christian background that she knows about where those kind of negation of the body body's terrible, you want to transcend the body. And it seems that this kind of practice could lead to kind of aversion of the body or version of the aversion out to the world in some way. And I think that that's true. I think that's in misunderstood. It can be world negating or body negating or kind of seeing the bodies being fouled or bad and something to get away from and you know, I think It's best to see all religions. So this is the generalizations guild kind of participating here. So you don't don't take me too seriously. But I think it's best to see all religions as

being

like a big each legend being a big collection of different religions within it or different views or different kind of takes on things. So, like say Buddhism this way or Christianity this way. And you find once you start looking at the all the you know, all the sub religions within a particular religion, all these religions are so similar, you know, you know, So what so you do find Buddhists in the Theravada tradition in the Mahayana tradition in Zen tradition, even who have world negating, and body negating kind of approaches to their spirituality. And, you know, I encountered some of these people and just, you know, it feels kind of off to me, you know, just seems a little bit negative and diversity against the spirit of it. So this can lend itself to that, be supportive, be supportive, that or person has a personality that way already they read this, I'm like this, and that just fuels that kind of tendency already. But I don't think that was what was meant to be. Oh, there's a story. I didn't realize it's getting late. But the story I don't like to tell because I don't like the story and if, you know, but, but there's a story of monks in time of the Buddha, misunderstanding the Buddha's in this instruction. So the Buddha was teaching this practice, about the fullness of the body, and some monks went out and committed suicide. I don't know if this is true story, but, you know, this is what comes down. And so the Buddha had to call his monks together and say, Hey, when you guys misunderstood, that's not we know what I was teaching. And so, you know, even his time people had reactions that you know, misunderstood it in certain ways. The way the Whereas it's usually taught by people that I, you know, people I respect or people to say, teach us to mutation ways that are meaningful for me, is the way I told to you is that this is an antidote practice to a certain kind of attachment or hindrance that some people have. And if a person is really stuck in this hindrance of sensuality, for example, this is really helpful this can be really helpful way of

freeing a person if nothing else will free you. And there's a Buddhism has a whole tool bag full of antidotes to help with particular things. In the practice, in the practice traditions I studied in in the mahaska tradition and in the Zen tradition, they did I was a little bit at of antidotes was kind of considered a little bit besides the point and you just want to kind of just cultivate just kind of direct seeing or direct presence and just being with things as they actually are. But there is a whole tradition of Buddhism that has these are these are No, we're gonna have antidotal practices that we use. And so if you understand it as an antidote, in once, once the medicine has done its trick, then you supposed to forget the medicine. So this is medicine, homeopathic medicine or something, you do this little thing. And I believe that someone who's dedicated to meditation practice, in this early tradition, would not be able to sustain a negative view of their body in this kind of way. Exactly. Because what comes with a deepening of meditation practice is the upwelling of a lot of wonderful, holistic, integrated feelings of the body. And its tremendous amount of pleasure can move course through the body, and the Buddha gives beautiful descriptions so you know that you feel like you're sitting in the body and feels like the body is remember, this is a very hot climate in India. So you feel like the in the body. There's this cool, the bodies are cool. refreshing pool. And coming out of the depths that pool is more cool and very refreshing the cool water that kind of comes up from under underwater spring and moves up and suffuses the whole pie but this refreshment. So in the same way with deep meditation is kind of refreshing sense of joy or vitality or clarity can come up and kind of move through your whole body. And you're not gonna sit there having a downer kind of view of your body when your body is filled with joy and delight. And that's really that's talked about a lot in these these discourses is that presence of joy in the body and things like that. So I think that meditation practice itself is an antidote to getting stuck, if someone does in this kind of reflection, the fullness of the body. That makes sense. Yes, last one. A number of

years ago, Kate

Massachusetts Hospital in Massachusetts

that was teaching insight and one

was called a body scan. This sounds very much like that, but the thrust of it was not antidotal it was it was to become aware of the body

particular parts that they would release.

Is that out of that same tradition,

right, right. Right. It seems that from this particular practice here in this very important text, people have adapted it. I don't know when it was adapted, but it was adapted to become what's now known as the body sweep or the body scan. And there's no attempt to evaluate or what a person has

experienced experiencing and no attempt to use it as an antidote is just the systematic awareness of different parts of the body, different sections of the body, like you described. And it's used by Jon Kabat Zinn and his Mindfulness Based Stress Reduction that's taught. And it's very popular to talk to other other places, too. And it's very, very powerful, very wonderful practice to do. And I suspect that mark, you teach it, it's part of what you do when you do at Stanford. It's very helpful. And you don't do that in the context of the foulness of the body.

So

no, I, I think people who teach this kind of stuff coming out of John Kabat Zinn program like Mark and I suspect that there's a great appreciation of the wisdom and value of the body. Because parts part of that practice, right. So I said, that'll be the last one. So I'll stay behind if there's more questions. And so many thanks. See you next week.