

[https://www.youtube.com/watch?v=hqygZxBF3VM&list=PLm9\\_3psBwxqPVtI6Wj8x8OhVDIMwoda\\_i&index=22](https://www.youtube.com/watch?v=hqygZxBF3VM&list=PLm9_3psBwxqPVtI6Wj8x8OhVDIMwoda_i&index=22)

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[Music] is and it's very joyful to come together everything good my deep happiness is to just get to play in the dhamma to just soak ourselves in the reign of the dharma and yeah allow the whether it's to words whether it's through our own experience of our body of our feelings to just allow the wonder of this impermanent always changing experience of the present moment to teach us and to heal it's like such a wonder and it doesn't you know end because of

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or begin because of birth or end because of death it's just going on and on and we have this human body and we're able to learn and practice it so just having all of you here and practicing here at Deer Park is so nourishing for the monks and nuns or at least for the monks I think for the nuns too right because this is our whole uh this is our life to go deeply into the dhamma we're aware as well that conference the climate U.N. conference in Glasgow is going on right now and so on Sunday we send energy to

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to all the people who are gathered there to try to look deeply into the situation of the climate crisis and to stop uh just talking about it and do something with real teeth in it and so typho Byung from Deer Park as well as I think Brother Phab Lin from village are there right now and they're teaching meditation to friends who are there at the conference so offering our energy of peace and calm to a very difficult situation each country each organization each corporation has its own interests

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and they feel responsible to the groups from which they come their country their corporation their organization and finding a way to yeah to transform our collective behaviour as human beings on this planet is not easy there's no one person who can just the sudden who has all the power and who can just make that change and but we know that there are those of us out there who have wealth and a lot of influence over many of us and how not only through us but also in how resources are used or abused

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in the world and so our deep hope is that through our practice we not only find ways to contribute to bringing our climate to a more stable place but also that we can support others who are out there who have the ability to change their way to steer the direction of their corporation their organization into a path of a deeper understanding of the earth and in all of the beings that are make up the earth and that are on the earth including ourselves please in your hearts hold uh our two brothers who are there at the conference

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as well as everyone there in your heart so that we can help to change the situation so this is the practice of our tradition engage Buddhism we don't just sit in the monastery when the bombs are falling and now we have a climate crisis so we need to find ways and it doesn't mean we have to go out into the street and protest sometimes that's what we do even the monks and nuns but right here right now in the present moment just by following our breathing calming our thoughts really being present

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we are actually creating an energy that a collective energy of mindfulness which is changing it has a non-local quality and so today I'm going to share a little bit about how when we talk about the bodies of the Buddha how we can expand our notion of what a body is so that we see that actually we don't need to physically go here or there for our actions to have effects the last class we talked about the that the Buddha is a human being and that he does not cease to be a human being

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when he becomes a Buddha and that also means that we all have the capacity to be a Buddha and so it's an invitation to let go of all those excuses or stories that we've told ourselves about sometimes about our suffering but also about uh who we are so to kind of like allow ourselves to shed those layers and allow this awakening this this light this mindfulness concentration and insight to manifest that is uh what the dhamma helps us to do to let go of our notions our concepts as well as

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that feed our anxieties our worry our fear and just allow this light of mindfulness to shine brightly and if it shines brightly for a long time that is Buddha so Buddha is not something out there right it's something that is realized in this very body and now we learn about the bodies of the Buddha so this is a I'm not sure we'll be able to cover this in one class it might be a bit much but I'll do my best the Buddha has many bodies body of a living being the

physical body hmm the dhamma body

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so yeah here it's a little bit uh in the text here it's a little bit a different order but it's okay the body outside the body the sangha body the continuation body the dhamma realm body and the true nature of the Dharma body and since human beings can become Buddha they also have all these bodies so what does all this mean I kind of hesitated I thought maybe I'll just put one on the board and then go into that and then the next one but here you have everything so the main thing is to

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help us to let go of our preconceived notions of what a body is because we study or I could say it's not that that those notions are wrong but rather they're quite limited and we tend to just think that this physical body the living body a living being that's it and when we die we go back to the earth and that's done that's our entire body and so even in the time of the Buddha very early on we talked about the buddha's physical body but we also talked about a dhamma body

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and that dharma body meant the teaching of the Buddha so when we study the teaching of the awakened ones we learned that our actions are our true continuation so we know that action in this sense is our thinking our speech and our bodily action we sometimes call them the three karmas and I've mentioned it many times actions of mind speech and body and we can I like to use the image of a like a an orange tree and if we take good care of the orange tree by putting compost near the roots and

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making sure it has enough water making sure it's not too cold in the winter and then that orange tree will produce beautiful orange flowers and then fruits that we can eat and enjoy so the fruits and the flowers that are produced we can see as the like the our actions of body and speech and mind so they are what go out into the universe so even when that orange tree produces its fruits and flowers they go out into the world and they have the effect right of for example you eat the orange

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like we I think in solidity hamlet we usually have oranges for breakfast thanks to the shopper and so when I look at that orange I see ah this is this was a flower before I can see the little kind of like the belly button of the orange the little where it attaches to the tree and then it gets picked off and then we get to you know eat the sweet fruit and so I know if the fruit is sweet that means that all the conditions have come together to produce a good orange and if it's a little bit bitter or sour

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I think ah well maybe they didn't have all the good conditions to produce a tasty fruit so I can look at the through the result that goes out into the world I can see the nature of the how the tree was cared for and so the so the dhamma body of the Buddha is we can say in the early teachings because it went through many different meanings is uh the continuation of the Buddha when his the physical body of the Buddha is no longer there so today we still are you know listening to the dhamma teaching the

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dhamma that is the continue that is the dhamma body of the Buddha it is the continuation body so in the early teachings we talk about the body of a living being in the dhamma body as a as a continuation the teaching the acts of mind speech and body of the Buddha that are continuing out into the universe until today in [Music] hayana and we've talked a bit about the Mahayana the great vehicle so yeah I don't want to get too much into Mahayana as a because I've covered it in previous classes but

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it's a sense that there's a path of it's not only to perfect our practice as in as the practitioner but also for the benefit of all living beings and so there's a movement within Buddhism to try to emphasize the aspect of our practice is for the welfare of all living beings so actually as we learn uh you try to see that a real aha real perfected one in the early teachings is also a bodhisattva it's not separate or different and a real bodhisattva is also an arhat it means a perfected one

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and so actually there is no separation between early Buddhist teachings and Mahayana I often said that in the pl village practice we use the lens of the Mahayana to look into the early Buddhist teachings because we don't want to get caught in the trap of just getting caught in words or concepts that happen sometimes with a yeah like in any tradition any spiritual tradition people get caught with the surface or just the words or the concepts and then they

don't have the spirit anymore so Mahayana is to

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a movement from within the Buddhist tradition to revive the spirit of the teachings and in the kind of and not get caught in just knowledge of the different teachings of the Buddha and systematizing categorizing and memorizing them yeah so that's a kind of very very simplistic description of Mahayana and so that the Mahayana tradition is very creative so it allowed for new dominoes to enter in and rather than the litmus test necessarily being that it was said by the historical Buddha it's more about the experience of

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practicing and learning that teaching and does that lead to awakening and so this is the creative not only the Mahayana but you know many aspects of Buddhism are creative we don't if it is going in the direction of true liberation we can include it and say that is a Buddhist teaching we're not caught by having to have been you know it wasn't said by the historical Buddha you see so the dharmakaya is a creative aspect the dharmakaya is the dhamma body kaya is a body in Sanskrit so this is very fun during this class

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we've been learning some sanskrit words just for fun don't worry about it so the dharmakaya is has a creative aspect we don't need to be caught in the literal little words but if it really has a flavour of liberation true awakening that is the Buddhist teaching and the Buddha also allowed for that we know that even in the time of the Buddha that he allowed his students to teach like Shari Putra and so forth and they introduce new concept like we listen to in the chanting the five ways of putting

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an end to anger and that's taught by not by the Buddha but by Shari Putra and so we know that even in the Buddhist time he encouraged his disciples to find creative ways to practice and they didn't have to just repeat word for word what the Buddha was saying so in the Mahayana they developed a practice of what they call three bodies so here we have many bodies and this is a the product of Thay insight in the pl village inside so developing on the body of a living being in the dhamma body

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we have the manifestation body and this was another way of talking we could see it's like the body of a living being but in there near Monaca in Sanskrit is the idea that actually this is a you could say a misunderstanding that the body of a human being is not enough to contain the Buddha and so we talk about almost in a lesser way like the manifestation body what we see physically of the body of the Buddha it's just a mere kind of sliver of the wholeness of the Buddha and so yeah so if we

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so on one side there's an invitation to see more than just what is physically visible to the senses but there's also a sense of oh again that the Buddha is more than human right so so there's a kind of uh so I'm just for historical purposes I'm presenting these so you understand a little bit about how these understandings of bodies that come about and then there's the what's sometimes called the enjoyment body this is uh Nirmana Kaya for those who are interested hmm and this is the

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product of all of the accumulated virtues of the the mind speech and body of the Buddha so we can say the merit of the Buddha in we talk about merit it means concretely this body what we experience in the present moment is the product of causes and conditions which have been sown in the past so the fact that not only the fact of this body but the fact that we're physically here at Deer Park that all these conditions have come together that we can be at this place in this present moment that is the product

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of the actions of the past not only of ourselves as individuals but also our ancestors and our teachers in our society and so forth so the Samboga Kaya is a way of expressing that it means specifically for the body of the Buddha that through countless and countless lifetimes the Buddha has cultivated good seeds and so it is the the the the the manifestation in the present moment of the Buddha all those virtues manifesting so the bliss you could say of the Buddha the happiness is the so sometimes it's called the bliss body

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or the enjoyment body Samboga is like a kind of yeah enjoying like you reap the fruits of past actions so it can also be called retribution body and that retribution body can be have a individual aspect in a collective aspect so it includes both uh the in the you know our five scandals our body feelings perceptions mental formation and consciousness which we experience in the present moment but it also includes our environment so Thay often

taught about these two aspects of the retribution

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body that we can we are what we are experiencing now is the fruit of both in our body feelings perceptions mental formation consciousness but also in our environment around us that is also the product of our past actions and those of our ancestors and in the dharmakaya so true nature body you can say true nature or suchness so here it's we're talking about but it's been the concept of dharmakaya has been extended to represent all phenomena so instead of just the continuation of the buddha's

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teaching body whether through words actions or so forth this dharmakaya is the entire phenomenal universe and [Music] so when we chant in the morning [Music] not in the sense of only the teachings but also all phenomena yeah so and the very suchness of things we also have a gata for if you any of you are interested in monastic life or even if you're not you know the stepping into freedom book you can learn the opening the window I see the dharmakaya right so you see that not in the dharmakaya is not only

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outside the window but it's also inside of you right it's not just outside but it's also inside so all these are just different ways of looking and if we get too caught in it like say this is the manifestation body this is the retribution body this is the true nature body then we miss the point these are kind of teachings to help us look at this experience we have of the present moment in a new way so they're all practices but not for the sake of theology right or philosophy I can listen to a sound of the bell

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[Music] [Music] so this is a later development in the Mahayana but already in the before the Mahayana so we have the body of a living being in the dhamma body and sometimes what that calls source Buddhism but within the schools of the many schools of Buddhism they also developed uh five kinds of bodies so we're getting the grand tour on all bodies of the Buddha is it okay if I erase this and these are good to know because we still talk about these kind of days today so this is sometimes called

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the Buddhism of many schools and actually it is contemporaneous with the Mahayana I mean it precedes but that also we continue to have many strands of Buddhism so there were sometimes it's called the mainstream schools of Buddhism and there were sometimes numbered 18 around the time of the common era beginning of the common era so the first kind of body here is the precepts body and this is very familiar to our brothers and sisters who just received the big shoe precepts so we talk a lot about how

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our practice of the precepts is something that is not just contained within our body but it is something that is transmitted to us by our practice of the precepts so or mindfulness trainings so when we are in the presence of someone who has a practice of virtue who is kind who respects the property of others who is not trying to harm you know it doesn't have these kind of habits and we feel something very kind of warm we feel safe like I hear a lot today we need to find a safe space and many

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I know many of the brothers who asked to stay longer at Deer Park they said this they feel Deer Park is a safe space for them so that is the product of this precepts body because we have our precepts around property sex you know honesty and so forth that creates a kind of energy where we feel at ease we don't have to worry is somebody going try come into my room and take my things when I go to solidity is some guy going to try to hit on me right or something like that right we we feel like there's something held

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and we talk about that as a kind of body that is held by our practice of precepts so when we we're in the monastery or even as monks as we go out we and also as lay friends when we take the five mindfulness trainings then we we that is a kind of body and it has a fact suddenly people when they're around us they maybe they don't uh you know try to use their usual manner maybe they like tell jokes which are not so nice or they try to treat us inappropriately but if we have that precept body it is like

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a protection yeah we know we will not people somehow they just feel it they like no I'm not going to that person is a good person I don't want to try to steal from them I don't want to try to hurt them in any way and so it's uh you don't wear any kind of like you don't lock your door you don't like wear armor but it's like you have a protection you have the protection of precepts and that is something not just from you to believe from me but I I personally

practiced um

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the five mindfulness trainings for a year after coming to the monastery so I could try it out to really see if it worked I found that it was almost like a scientific experiment every time I followed the mindfulness training I felt more happy I felt I was safe and every time I didn't follow the mindfulness training because sometimes I didn't then it led to suffering either my own suffering or another person's suffering and I thought wow how was that you know I really observed very closely this kind of is

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different in the two so I mean the best thing you just trust and you practice the mindfulness training but if you really want to experiment you might see that you know the suffering that comes from not keeping the mindfulness trainings you know so it's not for the sake of like getting more people to be Buddhist that we have no precepts but it's for the sake of just protecting because we want to protect you we want to protect ourselves that's why we practice the mindfulness trainings so the precepts body of the

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Buddha is the aspect of actions of body speech and mind we have guidelines and those guidelines help that is a kind of body and so we say when we as monks and nuns or even as lay practitioners when we violate our precepts it's a very serious matter because it's like we we've harmed our precepts body and in order to to we need to heal that precept body in order to regain that happiness that ease that we have when we have our priesthood body is intact we have the concentration body again these are

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this is a list of five bodies from the mainstream schools of Buddhism and this is a body and energy that is created by the Buddhist practice of concentration so there are concentrations like no self-emptiness impermanence nirvana so when we for example we focus on the impermanent nature of our phenomena whether our body our feelings that's a very profound concentration so we maintain that as our theme and we can maintain it throughout the day even for many days we just focus on impermanence

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we see arising passing away everything the leaves the grass the earth our bodies our feelings that are rising and passing away we just notice oh everything's impermanent even things like stone that seem to last a long time we can notice that they are eroding over time and so that concentration that that focus on impermanence we call it concentration on impermanence and when we maintain that over time we no longer fear birth and death because we see that this body is impermanent at the moment it's

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manifesting but it's only temporary and so we it helps us to become free from our attachments similarly the concentration on non-self helps us to see that our ideas about ourselves are notions and what we like we don't like you know we're this kind of person that kind of person and the more we hold on to those ideas the more rigid you feel inside you feel kind of grasping energy and so the concentration on no self is letting go it's letting go of I don't have to be this I don't have to

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be that I don't have to like this like that whatever's on the table for example my I like to practice when I come to the dining room table and not to look ahead or go up and see what's on the table because this is part of my practice of no self I just go and I take the plate sometimes I do look to see if there's a soup because sometimes they don't put a ball for this room but I don't like want to know what soup it is or whether I'm going to eat it or not that's the point is not to get

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caught in preferences and then I just I try to go to each item that's on the table and I just put a little bit of sometimes I put a little bit more right but I I don't want to like plan out my meal so notice your mind because that's self when we talk about no self it means practicing to let go of our preferences our likes and dislikes so we think we know what we like and we don't like but actually do we really know what's best for us a lot of times our likes and dislikes

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are the source of our biggest source of suffering so just open ourselves up and okay just a little bit of brown rice a little bit of white rice I'm not going to be dogmatic about white rice or brown rice I just put a little bit of white rice put a little bit of brown rice put a little bit of chili with a little bit of oh gosh put that on the same plate as that oh my gosh I've never done that before yeah you see that's a practice of no self and then you sit down and you eat it

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you know and sometimes it tastes good and sometimes it tastes a bit funky but that's the practice of non-self like letting go of what you think you want to eat and just eating what's there letting go of what you think you want to do and just being with what's there letting go of what you expect of others and just being with what they are what's what they're saying what they're doing and then accepting and that brings a lot of freedom it's not passive it's very active the concentration of no

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self is an active looking and seeing what can I let go of that go more and more and more right now we're working on an update to the earth peace treaty which was developed in 2007 as a way out of high suggestion for us to practice to commit to heal our relationship with mother earth and many, many brothers you know some monastics and lay friends are contributing to this google doc which has this the new version and I was just working on it before I came here and it's really the practice of letting

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go because we get so attached to this sentence being just like that no but that was that was the original sentence which inspired the whole text but this you know I was working with wonderful sister and she doesn't like that sentence and so can I let go and change yeah and see it the way she sees it or do I just hold on to my idea and say no that's I don't want to let go I don't want to change you know so I practice letting go it's so wonderful because it's just like you see it's not about

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this or that but it's about how this comes about in the process is there harmony is there understanding is there joy or is it just fighting for this word or that word or whatever it is so that's also a concentration on no self the concentration on the cessation or nirvana also is very deep concentration so we practice not to focus on any kind of conditioned phenomena phenomenon and it's difficult because that's why we have all this practice because we want our mind to be free we don't want to be

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caught by conditioned things but everything we focus on our breath our step our food we're eating our feelings our emotions they're all conditioned things so what is the unconditioned as soon as you define it it's no longer unconditional it's conditioned right and so whether you call it god whether you call it nirvana it's somehow yeah it's always alluding it's never we can never rest completely on that thing it is the thing that just completely without any taste quality flavour touch

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anything and so that's a deep concentration so when we sing I have a rhyme I am home maybe we can sing I have a ride [Music] I am home in my here [Music] I am home [Music] in the here and in the now I am solid I am free I am sobbing I am free in the [Music] dwell it's a very that is a concentration on nirvana in the ultimate I dwell so it's a progression I have arrived I am home in the here and then now so it brings us back to the present moment we're not lost in the past or the future

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I am solid I am free when we're no longer running towards the future a loss in the past suddenly we became solid like a mountain and we cannot be knocked over by our strong emotion in the ultimate I dwell so the whole practice is cultivating good habits so that we can touch the unconditioned in every moment like continuously throughout the day when I when a strong emotion comes it's very difficult to touch this unconditioned nature so we need to cultivate you know right view right action right speech and

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so forth right livelihood that is the noble eightfold path is going in the direction of the unconditioned so we use the conditioning in order to create conditions for us to easily touch the unconditioned does that make sense okay so that's the whole of the Buddhist path in one song I have arrived I'm home so all of these practices of concentration are concentration body or Samadhi Kaya points out that the precepts body and the concentration body are not separate there are different manifestations of

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the dharma body without precepts we cannot maintain our concentration if you are sleeping with someone else's partner it's very difficult to maintain your concentration you feel regret you feel or maybe you feel worried they will come for you with a gun right but the point is or if you steal something yeah you feel somehow inside this it's an impediment it becomes an obstacle for your concentration so they are connected so the next is the insight body you know yeah and we can think of it as a

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this is the Buddha's deep understanding so just like we have the trainings of mindfulness concentration and insight also and we learned already that mindfulness is the precepts that ties insight so we see here as well mindfulness concentration and insight so cultivating this the quality of looking deeply into our own body our feelings seeing their impermanent nature and so forth that leads to the insight of awakening we're free from our grasping towards a self or permanent things the insight

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which leads to the fourth body the body of liberation the liberation body so there's the aspect of freedom and to the extent that we maintain that body of liberation to that extent we are free so these are related to each other we maintain mindfulness or precepts concentration insight and then the liberation body stays with us a long time but when we are anxious or worried or fearful then the liberation body the manifest disappears so there are not enough conditions for it to manifest so these bodies manifest and be manifest

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according to how we keep our mind according to our actions of body speech and mind they can be present and then in a moment they disappear but they build on each other this is a foundation our virtue our way of ethical way of living and that is the foundation for concentration to become stable and last a long time and then we constantly insight just comes without effort you don't have to make a big effort to get the insight many people come and ask us the monks and nuns I have such difficulty making a decision

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I have I have to decide in my life should I do this or should I do that and I always find it fascinating right because so much thought and energy has gone into these two decisions that you don't see that every moment you have billions of decisions billions of possibilities in what you say think or do you're manifesting futures and everything is collapsing into the present which you then move into this new future which becomes the new the current present moment and instead of observing that countless

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possibilities that are there in the present moment you're just caught in these two decisions that you think and I and I always say it's not it's not about whether you do that or you do that but it's about are you really there right now like are you really present with your breath with your body because whether you choose this one or that one if you're not able to be truly present then you will suffer it doesn't matter you do this or that so don't get so caught in making a

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decision should I do this or should I do that because that's the nature of the mind we're always making two should I do this should I do that should I do this it doesn't matter you can fill in whatever you want it can be go to the beach stay in the monastery it can be should I have chocolate or vanilla it can be should I drink coke or pepsi should I go to the 40 tennis class or should I take care of myself this evening and stay at home and read a book I don't know but the point is this if you look

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underneath because you tend to focus on the two things and you weigh like this one has these qualities and that that if I do this and it'll be that that but if I do this and after that that and then so this analytical mind comes because of the comparing nature of our mind to take and put two things no matter what they are in that space of our mind it's called a dualistic mind and it's causing us all kinds of suffering all the time we get stuck we get paralyzed we cannot decide what to do

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and worst of all we forget entirely about the present moment so yeah when you come to a monk and you ask should I do this or should I do that be prepared to come back to the present moment yeah so the liberation body is available in any moment as long as we are available for the liberation body and then [Music] they there's another and then because uh one liberation body is not enough they added the we can translate the body of liberation due to the experience of wisdom I don't know if we can have a shorter

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English translation of that we can say the liberation body due to wisdom okay so it's the body due to manifestation or the appearance of insight that liberates in Sanskrit you go backwards when you have compounds Pradasha is like showing or appearance of something of wisdom liberation appearance of wisdom liberation body and so this is the total awakening of the Buddha so this liberation body can manifest and manifest but this this one stays around this kind of body is when there's no longer attachment

Plum Village Forty Tenets, Class 22 Transcript  
The Buddha has many bodies

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here when we still have attachment then it disappears and we need to go back and continue to practice to cultivate precept body concentration body and so forth and then when this becomes more and more solid it stays around longer there's less attachment than the full liberation body due to wisdom manifest so these again I think at least with my my uh way of looking at all these bodies sometimes I feel well what are all these bodies about it sounds a bit magical but when you look at them as a kind of

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lens right you look at when you talk about precepts body then you look at your own actions and you see have I been kind in my words have I been generous or have I been like taking things that do not belong to me have I been you know saying harmful things and so that's a way of viewing it's a it's a like a lens on your experience and the same for concentration body is my mind very distracted or am I able to maintain over time awareness of impermanence no self-insight body do I feel

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like I I'm able to to change my behaviour because of my insight into impermanence or do I just continue to like keep doing the same habits over and over and over again right so insight if the inside body is strong then transformation is very easy if it's weak we just continue in the same habits and freedom is my mind overwhelmed by anger jealousy fear throughout the day or is to am I able to have peace calm happiness that lets us know how strong is my liberation body and when it becomes imperturbable that

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liberation body due to insight we no longer are caught in delusion about ourselves like our idea about ourself or about the permanence of all things so forth then it becomes imperturbable you cannot dislodge the liberation body anymore because wisdom is always present and it's always it makes the liberation uh lasting okay so we've gone over the five the two bodies the physical body of the Buddha the dharmakaya teaching and now the five bodies of mainstream schools of Buddhism and then

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touched on the Mahayana bodies of that have developed to in ways of looking at the Buddha the manifestation body retribution body and the Tama kaya as all phenomena so I think we'll finish here and next class we do we continue on this tenet so this is a this tenet requires two classes we'll talk about uh tai's insight into the bodies of the Buddha and so Thay is drawn from the tradition but also come up with some new ones for ways for us to practice so thank you for listening we'll finish with the three sounds of the bell [Music]