

아름다움은 어떻게 측정하는가?

동영상 법문: How to measure beauty? <https://youtu.be/YqheHoUaad4>

(2021-10-17, Ven. Battaramulle Amadassana Thero)

00:01

Hello, and welcome to Jethavanarama Buddhist Monastery!

We meet again and this time with the sixth episode of this new series of dharma talks titled 'Buddha's guide to happiness'.

The purpose of these talks is to try and simplify as much as i possibly can. For those who are interested in the path to happiness as explained by the buddha, so that after you have listened to this series you feel that it is well within your reach, as people living ordinary lives going about doing ordinary things.

01:06

But, those who have, those who would have even begun to think in an extraordinary way. Over the past talks, we have covered numerous topics as you'll recall this started with 'why buddhism?'

When there are so many well-defined avenues, that claim to lead us to happiness. Why is it that today i present to you? One more another approach, another path, do we not have enough things that we already do? Haven't people already discovered enough methods and avenues and ways to achieve happiness? Do we need to study one more path?

02:10

So, i explained to you the reason that it dawned on us to bring this new series of dharma talks to you. In that talk hopefully you will recall i explained to you that although we have so many different paths, so many different things that we can do, that claim to bring us happiness.

It is ironical, then that with every passing day people around the world are still struggling to come up with new innovative ways to achieve this so-called happiness, because it must be that none of the ways that we have to achieve happiness as yet truly lead us to happiness. how do we say that with such certainty.

03:11

Well, if there was one path that led us to happiness, you wouldn't be, you wouldn't need to be led to happiness twice, would you?

If there was such a thing as permanent happiness, happiness that was ours forever, happiness that was yours to keep an unchanging happiness, well then you wouldn't need to study, explore, find out other ways/avenues to achieve happiness.

Today, if you only look around you, people do all sorts of things to do, to achieve happiness, and every day people are on a quest, on the pursuit of finding out new and innovative ways, whether it might be a new menu on the dish, whether it might be a new menu on a menu card, or a new drink, or a new perfume, or a new adventure, a new activity, a new experience, a new song, a new film, a new book, a new taste, a new smell, a new sight.

04:36

See, every day the world has to bring you something new. Why is that so? Well, it is because the old things don't quite cut it.

We seem to be on a never-ending struggle to achieve happiness, yet that happiness seems to be ever elusive, and that is why this series of dhamma talks to introduce to you the part that i have personally taken which has brought to me to an end.

Once i have discovered this path, i realized i do not need to seek any other path. I am confident that this path will continue to lead me to a never-ending happiness, and that is why i share this with you, because i want this for all of you.

05:40

So, let us continue that journey as we study/understand the true path to happiness, and how that is something we can achieve in our very own lives, and what we need to do to do that.

So, before we begin, let us take a moment to pay our veneration to the lord buddha, and once we've done that we will continue with the remainder of this talk.

Namō tassa, bhagavatō, arahatō, sammā sambuddhassa.

Namō tassa, bhagavatō, arahatō, sammā sambuddhassa.

Namō tassa, bhagavatō, arahatō, sammā sambuddhassa.

06:48

In the second talk of this series, i urged you to challenge a commonly held conception or even a misconception that buddhism is all about letting go.

It is a widely held misconception, and the problem with that idea is that it instills fear in the minds of people who wish to explore buddhism, because no one wishes to let go of what they already have, particularly if they have worked really hard to achieve them whether they are material gains or other things, maybe people, experiences, and so on.

07:47

So, i explained to you, and our listeners who have continued to be with us since then, i'm sure we remember that buddhism is not about letting go, but rather it is about the realization.

All we need to do is realize; we don't need to let go; once we realize, then we let our realization what it is, we have realized, work its magic on us. So you see there's nothing you need to fear.

Let me explain that just a little bit more. Why do i say there's nothing for us to fear? You see we all, i think, agree that we are educated, people of good sense, and that we are able to make our own decisions about our lives.

08:55

We don't like anyone taking us for a fool now, do we? So, whenever we learn something, whenever we read something, hear something, whenever someone tells us something, we have this innate ability to analyze what has been said and to check whether it makes sense to us.

And the same must apply in your study of buddhist philosophy. So, as you join these talks, and as you listen to what it is that this bhante has to share with you. I urge you to do this very same.

That is very powerful, because what that ensures is that i can't fool you. I would never in my dreams wish to do that, but i want to be assured that i can't fool you.

09:55

I want to be assured that you don't take anything and everything i say, because it comes from me, a monk. I want to make sure on your behalf that whatever i say you will only accept and agree if it makes sense to you.

I work on that premise and i encourage you to do the same, because that is how i have come along this path up until this point. I've had teachers who have taught me what i share with you today, and it is exactly what they have encouraged me to do all along the way.

See ~ if you do that, then you have nothing to fear. Now what i tell you, i need you, or i want you, or i expect you to believe (to) to accept out of pure belief, or rather through faith, certainly not blind faith.

11:05

I want you to test every concept that i put to you, and there is no better place to test than the lab of life. I want you to trust, because if you didn't trust, you wouldn't be sat here listening to this talk.

You trust that i have something valuable to share with you. If you believed, if you really thought that there's nothing that i can tell you that will help you, then, of course, you wouldn't be sat down listening to this talk in the first place.

So, i encourage you to trust me, but don't accept this with blind faith. I want you, and i truly, truly want you to test this in the lab of life. I want you to verify this, because it is only then that i can be assured, because the last thing i want to do is to fool anybody, to brainwash someone, to make you believe something that i believe or to pass on this ideology to you without the assurance that you have truly accepted this.

12:16

Because the fact of the matter is, my intention is not to build up a gathering of followers. I don't need that. What i would want to do, because that doesn't really achieve my ambition, my goal with these talks is to pass on to you a path to happiness, which you can then tread nicely and comfortably all by yourself without my presence, without my guiding you from then on.

So where you become your own master, i do not wish for you (to con) to be my student forever and ever, instead i wish for you to be your own master. i want to make sure that i can empower you to make your own decisions.

(I would) I want the assurance that once you listen to these talks you will verify them. You will analyze them, you will evaluate them, and accept what is right for you, and also reject anything that does not work out for you.

13:26

Because when you do that i am assured that this is in no amount a task of brainwashing, but rather, what i have done here is shared with you a philosophy that i believe is right. And i have simply, have simply passed on what i have learned onto you, so that you may do the same if you wish to do so.

That gives me a great deal of assurance which i seek from, so (i want to) i want you to continue to listen to these talks certainly, but i also (want to) want you to continue to verify them in the lab of life.

Analyze them, evaluate them, see if it works out for you, discuss this with yourself, check it out, apply this into your life's experiences, and see what you get out as a result, and so on.

14:28

So i urge you to continue to do that. There is no question that shouldn't be asked, certainly in these talks you can ask any question you like, you can challenge any aspect of what i share with you, and all that because i want you to feel that you have taken something that you can work with by yourself from there on.

Because it is true that i'm not going to be here forever to guide you, to hold your hand. You will one day have to do it on your own, and that is how our teachers guide us and develop us, and that is my intention with these talks with you as well.

So, buddhism is not about letting go, but rather, it is about realization, and the beauty of that is you don't have to realize anything you don't believe in. In fact you can't do that, can you?

15:34

How can you realize something if you don't believe it is true? You can hold something true with faith or belief, and not realize it, out of pure belief, out of pure faith, you could hold something as true, without testing it, without questioning it, but you can't realize that, because when you realize something, it is truly something that

has become true for you, and that is why i say 'Buddhist philosophy is something to realize, it's nothing to do with letting go'.

So (that is the) that is what we talked about in the second talk, and then from there on we discussed happiness, and by now you know that there are two flavors of this happiness that i talk about.

One is 'unconditional happiness', and that is what we refer to simply as happiness, and then, of course, we have 'conditional happiness', so instead of calling that 'conditional happiness' which is a mouthful, we simply refer to it as pleasure for the purpose of these talks.

16:50

And then, in the previous week, in the previous two weeks we discussed what pleasure entails. So, i invited you last week to take some time over the course of the week to contemplate on what we discussed and to come up with your own examples of pleasure.

One of the basic, one of the most fundamental concepts, characteristics even of pleasure is that it does not come from the outside world objects, and that is what we discussed at length last week.

How did we prove that? If it is something that came from the outside world, i'll take a very simple example again.

17:53

Say an apple: the simplest example that you could think of. An apple, someone says that's a delicious apple, and so as they pick it up, put it in their mouth, and take a crunchy bite.

You can see pleasure written all over their face, and they'll make it known to you (that) that apple is delicious, meaning that pleasure, that wonderful delightful taste is something that they have received, been able to achieve from the apple.

That, not only the taste but the deliciousness, the source of that deliciousness, so i don't refer to the taste, i mean the deliciousness, the characteristic of taste. The deliciousness was from the apple.

18:54

See the problem with that is, if deliciousness is to be found in an apple, then the same apple has to be delicious to every single person. Isn't that right?

It may be that your favorite fruit is apple, however it is not the same for everyone. If i were to ask you why is it that your favorite fruit is the apple, then you would say, well, it's because it's the most delicious fruit.

I love the red apples, oh i love the green apple because it's delicious, then why is it that some people don't find apples delicious? Even the same apple, if you were to take a bite and pass it down to somebody else who's not fond of apples, then they're not going to say the same thing, "Um, okay, it's nice but i don't think it's all that."

20:03

How is that possible? So, as a simple example, if you ask a specimen group of people, let's say 10 of your friends, if you were to ask them what is your favorite item of food, you know that you're going to get 10 different answers. Even if not 10 different answers, you know that the answers you get are not always going to be the same across the board.

Someone might say 'i like rice and curry', others might say 'well, i like cake', others might say 'i like a biscuit', others might say 'i like pizza, sausage, cheese, ~, whatever', so you see it's different for each and every one.

21:02

Why is it different? Because if you ask them 'why is it that it is your favorite item of food', then normally the answer/the response to that would be well it's because 'it's delicious, i just love the taste, (it's) it tastes so wonderful.'

Give me a chocolate bar, and you can leave me alone, i don't want anything else whenever i'm feeling down a bar of chocolate is all i need to cheer me up. But you see it's not the same for everyone.

If however pleasure was something, so this delightful taste, if delightful taste is what we mean by pleasure, i mean in a taste that is what we mean by pleasure, isn't it? We have some adjectives that we use to describe the pleasure when we experience them in the outside world.

22:01

For taste, it's tasty, so it's not just the taste when we say something's tasty, what we mean is the taste is quite delightful, isn't it? We don't simply mean that it has a taste, that is not what we mean when we say something's tasty, well, everything has a taste, but when we say something is really tasty, what we mean by that is it's delightful, i like it, it's pleasurable.

But, what about sights that we see with our eyes? We say something is beautiful. If you see something that you like, normally you'd say that's beautiful, it's a beautiful sunset, it's a beautiful dress, it's a beautiful necklace, or she's a beautiful girl, it's a beautiful day, it's a beautiful flower.

You see, so beautiful is a word that we use to describe pleasure, isn't it?

23:05

I promised you these talks will be as simple as it can possibly be. In simplicity, you will find profoundness, and i wish for that to be the theme of these talks. It is not my intention to complicate the ideas the guide to happiness that the buddha presented to us.

It is not my intention to give you convoluted ideas to make them really complex, to take out the manuscripts and go through pages of text and to try and prove points to you that way the buddha said so. That is not my intention, and personally it doesn't work for me, so i don't see why it would work for somebody else.

For me, i like it when ideas are presented very simply, because then it's easy to understand and it is easy for me to test it in the lab of life.

24:09

Throughout these talks, i will aim to do the same with you; i want to make things as simple as they possibly can be, so that when i present them to you, all you have to do is take that simple idea and go and apply it into your lives and see what you get out of it.

I want you to verify these ideas in the lab of life, but of course that i cannot do on your behalf that each and every one of you has to do for yourself. You cannot do that as a family. You have to do it individually.

Let's come back to our beautiful flower. Beautiful is an adjective that we use to describe pleasure, that we experience through our eyes normally. I mean, of course,

we say it's a beautiful music, beautiful sound, but normally we use beautiful to explain something that is pleasurable to the sight.

So, when we say something is beautiful, ~ is a beautiful girl. Think for a moment. What do we mean by that?

25:20

When we say she's a beautiful girl, that's a beautiful picture, it's a beautiful sunset, that's a beautiful flower, What do we mean by that?

Do we not genuinely mean, do we not intend to express the idea that actually this flower, this girl, or this girl's image, the sight that we are seeing, is a source of beauty / is a source of pleasure even? don't we?

So, when i say, or when you say she's a beautiful girl, what you mean is 'she is a source of beauty, ~ she has beauty with her'. And what is beauty? Beauty is pleasure, it is the way we express when we (have) the experience of pleasure, but here's the problem yet again.

26:25

If beauty is something that is in the girl or in her image, why is it then that not everyone finds the same girl beautiful? Why is the same person not beautiful to everyone? Why is the same picture not beautiful to everyone? Why is that someone might pay top dollar to purchase a particular painting, but for someone else is just not their cup of tea? Why is that?

Why is that when someone likes to stare at the sunset for hours on end, for someone else it just doesn't get them excited? Why is that? These are the questions that you need to ponder.

27:26

As simple as these ideas are to understand, it is in their contemplation that this will either become a point of realization to you, or something that you decide actually that doesn't make a whole lot of sense, so i'm just going to simply ignore that, and you are of course free to do as you wish.

Of course, i can't force you to be happy, can i? I can't push happiness down your throat, can i? All i can do is show you the path to happiness. It's then each one to themselves. You must all walk it on our own accord.

Should we choose to take that path, and if you're listening to this talk, then i believe that you are someone who considers that (this) this maybe, simply may be what you've been looking for all your life.

28:34

Have faith, but always verify, always test/check, do your own checks and balances. So, why is it that the same thing is not beautiful for everybody? Why something that is beautiful to one person, simply, is not that beautiful to somebody else?

How is that the case, if beauty is something that exists in the outside world object? Why is it that people have different opinions about who's beautiful or what is beautiful?

At this point, i'd like to (share you) share with you another point that i would like you to consider in your own time. You see 'science is very advanced by now'. We are a very advanced race, and over the cause of human evolution man has designed numerous ways to measure things that exist in the outside world.

29:53

For example, we have temperature, and there's an instrument that we can use to measure temperature which we all know is a thermometer. So, what does the thermometer do? It tells us how hot or cold something is. It gives us its temperature. I promised you as simple as it can be, right? What about weight? You have a scale, a weighing scale. A weighing scale has been invented, and science has given us ways and means to measure weight or the mass of something, so in kilograms or grams you can measure the weight of something.

How much do you weigh is something you can answer quite simply by getting on a weighing scale, so kilograms and the weighing scale, kilos are your units, and the weighing scale is the instrument that helps us to gauge this concept of weight or mass that exists in the outside world.

So that is a characteristic of something, characteristic of objects that exist in the outside world. Everything has a mass.

31:27

So we talked about temperature, we talked about mass or weight. What about length, breadth, width, and so on? Again, we have centimeters, meters, kilometers, miles, and so on, even light years to measure distance.

Units that science has gifted us as well as instruments that science has invented to measure things: That truly exist in the outside world. So we can use a meter scale, a ruler, a yardstick to measure distance, length, something that truly exists in objects in the outside world.

Pressure: So we have pascal as units and we can use a pressure gauge to measure pressure.

32:38

I have a question for you. What is the instrument that we have with us, that science has gifted us? And what are its units to measure beauty? I'm waiting for an answer. What is the instrument that we use to measure beauty?

So we use a thermometer to measure temperature; we use a scale to measure weight or mass; we use a meter scale to measure distance; a pressure gauge to measure pressure, and so on, and you know of course we have lots of other examples i could give you.

But at this point i want to ask you the question 'what is the instrument that science has gifted us to measure beauty how beautiful something is?'. What is that instrument?

33:43

See surely if a girl is beautiful, in other words, if beauty is something that is characteristic of the girl or her image, if beauty is something that is a characteristic of a picture or a painting or a drawing, if beautiful is a characteristic / an intrinsic characteristic of the sunset, then don't you think by now science would have invented an equipment / an instrument to measure it?

You needs to measure it 'how beautiful is she'? What do you say she is this much beautiful? How do you answer that question? How many units of beauty make up very beautiful? What are the units of beauty?

34:45

Why are we stuck? Why do we not have an answer to this question? Maybe it's because we are asking the wrong question. The question is 'how do you measure the beauty of something'.

If you cannot come up with an answer, and if science has thus far failed to come up with an answer, either science is still in its primitive stages where it has not been / it has not developed yet to find an answer to that question or it's not something in the realms of science, meaning it's not something that exists in the outside world objects. So, i can ask you how tall is she, and you can give me an answer, and not only you actually no matter who measures a person's height you're always going to give me the same answer.

35:47

~ for instance, i asked you how tall is your mother, either you can do it, or you can ask her to do it for herself, or you can get someone else to do it on your behalf as in measure her height.

So what you normally do? You'd ask someone to stand by a wall, and use a pencil and make a small mark just above their head, and ask them to move away, and then maybe you use a measuring tape and measure the distance from that point to the floor, and now you have a height.

Of course, there are more advanced ways of measuring height these days but you know that's the simplest method, but you see no matter who does this, you're all going to get the same answer.

What if i asked you how much does something weigh? Say, a small rock, i give to you and i ask you how much this is weight. You take it to the lab, (put it on) put it on a weighing scale, and you come back and tell me this is 750 grams.

37:00

Okay, let's give it to somebody else, and ask them how much it weighs. They're going to do the same thing, and they're going to come back with exactly the same answer. No matter how many times you do this, you're all going to come back with the same answer. Why?

Well, because it's something that exists in the object. The weight of something is characteristic of the object, it is not subjective, rather it's objective, meaning it's in the

object, so i could ask you how much does she weigh, and you can give me an answer to that question. No problem.

I can ask you what take her temperature. She looks like she's not feeling too well. Would you mind taking her temperature please? So you'd say, "can i have a thermometer?" And you'd measure it, even if you didn't have an instrument, you could still maybe put the back of your palm on a forehead. And you say, "yes, looks like / seems like she's got a temperature. maybe she should take some rest"

38:05

And almost all of you would confirm and agree with that answer, and the thermometer will give you the same answer, regardless of who does that / who takes the temperature, meaning temperature is something objective, not subjective.

But, you see when we come to beauty and i ask you the question 'is she beautiful?'.

If i ~ ask 10 of you, ~ person and ask 'is she beautiful?'. One would say, "she's a goddess, she's so beautiful i've never seen anything so beautiful in my life."

Someone else might say, "well, she's all right, she's okay, she's pretty, yes, but not sure she's the most beautiful person i've ever seen in my life". And someone else might say, "quite rightly so, actually i don't find her all that beautiful, she's not what i call beautiful".

39:34

What does that tell us about beauty? Ladies and gentlemen, what that tells us about beauty? Is that beauty is not in the outside world object? It is not in her image; it is not a characteristic of the person; it is not a characteristic of the picture, of the painting, of the drawing, of the sunset, of the flower.

Because the same flower can be beautiful to one person, but quite distasteful to another. That is why when you go to the florist, you choose which flowers you want to buy, and it's not just the price you look at when you want to buy a bouquet of flowers is it?

It needs to be pleasing to the eye. But here's the thing. We normally think we are of this idea that when something's pleasing to the eye, this characteristic of being pleasing to the eye, in other words, the beauty is actually in the object.

40:44

So it's the flower that has beauty, therefore i find the flower beautiful. But is it, is it the flower that is beautiful, or is it you that finds the flower beautiful?

Now, here's the point. If beauty is the word that we use to describe a pleasure, the pleasure that we experience when we see something, the pleasure that you experience when you see someone / when you see a picture / when you see a flower; if beautiful is the word that you use to express this pleasure that you sense on the inside as in your mind, i have to ask you this question now.

Was that something that was given to you by the site, by the object that you just saw, so was it objective or was it simply your mind's making, in other words, is pleasure something that you are able to achieve from the outside world objects, or is it something that your mind is able to produce experience on its own?

42:20

What do you think? So what is the source of pleasure? What is the source of beauty then? Is it something that comes to you from the outside, or is it something you make on the inside?

See, if it is something that did come from the outside, it would make perfect sense for people to spend their entire lifetimes (their entire lifetime) collecting, gathering, acquiring things of beauty, so it would be perfectly reasonable to spend any amount of time, any amount of money, any amount of effort, and toil, and hardship to acquire things of beauty, wouldn't it?

So it would make perfect sense then to pay a million dollars to bring home a painting. If pleasure was something that was (in the) in the painting, it would make every sense to try really hard, to get this girl that you find attractive to give you a yes, because you found her beautiful and you now decided that you want to live the rest of your life with her.

43:52

It would make perfect sense if beauty was something that was in her and therefore you decide you want to live with her. It would make perfect sense to work as hard as you possibly can, to win her heart, to win her over, and to somehow get her close to you, so you can live your life with her.

But, what if beauty was not in her, what if beauty was not in the painting? Now i ask you the question. Why did you pay a million dollars for that painting?

If the answer you gave was because it's beautiful, well what if beauty is not in the painting, if the very thing that you wanted to get from the picture is actually not in the picture, why did you pay a million dollars?

45:00

If the very thing that you wanted was not in the person, then why would you want to live the rest of your life with her? I'm not saying that the reason that two people choose to live with each other is simply because they find their site attractive.

I'm just using a very crude example here, of course, i agree with that, but i'm simply giving you something to think about. I want you to think about this, so is beauty something in the outside world?

If beauty is the word that we use to describe pleasure, then it should be felt by everyone and also by now, surely by now, we should have some way of measuring it.

46:02

Science has come a long way, but as yet it has not found a way to measure beauty. Because beauty is not objective, in other words it is not something that is characteristic of an object, in other words, it is not something that is in the object.

So where is it well if it's not in the object? It's in your mind. Beauty is a perception and therefore pleasure is a perception. And now, does that not explain at least to some extent?

We'll continue this discussion further, because as i said there's no rush here. One step at a time, because this may be new to a lot of you, this way of thinking, this way of challenging your own long-held beliefs and ~ the very way you designed your life / the things that you grew up with the your belief system.

47:15

The very core of your belief system may be challenged by some of these talks by these words. That is why i want to take our time with it. I'm not rushing through this with anybody.

If beauty is not something that's in the outside world, does that not explain? If pleasure is not something that is in the outside world, and if pleasure is what people have been seeking all their lives having thought that pleasure equates happiness, does that not explain then why?

Having gone through so many attempts to achieve happiness, having gone through all these efforts and endeavors and exercises to acquire happiness from the outside world: buying yourself cars, and houses, and paintings, and all other things that you find is of beauty.

48:31

If they don't give you that beauty, if they don't give you, if they're not a source of pleasure, then no amount of gathering them around you is going to make you truly happy, because happiness was never in them to begin with.

I want this to be an eye-opening moment for as many of you as possible. Now i only talked about sight there. What about sound?

So we say when a sound is nice to the ear, when it's lovely to listen to, You could say 'it's a beautiful music, piece of music, it's beautiful sound', or you could say 'it's melodious'.

49:32

If that characteristic is an aspect of the sound, what the characteristic of beauty or being melodious? (If that was an object) if that was a characteristic of the sound of the music, then shouldn't everyone find it, find the same music appealing, but is that so?

Why do you have so many genre of music? When some like classical music, others like rock music. Why is that? Different people find different melodies pleasing to the air. Why is that?

Because if a beautiful sound is something in the sound, if beautiful is something that is characteristic of a sound, then the same sound must be beautiful to everybody.

50:42

See again. Take sound to the lab. You can measure its frequency, hertz. You can measure its loudness in decibels. But what is the unit to measure how beautiful a piece of music is? What is the instrument to measure the beauty of music?

Is science still so primitive that it has not discovered this yet, or is it that beauty is not something in the music? It's not objective, but instead it is something in the mind; it's in the mind of the perceiver, in other words, it's a perception.

So, if that's a perception, and (if) melodious or beautiful is the word that would be used to describe pleasure (that you) that we experience when we listen to a piece of music, and if that pleasure is not in the music, then no matter how much music you listen to, no matter how many tracks you download, and spend your entire day listening to it, you're never going to find true happiness by surrounding yourself with all those records, all those downloads, all those albums.

Because pleasure is a creation of the mind, is what i'm proposing to you.

52:26

it is not something that you can find in the outside world. So, spending your hard-earned cash, spending your life, spending your time, making effort to try and be happy by acquiring outside worldly material objects, can that bring you happiness?, is the question i want to leave you with today.

I talked about two, sights and sounds. Well that leaves us with smell, taste, and touch, as well as thoughts thinking about certain things make us happy, isn't it? So, is it the thought that makes you happy?

53:23

But, i want to leave that with you, because well i know that you'll be walking into the lab of life with what i have shared with you today.

That's why i refrain from giving out all the answers. Why? Because i want this to be a process of self-discovery, as it was for me. This is the method that my teachers used with me and it has worked wonders. What has worked for me, i wanted to share with you.

So, we talked about sight, we talked about sound. Something's beautiful, something's melodious, something smells sweet, something smells distasteful, something tastes lovely delicious, something tastes awful, something feels nice, and something that doesn't feel very nice, something you like to think about, something that you just don't like the thought of.

We talked about two of these things, and i want you to take the remainder into the lab of life. Do your own tests, do your own experiments, find your own answers, and we'll continue the discussion next week.

54:50

Before we conclude then, let us take a moment to transfer the merits that we have all acquired to all those who helped us, our teachers, our parents, friends, everyone throughout our lifetime to get where we are today, to be in a position to be able to listen to these talks, to understand contemplate and comprehend the dhamma that is contained within these talks, the essence of these talks.

And once you've done that, we will conclude today.

[Transferring the merits]

[Skipped the following (transferring merits)]

~

59:53

and with that, we will conclude today's talk, and the blessings of the noble triple gem be with you all.

[The end]

[] 안은 참고로 안내/삽입한 것이고,

() 안은 말씀의 한도 내에서 문장 이해를 위해 삽입하거나 불명확/생략가능한 부분을 묶은 것이며,

~ 표시 부분은 들리는 부분의 그 의미를 잘 전달할 수 없는 등의 여러가지 이유로 생략한 부분입니다.

녹취: 2021/12/30_빠띠고사 호잔