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**Speaker 1** [00:00:36] Our.

**Speaker 2** [00:00:48] We have about

**Speaker 3** [00:00:49] an hour

**Speaker 2** [00:00:51] or so, a little more than our last session. So what would you like to raise two questions or commentaries?

**Speaker 3** [00:01:27] And you say,

**Speaker 2** [00:01:28] Janya,

**Speaker 3** [00:01:30] I'm going to

**Speaker 4** [00:01:32] start speaking, maybe I'll find my question this. So I took it to heart and tried to take it to heart. When you suggested that we examine, you know, you go in to see the pot of gold in the room and what's up, you have to open the door to see something. Yeah. So I took a look at my love of distraction and interest in serving myself

**Speaker 3** [00:02:12] more

**Speaker 4** [00:02:12] more fully and decided to really take a better look at it and not hurt and see. But I wanted to see more. You know, it's not. Can you hear

**Speaker 2** [00:02:27] me? Yes, I can.

**Speaker 4** [00:02:29] So I saw indeed that the That Me night, which was pretty much ninety nine point nine percent, has no interest at all in working for all sentient beings. Right? It doesn't have that as its agenda. It's not. Yeah, you can't understand that at all. You really can't. And I never really looked at it that way. It's unable to look at it that way. It's not set up to look at it that way. And so, you know, I keep trying to make myself that way. It somehow doesn't very well to try and make it temporary or do something else besides.

**Speaker 2** [00:03:21] Yeah, yeah. Yeah.

**Speaker 4** [00:03:28] And it's also true that I love distraction. I have many distractions all through the day. Most of the day umdze, so that part fits very well. It's also true that I know from experience that when I'm serving something or someone other than myself or community or teaching others or anything, even on our life level, it's much richer. It's a much richer experience than doing my own thing for me. So that's there as well. So there are pieces, you know, those pieces and. It's really hard to know. I mean, I was I was talking to somebody who has finished a three year retreat. An old friend of mine was in the new tradition and finished the three retreat, and now he's living on the top of a mountain mountaintop, helping other retreat. And. She's followed that route. That's the route she's followed. And I'm very much in life and I'm here and in my life, very different different groups. I guess my question is that given that ninety nine percent, he doesn't have that agenda of working for all sentient beings, how does one build and get from here to there? Yeah, I don't really. I can castigate myself. I can, you know, confuse myself.

**Speaker 2** [00:05:21] You know, it's it's one of those things that deserves the question How's that working for you?

**Speaker 1** [00:05:27] That doesn't work. And then I find a distraction.

**Speaker 2** [00:05:34] Yeah, that's the million.

**Speaker 1** [00:05:43] Yeah, that's true. It is the many young women. Got it anyway. Yeah.

**Speaker 5** [00:05:53] But I was reminded to remind you to at least repeat the substance of a question.

**Speaker 2** [00:06:01] Oh, thank you. Oh boy, that's going to be hard now. Now we have to eliminate questions. The 12 word

**Speaker 4** [00:06:13] I had to kind of. Yeah.

**Speaker 2** [00:06:16] Well, I think I think if I think the summary of it's really obvious, so you can remind me of what I missed. I think the summary is really, really clear. When we look closely, we see that our our primary agenda is personal benefit.

**Speaker 3** [00:06:40] Right, right.

**Speaker 2** [00:06:43] And yet the same question could be asked of that, too. And having trouble really getting excited about benefiting all sentient beings in this practice. Mostly, we're not really excited because we just can't relate to uncountable sentient beings,

**Speaker 3** [00:07:06] none

**Speaker 2** [00:07:06] of which really is what our experience is. We have ever met or have any relationship to. And now when you start talking about octopuses and spiders, then we're really. Yeah, we're really good. It's it's hard to include them in the agenda as a subset, let alone the agenda. So I mean, if you're a scientist who studies those things, maybe it's different. And actually, that's not irrelevant. I think what is relevant is when we say I look really close and I see that it's not my agenda. But there's two things that come to mind. One is

**Speaker 3** [00:07:51] how

**Speaker 2** [00:07:51] did you get your current agenda? Where that come from? You dream it up and say, Well, I'm going to I'm going to change my current agenda and I'm going to be just looking after number one. Did you ever do that? My guess is not. Never did that. And if we look at kids, certainly it'd be hard to find somebody under 15 who would say I looked and decided that I was really interested in just myself. It's already so patently obvious. You know, there isn't any question to ask. And we got our agenda by by dint of habit. Comes from it's kind of like, you know, an extension of the fundamental principle of Karmapa, what you do is what comes back, you know, it's like there's an interconnectedness thing there. And so we we look after ourselves because that's that's ah, that's a habit. And there are many more habits connected with that. Like, for example. That's my habit, because it's my experience that that's where I get the most benefit. But of course, on the surface, that sounds well, obviously, that's true. But if we ever look at it, you might ask the question like, Well, what other options have you tried that might not add up to the same thing? Well, they all add up to I'm looking after myself, so we don't really have the kind of personal data experience that would lead us to feel like this is a great thing to turn my efforts in the direction of wishing to benefit others, not just mouthing the words but actually making the wish and really kind of trying to make it come out of your chest. You know, it's really not easy to do. And so I think somebody like a great yoga and great practitioner might laugh at the question and say, Well, of course you're looking after yourself, because that's that's what you've learned to say to yourself. This is how I get my benefit. I don't get it the other way. But we've never tried the other way, so we don't actually know. And maybe there's also a certain thing as well. When I look at it really close, I can see that when I look out for only myself, it doesn't turn out so great. But gosh, it's kind of hard to think that looking after others would be better after it hasn't worked. So good looking after myself. So it is. I think it is. We're stronger to, Shakyamuni says. If you have a close connection with a great teacher and the great teacher says you follow the aspiration bodhicitta and the aspiration to awaken in order to benefit all sentient beings, you really put everything there and you just feel totally inspired by that because that teacher looks like that's how they live their life. And they also look happy. Mean, so I'm going to try that. And he says that's a great way to get it. And of the two ways, it's not the best. The best is you discover that on your own. That's the way in which it's stable. When you discover it on your own, it's stable. If you get it from a great teacher and you really that person, you really see them as great and and they really have great connection with them. That's great. But it still will not be as stable as when you discover it on your own. So I think that requires us to have a sense that I don't actually know what my own benefit is. I've been doing this for a very long time and I have X, and I don't actually know what the possibilities are. Beyond that, it's not going to come by looking at a at a, you know, parallel columns on a sheet to give you the pros and cons of all these things. And so I think a lot of it comes from

**Speaker 3** [00:12:12] people

**Speaker 2** [00:12:12] who you would think know, like His Holiness the Dalai Lama, the sixteenth Karmapa, the 17th Karmapa Dharmakaya can say, we're no che Bokar Rinpoche che and on and on. I mean, we got a lot of a lot of people who say, you know, this is it. That's how you do it. And what we find is, is that it's just that does not make it that much easier in the long run. In the short run, we can all like go to India and be really inspired and go home and really work on it for a day, a week, a month or two or something. And then finally, we find that the old habit is really kind of risen to the surface again, and we don't know what to do. But I think if you went back to the teacher, you got the instruction from. They'd say, Well, he did pretty good for a

**Speaker 3** [00:13:03] month, you know,

**Speaker 2** [00:13:05] do that for a decade and then come back and say something do for a year. You have to do more because we have to train ourselves out of the place where we are. We trained ourselves already. We just didn't notice that we were training. We didn't call it that. But anything that we do repetitively is training, whether you want to call it, it's what it is. So I think really,

**Speaker 3** [00:13:35] really,

**Speaker 2** [00:13:36] you know? I think one of my best experiences with this was on my retreat when I also felt like I'm really having a hard time believing this. I get that it's good. The good citizen approach, I guess it is really good. The world would be a vastly better place if everybody just

**Speaker 1** [00:14:03] did this, but they

**Speaker 2** [00:14:07] don't. And because of that, if most of the people did it, I'm not sure that there wouldn't be more wars. Anyway, it's like it's really hard to say. And so I decided on punditry that the thing that was really inspiring to me, it was not the goodness which I pretty much had never been really inspired by.

**Speaker 3** [00:14:30] You know, like

**Speaker 2** [00:14:32] some people are good and some people aren't particularly but just goodness just being good for good. Never, never got me going. Somehow, I think that the trick here is, is that one's personal benefit actually comes by focus away from myself. That's actually where it comes from. But since our entire culture, like almost the entire world, is focused on the exact opposite, it's very hard to rise up against that. But you don't have to tell anybody you can do it totally in secret. And that's what got me going on retreat. I tell anybody. And then there's that line in the seven point mine training that says, you practice 7.1 training. I can't remember the exact words. It's like the meaning of it is change inwardly, but outwardly be the same. It doesn't really mean completely outwardly be the same. Like there, there will be change on the outside. But but that's not why you're doing it. That's not where you're going with it. And so you change inwardly but outwardly appear to be the same. That really inspired me. The idea of changing inwardly but secretly, it was the secret piece that I liked. I like I know a lot of mileage out of that. That really went a long ways.

**Speaker 4** [00:16:14] How are we doing? Well, yeah, you know, I have had a taste of that. Sometimes you get little bits of you do something you do. I don't know. I'm I'm working with somebody very badly, meaning this thing. And you know, I want to go in. But yeah, it's for them. And then there's there's a richness to that. You know, there is definitely a flavor. Yeah. Yeah.

**Speaker 3** [00:16:47] This. Mrs.

**Speaker 1** [00:16:49] Yeah. There's the other

**Speaker 2** [00:16:49] downside is you go,

**Speaker 3** [00:16:52] you

**Speaker 2** [00:16:53] feel

**Speaker 4** [00:16:53] worse. Yeah, I go. I was right. Yeah. So but there were intimations, but they're very, very, very, you know, animal on the level, what we're talking about. There may be one little notch half emerge at certain times and then it's gone.

**Speaker 2** [00:17:14] OK, well, what are you? What are you talking about now?

**Speaker 4** [00:17:18] Oh, having a sense of life is much richer when I'm doing something for somebody else. That feeling of.

**Speaker 2** [00:17:32] You have to care. You've got to let go of that.

**Speaker 3** [00:17:34] Oh, OK. I mean, you can

**Speaker 2** [00:17:37] hang on to it, but you just then you just get what you already got. I think the richness in the practice is, first of all, you'll note in trial Gorbachev's instruction, it doesn't say only just practice compassion. There's there is the compassion. There's the statement that the compassion is the underpinnings of of the path in the mind. It really is the underpinnings. It's not the only thing, but the things that the things that are beyond. It wouldn't exist if it weren't for the compassion, which is what it really means. It's kind of like the house has a foundation. Well, you know, that doesn't mean that it's a great place to live. It just means as a foundation and that there could be a structure and there could be all sorts of things there. So so you could say the single most important thing is that foundation, because if it wasn't there, then the rest wouldn't be there. I think that's what's going on here. The compassion is like the foundation of it. And you and then he gives the instruction. So now you got to ask the question, How do I do that? How do you practice compassion? And maybe he asks that question because he's he's maybe thinking and assuming that actually most people will have that question. And why would I do it? What do I get for that? And it's not a trick. It's not a tricky thing. You can ask that question and you can get the answer. You just need to do that and see what happens. Kind of like when you're, you know, you go to the soda fountain with your mother or father and they they introduce you to something new to eat that you really like. But you took it because they said, Oh, are you really going to like this? So in the same way, I think the compassion thing, it's where the relationship with the guru comes in really well is that they say, you need to just do this and discover it. And then the answer to why would I do other things becomes becomes clear when the focus comes off of ourselves. Things happen that otherwise couldn't have happened. So we could reframe the whole thing in a way that says something like the problem here isn't really that you can't relate to the compassion and all of that. The problem here is that you can't you can't step off of the thing of, I have to look after myself all the time. So if you could trick yourself into not doing that, you could make a discovery. We all admire compassion. We all have compassion from time to time, whether we practice it or not. You know, and in those moments, we could notice if we could look, we could notice. Maybe the the joy that I'm feeling now is based upon what I'm not doing as opposed to what I am doing. And therefore, if I did more of that other thing, maybe there'd be even more of that joy comes down to that, really. It comes down to once again the addiction of distraction, which is also the addiction of putting personal, personal perceived benefit. So we have to be careful. This is tricky, right? I only look after my own benefit could be interpreted by someone who actually knew as, Oh, you don't. You never look after your own benefit because the way you look after your own benefit is by looking after the benefit of others. But the person who says, No, I can't, I'm not. I'm not really. I don't have enough really to look after somebody else. They actually haven't looked. To be fair, comment to make to somebody, right? You actually think that you don't have anything left. The problem is is you've used up everything that doesn't work and now you don't know what to do. So I think that line of

**Speaker 3** [00:22:05] reasoning

**Speaker 2** [00:22:07] makes sense. Yeah, we have the instructions. The only thing is like trying to it happens. But an hour a day or a week month maybe isn't isn't quite enough. Yeah.

**Speaker 3** [00:22:21] Thank you.

**Speaker 2** [00:22:22] It isn't quite enough to stabilize it. I actually think it's enough to experience the difference.

**Speaker 4** [00:22:30] Yeah, I think that's where it really is. It's eliminated. Yeah, that's what it means.

**Speaker 2** [00:22:39] You think you're looking after your own benefit? Actually, you're not even doing that.

**Speaker 3** [00:22:42] Yeah. Yeah. OK, thanks.

**Speaker 2** [00:22:49] It's counterintuitive. OK. Yes. On the micro-level a question,

**Speaker 6** [00:23:12] you used the analogy of Stillwater fucking.

**Speaker 2** [00:23:16] Yeah, yeah.

**Speaker 6** [00:23:18] And I was thinking about the practice, the practice of combating the practice of insight. Yeah. And how are they actually separate practices? And can you say that you're moving from Columbine to inside practice? Can you say that you're moving from one practice to another? Or is it just an organic experience?

**Speaker 3** [00:23:48] Yeah, I mean, you can.

**Speaker 2** [00:23:53] It really depends, it really depends on you. It's not really about the practice. So there's sometimes there's a skillful means in dividing practices into pieces so that there's less confusion. You know what to do? You know what to watch for? You know, the antidote to apply to problems that arise during the meditation. And if we make it too big too soon, then that becomes difficult. We don't know what to do when we get lost in it. Is also sometimes it's skillful to divide, I abide and insight into two pieces so that we can understand why it is that we're not getting the insight

**Speaker 1** [00:24:46] that

**Speaker 2** [00:24:48] the mind is busy. You don't get any insight, which is the analogy of still water

**Speaker 3** [00:24:54] in the Moon.

**Speaker 2** [00:24:56] Our minds, generally speaking, are really busy, on the other hand. We're all smart, we're all educated, so we all know that inside is the higher practice. Isn't that what you really want to do?

**Speaker 6** [00:25:09] And so if you want to do the next thing, yeah, to, you know, progress to achieve the great, you know, grasp.

**Speaker 2** [00:25:19] But I think that actually, if you didn't have that proclivity, there'd be something

**Speaker 1** [00:25:25] wrong, you know,

**Speaker 2** [00:25:28] on the other hand, in retrospect, 20 years from now, you might look back and say the quicker path would have been focus on the calm abiding for a significantly longer and then gradually move into the inside practice. But of course, now you're looking in hindsight. So it's 20 20 vision, but so many of us have fallen into that trap. I'm smart. I can, I can. My mind can settle a little bit. I can do some inside practice and you can. You can have a little insight from relatively small periods of stability. I mean, you can probably get a little bit of insight in in 10 seconds. But in the process, if what you do is substantiate and kind of hold up the distraction, then then you may have just set a limit. So then it becomes frustrating and gradually you give it up. And the worst thing that can happen is you just totally give it up. Like, I tried it, it didn't work. So I think in a way that's that's also a teacher's job is to is to actually raise that, that very point. So they weren't. So when you say I've tried and it doesn't work, so somebody can say, Well, actually, we need to kind of look at this a little more and, you know, tease the pieces apart and we'll probably see something

**Speaker 3** [00:27:08] there

**Speaker 2** [00:27:10] that maybe you couldn't do on your own. But I think when when we really do need to stabilize your ability to rest the mind without being distracted, you actually really talking about a fairly, fairly big chunk there, like can you change your mind stable for 10 seconds, 30 seconds, five minutes a day? Like what? What is it land in there? And and even if it's a day, the truth is that probably sets a certain kind of limit that most of us would say, I have no idea what that limit might be, but I'll bet there's a limit. I don't know what it is either, but I bet there's a limit set by even a day's stability. It's just that we would be so happy to get that we wouldn't bring attention to that. But things happen and in odd ways when

**Speaker 3** [00:28:15] when

**Speaker 2** [00:28:16] the mind can rest without distraction, then things happen that otherwise just can't happen. And yet there's another another piece of this which is worth repeating many times, and that is that if we have is the agenda again, it's good because the word agenda has a slight negative spin on it. So it's it's good to look at it from that perspective because it also has a positive spin. Right? So if your agenda is to establish shamatha Karmapa Biden, that's not a bad agenda. Where does it go? Mark, it goes amok because we keep looking at the score.

**Speaker 3** [00:29:03] Hmm.

**Speaker 2** [00:29:04] How was that? Well, it's pretty good. 15 seconds. Doing pretty good here. I think I'll try some of that inside practice now. See how that works. And, you know, and it does work better than it did before. And so we feel inspired. But we're just we're setting limits here. And now the antidote to that approach is to enjoy the practice in and of itself. It's like if you like to surf and you go to the ocean and you serve and you come back, somebody could say, why don't you do that one? Because it's fun. Nothing else you don't want to like, accomplish enlightenment or something. No surfing is good. So if you could make the if you could make the stillness of calm abiding its own thing and the practice that leads to that point its own thing joyfully, then you would have stepped out of the way of of the whole process and yet continued putting the things in place that needed to be there. So we often get it in our own way when this.

**Speaker 6** [00:30:21] Thank you, that's helpful.

**Speaker 2** [00:30:24] Going to report

**Speaker 3** [00:30:25] back.

**Speaker 5** [00:30:28] He said something at the very beginning. Up the problems with going inside parties. He said something that you substantiate the distraction.

**Speaker 3** [00:30:38] Yeah.

**Speaker 5** [00:30:40] What did you mean by that in relationship to have to explain sort of the circumstance and then how this would unfold is and what you mean by that?

**Speaker 1** [00:30:51] I mean.

**Speaker 2** [00:30:58] I can't remember precisely what I meant.

**Speaker 3** [00:31:00] I think I can,

**Speaker 2** [00:31:01] but it makes sense to look into that.

**Speaker 3** [00:31:06] Well, the the that's the way.

**Speaker 2** [00:31:14] Ambition, ambition.

**Speaker 6** [00:31:16] Yeah. So the the habit of ambition substantiating that habit?

**Speaker 2** [00:31:22] Oh, I see. By wanting to

**Speaker 6** [00:31:24] move on to the next practice. And that's a distraction.

**Speaker 2** [00:31:29] Yeah. I think what?

**Speaker 3** [00:31:34] Don't work.

**Speaker 1** [00:31:36] When I was working for him for that. Yes, it

**Speaker 5** [00:31:40] sounds like it doesn't sound like it. It's the what you were saying, right? I guess

**Speaker 1** [00:31:46] so.

**Speaker 5** [00:31:46] Yeah, I'm still trying to unravel what it was,

**Speaker 2** [00:31:49] exactly what it was. I think what I think, what I meant to communicate was that certain certain kinds of things tend to stabilize. Another way of saying substantiate kleshas stabilize like a bad habit. Mean, maybe a good habit, too, but I think that's where I was going with it. I can't remember on the terms that I use that.

**Speaker 5** [00:32:21] It's one of the very first things you said today about the problem with that going into inside. It's sort of like and it doesn't work and you stabilize the distraction. I just I remember very clearly the phrase you've stabilized at this

**Speaker 2** [00:32:39] track, yeah,

**Speaker 5** [00:32:40] 16,

**Speaker 2** [00:32:41] substantiate the distraction. Well, I know when I use the word substantial, I usually mean in my own mind that it's concretized somehow.

**Speaker 3** [00:32:51] Right?

**Speaker 5** [00:32:54] You hadn't raised the point of the distraction yet so that it was from inside doesn't work. And then you substantiate the distraction gap.

**Speaker 1** [00:33:09] And I didn't see in there.

**Speaker 3** [00:33:11] I can't remember.

**Speaker 6** [00:33:14] I think what I'm thinking is that then you didn't allow enough space for insight to actually just arise. You try to establish it

**Speaker 3** [00:33:24] moved too quickly

**Speaker 1** [00:33:26] to one move. Move too quickly to that because it was the next thing to do.

**Speaker 6** [00:33:33] The habit of being ambitious.

**Speaker 2** [00:33:35] Well, that's what we are now. But that's not where we were this morning.

**Speaker 1** [00:33:37] So I have to go.

**Speaker 2** [00:33:42] I can't. I can't exactly recall. I think there's a lot of if you if you contemplate the question, in what ways do you get in your own way in just the practice of combining is there's a day plus a depressing number of things that we can do to get in our own way. Mm-Hmm. That's just a really huge. But so then we talked about a little bit about the value of seeing those things. Because I think it really is true that the distraction itself is not really the problem, and it is the way in which it's the things that we do that bring those things about. And then the things that we do to stabilize them that I think we see over and over the distractions, not actually the problem.

**Speaker 1** [00:34:47] Well, it could be you in this morning. You were just

**Speaker 2** [00:34:50] I mean, that's pretty clear. I think throughout most of the paths in the my honor in the Virginia, it's like it's not one thing. People often say I'm troubled by a certain thing that arises in my mind regularly when I'm doing this practice or any practice at this point, it always seems to me like the the problem here is not that thing because from the perspective of the insight that maybe we haven't had yet, there actually isn't anything there. So this is just our experience. It's a thing. It arises and it's a problem. The problem really is, is that our commitment to it? Commitment to the thing, commitment to the distraction. So commitment kind of implies like an intentional thing like I really want to have this thing or I'm committed to making this thing happen. So it's it's false in that way. We don't kind of have that level of of intention around it, overt intention, but in subtle ways, we just keep creating the same conditions that cause the same things to arise. And even then, I think the answer to that problem is in the Georgetown tumor, which every thought is fresh, that it's so hard to come to our experiences. We keep thinking the same things over and over again. So implied in there is also an antidote to that. Very thing is how do you stop thinking that the thought that looks like the thought you had last week is actually the same thought, like it's something that came back and plagued you? We have weather every day, too, but we don't say, Oh, there's that same weather. You know, I look at the same cloud that went by last week. We don't do that. We're not trapped on that, but we're trapped exactly in that way in other ways. I've been working on this anger now for 20 years, and I still have it. The reason you still have it is because that's your experience, so you've got the same anger and the same thing. So if you can unravel that and let go of that piece, that horse would wander off, wouldn't stay there. It's not staying there on its own. It's here you've got, you know, tied up in. The nice thing about that is that we all know if you look, it doesn't, it doesn't take deep analysis to come to the conclusion that every thought, feeling and perception that arises is brand new. It's never happened before, and therefore it'll never happen again. That's not so hard conceptually to come to crazy. We could at least challenge ourselves, like why would I think that that my experience as repeat themselves? Why would I think that? You can certainly start with that. No two are exactly the same. You could at least go that far easy not to exactly the same. So just how different are they?

**Speaker 1** [00:38:17] And I'll say you can recognize how debilitating and yeah, to think that it's the same thing over and over. Yeah.

**Speaker 6** [00:38:25] If somebody was saying it has been said that we are what we practice. So if we practice stabilizing the same experience over and over again to practice the similarity we do practicing categorizing things in the same the same way, you know? So we are what we practice. We are having the same experience over again. The only reason we're having the same experience over and over again is because we're practicing

**Speaker 3** [00:38:54] similarities,

**Speaker 2** [00:38:55] practicing having the same experience over time. So when we look at that, even that we'll see is like, not exactly the same

**Speaker 1** [00:39:03] thing you say.

**Speaker 2** [00:39:08] I mean, these are the the experience of the experience of every fresh, every thought and experience as fresh is actually a very advanced experience that doesn't come easily unless you're a beginner. Oftentimes, you know, we have this thing of beginners beginner's luck we say about meditators, except it's not like beginners. People who have not practiced before will often have extraordinary experiences because they just they aren't in that way. They just they don't have an expectation as to what's going on right there with any ideas. They're like fresh and they have experiences that everybody else is more or less jealous of. Like, how do we get there? Well, you were there once.

**Speaker 3** [00:40:14] So I don't know.

**Speaker 2** [00:40:17] I was just spinning around the same place as a useful. So watch here.

**Speaker 7** [00:40:26] I was not here this

**Speaker 3** [00:40:27] morning,

**Speaker 1** [00:40:28] oh, I may be going off to.

**Speaker 3** [00:40:34] So, you know,

**Speaker 7** [00:40:37] when I have free time, I like to fill it up the Lamontagne and sit and meditate, we tend to some truths.

**Speaker 2** [00:40:50] And so to speak, a little louder.

**Speaker 7** [00:40:54] And so

**Speaker 2** [00:40:55] from the back of your head, so the people

**Speaker 1** [00:41:00] using the microphone, so

**Speaker 7** [00:41:07] you know, I is becoming quite apparent to me that I have a problem just resting. And so it's interesting that, you know, just by coincidence, a few weeks back, Eric was teaching, and he said he said, go to CNN.com, you know, teaching on the present moment, and he said, you decided to follow me, he says, I have arrived in the here in the.

**Speaker 3** [00:41:39] And I

**Speaker 2** [00:41:40] who said that

**Speaker 1** [00:41:41] could not happen. He said, yes,

**Speaker 7** [00:41:45] he has a whole teaching on it. And I had a very good sit that morning, KCC, but I found, you know, when I went back home, I found that's a big problem for me. Just just resting in the present moment brings up two things on me that are very challenging. One is restlessness. And the second is boredom. I want to fill it up with and I do normally fill it up with time, and I don't want to fill it up at home anymore. I just want to be addressed.

**Speaker 2** [00:42:29] Yeah.

**Speaker 3** [00:42:34] New.

**Speaker 2** [00:42:45] When did when did you decide you didn't want to fill it up? That reason?

**Speaker 7** [00:42:50] Well, because I'm like, addicted to.

**Speaker 2** [00:42:53] Yeah, I know that. So when did you decide that you didn't want to fill it up?

**Speaker 7** [00:42:58] When did I decide? Because I, you know, sometimes I do too much of it.

**Speaker 2** [00:43:05] That is a recent.

**Speaker 7** [00:43:10] I think over the years I've had spokes of this, yeah.

**Speaker 2** [00:43:16] Did you have some idea what you'd what you how you would do that?

**Speaker 7** [00:43:24] If I don't fill it up with this, then I I try to fill it up with something else. Whatever else it is, it's wholesome. You know, it's not like, let's start over. You look bad in anger and and you would hold harmless and turn guilty to these things. It's not really that it's interesting things.

**Speaker 3** [00:43:40] Yeah, yeah.

**Speaker 7** [00:43:44] And I find that I find, you know, seems I can't like this. And so logically, not Narconon, you know, he tells his community. He says, Let's go for a walk. Let's do a little bit of walking meditation. He says we have all become hungry ghosts. And he was right on. I remember getting his dad teaching. I have exactly almost was two years ago. Perform feature. I can't do it today. It's a lot. It's really solving the problem of 400 votes now. I don't know what what the hundreds have the most.

**Speaker 1** [00:44:32] I don't know.

**Speaker 7** [00:44:47] You know, I think your honor your response, so as as I was listening to your response to Ken

**Speaker 2** [00:44:52] and Jan,

**Speaker 7** [00:44:54] I said, you know, I just go looking less of myself, and I think that'll solve the problem.

**Speaker 2** [00:44:58] Think less of yourself,

**Speaker 7** [00:45:00] less about the problem, less

**Speaker 2** [00:45:02] about.

**Speaker 7** [00:45:03] Or, you know, think less about Herman even and maybe never solve the problem. Well, and you know, maybe think about somebody else that would solve the problem. But somehow the other night, I come back to this place.

**Speaker 2** [00:45:26] Trying to say at one point a little further than than what I brought for you today. He says that. Having the aspiration to attain enlightenment for the benefit of all means that if you if you hold that intention continuously, you know all the things that you think and say and do that gradually everything that you do will become beneficial to others and his health. And he makes the opposite comment, like if you don't do that, you can still do good things in the world, but you will not attain enlightenment. So you'll do good things. That kind of a worldly way, but not bad. Still, good thinking, good karma and all,

**Speaker 3** [00:46:18] but not

**Speaker 2** [00:46:21] not the pinnacle. I think that's a lot of what we're talking about now is that our habits don't they're not like a disease, like we walk by somebody's room and we got caught some kind of a disease. These things just come from long term. Repetition becomes habits when we just can't, we just keep feeding them. So it's the same as the habit of keeping myself busy and even keeping myself busy with good things. We have we have lots of good habits that are not bad, they're not harmful, but they won't they won't take you

**Speaker 3** [00:47:07] to

**Speaker 2** [00:47:10] significant spiritual levels.

**Speaker 7** [00:47:24] Actually, there are times when I don't even want anything spiritual.

**Speaker 2** [00:47:27] I even better, of course. But you do things and that there's something that you get from from when you do things, if you didn't get anything from it, you wouldn't do it. And I think every time that you did something you threw up, you probably stopped, you know? So there there is a way that it's possible to navigate through these things, I think

**Speaker 3** [00:48:03] even

**Speaker 2** [00:48:04] really deep seated habits. Drawing on your experience.

**Speaker 7** [00:48:21] Oh yeah, you have to be really disciplined. This is. Yes, totally. It's sometimes, you know, I think, you know, recent circumstances become, you know, bad like sometimes you're just listening to the news, most of the recording, but we are comes we're low to medium. The thing that is very palpable is right there. You can touch it. That makes you glad that you you see it.

**Unidentified** [00:48:50] Yeah. Mm hmm.

**Speaker 2** [00:48:54] When he said Bill saved me.

**Speaker 1** [00:49:01] If you look

**Speaker 5** [00:49:01] into the hunger, the ghost will go away.

**Speaker 1** [00:49:04] Exactly. Yeah, yeah.

**Speaker 3** [00:49:06] Yeah, you're right.

**Speaker 5** [00:49:09] That's it. The when when it all becomes very palpable and it's through so much noise and everything, it's actually very hard to put our finger on the deep hunger. And it's in a certain way it can feel like it's more manageable because we can make a to do list of 10 things, call this person, arrange for that, fix this in this great country and get where we say, Oh well, see, I have I have this backlog of books, dharma books to read. I better get busy with these things. This this whole topic. I mean, do I need to sort out the cold links of interdependent imagination? Better definition, but being able to put our finger more and more deeply just on the. You've used the word hunger, and I think that's very it's very good. You can use a lot of words, kind of fundamental anxiety, increase a lot of things and being able to put our finger directly on that thing. And when it comes up without we're we're kind of at a loss for whether it's pizza or a Gamel book or

**Speaker 3** [00:50:34] just like

**Speaker 5** [00:50:35] we have this hunger. But then we're trying to think, what kind of list you know, what kind of list should I grab for to start off and being able to turn back into that experience itself and relax back into that experience itself? So that's that's that that requires having been able to pay attention pretty carefully to experience. So this is this is the benefit of having at least some, some years of experience in combating. We've learned to pay attention without any particular reason for paying attention. And when we can just tell him it's really almost like we pay attention like this. And it feels like the kind of the hunger is kind of behind you.

**Speaker 1** [00:51:41] You gotta check out

**Speaker 5** [00:51:43] you check it out. 2000 you. It actually turned back and looked into it.

**Speaker 2** [00:52:03] There's that great line from Bokar Rinpoche, the first time I heard it was in 19, 1996 that Lewis and Clark,

**Speaker 3** [00:52:12] and when

**Speaker 2** [00:52:14] he made that statement that the meditation was fundamentally a process by which you continuously familiarized yourself with your own mind. So it's not a deep instruction, but it's a great lens through which to view all of your practice when it gets discouraging and doesn't work and too many distractions, and we don't even want it to work. Every one of those elements, every experience is actually whether you like it or not, you are familiarize yourself with your own. If it was somebody else's mind that you cared about, you would be very interested in that. I find it continuously useful if I feel bored, I feel like that's, you know, boredom boredom is an experience that I have sometimes along with hope and fear and all the rest. I have all those things. So. And as they arise, if I am clear and present, I recognize all of those things as this is. This is what it means to familiarize yourself with your own mind, to see exactly what it is that's going on. Fixing it another issue altogether.

**Speaker 5** [00:53:49] At the most fundamental level, there isn't a fix fix the fix. The notion of fix this equivalent to hunger

**Speaker 1** [00:53:59] and, you know, back on the coast,

**Speaker 5** [00:54:05] you've gone and bought another ghost.

**Speaker 1** [00:54:11] Are you going to call

**Speaker 5** [00:54:15] the ghost and

**Speaker 2** [00:54:16] drywall playing into the ghost?

**Speaker 3** [00:54:45] Oh, yeah.

**Speaker 8** [00:54:49] So this morning, when you were recounting some of the teachings from Jungle Empeché about compassion, you. Gave a bit of an admonition about the danger of having compassion for a few rather than you. Can you repeat that? I don't sure. When you were saying it, I started. I went down a road of starting to deconstruct that and argue with it. And and I don't want to miss you. Remember what? I was

**Speaker 1** [00:55:33] angry.

**Speaker 5** [00:55:37] You summed it up pretty well. There is a problem when you have it, you just cultivate compassion for a few.

**Speaker 8** [00:55:48] But but my recollection was that the admonition was not if you have a problem, but that it's worse to have compassion only for a few than to not have compassion at all.

**Speaker 3** [00:56:05] Which, yeah,

**Speaker 8** [00:56:10] which seems counterintuitive. And also, it also kind of discouraging to practice and aspiration because none of us have complete equanimity in these feelings, you know, and and so it's kind of like if you don't have complete equanimity and have compassion for all beings, you may as well not have any compassion at all. Whereas it seems that the compassion that we do feel is kind of a doorway or a stepping stone to starting to expand that because if we have compassion for those who we feel close to our relatives or friends and so forth for whom there really is a clear connection, we can expand that feeling. And particularly like with other teachings where, you know, we're reminded to try to hold the view that all beings were our mother or our parents at all times. And so to feel as though my limited sense of compassion is an obstacle rather than something to inspire my further cultivation seemed counterintuitive and discouraging.

**Speaker 2** [00:57:52] Or was

**Speaker 1** [00:57:56] it?

**Speaker 2** [00:57:58] Well, there's a context for his comments, of course. Somebody had asked him a question, which I can't remember exactly, but it is fundamentally it, it was something like. They were having they were having trouble extending compassion to others, and they were and they were saying something like, Isn't it OK, isn't that enough, you know? And so then he launched onto this thing, which he then raised a couple of times, calling it or at least the translator was calling it partial compassion. He was saying partial compassion is an issue. So I think here again, we have to step back a little bit from it if we have compassion for one person. I doubt that Trump would say that's a problem, but at a certain point where we start, when we have no real equanimity around it and we kind of divide the world into our friends and enemies and focus on on one branch of that. It could be either branch really. Then what's happened is is that we have created a situation where it's easy to it's easy for other people to see. It was one thing that he raised, and when they see that, they then feel like they are your enemy. And so then things happen from that's where you kind of he kind of drew half a dozen lines going out in different directions showing that actually, you know, it's of course the case that when you start with these things, you feel compassion for someone who you feel really close to. And then gradually you start to build it out. And no, it's not OK to stop and say, that's OK because you're actually walking through a kind of a dangerous minefield at that point. So what you need to do is understand that the antidote to the minefield is to understand. I need to have this same feeling of warmth and kindness for every sentient being, no matter what they are. I thought that was I had never seen it quite explained like he had, which was one of the reasons why I thought to bring it up this morning. But also he he then went on to to talk about compassion, just compassion. Not the for Immeasurables, not about any other kind. Just like really recognizing the suffering of sentient beings and gradually extending your understanding that everyone has these things and and all of them have an awakened mind. They all deserve to be awakened. And then he said, And we all deserve to have everyone awakened like you just sort of carried it down that whole thing. So that deserved became universal. It wasn't specific to any given individual. So I never quite seen that explained in the way that he did. I thought that was an inspiration. It was an inspiration to read that you cannot accomplish shamatha without foundation of compassion. I never had that before. I mean, we all toyed with those things and this and that. But I never actually heard of teaching him and said, If you do not have compassion, you can practice shamatha for a thousand years and you'll never accomplish it because the compassion that you don't have for others, you also don't have for yourself. And that means you will not accomplish the relaxed mind that is stable and still

**Speaker 5** [01:02:10] who is teaching.

**Speaker 2** [01:02:12] It's in a book called. It's come in, come in off the press. I can see it. Essential practice. Yeah, I don't think we have to look for it here, central in practice

**Speaker 7** [01:02:40] and Kalu Rinpoche.

**Speaker 1** [01:02:42] Yeah.

**Speaker 5** [01:02:44] When I heard that, I thought this is amazingly timely advice in this political season when I realize I had just spent

**Speaker 3** [01:02:58] the

**Speaker 5** [01:02:58] better part of a day rehearsing, recalling this list of insults

**Speaker 1** [01:03:04] and

**Speaker 5** [01:03:06] love that somebody and how much joy I took in that, and how much time my impression of of my own worth and why my political acumen, which I considered based very much on wisdom, wisdom and

**Speaker 1** [01:03:32] compassion and very, very compassionate.

**Speaker 5** [01:03:36] I know if everybody did what I said, everybody would be better off.

**Speaker 1** [01:03:43] So I think you and I

**Speaker 2** [01:03:44] weren't in the same room at that time. You would have

**Speaker 1** [01:03:46] sucked up all the married left in the world.

**Speaker 5** [01:03:52] And this sense that that the kind of my virtue. Actually, it was sort of if I was good enough to coast on while I engaged in this kind of mental brutality. It was it was actually my excuse for that. You knew that if I took away that part of it, that the impression of my, my good impression of myself got away. And then I just sort of read a list of insults. I probably would have a different sense of it, I think. But it was really, I thought, poets. Yes, kind of. Like, I get the get out of jail free card so I can have a real good. Yeah, go for it. I thought it was very apropos for this and this applies here. And and but what you say about, well, if you took that, if you took that as some kind of absolute and this is this is the only thing to say about compassion is you'd better have universal compassion. Otherwise, don't bother. Yes, I know. Yeah. Come on, Alan. You know better than that.

**Speaker 1** [01:05:06] Why do you do that? You know, and that's why I bristled over what I heard.

**Speaker 8** [01:05:18] And you know, and I appreciate I appreciate the clarification because that's what I thought was

**Speaker 2** [01:05:27] really meant, not what I thought it was what I should say, right? I didn't want to say what I should say. I wanted to leave it a little bit ragged on the edges so that some

**Speaker 5** [01:05:39] people had the hand

**Speaker 1** [01:05:40] and you.

**Speaker 8** [01:05:42] So you're saying so this teaching on compassion trumped your political momentarily clarity.

**Speaker 5** [01:05:56] But a piece of this? There's something there's something in this in that it's actually a call to look very deeply into the nature of suffering can keep going deeper and deeper into that because our partiality is actually also it's not just a reflection of of equanimity. That's a little we can self-serving impulses. It's also a reflection that we actually haven't looked really, really deeply into the dynamics of confusion and suffering. Because the deeper we go into that, the more it becomes an escape. Complete Universal. The personal story that I experience is just one manifestation. I become more intimately involved and involved in seeing into that my own personal process and confusion and suffering. The deeper I can go into that, the more likely it is that I actually understand that all beings are caught in some way. Right. That the trap is far more universal and and far more. And they're challenged him to get out and which also gets me every once in a while a slight bit of humility about my own certainty that if everybody did, everything my way would work. And every once in a while.

**Speaker 1** [01:07:36] Well, maybe if we could succeed in bringing enlightenment to our beings, they would do everything here and we need to work on that,

**Speaker 5** [01:07:50] albeit at the beach.

**Speaker 1** [01:07:53] Think with a little pencil. I'll be waiting. It's hard not to be discouraged by that as well. When you start seeing that, oh my God, everywhere I look. Yeah. Everywhere I look, there's someone experiencing some experience or

**Speaker 6** [01:08:12] suffering at the same time that connects us all because we all experience it, you know? So it seems like it's kind of good news. At the same time, you're right.

**Speaker 1** [01:08:21] It's it's it's daunting as well.

**Speaker 5** [01:08:24] If it's if it's so if it's mainly an intellectual sort of equation of universality, it does get more daunting. But the deeper you look into it also, the deeper the sense of the potential, the deeper the sense that there is some possibility for not being trapped. You actually can't go really deep into it without starting to appreciate the ways in which you're no longer trapped by certain kinds of things. You actually you can't be still stuck between the value defense of the delusion that there's one thing is precluded that those without without meditative stability are caught continually between the fans of the Kleshas.

**Speaker 1** [01:09:19] Hmm. Hmm. Hmm, hmm. Hmm.

**Speaker 5** [01:09:21] Hmm, hmm. Hmm. So when we actually begin to have enough stability that we could see, oh, actually, it's not necessary to be trapped in the way that I was. It's like, oh, everybody's kind of tracked the same way with the possibility starts to open up.

**Speaker 1** [01:09:40] So there's this fascinating thing right there. I think I see that long practicing practitioners laugh a lot. I have a more ready than ready to just like, enjoy themselves thoroughly. Right? And so and yet there's this is maybe I'm making a supposition that, well, these are the same people who have looked closely at the fangs of Kleshas. Right? They spent time in the John and. And they're able to laugh that I am. Mm hmm. So. But I don't quite get how we get there.

**Speaker 5** [01:10:35] I I step by step, step by step. Part part of it is that we see our own process and see that it's a process. We and we can see that we can put in place seeds and plant seeds that then grow and flower that that in itself becoming familiar with that process as a process can give us some sense of we can start to understand patients in a different way. You just remember the story of Chenrezig, who had split into a thousand pieces when I thought I'd gotten off the job and I thought all sentient beings must be liberated by now. No, it's not the case. Hmm. But his compassion deepens as a result of that.

**Speaker 3** [01:11:30] Mm hmm.

**Speaker 5** [01:11:31] So then it's like when we plant seeds just because we want to see the results. By the time we go off to the swing shift.

**Speaker 1** [01:11:41] So what? You has much to do with my life. Yeah, it doesn't, you know?

**Speaker 3** [01:11:47] Yeah. Yeah. Yes.

**Speaker 4** [01:12:01] Somebody said we we are what we practice and kind of what I took from this morning of thinking about having compassion for everyone. You know, it's like we could be practicing dualism if we only focus on the people that we love, rather than if we're developing our compassion, develop compassion for everyone. I don't think that's that's just kind of what went through my head that made sense to me.

**Speaker 3** [01:12:34] What you said,

**Speaker 2** [01:12:35] I think there's a lot there's actually a lot of a lot of wealth in that thing of the compassion being the underpinnings of these practices. There's a lot there and in dualism is definitely the antidote to dualism is kind of embedded in you start talking about compassion for all beings, no matter what they do or how they do it. That's definitely stepping out of that dualistic perspective. Whether or not it's a complete antidote to it, I'm not sure. But when you line up a whole bunch of practices and start to look at them carefully that are actually arranged in a certain order, like do this and do this and do this, you start to get a sense of if I did all of those things just like that, that would make a big difference. It would, first of all, would make a big difference in my understanding of things. But let's look at it from that perspective. Two of us like what we understand is what we communicate. I mean, we have a distorted understanding. We communicate distorted understanding. So part of the benefit of all beings is to communicate a sense of clarity and authentic understanding of how things are. It's not the whole thing, but we do an awful lot of the opposite. In the meantime? A book, by the way, I have to say, is like, I don't like the translator that much, my my big, my biggest irritation, and I definitely have big irritation around this. He uses the word knowledge for synonymously with wisdom, and that always bugs me because knowledge, knowledge and wisdom say we have a certain idea what knowledge is. You know, as a lot of knowledge about physics, a lot of knowledge about mathematics, a lot of knowledge about this culture and so on. But that's not what we think of as wisdom. So it's very confusing. And the only reason I just raised that is because I just thought, Well, now we've brought brought up the name of the book, so maybe people would get it. And I think it's just worthy of of noting that an awful lot of that book would be better if the translator used something other than consistently using knowledge and never which is a common thing, never define it. So basically, you're left with the vernacular definition, which has an awful lot of cases in the book. I would say just patently a mistake

**Speaker 3** [01:15:47] doesn't work with focuses and

**Speaker 1** [01:15:53] non-essential travel. You know,

**Speaker 5** [01:15:57] I can I can see the rationale. Yeah, but it's I this is this is certainly something where I think translators owe it to the audience to provide just a little bit of a commentary on their their their approach as opposed to saying, no, I know that's better than wisdom or wisdom. I know that, you know, both of which could have the vernacular problems. But I could see the notion of of just the knowing the aspect of knowledge, which is just a knowing. That's that I could see a rationale there. I have no idea that. Yeah.

**Speaker 3** [01:16:37] Yeah.

**Speaker 1** [01:16:38] Yeah. And I think

**Speaker 2** [01:16:39] it's used pretty much almost every page has got that word on

**Speaker 3** [01:16:43] it. Hmm.

**Speaker 2** [01:16:44] So, so just by dint of the number, some of them have to be on the money,

**Speaker 1** [01:16:52] so some have to

**Speaker 2** [01:16:54] knock down the money. And personally, I actually find it useful in reading books and thinking like I. I think I know what coverage is getting. I hear this word probably isn't quite right. I find it useful to just stop for a moment and ponder that and look at it. Because they're probably there probably isn't if we're really looking at wisdom in in the way that I'm thinking. Well, you know, wisdom, then there really isn't a word for it. So, so therefore, anything is only like, you know.

**Speaker 3** [01:17:30] Horseshoes and hand

**Speaker 1** [01:17:31] grenades, I think it is premier, you know?

**Speaker 2** [01:17:37] Yeah.

**Speaker 5** [01:17:41] We were talking some about this similar similar in a similar vein yesterday in talking about the parameters and the word patience. Oh yeah, yeah. Which could have about five or six other equally perhaps even more useful alternative rendition. All of which seemed to have a hole in them someplace.

**Speaker 2** [01:18:13] It's a hard job and.

**Speaker 5** [01:18:22] I told Sarah that when they started meeting with told they should recommend that all the translators give a little commentary on their translation

**Speaker 2** [01:18:32] system, which they

**Speaker 5** [01:18:34] thought, that was kind of interesting. I don't know

**Speaker 3** [01:18:38] where it went.

**Speaker 5** [01:18:39] Yeah, I don't know how much they'll concentrate on the translation system.

**Speaker 2** [01:18:51] Well, it's three o'clock. Now dedicate the man

**Speaker 3** [01:19:11] who

**Speaker 1** [01:19:14] made me realize my job and establish an exception and say. But.