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**Speaker 1** [00:00:00] The idea that, yeah, a well, I think that's always an exaggerated introduction to a different way of thinking about.

**Unidentified** [00:00:12] I could make a difference in myself, but my point is.

**Speaker 1** [00:00:25] Do you think we have some players over here and then

**Unidentified** [00:00:42] somebody trying to get me thinking to come?

**Speaker 1** [00:00:50] No, I think this is connected to. So. Was.

**Unidentified** [00:01:08] Yeah, look inside. Some say some of your

**Speaker 1** [00:01:23] students, you said the point. No, nothing. Yeah, that's what I hear. You know, it's not enough to jump in. Yeah. That was 30 years ago, but it's not much at all. Well, everything going on in the states. And you're going to put him away. Are you sure about that? I don't know. You have said if you have confirmation that I'm Mike and I do not know, is it still too much like, well, I was sitting here to get a teacher said it might say, Yeah, I can text like, Yeah, thank you. Yeah. Collectors. Santorum is trying to be uncomfortable and veer off into nine in 10.

**Unidentified** [00:03:30] I sort of knew that you were going to hear all that.

**Speaker 1** [00:03:32] I just wondered.

**Unidentified** [00:03:33] I'm not going to vote for him.

**Speaker 1** [00:03:44] They were just asking about everything else. I don't figure for me. I want to be out there. But if I can do

**Unidentified** [00:04:00] it, I don't believe that's all right. That's not

**Speaker 1** [00:04:07] what he wants

**Unidentified** [00:04:09] to change this time. And he

**Speaker 1** [00:04:14] was right. I think they just want to kind of get off your feet. So maybe this is our place in the mean. I come to terms with. It's not good for you, would probably better. It's pretty nice to

**Unidentified** [00:05:18] find something that's never

**Speaker 1** [00:05:26] forgot what it was like. And you know, they don't what you know me now. I'd like to ask, you see, just to from from that your show is I different?

**Unidentified** [00:06:34] Well, you did.

**Speaker 1** [00:06:42] Just last week that. Yeah. So we just don't you know that. Oh, right, yes or no? It's a book right now. You're looking

**Speaker 2** [00:07:15] at the front of it, which happens to what we would call the tactical

**Speaker 1** [00:07:25] error in our relationship with China. So this is something that I'm trying to get. It's Chinese.

**Speaker 2** [00:07:36] This was published just in September when you were in Taiwan and we actually you were invited to the book launch party.

**Speaker 1** [00:07:47] So what's the title?

**Speaker 2** [00:07:50] Got the country

**Speaker 1** [00:07:56] will read as well

**Speaker 2** [00:08:00] as Google Translate. If you take a picture of Apple and Google Translate

**Speaker 1** [00:08:08] away and became shockingly close to making sense, that's better than the science we try to translate. Well, I never I try to fix things. Yes. You know, it's like like, Oh my god, we're beginning voices now over there. Oh yeah. So it actually replaces the joke, you know? All right. That's phenomenal. Genius. It's just like in a movie.

**Unidentified** [00:08:59] Yeah, definitely. Just like. Can we hear it in any

**Speaker 3** [00:09:11] voice from the previous?

**Unidentified** [00:09:24] We have been trying to. You know.

**Speaker 1** [00:09:41] Revenue stream, so

**Speaker 3** [00:09:45] you going to be Chinese and do something useful?

**Speaker 4** [00:09:52] So what would you like to talk about today? Talk down. It's never happened yet, but it's OK.

**Speaker 1** [00:10:08] Could you speak about the meaning of the trans as a transcendent

**Speaker 4** [00:10:12] conference, as a way to

**Speaker 1** [00:10:14] transcend and conquer?

**Unidentified** [00:10:16] That's how it was translated in Chenrezig. Yeah.

**Speaker 3** [00:10:28] Tell me again.

**Speaker 1** [00:10:33] Talking about what what is your understanding of the Buddhas as the transcendent conquerors?

**Speaker 4** [00:10:39] Oh, OK. And that's a piece of. And. Well, we need to ask the question. The key to that, I think, is exactly what a concrete. So it's not uncommon and in Buddhist writings to find metaphor to at least appear to be related to war and other kind of violent things. I think in this case, we can dispense with that pretty much and just ask the question like what is being first being conquered here? So you might say that all of us has serious dharma practitioners are conquerors in the sense that we would like to conquer the causes of suffering. We would like to undermine our attachment and firm belief in the inherent existence of a self. For example, we would like to overcome jealousy and pride and greed and anger and all the rest and and become useful for others. Those are transcendent aspirations in the sense that they they transcend our ordinary aspirations. But they don't. That aspiration alone does not conquer the very thing that we're going for. And and so, you know, working on the material, working on ourselves, working on delusion

**Speaker 3** [00:12:40] and

**Speaker 4** [00:12:41] all the causes of suffering, the deeper we understand what the delusion is and what its base

**Speaker 3** [00:12:46] is, the

**Speaker 4** [00:12:47] more we can feel confident in and apply an antidote to that. And as we apply the antidote to over time, then we begin to overcome those causes of suffering so we could say we actually are conquers that point. But transcendent conquerors have overcome those causes, and they're engaged. And it's still so it's it's it's an issue in my small way of understanding, and I don't mean that it's just a kind of false humility around it. I think that we're really talking about what individuals do who have transcended the causes of suffering. So no need for false humility, the real thing to do just fine. In other words, we all would like to we suffer. We would like to be free of that suffering. We also have experience joy. We'd like we'd like to know what transcendent joy is like. And and as we understand what the causes of suffering are and how we bring about our own suffering needlessly, but almost inevitably, we want to be free of those things. And that is, you might say, one of the first big steps. But we have not transcended all of those things, and therefore we can say where we're at least aspiring conquerors. But we're not transcended conquerors. I think I think it's reasonably on the mark, just off the cuff. And. No link, but a couple

**Speaker 1** [00:14:42] of

**Speaker 3** [00:14:43] technical pieces of

**Speaker 4** [00:14:45] that issue, of which transcendent conquers

**Speaker 2** [00:14:49] chimed in.

**Speaker 3** [00:14:51] What do we

**Speaker 4** [00:14:51] get?

**Speaker 2** [00:14:51] We get which is part of the immortal words, but really the one who is Victor victorious over the Maras arms, then then maybe one who has the qualities of an unlucky person? Sure, there's more to it than the one who has transcended the world and passed

**Speaker 3** [00:15:12] it on to

**Speaker 1** [00:15:17] Chandon jumped Chandon. Some so. So what language? Really short to the right here? Do you say that

**Speaker 2** [00:15:30] the good is this from the refuge prayer? OK, you go for refuge to the good is the transition.

**Speaker 1** [00:15:36] You got me last week. Descriptive terms. So all those

**Speaker 3** [00:15:59] those realms

**Speaker 4** [00:16:02] are just going on and I think are available in one lifetime, we can experience all of

**Speaker 3** [00:16:09] them over and over again, probably,

**Speaker 4** [00:16:13] which probably also means that we could also find ourselves in there watching

**Speaker 3** [00:16:20] right now.

**Speaker 1** [00:16:22] And so. Well, let's say that it's possible to live in new. Yeah, let's hope so. Yeah, I mean, in this life, you know.

**Speaker 4** [00:16:49] Brenda Tucker was asked that question of the land. Yeah. You know what, I got

**Speaker 1** [00:16:57] used to my phone.

**Speaker 4** [00:16:59] That sounds because it's listening. It doesn't have time to amplify.

**Speaker 1** [00:17:04] It doesn't. It's not reality.

**Speaker 4** [00:17:13] Somebody asked him if he could describe, like, for example, the pure land of, you know, tar

**Speaker 3** [00:17:24] and

**Speaker 4** [00:17:26] and what the and a few other things about terrestrial land and Hymietown is pure land and so on. And his his response was was kind of what I would expect from him. Oh, certainly not the only one who's taller, but I always find it easy to have confidence in and that and that is, he said, when your when your mind is pure as Tara's mind is pure, you are in charge. Pure land in the moment your mind is defiled by something like hatred or desire or something, you are in the hell room and you can go back and forth between those faster than you can imagine. And and you and if your mind is stable and pure, then you have, then you're there for a longer or more stable of it's completely stable and pure. Then that's where you that's just where you watch what you experience. And then he thought about it for a moment

**Speaker 3** [00:18:43] and

**Speaker 4** [00:18:44] and he said, it's really what it comes down to is what you experience is what you are. So it's a nice piece in relationship to interdependence, so we all know how to generate loving kindness and compassion. We also all know how to generate hatred and all the other things. So if we focus on one of those and make some progress, then that progress will become part of our experience. And if whatever direction we go on, it will become part of our experience and the more we stabilize that direction, the more it'll it'll become more of our experience. So I think that there's a certain practical aspect to that. Even without knowing what transcendent means, we can all have the direct experience that what I fill my mind with is what I get. Know it's like you fill the bucket with with useless stones, you get a bucket with useless stones. If you fill it with jewels, you get a bucket of jewels like it. It has a kind of simple straightforwardness about it also. Yes.

**Speaker 1** [00:20:15] So same mantra, one of the antidotes to the invasion of the mind with poisons.

**Speaker 4** [00:20:25] It could be. It could be. I certainly think it's possible to say Chenrezig this mantra. And while you're saying the mantra, completely pollute the mind. But again, if we pay attention to our our experience. As as primary primary thing is, is my experience, so if I want a different experience and I have to do something different, I mean, it's it's very close to our kind of cheesy sayings about things. If you want something different, you have to, you have to do something other than what you've been doing. While that's become kind of a cheesy cliché and also has a fairly large element of truth. You just do the same thing over and over and you'll just get the same thing over and over. The downside of that is it's easy to deny that because you never do the same thing over and over. It's just like every other experience that we have. It comes once you don't get that experience again, you get something that looks kind of like it. And then we say to ourselves, I just had that experience yesterday. And so we start stepping on the profundity of the understanding by not encouraging ourselves to have an experience of freshness with each experience that arises. So it's not why I think the truth is is kind of simple in one way, the actual way that we work with that truth and what we do with it is not so simple at the point where we're on the path and trying to work with it. We find all these little things that are that are challenging, but. But great teachers will often say at the other end, it's simple again, like we're really simple and occasionally we have that experience don't have like, oh, it just looks totally straightforward and simple. And then it's in subtle ways we step on it again. I think it's fair to say we often talk about the mind training tradition, but in a larger context, it's totally fair to say the entire dharma. All of the paths are all about mind training. There isn't anything else. They may not be part of the mind training tradition in and of itself, which is OK by, but from a broader understanding of just the words mind training, this is it. It's like everything you do within the context of your normal practice is mind training. So therefore, we're we're encouraged to be very careful about what we do all the time, understanding that everything we think and do and say well will have its impact in the larger sense. And we talk about Karmapa like that. But but personally, I think it's actually more helpful to kind of have a light foot as it were on the karmic accelerator. It's like, don't don't put too much there. I think the the mind training piece is actually better because we're close. We're very close to that. I want to train my mind to experience a sense of equanimity in relationship to others. Whatever the difference is. And and and also understanding that there are no two who that are not different. There's no such thing. There's no identical. So I want to train my mind to embrace all of that. So that's like in the moment when I see I'm making a harsh judgment against somebody who I don't know who's probably doing their best. And I can just, you know, make the list of the reasons why it would be good to manifest a sense of equanimity and relationship to them when I find that spot and I feel the equanimity that's in the moment. So I don't need to assign karmic qualities to that. I think that the karma aspect, just speaking from my own side is more powerful for me to see a transformation in the moment than than to put too much weight on the karma that comes from doing something good or, you know, messing something up. I see people sometimes beat themselves up for that. And while we're beating ourselves up, the potential inside is going by. That's the other thing we're losing opportunities continues to leaking. That's my own sense of.

**Unidentified** [00:25:56] I just think it's. Yeah. And, um. So I kind of

**Speaker 3** [00:26:06] I'm

**Speaker 1** [00:26:06] struggling with doing what you suggested, like looking at everyone as if they did my mother before.

**Speaker 4** [00:26:15] Yeah.

**Speaker 1** [00:26:16] And so when I do that and I look at somebody, for example,

**Speaker 3** [00:26:22] Trump,

**Speaker 4** [00:26:23] and why did I know you were going

**Speaker 1** [00:26:25] to say that? Because it's so around people, you know? And so, so then I I coming from me, idealistic me. Um, it's like, I can do that to one look at him as a mother and hope that there's something, you know? Yeah, I mean, he's not Buddha nature at the core. He just doesn't see it yet. And um, and in the meantime, all these bad things are happening because of him. So. It's like what I don't want, I have this fear because I believe that what comes through my head about my mouth is what happens what you just said. And so I don't want to be locked up in fear. And yet, how do you stay realistic with what's going around? You know, the different things that are happening. It's like, I'm wrestling with this, how am I? Am I too idealistic? Like, I have too much hope. I am too optimistic that things are going to turn out okay. Or maybe I don't know anything about maybe it is going to turn out okay. So I just.

**Unidentified** [00:27:48] Not sure what to do with that.

**Speaker 1** [00:27:52] For myself, you know, how do I

**Speaker 4** [00:27:54] I don't think you're being too too idealistic, but but you might be if you're adding your idealistic thing to your practical thing and dividing by two and calling that and calling that the place to be. In other words, you've got you've got the terrible confusion on the one hand, at least as what it looks like. Terrible confusion that is that also has deep effect on many people. And so we have a sense of there's terrible confusion, but also behind that is the Buddha nature. So now if you add the terrible confusion of the Buddha nature and divide by two, it sounds reasonable. But but what you've done is, is you've you've you've compromised your ability to hold the view that somebody actually does have Buddha nature because it doesn't look that good anymore. You just polluted it with the confusion piece. So I think there's a there's a space for both of these things. We've all been confused. We've all known people who look to us like, we're really confused. And I don't mean just

**Speaker 1** [00:29:12] Mr. De,

**Speaker 4** [00:29:16] but but we've all we've all known that. And you can go and sit in any psych ward and see it all the time. It's not unique. It's not. It's easy to see. And it's not so hard to hold the view, especially in the psych ward, that these people actually are endowed with their weight and mind. That's actually pretty easy, even if they tend to be violent, even if they tend to be really sweet and kind and confused and suicidal or whatever it is, it's not difficult to hold the view that they are endowed with Buddha nature, and they're not threatening us. That's helpful. So I think I would put these these two things in two buckets. You can look at somebody who feels like they're a threat to the world. In fact, I

**Speaker 3** [00:30:12] think

**Speaker 4** [00:30:13] and and still hold the view that they are a threat to the world. I I don't need to compromise that and say, well, it's only half as bad as I think it is because it might be twice as bad as what you think it is. And and by nature, then also cut the cut the awakened mind and have to sew better, better to hold those two views, like 100 percent each. And then you then you feel like you're not cheating yourself out of your kind of worldly intelligence also, which is not a negative thing. I mean, if you actually have intelligence of a relative world, that's that's considered a very, you know, good state, good to have that, you know, how to go shopping, you know, how to save money. You know, how to kind of fix a wound, you know how to do lots of things. We don't compromise those things in the ways that we're imagining here. We just we do them. And I think this is really the same. Go go. One hundred percent. And in both of those directions. One hundred percent confused and 100 percent and down with Buddha nature. So what do you have to do to uncover the Buddha nature? Now you're much closer to the solution than when you compromise to. Mean, not a moral average,

**Speaker 1** [00:31:40] you know,

**Speaker 2** [00:31:44] this is kind of like, well, somebody has put it nature, and they also should have their appendix out and then you do have a surgery. Hmm.

**Unidentified** [00:31:55] Yeah, you do. It does. It actually just doesn't make any sense at all.

**Speaker 2** [00:32:04] And it's something that I think it's really, really hard for us to think about anything that smacks of goodness and good natured sort of smacks of goodness. And not to put it

**Unidentified** [00:32:17] in this kind of level of moral equivalence is. It's not something that's.

**Speaker 2** [00:32:28] It's a bit more like, well, you got pigments and you have some kind of solvent

**Unidentified** [00:32:32] to make paint. They're not the same.

**Speaker 2** [00:32:39] Each each one does something completely different. It's it's really necessary to look at it that way.

**Speaker 1** [00:32:51] I thought something that was really helpful about how we talk about. In the words we use made that

**Unidentified** [00:33:00] distinction about the difference of people. And that to

**Speaker 1** [00:33:06] me, that we confuse that. Yeah. And so I've been thinking

**Unidentified** [00:33:12] a lot about the words that we use and how we name our experience. Talk about it.

**Speaker 4** [00:33:20] It's good to it's good to ponder those things like that, it's helpful, it's helpful for for me pondering it. It's just helpful from my viewpoint. I can kind of see more colors in the thing. It's more interesting instead of just threatening somehow. And and I think it's also helpful for others because this pondering that we're talking about right now actually can be almost 100 percent secular. So for people, for people who have not an inclination toward or or or no inclination towards Buddhist practice or protects perhaps any spiritual tradition, they are most they are most impressed by conversations and speech that does not require them to embrace something that they don't want to embrace. And so I think the conversation we're having right now is a great example of that. These things can all be put. You can think of the inherent goodness of all beings, you know, talk about good in nature, just the inherent goodness Robbins and and talking about Donald Trump or anyone else. Adolf Hitler, if you want as potentially not just potentially, but for fully endowed, never realized. And there's a way in which people can open themselves to that when there's options there that are actually interesting to explore as opposed to You're wrong, I'm right, which never opens any door. So I think we're right. Yeah, that's in a certain way, even worse.

**Unidentified** [00:35:18] How are we doing?

**Speaker 4** [00:35:21] What do you think, Linda? Well, you smile, that's pretty nice. No, you can't smell that.

**Unidentified** [00:35:33] This is helpful for me.

**Speaker 4** [00:35:40] You that yeah, so nice to see you. Has been a long time since you were here. OK, you've

**Speaker 1** [00:35:51] mentioned this morning that.

**Unidentified** [00:35:54] Talked about an equivalency between interdependence and interdependence.

**Speaker 3** [00:36:02] Yeah. Could you could you say

**Unidentified** [00:36:05] more about Dharmakaya?

**Speaker 4** [00:36:15] Somebody at somebody out of here, well, I don't actually remember the person who asked it or even if it was one of the treatments, but but they asked about emptiness and how to if he could give some advice for how to go deeper into it. And and his first response was very terse. He just said there's nothing there. It's like emptiness is all about interdependence. Um, and and that's actually a fairly classic description of emptiness. And I said this morning that somebody who was, you know, like Ringo Toko, maybe who was had a significant level of realization under certain circumstances might say that differently because we're talking about ultimate truth. And so ultimate truth has to be dispensed very carefully, not just to anybody all the time who might ask a question about it. And his response was, I think, appropriate for where he was and what, who was asking and all. But even though I don't remember who it was, but basically it looks like this. It's a relative truth, understanding of emptiness is what it is, all things are interdependent. We don't say all things in the relative world that are interdependent. We just say all things are interdependent. Not only are all things interdependent, like all things are green, which would give some specific thing to things, but rather that all things appear the way they appear due to the truth of interdependence. So you understand the truth of interdependence, I think. Is it not? What do you mean,

**Speaker 1** [00:38:29] what you just said?

**Speaker 4** [00:38:32] Well, think of something that is not dependent upon something else. Give me an example. Fifteen seconds or less, and you don't get the money

**Speaker 1** [00:38:52] to think of anything in the relative.

**Speaker 4** [00:38:56] Exactly. So does that mean that it does not have inherent existence because inherent existence is defined as not dependent upon something else? So if it's not dependent upon something else, then yeah, can you just tell me one thing like that you see as good Buddhists? I mean, I bet it's cross that out, charlatan Buddhists. Sure that our own lineage we want. Interdependence when he says emptiness is nothing but interdependence. So it wasn't a pun on. Nothing is emptiness, nothing like that. It was really like it was a serious thing. It is nothing more than interdependence, which means that when you look out and you try to try to find something that is inherently existent, not dependent on anything else, self arising these kinds of words, which are used a lot in the Mondrian and the dorm in general. Therefore, it does not inherently exist. It exists by virtue of its dependance on other things. Water freezes because of the cold. It's not. Water is not inherently cold, nor is it even inherently liquid. But depending on conditions, it appears in different ways, which you might say it's kind of a thumbnail sketch of the entire relative world. Everything appears by virtue of other things that are also appearing or not to us. So if you look at all of that, you could say in the relative world, all things are empty of inherent existence, which is the same as to say all things are independently arising dependent on other things. So now if he was sitting here, he might say, that's not what I meant to say. And I'd love to hear what he'd say. But but I feel reasonably sure that's what he was pointing at when he said it's nothing other than interdependence. It is the first kind of, if you said, like insight into the nature of phenomena, both outer phenomena and phenomena we experience internally like our emotions. These things arise dependent upon all of our experience they come to pass, which is why we have so much trouble dealing with them because there's not one single cause you make me angry. From this perspective, that's an impossibility. You don't have that power. And when I say you make me anger, I've just given away the power that I had to see its actual nature. So it's seen our own unfolding of experience in a kind of interdependent way is there. That's why it's so important. Otherwise, we can never get a handle on it. You know, it's always got us

**Speaker 3** [00:42:32] by

**Speaker 4** [00:42:32] the throat, you might say. So this is a grand granddaughter, is not the Dalai Lama once talked about impermanence as the first door to understanding emptiness. Interdependence is another level of impermanence. It's kind of an elaboration on impermanence. Now we're talking about a kind of kind of permanence, you might say. That is to say the permanent interconnectedness of things, how they influence each other and how they connect and disconnect. They're always like swirling back and forth. And so that's a little bit more difficult. See the emptiness than all things are impermanent. Therefore, they're empty of inherent existence. One step up is all things are empty of inherent existence because they depend upon other things in order to even be. And the things they depend on depend on more things that it's kind of an endless chain. So if you look at that enough and contemplate it, you just gone through the door that one of the one of the great doors, really. And in some areas of Buddhism, this is this is the emptiness. It doesn't go anywhere else. It's dawn to understanding emptiness. What's nice about it is, is that actually it's fairly easy to understand. And it undermines all of our kind of grand sense of what it must be like to understand the emptiness. We're continually like, you know, floating around in that place if we just stop and notice, take notice of the interdependence, we're witnessing the emptiness as witnessing the utter absence of inherent independent existence. So I want to say one. I want to say one last thing, which is I always find it very intriguing. How do we come to experience something? So there was a it was Alamodome in San Francisco, moments of visitors who said if something was truly, inherently existing, we would not be able to experience it. And my first thought was how? Why is that? And I mean, this is a Tibetan lama. He was pretty up on science things because everything you experience is experienced through change. Like you touch a hot stove and you experience that in your finger. Why? Because the heat moved from the hot stove and your finger, and then there were all these biological things that happened and then you went out like that. And there's a whole chain reaction of experiences that occur there. All of them include change. So he said, he said supposing there was something in the room that utterly did not change. It was just there. And he said, How would you experience it? My first thought seemed like it's a dumb question. I'm looking at it and he said, well, looking at it involves a whole series of physical and physiological and psychological changes taking place. If you remove all of those because it's inherently existence, you can't have those in relationship to it. You can't experience it. So he said, we may be surrounded. I think he was joking, but he says we may be completely surrounded by things which are inherently existing, but we will never know that. I just thought it was an intriguing proposition. I just guess I don't know where I sit at this point. I thought it was very cool also to hear from a fairly young Tibetan teacher. Sorry.

**Speaker 2** [00:46:48] Anyway, he's. We tend to think about things being criminal and things. Yeah, the the

**Speaker 4** [00:46:58] nursing, this is

**Speaker 2** [00:46:59] the thing that's of it. Be investigated either through the interdependence or the impermanence to find out like at what point you actually get something

**Unidentified** [00:47:09] that is permanent, where you keep on pushing and pushing and pushing.

**Speaker 2** [00:47:15] You don't get a thing that.

**Unidentified** [00:47:19] For just. You just you can't

**Speaker 2** [00:47:22] you can't actually get there. So you've been that that actually gets them, then we're actually we have a threat to pursue and looking at our experience. We want to talk about emptiness. We want to talk about it because that's that's what I do.

**Speaker 4** [00:47:43] That's what we do. Talk about stuff. It's a good effort.

**Speaker 2** [00:47:47] But talking about it, it really took us general approach. He talks about stuff in order to give you something to work on in order to be able to explore something to go, go into it to find some transformation in the process. And in this case, incriminates are actually really great places to go.

**Speaker 3** [00:48:12] If you want to really start to go

**Speaker 2** [00:48:16] deeper into this, what what is this emptiness business that everyone talked so much about? Because those are things we can start with something like, Okay, I've got a team. I know it's here. I got something to start with. It's just where where I am and where where my experience is. I start here. I can start with anything in my experience that very obvious. And then I just look more and more closely become more and more intimate with all of the dimensions of that. And that will be, you know, in a very direct, non intellectually sophisticated way directly. And it's it's so easy to to hear the word emptiness. And then you've got stuff and then you've got

**Speaker 3** [00:49:10] emptiness,

**Speaker 1** [00:49:15] someplace on

**Speaker 2** [00:49:16] someplace, someplace, we got this thing that obviously can't have anything to do with stuff, but actually to use the approach of a beginning with looking at our experience and. Contemplating contemplating. We start out with interdependence, contemplating impermanence, and then to use that as a basis

**Speaker 3** [00:49:37] for allowing allowing the mind to grow

**Speaker 2** [00:49:41] our awareness and settle into our experience in fresh ways where the stories that we generally tell ourselves about, it's like, Look, let's see. I wasn't a good enough story, actually. You know, when you when you sort of feel when you find out that the story wasn't quite good enough, then you look in a fresh way. If the story about T-Bag is good enough, it's done feedback. What? Where, what?

**Speaker 1** [00:50:14] But the difficulty a big part of the difficulty seems to

**Speaker 3** [00:50:19] be

**Speaker 1** [00:50:21] that things don't appear interdependent to us. They appear inherently existent if we don't take sailing. So we go around the world. I think it's important to say this if they just if we experience them as interdependent all the time, there'd be no conflict,

**Speaker 3** [00:50:43] no self, no

**Speaker 1** [00:50:44] other, no conflict. But that's not how it appears. This seems like a proof that people there it is, and if it's mine, then there's even more stuff on it. And if it gets lost your mind? Now, see, we got more. So that's the difficulty is that it appears inherently existent, independent, self-sufficient when it appears to me, I do not experience this came from a tree and water and sand in the carpet. I have to play that whole thing out in a concrete way to start with and kind of train myself past, you know, this is caught in somebody

**Speaker 3** [00:51:40] and can see a zillion things had to come together for this. No, that's my experience. At all.

**Speaker 1** [00:51:52] So I think it's important to say what, you know, to really look at the difficulty of how we experience it now, which is the delusion. And then we go to the office like, oh, it's interesting. Yes, I can keep working with on my attachment immigration

**Speaker 3** [00:52:15] loose in

**Unidentified** [00:52:16] the U.S., you know? So I don't know, for me, that's the important

**Speaker 1** [00:52:23] thing to be stated, how it appears to me in every

**Speaker 3** [00:52:27] way.

**Speaker 1** [00:52:28] You all seem way separate from some.

**Speaker 4** [00:52:33] But we're separate from Zopa, except for Zopa.

**Speaker 1** [00:52:38] So I'm being sent here. So by what? Right? But you know, what I'm saying is that's the difficulty is are

**Speaker 3** [00:52:52] are

**Speaker 1** [00:52:52] ignorant nations have us experience in the world in a way that's really delusional. And furthermore, we get over on that continuum, as I said, my stuff, your stuff. Then we're into the I'm right in the Cold War.

**Speaker 4** [00:53:17] However, there is a I mean, I think that the other side of that is that if we look and see like, what? What do we need to do about this? I think one of the one of the approaches that we can take, which is not easy, but no inside practice is easy. The the easy thing, though, to understand that we might do is we look at something and in the moment of investigating, we can see I see that. But that is not what it appears to be. But that's not so hard. Once you've worked with a little bit figured out like how it is that this thing does not inherently exist, it doesn't take too long to be able to generate that insight again over and over. But as soon as we finish the inside and we hear the launch bell ringing the cup is there. It's inherent to come there and launch. Is there a special? Yeah. So but inherent in that, all of that is that you could you have all the evidence in the world to be completely confident that you could stabilize that experience? And the way that you do that is obvious. You just keep making the experience, you keep looking. And pretty soon, the looking in becomes a little more automatic and gradually it becomes stable. Yeah. And then when our emotions arise, we recognize their instability. We recognize that their, you know, waves on the ocean of experience and nothing more and nothing less. So I think that also is important is that this is not some magical, extremely high insight to have. It's the stabilization piece that is really, really difficult because the degree to which we're distracted in the world is the degree to which we're actually not going to repeat the inside over and over, which I think leads us to the why do people go and live in caves?

**Speaker 1** [00:55:36] For most people, if they've never even heard the theory, they're they're not even going to do it the initial time, much less stable.

**Speaker 4** [00:55:45] Yeah, yeah, that's right.

**Speaker 1** [00:55:47] Most people, if you go through that thing about the curve and there's

**Speaker 4** [00:55:53] time it's 100, it's 100 percent conceptual. What's that? It's 100 percent conceptual, and it doesn't bear any fruit. Well, I won't say what does, but it bears almost no fruit until it was begins to move into the experiential. Yeah, it's going

**Unidentified** [00:56:10] to take some. Yeah, yeah. And intention. And what's that?

**Speaker 4** [00:56:18] Well, our attention is that intentional

**Speaker 3** [00:56:21] attention and intention

**Speaker 4** [00:56:25] function well. And then you're looking at just like you look at the cup and think, Well, you know, this is how the porcelain is made. This is how the cup is formed. This is how all these things happen. We also really more important than this kind of we look at our mind and we see, I want this. I don't want that in all the extension on that. And then we if we look through the lens of understanding the interdependence, we can see how it is that we came to feel like I am this or I am that I am right. You are wrong. All of these dichotomies things. So I think that so also, this is why I think it's safe and clear to say all dharma is mind training, and we're talking just about these things as that's what the mind training is. I think you could take any lineage and any authentic Dharma teaching and see how it's mind training. It's like, what else would it be? Then that. At least as a first cut where it goes later, you know, as you accomplish some some year end practice of some kind, which contains so many different levels of meaning. I imagine that may may include a different level of understanding than the kind of mind training that we're talking about. I don't know that, but I think it's still my training.

**Speaker 1** [00:58:09] Yeah, if it's if it said it out, it's mine. Yeah, yeah.

**Speaker 4** [00:58:17] The mind is your dog. You went to training

**Speaker 2** [00:58:26] with one of the pieces of interdependence that we haven't talked about, and it's it's easy to talk about a story leading to this present moment where this table is here. But one of the reasons that we say, okay, OK, it's a stable, you have a lot of stuff out, there is something in the magic of it still being a

**Speaker 3** [00:58:53] table,

**Speaker 2** [00:58:55] the number, the number of conditions, the rather massive number of conditions that have to be quasi stable. For this to

**Speaker 3** [00:59:06] to

**Speaker 2** [00:59:07] appear the way it appears is actually astounding. If you if you just increase the oxygen content of this room to a certain point, this thing can burst into flames with very little

**Speaker 1** [00:59:23] difficulty getting

**Speaker 2** [00:59:26] along with

**Speaker 4** [00:59:29] you, change you, change the tide,

**Speaker 2** [00:59:31] change the temperature a little bit. Just a few degrees and things are quite different. Things will be quite different as the temperature changes a few degrees, but that's over a longer period of time. But even in the very moment there, there's so many things that have to be just exactly sort of sort of a stable coincidence of flux and some conditions that the dance the dance of the present moment is actually really astoundingly remarkable. And that's the practice that you were suggesting today in terms of you just you just read that you read the text and you just see exactly what's going on in the moment. That kind of that kind of practice where you're practicing through motion allows you to see something of the momentary dynamics that it's that is that's an entry point into kind of a very deep practice about the dynamics of what what arises. So it's but that just that piece of like, you know, everything looks kind of stable and then you just think about, well, let's just pick one variable and kind of change it to this change the mass of the Earth. You know, start floating off atmosphere going.

**Speaker 1** [01:01:04] Well, what have you changed your perspective on the term like this? Oh, I'm feeling if you're at three might be done right?

**Speaker 2** [01:01:15] Yeah, yeah. Yeah, right? You know, you just kind of ship perspectives, perspectives. When you were

**Speaker 1** [01:01:24] talking about, yes. Okay. And this is just

**Speaker 4** [01:01:32] one aspect of the change, everything in the way you look at this.

**Speaker 1** [01:01:37] So Miriam has to answer, aren't you? I just have a semantic question. Some Samaritan. Sorry, some Sara. Is it the equivalent of a relative world or does it sort of imply that we are confused? You really want to hear the relative word.

**Speaker 4** [01:02:17] Let's fight over it and then you can see what it means.

**Speaker 1** [01:02:20] You know you.

**Speaker 2** [01:02:28] So the question was the relative world is relatively more of the equivalent of some sort.

**Speaker 1** [01:02:33] Right? We're just I'm sorry. I will require that we be confused in order for it to exist.

**Unidentified** [01:02:43] Oh, you're recuperating in question.

**Speaker 2** [01:02:46] Is it independent

**Speaker 1** [01:02:47] of our computer?

**Speaker 3** [01:02:50] Definitely not.

**Unidentified** [01:02:57] It's the sound of one. What was the

**Speaker 1** [01:03:01] sound of one hand clapping

**Speaker 3** [01:03:02] as a joke?

**Speaker 4** [01:03:05] Well, that's so yesterday

**Speaker 1** [01:03:10] that a lot of us heard from yesterday. What do you think, Miriam? My the reason why I'm asking the question is because I don't know the origin of the words. And I think if I knew more about that, then I will answer it better. My impression is just my impression is that it sort of understanding the relative role requires confusion, too. Knowing that the relative resists requires that confusion

**Speaker 3** [01:03:47] in a sense. So.

**Speaker 1** [01:04:02] I don't know. That just knowing the road relative world. I'm not so good at it, never know the relative.

**Speaker 3** [01:04:16] This is a big debate.

**Speaker 4** [01:04:22] I think you have to answer the question, right?

**Speaker 1** [01:04:24] Sports world. Yeah. What is this? Well, we were talking at length here. You were talking at length about relative versus right and relative being empty of inherent existence. And so what I was wondering is the words I saw is simply empty of relative exist, of independent existence. It's all interdependent and. Or as some sort implying more than just that more than just one more such force week, our experience of the world is of of things that are interdependent and of. And. If you'd like, you can send me on a nice and happy look up the origins of the words, I'm sorry.

**Speaker 4** [01:05:29] I mean, I think that's I think that's a word. I think it's worthwhile looking looking at those things.

**Unidentified** [01:05:34] I'm not sure that will give you what you're looking for. OK.

**Speaker 1** [01:05:40] I was just curious, and I really thought to be a quick oops,

**Speaker 4** [01:05:45] I would say, I want to say one thing about it, which which I've said in this very room at least a dozen times, but it but it just feels relevant to me

**Speaker 3** [01:05:57] that.

**Speaker 4** [01:06:01] I was once walking with a

**Speaker 3** [01:06:05] respected teacher, and

**Speaker 4** [01:06:07] I was we ended up talking about different realms. So you could be born in this room

**Unidentified** [01:06:14] or that room and you'd have the experience of being in this or that and so on.

**Speaker 4** [01:06:18] And and I said, I just have a lot of trouble I don't have any confidence in.

**Speaker 3** [01:06:26] System somehow of six rounds and all this, and

**Speaker 4** [01:06:32] so it feels an awful lot like to me, like one

**Speaker 3** [01:06:38] kind of sort of fake cheap

**Speaker 4** [01:06:42] replica of my Christian upbringing, but it's like even that was a little maybe a little more profound. And so he sort of pulled the stops out

**Speaker 3** [01:06:52] and

**Speaker 4** [01:06:52] played the organ at top volume. And what he said was, that's because you think the realms exist. And and so then we got into a discussion of a little bit of a discussion on Christianity, which I don't remember what we talked about, but one thing was

**Speaker 3** [01:07:14] if you

**Speaker 4** [01:07:15] do certain things in this life, from a Christian perspective, there's a room prepared for you

**Speaker 3** [01:07:23] somewhere where you don't want to go

**Speaker 4** [01:07:26] and it's there and they're waiting. And actually, in some Buddhist stories, Buddhist Buddhism has that too. But in the stories that inspire me, that story is there in and in the stories that I'm inspired by. There's no such thing as hell, ground human realms and so on as inherently existing. They don't. And so what he said was

**Speaker 3** [01:07:58] that

**Speaker 4** [01:07:59] he said, I think it was it was maybe a God realm or one of the realms. He said that Rome

**Unidentified** [01:08:06] does not exist until someone is born into it.

**Speaker 4** [01:08:11] Which which was another way of

**Speaker 3** [01:08:14] saying

**Speaker 4** [01:08:15] until you experience it, you don't experience. And and it does it literally does not exist. And if you if you land in the human around me or human for a while and then you die and whatever happens happens. But it's like last night's dream. There was no place until you were asleep and you had the dream. And so it was kind of combined with the sea. He didn't say this. I'm saying about, you're asleep. Therefore, you're confused about what's going on. You're dreaming when you wake up, you'll see. There wasn't any such place, even though you could feel it, taste it, smell it. Like, do everything that you would do. Ordinarily it wasn't there. And then he said the Karmapa was just like this. And that short conversation completely changed my relationship with the rebels.

**Speaker 3** [01:09:20] I can work for this. I know what it's like to be asleep and dream and

**Speaker 4** [01:09:28] wake up and fall asleep and dream and not know whether you're dreaming or

**Speaker 3** [01:09:32] awake and all the confusion of that

**Unidentified** [01:09:35] in life. All right. I can have confidence. So anyway, that's.

**Speaker 2** [01:09:49] If you just stick with the question of is, it does samsara require confusion that one that we're just as kind of his equation is that one is pretty simple say yes, I'm sorry, it does depend upon the version. That's that there is kind of equivalence there. You have to scream. Yeah. So that that's that's for sure. But when you go over to start to talk about the relative world and what it is that felt, then you just take out relative. The world is the world of samsara. Then it's the notion of this kind of growth is overall appearance. How does that arise? How does that relate to our confusion? Then the notion the word relative almost sort of confuses matters a little bit. But if you just extract the word relative out of it and then just say, Well, now we're relative, we're talking about, we're talking about the play of the interdependence. And then to say to is play of interdependence and confusion the same? No. How are we doing, Miriam?

**Speaker 1** [01:11:16] Oh, really confused, but I guess that's where I'm supposed to be. Oh no, thank you, I. It actually did help. How would you apply that to Chenrezig practice?

**Unidentified** [01:11:33] But most of that interdependence and.

**Speaker 1** [01:11:40] Confusion, I guess.

**Unidentified** [01:11:48] So. Dig deep and

**Speaker 1** [01:11:51] tell me if you can

**Speaker 4** [01:11:52] tell me why it wouldn't be exactly parallel. I know or another thing. Why do you ask the question,

**Speaker 1** [01:12:08] because we're here to practice Chenrezig, so we are here to practice Chenrezig today. So I'm trying to relate it all to Chenrezig.

**Unidentified** [01:12:25] And coming up

**Speaker 1** [01:12:28] blank, huh? I'm coming up blank right now on what? I'm relating it. I can relate that emptiness is.

**Speaker 4** [01:12:46] I think one thing is we're we're we're struggling with this thing, which is actually a kind of wonderful thing, and that's the reason why. The reason why I felt like interdependence this morning would be a good idea was because of a number of things that went into that said both at the Unitarian church

**Speaker 3** [01:13:11] and

**Speaker 4** [01:13:12] also the NSC as well. That just seemed completely apropos. And so we talked about those things this morning and and. I think one of the things one of the things that has been on my mind for a long time. I mean by that at least some years was that

**Speaker 3** [01:13:56] we were

**Speaker 4** [01:13:57] we were not. It didn't feel to me like we were actually doing everything that we could with Chenrezig. And by that, I didn't mean necessarily that we would do a week long or month long Chenrezig retreats or what, but it was rather something else, something small somehow. And so I know, for example, that if you request a little kind of a reading in parliament for reading the text, the teacher who reads the text to you to hear or read every word in the text. So that's a piece of what I thought. Let's read the titles that we have as far as you see. Like, what is this text? Forget the teaching on it. What about the text? Well, I know that because I've met a lot of loons, I know

**Speaker 3** [01:14:50] that most of them are kind of boring.

**Speaker 4** [01:14:52] And actually, it's OK with their point, which is a very interesting kind of teaching in and of itself. Like, you listen to a text being read and the teacher will laugh and say, like, you can go to sleep

**Speaker 3** [01:15:06] in a matter

**Speaker 4** [01:15:09] of, you know, most of us would say, Well, how do I get it then? Well, then you should by that point know the way you think you get. It is not what's being talked about, right? And. So I thought, well, we'll we'll do the tax different, one is it'll be kind of shocking. This is not how we do Chenrezig. So why are we doing it this way? And so then I thought, Well, we do it this way because we've never done it this way before, nor have we ever done it any other way before. So we brought that up this morning a number of times, like you read the same word over and over. It's not the same word over and over every time you open your mouth to say something. It's something that's never been said. Every time you feel an emotion or a physical sensation, you've never felt that

**Speaker 3** [01:16:07] before we

**Speaker 4** [01:16:09] put the name of it. I felt that before I felt that thing. It's hot, it's cold, it's rough, it's cool, and so on. But actually, we're just cheating ourselves out of the freshness of the experience over and over again. So, so I thought this is what the practice is about. Getting in touch with the interconnectedness of things. You visualize yourself as a demon, you feel like a demon. You visualize yourself as a demon, often enough inside enough quality to it. The day will come when that's how you act. And if you fill your mind with loving kindness and caring even for people who wish you harm, the day will come when you're a saint. You can't not fill your mind with certain things and not become those things. So as we know, it is really hard to consistently fill your mind was anything

**Speaker 3** [01:17:12] but,

**Speaker 4** [01:17:13] you know, it

**Speaker 2** [01:17:14] has obviously constantly full.

**Speaker 4** [01:17:16] It's constantly full. Yeah, it's all ready for you. Put one marble in and it falls out. That's what we mean by lose your marbles. I thought it was actually a good practice of Chenrezig because we didn't know that it was the practice of Chenrezig, except one text. The name on the text said it was. But otherwise, we had no idea that it was Chenrezig. Oh, except for one thing. That's what we always do on the Sunday in odd months, even even months.

**Speaker 1** [01:17:57] Well, that's not entirely right, because if you've done Chenrezig enough, you know the practice anyway. So like even though we just read it straight through like we did, it's still the practice.

**Speaker 4** [01:18:13] So how that work? How did you know you were doing the practice

**Speaker 1** [01:18:16] so you know, the practice or but it was a different

**Speaker 4** [01:18:22] experience, for sure. Well, of course, it's a different experience and and you could in fact say that merely reading the title on the text and the practice of Chenrezig. And would you say that that only happens when you really know the practice really well? No, maybe actually, that's exactly when you don't get. Yeah, because you already know, can you actually get what the practice of Chenrezig is in as an internal experience when you already know what the experience is? Uh, and it is very well. I'm not so sure about that. The mere fact that you could recite it over and over and get every last syllable exactly right, which is actually considered a fairly important and, you know, thing to do

**Speaker 3** [01:19:14] with the text.

**Speaker 4** [01:19:15] And then I think the extreme version of it may not be as important as the strong intention to not miss any piece of it and to get the whole thing. But still, when you know it too well, this Chenrezig about knowing it too well, it may not be about knowing it too well. So this morning's practice, for me, it was a sense of could we kind of in a positive, pleasant way disrupt our usual way of doing Chenrezig?

**Speaker 3** [01:19:50] And it felt

**Speaker 4** [01:19:51] to me like like like we did that even I it was challenging for Melinda. If she was here, I'd say this, so I think it was challenging. But she wrote she rose to it and did it.

**Speaker 3** [01:20:03] And and I

**Speaker 4** [01:20:05] think probably everybody had a different experience than we normally do with Chenrezig. So the question is, can we can we engage in the practice in such a way that it's authentic, it's in accordance with what the practice is and and yet it feels to us like I never

**Unidentified** [01:20:22] did it before. It's completely fresh.

**Speaker 4** [01:20:30] And you know, my my confession is I hope we took some small step in that direction.

**Speaker 3** [01:20:40] I don't

**Speaker 4** [01:20:40] know what it means, I don't have any plan on anything, but I know that I know that on the program council, we've talked about

**Unidentified** [01:20:47] like moving things. It's been a long time and we

**Speaker 4** [01:20:52] do the same thing

**Unidentified** [01:20:54] and. And I find myself.

**Speaker 4** [01:21:00] It's more difficult to engage in the practice when there's a metronome that counts at all in precise measurements, every last thing. Sometimes it's easy, but but in the end, personally, it's more difficult to actually engage in the practice. Because I already know what's coming

**Speaker 3** [01:21:23] up and what's coming out and what's going to be

**Speaker 4** [01:21:26] happening, it's going to taste like smell like look like everything. And so no surprise it tasted looked like smelled like everything that I already knew about it.

**Speaker 1** [01:21:37] How would you, uh, if you wanted to do that at home by yourself, what would you? Well, I mean, just reading the text, would that be? Would you just give it and give it different experience as well? But if you, you know, I mean, here we are in a group situation, I mean, doing it that way. So to have a different kind of experience and Chenrezig at home. Just try it again the same way

**Speaker 3** [01:22:10] or

**Unidentified** [01:22:11] what's your recommendation?

**Speaker 1** [01:22:18] I'm doing exactly the

**Speaker 2** [01:22:19] same, so you would there be absolutely no difference between

**Speaker 4** [01:22:24] life

**Speaker 1** [01:22:25] and death?

**Speaker 4** [01:22:30] Whatever you do, don't put your makeup on different than you do every other day because no one will recognize. Get that sense about this. I want to be able to recognize all the experiences and the things about it. So if I do it different, I may not know that I did it. And there's a problem here, right where we're trying to make a discovery and we're trying to make the big discovery. The awakened mind, which is not just a discovery to be made in the ordinary sense, is that there's never going to be a time when we say to ourselves, There it is. It's 35 inches long, 16 inches wide, weighs about a pound and a half. That's all it is. There's no ordinary discovery to be made, including, I think, in an esoteric way. Like just my own experience. Recognizing your own experience seems to me to

**Speaker 3** [01:23:35] be a

**Speaker 4** [01:23:36] precursor, a necessary precursor to recognizing the nature of mind, just recognizing your own experience unfolding without you trying to drive it toward something in

**Speaker 3** [01:23:49] particular.

**Speaker 4** [01:23:50] So when I look at Chenrezig and other practices like that, sometimes I have that sense. So this is not meant to be an absolutely rote, identical re-occurrence every time that I sit down to do it. And and so then I find for years, I think. So why? Why do the Tibetans do it just like that every time? And the answer, the only really deep answer that I can come to that that can be verbalized is they actually don't do it exactly every time. And it's no wonder from somebody's side that it's not the same. Those who know that it's really not the same but has never occurred before are probably actually getting. That's I mean, that's the most I can verbalize about it, I don't know what else to say, but when we when we have an inside practice in Chenrezig or any other tantric practice and, you know, practice of something when we really have a sense of inside there, there's that's the same moment in which we recognize that we have never done this practice before. And tomorrow will not be the second

**Unidentified** [01:25:16] or third time, either.

**Speaker 4** [01:25:21] And that is our instruction, every thought that arises from every thought that arises is now, how about the way you visualize Chenrezig? How about the way you recite the mantra? How about your understanding of the various accouterments and the decorations on Chenrezig and so on? How about all of those things? Are those not also completely unique first occurrences? Could we train ourselves have said that's our experience, that we've never been there before. I think it's helpful, it's helpful in a way to to ponder that in all kind of ordinary things like I can sit here and you can take this microphone away and then you put it back and I say I immediately have the experience or there's the microphone again.

**Speaker 3** [01:26:15] It's so deep you can't you can't easily shut it off.

**Speaker 4** [01:26:19] I could say to myself, Oh, brand new microphone, but it'd be completely fake job. You know, my experience is there's the microphone, there's bill.

**Speaker 3** [01:26:29] There's no nowhere there's so far.

**Unidentified** [01:26:35] But is it really

**Speaker 3** [01:26:37] we don't have

**Speaker 4** [01:26:37] to look very far to say, no, that's not actually part. This is this is right in this moment, the pattern you've never seen, and you better look close because you'll never see it again. That's a far more interesting world than the one where everything is fixed and recognizable and predictable. And I think that in a way the question of what is samsara is the world where we have a fixed, predictable everything is always like measurable and so on. But it really isn't. And so we inadvertently experience the truth, which is not

**Speaker 3** [01:27:19] really what

**Speaker 4** [01:27:21] we thought it was going to be. And therein lies the suffering. In various measure, depending.

**Speaker 3** [01:27:30] You are not the woman I'm married.

**Speaker 1** [01:27:34] I wasn't I love that phrase.

**Speaker 2** [01:27:39] And one of the things Chenrezig practice is that we've been talking a lot about interdependence today and the way that we appear is somewhat stable. It's just this play is this play. And it involves an impression of a body in a certain kind of characteristics as some kind of sense of history and an intention personality. So there's thoughts and feelings. There's communication, things internal and external. And all these things are things that we engage in in the practice of Chenrezig. But we're not particularly aware of how that rather miraculous play, body speech and mind arrives in this sport narrowly, we take it to the despair of the kind of Manchester United story. And of course, it's going to turn out this way and we can actually, if we can get lost in the, of course, it's going to turn out this way when we do Chenrezig practice too. But when you said originally, how could we take this? Just kind of the spirit of what Michael introduced this morning and when we're sitting at home and doing, how might we do that is to actually let go of that sense of yes. Well, I kind of go from this little bit here that's sort of stable and familiar to this little bit here over. It's kind of stable. And I get about 10 of those together. It feels more or less like it did the practice. But all these gaps and stuff in between and being able to watch that whole process like that group to go to how how it's actually arising from moment to moment, is that one piece of it? There's also just a piece of we just as we pull together our own self-image, we do a lot of maintenance to pull back together. We're given the opportunity cultivating the view of ourselves as Chenrezig to quite hold together this, this other bundle of things that come together and you can see the identity of the body Shangpa. There are different things, but to actually be able to witness holding it together in a conscious way, that could actually be kind of that moment to moment awareness of this. And so we have both the training on the relative side and record to spent a lot of time talking about just how we spent. The last two days have been in Seattle, the cockpit of the Chenrezig Paramita. It is this opportunity to bring this sensibility of always keeping in mind these very positive qualities kind of training our mind on the on the relative phenomena of value in. Kindness and compassion really put ourselves in the kind of contact with that really sort of keeping our minds in meeting with that inspired by that. So there's that piece within the Chenrezig package that goes through that play of the dynamic play. Very. It's very that's a very important piece for the practice and even into the way it was teaching the last couple of days, you could just just approach it from that side. Cool, good. But there's also that piece of how is this? How is this play actually occurring? And with Chenrezig practice, there is kind of a aspect to get a ringside seat trying to, you know, pull up the chair, get the popcorn ready, you know, let's watch. Let's really, really see what's going on with this. So there is that man that you talked about a couple of times to the aspect of the completion aspect. And we usually think of the completion aspect. There is the dissolution, which then introduces us into something where we just let go. But these things, that's actually more it's more like a view that pervades. Romans, you can say you there, it's something that pervades the whole practice or sort of continues the whole practice. It's not something that, you know, completion thing

**Speaker 3** [01:32:09] that's

**Speaker 2** [01:32:10] not separate from it, but just being able to being able to experience the play of the mind. As for engaging in the practice, then we start, we start to be able to get more and more and more contact with

**Unidentified** [01:32:26] just what is this? What is this about now? What is this awareness? Natalie says.

**Speaker 2** [01:32:40] Appearance, its appearance sound, but it's basically a apparent phenomena in awareness, the emptiness

**Unidentified** [01:32:47] of her inseparable. It's the last one before the. That's helpful. So kind of

**Speaker 2** [01:32:59] just kind of. But it requires your is actually stepping out of the idea that this kind of point one, two three and then the rest of the stuff in between is just static. You know, ignore it. It's just static. Oh, I was just distracted. Oh, why was this always the kind of the whole, the whole play of that being able to bring that, that kind of freshness to it? Then it's also less frustrating, too, because instead of only having four points in mind, you know, an entire hour, I think I was sort of did the practice four times because it's supposed to look like this. Then we actually kind of just follow through.

**Speaker 1** [01:33:39] There's more you're going along with the right instead of,

**Speaker 2** [01:33:43] yeah, instead of fighting it, right? Yeah. So, OK. And then that actually makes it easier to carry that sensibility out into the world to it gets kind of like this. This is the right.

**Unidentified** [01:33:57] What's going on now? What's up?

**Speaker 1** [01:34:11] Sue Barge, that's okay, thank you. Actually, they do. So I want to talk to you about the presence

**Speaker 3** [01:34:20] of the, um,

**Speaker 5** [01:34:24] injuries, as you said right at of

**Unidentified** [01:34:28] the year. We should have a sense of the actual presence.

**Speaker 5** [01:34:34] Now, let's go to a question. So let's go to what? Of course. OK. Um, I don't I. Chenrezig is not normally the practice that I try to in. I use something of whatever that whatever comes up. But last week,

**Unidentified** [01:34:56] I was in a situation with.

**Speaker 5** [01:35:04] You know, there was gasping and the expectations went up and changing, and things

**Unidentified** [01:35:09] are getting go. And so, you know, I was like

**Speaker 5** [01:35:18] the only one in that room right on one side and forum for a minute. There was enough emotion inside me that I, I. So I knew I lost myself. It didn't materialize in the form of physical speech. OK. But in my mind, I knew, you know, I I lost ground and I at that point in time. You know, if I could, I would have walked out of the room and I couldn't walk. Generally, my my approach is I'm just going to leave soon. But later on, after the incident occurred and it was too much, I asked myself the question, You know what? I could have invoked the presence of the dead. You could have

**Speaker 4** [01:36:15] invoked the presence

**Speaker 5** [01:36:17] of duty. And then I had an immediate reaction. I said, You know, are you going to do that?

**Speaker 1** [01:36:25] And I can't quite depend on that. So, you know, I mean, there's

**Speaker 5** [01:36:32] a little bit of that right that, you know, if I was doing it sufficiently to do it, so where I'm going with my question is that sometimes the situation can be so strong and so all

**Speaker 3** [01:36:46] that that you need a presence.

**Speaker 1** [01:36:50] And is it OK

**Unidentified** [01:36:54] for me to have a? It's something special.

**Speaker 4** [01:37:01] Can you say you say a little bit more about what you mean by evoke

**Speaker 3** [01:37:08] that, I mean the presence that there is a witness.

**Speaker 4** [01:37:13] But that's but that's that's what happens after you invoke, right?

**Speaker 5** [01:37:19] Yes, that's what happens outside the law. But it is it is reassuring. It's going.

**Speaker 4** [01:37:26] Which is

**Speaker 3** [01:37:28] to know that I'm

**Speaker 4** [01:37:29] in the press, I say,

**Speaker 5** [01:37:30] and even to bring that that talk to

**Unidentified** [01:37:33] my mom is in this reaction. I mean,

**Speaker 5** [01:37:38] nobody can do. But I use it only on special occasions. I don't like I say, Well, it's not my normal practice. And you know, you can also use this. I mean, I come from a traditional

**Speaker 3** [01:37:54] Hindu tradition and they do it all the time. And you can

**Speaker 5** [01:38:01] you can misuse them. Yeah. So I've tended to get

**Speaker 3** [01:38:04] away from it. But I felt lawsuit last week,

**Speaker 5** [01:38:09] it was very strong. Nobody knew it.

**Speaker 3** [01:38:12] I knew. I knew. I knew what was

**Speaker 5** [01:38:15] going on inside me. But I reached for a few minutes that the demon was there. I wish the new team was

**Speaker 4** [01:38:23] there and wasn't, and it

**Speaker 3** [01:38:25] wasn't. And.

**Speaker 4** [01:38:30] So what's your

**Speaker 5** [01:38:32] what's your I'm asking you

**Speaker 1** [01:38:34] and asking you, how is this something that can

**Speaker 4** [01:38:37] be used? Is it something that can be used?

**Speaker 1** [01:38:41] Yes. Am I violating the,

**Speaker 3** [01:38:43] you know, the

**Speaker 5** [01:38:45] sense? Obviously, you understand the disgusting expectation, all of that thing going on inside me. Of course. But I just wanted I just wanted to rest on. Yeah.

**Speaker 4** [01:39:00] And you got it or not. No, you did not. I did, not you?

**Speaker 3** [01:39:18] Do you know how to get it?

**Speaker 1** [01:39:22] You have or not. Yeah, I

**Speaker 5** [01:39:24] I've had it. I mean, I have, I have. Things don't get so extreme for me, they have no control myself, you know, in my mind. Yeah, but sometimes.

**Unidentified** [01:39:39] Sometimes different things happen by the intensity of the situation.

**Speaker 5** [01:39:45] Sometimes you have to rely. I needed like a friend.

**Speaker 3** [01:39:51] Yeah.

**Speaker 5** [01:39:55] And not to pick sides, but just just the presence. Then I took my shirt off by going down. My immediate reaction was, well, how can you how can you requested when you don't practice

**Speaker 3** [01:40:14] you, how I wish? Well, that's

**Speaker 4** [01:40:16] easy. We do that all the time.

**Speaker 3** [01:40:19] Yeah, yeah.

**Speaker 4** [01:40:21] It's yeah, it's

**Speaker 2** [01:40:22] pretty accurate, you should say. I don't practice it enough, whatever enough.

**Speaker 1** [01:40:29] Yeah, that's that's kind of critical. I'm unaware it requires a number of practices before you call function. Colin Chenrezig more often.

**Unidentified** [01:40:42] Yes, and you'll keep practicing.

**Speaker 4** [01:40:46] Well, we do there's a there's an interesting question in there which my guess is you cannot avoid. Given given your own history as as you and I have talked about personally and also what you just disclosed about misuse of practices, so you were using the example Hindu tradition, but there's misuse of practices in Buddhism, Christianity. Take your pick. There's misuse. There's misuse as as, of course, the people who misuse me and I know that they're misusing. So one could ask the question Is it really misuse if there's no intention to misuse or just some kind of honest mistake? So if so, again, I think

**Speaker 3** [01:41:38] the key

**Speaker 4** [01:41:39] the key thing here

**Speaker 3** [01:41:40] is

**Speaker 4** [01:41:43] I can have someone who I think is an enemy and I could engage in the practice of certain tantric traditions. And and and wish that negative things happened to the person I think is my enemy. Now we would say that's a misuse of that practice. On the other hand, I might be thinking this person's bad for the world. So it is not about me. This is about somebody else. And we also know that could just be like an excuse to do what you otherwise would never do. Or it could be that you actually have some insight into something larger. And there's some stories about what we would say negative things being done to to people who are about to collect a huge load of negative karma. And so now something is done that hurts them or hinders them or kills them even. And it's it's not considered a good thing to do, but it's also, under certain circumstances, can be not harmful to the person who does it. So it's complicated when we start talking about about these kinds of things. I think the safer, the safer move here is to have a relationship with

**Speaker 3** [01:43:07] Chenrezig

**Speaker 4** [01:43:09] and in the in the deepest sense that you can muster, whatever that is. But for example, in the module, you know, it's like full of this stuff. And I know that Hinduism is also where you have to say you have a relationship with the deity and and may be generally speaking, right here in this room. We may have a fairly soft or broad sense of what relationship means. And and so in some circumstances, somebody may invoke the the deity or invoke the guru or invoke the Buddha, or invoke Chenrezig or some other entity for help. And there's a lot of ways in which that can be done, and I think that once again. It's going to be an issue of what you fill your mind with is what is what you get out. It's kind of like your water bottle, you know, if you put orange juice in it, when you're thirsty and you drink it, it's orange juice. It doesn't become it's not something else. So if you have a relationship with Chenrezig or with some other data, a raffle data or a peaceful, and then the more,

**Speaker 3** [01:44:40] the more

**Speaker 4** [01:44:41] potential there is in abuse in the practice, the more deeply you have to have explored it or you're likely to end up not helping yourself. That's my sense. And I think that's partly why many, many teachers will not impart the teachings of certain kinds of practices until that person has met certain requirements, not so that they won't hurt others, but rather that they won't hurt themselves. So you're just working with Chenrezig, which shouldn't be a real problem, but it can be a problem when you have an expectation that Chenrezig is going to deliver something solace, for example. Right? Just a sense of well-being or if I'm afraid, nervous, uncomfortable. I'd like to feel comfortable, not afraid and so on. But when we and when we invoke help and those things, we have to be open to the possibility that if we were in front of a flesh and blood teacher, that person might say to watch what you're experiencing is exactly what you need to experience. Now, with the DNA, we already have a kind of tenuous

**Speaker 3** [01:46:08] sense of their reality.

**Speaker 4** [01:46:12] More often than not, we may just decide to ignore that advice. We may invoke the kind of, uh,

**Speaker 3** [01:46:24] um,

**Speaker 4** [01:46:25] we might invoke the intelligence of our own neighborhoods, for example, which is to say that. Yeah, yeah, I've heard that before. That's not what I want. I want something else. In which case we'll get something else, but it's not likely to be exactly what we want. So the way we hurt ourselves in that situation is we continue to pursue it until it turns into manipulation. The manipulation finally gets us the answer we want. But it doesn't last. And so then we feel betrayed by the relationship with that entity. So there's so many ways in which that can happen, and it's just in a way, you know, the relationship with the D.A. needs to share a lot with our firm commitment and relationship with a real living person. If it doesn't have that, then we don't get the benefit of what we would get normally from a real, a real person, somebody who could say, for example, to much or somebody else, I actually only need to use your example. You're just sitting there. But somebody who would say, like to me, Michael, you know, you're asking for, you're asking for this thing. But actually, I'm not going to give you that. I'm going to give you this thing and you need to do this thing now, depending upon the person who said that to me, I might say OK and embrace it completely. On the other hand, I might say thanks, I've got to go now. I got a lunch appointment and helpful.

**Speaker 2** [01:48:08] But the thing that I wanted, as opposed to what I ask

**Speaker 1** [01:48:12] you something else.

**Speaker 4** [01:48:13] So the difficulty here is, is that

**Speaker 1** [01:48:16] we actually function

**Speaker 4** [01:48:18] better as ordinary sentient beings with with a flesh and blood person in front of us because we are confident just to put quotes around this person's

**Speaker 3** [01:48:29] real

**Speaker 4** [01:48:31] Chenrezig.

**Speaker 1** [01:48:32] I'm not so sure.

**Speaker 4** [01:48:36] And that's a double edged sword. We come to think that Chenrezig is real. Let's just let's just step back to the place that we know is part of that practice, which is the reality of Chenrezig is none other than guess who the person who's engaging in the practice. Like, when you have the pure mind, you are in the pure land. Not like that's a ticket that you can cash in at some point in that very moment. You were there. And in the moment when you're not there, you are not in the pure land is somewhere else. We don't have much confidence in that, except it conceptually

**Unidentified** [01:49:21] it makes total sense. President.

**Speaker 4** [01:49:27] If my mind is angry, I'm angry. What is there to talk about? If I look at the anger and say it's clear appearance and that's all I know about it, the next thing is I probably will have some experience of that. And if I do that a lot, I'll have the experience more often.

**Speaker 3** [01:49:46] And so.

**Speaker 4** [01:49:50] If you went to your teacher and said, I'm having this problem, the teacher might say, Oh, so orange. We've talked about this so much. This is a this is an old issue. So let's look at what you've done and haven't done and all that. And then the advice you'd probably feel like, yeah, that's really good advice. I'm going to follow that. But when it just pops out of your head while you're visualizing yourself as Chenrezig, you may or may not follow it. You may or may not feel betrayed when it doesn't work. You may feel like really the deal is concrete and solid when it does work.

**Speaker 3** [01:50:27] It's tricky.

**Speaker 4** [01:50:29] So that's why, with the practice of Chenrezig in particular, we focus on our intention to benefit others. Simple. We know in the moment that we put that intention in place,

**Unidentified** [01:50:45] that is that spite. True or not.

**Speaker 4** [01:50:53] We don't know what it will succeed, but we can know the intention pretty well. So it gets tricky when we get further away from it with Chenrezig, it's all about intention to benefit others. And what does it say in those in the two lines near the end of the text? It's all about intention. It's not a practice for. Some other kind of thing. So, hey, if you do Chenrezig, you don't have to have done it

**Speaker 3** [01:51:29] ever before to engage

**Speaker 4** [01:51:33] in the intention to benefit all sentient beings. You don't even we don't even have the means yet to do that right to step into the arena with all sentient beings to benefit them or knocked out first round. But our intention can still happen totally like it's on. And that's that's what we're promising in our practice of Chenrezig and Chenrezig promises to be a vehicle of support for

**Unidentified** [01:52:04] us to do that. It's not

**Speaker 4** [01:52:11] what you wanted to hear with

**Speaker 1** [01:52:14] Dzogchen.

**Speaker 4** [01:52:18] That's OK.

**Speaker 1** [01:52:20] All right. Yeah.

**Speaker 4** [01:52:23] Every practice that we engage in is based on that. I mean, the reason we have so much Chenrezig

**Speaker 3** [01:52:29] along

**Speaker 4** [01:52:30] with other practices. I don't want to use this word that I used anyway, just for the sake of getting the job done. But the level

**Speaker 3** [01:52:39] that we're at, we need to be

**Speaker 4** [01:52:42] working at a level that we're actually at with our understanding. And so with with Chenrezig, we all know that we each would like to be treated kindly fairly. Mostly kindly and end with a sense of appreciation, I think almost everybody wants to be appreciated. Like to be appreciated. Like to be spoken to would like to be around people who are who are wiser than I am. But they don't look down on me. They treat me like I'm an inherent Buddha. Just not realized yet. We all want those kinds of things, and Chenrezig gives us a tour in which

**Unidentified** [01:53:33] to answer that.

**Speaker 4** [01:53:38] So that's why when

**Speaker 3** [01:53:39] we, you know, when

**Speaker 4** [01:53:41] we were all going to India and meeting Bokar Rinpoche. I think probably a lot of us, I can say from my own side, I went to see him when I went to see him. I would be holding in my mind that I'm going to meet in this case

**Speaker 3** [01:53:57] time because that was his practice.

**Speaker 4** [01:54:01] So I think that's his practice. He's he's more tomorrow than I am, so therefore before I go to sit down with Tara and when I could go and sit down and I could hold the view that I am actually meeting

**Unidentified** [01:54:15] with Tara, the meetings went great.

**Speaker 4** [01:54:20] And all my expectations were gone, so I figured at that point, like what? What could go wrong

**Speaker 3** [01:54:28] in

**Speaker 4** [01:54:28] a positive way, not a joke, and we're like, What could go wrong? Nothing. You're sitting with Tara. You're going to get some advice.

**Unidentified** [01:54:35] You're going to follow that advice. And no matter what happens, it was the right thing to do.

**Speaker 4** [01:54:43] So all those things coming together kind of supplant and kind of. Make all the other things not so important. And in the process of all of it, I can say also, I don't know that everyone's relationship with everyone's teacher would be like this, but but sitting down with Bokar Rinpoche. You know, I always felt like whatever happens between the moment that I walk into the room in the moment that I walk out and everything beyond that, it's OK. So if it isn't working out, it's because I'm not seeing how it's working out. And one could say, that's a sellout, you've tricked yourself, you've manipulated yourself into a corner. But what's new about

**Speaker 1** [01:55:33] that

**Speaker 4** [01:55:38] is what we all do all the time. So and we never know what work out actually means. So even in your situation that you're talking about, we always have a short box in which we see that we measure. Well, that was the right thing to do, the wrong thing to do. But I think the more profound teaching is, you will never know. You will never objectively know whether what you did was the best thing, the worst thing in between. You never know, because once launched. Due to the truth of interdependence, there is no end to the chain. So you so you can never actually have the satisfaction of it worked out perfect. Maybe the Buddha has a different perspective on

**Speaker 3** [01:56:33] that,

**Speaker 4** [01:56:34] but that's my sense. Teaching is what you what you can do.

**Speaker 3** [01:56:42] Use your word control is your intention, your aspiration, relying on

**Speaker 4** [01:56:50] whatever practice you've done, the things you've done before, which are the things that drive your thoughts, your actions, your speech and everything else. You can only rely on those things that they will bear their fruit in time. In some way, and it's virtually impossible to trace back. This happened because I felt that. It's very unsatisfying,

**Speaker 1** [01:57:19] but

**Speaker 4** [01:57:20] you know, as we would like to know, that was a really good thing. And of course, we have to make that judgment. I did some things it looks like something positive happened. But the deeper thing is to notice that. Well, it looks like something positive happened. But but I will actually never see the end of the chain.

**Speaker 3** [01:57:44] For us to see this is why

**Speaker 4** [01:57:47] this is why the Buddha said he didn't want to explain Karmapa because there's no end to these these chants, so until complete enlightenment, you can't actually see what could have happened did happen. You don't know. So I think back to the back to the original

**Speaker 3** [01:58:06] principle is you

**Speaker 4** [01:58:08] need to be clear about your intentions when you engage in practice and engage in the practice as fully as possible. And will come to the place, if you can, to relate to Chenrezig, like you would relate

**Speaker 3** [01:58:23] to an extremely kind teacher.

**Speaker 4** [01:58:29] Who is willing, if necessary, to just put their life on the line for you?

**Speaker 3** [01:58:33] What would you do with such a person who is very kind and you

**Speaker 4** [01:58:37] experience them as being very wise? You wouldn't betray them? That's for sure. You probably do almost anything we asked, because when you looked, you probably couldn't find any better reason for doing something else. And it's still difficult, we always make a joke around

**Speaker 3** [01:59:00] here that one of the key things and in the practice of the drama, if you

**Speaker 4** [01:59:07] have a teacher who you rely upon is you must be very careful what questions you ask because with that person, what they say when you ask a question you really should do if you

**Speaker 3** [01:59:23] don't do it, you're damaging your

**Speaker 4** [01:59:26] ability to use the power.

**Unidentified** [01:59:30] We're growing very quickly.

**Speaker 4** [01:59:34] So that's the that's the kind of complicated and dangerous end of the stick here, said if you have such a relationship and you don't follow the injunctions of the teacher. It was quite difficult. And you can always go back to the future and say, I couldn't do it. What can I do to remove any residue of my disappointment in not doing that? We'll always give you something to help sweep all that away.

**Unidentified** [02:00:10] And it tends to work to be taken. Thank you. Right.

**Speaker 4** [02:00:26] It's late, isn't it? Is that what you said before the break?

**Speaker 1** [02:00:31] Yes, that's the same thing as when they take a break and come back and do Mahamudra. That's OK. That's about all that time. But that was great. By all means, I should say.

**Unidentified** [02:01:22] Thank you. OK.

**Speaker 4** [02:01:27] The launch, thank you as.