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**Speaker 1** [00:00:00] The question we know what version is there a limitation to this practice as it applies to self and then extrapolating that to community?

**Speaker 2** [00:00:26] I have

**Speaker 3** [00:00:27] a little variation of the question that might

**Speaker 1** [00:00:30] where we find their

**Speaker 3** [00:00:32] kitchen, we're using all sorts of tools and we're finding that sometimes you have to have a specific tool for a specific job. And so it's nice to have a lot of tools to be able to get the job done. Great to have a universal tool that did everything. And so the question, I guess the question may be, do we have a universal tool here that does everything for us?

**Speaker 4** [00:01:04] Now it's three or four days.

**Speaker 1** [00:01:07] Is that is that? No, I'm not looking for a universal tool and more than that in the teachings as it applies to your practice. And that being a way of contemplating how you extrapolate that into working outside, you know, in your neighborhood, if you're sitting in your in your in your home, meditating, meditating, but you don't even know your neighbors. And you know, every time you walk out, you see, I don't even trash a neighbor. It's not what belong. I call it person, horrible person. They don't care about community. And yet not knowing the person, perhaps they're disabled. Perhaps they're lacking in funds, or perhaps they don't care. But if you care about the community, perhaps you can extend yourself instead of you judging like, Well, I'm, you know, I'm perfect in my sitting and I think of these perfect things, but applying them? And that's sometimes worse. I feel like there can be a disconnect with the teachings.

**Speaker 2** [00:02:12] Yeah.

**Speaker 4** [00:02:13] Again, I think it's it's it's in a certain sense, it's the central question to to our entire practice. And of course, the the issue of a sense of self that we each have is is also central to virtually every Buddhist tradition. What do you do with that? You might think that it would be good to put it aside by who's putting that aside and where are you putting it? You know, it's one of those things that in a certain way plagues us as practitioners. And so we're we're often reminded and advised to treat it as a friend to start with and gradually come to know it better. So the underlying assumption there is that actually, we don't know ourselves very well,

**Speaker 2** [00:03:24] and

**Speaker 4** [00:03:24] we think we do because we have ideas about ourselves and titles. As you mentioned, we give ourselves and we give to others and characteristics that we assign to ourselves and others that may or may not actually be. They may not be relevant. They may not be accurate. They may not be a reflection of what others think of us, which then also brings us back to the kind of trouble we get in with others because of that sense of self. So is there a practice? Is there a limitation to the practice? In a big sense, I would say no. There's no limitation to it

**Speaker 2** [00:04:11] in a

**Speaker 4** [00:04:11] practical sense. There's a lot of limitations to every practice that we engage in. And if we were to express a kind of ideal, we might say that of the literally hundreds of meditation practices that are representing kind of the core thousands of them, if we expand that to what people are actually doing, there's there's a necessity to gradually familiarize ourselves with the very thing that we don't want to see, which is our self centered ness. I think universally we have a sense of disdain for self-centeredness, if not in ourselves, at least in others, which we also recognize as a manifestation of the very thing that we disdain within ourselves. And so that kind of familiarization, which in the beginning can feel very kind of self judgment about ourselves, gradually needs to evolve to a place where rather than being a judgment, it becomes a level of familiarization deeper and deeper and deeper. So we could also see a level of deeper honesty, integrity and of a brutal honesty with ourselves. And and in a very soft lack of judgment with others

**Speaker 2** [00:05:49] and in

**Speaker 4** [00:05:50] the practice of calm abiding can contain all of those practices if we say any of the practices can contain and manifest as all of them. But for most of us, having maybe not spent enough time with any of the practices, it doesn't actually manifest like that. So it's helpful if your interest is in the direction that you're mentioning, then it's helpful to explore that by a number of avenues. Talking with somebody who's done more practice and maybe come to see the richness that isn't obvious there, reading certain books on the subject, listening to certain teachings on the subject, that sort of thing. So you get a sense that that actually there's a lot more there than just settling the mind. There's also when you settle the mind, you discover, actually, it isn't settled. It's actually tends to go the other way. It gets less settled. And so we have a kind of self-centeredness about that, too. For example, I want my mind set, but the more you beat on it, the more it just refuses. And we get busier at a certain point. We have to come to some kind of resolution with that. And usually that doesn't happen in the very beginning by just our own work. We have to get help and talk with others, and all

**Speaker 2** [00:07:34] the

**Speaker 4** [00:07:34] limitation that calm abiding has is exactly as you say it appears to be in the beginning. Very self-centered. On the other hand, you could say that's also its strength because in the very beginning, that's what we want. I want something that makes me feel

**Speaker 2** [00:07:50] good

**Speaker 4** [00:07:52] in the beginning, and I'm thinking to myself, maybe I'm a good person and and I hope that you feel good too. But actually, since I feel so bad, I'm trying to get that done. Put aside first and little by little of those pieces can kind of come together. And I think perhaps one of the most profound ways that we can benefit our neighbors is by kindness, careful and skillful relationships with others, always coming from a place of kindness and understanding that everybody, everybody is confused. Even when we think we're clear, when we're really clear about is confused, we just haven't discovered that yet. And the path is meant to take us out of that confusion into a place of genuine clarity, rather than just the sense of I want people to think I'm clear. I want people to acknowledge that I'm wise, that I'm skillful and that I'm a good person

**Speaker 2** [00:09:00] and

**Speaker 4** [00:09:00] and they don't always abide by that wish. And so we can sometimes get it from our spiritual community when we hold a sense generally that. We would all like to

**Speaker 2** [00:09:18] transform

**Speaker 4** [00:09:19] something so that we are better for ourselves and better for others. And the methods are there, the tools are there. But again, we want a universal tool. All of the tools are universal and all of them are specific. So gradually we can come to the place where we make the appropriate discoveries. One of the great important. Kind of attitudes that we need to adopt is that there is no timeline on this,

**Speaker 2** [00:09:58] but

**Speaker 4** [00:09:58] we didn't start today on it. We're not going to end today. And if we could, we could develop a great deal of patience from just that perspective, where it's more helpful to discover the joy in the process than it is to work towards some conclusion which never arise because the conclusion itself is almost self-contradictory. Right. You know, you're supposed to wrap it up nicely,

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

**Speaker 5** [00:10:41] put it. Right. Oh. For. What you're pointing out is the essence of the Buddhist path, right? It's not the bodhicitta, the vow to benefit others and. There's a whole. I mean, it's it could, you know, if you were to boil the whole path down into one thing, that's that's the thing is bodhicitta. And and so you're the question you're asking is at a certain point, how does calm abiding accomplish that end and and. And I think you're right, if if if all Karmapa biting was was the practice that you did while you're on the cushion, if that's as far as it went, then it wouldn't. And I have a quote from one of the seven point to trading books in the south and seven points of mind training really are the the cream of central text from our tradition for carrying the practice into the world. So um, and I don't think they include instructions on providing. I didn't do that.

**Speaker 2** [00:12:50] And the second point of

**Speaker 5** [00:12:53] the second, okay, so so that yeah, so there's 50, but there's like fifty three point two they get they cover it and point two. So so that's where it kind of fits in. But. So this is this is from kind of controversial teacher, but he writes beautifully named. And it's about the point begin the development of taking, and he means taking on the world's problems with yourself. So he says, you cannot do anything with others that you have not done in the first place with yourself. You can hurt others if you've hurt yourself. You will be a pain in the neck to others if you're a pain in the neck to yourself. You can be a blessing to others only if you're a blessing to yourself, rather than starting by taking the whole misery of the world and absorbing it into your heart. Start with your own misery. Don't go into the deep sea so fast. Learn swimming in shallow water. You can say to yourself, Yes, I am taking the misery of the whole world. Well, what do you know of the misery of the whole world? You have not even experienced your own misery. We go on avoiding our own misery. If you feel miserable, you put on the radio or the TV or you become engaged, you start reading the newspaper so that you can forget your misery. Or you go to the movies or you to go either woman or your man just somehow to keep yourself away from yourself so that you don't need to look at how much it hurts with them. So first, you have to begin with yourself. If you're feeling miserable, let it become a meditation. Sit silently. Closed the doors first. Feel the misery with as much intensity as possible. Feel the hurt somebody is insulted you. Now, the best way to avoid the hurt is to go and insult him. So you become occupied with you. This is not meditation. If someone is insulted, you feel thankful to him that he has given you the opportunity to feel that it would just close the room, sit silently with no anger for the person, but with total awareness of the feeling that is arising in you. The hurt feeling that you've been rejected, that you've been insulted, then you would be surprised that not only is this man there, all the people who have ever insulted you will start moving in your memory. Stop all occupation, because that too is a subtle drug. Just be silent, utterly alone. Don't even pray because that again, is a drug. You're becoming occupied. You start talking to God. You start praying. You escape from yourself. You know a teacher saying, Just be yourself. Whatever the pain of it and whatever the suffering of it, just let it be so. So I think it's that's an articulation of the power that Karmapa fighting actually can have. I think in order to sit with your own experience in your own suffering and to know that and to come to terms with that overcome of biting, it's very helpful. And the thought is, is that that way of being, you're training yourself in a way of being that then impacts the way that you can interact with every other. And then if that's what you bring into your encounters with others, something different could come next. More than just the same old reactive pattern stuff. Thank you.

**Speaker 6** [00:17:11] Do so with the same question. So I haven't noticed that you speak up. I've noticed that lately, the more I do small amounts of meditation kind of sporadically but fairly regularly, the more frustrated with or sort of like suspicious of, you know, I don't exactly know, resistant to the idea of not thinking I I am because I feel like that. And maybe I missed that and maybe a misguided, but it feels like that's the goal. If that's where I should be, I should just have like a empty mind. And the counting feels like that's that's like standing next to that goal, because then I'm just empty of like, I'm only doing this like boring thing, which is breathing and counting and like, it's not interesting. So that's good because I can make my brain like, Let's just do this one thing and and I bring my brain to you.

**Speaker 4** [00:18:19] What was the last thing you said?

**Speaker 6** [00:18:21] I let my brain hates it. It just hates it. And I wonder, and it has a lot of good reasons that it gives me for why it's, you know, like maybe not useful or um. So I wonder if. So here's a I decided to hear you say just now, like, does that mean that maybe I should just be like patient and kind of that part of my brain and not try to not think like not trying to not have a self? Should I just be like, Oh, OK, this is myself, and it's thinking all these things, and I'm going to just let it think all these things, because is that what I should do or no? Or is that and is that is that being like, I really like eating candy, and I think I should just be gentle with myself and have this chocolate cake because it's it's delicious and I'm only human, after all.

**Speaker 4** [00:19:21] Have you not tried that?

**Speaker 1** [00:19:23] Even some of,

**Speaker 6** [00:19:27] yeah,

**Speaker 4** [00:19:28] things that work,

**Speaker 6** [00:19:30] right? It's not those.

**Speaker 4** [00:19:46] He's actually there is no there's no teaching that I've ever heard. No, there's plenty of made up for myself. But as you, I've ever heard that said, you should stop thinking that's pretty much the role of corpses.

**Speaker 2** [00:20:03] So and I'm

**Speaker 4** [00:20:05] not even so sure about them.

**Speaker 2** [00:20:13] You know,

**Speaker 4** [00:20:15] the issue here is appears to be difficult because we have we have a kind of a lack of willingness to take the things step by step. After all, if we say we need to familiarize ourselves with our own minds, the great majority of people will say, I already did that.

**Speaker 2** [00:20:43] I know that

**Speaker 4** [00:20:46] when actually they haven't even looked yet and have an opened the hood and looked in to see, you know, what's in there? And then the exploration, having looked in to see the exploration becomes actually rather tricky. But but it's it stage by stage. First, you have to have a willingness to like, look, so that the counting the breaths is not the method by which we start thinking, if that was the goal, which actually it isn't. But let's say it was, it still is not the method by which we do. It is the method by which we start to prepare to do it. We have to first get clear about a few things. So to repeat something that I've said here before, but I think it's so apropos. There was a day when I was talking to a teacher in Seattle and we were talking about how you teach the four noble truths, in particular the truth of suffering. It's actually difficult to get a real sense of what the truth of suffering is, so everyone will say I suffer from time to time. But what the truth of suffering is like, what is that thing is not so easy to get at. And so this teacher that I was talking to, we were going back and forth on kind of sharing like how we might do these things. He said, Well, what I do is when somebody comes to see me and they really don't know anything about Buddhism, which means they're right on the edge of actually having a grand experience because they don't yet know anything. Those of us who know things have the most difficulty. So often we have a thing we call beginner's luck, which you only really get once. And that is that you sit down and you don't know anything, and therefore you're open to everything and you suddenly have like marvelous experiences, which then you don't have for another 20 years. So you could say there is the truth of suffering. But what he said was, I give the instruction, sit down, do not think, do not ponder. Do not do anything. Breathe, stay alive and just be quiet. And still, I have some things I have to do. I'll be back in a few minutes. So then he goes for ten minutes. He comes back and he says they know the truth of suffering because they can't shut their mind off. They can't relax. They can't just be still either with their bodies or their minds. And therein lies the fundamental truth, which is we are not who we think we are. And so the first thing that we have to do is we have to make some discoveries about what the disease is. Speaking metaphorically, what is the disease

**Speaker 2** [00:23:52] in order to

**Speaker 4** [00:23:55] familiarize ourselves with that disease and we have to do some things. So one thing is and I share your abhorrence to counting breath. Nobody could share that more than I do. But when you count the breath and you find yourself saying to yourself, What the hell does this have to do with anything or any of a myriad of other objections? You are. You've basically opened the hood and you're looking at it and smoke is pouring out. And if you hadn't opened the hood to look at it, it probably would have caught on fire. So the moment that we find ourselves saying, I hate this is exactly where we need to be, because what we are is we're actually now looking at the disease.

**Speaker 2** [00:24:47] What is it?

**Speaker 4** [00:24:49] Why do we need this like big deal? Five minutes, it takes to do 21 breaths, you know, it's like not a big deal. So what? Why does it? Why is it worthy of such a moment when we're about to come to another stage? And maybe mostly we might say to ourselves, Well, you know, on the road to the last time we stopped in was really bad. But you know, there's another one up up front and maybe there'll be a nicer place. Why is it that we don't say that with our mental health? The lack of patience with ourselves is a source of suffering. The fear of not being free of that exact abhorrence is a cause of suffering. And when we look at very few of the dots that all connect to each other, we can see this is a real mess. And that's exactly where we need to be. That's kind of the starting point. You can't begin to tease those things apart and look at them and explore them in a healthy way until you've seen them. As long as you, you know, avoid them. You don't see them, but they don't stop effectiveness.

**Speaker 2** [00:26:23] Question.

**Speaker 3** [00:26:25] Well, and

**Speaker 5** [00:26:29] I just want to see if Lara has a follow up question,

**Speaker 4** [00:26:37] follow up opponents

**Speaker 6** [00:26:41] try to think about how and how it how it would work. I like the fair accounting of rats and they just them or when I'm killing my breath and. The governor know how it would work, like how do I see what the smoke it like? I just stand there and smoke like coughing, like I don't exactly know what. Maybe I just stand there and smoke coughing indefinitely. And then the answer appears like, I'm my mechanic smell just like that.

**Speaker 4** [00:27:12] Smell, smoke, smell, coffee smoke. Well, who's let's let's put a couple of principles on the table around the entire path. One is that experience itself is preeminent. And yet there there are many, many people who are Buddhists who actually never practice. They engage in all of the conceptual activities around it because there's a deep philosophical tradition associated with it, too. And I say to because it's not, it doesn't necessarily have hardly any relationship to the actual experience of things. The experience of things is the real nub. It's the place where the real work happens. And when you say, I'm having this like reaction to doing this, that's exactly the experience. The experience is there. So now you have something to work with. If we just talk about it, it's like we have something to work with as only the satisfaction of, Oh, I see how that works. But actually, when you see your next door neighbor, you don't like, you still feel like yelling at them. And actually, that's sort of, you know, the it's the grade you get. Oh, how did I do? Well, not so good. Yeah. Before the philosophical stuff is really weak in terms of personal transformation, the direct experience with our own mental stuff is really where there's is, where the heat is that we want to avoid. But at the same time, we can see the heat, we can see that we want to avoid. We can see the fear that we won't be able to avoid it and the hope that we will someday be able to avoid it. All those things and we can understand that we have had figured this out. If it were easy to figure out, we might honestly say everyone would be enlightened

**Speaker 2** [00:29:28] and

**Speaker 4** [00:29:28] wouldn't we could just come here and kind of get some small instruction and do it. There's a reason why people spend their entire life working on this because it's actually really difficult. It's wound up in all of our habitual patterns, which manifest without our invitation. I don't want to be angry,

**Speaker 2** [00:29:53] but I am.

**Speaker 4** [00:29:55] And the more I say I don't want to be angry, the more angry I am. And, you know, working through those things is, is the actual work of of the

**Speaker 2** [00:30:06] path

**Speaker 4** [00:30:08] and calm abiding is generally in the West where we start. But it might be worth just noting that in the east, in Tibet, Biden is considered a very advanced practice. And it's partly because of just what you've raised. It's just really difficult. So in the beginning in Tibet, where they start with rituals, rituals that for us, we would say this ritual has absolutely no meaning, at least when you count 21. But you can understand. I'm trying to remain still for 21 breaths. Right? And maybe you're not. No one ever said you should remain still. They just said, Count 21, you know? But we add that in at least at that point, we have a sense of a kind of get what it's for. But if I say to you recite a mantra, for example, that has no meaning, you may actually have the sense of this is some kind of thing that comes from some other culture and to relate to it. And even in Tibet,

**Speaker 2** [00:31:19] they

**Speaker 4** [00:31:20] maybe felt like many of the rituals really didn't make sense. But that's where they start is with a lot of rituals that has cultural backing. We don't have that cultural backing. So to start, there tends to be off-putting. We tend to want to start with the actual work. The actual work is first noticed that your mind is crazy. I mean, really, what else can you call it when you sit down and you would like to just rest your awareness without being bothered by all sorts of things? And actually, you know, the rest, your awareness, nor are you free of all the things that bother us. So we just stir around in there. Is not pleasant. And when we can't stop it, I don't know what else we would call that, but a certain kind of temporary insanity, hopefully temporary. And that's that's where the actual work is. So part of the training can be, I'm thinking of this guy who sitting there has been told to sit and don't do anything for ten minutes, which is like an impossibility. Like jump up in the air and don't come down for 10 minutes. It's kind of like at that level of possibility. I'm thinking of him sitting there and and just doing what we always do. I'll be gone. I'll be back in 10 minutes. So what do you do?

**Speaker 2** [00:32:48] You know who's who

**Speaker 4** [00:32:50] says, Well, now I'll just not think for ten minutes. Nobody does that. They think like crazy. I wonder if all like this person, maybe I won't. I wonder if I should get up and leave. What's happening? Do they have any magazines to read or make their magazine melt? Read this one. No, I don't know that one. Well, what am I going to do for lunch? I don't know. Maybe I'll go there. We don't even notice that we're doing that and that we're actually not behind the wheel. Something else is. And when we notice that it's a it should be something that is shocking. Who's driving this thing? When do I have a say about why we go? When you answer that question, you've you've asked a really difficult question because you won't find an answer to it. And that should be very troubling.

**Speaker 2** [00:33:49] Why?

**Speaker 4** [00:33:51] Why am I not deciding what I'm thinking about? Who's deciding? Why do I just like, go all over the place? And if I count 21 breaths, I even can't even stop them from objecting to the counting the breaths. Probably. We're not objecting to breathing 21 times, but we're objecting to the to the counting of it. It doesn't. We can't see how it's going to bear fruit and what the fruit would be. And the fruit actually is your coming face to face with the very thing that we need to deal with. And I think it's totally fair to say I hate that practice. I hate that practice for a long time. I still don't do it very much. But some people love that practice, and the one of the keys, I think, is as anyone who has practiced for, let's say, a decade or more will say, when you encounter the very thing that you don't want to encounter, you have landed at the place you need to

**Speaker 2** [00:35:02] be and

**Speaker 4** [00:35:04] not because you deserve to suffer forever, but because that suffering is now recognized as suffering.

**Speaker 1** [00:35:21] I think it

**Speaker 5** [00:35:23] took a closer to go back to where you were sort of starting originally. This is a new practice of forcing yourself to do something like I don't think there's. And so if if it feels like that or if that's what you're practicing, then your your mind is right to object to that. We don't like to be forced to do anything. So least of all, by ourselves consciously like it's you know, yeah. I mean, you just think about any other time in your life when someone forced tried to force you to do something and what was the output of that? So the practice is not one at forcing yourself. And if you think the goal is to have no thoughts, then you have no alternative but to try to force yourself to have no thoughts and then you would just be frustrated and kind of miserable. So that isn't the practice. But it is one of the fruits of the practice, as Michael points out, this is one that this is the kind of how you learn how to how to do it and how to not do it. It is this way. So it is a practice of kindness and gentleness and the act of bringing yourself back to your breath. So when you it, you know, when you're feeling upset or miserable or wow, this sucks. The practice is when you notice that is you kind of let go of that line of thought or thinking and very simply bring yourself back to the grieving. And it may be that your mind is like, No, that's what I didn't want to do in the first place. You know, the. But that again, is more distraction. And when you notice that that's the line of thinking, you do very peacefully, bring yourself back. And if you could use the analogy of pain when sitting like sometimes you're sitting in pain arises. And if you think that you have to sit there and not move and just keep going regardless what you're not supposed to move in, you force yourself to stay in that position. You know that pain is going to get worse and the instruction is not never move like the instruction is not force yourself to stay there. But as Lama Michael points out, there is something to be learned from the experience of pain. And you probably don't want to never have that experience your whole life. So sometimes I think it is, you know, when you feel up to it, it is good to try to go as deeply into those experiences as you feel that you safely can do. And over time, I think your capacity increases. And and one of the one of the sneaky things about your brain is if you if it thinks, if it complains loud enough, you'll stop and let it do something else, then. It's like a two year old, right? It's like, OK, if I just throw a big enough tantrum, I'm going to get what I want. So you kind of want to kind of want to take that into account when you give it, you know, when you give it what it wants that you may actually be setting planting the seeds for more. Yeah, more chaos to self and self-inflicted chaos to become. But your your instinct is right is essentially a practice of kindness and gentleness.

**Speaker 3** [00:39:49] And a question that's on the line

**Speaker 4** [00:39:52] you would as they used to pick up on them.

**Speaker 1** [00:39:55] Yeah, I have a question if someone was just mentioning that. Yeah.

**Speaker 3** [00:40:03] So my question is, how do we know that that's even possible to look directly at your mind? How do we know that that's possible if somebody else is driving this train? How do we know that it's even possible for us to be able to drive it or to look directly at what's happening like the I can't look at itself? So how do we know the mind can look at itself?

**Speaker 4** [00:40:30] Well, you don't

**Speaker 2** [00:40:32] you

**Speaker 4** [00:40:33] don't know that, but but the approach that you're taking in this moment is completely conceptual. So from that perspective, if we just step back from that a little bit, we could ask the question from another side if you're sick and feeling a lot of pain and how do you know you're feeling that pain? So intentionally framing it in a way which is somewhat absurd, on the other hand, isn't it just the same thing? I mean, you can't actually, you can only look at the experience of the pain. If the pain has some other meaning of some kind or some other basis, maybe you can't look at that. You may not be able to look at the neurological basis of the pain, right? On the other hand, looking at the neurological basis of the pain, you may not be able to look at the pain itself when you actually feel have an experience. You can notice that experience, which is the looking at it. So we often say that actually you you cannot look

**Speaker 2** [00:41:42] at the mind, you

**Speaker 4** [00:41:47] know, the mirror to see nothing there, to see in the ordinary way that we see things. But this is also any discipline that you might adopt a worldly discipline. A spiritual discipline is likely designed, and this is certainly the case here to lead you in to places that you have not explored before. I think all of the questions, all of the doubts, all of the preformed ideas, all of those things are worthy of looking at and exploring.

**Speaker 2** [00:42:27] And one

**Speaker 4** [00:42:29] of my favorite teachings is that one of the biggest obstacles

**Speaker 2** [00:42:33] to

**Speaker 4** [00:42:35] this path is belief itself.

**Speaker 2** [00:42:39] Hmm.

**Speaker 4** [00:42:40] Hmm. So that's I think that's an interesting proposition. Some of us may not find that easy to embrace, but whenever we believe something, it's like we have the sense that we have some kind of understanding and knowledge of something. And when we have that knowledge, it's difficult then to replace that with something else, which might be the actual thing we were looking for. Which is why belief then can become an obstacle better, a kind of confidence. Through the exploration that gradually matures, we become more clear about things without hanging on to them. Having seen that, some of our presuppositions gradually dissolve and melted by virtue of our continuous looking into things. We we hang on less tenacity to what we think might be right or wrong, and thereby keep ourselves open to something new that we might otherwise ourselves and a way of.

**Unidentified** [00:43:56] Thank you. So for.

**Speaker 1** [00:44:22] Is it OK if I just share my personal experience? And I think the teacher review this year has commented on this, that when I go out into the world and I'm trying to do good if I don't have some calm abiding, even though I may not do it very well, in my view, that particular session, that session may feel terrible. Even when I do a terrible session where I think I'm distracted more, I do notice that my mind that I'm much more accepting after that session for myself and others. And I think that that does get reflected in the way I behave toward other people. So because I'm having to accept my mind going all over the place and trying to discipline myself. It makes me more understanding that everybody else is struggling with the same thing and makes you a little more compassionate and gentle. I think I think it's like that.

**Unidentified** [00:45:26] And. Thank you.

**Speaker 2** [00:45:56] Anymore.

**Speaker 5** [00:45:59] I was listening to you, I was I was hearing the echoes of the aspirations for Mahamudra and. So I thought we gave this a very nice sort of more lei language articulation of what it's worth, it's worth hearing like how the third Karmapa, for example, describes all of this stuff. So he says confidence in outlook is cutting assumptions and those could be beliefs about the ground. The key to meditation is maintaining that without distraction, the supreme activity is to exercise the sense of meditation in everything. I mean, I have confidence in outlook. Meditation and activity all dharma are projections of the mind as her mind. There is no mined mines. Nature is empty, empty and immediate. Mind appears as everything investigating it. Well, may I settle the basic point appearances which never existed in themselves have been confused as objects. Awareness itself because of ignorance has been confused as a self. Through the power of dualistic fixation, I wander in the realm of existence in ignorance and confusion be completely resolved. It doesn't exist. Even Buddhists do not see it does not exist. It is the origin of samsara and nirvana. No contradiction. Conjunction a middle way. May I realize the pure being of mind free of extremes? One says it is this nothing has been posited, but he says it is not this. Nothing has been denied and conditioned. Pure being transcends intellect. May I gain conviction in the ultimate position? It goes on like that. I could tell it until this was a point of interest for, for many, many centuries.

**Speaker 4** [00:48:37] It will dedicate emerged from the session.

**Speaker 2** [00:48:42] I wish I quickly realized some of the ground under the shadow beings, without exception the state.

**Speaker 4** [00:49:31] Thank you all.

**Speaker 2** [00:49:32] Mm.

**Speaker 1** [00:49:34] And of course, the real world or something, we have to assume this is to start by figuring out the clothes on the porch and putting them in the dust and bringing them back in.