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**Speaker 1** [00:00:00] No decision to made that, maybe as someone who's not here today, you're doing this, we have to do this. This is the same to me. I want

**Unidentified** [00:00:20] to show you

**Speaker 1** [00:00:33] something. How much did you cut there? And area, I walked out again. Oh, yes, of course. And then he told me, you know, OK, indirectly that he had done that, said he wanted to wash the dishes. All right. That's not so terrible. Oh, I know it was in the water that everything. Oh, oh yes, we are right? Yeah. Yeah, well, well, I understand that. And I think, you know, we were looking for somebody to help

**Unidentified** [00:02:22] them the other night, and I

**Speaker 1** [00:02:32] was like, Yeah, it's the same with

**Unidentified** [00:02:42] you. I mean, it's of nice.

**Speaker 1** [00:02:50] And we just, yeah, do you know inside your sitting there, but you know, there was one and I was trying this is for. It's the morning you look around. I don't know how I feel about it. I'm sure the big kids. Well, I think you're right. Yeah, sure. That's say that they were there. It's the guys are on their.

**Speaker 2** [00:03:48] This piece of Theravadan, you know why?

**Speaker 1** [00:03:53] Because the year was ruined and they couldn't figure out how to change it. That's how I do it.

**Speaker 2** [00:04:06] You put a little piece of tape on you right here on the actual floor. Well, it was just interesting that it's a

**Speaker 1** [00:04:18] year ago, but the month is gone.

**Speaker 2** [00:04:22] So the month is all you really need

**Speaker 1** [00:04:24] to do is change Tuesdays, where it's supposed to be there. You get a couple of years old and you just keep taking the time to treat them very complex. And James, you know, you got your own show and I can't figure it out. That's when he just goes, You can't do this. Oh, you can't you trying to do anything? Yeah, we can just try. You can't do straight away and you want it needs a hammer. But I guess, I suppose in doing so, it created enough disruption. And that's just wrong. To trace.

**Speaker 2** [00:06:29] Good morning, meditation was good and so good enough. It's always good enough, by definition. So we have maybe 45 minutes to

**Speaker 1** [00:06:52] talk about it, can we change the camera? They want to move quickly. What's going to be? You move on. Yeah. Well, someone was saying they couldn't see you, but I see you very well. Know. OK. No, no. I think they to out up or at least very quickly on the tape. Sorry about that. Really, we

**Speaker 2** [00:07:33] need a little hood for

**Speaker 1** [00:07:34] the.

**Speaker 2** [00:07:41] So we have about 45 minutes to entertain ourselves with questions and to discover anything that we can about the drama and following that short break, and then we have our not annual. So it would be nice if it was an annual welcome for children. Was it originally thought of as a welcome for infants to kind of include all ages and it still is? I think it would be nice if we move more and more in the direction of doing it annually, but somehow we don't get around to it. Maybe we will in the future. So if you brought if you've come with kids and are staying for that, that's wonderful and it won't last long. Will will be done by 11:30, I think easily. And if you didn't know that, that's what was happening today, anyway, it's going to be enjoyable. It's simple ceremony. So. What's on your mind?

**Speaker 1** [00:09:22] A simple question. The text, the text for Saturday night's talk. The emotion I'm talking about upcoming.

**Speaker 2** [00:09:36] Ringo took us, you know,

**Speaker 1** [00:09:39] and which of the books would you recommend as sort of a text for the union, a relative and ultimate? Is there one of the books that you would recommend that he's written on that would refer to that subject for? What?

**Speaker 3** [00:10:00] And confusion arises as wisdom or confusion

**Speaker 1** [00:10:06] arises,

**Speaker 2** [00:10:08] unless there's a new addition this week.

**Speaker 1** [00:10:11] There is. Have you have you read this one? What's the title like dreams and clouds, emptiness and interdependence? Mahamudra and oh well,

**Speaker 2** [00:10:24] sounds good,

**Speaker 1** [00:10:25] huh? It's a lot thinner there to get busy. Oh, go here it would support. Yeah. You know that's going to support. Yeah. Yeah, yeah.

**Speaker 3** [00:10:43] There are. There are some specific things and confusion arises as wisdom better where I found particular passages

**Unidentified** [00:10:51] that were particular to the danger of loving

**Speaker 3** [00:10:55] kindness, compassion and wisdom. But I think, as I said, pretty much all the dharma is talking about this one way or another. So I mean, here you have it and you said it's thinner and I think I have I have occasionally people ask you, what books should I read about mahamudra Shangpa. Well, find one that's no thicker than that. Yeah. And there there is something about that. It's something it's not just a funny thing to say that it is. If you can find something that's well-written, that's short, you're more likely to kind of get some key principles, have something kind of connect the ones that have, you know, 4000 quotations from people who tend to be a little bit harder to fall back into the fundamentals of this.

**Speaker 1** [00:11:50] We appreciate that. Thank you.

**Speaker 4** [00:12:03] Is it okay to go like random and

**Speaker 1** [00:12:06] get out right now? Okay, so it's inevitable. No one else brought up anything relevant.

**Speaker 4** [00:12:16] I have been thinking about. What what does the drama say about devotion versus possessiveness and in relation to relationships? So as a young adult, we might call it monogamy versus polyamory.

**Speaker 1** [00:12:38] You know, the term. There with anything else you'd like to ask. It's all suffering, no.

**Speaker 2** [00:13:27] So why don't you elaborate on that?

**Speaker 4** [00:13:33] Sure. So in thinking about like the way that we typically partner in America right now, the conventional is to commit to one person to be devoted to that person to which the other side of that can be to own that person. The woman is the man's name, for example. Yeah, traditionally, yeah. And so the other or one of the other options is to say love is boundless. You can be devoted without possessing. Uh, looking at attachments and. I mean, I guess I have too many questions to be. It's just a very general question, I'm not asking about anything in particular, but just curious about. What the drama might have to say about. That. Aspects of romantic partnerships and the value of devoting and committing and partnering and possessing one person versus anything else, really.

**Speaker 2** [00:15:00] That's quite a broad swab.

**Speaker 1** [00:15:02] Yeah. Mm hmm.

**Speaker 2** [00:15:09] Can I ask you a question? Sure. What would you like me to say about that?

**Speaker 4** [00:15:16] Well, even if you just ask more questions, I'm just. There's a lot of places and thinking about all that stuff that I get snagged on. And there's a lot of triggers, right? Yeah, is. Like where and shine the light in the distance, what is the most loving path through all that?

**Speaker 1** [00:15:44] Yeah.

**Speaker 2** [00:15:49] Well, you're right, you raised a number of things which which we could say are in some way basically the same. And if you if I take the last thing, how do you navigate through? And I put it into my own terms, I would say it would be how how do you develop an understanding of kindness and loving kindness, compassion such that you can navigate through the shoals of life, kind of in your relationships with others and with yourself and all of that? Then if we could think that that's really kind of could encompass what you're talking about, that the issue, for example, of sharing or not sharing names in a relationship. I have to say, you know what? Let's just look at that as one hundred percent cultural. You know what's true today? You could guarantee that in a hundred years, it'll totally not be true. Now, five hundred years ago, you might not have been able to see that with such certainty. But today I think you can say with absolute certainty it will be unrecognizable. But it will still be true that the confusion, the confusion that people work with around these things will still be there thousand years. You know, just put it out as far as you want. The only thing you don't know is what it looks

**Speaker 1** [00:17:32] like

**Speaker 2** [00:17:34] at that time, what the details are and the details we think are what get us. But you raised the issue of attachment, and you could also summarize your whole thing to the issue of what is the role of attachment and and more in a more complete way, you might say the role of attachment in a version. So those are kind of the black and white, uh, of of a black and white image. The image changes continuously depending upon the intensity and the focus of our attachments in our versions. And and as Buddhists, we we we often say this is really these are the ingredients like if you're going to bake a cake, you have to have certain ingredients if you're going to suffer. You have to have certain ingredients. So normally we talk about it the other way because nobody wants to suffer. But in this case, unlike the cake where you could have the ingredients and just never bake the cake, once you have attachment and aversion, the cake is

**Speaker 1** [00:18:45] baked

**Speaker 2** [00:18:50] and you are on your way, on your way to more suffering and continually thinking it's the cake when actually it's not. You didn't even eat the cake. So what I guess in my own mind, what I want to say is most of the things that you mentioned as concerns are actually irrelevant. The relevant thing is, can you open your heart to the diversity of human beings and personalities and spiritual traditions? And, you know, the warring classes and the peaceful classes and all? Can you open your heart to that whole broad swath? If the answer is yes, then you already know you're happy. This sense of peace, you know, it doesn't mean that the world isn't troubled or the or that we're not troubled individually, but we can experience that trouble within the context of something other than strife. And the rest of it, how do we navigate our human relationships, it's like. In Samsara, that's the most single, most important thing. How do we navigate our human relationships? I always like to say it jokingly, though almost nobody takes it as a joke. Our greatest happiness in Samsara is our human relationships. And likewise, our greatest misery. Now I think we should all laugh uproariously because we all know that that's true.

**Speaker 1** [00:20:43] You know,

**Speaker 2** [00:20:44] the reason we don't is because we know it's true

**Speaker 1** [00:20:49] and we take heart in it.

**Speaker 2** [00:20:50] And it's kind of like walking out into a wet swamp and you have no idea where it's deep and where it's shallow. And then suddenly you're over your head and you don't know how to get out. And now that's the purview of the entire dharma. Like, how do I get out of the causes of suffering? And part of it is pay attention to the welfare of others. The details actually don't matter. They'll manifest and we'll think they matter. But actually, they know if we have. I mean, we're just talking about this this morning with the kids upstairs. Very pure relationship with it. Like the more you eat, the more you can care about others, the happier you are. And then comments come like. I'm already happy because I care about others, so that will get more complex attention and we will lose sight of that original clear insight that it really comes down to this thing. Can I care about and I care about those that are not easy to care about? You can't. Be happy while we make others miserable, and we can't not be happy when we make others

**Speaker 1** [00:22:28] peaceful and happy.

**Speaker 2** [00:22:32] And if you take that as a kind of model for all the pieces that you put there, I think it's just true generally speaking. And we can add on to things like great insight, full realization, all all of these things. And and those of us who have met people who have very high realization. It makes you happy to see them. You're happy to see them, you want to spend time with them and and you want that. And of course, then you leave because that's the nature of this world is that even if you stay with them a long time, they die in the end anyway. So it still comes back to you. Must, you must continually, ideally moment by moment, renew that sense and understanding and just keep at it all the time. And then the relationships are better. Well, the best relationships are the thin ones, they're the ones that are not really deep. You know, it's it's the person you met on the street who was unhappy and it was really easy to make them happy. And but actually, that's just a subset of the larger thing working with people that we know really well. It's really not any different. So. Sometimes we talk about how important it is to practice the door in the day and night all the time for most of the texts that we are fond of. Somewhere in there will have that injunction like you need to do this like day and night in your dreams, when you're awake, when you're asleep all the time. And of course, that's really difficult, but it's easier to make a shot at that. When the practice is so simple, then you never have to ask the question How do I do this? And if you if you engage in enough, of course, what was complex becomes simple. But from the beginning, it's just a lot easier to do if it's just simple. When I am unhappy, I see that I'm looking after myself, when I'm happy, I see that I'm surrounded by people who care about me and I care about them. And so. OK, so right.

**Speaker 1** [00:25:16] And so I think you answered my question with your last few sentences, but when you said about making other people happy, it's like, I can't make somebody else happy. It has to they have to find the happiness themselves. So I think just from my own conditioning, it's trying to make somebody happy. I was just going down the wrong path, didn't work. It didn't work.

**Speaker 2** [00:25:44] Have a big enough stick.

**Speaker 1** [00:25:47] So I think what you know, the last couple of sentences you said were about, you have to find your own happiness and some that, you know, help to help others. I mean, that's what we're striving for is that ultimate wisdom so that we actually know how to help other people's happiness. But sometimes I think, well, I know I used to get caught up with trying to make people happy and using the wrong approach.

**Speaker 2** [00:26:19] Yeah, I think we all know that that's the case, you can't make somebody happy. And usually they resent the effort. So it's it's it's rare that something like that works. On the other hand, what we can do is we can explore our own mind and discover the sense of quietude and peace in there. And then we can manifest that

**Speaker 1** [00:26:51] and

**Speaker 2** [00:26:51] by make happy here. What I really mean is just like due to the truth of interconnectedness, certain things are inevitable when they come together. So when you meet someone who is genuinely happy, virtually unmovable in that place, others are magnetized by that, so they just naturally feel it. You can't make them happy. That is true. It's wrong. Bad use, bad use of words, really. But you can influence this just change that slightly. It's impossible to not influence everyone you touch every time you see them. So if you are carrying that understanding and that sense of quietude, that sense of loving kindness for others, sense of peace and loving kindness for oneself, and that can all come from the very simple principle, right? Like, it doesn't need to be complex. Then people will find that having spent time with you is helpful. And then unfortunately, they don't want to spend more time

**Speaker 1** [00:28:13] and

**Speaker 2** [00:28:17] then we're back to attachment and aversion. Know stimulus for the infrastructure needed. When it's shallow, it can work very well. And when it's really deep, it's inevitably works really well. And along the way is our path, which is fraught with potholes and broken things. And we get caught up with someone who's suffering and we feel due to our connection that our presence has had an impact. And we get caught by thinking that it'll just always be like that. It's also really it's also really helpful to develop a an appreciation like we do for certain strong foods, you know, like spicy foods and strong tastes. Some of the things we can develop an appreciation for those things if we can develop an appreciation for seen our own suffering and its causes and the way in which we set the stage for that, just an appreciation for it, rather than an aversion and appreciation where we actually can look at it directly and feel good about seeing it rather than feeling bad about having it. Rather than feeling bad about being angry or feeling bad, about feeling bad because somebody said something to us or whatever, we can appreciate looking at that experience. And that's just just that. That kind of thing can be really, really helpful and others experience that, too. It's helpful when we hit the potholes. We might have a slight sense of humor. There's another one of those.

**Speaker 3** [00:30:49] Yeah. Bill, you said like the details don't matter. And I said, well, that's it's interesting. It's of like on one hand, I sort of I got kind of an impression, but then I also think everything happens in the details, whether it's the either the devil or the body shop is in the details.

**Speaker 2** [00:31:14] Yeah.

**Speaker 3** [00:31:15] So yeah, I was when you if you could kind of tease apart the aspect, where were the the details really are the only important thing versus like, you know, don't get hung up on the details. How do you love the devil? Because I think within the bigger question, there's something that there is like. I guess that is a very particular question that is that is relevant at the moment. People are actually using those terms as opposed to some other terms. Yeah, obviously. Oh, you could also frame that should I restrain my carnal desires or should I philander? And that would be in another time and place. That would be

**Speaker 2** [00:31:59] how that to this world of

**Speaker 1** [00:32:00] generation. No 60s stuff, a little bit of free love.

**Speaker 3** [00:32:11] So I'm just wondering if you could follow that a little bit. The aspect of the details do matter versus whatnot because don't get hung up in this part of it.

**Speaker 1** [00:32:22] Yeah, that's what I said that

**Speaker 2** [00:32:25] when I was thinking was. It's um, I was thinking of a specific example, like in the mind training tradition, you learn, um, relatively simple to understand methods for dealing with a whole range of things. And the method is simple, which is a little bit belies the um, the difficulty sometimes in actually doing it. But but the principle that's embodied in those in those aphorisms can be applied to so many different things. And that's what I was thinking of as the details that if you got the principle, you could, you could spend. Let's just take a No. An hour a day out in the world. Walking around engaging that principle and who you met would be a detail and what you said would be a detail. But but you could easily see that you were engaging it or you weren't catching it or you were distracted or you weren't. It's kind of like a puzzle game, I guess in a certain way. Like there's the there's the plane board and the rules for doing it. And the details can be terrible if you're a bad loser in the game. But if actually just enjoy the game, then the details don't matter so much. That's where my that's where

**Unidentified** [00:34:00] my thought was coming from.

**Speaker 2** [00:34:06] Tomorrow, I'd say something totally different.

**Speaker 1** [00:34:42] All right. I have very little time and I tend not to read as much as I should. So I'm wondering, you know, and I feel like I'm not very well advanced in understanding Mahamudra or Mahayana or

**Speaker 2** [00:35:04] all

**Speaker 1** [00:35:05] those moderate, yada yada yada yada. But, you know, am I going to be able to move on? If I am, I am not going to waste my time. I hope I'm not wasting my time in saying, you

**Speaker 2** [00:35:30] know, you hope you're not wasting your time.

**Speaker 1** [00:35:33] I just don't want to. We're wasting the space with me. Let's just go to a cook, right?

**Speaker 2** [00:35:45] Which might be an interesting question. Put in front of him and ask him for you.

**Speaker 1** [00:35:55] I trust you guys, but

**Speaker 2** [00:35:59] I trust that he will not think that it's a waste of space, especially that woman sitting in the third row. I mean, this is not about other people. What we what we find in our practices, we have relationships with other people, but our attachments, our versions are confusion. We carry to those places. It doesn't come from them, right? So if you can sit and enjoy the presence of the telco without getting in a chain of personal judgments and things, then that's pretty good. And I think we all we all have something we're working on. You know, that's kind of the natural diversity of things. So one one person, one person sits and wonders whether or not they're wasting a seat by sitting in it, and another and another person wonders why the teachers are not answering their questions as they as they put it there and someone else is thinking they'll never get it. Maybe they should just leave. And I mean, this is just the way it is. There's nothing special about it. On the one hand. Right. But of course, since it's my problem, it's very special. So this is this is what we need to keep. We just keep an eye on this thing and and and work to to give the judgments and the opinions up about our state of mind and come to the place of enjoying just seeing the state of mind. And so I feel like I shouldn't be here that I notice that I feel I shouldn't be here now. If I could just like, keep my eye on that and not worry about it. I'll have an opinion tomorrow about it, in your judgment, tomorrow about it, but today I'm on vacation. So no, none of that, if you could do that, it would be an enormous benefit. I mean, it would just be really big. And it sounds so simple that you have to believe that it is simple and then start working on it. Like when I see the disappointment or the the judgment, there it is, just we just train ourselves. There it is. I see you see what you're doing. I don't care. Go ahead.

**Speaker 1** [00:38:42] You know, you have

**Speaker 2** [00:38:45] a heart to heart with it. I say. There's no one in this room who shares precisely the obstacle or the state of mind that somebody else shares has. So in a certain way, we might say nobody actually cares when we sit and judge ourselves and get upset. It's like there's nobody else who's actually thinking like, Well, it's about time they saw their judgments, which

**Speaker 1** [00:39:18] I

**Speaker 2** [00:39:18] think it just isn't there. And so that's the upside and the downside, because in some weird way, sometimes we want someone to be there to share our negative judgment about us because at least it confirms something. But we don't want to confirm that we want to confer our inherent worthiness around this, no matter what we've done or haven't done in our entire life or all of our lives, that we carry inherent worthiness for this. That's what we want to confirm that opinion is helpful. And if it gives a little bit of an ego thing and we can work on that later. Thank you.

**Speaker 1** [00:40:14] And could I also say he doesn't call himself the lazy lama for nothing? I mean, he really is laid back.

**Speaker 2** [00:40:22] All right. I think he does it for this word. Nothing means. I think he does it for nothing.

**Speaker 1** [00:40:38] I can't quite see you. Yeah, I have a kind of a crazy experience, just great where um. Well, I I don't want to go into details, but I ended up some woman was in trouble and I ended up doing spending a lot of time with her, a stranger. I put gas in her car. I took her to print my groceries and gave her money, and she had a crazy story. And you know, and you know, she was very appreciative, you know, hugging. And, you know, I don't actually. But, you know, I expected to feel really great, but I felt very like confused and freaked out and. And then a lot of anxiety, and I was like, wait, I better go. What did you just say?

**Speaker 2** [00:41:49] Or am I supposed to feel better? Is that

**Speaker 1** [00:41:53] you expect?

**Speaker 2** [00:41:55] Oh, I say, yeah.

**Speaker 1** [00:41:57] So I just felt I'm not doing things. Other people were, you know, good, but I didn't I mean, I guess there's a lot of stuff, a lot of stuff. Yeah, using sort of like, I don't want to do that anymore, but that makes sense.

**Speaker 2** [00:42:23] Are you getting clarity

**Speaker 1** [00:42:25] on

**Speaker 2** [00:42:25] that? Are you getting clarity? Actually, that was not clear.

**Speaker 1** [00:42:37] You know, I appreciate this is really to my point. So can I just be clear about this? Because when you when you say to be keep the superficial people will be easy to do and it's not. And I think that's exactly what you're talking about because I definitely am out there and that way too. And to feel so to feel, you know, just to feel you're doing that. It's like it's

**Speaker 2** [00:43:04] not easy and easy to do what

**Speaker 1** [00:43:07] is not easy with those superficial people that feel like you're doing them good.

**Speaker 2** [00:43:11] Yeah, that's really true.

**Speaker 1** [00:43:16] But what you just said is that it's easier with the superficial and it's not so easy with the people that you have deep relationships with.

**Speaker 2** [00:43:28] I'm not sure that's exactly what

**Speaker 1** [00:43:29] I said, but that's how I heard what you said

**Speaker 2** [00:43:32] because I agree with you.

**Speaker 1** [00:43:36] You agree with what?

**Speaker 2** [00:43:40] I agree with what you just said. It's I think it's generally not easy to work with other people. That's why we have the Dharmakaya. It's just generally not easy, and we we sometimes feel like it's easy because from one moment to the next, it's like a cloud in the sky. Sometimes it looks like a dog and sometimes like a dinosaur. And and we don't get an awful lot of control over that, especially with clouds, but with other people too. We're kind of like clouds that way. It's very difficult. I think that I think that the easy thing is when we have a fundamental and this was what I was trying to work with, we have a fundamental understanding of a simple practice. So not a superficial practice, just a simple practice like is very clear such that we can implement it in the great majority of circumstances that we find ourselves in. And that's where I think the 7.9 training kind of excels. In fact, I was very straightforward. Not so difficult to understand. Not to say it's easy to implement, but it's easy to understand what it is that we that we are meant to do in the practice.

**Unidentified** [00:45:13] Speak a little bit.

**Speaker 1** [00:45:14] What I'll speak a little bit. It is past one.

**Speaker 2** [00:45:18] Yes, it's. Well, let me ask you a question. Yeah. What was your practice in that situation? Not what you think you should have had, what did you actually have?

**Speaker 1** [00:45:37] I what do you mean?

**Speaker 2** [00:45:38] I don't know. Well, like, were you and did so you

**Speaker 1** [00:45:43] know,

**Speaker 2** [00:45:44] I wouldn't ask this of someone who had no dharma practice. Yeah. And you have quite a bit. And so. So then I wonder, did you manage to carry some of your practice into that situation? Yeah, I think I did. And so to the degree that you did, was that helpful?

**Unidentified** [00:46:06] Yes. Yes, it was.

**Speaker 2** [00:46:11] Would you do more if you could?

**Speaker 1** [00:46:15] More of the

**Speaker 2** [00:46:17] healthy I don't mean, I mean, it's like, here's where I got to say that the details look like the difficulty, like the woman that you met, looks like that's the difficulty. And one might even say, I'm not saying you would, but somebody might say I wished that I could have practiced there. But that person was too difficult, like they were difficult. And and there, I think if we can come back to our fundamental basic understanding of what it is that we're doing and that we're working with a practice that kind of fits that that model, then it's it's fairly we're far more likely when the situation begins to get a little tense or a little confused. We're far more likely to reach for that because it's the only tool in the bag, whether you've got two or three tools, but you got 50 tools. If you try to like get on with all of the 50 or 60 aphorisms, the result of that is we don't do any of them because we're in the midst of confusion and we don't actually know what to reach for. But when there's when there's only one that we're working with this week, then we only have one to reach for it. And in fact, we can all just always have it in our hand.

**Speaker 1** [00:47:42] Right.

**Speaker 2** [00:47:43] So I was I was asking, what in that context were you doing? How did it work for you? Let us assume for a moment, this is a wonderful assumption, really. Let us assume for a moment that that woman was a fully realized body so far. In other words, from the Mayan, in my view on a perspective, this person appeared for your benefit. Did you catch it? It.

**Speaker 1** [00:48:25] I have to say a little bit, I did it almost kind of felt like that can happen.

**Speaker 2** [00:48:37] You know, you don't have to have to be the bullet to have that experience that that someone appeared. And you don't have to ask the question, is it true or not? Are they really a body side? Do they really do that for me? That is not the game. That's another game. And that really is the game of confusion. But as a view to hold what people bring me today, I will treat it as a gift intentionally delivered by someone who knows. And if you can hold that during the day, everybody in every circumstance you meet becomes part of your practice. If you get even just one shot at that in a day, it's like

**Unidentified** [00:49:27] it turns things.

**Speaker 2** [00:49:34] So if you got some, I would say that's I wouldn't avoid acknowledging that thinking like, well, that's arrogant to think that, you know, you actually you we need to be honest from all perspectives, and one of them is if we have the experience that are really difficult and confusing thing in the midst of it, I was confused. But as it passed and as it settled, my confusion turned into a sense of that was a great encounter. That's. Precious. I wouldn't I wouldn't discard it, and I would go looking for it. But. We're coming, we're coming to the place here where we have to morph into children and whether or not we do, they will arrive. They'll like us better if we are children. So let's dedicate the merit from this morning.

**Speaker 1** [00:50:47] Oh, there's so many allies, and this is an exception in this state.

**Unidentified** [00:51:30] This set the room or,

**Speaker 1** [00:51:32] yeah, clear the scene

**Speaker 2** [00:51:35] for those of you who don't know, we're having our children's welcoming this morning and you're all welcome and encouraged to stay. It won't be very long.

**Speaker 1** [00:51:47] We're going to hear from parents and children. Oh.

**Speaker 2** [00:51:56] That's when I came in this morning. I can never do this twice in modern times. There's always a mixture. Kids have ranged from three months old all the way up to my 18 ActionScript coverage.

**Speaker 1** [00:52:18] Yeah, I have three months of this. So man, so I don't know how

**Speaker 2** [00:52:26] well you know we're going to get him to sing

**Speaker 1** [00:52:29] this

**Speaker 2** [00:52:31] song. Well, we did already. We did that.

**Speaker 1** [00:52:36] Oh yes,

**Unidentified** [00:52:39] yes. Yes, yes, yes.

**Speaker 1** [00:52:46] Yes, yes. I don't think there was anything like that. So something, yes, I think that's what you're saying. Yeah, I was there. I don't know. You just heard all about this name.