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**Speaker 1** [00:00:01] We've been getting closer. We did, you know, Hillary Clinton?

**Unidentified** [00:00:19] You know, they

**Speaker 1** [00:00:21] lied so much last night. It was so it wasn't me. And they don't see what I think was really necessary months they which in turn, allow me to carry them elsewhere in the country because I don't when they come at night, try and get going.

**Speaker 2** [00:01:00] Don't you express you,

**Speaker 1** [00:01:03] darling, where I was for most of my physical therapy? And then when I got you asked of yourself, I don't know. We don't get home. We can't be right on Durham. I'm just going to move to your left and really. Not really. OK. All right. We got the feeling. I think it's time now for what is better than write the rules. Hmm. Yeah, it's good to have a compliment. I mean, it's like. It is like a transitional phase.

**Speaker 2** [00:02:15] So this is this is our time for an open conversation. And I would like to cede that conversation.

**Speaker 1** [00:02:34] Yeah. Can you get them

**Speaker 2** [00:02:36] to make a difference?

**Speaker 1** [00:02:37] Yeah.

**Speaker 2** [00:02:45] I would like to see like as in SCD, the conversation. And that doesn't mean that you can't, as usual, wander all over the planet. But but it nonetheless, I'd like to just put a little puzzle in front of you. So before we started our shamatha calm abiding practice, I said a couple of things about what we call bodhicitta and bodhicitta. Just to reiterate, for those of you who don't know, there's anyone who doesn't really has two parts. One is that we intend we intend through our meditation practice and by any other means available to attain complete awakening, which in one sense is really easy to say what it is. It's it's really the kind of the recognition of the nature of one's mind, and that recognition is stable. It's a good start. And the other part of the Bodhicitta is the the aspiration that through that awakening and also through during the awakening process, we hold this kind of profound aspiration to benefit all sentient beings and the benefit. Also, one could ask What is that? And kind of in a nutshell, we could say the benefit is to become free of the causes of suffering and inherent causes of happiness. And since this bodhicitta is really the very core practice of the Mayan, whatever practice we're engaged in, we're meant to have this as a foundation, a kind of a background piece of our practice and many of our practices. It is the main part of the practice. So it's important to understand the role of Bodhicitta.

**Speaker 1** [00:05:18] Now, having

**Speaker 2** [00:05:20] said that,

**Speaker 1** [00:05:23] I

**Speaker 2** [00:05:24] would like to challenge

**Speaker 1** [00:05:25] you smiling.

**Speaker 2** [00:05:30] It's a good sign.

**Speaker 1** [00:05:35] I would like to challenge you. Do you ever wonder

**Speaker 2** [00:05:44] while you are sitting engaging in the practice of calm, abiding, irritated with yourself or your own mind with all of the distractions that are arising? The thinking, the emotional reactions, the memories, the personal stories, all of these things bubbling while you're trying to just be still and settle the mind. Do you ever wonder

**Speaker 1** [00:06:19] how

**Speaker 2** [00:06:20] that could possibly benefit anyone else when it feels like it's not even benefiting you? And that's my challenge. What is that? We are certainly not the only ones who have that experience. So is there anyone who isn't having that experience since it's the core practice of my own? It seems imperative that we understand what we're doing and as much as possible, how it works.

**Speaker 1** [00:07:04] Linda, so I think

**Speaker 2** [00:07:06] grave, so

**Speaker 3** [00:07:10] it supports

**Speaker 1** [00:07:12] compassion,

**Speaker 2** [00:07:14] supports compassion.

**Speaker 3** [00:07:15] Yeah, when I see my own difficulties, I

**Speaker 1** [00:07:25] I

**Speaker 3** [00:07:26] it opens my

**Speaker 1** [00:07:29] heart to

**Speaker 3** [00:07:33] when I'm with other people and maybe they're doing something that I would like to jump

**Speaker 1** [00:07:40] to the valuation of. As you know, from anywhere from the sort of benign to pretty harsh, I can come back to that awareness of my own

**Speaker 3** [00:07:54] practice where I see, you know, I think these thoughts, I,

**Speaker 1** [00:07:58] you know, I get totally caught up in my own story.

**Speaker 3** [00:08:02] And I think it gives me a greater openness to just seeing this person as they are

**Speaker 1** [00:08:10] so that I can relate to it being of any benefit. That's to this good.

**Speaker 2** [00:08:19] So I just want to I just want to follow up on a small thing. How does that benefit others?

**Speaker 3** [00:08:26] I do. I am. I supposed to address that?

**Speaker 1** [00:08:31] Is that your answer?

**Speaker 3** [00:08:36] Well, I I I guess I hold the belief that if I

**Speaker 1** [00:08:40] can engage more, you know, practice open hearted and help

**Speaker 3** [00:08:47] towards others that that in genders a like

**Speaker 1** [00:08:54] response in those I encounter. Or maybe it just it adds just a little drop to that ocean of. Compassion.

**Speaker 2** [00:09:07] All right. Thank you. And freedom is somewhere over here.

**Speaker 1** [00:09:14] Presupposing our interconnectedness,

**Speaker 2** [00:09:17] presupposing our interconnectedness. I would say,

**Speaker 1** [00:09:20] supposing that we're sort of blazing a trail for those who don't know they have a mind or believe their

**Speaker 2** [00:09:38] thought that they are

**Speaker 1** [00:09:39] their thoughts.

**Speaker 2** [00:09:47] We try to ask again the same question. So it's it's sometimes it's easy for us, not always, but sometimes easy for us to see how we benefit from this. But how does that? How does that benefit?

**Speaker 1** [00:10:04] Well, we're looking at the mind and

**Speaker 2** [00:10:08] realizing we're not on the.

**Speaker 1** [00:10:10] So we're opening a way for others to

**Speaker 2** [00:10:14] realize that they have a

**Speaker 1** [00:10:15] mind and they're not their thoughts. So we're encountering that that's our experience, and it's opening a way for others to have the same experience and start to realize, you know, then they are not there ties.

**Speaker 2** [00:10:48] OK, for now, you're good.

**Speaker 1** [00:10:50] I mean, I know.

**Speaker 3** [00:10:51] This is so I wonder if it always worked. I wonder if it always if it always is benefiting everyone, that's the goal.

**Speaker 1** [00:11:03] If it always

**Speaker 3** [00:11:04] one is benefiting all sentient beings when I'm sitting. Yeah, and I mean, that's my aspiration. But I think maybe sometimes it's just not. And I do. I really do think that sometimes and I think sometimes it is, but it's a little tiny moment. I have a friend who does a massage therapist. I have a friend who does this like biodynamic cranial sacral work. And the intention of it is she sits with the person and she has to like, like center herself and then she creates. The intention is that she creates kind of on a like a lecture, like a like an energetic level, quite a resonance that that person can then fall into. And they can sort of have a they can resonate together. And there's all this kind of like sympathetic parasympathetic nervous system, but she's just sitting there with him in a room and she's learning. And I've gone to her a bunch of times and and it's I mean, it's remarkable. It may just be who who knows, there's a million ways to discredit it, but it it's remarkable the physical effect of it that in my experience, and she's just sitting there and I'm just sitting there like, you know, we're just in a room together. She's not like poking me or rubbing stuff on me or anything. So I feel like that's a thing. I mean, that to me feels like a real thing, and it's a limited thing, limited in space. And I imagine that you could potentially develop that in such a way that you could have that kind of thing. You can create a resonance that people who you're not you don't have your they're not like lying there next to you could fall into and resonate with them like I do it very often at all. But I kind of my am. That's what I imagined when I imagine how that could potentially work

**Speaker 1** [00:12:53] and I didn't want you. Two things occur to me, one is that what's the most important thing is their intention to replace her mind where we want it with the intention of the process goes. So whether it can

**Speaker 2** [00:13:17] speak a little quicker,

**Speaker 1** [00:13:18] what what, any kind of reason the intention is the important thing and the results, they are what they are and the practice is not to be attached to the results either. So the attention is, is the central importance. And the other thing that occurs to me is the hundredth monkey effect. Like, you know, we're all monkeys meditating here and that if enough of us have this intention, we somehow influence the greater whole. And I know it's a scientific fact, this 100th monkey effect. I I don't know if we know how it works, but it does. It's.

**Speaker 2** [00:14:08] OK, now I want to add something.

**Speaker 1** [00:14:10] Sitting helps me, helps to remind me that my world is created by my mind and therefore the way that I interact with everyone and everything in my world is determined by my mind.

**Speaker 4** [00:14:32] And so that is how it influences.

**Speaker 1** [00:14:39] All right. So what can we can we

**Speaker 2** [00:14:49] add add to this a further requirement, imagine that if you did not understand how this worked, you would not do it. He which is actually the majority of the people who are sitting in this room at this moment are sitting somewhere outside Beijing, and it is like if you if you imagine that if you do not, if you did not understand and you had no sense of how the benefit would be even significantly more than just myself and one or two other people, then you would not engage in it. So what I'm asking is, can you make a case for the larger benefit, not just the people in a community like this, but beyond that? In other words, as a community, how does that? How does this community when we are just sitting and meditating? How does that benefit all sentient beings, not just the people who are drawn into that in some way? Is there a way or do we actually think that there isn't any benefit? Yes. I can't see

**Speaker 1** [00:16:21] that.

**Speaker 3** [00:16:22] There's actually already some research on this. Maharishi University in Fairfield, Iowa, did research on this where they just meditated. They had a group. They have a large group there of meditators at a college, and they noted the percentage of crime went down and it was significant.

**Speaker 1** [00:16:41] Hmm. So there's there's quite a bit of research on that already from that, from that group.

**Speaker 2** [00:16:46] But how were the criminals affected?

**Speaker 1** [00:16:49] I don't know.

**Speaker 3** [00:16:50] Just the incidences of crime were reduced.

**Speaker 1** [00:16:53] That's all they said. Yeah. Mm hmm.

**Speaker 2** [00:16:56] I'm curious, though, about the larger. If we imagine, for example, let's take, for example, somebody like the Dalai Lama. So here we have someone who without any personal intention and apparently with no real interest in it, became a household word. And and we, we might say many of us might say that many people have benefited by the mere presence of that person in this world, on this planet in this century. And yet. So my question is, how did that happen? How how is the benefit occurring there? So I get in small places, we get that it's easy to find those things, but in a larger context, do you think about it? Don't you wonder you?

**Speaker 1** [00:17:58] I get I have a wiseacre response, which is it's magic. But you know what I'm saying basically is I just take it on faith because I kind of am using that as a placeholder until I really do understand.

**Speaker 2** [00:18:15] Yeah, yeah. I think that's common. Yeah.

**Speaker 1** [00:18:22] But I think

**Speaker 2** [00:18:23] this is not necessarily why

**Speaker 1** [00:18:25] you're sitting, but you're practicing with the motive of helping others.

**Speaker 5** [00:18:29] And if you practice that way, hopefully it happens off the,

**Speaker 1** [00:18:34] you know, off the mat.

**Speaker 2** [00:18:35] And but at the very least,

**Speaker 5** [00:18:38] let them know that you can't, you know, it's not like you're off robbing

**Speaker 1** [00:18:40] and raising and

**Speaker 2** [00:18:46] speak for yourself.

**Speaker 1** [00:18:50] I mean, why you're doing it?

**Speaker 2** [00:18:52] Yeah, yeah, I agree, Mary.

**Speaker 1** [00:18:54] Yeah. So in brief, it's too simple.

**Speaker 2** [00:18:59] And I'm sorry, say

**Speaker 1** [00:19:00] in brief, they maybe this is too simple of an answer, but I just know that for me, over the years, it has changed some of my behaviors. I don't think that I am a unique or unusual person, so I am. I believe that it also changes other people's behavior that do this consistently. I also believe that if you act differently, other people will react differently. So I, I believe I do believe that it benefits others. I don't always see it, but I do see I do see it sometimes, and I guess I don't know if that's what you're what you're getting in. But that's not. That's my view.

**Speaker 2** [00:19:56] Yeah, I think it's a good. It's a good. It's the materialistic approach is important because. Win, no matter what we say, we all have a real connection to that whole thing or we have a connection to to just to go there for a moment to the magic. The problem with the magic is that when things don't work, we don't say, Oh, this is magic, we say it doesn't work, and then we just stop doing it. So I think that the actual almost like the physical connection, the material sense of like, I see how this works. An example, for example, would be someone who had serious anger issues, let's say. And then for most of their life and then their 30 or 40 or 50 years old and they take up a very serious practice and over a long period of time, like 10 years before anything's noticeable in 30 years before there's really a transformation, maybe. But nonetheless, it happens and others witness it. And so they are affected by witnessing something that actually they didn't even have the issue in the first place. So I think that's kind of the materialist thing to do is to say I can see it. Yeah. And and and others see it. And so there's there's there's a kind of confidence that comes from that. Even though we may deny that we're particularly interested in the materialist aspect, it's very hard to to deny that for us because we actually are so much better than it. Right. Yes. What's your name

**Speaker 1** [00:21:51] to help me? Thank you. Thank you. So with the premise that

**Speaker 6** [00:21:57] there is one universal mind where we are

**Speaker 1** [00:22:00] all one. This is the premise that

**Speaker 6** [00:22:05] I am thinking about incorporating on that we are all interconnected. And whether or not we're sitting in a room or with the Dalai Lama or wherever we are, it's. We have the consciousness of that, and that puts the seed in everything. So if my mind, for example, when I'm sitting here, if the mind is wherever it is, not on the breath, but in this story and I wake up and then remember to tap into that one connection that we all are. And that brings home abiding in that one second.

**Speaker 1** [00:23:00] That's what I think this is all about. For me, it is good that most,

**Speaker 2** [00:23:10] most of what you said, it is also in accordance with what with what the tradition is about. The one piece that's missing is the one mind. We don't have a kind of a philosophical position. If there's one mind, we actually more have a philosophical position that there isn't one mind that also not we each have individual minds, but rather than effort to kind of congeal some understanding, there is not generally considered a fruitful approach. The interconnected piece is definitely a piece of the puzzle, like if we don't understand the interconnectedness, then we can't do Mary's thing of, you know, I used to be an anger and now I'm nice and people like me. And so I'm more encouraged to be nice and it just kind of flows like that. That interconnectedness clearly is helpful to understand.

**Speaker 1** [00:24:07] Anyway, just to complete. Thank you. Parents exploit that I've wondered about because we all have food in nature. You know, we all have that potential. So that is what we have in common and that I consider the one mind. So I think it's all semantics to me. And I think the Buddha nature, our Buddha nature is what connects us and what we all have in common.

**Speaker 2** [00:24:50] Well, if you carry it there, then you also have to go to the place. We also all have abject confusion in common.

**Speaker 1** [00:24:59] Mm-Hmm.

**Speaker 2** [00:25:00] And and so it's important to put that into the mix and not hold it outside or the soup is not doesn't have all of its flavor, you know?

**Speaker 1** [00:25:11] Yeah.

**Speaker 2** [00:25:13] But there's there's a difference here, I think. And I think here we have some interesting points that are made by virtue of a diversity of philosophical positions by different, different Buddhist schools. You you cannot talk about exactly what we're talking about, except in a relative truth manner. And if you step out of that place and you think that you're now going to speak about the ultimate, you actually have brought the ultimate down to the relative. So it's just it's literally impossible to get out of that. And I think a lot of our speech sometimes is an effort to actually understand conceptually and in a way that's totally understandable. It's not evil in some way, but it's also helpful to see that going there leads us into another dead end. And so that's why I think it's good to say the two things that I personally appreciate about. Again, the philosophical position is we don't say there's one mind. We also don't say there's more than one.

**Speaker 1** [00:26:30] Mm-Hmm.

**Speaker 2** [00:26:31] So as I remember, Campbell Full Sultan once said, The moment that you say there's one mind you have inferred to

**Speaker 1** [00:26:44] you that

**Speaker 2** [00:26:45] you can't you can't have one when there unless there's also two. Otherwise, one has no meaning. You're making it, you know, you don't want to make that distinction, but that's what happens. And therefore, it's better just to put the whole thing side at a certain point. And that also is impossible. Mm-Hmm. So just, you know, to acknowledge the conundrum that we find ourselves in, to completely put it aside is to never even broach the subject of a very important piece of any profound spiritual tradition. You must have a sense and an understanding of the ultimate, and that understanding needs to be experiential, not conceptual. But most of us get our first sense of it at all through a conceptual door and we go through right. And so that becomes an issue. And sometimes, maybe often we mistake that conceptual understanding for the real thing, and then it takes some time to shed that piece. That's just all there. I think that's just all the flotsam and jetsam of the river of engaging in these things. OK, so there is a real big issue with it.

**Speaker 1** [00:28:03] I think you think you were talking about the Dalai Lama and how they all enlightenment basically influences the larger, apparently quote unquote larger space. But I think it's all about whatever comes in this particular moment within our realm. And if you are the Dalai Lama, you have the opportunity to engage with the larger and different type of people. But it's always about whatever it is now within my environment of each one of each. Each one of us has their own environments, and I think that it's like becomes like a sum of everything and then transforms the universe. But I'm a little girl. I have a little environment. I think I love the environment and I'm the Dalai Lama. That's good for me to influence. My little environment is made of chief of state residents and stuff, but it doesn't really matter. It's just any way 100 people meet. I mean, you know, that's my view is just as long as I work in whatever I have here and now. To deal with that, I will transform the environment that I have in each of the six people, and maybe I'll get the person that's important enough to influence larger.

**Speaker 2** [00:29:22] Then we're just we're just exploring it. I don't think that we're going to go into some deep place with it. But I think the the the question of how do I how do I work with this key approach in the my honor, which which is when we're all practicing here? How do I how do I work with it in such a way that that I personally can? You feel inspired by it, for example. How long can you do the practice if you're not inspired by it? And and one of the inspirations is really meant to be that every time you sit down and practice, you are bringing something good to uncountable beings. And personally, in the last 40 years, I have found it difficult to reckon that with just the kind of obvious understanding of things, and I have known even some teachers who I respect have had so much trouble with it that sometimes they've said it's a serious act of selfishness to go into a long retreat, to meditate. And yet the tradition really doesn't honor anyone more than somebody like Miller Raper as someone who actually, before the end of his life, had a lot of contact with with individual people. But for a long period had almost none. And yeah, the honor there is for the enormous benefit to all sentient beings health. That's that's the other side of that. And how do you hold all of those pieces together in such a way that it's inspiring and speak cogently about the way that these things fit together? The interconnectedness piece in everything we do is critical. And to understand it not only from a kind of again materialist way, which I think actually is important to understand that piece, but also to understand that we are so profound that it's not actually possible to grasp it conceptually.

**Speaker 1** [00:31:40] That, in fact, I don't have a conception understanding,

**Speaker 2** [00:31:43] and we all have some and we wouldn't be here. So it's the basis of of what we do is that there is a sense of connection to things and to people, whether we really understand it, whether we really work with it or not, we have some sense of it. Otherwise, when someone threatens us in the parking lot, we wouldn't run. You know, almost everything we do is based on some understanding of of those things.

**Speaker 1** [00:32:15] Oh, gosh. And I've had

**Speaker 2** [00:32:21] some time for a beer.

**Speaker 5** [00:32:28] It's I think it's important the last thing that you said, I think really bears repeating. Well, I'll just pretend like I'm actually saying something different to say, like he said. But that piece, there are some sort of fundamental sensibilities that are important to get. And that's the sense of connectedness is something that we can explore and explore and explore. And the sense of consequences is also something that we can explore how we actually talk about it. We can get quite wrapped up in very particular formulations about it, how it makes sense to us right now and that something that we read based on our particular situation feels like it. Really, that really makes sense. OK, now I've got it, and there's a sense of esthetic sense of relief when

**Speaker 1** [00:33:28] think

**Speaker 5** [00:33:30] OK, I've got it now.

**Speaker 2** [00:33:33] I swallowed something too big, but thank God it went down.

**Speaker 5** [00:33:39] That's because we do actually have to digest it and the masses of digesting it. We need to. We need to have a convert, an open mindedness, kind of an open heartedness about what we discover in our experience. Mm-Hmm. And that will that will allow us to look in. And just just because we've explained something well to ourselves does not mean that it's going to go over well for any other single person. And this can be very distressing because we may think that our sense of connectedness actually is going to depend upon us all agreeing on this very important principle. And if you look into this, you can actually see that the next World War could start by two Buddhists not being able to get together about this kind of, well, it's like this. No, it's like that. No, it's not. No, that's complete. Oh, Buddha would never say that. So there's there's a kind of the humility that that that can come along after a while that I don't need. I don't need to have to have it all completely shut. I have some good working principles. And when I start to look at my experience, I can start to. I can start to see how these things go. And along the way, it might actually be like you're today in a position where you do have to kind of clear your throat and say, Well, that's not exactly how what I know from what I've read and my experience, that's not exactly how you put a finer point on it. From a Buddhist perspective, that might actually be a very unskillful thing to do. And just in general conversation, you might actually be undermining somebody is the thread that somebody has in their hands that will allow them to go into something. It's just like trying to prove to somebody whose life is actually being transformed by a relationship with God and telling them, time out, you know, God does not exist. We know about this. God does not exist. So there is something and I think this is working in this way. It's it's part of the appreciation for interconnection that it is it is this dynamic process. What we share and how we share it and how we connect is it's a very rich thing and it's kind of there. There's a kind of a light heartedness that can come in that in an ability to meet other people in a way that's not threatening to them and not threatening to ourselves. There's a lot that can happen. But I think that having having some basic sensibilities and then being willing to dove into the practice, being willing to just engage with other people in a way where you don't feel like you have to have some kind of evangelical duty to get them to get it right or to protect yourself from their evangelical duty, which they may feel very strongly about to correct you just to figure out a way to play. And that is a very interesting salary.

**Speaker 1** [00:37:14] So two thoughts

**Speaker 2** [00:37:18] and two thoughts and counting.

**Speaker 4** [00:37:27] One is that as a practitioner on an experiential level, I do have confidence in the idea that when I finished my practice session and I dedicate the merit of what I'm doing, that that through the power of our fundamental interconnectedness, that in that moment it does actually touch and affect all sentient beings, which I recognize is the magic part. And you can't really convince somebody who has is not a practitioner who has not had that experience. That that that's right. You know, it was years of aspiring of thinking, I'm supposed to say this thing at the end of my practice session and thinking, This is stupid. I don't believe this. And gradually moving to it would be kind of cool if that were true.

**Speaker 1** [00:38:29] And, you know,

**Speaker 4** [00:38:31] I don't actually think it's true, but I hold the wish that it might be true, like kind of working it in that way to into a place where it actually feels to me like that is true. And and that connects to the second part, which I'm mostly stealing from Jeff. I'll confess. And we wish to do something good in the world. Do we wish to be able to make change on a deep and lasting level? And in order to do that, we need to correctly diagnose what the problem is. And Buddhism would say the problem is that we live in confusion and we have confusion about who we are and we we think that we're separate. You know that we all we all longed for happiness. We all belong to avoid suffering, and we think we can do that by walling ourselves in and controlling, making our contacts small and controlling all of the circumstances around us. And if we just stop and look at that for even a minute, you can see that. But that is not an effective solution that we we are connected and we do affect each other and we affect each other. When I'm at home with one other person, when I'm here, when when I'm looking at political issues or social issues in my community and my country and the world at large, like we can see the way that are confused and like I think about hunger. And I think so. So when my smallest context is, I'm hungry, I'm I'm going to get food now, I've fed myself, that's great. Or my slightly larger context is Jeff's at home with me. He's also hungry. I'm going to make something that's good and wonderful for both of us. And then maybe I I manage to look around my community and say, there are a lot of people here who are hungry, and I go to the soup kitchen and I donate or I give my labor and I think, well, those people are now less hungry. But then maybe that makes me think about what what's our national policy and how food gets moved around and why. Why does food end up in some places and not other places? And so then maybe I take action on that level and maybe some change happens there and then that that causes you to think about big complex, like, Oh, there's food all over the world and there are hungry people who makes these decisions. How does that happen, that there's enough food on the planet? And yet some people go to bed hungry every night? And so then you think about that, the bigger context and and all along through that process that

**Speaker 1** [00:41:43] the force

**Speaker 4** [00:41:45] that is allowing us to move through our lives every day and not think about the biggest possible contacts and the greatest possible change is that confusion that that we're are confused this idea that we're not connected, this idea that we don't affect each other. This idea that. That we actually can achieve our benefit without achieving the benefit of others, that we can be happy even if people are starving on the other side of the world. And the only antidote to confusion is clarity. And that's the piece I'm stealing from a conversation I had with Jeff.

**Speaker 1** [00:42:33] Like, if

**Speaker 4** [00:42:34] confusion is the problem, clarity is the answer, and the practice is about manufacturing clarity and clarity and clarity into the world. And I always think early in our years coming here, I remember you quoting a story from him. Trump, back in the days when the anti-nuclear movement was really active, somebody came to one of his kidneys and said, Shouldn't we be out there protesting and making sure that the bomb doesn't exist and it never gets dropped again? And his answer fundamentally was if you carry confusion into the world, you will create confusion no matter how good you think your intention is to carry clarity into the world. The result will be clarity, and I feel like the right answers will arise from that place. So that's in a practical and material sense. That's my idea about why the practice matters and why it potentially matters to everyone, and why the Dalai Lama has the impact that he does. Because wherever he goes, he has clarity and he changes what happens around him, and he changes the way that that other people experience the world he makes. He makes clarity for the people. That's the best I got.

**Speaker 1** [00:44:10] OK.

**Speaker 2** [00:44:15] Coming down to the end here.

**Unidentified** [00:44:20] Some, you know,

**Speaker 1** [00:44:24] so I don't know if this is right thinking or not, but as I get older and thinking about death and how my time is limited, I mean, I don't know how long it is. So the benefits of my meditation? Does it carry into the next rebirth? That's, you know, that's what where my mind kind of goes. So I guess that's a question. Does it the benefits that I'm doing now that carry to future generations and to rebirth and.

**Speaker 2** [00:45:12] Well, that's a significantly larger question. The Navy from. If you ask that question from the perspective of a sense of holding an unbounded view that my stream of experience doesn't have a beginning or an end, which is really in accordance with our again, my own to my own understanding of Buddhism, that it's not so much to you. First of all, I tend to step aside from the from the use of words like reincarnation, which we all have. It's a loaded heavily a lot of baggage with that term, but where there's not a lot of baggage is a kind of no beginning, no end to stream of experience, which at least makes us wonder something. And in that, in that context, that one just holds that view that our experience appears to have beginnings and endings in little pieces. But actually, it's it's a thread without a beginning and without an end. It never started and it never ended. And in that context, we could say that yes, everything that we do now will affect tomorrow will affect future lives, will affect future generations as we are affected by what they did in ways that we sometimes recognize and sometimes don't. But we recognize that enough to have some confidence that we are affected by all of the things that have occurred previously. And I think if we want to step even outside of that, we could say, and we're also affected already by all of the things that will occur in the future. And just so you don't have too much clarity.

**Speaker 1** [00:47:19] It's a

**Speaker 2** [00:47:19] dangerous thing. So if we hold that kind of grand interconnectedness, it affects us and affects us in a in a deep way. And I think one of the things that you're speaking, bill, I had the sense that one of the one of the pieces of this is that helps us to relate to this. This question that we have on the table is a way in which we meet. Let me say it this way we are likely to appreciate it far more if we can embrace more of the diversity that's on the table in front of us, of all kinds of all kinds, not just human diversity but thinking diversity. And you know that the diversity that we experience when we sit down and try to practice calm abiding and we do everything but calm abiding by. Nonetheless, there's still that like continuous like open fire hydrant of diversity that's unfolding that we normally don't appreciate. We normally feel revulsion to it like I want to do column abiding. I don't want to do all this stuff in the way out of doing all this stuff is to embrace it. It is the same diversity as the stillness of mind. So in time, that becomes clear. Not by rejecting pieces that we want, that we don't want and grasping the pieces that we do want, but by just embracing the totality of it. And since that's honest, when we do that, when we do that, when it's difficult, it's honest. Then we also establish a kind of honest relationship into the future, and we kind of give that a momentum into the future and we may not even recognize it because it may not ripen for a very long time. Space that can do in any way the Bell's going to ring in a second, so is did.

**Speaker 1** [00:49:45] I did. It was the polite version. It was the point.

**Speaker 2** [00:49:52] The aggressive version is on its way. OK, we'll dedicate the man

**Speaker 1** [00:50:01] who is going to make real smart and establish a new station in the state. Thank you. Thank you. Very nice.

**Speaker 2** [00:50:41] No more announcements.

**Speaker 1** [00:50:45] Yes. One more.

**Speaker 5** [00:50:48] And in a certain way did. I will just Segway right from the theme of How on earth does this city connect to the benefit of beings? Because I was actually thinking of that question this morning because we just got news that the dates for new to cruise visit Park, now confirmed, will be arriving on the day before the Friday of the Thanksgiving weekend. So the day after Thanksgiving, there is a more articulate way to say, Hey,

**Speaker 1** [00:51:24] I don't need to

**Speaker 5** [00:51:26] rely on the diversity of reports around

**Speaker 1** [00:51:28] those that are sitting here.

**Speaker 5** [00:51:31] Giving me good will will arrive. And the theme that I was hoping that we can have them do for for a weekend program was something on the Union of Relatives and Ultimate Bodhicitta. And the the question of how does this how is just sitting here connect to Bodhicitta is certainly one one of the key elements. The question is connected to that. So he'll be here from Friday after Thanksgiving and be on Thursday in the coming week. Wow. I mean, we now have to get to work and figure out exactly how we're going to take advantage of that right now. It's now official. Thank you.

**Speaker 1** [00:52:20] Very, very fantastic.

**Speaker 2** [00:52:24] Thank you for your work on.

**Speaker 1** [00:52:26] Yeah. This is my.