

The Agony of Jargon ~ Shinzen Young

00:00:00 We have to deal with the agony of jargon here, because different teachers use different languaging

00:00:15 for identical phenomena, and different teachers use identical words for entirely different

00:00:25 phenomena. And there's just no way around that. It just is, because everybody sort of

00:00:32 develops their own whatever. So it is hugely confusing to people, and I really feel sorry

00:00:44 for anyone that hasn't done 30 or 40 years of practice, because it takes 30 or 40 years

00:00:51 to see when two people are using the same words for something completely different,

00:00:58 and when they're using very different words for something completely the same. It just

00:01:02 takes a long time, typically, to develop that kind of sense, that clarity. Now,

00:01:10 I don't think this situation is going to go on for many more decades, certainly not for more

00:01:15 than a century or two, because we're now dialoguing, the teachers dialogue. They didn't in the old

00:01:20 days, everybody had their own feudal domain, and they were just like lords of a castle,

00:01:28 and they didn't do open peer-to-peer dialoguing in public, or if anything happened in public,

00:01:37 it was just a debate where they were trying to trounce the other guy. And even the Buddha,

00:01:42 look at the Buddhist literature, it's just the Buddha defeating one person after another after

00:01:47 another with his paradigm. That's what it is. That's what the Pali Canon is about. It's not

00:01:53 him talking to other people peer-to-peer, okay? But now things are different. Now there's a

00:02:03 different spirit, the spirit of science, the spirit of collegial cooperation, and that will

00:02:13 probably gain momentum in the next hundred years or so. And probably we won't have this agony of

00:02:24 jargon and seemingly conflicting maps and claims and so forth. But right

now,

00:02:31 you're at the awkward intermediate period of history. So let me just try to make it as simple

00:02:40 as possible. If Daniel or Kenneth says AP, read that as both gone, of Shinsen, end of story.

00:02:53 Okay? We just, for whatever reasons, have this different language of things. So that may help

00:03:00 clarify a little bit. So that deep experience of space spreading and collapsing,

00:03:08 as soon as it's arising, okay, that's your AP experiences. And one way to,

00:03:15 that means arising, passing in the jargon of some teachers. It corresponds to Udayavaya in Pali,

00:03:26 and it is mentioned, definitely mentioned in the Pali Canon. And probably in a sense,

00:03:32 pretty similar to what those contemporary teachers use it. One way to measure, you know,

00:03:40 there's lots of ways to measure progress. See, now in early Buddhism, they measured progress in terms

00:03:47 of working through craving, aversion, and unconsciousness. That's the different, you know,

00:03:56 stream enterer, once returner, non-returner, arhat, and so forth. That's one metric. There's

00:04:03 an alternate metric called the ten exerting pictures. That gives you a picture of about

00:04:09 50 years of practice from the first picture to the eighth, seventh picture. It's hard to see

00:04:24 that those two maps correspond to exactly the same thing. You don't see they have anything in common.

00:04:32 Another way to measure progress is, for how long through what kind of intensity

00:04:45 can you have an experience of both gone or rising, passing? That's another way to measure progress.

00:04:52 So, I don't know if that's of any help.