

SAFFRON STAIR Excerpts

Copy Right Gary Douglas Stern

Preface

One thing that does catch the attention of the non-Buddhist is Buddha's determination *not* to show that he is the only Prophet, *not* to claim that his Teaching excluded all teachings, going so far as to tell followers of the Jain religion not to stop supporting the Jains, and to think carefully about his Teaching in Buddhism, before deciding to become a Buddhist. Buddha also seems to have such an intrinsic faith in the goodness of the human soul,

“Now, Brethren, if a log does not ground on this bank, or the further bank, does not sink in midstream... is not caught in an eddy, does not rot from within,

that log, Brethren, will float to the Ocean...

Likewise Brethren, if ye do not ground on this shore or that shore.....

then Brethren, ye shall tend toward Nirvana.”

* *

...But as we entered the 2000's millennium, in fact, the Spiritual traditions of the West, now insist on being less respectful of each other, than they did in the past, and many souls turn from all Spiritual traditions in disgust, over the turmoil brought to our civilization by the determined disrespectful competition of the three western Spiritual traditions.

In such a world and century, Buddha's careful demonstration to his first followers, on how to take up the call of Buddhism, in the midst of other Teachers and other Spiritual traditions, seems significant.

Prologue

There have been many studies and books written on the subject of special types of children incarnating, children who had personality traits that were similar to

each other, and dissimilar to the majority of us living souls of the late twentieth, early twenty-first century. There were the Indigo children who are now adults (their aura is evidently indigo in color), then the Crystal children, who now follow them. We are told that these personalities, now arriving in our mix of souls on earth, have special relationships to mystical and the other-worldly subjects, and that they have special serious attitudes to social responsibility efforts.

This is interesting. It sounds like Something is making arrangements, to bring us an army of specially equipped souls. Are these new souls especially equipped for certain event(s) now coming our way? But then, what event(s)?

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...Do we see in the history of any of our Spiritual traditions, open discussion of souls being gathered in those near dimensions to bring about any future event, and give a time-line to that, that in any way matches the phenomenon of special types of people (identified evidently by their aura's) being born at the time of the beginning of the twenty-first century?

Yes, in fact there is one Spiritual tradition that focused on getting a large group of people into the near dimensions, back in the last time of a 'weak wall' between the dimensions, when you could hope to accomplish this with a multitude of living beings.

1. Strenuous Climb

Looking at the array of monasteries and monuments that mark modern Buddhism, from this Kapilavastu area --- north over the Himalayas and into China, and then throughout South East Asia today --- it is remarkable that we do not know where the exact Kapilivastu, Buddha's home town, or Lumbini, Buddha's birthplace, are located. But then, it is a pattern of the Wayshowers, who have brought us the spiritual advice which has anchored most of the best directions our mutual civilization has taken, that their origins and place name locations, can enforce some mystery...

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...The forests of this Himalayan foot hill area, would also disappear over the centuries, from then to now. But at Buddha's time, his area of India was covered with trees, and was populated with wildlife of all types, including the elephants that would come into Buddha's story occasionally. Those forests in the recent generations, coming up to Buddha's Advent, would be the venue,

maybe even the catalyst, for some changes in the spiritual mindset of Indian civilization.

The happenings in the forests, would be the platform on which Buddha, as a Wayshower to humanity, would land. The happenings, would in some ways be akin to the Essene movement happenings, which would someday be a platform for Jesus, and the anti-idol efforts of an uncle's spiritual group, which would be a platform for Muhammad...

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...The profile of this movement was sometimes like the 'hippy' movement of the mid-twentieth century U. S. culture. There were 'dog ascetics' who only lived with wild dog packs, and only barked through the day. There were 'cow ascetics' who put horns on their heads, and attached tails to themselves; there were 'bat ascetics', who hung upside down from trees all day. There were 'ever-bents', who lay on their side, and never straightened out, and one-leggers, who spent the day, standing on one foot. There were those who tried never to sleep, and those who committed repulsive mutilations, or slept on beds of thorns, and did other acts to make each living day, painful and repulsive.

Why was this? Why would people in reaction to formalized dead-ritual shaman-type spiritual practices, completely taken over by willful preachers of the religion, react in this particular way?

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...The self-created responses of the forest people, ranged from the 'dog ascetics' ridiculous, to the 'bed-of-thorns' painful, but it is their determination, that should catch our attention. Buddha would bring these people, and everyone

in his times who would listen, the correct formula --- after his own personal struggle, and success in finding enlightenment --- and that is why so many of this ascetic movement of the forests would quickly populate his new monastery groves.

Thick forests, elephants, ascetics denying themselves a normal life in search of something: this was the setting, which the plan for this particular Wayshower, chose for his landing and his Advent life. 'Definitively unfindable' Kapilavastu goes with the territory. The times themselves led to some mystery, for we, in our 'strong wall' times cannot imagine, what these people were catching a glimpse of, that led to such bazaar struggles for enlightenment, in the forests of Buddha's era...

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...But when Gotama was born (about 566 BCE), one of those forest hermits with a reputation for prediction, was invited to the home of Gotama's father. His name was Asita, and he quickly made a prediction: this child would grow up to *leave* his position, and even *leave* his Sakkyan society altogether. But then, a few days later, the local Brahmins showed up, and they all said that Gotama was destined to be a great leader. His father was relieved, since the forest ascetic's earlier prediction had been worrisome.

But one of the Brahmin's, of this second visit, the youngest one, Kodanna, who will reappear in Buddha's story --- three decades in the future --- qualified what the others predicted, saying that, actually Gotama could belong to the 'spiritual realm', *as a leader*, not to the 'governing realm' as a leader. Buddha's father was now on guard. He had to direct his son's upbringing very carefully...

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...Evidently under the impression that the breakthrough to which he thought he was to be led, would naturally come from an ascetic teacher, a great meditation leader, Gotama now sought this sort of leader. He found learned teachers, and they readily accepted such a distinguished student, but Gotama eventually decided they had no solutions for him. He knew what he had experienced as a child, under the tree during the plowing ceremony. That was real!

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...Gotama knew, that he needed to go all the way to enlightenment. He examined all his thoughts, and concluded that ego had always defeated his effort for enlightenment. He sought out a complete radiation of love to all living things, and began to see guilt, anger, worry, laziness --- and all the emotions of the disappointments and frustrations of daily life that block Compassionate love, and create hate and envy --- as a long list of obstacles, he had continued to allow to separate him from his enlightenment.

Gotama, in his radiation of love, and dissolution of all craving for any thing in life, focused on climbing to the position where he had as a child, seen through literally everything... and then he continued to climb upward. In a description, he would teach through the rest of his life, he climbed through the Awareness stages (these are called *jhanas*) which he had always previously been able to obtain...

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...When Gotama found his chosen Bohdi tree, he felt the ground moving around it, somewhat like a wheel on its hub. There was a location on the east side, that was still, and he chose that as his meditation spot. While he went through his upward climb of the stages, the 'jhanas' --- which some accounts tell us took one night, and other accounts speak of several nights --- Mara came to him three times.

Mara evidently appeared on a giant elephant, and threw lightning at Gotama, who --- from his years of disciplined effort for this final quest, that would begin his Teaching --- showed no sign of *fear*, at this grand display of power. Mara then *reasoned* with Gotama, that Mara, in fact, should have the seat where Gotama is sitting. Gotama points out that technically Mara is disqualified from that seat, because Mara has no Compassion.

Mara, in response, shows a host of soldiers, who acclaim Mara's compassion, and Mara turns to Gotama and *demands recognition* of his compassion. Gotama, now in his process, well on his way to becoming the Buddha, puts his hand on the earth, and Mother Earth testifies for Buddha's Compassion, not Mara's...

**

...The first people, Gotama could think of, with whom to share, were his old five companions. Along the way, he found another old acquaintance, and explained his enlightenment to him. The friend seemed amused, and said good luck with all that. Buddha evidently gathered from that meeting, that he had to think through his Teaching carefully... before explaining it...

**

...Buddha succeeded, and in that attainment, he was granted a permanent gift of mind-power with people and animals, of remote-viewing, and of healing. The Tathagata title given to him of the 'Thus gone, and Returned', is alternately translated as 'He who has Found Reality/ Truth'. This is because his journey and return, from the pinnacle, to see over the dimension *wall*, to the greater realities beyond, for human souls, is a journey that teaches the Reality, the Truth, about our existence, in life... and afterlife...

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...The answer about this difference in the Jesus Brief and the Buddha Brief, for their respective Advents, may well have to do with the timing of the two advents, for the two Wayshowers, some 500 years apart, in the time of our mutual civilization's history. Jesus landed in the time that was right for his Advent in the Enoch-Moses-Isaiah-Jesus-Muhammad series of Prophets for humanity. And that time was one of a very late period we call the 'classical world', where we see our ancient ancestors dealing with God and 'gods' on a personal basis, and claiming they were watching the direct involvement of spirits and angels ('gods') from the other dimensions, here in our dimensions.

We modern's speak of all that as 'imaginative'. But were they imaginative, or did our ancient world ancestors 'see' what they say they saw? By all accounts (of our not-really-crazy ancient ancestors) the physics of Buddha's time, some 500 years before Jesus' time, was different. And it was changing...

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...The Laozi message was eventually codified as 'The Dao', and the whole event, through which Laozi went, seems to be some sort of control factor, in his Brief and Advent, by the Power, Our Spirit, that sends all our Wayshowers to

us. After that, Laozi was evidently allowed to walk up the stairs, out of our dimensions, as Jesus and Enoch did. It was a type of Wayshower exit that other Wayshowers, from Confucius to Muhammad, in accordance with their particular teaching and brief, themselves, shunned.

Buddha, for his part in this unusual phenomenon, will bring us the most independent take, on this Wayshower *choice-of-exit phenomenon*, when he arrives at the end of his Advent, as we shall see.

But for now, Buddha had to get as many people as possible to the Awareness level, *to see*, in the way, he could now see.

2. On Feet

He found the old companions at Benares, at a Deer Park, and found them hesitant to listen to him, but having now carefully meditated on his duties to clearly Teach, he pushed ahead, anyway, with his message to them. The talk would become, in the Deer Park that day, the first teaching of Buddhism: the *Sermon at Benares...*

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...The time of this Benares Sermon, was probably 535 BCE.

All of the Teaching, Buddha had carefully thought through, in the days under the Bohdi tree after his enlightenment night, and in particular, after his unsuccessful encounter with the old friend, on his way to his first official teaching. One of the five of the old ascetic group, there at the Deer Park, immediately became a follower. It was none other than Kodanna, from Kapilivastu, the ascetic who had made a prediction about baby Gotama, over thirty years earlier...

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...This is always explained in terms of the Sea of life, 'Samsara'.

“Few are souls that arrive at the other shore. The other people run up and down the shore.

But those who, when the Teaching is given to them, follow the Teaching,

will pass over the dominion of death, however difficult it is to pass.”

**

... “The man immersed in gathering blossoms, his heart distracted,
death sweeps him away, as a great flood,

a village asleep...

...that drunk-on-his-sons-and-cattle man (*a man focused on possessions*),

all tangled up in the mind, death sweeps him away, as a great flood,

a village asleep....

**

...Buddha would sometimes ask people if they had been exclusively happy for one day and a night, and when they would say ‘No’, he would ask if they had ever heard the voices of souls reborn in a happy heaven. They would, again, say ‘No.’ Then, he would start his talk.

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...A former prostitute, also recorded in ‘Songs of the Sistrern’, relates:

“Intoxicated with my complexion, figure, beauty, and fame,
naughty with youth, I despised other women...

I worked my manifold magic, laughing at the crowd...

Having cast off all effluent’s, cooled am I, unbound now....”

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And Buddha did not damn fairly-earned (Right Livelihood) wealth:

“Using wealth earned through his efforts and enterprise, amassed
through strength of his arm,

he provides...family...friends...wards off calamities coming....for
whatever aim,

the wise ‘Householder’ (*that was the term Buddha used for followers outside the monastery grove dwellers*) would desire wealth, that aim I
have obtained.

I have done what will *not* lead to future distress...

**

“Just where a peak-roofed house to be poorly roofed...the roof beams unprotected...the walls get soggy...

Now when the mind is protected, bodily actions....verbal actions...mental actions are protected.”

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“Let a man overcome anger by love, let him overcome evil by good,

Let him overcome greed by liberality,
the liar by truth.”

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“Radiating with a mind full of loving-kindness, first one direction, then a second, a third and a fourth...

Irradiates the whole world with thought of loving-kindness.”

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...Almost instantaneously, right from the Deer Park location, Buddha's following had started to grow. But Buddha would not stay there, at Benares, but rather would begin a life-time of arduous, committed travel, *on foot*, and, in the early years, sleeping in caves, on heaps of straw in agriculture areas, in cemeteries, and in the jungle.

He would next park his mission in a forest by Urevela, where again, forces seem to bring him lots of new followers. A group of thirty men chase a prostitute who bilked them of money, into the forest, and come across, none other than the Buddha, who questions them, would it be better to find her, for a whole life-time, to truly find themselves? We may wonder what caused thirty men, at the same time, to realize they had been duped by a prostitute, and chase her, together, to Buddha's feet, ground zero, at his meditation location in a forest, but whatever... Buddha had thirty more followers...

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“Do you know, Brahmin, what an outcast is?...

Whosoever destroys and besieges villages, whoever, coveting anything, kills... whosoever deceives by uttering lies --- know him as an outcast...

Not by birth, is one an outcast.”²⁴

**

...Through his years, people would notice a light would occasionally appear on Buddha's forehead, in the area of the pituitary gland. (In statues of Buddha, this is represented by a curl of hair.) It cannot be clear to us, how the powers of healing and mind-power are effected through a Wayshower like Buddha and Jesus, who used these powers in their teachings. We can only guess, as we hear of Buddha's regular nightly '*interaction with celestial beings*', as it is described by followers, or hear of Jesus' *transfigurations*', as one of the transfigurations, was seen by John, or is described in the Book of Matthew 17...

**

...Of course, both Buddha and Jesus carefully instruct us, that the special powers they brought were *only of importance* to assist them bring the *Teaching*, to listeners. Jesus considered his powers only ancillary to his teaching: “Won't any of you listen to me, unless I do more miracles?” (John 4). Buddha, we will see, had harsh words, for any follower, that used for showing off, the powers that reaching the fourth jhana of awareness --- the arhat level --- brought to them...

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...Taking the famous ascetic Kasappa brothers into Buddhism had given Buddha quick fame, and the King of Magadha was curious. Dinner soon followed at the palace, and what was known as the Bamboo Grove was given to Buddhism, the first ‘arama’, the first monastery or retreat, of Buddhism. This King of Maghada, King Bimbisari, would remain a life-long friend of Buddha. It was 527 BCE...

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...One of the two, Sariputta, always comfortable as a monk, would be thought of as the inspiration of Theravada Buddhism, the other, Mogallana, more the mystic, the inspiration for future Mahayana Buddhism. (We will look at the connection of these two to Buddha, one that starts several lifetimes in the mutual past of all three players, later.)

Buddha’s father, who had been trying to gather news of the progress of his son, now evidently realized that Buddha would devote his life to his teaching mission, and asked that Gotama be ‘invited to Kapilavastu’. Buddha was now some 600 kilometers away. He obliged, and made the trip, barefoot, without a walking stick, as sticks were seen as weapons of defense of travelers. One direction on that trip, took 60 days...

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...As for Rahula, Buddha evidently could ‘see’ that he was a last-birth soul, in any case, who would be seeking a spiritual course, but there was no point in trying to explain all that, to the court, and to his father, at this early time in his teachings. We will take a look at the spiritual physics of all this, in the next chapter.

Buddha’s father was also disappointed at how this meeting had turned out, but evidently accepted the now permanent situation, as regards to his newly famous son, the Teacher. The son, told the father to live a righteous life, and departed. Some of the Sakkyan tribe thought Buddha was an honor to all of them, and decided to appoint followers from their families. One such half-

hearted follower, asked to go with the newly famous teacher, was *Devadatta*, a cousin of Buddha.

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...One local beauty showed up, and announced that she would marry a man such as Buddha. She evidently, in her haste, had not had the time to learn the austerity teaching that Buddha was giving his immediate generation, most of whom would like him, remain monks for their lives. She went off, surprised and angry at this now popular teacher. And she would come back into the story, later....

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...A wealthy gold-trader, on meeting Buddha, at a meal prepared for Buddha's followers at the trader's brother-in-law's home, became a lay follower, and bought an expensive grove owned by a Prince Jeta, and gave it to the Order. This was by the wealthy trading city of Savatthi, capital of the Kingdom of Kosala, which had some 70,000 residents. Buddha always welcomed these retreats close to large populations, who could hear the teaching, but he and his followers only stayed in these groves in the three months of rainy season, each year. The rest of the time, had to be spent *on the road... on foot...*

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...Jesus later would do the same. He would show a select group the reality, he and Buddha knew about, after his Crucifixion Weekend, shock them, and leave it at that. One follower in particular --- who along with Mary Magdalene, will inspire the true-bearing of Christianity, in the twenty-first century --- John Mark, often insisted on more. Once, Jesus had to grab him by his beard, and instruct him *not* to be so curious, but then it was John Mark that Jesus would take beyond our perceivable dimensions, in the middle of the Crucifixion Weekend, letting him travel *over* the 'wall', and actually look down on the cross where 'in-dimension Jesus' hung.

John Mark's 'brother', you might say, was Malunkyaputta, one of Buddha's followers. Malunkyaputta would not let Buddha 'stop' in his explanation of the reality of the universe and humanity. He would not put up with 'Buddha's silence'.

“Well, Malunkyaputta, anyone who demands answers to such futile questions, which do not in any way, tend to real spiritual progress and edification, is like one who has been shot by an arrow and refuses to let the doctor pull it out...*so long as I do not know who shot me...*

A holy life, Malunkyaputta, does not depend on the knowledge that

the world is eternal or not eternal, and so forth....

I have not elucidated purposely because *these profit not...*
nor do they tend toward Supreme Wisdom, the Bliss of Nirvana.”

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...And so we have it. As we shall see, Buddha, from the early teaching years onward, would tell us more about ‘*spiritual physics*’ than any other Wayshower, but he would not tell us everything we --- particularly we in the twenty-first century --- would like to know. But some things would slip out, and it is to Malunkyaputta (like John Mark 500 years later), that we probably owe much of the knowledge of spiritual physics, that we can gather from the advents of two Wayshowers...

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...On seeing Buddha arrive, his Sakkyan clan immediately put him to work, to solve a water irrigation dispute involving a nearby river. The clan members were happy to have their famous son of the clan, make a ruling, and abide by his decision on the justice of this local matter.

This would be his last real contact with the Sakkyan clan heritage, into which Gotama Buddha had been born and raised, until their own tragedy as a people, at the end of Buddha’s Advent. The Gotama family, now, in any case, was no longer the leader of the clan. The family heir had left, permanently...

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...Jesus, of course, like Buddha, did not advent, to follow through on the plan that platform offered, for, like the other Wayshowers, he came for the purposes for which he was sent. Confucius had a famous father, who had been a minister, and that allowed a young Confucius his first ear at court, although Confucius never knew his father. We know nothing about Laozi’s personal youth. Muhammad never knew his father. None of the Wayshower Brotherhood, the teachers of love and Compassionate care for all, to include family, seemed ---- in their Advent Briefs --- to have the opportunity to personally demonstrate filial love, in their life’s course. But Buddha did teach filial love:

“I tell you, followers, there are two people who are not easy to repay...your mother and your father...

...even if you were to carry your mother on one shoulder,
and your father on the other, for a 100 years...

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...There were no women monks, women Bikkhuni's, as the term would be used. All were men. Buddha's aunt wanted women to join. Buddha, in light of his primary mission, believed that he would get more to last-lives, and out of our dimensions rebirth, if all were men. But in Compassion he relented to Ananda's plea, on behalf of the aunt.

His aunt became the first Bikkhuni. Her name was Pajapati, and she of course became 'Maha'Pajapati, 'Pajapati the Great'. She was a Gotama. Others of Buddha's Sakkyan clan soon joined...

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...Ananda, was specifically chosen to be closest to Buddha, even though he did not really meditate well, and *could not* reach the 'Awareness' level of the others, many of whom, in those 'weak wall' times, were getting up the ladder to the *fourth jhana* of awareness.

It seems Buddha chose the person to be closest to him, to be a soul that would perhaps '*see the least*' of the total revelation. Buddha would not have the problems with Ananda, that Jesus would later have with John's incessant curious questions...

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...Anathapindika then went to Ananda, crying that all lay followers should know what Sariputta had taught, *to end* their life-cycling. Sariputta, we remember, would always be the leader in the teaching, insistent on *monk life*, Bhikkhu life, for followers. Consistently, Sariputta said No, to Anathapindika's request. This teaching should *not* be given to lay followers, as they were not serious enough about the teaching to benefit, and thus to reach final 'Awareness', and its shortcut to Nirvana.

As we see, everyone who wanted a Compassionate judgment ended up, at Ananda's door, not Sariputta's. But Anathapindika died that very night, to proceed, we are told, with seven more lives, *only, until he was finished*. He was probably the key, in his request that night to Ananda, to an eventual compromise that came to Buddhism, which would allow lay followers, men and women, to visit the grove gatherings, for a few days at a time, living the actual life of a Bhikkhu or Bhikkhuni, for a period, and receiving intense study on how to conduct themselves as a Buddhist, in lay society...

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...A military man, a General, showed up at one of Buddha's teaching venues. The general said he was under the impression that Buddha was *teaching inaction*'. Buddha responded that it would be correct to call him an 'in-

activist', for what he taught, is for people to be inactive in misconduct of body, speech, and mind. And then, Buddha said that he would be an activist in performance of right conduct.

The General then said he was under the impression that Buddha *believed in 'annihilation'*. Buddha said that would be correct, if the general meant annihilation of misconduct, bodily, verbally, mentally. The General asked to become a lay follower. Buddha noted that the General was a follower of Jain doctrine, and asked him to please study the teaching of Buddhism, before making up his mind.

Buddha also noted that the General was supporting Jain monks, and asked that the General continue in that support of them. The story best demonstrates the problems that come up, through to today, on the understanding of what Buddha was teaching. Of course, all his Brother Wayshowers, had the same problem with true understanding of their Teaching, through to today. The difference is Buddha's insistence on respect for other Spiritual traditions, for other people's Prophets...

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...Buddha wanted everyone to think through what he was teaching, and to make up their own minds. One follower, Citta, joined and left the Buddhist Order, six times... and returned six times. The sixth time, he stayed for life. Buddha had no objection to the searching soul, changing its mind....

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...This was intense, but Buddha also wanted to be sure that his teaching was not dogmatic. The Kalama clan story exemplifies. The well-educated Kalama clan lived inside the Kosala kingdom. They told Buddha, when he visited them, that every sort of teacher had already been there, glorifying their individual teaching, and criticizing others. So how to decide, to whom to listen?

“Yes, Kalama's, it is quite natural to doubt where doubting is proper....do not accept a thing just because it is handed down...

Do not accept a thing just because of scriptural sanction...

You should reject a thing because you know...a thing is harmful and will bring misery to yourself and others.”

**

...One Kacyapa used magic (in their 'weak wall' times), to bring a jewel cup down to the ground, from where it had been put, with the stricture by the owner, that it would only be given to one who took it by magic. Buddha had used healings and special events to bring people to listen to his teaching, but this event, done by Kacyapa for sport, was very upsetting to him. He proclaimed that powers obtained from 'Awareness' should *never* be used for such ends.

And some worse things were happening in the Order. An argument over the suspension of one Bhikkhu, who was not following rules of the Order, led to a split into factions, within one Order location. Buddha was so sad to see this happen, that he went into the forest alone, for a period. It is said he befriended an elephant there, who had also had his reasons to leave his tribe.

Buddha let the followers talk in his absence, and when he returned, said he would not rule, make proclamations, as the Order had to learn to solve its problems, itself...

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...Again and again, Buddha tried to keep the message simple. A Brahmin teacher found the great leader of Buddhism, alone in the forest, meditating, away, for a moment, from his many followers. The Brahmin on the spot, instructed Buddha to tell him, what his Teaching was *really* about.

Buddha said to the demanding Brahmin, that he realized in his enlightenment, that he had lived many times, as human, an animal, a 'god' (an angel), and that in his reaching for final awareness, he realized that he could just 'cut away' the root of that repetitive regeneration... just stop it. Buddha explained that his teaching brought others to that awareness, so they could be like a lotus flower, *grown in the mud of a pond, but finally blooming up* above the pond's muddy waters, growing above their world of pain, living without concern...and in and loving Compassionate kindness.

The Brahmin then asked Buddha what he called that, what term should be used for followers who reach to the level of enlightenment that Buddha taught. Buddha answered the now more appreciative Brahmin, that Buddhist followers are simply '*Those that have woken up*'

**

...One rival wife of this lady --- who was, in fact, *the beauty*, who had approached Buddha at the beginning of his teaching years, and told him, she should be his wife --- then accused the king's Buddhist follower wife, of plotting against the king. Because of the accusation, the king evidently subjected the Buddhist wife to an ordeal of having an arrow shot at her.

The arrow missed, and the king decided she was innocent. The other wife, more angry, now burned down the women's apartments, and killed the Buddhist wife, but was then herself burned by the angry king. (We learn in the story, that the Buddhist wife had accidentally been the cause of the death of a holy man in an earlier life. And we learn, that for the turmoil of her course in this life, as a Buddhist who had reached 'awareness', she now, in death, became a non-returner, born into the 'Pure Abodes' heaven, from which she could work toward Nirvana, without returning to our perceivable dimensions. We will come to the understandings of this sort of matter, shortly).

That good woman/ evil woman story in Buddhism, is one of hidden moral appearances that are not easy to see, a story that reminds us of the interaction of Moses and Khidr/Melchizedek in the Quran. Later in life, the king's son became a follower, and the king, himself, gave up his objections to the Buddhist Teaching...

**

...Then, there is 'Finger Necklace', Angulimala, who, in spite of being the son of a well known Brahmin, led a life of murdering people in his robbery of them, then cutting off their fingers, which he wore around his neck. He ends up, in his pursuit of crime and murder, meeting Buddha, becoming a monk, and being instructed to peacefully make his alms rounds in towns, even though he is sometimes recognized and beaten.

One version of Finger Necklace's bio, has him finally accepting death from a family who recognized him. Then, in an appropriate hell, Finger Necklace would work on his bad karma: an arduous job in a difficult place, to which his decisions in life, had brought him. Nevertheless, progress would be an option even for this murderer, who had found Buddhism...

**

...*What is all this?!* Two kings become devout Buddhist followers, and both are stripped on their power, and die unjustly. The Sakkyan clan, who brings us the famous Prophet, who speaks against the caste beliefs, is destroyed by a king who has lived a life in hatred, *because* he feels his maternal Sakkyan birthright did not bring him a desired 'caste-rating'!!

The part of the secular world that is closest to Buddha, within the time of his life, comes apart at the seams, with patricide murder, and genocide. And the cause of these monstrous deeds, is the seeking of power, and an un-bridled pride and hatred as a result of caste pride, the *very things* Buddha daily pleaded with us, to put aside. It is a world swelling with evil, jostling its malevolent

preferences into the very Advent of a Wayshower, who spent a life teaching love and restraint...

**

...It is a difficult message for any time. The secular situation of Buddha's advent was one of the crushing of the many province societies, into fewer and fewer kingdoms, that 200 years in the future, beyond Buddha's time, would become Empire India. It was a time of negative political processes, and like the processes of change in the political environment, that would be chosen for the timing of the Confucius, Laozi, Jesus, Advents, perhaps, it is, indeed, the Advent timing, that is the control factor. Jesus came in the last decades of the Jewish state before cataclysm came. Confucius and Laozi came in the last moments of the hundreds of years of peace under the Zhou dynasty, just before hundreds of years of war in China. Vishnu as Krishna announced the whole Gita teaching in a minute of frozen time, between two battle lines of ruler-cousins, who would after that moment, proceed to annihilate each other.

Buddha's Advent --- for his Teaching to a few generations, that the normal pursuits of life should be secondary, to their pursuit of success for their souls --- was a time, when even the powerful (who we have observed would be helping Buddhism get started with its Teaching), had reason to pause and reflect on the priorities of life...

3.Glimpses Across

...Buddha came into this world with a brief for a mission. But like Jesus going into the wilderness for 40 days of fasting, and Muhammad returning again and again to the Mount Hira cave, Buddha had to seek, through a very long story of self-sacrifice, the personal enlightenment --- sometime in his thirties --- in order to trigger the Teaching Brief he came to do. In Buddha's story, we see a most arduous self-effort to do this, with years of ascetic living and self-disciplined denial, before he could generate the important trigger mechanism. Then, it all happened...in one night... under a Bohdi tree.

What happened? Buddha tells us that he finally broke through four layers of awareness, to see the world --- we would say the dimensions here (within), and the dimensions over the wall (without) --- clearly. He described four stages (they are called four jhanas) that he passed through, all at once....

**

...Buddha describes, in detail, a universe extending to stages (to dimensions) far beyond our physical universe, and describes a universe that basically deals, in a primary way, with the souls of humans. That would be a universe that exists for

the human quest of life, to successful afterlife. God as a human-like entity, a man with a beard, does not appear in Buddhism. The Universe of dimensions, focused on the progress of human souls, *is* God, Our Spirit, Our Parent. God *is* the Creation, in this description of reality, and the Creation *is* God.

What is the result of explaining things this way? The result comes out quite the same, as for the other Spiritual traditions of mankind. The significance of the universe and Creation, is the progress of souls through life to successful afterlife. All the other Wayshowers sought to lead us to the same Awareness. It is just that in the Enoch-Moses-Isaiah-Jesus-Muhammad Spiritual tradition sisterhood, in the West, as a part of leading us to that Awareness, uses the personification of God *as a man*. Jesus, Muhammad, and all, of course, nevertheless, to the contrary, specifically taught that *God is Spirit...*

**

...Making Our Spirit into a person that looks like us, is in itself an act of Compassion, and our good-hearted, compromising, Ananda would probably have given the approval for this, sitting between a disapproving Mogallana and Kasappa, and an ever-understanding Wayshower, the Buddha, on their low Himalayan foothills, where their their Prophet Advent, took place.

As far as any conceptualization, our choice for the imaging of anything, Buddha explained that everything we see here in our perceivable dimensions, is not, strictly speaking, *real*.

“Be not a friend of the world. Look at the world as a bubble. Look on it as a mirage”¹

**

“However, you observe them, appropriately examine them, they’re empty, void, to whoever sees them appropriately....its a magic trick, an idiot’s babbling.”

Sutta Nipata 22

(One wonders if Shakespeare read the Sutta Nipata). Buddha went on to describe what is real, what he could see, from his night of awareness, under the Bohdi tree, onward. Buddhism gives us a description of the Structure of the dimensions *beyond*, utilizing the images and terms, common to Buddha’s time in civilization. It explains a cosmos of 31 planes of existence. These 31 are divided into categories that identify ‘*denseness*’ of materiality. There are three categories identified. The top two are called ‘immaterial’ and ‘fine material’...

**

...Higher planes are also the home to ‘non-returners’, souls who will work out there salvation as spirits, never returning to the lower Sensuous Realm of our perceivable dimensions of time and space. In those higher planes, they continue, working out the rest of their journey to Nirvana. We caught a glimpse of this sort of thing, in the story of the Buddhist wife of the King of Vamsa, who died unfairly in the fire, set by the other wife, who had some past-life guilt, but was allowed to work all that out, in other realms, without reincarnation, here.

So there is a division, based on *the materiality* of the Realms, *the density* of bosons and fermions, that modern physics studies, as modern physics tirelessly tries to prove that the building blocks of the universe, are exclusively within our four perceivable dimensions. (In the process, science tirelessly fails, repeatedly, in that narrow area of examination, because modern physics will not examine Hindu, Buddhist, Sufi, gnostic *spiritual physics*, of the whole Structure, both perceivable *and* beyond, that we speak of here)...

**

...It was evidently Buddha’s brief to do things in this way. Laozi’s Daoism used the same imaging of the matter (in The Zhuangzi scripture). This all became at least of some interest to atheist modern science in the twentieth century, when Albert Einstein brought to our attention the findings of Theodor Kaluza, whose mathematics showed the nature of our four perceivable dimensions (three of space and one of time), implies the existence of another part of our universe, of many dimensions, smaller ones curled up inside the three big spatial dimensions, that we, and our science, mistakenly claim as the whole deal...

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...Modern physicists now debate the dimensions (planes) that exist beyond our four perceivable dimensions, no longer arguing about their existence, but only about their number, and how they may interact with our perceivable universe of space and time.

They have, however, *no debates* among themselves, about the spiritual physics, brought to us by our Spiritual traditions, which have long insisted, that there are heavens and hells, in those unperceivable, but *very near* dimensions, that modern physics has ‘discovered’. Scientists also have no debate, among themselves, about the trials or progress of souls, inside those dimensions, over the ‘wall’. (Maybe they will, someday, in the future.)

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**

...But the rest of the Buddhist cosmology, is hard to relate to, in terms of things we comprehend. Buddhism did describe atoms, which it called, 'pramanrs', which are *'neither long, nor short, neither square, nor round'*, and cannot actually be analyzed, except that 'one becomes a nucleus, around which the others form'. That is interesting, in that it does not say that the others rotate around the nucleus, but rather 'form'. Modern science was itself mistaken about that story for the atom, for part of the last hundred years, then finally got it right in the 1930's, in their quantum cloud description.

It is difficult also to be sure that anything we see developing, from our new atom-smashing knowledge of science of the universe, will lead us to understand the 'Structure', that Buddha describes for us. Buddha's universe comes into being *because of* the good and bad input of humanity. (Christian mystic Edgar Cayce said as much, in other terms.) Obviously, the 'Structure' is created for the souls of humanity, but in this explanation, it actually takes its power, its *forces* for matter --- we could say its weak and strong forces of the small atom, and its gravity of large bodies --- from the *goodness and badness of humanity!*

**

“Which are more numerous, the few simsapa leaves in my hand, or those overhead, in the simsapa forest?”

In the same way, followers, those things that I have known with direct knowledge, but have not taught, *are far more numerous*, than what I have not taught.”

Sutta Nipata 56

And we remember, what Buddha said to the demanding curiosity of follower Malunkyaputta, about such knowledge *only* being used correctly, *if* it is used to bring souls to salvation. Buddha thought it otherwise of no value.

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...The ‘Groups’ term is *Skandas*, which is normally translated as ‘Group’, but actually can have the derogative translation as a ‘Heap’. ‘We’, as individuals living one life, in any of our lives, are made of five ‘heaps’: the body, our feelings, our perceptions, our decisions of will, our consciousness. These five ‘groups’ or ‘heaps’ collect into us, and dissolve and *move on*, to become the next ‘us’.

Obviously, this description, makes us pause, and consider that the attitudes (perceptions) and decisions, etc., that we, of free will, make in any life, in changing for the better or less better, will make up the *future ‘us’* in the next life. Looking at things, from Buddha’s perspective, we will never be the same.

Each decision, each reaction in feeling, changes that group, *that heap*, and so even tomorrow, we may not be the same soul as today...

**

...Buddha's response to that: 'Stop it!' Meditate in sincere earnestness to 'See' what Buddha saw, in the top 'jhana'. Through meditation practice, Reach the fourth stage, the top jhana, and see over the top of the dimension 'wall', to perceive the whole 31-plane Structure, as it truly is (of which our large perceivable dimensions, our universe, *is one plane only*)! See the Samsara of souls forever floating back to re-birth! 'Become a non-returner!', Buddha compassionately urged all to whom he taught...

**

...Now, in the late 1900's, early 2000's, we seem to be turning the *other direction*, toward a 'weaker wall', again, with the so-called E.T. experiences (which are probably Extra-Dimensional souls, not Extra-Terrestrial entities), E.V.P., and the psychic, remote viewing, and ghost experiences of so many individuals, as well as the extensions of this, in things like crop circles. In the midst of that present-day weakening of the strong wall, some Buddhists may be coming into our history, who will have some things to say to the rest of us. (A weaker wall has little to do with future predicting. There is not any 'time', beyond our perceivable three dimensions of space and one time. According to our current science's conclusions and math, time is only here, with us, and future predictors do deal with time.)

**

"An evil deed, when done, doesn't --- like ready milk --- come out right away.

Its follows the fool, smoldering
like a fire hidden in the ashes."

Dhammapada 5

"Both merit and evil, that you as a mortal, perform here,

that's what's truly your own, what you take when you go, what follows behind you like a shadow..."

**

Much was taught by Buddha, about *activism* in good Deeds.

“The thoughtless man, even if he can recite a large portion
(of the *Dhamma Teaching*), *but is not a doer of it...*

is like a cowherd counting the cows of others...”

**

...But he also quickly took a large group of followers into the austere life of sacrificing everything, which they otherwise would have planned in that lifetime, to focus on meditation and discipline. Part of Buddha's ‘Awareness’ enlightenment process, when he got to the point where he could clearly ‘*see*’ under the Bohdi tree that night... immediately left him with worry about the souls of mankind,

“Having seen people struggling and contending with each other like fish in a small amount of water, fear entered me...”¹⁵

Sutta Nipata 6

“This world is *dark*, few only can *see* here, a few only go through to heaven,

like birds escaped from the net...”¹⁶

**

...Follower Kavatta, at one time, asks Buddha to allow the monks to be allowed to display the psychic powers, that come from reaching the Arhat ‘Awareness’ position, in order to impress the citizens of one new area, to become Buddhist followers. Buddha says No, and goes on to say that he is disgusted by the use of the powers, like telepathy, that are gained through the meditation efforts of such followers. The powers are simply not to be used. Kavatta is instructed to teach, and demonstrate virtue, to the new ears present, and nothing more.

**

...Buddha's purpose for the meditation discipline, with or without an image (or candle flame as was sometimes used in his Advent), was solely to get people up to the level of ‘Awareness’. The world of our dimensions, the habits of our mutual human civilization, took some followers off, in directions of application of mind-powers and magic, for show, as it took others off to using Buddha's very image in statues for wishful gain.

But Buddha was very clear that the experience of ‘Awareness’ for his followers, should only lead to enlightenment, and the radiation of Compassion and good deeds for the world and its beings, that true enlightenment brings. Compassion was the way out *of the net* for the birds, *out of the darkness*, for all souls.

**

“As a mother, even at the risk of her own life, protects and loves her child, so let a man cultivate love,

without measure,
toward the whole world...

This state of mind is the best in the world.”

**

...Buddha had a metaphor, an image, for the follower who reaches Awareness, then turns toward love for the world. It was the *lotus flower*, which has remained a symbol for Buddhism, and a landscape inclusion preference for Buddhists, over the centuries. Buddha chose the lotus lily flower, because it raised itself from muddy ponds, to create its own leaf platform, and then to blossom.

“...upon a heap of rubbish cast upon the highway, the lily will grow...

thus the disciple of the truly enlightened Buddha shines forth...

among the people who walk in darkness.”

**

...Buddhism would speak of ‘categories’ of followers. Stream-enterers were beginning the process. The success of the soul, thereafter, in the learning of the teaching, would leave some ‘*Once-returners*’, and others ‘*Non-returners*’. Coming one more time only, or not returning, would be the measure of success of the Buddhist soul. The story of one Buddhist woman striving for the proper life, ended in an approving note, that she had *only* seven more lifetimes, to serve, (in these dimensions).

The whole story is one of progress, progress toward ‘the other Shore’, toward ‘non-returning’, but Buddha was persistent to point out there were to be

blocks to success along the way, due to the System with which we must deal, here in the perceivable dimensions. The blocking was engineered by evil, by an Other spirit, a Devil, personified in Buddhism by something called *Mara*.

**

...The monkey tar-trap story, is a parable best remembered.

“Any monkey who is foolish and careless...comes by the tar trap, and grabs it with his paw. He gets it stuck there, and thinks, I will free my paw and grabs it with his other paw.

The hunter...captures him right there...

in one who wanders
into what is not his territory, Mara gains an opening.”²⁵

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...Every Wayshower has a First Crew. In the case of Jesus, we see that seems to be a DNA connection, that is, a ‘cousin connection’, with those of the Crew, who took miracle powers forward for twelve years intense teaching time, after his Crucifixion Weekend. In case of Buddha, the connection shows itself on a *different plane*. In both cases, preparation for an Advent is obvious. Only these two of the Brotherhood of Wayshowers, allow us to see, *this particular preparation phenomenon*, for a First Crew in their role in an advent.

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**

...Mogallana was different from Sariputta. He went the direction of psychic powers, to scan the attitudes of monks and followers, occasionally shaking things up with kinetic acts, when he saw situations he did not like, among the monk community. Buddha, who had criticized Pindola and Kavatta for just this action of using physic powers outside the monastery, to impress the lay world, evidently *allowed* Mogallana this practice, in Buddha's company, within the Order, inside the monasteries...

**

...Mogallana, at one time, spoke to Buddha about a particular near-by gathering of unhappy ghosts. Buddha said he could see that, but did not like to emphasize, or really even discuss, those matters. Buddha also forbid Mogallana, on one occasion, to use 'powers' to help an area that was experiencing famine. Buddha, in disallowing an attempt at a good use for what we may call 'magic', for lack of a better term, showed his deep dislike for the phenomenon, and that power it yielded to an individual, could bring into our perceivable dimensions.

All our Wayshowers knew that magic could serve the evil to which humanity was subjected by preachers of shamanism, before the first of them, the first Wayshowers, the Yellow Emperor, Enoch, Vishnu, Osiris, arrived. From that time onward, series of Wayshowers like Buddha started our mutual civilization on its long journey, to understand the progress of souls, and the salvation of souls, in their Teachings for the life of Compassion and the life of good deeds...

**

...It is the Jataka texts, which give us the stories of the past lives of Buddha and his First Crew. Buddha's cousin Ananda --- who would spend his later life as the personal assistant to Buddha, and finally become the reciter of the teaching, on Buddha's death --- had joined Sariputta and Mogallana, with the future Buddha, *in many past lives*, it turns out. They had always helped each other, it also turns out. Sometimes they were relatives, sometimes in the same family, and sometimes advisors to each other in high positions, such as kings.

Animals are usually spoken of in Buddhism as dim-witted, selfish, lacking understanding, and the animal status is of course, one position, into which any soul could fall for a lifetime or more, as a result of their deed-karma. But when these souls of Buddha and his First Crew found themselves in the animal kingdom, in some past lives, they had been usually *aware* that they were experiencing a life as an animal. One time, they were together, as a group of geese. And they sometimes ended up different types of animals --- once as a monkey, an elephant, and a partridge --- but born in the same times, and finding and befriending each other. Their awareness then, and remembrance, in the advent incarnation, seems to be part of a preparation.

The whole thing appears, as a group of special souls, in training for a main event, of coming together to assist the Buddha Advent, in the future, after the Jataka text lifetimes. Sariputta was in one life, a warrior. And the future Buddha was his horse. It is as if this Crew traveled through all manner of human occupations, and then, animal occupations, over a series of lifetimes, before coming together for the Buddha Advent. And as animals, they retained more intellect, than animals normally evince. And... they remembered all those lives, although Ananda, as usual, remembered the least....

**

...Another of the early followers, on whom Buddha was dependent, was Pippali Kasappa, an additional brother of the family of the two Kasappa brothers, but this Kasappa seems to fall into the category of the *Second Crew* phenomenon that appears with all Wayshowers, all Prophets, a phenomenon that seems to interfere with the best transmission of any Wayshower's Teaching. In fact, Second Crews seem to create *religions*. Also born a Brahmin, as they all were, this time a Brahmin from Magadha, Kasappa came in the lifetime of Buddha's Advent, into a family which was wealthy enough for him to have a statue made in gold, a statue of the girl of his dreams.

His parents went to look for such a girl, and found Bhadda, whom he married. Bhadda and Kasappa, it turns out, had formed a bond in earlier lives, and Kasappa naturally wanted to find her, in this life. Hence, the statue. The two remained as husband and wife, while their parents were alive, although they were celibate. After their parents' deaths, they left their estates, and became ascetics. They had been husband and wife in previous lives, and were, in fact, the ancestors of the people who would give birth to Sariputta and Mogallana!! Another of the early followers, on whom Buddha was dependent, was Pippali Kasappa, an additional brother of the family of the two Kasappa brothers, but this Kasappa seems to fall into the category of the *Second Crew* phenomenon that appears with all Wayshowers, all Prophets, a phenomenon that seems to

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**

...Kasappa ends up the dogmatic member of the Second Crew, always the strictest with himself and others. He knew Sariputta, Mogallana, Ananda, in past lives, and in this life, in Buddha's Order, Kasappa shows a religiously dogmatic personality, unfriendly to women, something of the order of a Peter type of personality, in the Jesus *Second Crew*.

Ananda's profile of Compassion seems often in contrast with Kasappa, as Kasappa is criticized for his extreme ways, and Ananda is compared favorably with him. Kasappa, in turn, at one time, asks that Ananda be *investigated* for not following rules! Gentle Ananda, always the true follower, who understood the real teaching of Compassion from Buddha --- even though he *could not* seem to perfect the meditation of reaching to the forth stage, the top jhana of 'Awareness', to see over the 'wall' --- ends up apologizing to the shrill Kasappa.

Two women Bhikkhuni followers end up leaving the Order because of their unhappiness with Kasappa, although Ananda tried to ameliorate the situation. Buddha through all of this, took no sides.

Ananda was everyone's friend, but no one's spiritual leader. He never reached the Arhat level in Buddha's lifetime. But being the attendant to the Buddha, he was approached by everyone, for every matter. He was often the spokesman for the women followers, and carried a duty to insure all robes worn in the Order, although old and donated, did not look frayed, as he believed it was disrespectful of the Order, to those who donated clothes, not to mend the clothes, and keep them in good repair.

Often criticized for not being strict, Ananda simply never carried out the instructions, often given to him by the stricter monks, to discipline light chatter and casual gregariousness. When Buddha faced his late-advent-era menace from Devadatta, and a work elephant was made drunk by Devadatta, in order to get him to trample Buddha, it was Ananda who threw himself in the path of the elephant to protect Buddha. (Buddha stopped the event, by befriending the elephant with mind-power.)

**

...But Ananda was the one, of the First Crew, that had the perfect memory, and since he was with Buddha always, that memory would make him pivotal to the creation of 'Buddhism', at the end of the Advent. He and Sariputta often traveled the Order's monasteries as justices of sorts, to solve disputes that arose among the followers...

**

...Woman follower, Kisagotami, became famous for creating the 'mustard seed' story through her personal ordeal, that had led her to become a follower. Before meeting Buddha, her child had died, and seeing her in grief, a friend took her to visit Buddha, at the Jetavana Grove monastery. She claimed the dead child she carried, was not dead, and only needed a cure. Buddha seeing her distraught situation, said he would help. Kisagotami was asked to visit her home town, and ask for a mustard seed, from any home, where no death had taken place, and hinted that the mustard seeds from that particular home, may help.

Kisagotami agreed, and searched her town for such homes, where no death had occurred. But there was not one. She buried her child, returned to Buddha, and said she understood his teaching, to which she, in her grief, had been sent. Her question, from house to house, had conjured up the grief of dozens of other families, and she had seen, first hand, the distress in their memories. Kisagotami became a follower, and a leader of Bhikkhuni women of the Order.

**

...Her father then hired a famous courtesan (we will examine the courtesan phenomenon shortly) to give to her husband for two weeks, while the wife Uttara launched into a program of cooking daily for visiting monks. But after the fortnight, the visiting courtesan got to like the idea of having the rule of the mansion, and went to the kitchen, to pretend to help Uttara. She boiled some

oil, then proceeded to throw it at Uttara to disfigure her, but the hot oil had no effect.

Seeing this happen, the courtesan asked Uttara about her new belief, began helping with the cooking, was taken by Uttara to hear Buddha, and became, herself, a Stream-enterer. Then the courtesan died, and Buddha asked that her beautiful body be left in a charnel ground, for all to see what happens to beauty, in physical deterioration.

The courtesan was born, we are told, into the ‘heaven of the 33’. We do not know of the rest of her journey as a soul, but we can see the *determination* of Buddha, to make his points about life and death, and the opportunity for drama, which he was willing to grab, when a situation was available, to bring home his message, sometimes, as in the case of the beauty-in-the-charnel-ground, in ghastly images.

**

...The courtesan’s life became a teaching vehicle, part of which even put the devout Buddhist Uttara at risk in her life, when the courtesan tried to scald her. Both were rewarded, Uttara in a life as a follower, the courtesan in a good afterlife. Buddha would not be concerned about whether the rewards were here... or there. He was here to Teach the soul how to reach salvation. The souls that became involved with him, were there to have the opportunity to become successful souls, if they would learn, in life...or learn in death.

Part of Uttara’s story, with her father bringing in a courtesan, seems a little strange, but we have to keep in mind that courtesans in Buddha’s society were generally accepted as professionals of the community. The officially recognized ones in each city, had homes to which the established families would send sons in their youth. Poetry reciting and music competitions would be held there, at the courtesan’s house...

**

...Later in life in one of Buddha’s visits to Ambapali’s area, when the local princes learned that he was to dine with her at her home, they demanded Buddha give this privilege to them, the governing establishment. Buddha said No, and his entourage dined at courtesan Ambapali’s home. Buddha tells us that Ambapali in earlier lives, had been a female ascetic devout... *or* a courtesan...on *alternate* occasions...

**

...That is a strange story, but in fact, the concepts of the ‘Four Kings’(perhaps Four Forces) and the ‘head spirit’ (whose name was Sakka) comes up, often, in

the Buddhist spiritual physics descriptions of the heavens, hells, and the goings-on beyond the 'wall', in the other dimensions.

It is also confusing to hear that the spirit was bound to follow some sort of 'law' of procedures, procedures that result from the nature of the other non-perceivable dimensions. The spirit *appealed* against this 'law' to the Four Forces, but his appeal was denied. It cannot be clear to us, what this is all about.

But the story is, itself, again, another witness of a soul, here a spirit soul, becoming a 'Stream-enterer' through their life's journey --- in this case, their spirit-life journey --- and encountering the Teaching of Buddha. We should also note, that Buddha gave no clarification on all this, adhering to the principle that knowledge of the workings of forces from beyond the 'wall', are only relevant, *if* they lead souls to Compassion, good deeds, salvation of a successful soul proceeding to Nirvana...

**

...Buddha spoke to merchant Anathapindika of different situations of obtaining wealth, and noted that even 'dishonest wealth' still can be sensibly used to make others happy, while honest wealth can hurt the good soul, if they become infatuated with it (AN:10.91)...

**

...Then, Buddha was, *at the same time*, teaching others to continue with their lay-life with the principles of Buddhism, the guidance of the Eight 'Right's'. This can appear to be a conflict of purpose, but it is not. Buddha had both an immediate Brief, and also, a long-term one. We will take a look at all that, in the last chapter.

4.Advent Brief

Buddha had spent a long life, in motion, on foot --- always on foot, although there were more convenient ways to travel, since he had wealthy supporters from the beginning --- covering as much territory, as possible. In the process, he collected devout souls into his monasteries, for training for the final 'Awareness' and final life, while at the same time, he brought the message of Compassion and Deeds to the lay followers. Even in his last years, he did alms rounds, in silence himself, just like a regular male Bhikkhu or female Bhikkhuni monk follower.

Buddha is often thought of as a vegetarian, but in his alms rounds, he took and ate, what was given. He would accept market-sold meat, but would reject meat that had been especially prepared in a householder's home, if invited to dine. ..

**

...The alms round would be at midday. There was only one meal, that mid-day meal, per day. After the meal, Buddha and his leaders would hold discourse. Buddha would then nap, lying on his right side. In the evening from 6th to the 10th hour, there would be instruction, sometimes with lay person followers, visiting. Buddha reserved 10th hour to 2nd hour for spirit beings from the other dimensions. Then he would exercise, and sleep, on right side, until the early morning, when he would often go through something, Christians would refer to, as '*transfiguration*', which would renew the particular powers he was given in his Brief.

Buddha and Jesus with their *mind power* and curing power, both seem to have to have their physical bodies 'recharged' in some manner, regularly, as their followers observed this miraculous process, brought to bear on these Advents, through what Hindu's and Buddhists would call the Atman, Christian and Islamic spiritual physics, the Spirit, Confucians and Daoists, the Qi or Subtle Spirit, and Zoroastrians, the Spenta Mainyu...

**

...Buddha eventually saw this king, and also King Pasenadi, the two of whom were his greatest supporters, both meet unfortunate ends, and had seen his own Sakkyan clan conquered and disbursed. All through his teachings, he had urged followers to let government go its own way. King Pasenadi at one time, had sent spies into the Order in his region, to detect if there was political sentiment against his rule. Buddha's response was

“...avoid politics, and obey kings.”

Mahavagga 3

As we saw, King Bimbisari, King Pasenadi, Buddha's Sakkyan clan, all came to sad ends in Buddha's lifetime. Buddha came to this time of the end of peace and prosperity, for small 'province society' India, and at the beginning of the process that would eventually bring into existence an Empire, from those province societies. Confucius, Laozi, Jesus, and Muhammad would also come to final times of province societies, decentralization, in the midst of, or just before, great wars of conquest, consolidation... empire creation...

**

...Those empires, in India, China, the Mediterranean, would become platforms for the creation of great Spiritual traditions, of the orthodox variety, that would be honed from the teaching of all these Prophet Wayshowers. But the teachings, *taken from the hands* of Second Crews, of the type of Kasappa in Buddhism, *into the hands* of the spiritual and political leaders of empires, would become orders of preponderant centralized authority and ritual. And authority and ritual were things, about which all these Wayshowers were never enthusiastic, in their sincere efforts to bring a message of meditation/prayer, love and caring, to a world of citizens seeking to become successful souls, in life and afterlife.

Mara was at work, and was certainly content with empire building (and, to the point, was probably a *sincere sponsor* of all Second Crews, from Kassapa, Peter, to Umar and Uthman). Mara's abilities in our perceivable dimensions, could enter Buddha's own order...

**

...Often complaining about Buddha's leadership, Devadatta decided early, that *his* 'awareness' inspiration was to make the rules of the Order more strict, more punishing. This was not what Buddha taught, so Devadatta would say that Buddha's laxness, and fellow cousin Ananda's random Compassion, hurt the cause!

Later in life, having befriended the son of King Bimbisari, Ajatasattu, Devadatta, evidently formulated a plot for the son to take over the kingdom of Magadha, while Devadatta would take over Buddha's Order. The son asked his father for the kingdom. The father gave it to his son, but, as we saw, was put in prison, where he died, before his son repented. Devadatta asked Buddha to take over the Order. Buddha, knowing Devadatta's heart, said No, and did it publicly.

Devadatta then tried to kill Buddha with a tipped stone on the Vulture's Peak path (Buddha's foot was cut by the stone), then got a work elephant known to be bad tempered, drunk, and charged the elephant at Buddha. Buddha mind-powered the elephant to calmness, but only after Ananda tried to throw himself in front of the charge, to protect Buddha, as we saw...

**

...In fact, as mentioned, the whole world the early 400's BCE was turning the other way. But Buddha's words, about this Vajjian province society were preserved, and his advice may ring important, in a later age, our age, of the twenty-first century.

His advice was the advice to maintain a Republic, whose governance listens to all, in 'well-attended meetings'. In the end, the Vajjian Republic was conquered by King Ajatasattu. We do not know how the Vajjians were doing at that point, along the lines of Buddha's advice. (It is an 'Era Spirit' subject, looked at in that download.

**

“By self is evil done; by self is one defiled.
By self is no evil done; by self is no one defiled.

...No one is purified, by another one.”

Dhammapada v165

“Make of yourself, a light”

Mahaparinibbana Sutta

To cousin Ananda, he explained his advent, and the timing now for it to come to a close.

“Ananda, I have fulfilled the duty of a real Teacher...there is nothing I have left esoteric...

Be a light into yourself, a refuge unto yourself,
let the Dhamma (*the Teaching*) be your only light.”

**

...Now, Ananda realized that Buddha's Advent was coming to a close. And then, Sariputta and Mogallana both quickly died! They were the real leaders of the First Crew, and they could both 'see' the reality of which Buddha taught. That is to say, they had long ago become 'Arhats', as the term for this goes. Ananda, on his realization, that he would be alone, with the mission, evidently leaned on a doorpost for a room, where Buddha resided in one of the retreats, and cried.

What would become of all of them? They needed someone like Sariputta or Mogallana, who proceeded Buddha in death. Buddha only told Ananda, not to worry. The next event, in the transition, from Buddha to Buddhism, would seem strange, but it would be the way things needed to be.

**

...That night in the grove, laying on his side, Gotama Buddha passed on to Nirvana. Buddha was 83. It was probably 483 BCE. Preparations were made for cremation.

On route to Kusinara, on news of Buddha's death, was Kasappa. Kasappa now *called himself* the leader of Buddhism, and immediately began the *Second Crew* phenomenon, that we see with all Wayshowers. He had in fact, called himself the true son of Buddha in the past, as he had exchanged a robe he had of soft material, for Buddha's own course robe years before, and thereafter *made the claim* that he had a special position in the hierarchy.

**

...It was intended that Kasappa and some of the elders take over, but they had overlooked one thing. There had been no standardization of the memorized Teaching, and the one person in the whole Order that had perfect memory, and who had also been present at practically every teaching of the Buddha, for all past times, was none other than Ananda.

Now they would have to listen to those, who wanted Ananda included. Humble Ananda was called, and they demanded to know why he gave Buddha muddy water, and why he did not convince the Buddha to use his powers, to stay on, in life, and even why Ananda, long ago, had campaigned to allow women to join the Order.

These new elders of orthodoxy also demanded to know why the heck Ananda was not an 'Arhat', had not obtained the forth jhana 'awareness' level!

**

...Humble, honest, compassionate Ananda was positioned by Buddha, in his passing, to be the real communicator of Buddhism, for an Order that Buddha insisted needed no leader, needed only the correct understanding of the Teaching he had been sent to give, as he had often explained that correct understanding, alone, away from the crowd...to cousin Ananda. Always correct, and often demanding, non-compassionate, Kasappa, would now have to

sit in the front row, and listen, and re-recite, as Ananda went on and on, with the teachings that would become Buddhism.

The tradition of the Teaching would be carried verbally, by reciters with perfect memories like Ananda, for a long time to come, until the Fourth Council of Buddhism. Whether Ananda really reached the 'Awareness' level, the Arhat level at the conference, is for conjecture. For tradition, it is said he did. But more likely, he was chosen by Buddha for the role he would play, alone, to bring teaching, because the Teaching was to be the future. The miracle demonstrations of the Advent were over...

**

...Buddhist scholars have noted that after the first 200 years of Buddha's Advent, that many still seemed to be able to reach the Arhat level, to be able to 'see' over the wall, reach the fourth jhana of meditation, and then, after that period... fewer and fewer claimed this honor. This was not the fault of Buddhists. The task had become almost impossible. By Jesus' time, only a Wayshower's concentrated effort could bring this about, as in the case of Jesus taking John to the 'other side', in the Acts of John, to look down at Jesus on the cross, or the demonstration Jesus gave to a small gathering, reported in the Gospel of Bartholomew, after the Crucifixion Weekend, where the *dimension wall* was pulled back, for all --- *for a moment* --- to see.

And as 1 CE approached, the era of the Arhats, indeed, was over. Buddhist scholars of the last century of BCE, speaking of the difficulty of reaching Nirvana, blamed their times, and spoke of the hope of a future time, and a future Buddha. We will look at that 'future thought' in the next chapter, but those who experienced that period should not have been so discouraged.

**

....The Councils in their various claims to have settled this or that, are a little confusing, but one thing is clear. There were disagreements about what Buddha had taught. And as happens with all our Spiritual traditions, with all our Wayshowers, this results in official divisions in the Spiritual tradition. With a most certain sadness on the part of Our Spirit, who gave us all our Wayshowers and all our Spiritual traditions, the whole summation of what became known as 'religions' is usually sent off by *some of* the original followers, what may be called a *Second Crew*... in the wrong direction.

Nevertheless, with Buddhism, as with all Spiritual traditions, maybe that wrong direction, simply awaits a future time, when Helper Wayshowers, or this time, maybe special groups of Buddhists, Christians, Daoists, Confucianists, Buddhists, Zoroastrians, Jews, and Muslims, will incarnate, to start to move all Spiritual traditions toward corrections, corrections that will better help the tens of billions of souls, here, as well as the (forgotten) billions, ‘over there’, in the dimensions, beyond the ‘wall’....

**

...In fact, the *Underground stream* for Buddhism, and for the other Spiritual traditions, will be important, in our twenty-first century, as the wall weakens, but Mahayana would use hear-say of this element, for its own purpose, rather quickly in the centuries just after Buddha. Mahayana would say that their teaching was not revealed, because the original listeners could not understand Buddha’s *fuller meanings*. This was probably true, for Kasappa’s Second Crew, who were more interested in creating what we would call a religion, a religion with themselves proudly in charge.

This ‘Second Crew factor’ shows up in all our Spiritual traditions, and it generally rules for a very long time. Christians have lived under it from the time of Athanathius and St Irenaeus, and their early Councils, when the true bearing of their own First Crew was put aside. Mahayana was complaining about Second Crew Buddhism, but their solutions with increased idols and focus on particular Buddha’s, would not be the final bearing of Buddhism. That truer bearing will come in the future. The religions built by Theravada and Mahayana Buddhist enthusiasts, would rule the minds and practice of millions of Buddhists from its inception, until today...

**

...Facing an establishment of monasteries, an establishment which tended to feel only monks under the discipline of the Order, had a shot at Nirvana, Mahayana claimed that Buddha, himself, did not teach that. In fact, the real situation, was that Buddha was gathering and training as large a group as possible *to get over* the dimension wall, in order to work on the other side. And he did this in a time when the weak wall *made this possible*. That was the first part of his mission, and it became the *basis* for early Theravada. This phenomenon probably went on toward 100 BCE times, when the ancient world began to change.

We can say our world became more modern, in the Roman, Qin, Mauryan times of larger empires, but *in fact*, our world was leaving an ancient

world mindset, where the average soul had some awareness of spirits, angels, devas, 'gods', over the dimension wall, and was heading toward a thicker dimension wall time, when all of that would be termed 'fanciful' or 'imaginary'...

**

...That new time, was a time which would now perpetuate itself, from then until the waning years of the second millennium CE, the end of the 1900's. Buddha had said the first five hundred years, *only*, would be strong for his original teaching. As 1 CE approached, the old plan was, in fact, not working, as demonstrated in the Buddhist commentaries' comments that becoming an Arhat, was increasingly rare. It was, of course, that much more difficult, as the 'wall' strengthened, because it was becoming harder to meditate to reach the fourth jhana, where you could just see over the wall, as Buddha had taught since his Bodhi tree awakening. But those living in that later time, approaching 1 CE, would not have realized the problem. Everyone was now, like Ananda long ago, unlikely to attain the 'awareness' to see over the 'border'... to the other dimensions.

Buddha knew this would happen, and would have supported the new heretical Mahayana stance, that it should be *the Teaching*, not the Order of monks, which would become important. That is because the world *had changed*, the 'wall' had changed, and the Mahayana thinking was pulling Buddhism on, in the new 'strong wall' situation they all faced. They were all seeing the original monastic 'Arhat' plan stumbling, through no fault of the monks and followers, and the Mahayana teachers were saying, 'It doesn't matter: we can seek the true *'Buddha nature'* (called *The Spirit, The Atman, The Qi in other Spiritual traditions*) in ourselves, in every human that seeks it.' Thanks to Ananda, they all, Theravada and Mahayana, had the true Teaching...

**

...There was no way for the Mahayana enthusiasts to know what had happened, as the 'thick wall' made the old 'Awareness' system mostly unreachable. They knew that Buddha wanted Buddhism to go on, but the situation was calling for a change. Mahayana teachings went back to the layman teachings of Buddha, as we have seen in various quotes in the writing at hand, and emphasized the points made to laymen, and laywomen, about the life of deeds, and love for the world. Mahayana, in its wall-strengthening time, criticized the old 'Arhat' quest, as being unimportant, and moved forward...

**

...The Yogacara school of Mahayana argued with Nagarjuna in their presentation of the physics of the universe. Both Nagarjuna and the Yogacara school presented basically philosophical metaphysics. Yogacara also probably gave us the first presentation of the concept of ‘collective unconsciousness’, a term we associate with Carl Jung of the twentieth century. Yogacara spoke of all souls as dropping seeds, pure and also impure, into the ‘Storehouse of the universe’. Again, this speaks to the common spiritual physics of the description of a common gift of important communication, the ‘Buddha Nature, the Qi, Atman, Subtle Spirit, Spirit.

Nagarjuna claimed, for his versions of Mahayana Buddhism, in its criticism of the original Theravada Buddhism, that Buddha had given special teachings to Kasappa that were carried on, only to be revealed in Nagarjuna’s time, over three hundred years, after Buddha’s Advent. It was said that Kasappa smiled at one time, at a general meeting of the monks, as Buddha was speaking, and that Buddha knew that Kasappa knew, that another teaching was coming...

**

...Mahayana writings spelled out the role and goals for a layperson, not a monk in the Order, in their path to come back, re-incarnate again and again, as a Bodhisattva, intent on helping others:

“In order to help living beings, they descend into the hells...

They intentionally *become* courtesans to win men over...

in order to help living beings, they *become* captains and priests...

They fearlessly behold those who are masters,

and they *become* their servants, or slaves...”⁹
Nirveda Sutra 8

Vimalakirti-

Mahayana thus took the focus of followers toward the glory of returning to life, not extinguishing one’s self in a last life, and in returning, helping all souls toward success for their souls.

“Sentient beings are innumerable. I vow to save them all.”¹⁰

Vows of the Bodhisattva

**

...Now *Faith Buddhism*, here and elsewhere, would allow a new ritual to come to being, not unlike the old Brahmin rituals, to which Buddha objected (as he objected to all rituals and all image worship). With the Amitabha school, followers were encouraged to chant the name of the Bodhisattva, rather than follow the meditation practice of Buddha. All Spiritual traditions have occasionally seen a disagreement come up between faith and deed-doing. This is the way our tendencies in that area, played out in the history of Buddhism.

Mahayana teaching probably resulted from the realization that their modern Buddhist leaders simply could not do what the elders had done. They would not know why, and it would have been initially disappointing, as the writings of the last 100 years of CE indicate, but the spirit of Buddhism, moved them on, to teach them the assurance, *the faith*, that those heavens awaited, and also, that help existed, from the other side (that no one could any longer ‘see’), in the form of previous successful souls, who had become Bodhisattva’s.

**

...The Lotus Sutra was important to all Mahayana teaching, particularly in China. The Lotus Sutra continued the Mahayana thought that Buddha had said to Sariputta, back at the beginning, that becoming an Arhat would not be sufficient for *all* times. Now with the ‘strong wall’ making it difficult for anyone to reach the forth jhana ‘Awareness’ level, to see over to the reality of the other dimensions, elaborate schemes were taught of heavens, ‘Pure Lands’, that awaited the soul successful in Compassion. And images of those heavens were drawn.

The Lotus Sutra feels it must justify Mahayana’s changing of the original emphasis. The Lotus Sutra tells the story of a loving father who is a rich man, wanting to get his children out of a house that is burning, and of course, get them out quickly. The father was willing to attract them with deer carts and expensive presents, so they would run out:

“The rich man, seeing that his sons had gotten out safely
and all were seated on the open ground at the crossroads,
and were no longer in danger, was greatly relieved...

In midst of birth and death, we undergo burning anxieties,

delusions, and ignorance, delighting in and clinging to lesser doctrines...

The World Honored One (*Buddha*)
causes us to ponder carefully, to *cast aside* such doctrines..."

**

...The Lotus Sutra also deals with the subject of the preference for men in the monastery establishment, as a 'dragon girl' is staged into the Sutra chronicle, arguing with Sariputta about the ability of women to obtain Bodhisattva or Buddha status. Sariputta says the task is strenuous, and the dragon girl, says, 'Oh yeah', and immediately presents herself to Buddha and the Lotus Sutra assembly, as a Bodhisattva...

**

...For Amitabha teaching, the 'White Path' was important. A Buddhist soul is told to *meditate on a narrow five-inch wide White Path*, between two rivers, one river of large waves, one river of flames. Various other souls show up along the way, to try to convince the Buddhist soul to take another route, but the Buddhist soul *stays* on the White Path, because they hear in their inner meditation the call 'Come', and the encouragement 'Go', as they move on. They stay on the narrow, difficult road, ignoring advice for simpler, safer passages, until they arrive at 'the furthest Shore'. (Buddha often used the 'shore' image in parables.)

There, at the Shore, a friend greets her or him. They have arrived at the 'Land'. After arriving, the soul is told that the river of fire, on one side of that narrow Path, was their own personal angers, and the river of waves, on the other side, their own personal covetous desires. They also learn that the 'Go' they heard along the path, came from Gotama Buddha, urging them on, and the 'Come' came from Amitabha Buddha, who had made this heaven 'Land', and wanted them to arrive safely.

**

...In the 700's, Mount Hiei, near Kyoto, became the center for monastic Buddhism in Japan. The original teaching from there, saw monks help the countryside with the building of wells and bridges for the local citizens. But Japan, like China, would have many sects, and *Japanese warrior culture* would come to Japanese Buddhism, as warrior monks from the 1100's through the 1500's would fight each other, and sometimes terrorize the civilian populace. Mount Hiei, center for Buddhism, would be burned seven times...by monks...

**

...Nichiren did, Jewish Prophet style, prophesy the attack on Japan, from the Mongols. And he said something about the distant future... which we will look at, later.

Zen Buddhism, brought from China (Ch'an Buddhism), by Dogen and Eisai, continued its course of putting Buddhist preachers above the scriptures, above the Teaching of Buddha. It did this by continuing with the assertion of Ch'an Buddhism in China, that the present leaders, the *preachers* of Zen, in any present day, would decide what was Buddhist teaching, and what was not! Scriptures were often ignored, and even used as toilet tissue!

**

...One thing Japanese Buddhism did present on the positive side, was the Bon days. This came directly from Buddha's Advent years, when Buddha arranged a ceremony for those gathered to transfer their merit of Compassion, to the recently deceased mother of Mogallana, who Mogallana felt, had not, herself, lived a compassionate life.

After the day, it was decided to regularly have that ceremony, the *Pavarana Day* Ceremony as it became known, for meditation for deceased relatives, to transfer merit, or to visit the sick or the lonely, or to plant trees, etc. Japanese Buddhism honored this day, and this tradition, as Bon Day.

**

...In Tibetan Buddhism, this had to do with a few things. One was an attempt to teach a living soul, how to navigate the 'bardo-plane' to reach a good heaven, or a good re-birth. This of course, is an attempt to by-pass the arduous requirements set out by Gotama Buddha, for a soul in sincere commitment to Compassion and Deeds, in order to 'land' in a heaven, and progress to Nirvana, *or* to pass all the way to Nirvana.

Shamanism is tireless in its efforts to minimize the teachings of our Wayshowers, and to turn followers from the honest, difficult paths of salvation. What became called Tantric Buddhism, was in fact a complete inversion of one of our great Spiritual traditions, by shamanism and attempts at magic power. Here, the preacher man, *the guru*, becomes all important to the follower, and scripture, Gotama Buddha, and all the tradition of the Spiritual tradition, are

reinvented, to meet the exigencies of *trying to shortcut* the path to salvation, that Buddha --- and all his Brother Wayshowers --- insisted required honest commitment to Deeds and Compassion.

**

...The Mongols reached Tibet with their conquests in the 1200's CE, and Tibetan teachers were invited to the Mongolian court. One of the Mongol Khan leaders in the 1500's gave a high title, to the head of one of the Tibet Buddhist schools, and that line of Buddhist leaders became the rulers of Tibet, from the 1600's onward. The title chosen by the Mongol leaders, for this position, was 'Dalai Lama'.

5.First Part

Exactly where was Buddha headed for, when he traveled ever northward before passing on, at Kusinara? His region of teaching had always been in the populous parts of the kingdoms of Magadha and Kosala, in the Ganges region. In his final trek, he meandered northward into the foothills, toward the Himalayas. Then, when he passed to Nirvana, Ananda would be criticized *for not insisting* that he stay, and Ananda himself, then remembered hints that Buddha was himself undecided to go or to stay. What is this all about?

This is, in fact, not the only time, the Himalayas, come into the story of our Wayshowers. Laozi, a contemporary of Buddha, is to have given, the scripture of Daoism, 'The Dao', Daoism tells us, with some 'Keeper of the Western gate', when Laozi left the China of his times, on a *westerly course*. His westward path evidently took Laozi, in the direction that has been known as the Western Paradise of the 'goddess of the West', Xi Wang Mu (Chinese culture here, of course, means west of China)...

**

...There is one dichotomy with all our Wayshowers, either from the early round of Vishnu, the Yellow Emperor, Enoch, and others, or from the second round started with Buddha, Confucius, and Laozi. Some of them, like Confucius, died and were buried. Some of them like Enoch, Laozi, Jesus, on the other hand, did not die, but ascended, just walked over the dimension wall to the other side.

Was Buddha debating with himself? Could he have been positioning himself to ascend, walk out of our dimensions, and does the Himalayas location have anything to do with that, because they have within them, perhaps in Tibet, a special location that relates to the extra-dimensional. Hinduism, says that

location, wherever it is, has to do with major changes on earth in the time of one future Wayshower, Kalkin.

There are no answers to these questions. There is just a special relationship of many elements of our Spiritual tradition, with Hinduism, with Judaism and Jesus' Essenes, with the Daoists, with the Sufi Muslims, to the Himalaya areas, in general. If the Hindu-Platonic theories about *earth grids* that deal with life, and the history of humanity, are true, one important location in that theory, seems to be the Himalayan area. Buddha appears to have his eye on that area. But in the end, he lay down on his side, under the sala trees at Kusinara, and passed on, dying, *not* ascending...

**

...The fact that Ananda went through interrogation about Buddha's death, about Buddha's eating bad meat with Cunda, the goldsmith, and about drinking bad water from the stream, along with Ananda's curious recollection admission, that Buddha may have been asking him 'Should I die...or not', altogether, leave us with some mystery.

It is the same sort of mystery that we are left with, in Laozi's passing out of our dimensions. Laozi's 'Guard of a western gate', who told him to pause and write 'The Dao', brings the scene of what some would call a star gate location, a *dimension gate*, with an angel-like gatekeeper. These are the ways of our Wayshowers, and we will never be clear in our comprehension of these ways of theirs. It is all between them and Our Spirit. Sometimes, we may want to go back with Malunkyaputta's discussions with Buddha, or John's with Jesus, or Arjuna with Krishna, and prod them to push on... *with just a few* more questions...

**

...But with Buddha and Jesus, we know that it would be a question of priorities. They were not here to answer questions about spiritual physics. They were here to get us on course to Compassion and good Deeds. Their Advents show them racing though their particular advent terrains, to reach as many ears, help as many sad situations, as they could. They knew they had an Advent's normal lifetime, to change a world. And they knew how badly our world needed changing....

**

...With Confucius' 'sigh for China', from the top of the Qufu city wall, looking out on his beloved land of Lu, or Jesus' pity for the multitudes fighting to get at his healing power, or 'Buddha's pity' for the millions chasing their cravings, around and around, in the 'Sea of Samsara' rebirths, our Wayshowers had no time for anything, except to get the Message out.

As Buddha put his caring worry:

“Because he saw that though they longed for happiness,
they made themselves no karma of happiness,

and though they hated pain, they willingly made themselves the karma
for pain,

and though they coveted the joys of heavens, they
would *not* follow his commandments of earth...

For this he was moved to pity.

Because they had great riches that they could not bear to
give away...

For this he was moved to pity.

Because he saw the men of the world, plowing their fields,
sowing the seed, trafficking, huckstering, buying and selling,
and at the end winning nothing but bitterness...

For this he was moved to pity.”

**

...Buddha wanted to get everyone out of the suffering circle. For those who could quickly reach awareness, who could 'see' the reality of the Structure (including souls in afterlife across the 'wall'), Buddha led them through jhanas, upward, to Enlightenment, 'Arhatship'. But at the same time, Buddha set up Ananda as the spokesman for a Buddhism that would last until today, because Ananda *never* 'saw', but absorbed better than any of the rest, *the Teaching*.

And the Teaching would go on and on, even when a strong wall started to make an *instant view* of the big picture, becoming an Arhat, almost impossible.

For that longer trek, which would take a soul through many lifetimes, Buddha knew he had to emphasize *Deeds*. A soul's deeds would make the difference.

“Even an evil doer sees happiness as long as his evil deeds do not ripen...

Even a good man sees evil days until his *good Deeds* ripen... then does the good man see good days.

Let no man think lightly of evil, saying in his heart, it will not come nigh unto me...”

**

...What is unique about Buddhism's explanation of the Structure, is that it claims that the universe's power of the strong force, weak force, gravity types of powers, which control the building blocks of physics, are basically generated by forces *from us*, humanity. Good deeds, good karma *creates* the heavens, bad karma, specifically in Buddhism, craving for power, pleasure, things, *creates* hells, and also creates our perceivable dimensions.

In other words, everything we have here, is created by bad will, in Buddhist spiritual physics. In such a Structure (which is our perceivable dimensions and the non-perceivable dimensions together) bad action, bad karma, the craving for things by humans is the real force that created the 'bubble', that Buddha described as our perceivable dimensions. Buddha put a generation of listeners, men and women, through drastic self-sacrifice in the monastery groves, to get them quickly out of the '*bubble*' part of the Structure, and over to the *other side*. But why was this a part of his Advent brief?

**

...As we saw, Buddha predicted Buddhism would change drastically in 500 years, because he knew his system would be difficult to continue with, as the 'wall' would strengthen, in the times coming from his 480 BCE year of death, to 1 CE. So, Ananda was positioned by Buddha to start emphasizing the Teaching that would become the Sutras for the layperson, which would be important in *any* coming age.

But if bringing many across the line in the weak wall times, was Buddha's *first mission part* of his Brief, and a reason for the 'weak wall era' timing of his Advent, what was the purpose of that first mission. All our

Spiritual traditions explain heavens and hells, and therefore explain the non-perceivable dimensions, that our scientists, since the early twentieth century, have finally begun to examine...

**

...So both Eastern and Western Spiritual traditions hint to us, that there is an integral relation between us, humanity, our souls, which all the traditions' spiritual physics, agree, move beyond death, and many people today, agree, move beyond these perceivable dimensions. And our Spiritual traditions from Buddhism to Islamic Sufism have suggested to us, that the whole System, the Structure, *actually lives*. But only Buddhism has pushed on, with so much detail, mystifying and confusing, as it may sound.

Nevertheless, what is being told to us, now, since the late twentieth century, resonates with the findings at the boundaries of understanding that modern science finally reaches. The findings of Karl Pribam, Stuart Hamerhoff, Roger Penrose, Amit Goswami, Mae Wan Ho, Bernard Haisch, Arkani Hamed, seem, in fact to be pointing to the same conclusions, pointing to *a living Structure*, here and beyond, related to us, to our waves of soul and heart, as strange as that may sound. ('The Trads' download book, looks at this in some detail.)

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...Nevertheless there does remain a really interesting difference between Buddhism and her Sister Spiritual traditions, in the *First Part* of Buddha's Brief. Why the push to get as many people as possible over the line, through a last-life, to take up the continuation of their soul's path in the unperceivable dimensions? Is it possible Moses did the same with 600,000 or so souls, who circled in the desert, to die, purified --- according to Talmud Jewish tradition --- and then, never to enter the promised land, or at least the promised land on this side of the dimension wall. Why would Moses do that? Why would Buddha do that? What was to be done on the other side, in that time frame?

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...Still, we see Buddha gathering a bunch of souls in his time, and thereafter, for a few hundred years, in order to move them to the other side, where he joined them. What was this extra task, the First Part of his brief --- beyond 'the Teaching' part of the Brief to carry forward through the centuries --- accomplishing?

None of the Spiritual traditions, including Buddhism, tries to estimate the situation of where the souls of humanity stand today. We only measure, the situation in the present world, that we stare at, every day. What is the situation with billions of souls on the other side? If good karma builds heavens, as Buddhist spiritual physics says, was Buddha taking good souls to build heavens for future arriving souls. Are Christian, Daoist, Hindu, Islamic good souls indebted to him over the last 2,500 years, for this work? Those who would count souls on the other side, taking into account reincarnation, estimate 80 billion souls there. That's a lot of 'people'. Do those numbers affect this side of the wall?

**

...Western Spiritual traditions do not emphasize reincarnations, except for the judgment day reincarnation, but in fact, all our Spiritual tradition scriptures speak of reincarnation, as is found in the Quran's Heifer Sura's 'Bringing you back, in forms you do not know', and the Christian Pistis Sophia, Book of the Savior, and other texts, as well as Jesus' statements in the Book of John. It should seem logical, that if you can come twice, you can come three times or more. Here, in this area of spiritual physics, only Buddhism brings us detail of past lives of those around Buddha, as a Wayshower, which we saw, getting

everyone ready for the main event --- the Advent --- in their future lifetime together.

**

...The subject of reincarnation is important because of the count! How many souls are on the other side? If no one comes back, then the count is billions more, than if we do come back. Buddha worked --- through the Kasappa type monastery Buddhism --- to get a lot of Buddhist souls over there, in the four centuries left of the 'weak wall' times, the last centuries of BCE. In the 'strong wall' times, we may, in selfish moment, say 'they are all over there, and that is that'. (You may say the same of prison populations.)

But then, all of a sudden, in the late twentieth century, all of us on this side started to experience something different than our grandparents knew. The wall seemed to be turning back, in whatever its cycles are, toward a 'weak wall', again. Countless stories appeared of people with ghost involvement, E.V.P experiences, shadow people, and the constant E.T. chatter (which certainly is experiencing entities, not from our perceivable dimensions, but Extra-Dimensionals, E.D.'s, from the other side of the 'wall'). E.D.'s would be humans and spirit entities, who evidently appear in many fanciful forms, to those who can experience the phenomena which a weaker 'wall' presents us.

Our ancient ancestors had a clearer picture, than we do, of their weak wall times. They *knew* they were dealing with spirits from the invisible dimensions. We evidently don't, as many claim the whole thing is E.T.'s.

**

...This return to the weak wall, this cycle, may have to do with the progress of good souls, here *and* there. The cycle timing, on the other hand, may have to do with the Hindu-Platonic Shapes, around our globe, which seem to affect us and our mutual human history. Some, who theorize about those 'Shapes', are saying, that the shapes are now changing, and that will change some things for us. So, one theory sees us more in control, with the progress of our souls causing changes, and the other theory sees us following changes that are set by our Solar system, and thus maybe changes set, in time, by Our Spirit, Our Creator, in a 'times-up' phenomenon, we must now encounter.

**

...Buddha's first part of his brief, in quickly creating 'Awareness' by giving followers a glimpse of the whole Structure, to include the other side of the wall,

allowed him to gather an army of souls to cross. It is interesting, as explained in the Gospel of Bartholomew, that Jesus did the same thing --- show the other side of the wall to some followers, who were evidently immediately aghast --- in order to begin the teaching of those followers after his Crucifixion Weekend, for a twelve year intense push on those twelve, under the guidance of his own 'wall-crossing' appearances, during the twelve years. The shock of seeing heavens and hells in operation, was an immediate life changing event for Jesus' gathered group, that day, one with which St Paul and Muhammad also had their own personal experiences.

For Buddha, the highest jhana point of viewing, of 'seeing', of 'Awareness', did the job. Many good souls of his Advent then immediately committed to monk-dom and sacrifice. Understanding of the descriptions of 30 some levels of the part of the Structure on the other side, is as confusing today, as then. Theodore Kaluza's math, which Einstein brought to us, showed us the reality of many dimensions curled up inside the big dimensions of space, that we call home (for a while), but that does not help us understand this, any more than does the science of fermions and bosons, and the major forces of the universe and the atom...

**

...If the wall now becomes 'weaker', we here, may have a situation where we will have to, more and more, deal with them, there, as the mystifying and confusing experiences of many with entities from there, has indicated, over the recent fifty years. (It seems the hells are built *close to* our space and our time, on the other side. We would conclude from the glimpses we have of this from the Gospel of Bartholomew, the Quran, and Buddhism.)

How will that new closeness to the other side work out? What did Buddha's army of good souls do... over there, since the 500's BCE. Has our progress toward a more Compassionate world, whether we are Christians, Daoists, Muslims, or followers of other Spiritual traditions, been helped by Buddha's compassionate army there? Was there a need, right then, for what we now time as the last 500 years of the ancient world, the BCE world, for his army of good, self-sacrificing souls to arrive?

**

...The Buddhist Mahayana philosopher of Japan, Nichiren, who ended up exiled with a pot over his head (put there by other Buddhists, to keep him from opinionating), correctly predicted the Mongol invasion. He also predicted some sort of great Buddhist spiritual tradition union of Japan, China, and India, at a

future time, when the teachings of Buddha would be *correctly* taught, (through the success of sincere followers, who would *not* end up with a pot over their head, in the effort to free true Buddhism.)

**

...Other Buddhist prophecies look to a special *Buddha-Land* appearing, after humanity totally exhausts its good karma. (That exhausting of good karma would be in these dimensions, leaving the evil behind, with the good souls already over the line, a thought found as well, in other Spiritual traditions.) That special 'Buddha Land', features lapis lazuli (something John wrote about in his Revelations writing, concerning a 12-sided city which is to appear). Also the color descriptions dealing with 'diamond floors', parallels Judaism's Enoch's description in his personal heavens walk. (And of course, a 12-sided city from both the Buddhist and Christian prophecies, gives an image thought about the proposed morph for the Hindu-Platonic Shape around our planet, into a dodecahedron.)

But the appearance of lapis lazuli and 'diamond floors' in both these revelations, is definitely not self-explanatory, so the parallels solve no mysteries, and we are still standing in line, behind Malunkyaputta, to ask more questions. In some cases, the Buddhist 'salvation land', said to appear in end times, is connected with the prophecy of the Future Buddha: that would be 'Maitreya Buddha', that is to come, or a Female Buddha, sometimes called Tara, and perhaps connected with the Guanyin lady Bodhisattva.

**

...The Dalai Lama has already made the transition mentioned here, away from any particular type of Buddhist spiritual tradition taught in his location's practice, to true Buddhism, spending his life showing the non-Buddhist world the meaning of the true Teaching of Buddha. The unfortunate circumstances of his ouster from his homeland, left him alone, without power or comfort, to be forced to become a true pillar of Buddhism. Is his story intended to be a parable, for a world facing the possibility of a new world war, where the only real safety for a soul, may be to become a true pillar for their particular Wayshower, for their chosen Spiritual tradition?

**

...When Buddha gave his final sermons to his followers, before trekking north toward the Himalayas with Ananda, he emphasized that followers be 'Islands unto yourselves' and that they work out their own salvation 'with zeal and

earnestness'. In our era of skepticism about orthodox religions, it sometimes seems that he, in those final talks, standing north of the Ganges, before he left them, on foot, for the last time, was talking directly across the centuries... to us. It is a message, to which any follower of any Spiritual tradition, listening to, in the 2000's century, may nod, in understanding.

And what about the question above, about what exactly was Buddha doing in pushing so many souls over the dimension line, through the shock of awareness, and the immediate ending of rebirths, for that lot of followers? Has his team been working there over 2500 years (in a place with no time)? What about the special types of children identified, who were born in the late 1900's, the Indigo's, then the Crystal's? They are said to be spiritual and socially conscious (*Deed conscious*)? Where do they come from? It almost sounds like someone has put a training program together, in the other dimensions, for old-soul new babies.

**

...Whatever our delights or our discomfort, in arriving at answers to those questions, in the new 'weak wall' times, we best keep in mind that Buddha, the one Wayshower willing to show us the most about spiritual physics, himself, said the answers to our persistent questions about spiritual physics, are all of no use, *unless* we, individually, stay focused on the Compassion and Deeds of the Teaching. This is exactly what Buddha told Malunkyaputta.

It is the Teachings, and only the Teachings, which he, and his fellow Wayshower Prophets, came to plead with us to focus on, for our hopes as successful souls in life to afterlife, and in our hopes for our successful mutual civilization, out here, beyond the end of Buddha's era's number of years, in our uncounted era, after 2000 CE.