**2016\_07\_03\_4\_QA\_LMC.mp4**

**Speaker 1** [00:00:01] Oh, gee, that's nice, Bodhicitta, who is you? Can you read that in Chinese? Oh, I'm just so you know. Yes, I do. I know exactly this woman in a suit and she's of

**Speaker 2** [00:00:27] her background kind of used to a Christian right now. And she was going to go to that. And so she to come and interview with the United

**Speaker 1** [00:00:47] States, you know, to see first, she just returned what she brought to the center. And these are able to provide a way, you know, for this season. Shangpa. So I don't know to to the way last summer it was 90 degrees. And know this is around to burning down here. How are you?

**Speaker 2** [00:01:34] That's another question.

**Speaker 1** [00:01:36] You know? Well, I'm not surprising. Magnificent. I believe we will find something to give up their lives. I can hear you. And seems so confusing. Parks, along with expensive.

**Speaker 3** [00:03:05] So, Pat, you have a suggestion.

**Speaker 1** [00:03:11] So now I have in.

**Speaker 4** [00:03:16] I'm doing the contemplation on equanimity. I I'm just wondering it felt like it was all. I mean, it's the only way to have equanimity is by seeing when you don't have equanimity or because that's how it felt like it was like I was pretty aware of all the times. I don't have equanimity because I didn't really make him get it. So I'm just wondering what other methods can be used or

**Speaker 3** [00:03:55] they must not doing enough has to be

**Speaker 1** [00:04:00] true. Well, that was

**Speaker 3** [00:04:09] what I was trying to avoid was the the kind of intuitive issue in the problem of equanimity and especially also our own judgment and equanimity that it can feel like there's maybe no there were that were trying to eliminate any kind of discrimination, the ability to discriminate between things that are good and not good and then calling that equanimity, which is definitely not equanimity. And so it seemed to me anyway, the more I thought about it and looked at it was the getting clear about what we see in arise in our own mind is really important. It's almost always important in the practice to first see what it is that's going on. As we say, that was shamatha. Also, the first thing is not really to settle the mind, though we may talk about it like that. The first thing is to see that the mind is not settled because short of that, we actually can have the experience that it is.

**Speaker 1** [00:05:29] So, you know, I

**Speaker 3** [00:05:33] feel like it's it's OK, it's my mind. What are you telling me about my mind so well, so we can just have that experience? So the first thing is sometimes to look and see. I mean, I think for people who have been doing it a long time, it's good to say, you know, you can look and see that actually you are

**Speaker 1** [00:05:54] unhinged,

**Speaker 3** [00:05:57] not just slightly disturbed, but unhinged. And so so the good thing is is that that what you are seeing is really the cause and manifestation of suffering at a level that we ordinarily don't witness. And so this that that's important. See, that is what we talk about diagnosing the illness before you treat it. So they're there. You're actually seen. I see my mind is overrun by thoughts that I'm not. I don't feel like I'm putting them or I don't know where they're coming from. So if that's the cause of my suffering, then I don't even know where to begin to work on it because I don't even know where it comes from. Sometimes it's helpful to go down to that kind of maybe slightly exaggerated to say terrifying place. I feel deranged. I don't know where it's coming from. If I knew what was coming from and what its cause was, I would feel a sense of. Confidence that something could happen. So sometimes it's helpful to have no confidence to actually undermine the confidence because the confidence is often misplaced, like we think this would work when actually it won't. So I thought that it would be good to just look at the judgment itself and understand that that equanimity includes is meant to include in its broadest kind of the unbounded sense. Equanimity is meant to include a sense of caring about all sentient beings, a sense of acknowledging that every sentient being is endowed with the fully awakened mind. It's not. It's not awake and clear yet, but it's there. So the full potential is there nothing less than a Buddha? So that kind of demands a sense of equanimity. If that's the case, then it's totally appropriate to relate to that person, to all beings that's having that potential. And some of them having manifested their potential. But even short of that, they have the potential. And so there's a sense of the qualification is universal. Every being suffers if they're not awakened and they suffer, and there's no such thing as inherent original sin. And it's like the beings are actually they deserve. Every one of them deserves to be awakened to be free of suffering, to be, you know, fully functioning all of these things. So therefore, it doesn't make sense to put them in a separate category. And so therefore we have the practice of equanimity.

**Speaker 4** [00:08:56] It can feel like that. I mean, that all makes sense, but it doesn't feel like it plays out that way again.

**Speaker 3** [00:09:05] How does it play out?

**Speaker 4** [00:09:06] Well, I mean, I can just look at my everyday life, you know? I mean, I hear what you're saying and it makes sense. And I can believe it, but it doesn't seem like I have equanimity towards all things.

**Speaker 1** [00:09:25] Yeah.

**Speaker 3** [00:09:27] Well, partly partly here. Also, we have those three wisdoms again. So it makes sense because you don't understand it. It's fairly straightforward. It's not some big, complex philosophical thing it could be, but it didn't have to be. And and then when we contemplated, that's where I think we run into problems with it because we we feel like it doesn't it doesn't look to me like it's happening like that. But when I sit quietly in Shamatha, I can see what my mind is doing. And that's that's a that's a very direct experience, that's very direct experience. It transcends the philosophical things and you just have the experience. But often we don't know what to do with it. And that's what I hear you saying is that you see that. But what to do with that is an issue and that that's perfectly reasonable. It's I wouldn't call it an objection. I would say that it's kind of like walking up a mountain

**Speaker 1** [00:10:35] and and

**Speaker 3** [00:10:38] you came to a certain impasse and you didn't know what to do. But the mountain's still there and you still want to go up. So you have to figure out a way around the impasse.

**Speaker 4** [00:10:51] So what do you do? And at the crux of that, you do.

**Speaker 1** [00:10:57] I didn't call on you, Melissa.

**Speaker 4** [00:11:05] I don't get

**Speaker 1** [00:11:06] it.

**Speaker 3** [00:11:20] It's actually it's a great it's a great question for a reason, which probably

**Speaker 1** [00:11:28] is not what I had in mind. He was like, Yeah, well, go ahead. Well, I think we get this. We give this regularly. It's not exactly

**Speaker 3** [00:11:39] directly related to the whole thing of equanimity as much as it is to a whole bunch of things. We often get like and teaching in the practice

**Speaker 1** [00:11:49] from any

**Speaker 3** [00:11:50] of a myriad of sources, right? Here's a practice. Here's how you do it. Now let's do it a little bit. You do it a little bit. Then you get a little more instruction. You kind of work on it, but some of the practices do not immediately become clear. They require a little more effort, maybe some more teaching, some more contemplation, some more meditation. And gradually we start to get a sense of what it is. So I think this is an example of that because we're not used to dividing things up into what was the teaching that I heard. And do I understand that first? So I got a kind of a conceptual teaching on something. Do I understand it so we can check in and say, like, Well, what did you think you understood? Well, that's right. But this piece here is a little different than that. So we're going to give the conceptual puzzle together. Then we ponder

**Speaker 1** [00:12:51] it,

**Speaker 3** [00:12:53] then we ponder it. We just think about it. Does it all makes sense to me? So Pat saying, I believe it. So my question is, I don't know what that means. What do you mean? You believe that

**Speaker 4** [00:13:09] you want me to answer that?

**Speaker 1** [00:13:10] Yeah, I was doing it.

**Speaker 4** [00:13:14] I believe that all opinions have are endowed with OK food in nature. I believe that. But I see what I do and I see the things, the mistakes I make. So I feel like, well, I don't have equanimity towards all beings, even though I believe that.

**Speaker 3** [00:13:39] So this is this is the pondering piece, right? Yeah, we're in the pondering peace. So. So I can say, OK, it sounds like you like you understood what the what the philosophical or the conceptual aspect was and then you ponder it and then you say what you just said. And I said, it sounds to me like you kind of got it right. But the meditation piece is still to come, and that is to put aside the pondering and all the other things and just engage in the practice. So one of the we didn't do that much today. Actually, one of the ways that

**Speaker 1** [00:14:21] that

**Speaker 3** [00:14:22] I remember during the meditation piece was, first of all, you have a strong sense that that all all beings have this nature. And secondly, that that's enough to draw the conclusion that they deserve their warrant. It's worthwhile. They deserve to have this loving kindness and compassion, joy, all of these things, they deserve to have that. So from that perspective, since we understand that all beings have this, then it's easy for us to begin coming at it from the direction of it doesn't matter who they are. It doesn't even matter whether I like them or even if I hate them, they still have this potential. And so we go into it from that perspective and we engage in the meditation from that perspective. It doesn't mean that one round trip through that cycle leaves us with unbounded equanimity for.

**Speaker 1** [00:15:32] You know,

**Speaker 3** [00:15:34] it has to be done and done and done and done. And gradually, the sense that you're calling a belief. I always think you can have a belief,

**Speaker 1** [00:15:46] a belief

**Speaker 3** [00:15:47] represents to me in that case, a kind of confidence. But that confidence is going to be challenged because you're going to because you're going to meet people by virtue of previous habits that were your own inner voice says, well, it's mostly true that everyone deserves. But there are some exceptions. And so then then maybe we believe that for a little while and then we come to the place. Now this is not right. So we have to kind of drive around in that area for a little bit until it starts becoming more and more clear to us. I don't think there's anything wrong with what you what you said. I don't like I don't like the so I put it this way. It's like trying to have some equanimity here

**Speaker 1** [00:16:47] and I prefer rather

**Speaker 3** [00:17:00] than the use of the word belief, which is kind of concrete. It's not that it's not a flexible state kind of belief feels like most people don't say I'm, I'm kind of tentatively believing something that's not quite. Maybe better, maybe better if we kind of trained ourselves to think I have a kind of emerging confidence of some kind. So that so that it's soft and we're and we're not having to then have to go back and deal with the fact that we made it to solid where maybe our understanding develops in a more nuanced way. And in the container that we made, that was solid and doesn't work with the new understanding, the new understanding, maybe more accurate, more crack. This is a piece we all we all want to get it, and we want to get it once and for all. Right? I mean, is it true or not? Just tell me that. And the worst thing we can hear is,

**Speaker 1** [00:18:16] well,

**Speaker 3** [00:18:17] truth is actually not

**Speaker 1** [00:18:19] quite like that.

**Speaker 3** [00:18:21] And what we want to say is tell it isn't exactly what it is.

**Speaker 4** [00:18:30] And then life challenges you with the one, I said, and then life challenges you and some aspect and shakes up your food, your comfort.

**Speaker 3** [00:18:39] Yeah. Well, confidence is a confidence we already know is a changeable thing because we've we've all seen it come and go.

**Speaker 1** [00:18:47] Right?

**Speaker 3** [00:18:49] So we can have a sense of I think I'm gaining confidence like I'm working with it and I'm seeing some things that kind of makes sense and look right. And and yet tomorrow you could have a sense of what I just saw this thing, and it doesn't make any sense to me at all. So you're not challenging your belief as it just feels a little a little better. Anyway, is that this? Yeah. Equanimity, equanimity challenges us and virtually universal level. We all have people we like and people we don't like, and we can all say what we want to say, but that's pretty much

**Speaker 1** [00:19:38] the truth, right?

**Speaker 4** [00:19:42] You look at some of the political stuff out now and people are out and it's hard to find anybody. But but. Well, how about this? Is that right?

**Speaker 1** [00:19:54] How about this? Well, it's hard. It's hard to like

**Speaker 3** [00:19:57] everybody,

**Speaker 1** [00:19:58] but nobody's asking you to do that anyway, right?

**Speaker 3** [00:20:03] But equanimity is another matter. When we start talking about all beings being endowed with that Buddha nature, now we're talking about Buddhas on the one on one side and on the other side, a huge variety of confusion ranging from the absolute demented to someone who is, you know, wise but a little deluded and so on and and everything in between. So if you contemplate that, it's a little easier to get somebody and say, it's OK for me to despise that person, that's my feeling about it. But I also recognize that my feeling is not who they are. It might be what they appear to be, and it might be a lot of what they are, but it's not actually who they are. That's too much identification. Even when we look at ourselves and say, this is who I am as practitioners, we should be slightly suspicious, if not overwhelmingly suspicious, when we find ourselves telling ourselves, this is who I am. I don't like that person because they challenge who I am and open up every child the time and say that you should love that person first for exactly the challenge you really think you are.

**Speaker 4** [00:21:25] That's exactly what just happened. That's exactly the process I went through. That's exactly what I'm talking. It was a sort of a presentation of every most challenging person that I would not be able to be generous with. Yeah. And then a sort of displaying of myself that I didn't have the capacity. That's kind of how it came out. So with the equanimity ended up feeling like I may have fared fairly well with perfect the mentality of what I brought up the challenge that way, but I ended up not being that way with myself. That's kind of how it felt like I was being.

**Speaker 3** [00:22:08] Did you have any sense of yet?

**Speaker 4** [00:22:12] Yes, I did. But I just found like it was, it was, you know, I presented myself with this huge challenge and then was disappointed in how I came out of the matter.

**Speaker 1** [00:22:32] Sure. You know?

**Speaker 3** [00:22:36] So now what?

**Speaker 4** [00:22:42] Yes, Michael, that's where the question at and maybe that's what Andrea was trying to get to also, which is fine with that. So there's this, there's this train potential train wreck of emotions behind this. Yeah. And where's the equanimity? How how does training for equanimity apply to that?

**Speaker 3** [00:23:01] The train wreck it,

**Speaker 4** [00:23:02] all those feelings, whatever? Well, judgment or, you know, whatever? Yes. Yeah. Does it don't you have to be able to take it there and bring equanimity to the tune?

**Speaker 1** [00:23:13] And yeah, I mean, equanimity

**Speaker 3** [00:23:17] is not meant to be just it's not just one simple thing. Otherwise, you wouldn't be having this conversation with equanimity as a practice and as

**Speaker 1** [00:23:30] a

**Speaker 3** [00:23:32] way of living. I think we could say applies to our experience of outer phenomena, perceived outer phenomena. So everybody in this room we could all look at and say, my practice is, is to think of all of these beings as in some ways being different. But basically it's at the level of appearance in a deep way. They're all endowed with the awakened mind. They're all interested in discovering that awakened mind. They all deserve to discover that and work in mind. The world would be better if they all discovered their way and so on. And so in that way, we build a sense of appreciation for for everybody. And as that appreciation grows, then the ability to experience what we would call equanimity is easier and easy to recognize. Like somebody who really irritated me for a long time and I didn't like, I still don't really like them, but I appreciate their potential. I appreciate their wish to do this and that. I think it's not it's not this is not one of those things, I think that we have the insight and then then it's just there. Then we have this deep equanimity. I don't think it

**Speaker 1** [00:24:55] works like that. Then more than that for me.

**Speaker 3** [00:25:01] But moving from the place of I have preferences, I'd rather spend time with this person than that person. I'd rather go to this place to eat dinner and not that place to eat dinner. This is kind of similar in one sense. So the outer phenomena, the equanimity in relationship to that is is one thing. Then we have inner phenomena where all the kleshas rise up and we have anger and hell hell, that kind of stuff, jealousy and greed and all these things happen there. So part of the practice is which we already do, but this is just to put a different name on it. Part of the practice is to watch those things come up during Shamatha and just watch them come up without identifying with them. So in other words, without saying That's my greed, or Oh no, I'm greedy to

**Speaker 1** [00:26:06] do this and all the other bad things you don't want to.

**Speaker 3** [00:26:13] That's not what it's about. It's about I see

**Speaker 1** [00:26:16] the whole panorama

**Speaker 3** [00:26:19] of it. I my my favorite, and I think personally the most useful approach was to see it as if I'm watching a movie because in a movie, I never find myself saying, Oh, scriptwriter should have done

**Speaker 1** [00:26:37] this or, you know, so

**Speaker 3** [00:26:40] this never happens. I might say this is a really great movie script, but I will never

**Speaker 1** [00:26:47] I will never

**Speaker 3** [00:26:47] say that it should have been changed in a certain way. It's just dumb. I have it to go there.

**Speaker 1** [00:26:53] So therefore, even

**Speaker 3** [00:26:56] a really bad movie can be enjoyed for other reasons. Because I'm because they're manifestations. They're just going by. And I'm just having the experience and the experience triggers, likes and dislikes and all sorts of other things. But they're not triggered by anything that's threatening. They're not triggered by broken promises. There's just nothing there. And so you can have the experience of it's just flotsam and jetsam. It's beer cans and twigs floating down the river, and we don't know where it came from. We will never know where they came from. And you can stand on the shore and complain about people who throw beer cans in the river. But that's just another experience in the same category

**Speaker 2** [00:27:44] that beer can't just float by quicker.

**Speaker 3** [00:27:52] I mean, again, if you check in and we're making progress, or maybe every.

**Speaker 4** [00:28:04] I keep asking myself, are there some of the questions sort of in the midst of it practices that that could be done to help me develop economy, you know, like if something's coming at me without experiencing disdain or whatever it might be?

**Speaker 3** [00:28:23] Like what come in?

**Speaker 1** [00:28:24] Oh, let's see. Done? Well, I'm Donald Trump or Donald Trump.

**Speaker 4** [00:28:32] But you know, that's a good example. I mean, you know, sort of full conversion and it makes my heart beat faster and I get angry. And all kinds of stuff

**Speaker 1** [00:28:42] happens if you talk to him about that. So you try

**Speaker 4** [00:28:54] and invest give you that opportunity to get.

**Speaker 1** [00:29:07] So what do you do with it?

**Speaker 4** [00:29:09] I mean, I just try to breathe through it basically, you know, like, OK, this is not really about me. I mean, I guess it is about me, but it's like,

**Speaker 1** [00:29:18] Yeah, OK. And just move on.

**Speaker 3** [00:29:23] Well, so that's that's one approach that's that's very close to what we might call the psychological approach from the Dharma perspective. Then the issue is, can you can you handle this? Can you embrace that? Not the truth of the words, but rather embrace the experience that's coming as as just your thing. It's yours to work with. It's not Donald Trump's experience. He's not actually the cause of that. You know, it's not. It looks like he's the cause of it because he did something, said something, and then you felt something. So it looks like he's the car. That's our normal kind of the way Sentient beings talk about things. So and so said Exxon, and ruined my week. You know, so I put something bad in his mailbox, you know, and it just continues. So the idea here is, as we can find and great explanations in many of the texts on the path of the bodies. Have we we actually develop a sense of it's too easy. Donald says something and you and something happens to you and you feel it's when it's been a while since anyone, you know, had anything and it actually gave rise to something. And so I've kind of like, lost my edge with it here. So we have to feel a sense of gratitude that somebody did something so that now now we have a little more, we can sharpen this thing a little more, a little more. And it's not sharpened to protect ourselves from that very thing. We're developing the protection by virtue of just being able to see it's insubstantial nature. Mm hmm. There's nothing there, which is why, which is why it's reasonable to say it is not Donald who did it. There's nothing there and we can make a joke out of that. We're gonna, of course,

**Speaker 1** [00:31:37] do

**Speaker 3** [00:31:41] something the other day. A really funny thing. It was an article in The New York Times by somebody who's saying how early on 19th century in the 18th century. And there was, we forbid, what was it, people with criminal records and prostitutes and the Chinese for a while, for a while, and then we wanted them. And and then after a while, they came up with another category idiots, actually. And then, of course, he he posted his says. Unfortunately, that was too soon to take care of Donald

**Speaker 1** [00:32:21] Trump, a good reason why they are laughing all day. But it's not. The idea here is, is that we

**Speaker 3** [00:32:35] are not at the mercy of everybody's little psychological peculiarities, which is where we are now. People, people say I'm overweight or they just say, Well, that's a big dress or that's a big pair of pants or whatever it is. And I think it sound fat.

**Speaker 1** [00:32:53] You know, and we're just on it all the time.

**Speaker 3** [00:32:58] And that's clearly not somebody else's problem. We make it their problem. But it's really our it's a gift to us to deal with in the context of the bodies half a pack. You get none of those gifts. You grow up, grow old and die, never having realized how all of these things work. What to speak of recognizing the nature of mind that's just completely out of reach there. So these things, actually, we can look and see nobody hurt me, really. What happened was I heard something. It's kind of like I went to the doctor and I got a little injection and it stung a little bit. And actually, that was three weeks ago, and I'm still thinking how I hate that nurse,

**Speaker 1** [00:33:47] really and what this would

**Speaker 3** [00:33:50] feel like. This is totally inappropriate. You know, one or two years

**Speaker 1** [00:33:55] old, you

**Speaker 3** [00:33:56] know, it's a different thing. And so we have an opportunity here. The profundity really of the practices are such that every time we get something like this, we have just had an opportunity delivered to us. The question is, are we going to do something with it or just throw it away? And then later regret that we thought, Wow, it's like an opportunity. There's nothing there and equanimity demands of us, really. You've got to look at Donald and say he's a he's inherently the inherent potential is the same as the Buddha. So now what am I going to do? Talk about it like it. Isn't that what do I get for that? Nothing. I don't get a better relationship with myself. I certainly don't get any better relationship with Donald, which I'm happy for.

**Speaker 1** [00:34:51] That's not me.

**Speaker 3** [00:34:56] And and we have all the tools, which really is true. We really have all the tools to make full use of every one of those opportunities. And we have a really nice community of people who are happy to talk about those things and share their stuff with it. So there's every opportunity to work on those things in a positive way. And I don't mean positive, like you're just trying to become a good person. That motivation runs out. This is actually we're trying to find out what is really going on. Why do I have the kleshas? Why do I have these emotions? Why do I feel upset about ordinary things when somebody points it out when somebody else might have pointed it out? I would have felt totally indifferent about it. The truth of interdependence dictates that we will feel it because of our attachments, our versions, our delusions, all of these things. The thing that was thrown at us is not the problem.

**Speaker 4** [00:36:12] There's just for I can't help but add, because there's really great short text, very short and the tall, I may use this called that eight verses on transformation. Put it in the aid versions of what the eight verses Mercedes-Benz and one of the verses says, Whenever I meet a person, a bad teacher who is overwhelmed by negative energy and intense suffering. May I hold such a rare win, dear as if I have found a precious treasure? Very difficult to find. So this is exactly what I'm saying. So you take that text, that's one of the eight verses. Then you memorize that. You think about it. You sit with that. Then when Donald Trump arrives on the scene or Ronald Reagan or George W. Bush or

**Speaker 1** [00:37:11] Lady, I mean, first of

**Speaker 4** [00:37:17] all, you can quite aware of this person of quote that nature. If we are following you psychopath, then that could come to mind. And you say, Oh, precious treasure. Very difficult to find body type. They say courtroom looking. I'm not a Buddhist Typekit, so, you know, but they go around looking for these people because just as Lama Michael said, they're just bored. Everything's become easy. You know, it's like, you're easy for me or easy for me to resurface. You see where my challenge? How am I going to be up to that? Oh yeah, Donald. Yeah. So but we have to know these tech circles search and memorize and think about them, and then they can come, but they're not going to just come out of the woodwork. Thank you. Really, I thought you were referring to. I'm sorry. I was thinking about earlier when you said climbing a mountain and coming to a new path. And that is

**Speaker 1** [00:38:35] not something you can just pick up.

**Speaker 4** [00:38:38] So it's not something everybody's done. But in order to make it go up a mountain, first of all, you take baby steps with very small hands.

**Speaker 1** [00:38:50] Yeah.

**Speaker 4** [00:38:51] And then when you do come to an end, can you? A person would not know how to grapple with it because they don't know that the mountain and they don't know the weather and they don't know what other factors are going to be playing into this and our lives do depend on those

**Speaker 1** [00:39:11] decisions would depend on what

**Speaker 4** [00:39:13] our lives depend on the decisions that we make to make it through those, oh yeah, those in passes. And I think that's your point in getting a guide is is what is needed.

**Speaker 1** [00:39:26] Yeah. And that's key.

**Speaker 3** [00:39:30] It's very helpful. It's also the case. So I think it's, you know, I love analogies, but there is no such thing as an analogy that also there's no such thing as an analogy that is not in some way inappropriate, but not exactly on the money, right? That's why it's an analogy and not a description of the actual thing. And so I think we have to watch for that also. Is that

**Speaker 1** [00:40:01] where we

**Speaker 3** [00:40:02] are dealing with the appearance of our own mind? Not with somebody else's mind, but with our own mind. And so the way that that happens is the result of all of the interdependent influences that have occurred normally taught us since time without beginning and where we're right now, kind of at the end of the garden hose, the is coming out at that place. And so it is true that we often have no idea what what to do with things. But but that path also has wonderful descriptions for how to work with with those things when it feels like you've never encountered that exact thing before. But the other side of that is, and it may not be exactly accurate in one way because we could say there is nothing that you encounter that you've ever encountered before. It's all fresh. It's all new. We make it look like something that happened before by placing it into similar categories that we've put other things. But actually, that exact same feeling or experience you have today, you may think, Oh, I had this feeling yesterday, but more accurately, it's probably no, you didn't. This is a new feeling today. It's helpful to build a habit around that, even though we say we're trying to get rid of habits. There are habits that are helpful, a habit

**Speaker 1** [00:41:43] to recognize

**Speaker 3** [00:41:46] that my experience today is not yesterday's experience. That in itself is also very helpful if you don't have that habit. Then one of them just to continue with our humorous line with Donald, who truly is a gift on

**Speaker 1** [00:42:00] this score the future. If you

**Speaker 3** [00:42:04] don't have that habit tomorrow,

**Speaker 1** [00:42:06] when he actually changes his mind and says something that you agree with, you will

**Speaker 3** [00:42:12] not agree with it because it came from Donald that that actually is a worse problem than the original one that we're working working with. We refuse to allow others to evolve in a positive way. Well, it had to be everyone who's ever attained. Enlightenment has to have made changes and moved in new directions, or it never would have happened. And so I think that it's it's helpful for us to kind of be on top of that too and recognize that my experience today is not yesterday's, even though I can see myself kind of altering it because I want to really dislike this guy. So it must be just an accident that he said something that makes sense when the more the more generous thing. And this is where the joy comes in, the more generous thing is, he said, something that we all appreciate and feel joyful about. We just don't appreciate. I feel joyful about the fact that he's the one who said

**Speaker 1** [00:43:22] it, but so

**Speaker 3** [00:43:24] there is the opportunity now to experience the joy. I rejoice in that change of attitude, even in just the speech, even if there is nothing behind it. OK, my coffee is way off some

**Speaker 4** [00:43:48] works, though.

**Speaker 1** [00:43:53] Oh yeah.

**Speaker 2** [00:43:57] So I apologize in advance for my habit of being analytical

**Speaker 3** [00:44:02] will decide whether to accept your apology.

**Speaker 2** [00:44:10] But I'm not just being argumentative and trying to clear up some confusion that's arising in this discussion. I recall reading and I can't quote the exact words, but I can think of one place where I

**Speaker 1** [00:44:24] have read this

**Speaker 2** [00:44:26] where the advice given by the well-known master

**Speaker 1** [00:44:33] of the Jungle and control by Gitai.

**Speaker 3** [00:44:36] That's who it was.

**Speaker 2** [00:44:37] That's who it was. And I believe it's in the torture of true meaning or, you know, which is the torture of certainty, the re. It's the reprint, the torture.

**Speaker 1** [00:44:48] Yeah.

**Speaker 2** [00:44:49] So one of the things that he states as part of advice

**Speaker 1** [00:44:56] is to avoid the company of people who have

**Speaker 2** [00:45:01] views, contrary to the Dharma.

**Speaker 1** [00:45:04] Mm hmm.

**Speaker 2** [00:45:06] And I'm having trouble squaring that with all of this discussion, although I have ways in which I can sort of compartmentalize that and figure that out in terms of advice to somebody who's not an extremely skilled practitioner and so forth because they fall under the influence right of, you know, every single little distraction and you surround yourself with people who distract you. That's what's going to happen to your garment factory. But it almost seems as though that's contrary to the basic body side for Val. Right? You know, it seems like it's giving up on somebody.

**Speaker 1** [00:45:49] Yeah.

**Speaker 3** [00:45:53] Yeah, it's a good question. There's another text I'm trying to remember, it's

**Speaker 1** [00:46:03] kind of a seven practices. Yeah. Mm-Hmm. Yeah. Now, remember,

**Speaker 3** [00:46:17] I think that under the brand name of the torch of certainty, a long, a long

**Speaker 1** [00:46:27] time ago.

**Speaker 3** [00:46:30] Maybe in like the late 70s. And I think that it was I think that it was control was was at the Dharma Center in San Francisco and somebody was talking about. Somebody was talking about all of the the various references in the book that challenged challenged us in the West culturally and in so many different ways, and it made it difficult to to read the text and study the text and relate to the text and all.

**Speaker 1** [00:47:10] I'm pretty

**Speaker 3** [00:47:10] sure it was conference chair who was who was then responded in a way that was something like this, that that that that text was actually first of all, it was written

**Speaker 1** [00:47:24] for

**Speaker 3** [00:47:26] a kind of average people to read. Do you remember this story? I don't know why I'm thinking you would remember that. I mean, you definitely were not there in San Francisco, but

**Speaker 1** [00:47:37] I

**Speaker 3** [00:47:38] thought, maybe we had this discussion. I remember there was a discussion about

**Speaker 2** [00:47:41] this before, but it was in the context of some of the things that were in that original version that were, by everybody's view, quite sexist,

**Speaker 3** [00:47:50] among other things. Yeah. And so he so control was saying in control, of course, control, as maybe not everybody knows, but he was he was. His equanimity was very high in terms of relationship to cultures and and all sorts of things. So he was saying the text was the text was written for

**Speaker 1** [00:48:21] general

**Speaker 3** [00:48:21] mass use. And so it was written from a perspective that would work for people in that culture at that time. And and he said it's a it's a piece of what you have to know about a text. When you look at it was who was the original intended audience for that text? And and he used an example. I have no recollection of what the text was, but he used an example of another text that was intended never to be read by the masses, but only by a very highly realized master who would be giving these instructions. So he said, you would look at that and you would not be offended by it because you wouldn't find one sentence in that you would understand. A lot of technical stuff, a lot of things that just didn't make sense. So that was his way of saying, you see, that's how we also have that texts that are meant for nuclear physicists and others that are meant for, you know, brain surgeons. And then there's one on how you fit two parts together when you're plumbing in your kitchen sink and so on, and you have to know what's in that book or have some relationship with it and have the right book and the right instructions. So he he wasn't he wasn't apologizing for it. He was just saying you were not the right audience for this book. And so that was helpful to me at that time because that was the only text on that subject at that at that time, there wasn't anything else. And it was the first one by Judith Hanson, right? Am I right? It is Judith Hansen's book, as you know it originally thought you of certainty? Yeah, yeah. And that that helped me to read that book and not feel like I was wading through some thick swamp of some kind. People will look I mean, the truth is, you don't have to be very high-minded to at least lightly hold the assumption that in a few hundred years, people will look at our culture as incredibly backward and a text written by somebody here, people looking to argue and read their text. I think it's got so much now, whatever you want to replace with sexism and racism and everything else. It'll have something else. It's just totally offensive to whatever is modern at that time that his explanation of that text helped me to have that, that perspective. It was very useful. I have to go and buy a new book, I remember, and giving it to somebody, many of whom you will relate to this.

**Speaker 1** [00:51:15] I didn't.

**Speaker 3** [00:51:20] Is that OK? I don't I don't know what else to say about that. I think we're all all of us who have worked with that book realize at some point you've got to step back from it and say it's OK that I have an aversion to a bunch of stuff in

**Speaker 1** [00:51:34] here and

**Speaker 2** [00:51:35] read. The reprint made an attempt at some modernization. It was hate translated by I

**Speaker 1** [00:51:42] was able to jump to build

**Speaker 2** [00:51:47] under the supervision of the 17th come up.

**Speaker 1** [00:51:52] I say so, but it still contains.

**Speaker 3** [00:51:55] I haven't read this. So it OK.

**Speaker 2** [00:51:58] But yes, that is helpful. And and I might be forgiven for being argumentative. Said that's pushing it. I think part of the part of your question, I think, is best. You know, that's at least partially addressed. But by thinking in terms of the three attorneys and if you think about a response like avoid, avoid things that are really going to get you in trouble. This is this is like this is kind of the first kind of if you can't avoid stuff that's really going to get you in trouble, you can't get any farther than that. And if you go if you say, OK, I think I've got it figured out which things are really helpful, in which things are not so helpful for me in my in my practice, then you can start to embrace more and more circumstances. And it seems pretty clear that that's that's the progression that's that's embodied in those two things. We're not if we try to write some kind of contract that applies that uses the terminology of the first, second and third turning all at the same time. It will not make any sense. It just won't. Yeah. Maybe, maybe some, some some Buddha or tenth level bodhicitta could write something that totally inter-related everything. But that's thanks notwithstanding the reference

**Speaker 1** [00:53:30] on contracts, you

**Speaker 2** [00:53:36] have to figure out who the audiences

**Speaker 4** [00:53:41] and. And yeah, when you were answering your parents question about equanimity and then in the process of practicing equanimity, we meet people based on previous habits that challenge that or you say more about that. You mean based on karmic patterns?

**Speaker 3** [00:54:06] Or would you sell more?

**Speaker 1** [00:54:10] Well, that was

**Speaker 4** [00:54:10] that was what I heard you. I heard you say this in our life, we're going to meet people based on previous things, previous circumstances. Yeah. Habits, choices that we've made. And it's going to be a little bit more challenging to practice equanimity in those cases. So what you said is stimulated, it made me curious, I was like, I wanted to hear more about that, just the whole the I guess the the process of that.

**Speaker 3** [00:54:45] What's that?

**Speaker 4** [00:54:46] What's that? Well, the like the I guess, the the unfolding moment to moment of of cause effect.

**Speaker 1** [00:54:54] Yeah, it's just fascinating to me, actually.

**Speaker 3** [00:55:02] Well, I don't think it's a new idea for, you know, for for Westerners, we're going to meet people and there's going to be results from that. And some of them will recognize as connected to previous things that we've done or said with that person, right? Or somebody else said something that reminded me of this and that and so on. It's to go to go back to what I what I think is really the foundation of what we were doing today is to be able to see what is what is just the appearances that are unfolding in your own mind is is of critical value. Whatever the understanding is about karma or about what I'm trying to practice equanimity or the form Immeasurables, whatever. It really doesn't matter which one it is, it's very difficult to get to the heart of the matter when you can't see what's going on in your own mind. You've you've already taken whatever is going on and basically given credit to somebody else, which you in turn blame for having said to you and we get ourselves into this whole morass that we just can't get out of. So the value of being able to sit down and have the skill to just watch the movie is is just incalculable. I don't know how I don't know how we get. It's amazing that we get anywhere without that ability. And just in terms of for want of a better phrase, personal development, personal realization, understanding of what's really going on. I don't see how we get as far. I don't understand how we get as far as we do without that ability. And with that ability, I think then you have the and then we have possibilities that we didn't even think of before. So I think that the most important thing is to develop the skill, to sit down and just watch what unfolds, not try to fix it, just watch it. We get we get ourselves into a place where sometimes I remember one person said, like, I've been watching for four days this thing and I and I think I see what's going on. And he explained some of the things about what was going on. And I said, You know, you're watching, you're watching a story unfold that is years long and you're just looking at a couple of days and you're trying to grapple with the plot. The plot hasn't even appeared. It's like not there yet. Maybe it isn't even there. You don't know anything. And then you're frustrated because you thought that you can see it quicker, because these days, people watch series four weeks prior to stuff going on. That's our own mind is like there is something going on. It is a story, it's our story. You'd think it would be the most interesting thing on the planet, right? I would like to just see like, what is this? Because if there is a who am I? It has to be somewhere in that thread. It's not somewhere else. So it's I think it's highly practical when we talk about equanimity, we can find all the areas where we didn't have equanimity and then we can go and read and study and do some things that we discover. Like, actually, there was equanimity in there. And so when we go back and we see it, that's helpful. And pretty soon we begin to see the pieces of the things that need to be worked on, the result of having worked on and understood certain things start to unfold. We can see them

**Speaker 1** [00:59:12] and

**Speaker 3** [00:59:12] and we can see when we identify and when we've given up the identification. Sometimes it just can be very clear. Without that, it feels to me like we're blindfolded, like we get things, but you can only go so far with it. Anyway.

**Speaker 1** [00:59:34] Yeah. I don't know what government. Sufficient, what sufficient

**Speaker 3** [00:59:42] and sufficient that's all.

**Speaker 1** [00:59:51] I'm not talking, but I was really. Yeah, yeah, yeah.

**Speaker 4** [01:00:03] I found myself recently in a situation visiting two people who

**Speaker 1** [01:00:08] were staring at each other who were what were a very mean to each other. Well, married and their relationship was falling apart. And I was there for a week and a family member and I found

**Speaker 4** [01:00:22] myself in this situation.

**Speaker 1** [01:00:25] I really couldn't help them at all. Yeah. And to try, I mean, little stabs at it and fell flat. And and so I realized that in order to be in this situation, the word equanimity came up in me. I had to develop some type of equanimity whenever that meant at that time. So I and I had a question about that. You know, I didn't want to just withdraw from the situation. I was there with them and I cared very much about both of them.

**Speaker 4** [01:01:07] And so I, I, I, I thought, maybe the best thing to do. Well, what I tried was to find, I mean, you don't need give

**Speaker 1** [01:01:17] to people who are trying to, you know, mash each other. You don't need to enter into the fight. And you know, I found myself very critical inside and angry at one of them and so forth and so on.

**Speaker 4** [01:01:31] And so all

**Speaker 1** [01:01:32] I could do is work on my own negativity and take that out of the picture somehow and find, you know, that was the only way I could think of at the time to work that. Come back to my own feelings about it, which were at times somewhat violent and upset and disturbed, and all those kinds of emotions and actually helped to say some prayers, aspiration prayer of St. Francis. You know, those types of things, but I wonder what you have to say about the situation. When you get a copy to say about the situation, well, you know how to of move through something like that, trying to work with oneself.

**Speaker 3** [01:02:26] You know, the thing that the thing that. I'm hearing the loudest was that you didn't know what to do.

**Speaker 1** [01:02:35] I didn't know what to do,

**Speaker 3** [01:02:37] and I think that's that's that's a great point because we often in difficult situations have this sense of, well, I've been studying Buddhism for a long time and practicing and doing all of these things that I'm standing here as like, I have no idea what to do.

**Speaker 1** [01:02:55] That's true.

**Speaker 3** [01:02:57] And it feels almost like we've been betrayed somehow. Like we learned how to shovel and and hoe and do all these things to have a garden. And now we're suddenly in the midst of a field with seeds and everything, but there's no hoe and no shovel and no rake or anything, and we don't know what to do. We don't know how to make things grow. Yeah, and we feel like we should know. Unfortunately, should we know exactly what its value is?

**Speaker 1** [01:03:26] Not much.

**Speaker 3** [01:03:29] I think the interesting and helpful thing is I don't know what to do. So they're actually, you know, already. So the other interesting thing is, you already know there's a lot to do. There's a lot that could be done if I can just get my hands on it.

**Speaker 1** [01:03:47] So, oh,

**Speaker 3** [01:03:49] and so my my cure for that.

**Speaker 1** [01:03:53] Personally, yes, I have.

**Speaker 3** [01:03:58] I have about a dozen aspiration prayers that I read. Not every day. Some of them, I don't read very often at all. Some of them I read, I read a few every day and I find those to be really helpful, really helpful, especially one time once I know, like kind of what the special thing is in this one that I really like. And if I see that over and over, pretty soon, the circumstance will occur and I'll think my aspiration prayer is good, then I'll go and I'll read that prayer. And usually I end up doing nothing but feeling good about it. Like, there wasn't anything to do anything. Yeah. And sometimes sometimes one of those prayers will have a line in it. That is that is helpful. And sometimes I'll sometimes I have actually completely plagiarized. Just write that sentence out and give it to somebody. What do you think of this? You just to say that. What do you think of this? Yeah. Well, where did you get this? Well, I didn't ask you that. I asked you what you think of that, you know? And sometimes that's really helpful. No, it's not advice. It's like it just came to me. I remember reading this, so I went down and wrote it down. And you know, you can do whatever you

**Speaker 1** [01:05:26] want with it. And there have been

**Speaker 3** [01:05:28] a few occasions where people have said changed my life.

**Speaker 1** [01:05:32] Oh, really?

**Speaker 3** [01:05:35] It's changed my life because we already know that written down in a million places are things that will change people's lives if they can just get their hands on it at the right moment. And sometimes we can, we can pull that off. We do have just a wealth, an ocean of really moving things that can be read or said, and not just in Buddhism. Like, virtually every spiritual tradition is like just loaded with that stuff. The issue is, how do you deliver it to the right place at the right time? And I think the answer to that is really reading those things regularly is really helpful, really helpful. And then you're more likely to remember, even if you can't remember the exact words you can remember. I know where you're going. There it is and today easier than it was 100 years ago. Now you've got to do is remember three words of search on your text and there it is, and you can do something.

**Speaker 1** [01:06:44] Yeah. All right. Well, I'll just go a little further when you say what was what happened was that I was near the docks with Frank St. Francis of Assisi and and I happened to know the person. I happened to know the prayer of St. Francis. Yeah. I have no relationship with. And I wanted to do that. But I I guess that, you know, why not? I don't know what I was afraid, and I don't know what

**Speaker 3** [01:07:20] I would have recognized the prayer.

**Speaker 1** [01:07:26] Yeah, they they're not particularly spiritually inclined, so with that say that I would,

**Speaker 3** [01:07:31] I say with some religious thinking, you know that to

**Speaker 1** [01:07:36] relate if

**Speaker 3** [01:07:37] if I'm not giving it to somebody who shares the tradition that I am passionate about right then and then I'm a little bit not so sure that it's going to work, you

**Speaker 1** [01:07:47] know, not even that.

**Speaker 3** [01:07:49] But but there's so many, so many things that that that have no obvious spiritual connection

**Speaker 1** [01:07:58] that would be safer.

**Speaker 3** [01:08:02] It's some of them really stick in my mind then and then I know where to go to get them. I keep them in one place. And then the ones that I do regularly, of course, are a little closer. But my memory is so poor with with the new stuff that mostly I'm just stuck with the old stuff. But the old stuff is as brand new as it was the day it was written, I'm sure. So it's it's fine. It's easier. See, one of the one of the one of the problems when we're dealing with with a difficult situation is that like the one that you're mentioning, I'll bet they didn't ask for your help.

**Speaker 1** [01:08:44] Oh, no, that's that's problem.

**Speaker 3** [01:08:50] When someone asks, it's different. You have carte blanche to say and do

**Speaker 1** [01:08:54] things that you step

**Speaker 3** [01:08:55] in. When they don't ask, it's often because they don't want to give you that carte blanche. And so you need to be tricky.

**Speaker 4** [01:09:04] Yeah, they probably like their situation there in where they can fight with each other, because what would they do? They know each other.

**Speaker 1** [01:09:11] Yeah, yeah. That aspect of it.

**Speaker 4** [01:09:14] I had a sister and her brother in law like that, that every day that's their life, you know, yelling at each other

**Speaker 1** [01:09:22] all day long. Yeah. So anyway, the subject of equanimity brought that up in my time. Yeah. Who threw that? Yeah. To them, as well as to something, was it?

**Speaker 3** [01:09:35] Or it could be. I mean,

**Speaker 1** [01:09:39] things didn't quiet down. Oh, they did. Well, I don't know. Anyway, back

**Speaker 3** [01:09:46] to see it. You know, to see. You can't expect a tree in a moment. You just get a seat. So, yeah, and sometimes those those things grow. I mean, it's like, I know I know things that I heard 40 years ago that deeply impacted me over a period of decades. And and I would sometimes tell the person who told me that, like this happened like this and and more often than not, they couldn't even remember having said it. And that means sometimes with a sense of, well, I'm not actually sure that it's what you said.

**Speaker 1** [01:10:25] That's what I remember. Right? It's good enough. OK. Well, thank you. That's helpful.

**Speaker 3** [01:10:33] Yeah. And you get a you get a sense of some satisfaction that you made some effort to write it down and leave it on the kitchen table when no one's around it. I wonder where that came

**Speaker 1** [01:10:45] from,

**Speaker 2** [01:10:51] and if they don't like it, you just say, Oh, it's something I read. And Dear Abby.

**Speaker 1** [01:10:56] There you go.

**Speaker 3** [01:10:58] Donald said it,

**Speaker 1** [01:11:00] and I'm

**Speaker 4** [01:11:03] doing it is true. One other thing about your scene is I think we discount the effect of our presence. You know, you just stand quietly. You were working on your mind. We don't always have to do something. Yeah, it can be amazing that they realize someone watched that they go away. Maybe it's different than they just start doing that. And so our very present bill one time said to me when I was going to teach the generosity paramita that one of the biggest generosity sometimes is work on your mind and then just be present wherever you are. That's a gift. So being in a where if there's an even standing there saying, I don't know what to do? That may be the gift right there, you know? So I don't know. But there is something. Yeah, yeah. We don't know.

**Speaker 1** [01:12:12] Anyway, you know,

**Speaker 2** [01:12:16] I'm recalling one time that door and I were walking up and down Rodney and. This guy in a bike came up and then this guy in a car came squealing up behind and they started yelling at each other and really going at it. And the most effective thing I think that we did was we just bought them to death. Well, you know, we were just kind of through. No, not really. You know, they'd say terrible things about each other and then we say, Well, good now, could you just tell me what what you experienced? And it just it just turned into kind of this, this kind of this emotional flypaper that, you know, I just couldn't be lasting until this year. But then after a while, this

**Speaker 1** [01:13:14] kind of doing

**Speaker 4** [01:13:15] well out of our ineptitude, we had the idea. I mean, first, I think it was good, just that they saw that we saw them and we stood there and watched them. So as he gets out of his car and he gets off his bike and they're, you know, like they're seeing that people are seeing them. And I think that was a factor. But then we tried to have them each tell the other after their experience. From their point of view, they learn something, but they really didn't get really help because of that in the sense that then they got tired of talking about it more.

**Speaker 2** [01:14:04] They were trying to actually make their case to us.

**Speaker 4** [01:14:07] They wanted to see each other. We're not judging the thing.

**Speaker 2** [01:14:17] I think it actually in the end, it actually worked really, really well.

**Speaker 4** [01:14:22] We're going to see sort of follow through. Yeah, my friend. And when there was the man literally pounding another guy on the sidewalk down on top of him and my friend just went up. She's a small woman, so maybe she thought they won't hit me. She went up very close and she just looked at the guy on the ground in the one pounding and kept looking at their faces. And it totally stopped. They just they couldn't figure her out. There you. Yeah. And they stopped, you know, and she just went walking. Not when they stopped. But I mean, that's a lot of presence. She has that capacity. Amazing. What over here? So, yeah, I just don't have a parallel experience because my sister and brother in law have a relationship that I could not live in for a week. And we go and stay there and am a teacher said to me two or three years ago, what if when you went there, you took the view that you had no responsibility whatsoever to make any change in them? There is no food for you, but your responsibility there is to hold them in the wider view, which is just what we've been talking about. Just be in the house and recognize their body due to their hunger, to be in a peaceful place and either do the for Immeasurables for them or do Tomblin for them completely release any sense that there's something you should or could do about how they're living. And I don't know that they're living all that differently. It completely transformed my relationship with my sister, who completely took the garbage out of, you know, the clutter out of that relationship. And so in that way, it was huge.

**Speaker 3** [01:16:25] Mm hmm. Did she say anything?

**Speaker 1** [01:16:29] We both know it.

**Speaker 4** [01:16:31] I never said to her, I'm trying to do anything here. You know, nothing I remember.

**Speaker 1** [01:16:35] Know the thing.

**Speaker 3** [01:16:35] Like, But did she say anything afterwards like it was?

**Speaker 4** [01:16:41] She's not the kind of person who would consciously say anything. But now we're complete. We're very, very open and loving with each other in a way that was very cluttered before.

**Speaker 1** [01:16:51] That was really special. And it took, you know, some months.

**Speaker 4** [01:16:58] But oddly enough, it took some took some time. It took a couple of visits and also she got a phone that she could text on. Hmm. So no, because her relationship is complicated enough that she often can't talk on the phone to me in a way that she would like to. But she can text me things and I have sex with her so we

**Speaker 3** [01:17:18] can have a strange twist.

**Speaker 4** [01:17:20] Yeah, it. There's a huge gift. You know, so we can have these very. Communications, but the key was for me to stop thinking I should do something here, or I can do something here and I can't. It's there, you know, but you did that to really remember that just exactly what you said, you know, in the 11 o'clock hour, like very much, we're all in exactly the same position of having voted you down, hungering for hearing, for finding it for opening to and.

**Speaker 2** [01:18:03] But you did do something. See, that's

**Speaker 4** [01:18:05] that's what you said it did only with me, right? You only do it, you know, and that's it. But what are the opportunities for this that come up a million times a day? Like I was riding my bike here this morning, I had to stop at a stoplight and these two people got off the bus and they were so angry. You know, they walked across the intersection in front of me. I'm sitting there by both look so angry. And I was irritated.

**Speaker 1** [01:18:31] At first I was like, These people, what's to deal with it? There's nothing. You know, look, these people are suffering. You know,

**Speaker 4** [01:18:41] these poor, beautiful people are suffering. And it completely changed how I felt about them. I don't know, do anything for them, but it certainly changed the direction my

**Speaker 1** [01:18:49] morning was having in being irritated by.

**Speaker 2** [01:18:53] And I think we fell short when it did what it does for others. It's easy to say, Well, I don't do anything or I just work on myself. But of course, sitting with anybody else, whatever we're doing is doing something, isn't it? Is. It is something. It's it is. It's an act. It's active in some respect. And so the fact that you didn't give them a dirty look.

**Speaker 4** [01:19:18] Yeah, I mean, I wasn't, you know, I started off imitating negative energy at them and then

**Speaker 1** [01:19:22] I wasn't

**Speaker 4** [01:19:24] as they crossed the street in

**Speaker 2** [01:19:26] their atmosphere. And that's that's it's far more potent. We we really sound short just through basic decency. You.

**Speaker 4** [01:19:37] And I wonder about the distinction between being present and then like to smile because I don't know smile would be appropriate. I don't know. It always is. You know, even though you might be sending love, maybe you just have to stand there with absolutely no affect and just be present with it because sometimes if you smile and people are being aggressive, it's not going to come out.

**Speaker 1** [01:19:57] What were you smiling? Yeah, exactly. So good. Yeah. You know, being funny. But.

**Speaker 4** [01:20:22] But a quick procedural question, do we end up 10 of or at the hour itself?

**Speaker 1** [01:20:29] Yeah. You know,

**Speaker 3** [01:20:35] I say we should. We should finish up and do the end part. OK, let's we have more is are there more? So are you just making things up?

**Speaker 4** [01:20:47] I just want to touch on aspiration prayers because these are the aspiration prayers for yourself. But are they benefiting? Others were being the first beneficiary. You are the others.

**Speaker 3** [01:21:04] I think I think there's Bill's comment is apropos to you recite an aspiration prayer. You feel you feel something from it. Maybe you feel some great thing from it. Right? And it's actually it's actually, you know, just to put the the negative spin on it. It's actually very self-centered to think I'm the only one who has this experience and not because somebody else would have it. There might not when they read it, but you feel uplifted and positive in some way. And I think it really is helpful to to hold the view that if I feel really bad, like the two people crossing the street, it's like they're not the only ones who feel it, you know, everywhere they go, probably the whole bus they got out of felt it in some way. And the bus driver to boot. And and then the bus driver carries a piece of that, too. And so it's kind of like the waves kind of coming in after you've thrown a pebble in the middle of the pond. I think that these are like pebbles and they just keep going out and going out and going out and and people, people do experience those things. I confess that I used to feel very kind of materialistic about all of that. Like, this doesn't really happen, but but I'm not so sure now. But what I find that easy to entertain the possibility that that is actually more effective and more profound than any of the other ways that we influence each other. Mm hmm. And it's certainly a huge part of the Buddhist tradition, which for a long time, I just felt like, well, you know, you got to put up with some stuff in order to get the right stuff. So then so then years later, you start to wonder, I wonder if I was wrong about that? Maybe the real stuff is something that I thought wasn't real. So I definitely would. I definitely would allow myself to think and also to intentionally nurture the wish that when I read something and I feel inspired from it, I was going to do is, say, may be my inspiration to the inspiration of all sentient beings. As I read this, may they all have the sense that I'm having from it. That is so easy to make that wish. And it just deepens the effect that the aspiration has on us, and we can't help it when we walk away from that and we meet other people. It's not a conscious thing. We couldn't turn it off or turn it on, and so we will affect them. Because this I think everybody will agree to that. You don't have to be a Buddhist to sense.

**Speaker 4** [01:24:00] Like, there are lines like, you know, we just read the aspirations of a great being this week, and so, you know, when I saw those people online, it came to my mind was in the stands about that man. Never, as long

**Speaker 1** [01:24:11] as you know, I don't have it memorized, they'd never have another come anywhere, you know? Yeah.

**Speaker 4** [01:24:20] Is that that particular stands as an incredibly high standard as fact? It's very exact.

**Speaker 3** [01:24:27] And yet in the moment that you make the honest aspiration, it's like, I'm not sure. But what the effect of that isn't really much brighter than what we think. We're all very and I have put myself in the category still. I feel like we're all really very like kind of scientific materialists. You know, we just have a hard time moving out of that out of that place. It such confidence in the.

**Speaker 2** [01:25:06] It's worse than that, we think we're scientific materialists, and we're not we're not. They don't even rise to that stage. It's kind of like a fig leaf that we used to excuse our kind of impulsive behavior

**Speaker 4** [01:25:24] to crush our curiosity.

**Speaker 1** [01:25:27] Yeah, I remember reading.

**Speaker 3** [01:25:37] So you said touch and go, the charging was written down on fig leaves.

**Speaker 1** [01:25:43] Yeah, yeah.

**Speaker 3** [01:25:44] So the palm leaves and

**Speaker 1** [01:25:52] it's exactly what I said. She put this thing. Some inside. OK.

**Speaker 3** [01:26:08] According to our Immeasurables schedule, this is the point at which we take a quick break.

**Speaker 1** [01:26:12] You know, when ready, we don't.

**Speaker 4** [01:26:17] We have dedicated the memory from

**Speaker 3** [01:26:19] the one last meditation.

**Speaker 4** [01:26:21] I mean, we don't dedicate the marathon.

**Speaker 3** [01:26:25] Oh, we could we?

**Speaker 1** [01:26:29] That's to really make this right now. You don't have own. And that is very real. I quickly realize my religion and this shall be without exception in this state. Trying to his cigarets my next five minutes cigar giants cigar took longer than cigaret smoking a know. Only green beans can smoke. That's. That's. Yeah, you don't to know, but I

**Unidentified** [01:27:55] I'll find the layers or hoping that they're going to

**Speaker 1** [01:28:00] make that I've worked with. I mean, nothing is going to work unless you talk about it. So they gave me a call and vomiting when I came back and I said, How's your look? Have you seen your?