

RAW FILE

MAKING-VISIBLE

REVEREND LIEN SHUTT

DECEMBER 7, 2023

7-8:20 P.M.

>> Annie Mahon: WELCOME.

>> Adriana Arizpe Martin: HI, HI, EVERYONE. THANK YOU SO MUCH FOR BEING HERE.

>> Annie Mahon: GOOD TO SEE EVERYBODY.

>> Adriana Arizpe Martin: THANK YOU.

>> Annie Mahon: AS ALWAYS IF YOU WANT TO PUT YOUR NAME AND WHERE YOU ARE CALLING IN FROM IN THE CHAT. IT IS LOVELY TO BE ABLE TO SAY HELLO TO EACH OTHER. SO, PLEASE FEEL FREE TO DO THAT.

>> Adriana Arizpe Martin: THANK YOU FOR TAKING THE TIME TO BE WITH US TONIGHT. A VERY SPECIAL NIGHT. WE ARE REALLY, REALLY HAPPY BECAUSE WE HAVE REVEREND LIEN SHUTT HERE WITH US AND WE ARE GOING TO TALK ABOUT HER NEW BOOK WHICH IS A MAZING. AND YOU WILL, I THINK YOU WILL ENJOY THE SESSION VERY MUCH. THANK YOU, EVERYONE.

>> Annie Mahon: AS ALWAYS, WE HAVE OUR GOOD FRIEND DON,

HERE, LIVE CAPTIONING FOR US. IF YOU WOULD LIKE CAPTIONS, TURN THEM ON AT THE BOTTOM, WHERE IT SAYS, SHOWS CAPTIONS. HE WILL POPPING OUT 10 MINUTES EARLY. I WILL TURN ON THE COMPUTER-GENERATED CAPTIONS. YOU WILL HAVE LIVE ONES UP UNTIL THEN. TAKE ADVANTAGE IF YOU WOULD LIKE IT., WE WILL BE RECORDING THE SESSION AS ALWAYS. AND I AM GOING TO DO MY BEST TO SPOTLIGHT THE PEOPLE WHO ARE SPEAKING, BUT IF YOU NEED TO BE EXTRA CAREFUL, PLEASE TURN YOUR VIDEO OFF IF YOU REALLY DON'T WANT TO BE ON THERE FOR SOME REASON. WE'LL HAVE TIME FOR QUESTIONS, TOWARDS THE END.

>> Adriana Arizpe Martin: THIS IS MAKING-VISIBLE, A SPACE WHERE WE TRY TO LEARN TOGETHER. NOBODY HERE IS LIKE JUST LEARNING ABOUT THE TOPICS WE THINK ARE IMPORTANT TO BE TALKING ABOUT. AND THIS IS A VERY SPECIAL ONE FOR US, BECAUSE THE FORMAT OF MAKING-VISIBLE IS -- UNDER THE TRADITION OF THE, THICH NHAT HANH, SO EVERYTHING THAT HAS TO DO WITH, WITH THE PRACTICE OF BUDDHISM, IT IS IMPORTANT FOR US.

AND THIS TOPIC IS ESPECIALLY -- IS VERY SPECIAL FOR US. AND ANNIE HAS MR. TO SAY ABOUT IT. HAS MORE TO SAY ABOUT IT.

>> Annie Mahon: YES, VERY EXCITED THIS WHOLE WEBINAR MAKING

VISIBLE FROM THE BEGINNING IS ABOUT ENGAGED PRACTICE. HOW DO WE NOT JUST PRACTICE FOR OURSELVES AND FOR THE WORLD? SO REVVED RAPBD SHUTT WILL BE TALKING ABOUT HER TAKE ON THIS AND HER BOOK ON USING THE EIGHTFOLD PASS FOR ANTIRACISM. SO IT IS REALLY SUCH A WONDERFUL FIT FOR WHAT WE LIKE TO TALK ABOUT HERE. SO WE ARE REALLY EXCITED TO HAVE HER. SO, WITHOUT FURTHER ADIEU, I THINK I WILL READ A QUOTE AND INVITE THE BELL. AND WE CAN JUST CENTER OURSELVES. AND THEN, ADRIANA WILL INTRODUCE REVEREND SHUTT AND BEGINNING, WE ARE LISTENING. BEGINNING NOW, BUT WE WILL START TO LISTENING TO HER AT THAT POINT. DOES THAT SOUND OKAY? SOUND OKAY? SOUND LIKE A GOOD PLAN? ALL RIGHT. THE QUOTE I HAVE TODAY IS ACTUALLY NOT A DIRECT QUOTE FROM, ONE OF THE BROTHERS AT DEER PARK, BUT PARAPHRASED IN A, IN A DOCUMENT OF ON THE DEER PARK WEBSITE. AND BROTHER JUNG GAVE A TALK A PARAPHRASE OF WHAT HE SAID I REALLY LIKED HOW THEY WORDED IT. HE SAID, "THE HEART OF ENGAGED BUDDHISM IS TO EXPOSE OURSELVES TO THE WORLD'S SUFFERING AND IF WE ARE IN A POSITION TO HELP TO TAKE ACTION. IT IS ABOUT FINDING THE EQUILIBRIUM BETWEEN INTROSPECTION AND TAKING ACTION. THEY ARE NOT OPPOSING FORCES, BUT INTERCONNECTED ASPECTS OF THE SAME PATH." SO, I WILL INVITE THE BELL. AND WE CAN BREATHE

TOGETHER FOR A FEW MINUTES. BEFORE WE BEGIN. AND I WILL PUT
ON THE RECORDING.

ANNOUNCER: RECORDING IN PROGRESS.

(BELL TOLLS)

>> Adriana Arizpe Martin: THANK YOU, EVERYONE. NOW I WILL
READ A LITTLE BIT ABOUT REVEREND LIEN SHUTT.

REV. LIEN SHUTT IS A RECOGNIZED LEADER IN THE MOVEMENT
BREAKING THROUGH THE WALL OF AMERICAN WHITE-CENTERED
CONVERT BUDDHISM TO WELCOME PEOPLE OF ALL BACKGROUNDS INTO
A CONTEMPORARY, ENGAGED BUDDHISM.

AS AN ORDAINED ZEN PRIEST, LICENSED SOCIAL WORKER, AND
LONGTIME EDUCATOR/TEACHER OF BUDDHISM, SHUTT REPRESENTS NEW
LEADERSHIP AT THE NEXUS OF SPIRITUALITY AND SOCIAL JUSTICE,
OFFERING A SPECIAL WARM WELCOME TO ASIAN AMERICANS, ALL
BIPOC, LGBTQIA+, IMMIGRANTS, AND THOSE SEEKING A "HOME" IN
THE MIDST OF NORTH AMERICAN SOCIETY'S RECKONING AROUND
RACISM, SEXISM, HOMOPHOBIA, AND XENOPHOBIA.

REV. LIÊN WILL INTRODUCE US TO THE ENGAGED FOUR NOBLE
TRUTHS, A REFRAMING OF FOUNDATIONAL BUDDHIST TEACHINGS THAT
ACTIVELY ADDRESSES THE URGENT CAUSES OF TODAY AND OFFERS
ANTIRACIST PRACTICES APPLICABLE TO OUR EVERYDAY LIVES.

FOR BOTH THOSE WHO ARE NEW TO BUDDHISM AND THOSE WHO WISH TO DEEPEN THEIR PRACTICE, HOME IS HERE SHOWS US HOW WE MAY ATTEND TO OURSELVES IN THE FACE OF RACISM AND OPPRESSION-AND INVITES US ALL TO RETURN TO OUR INDIVIDUAL AND COLLECTIVE WHOLENESS.THANK YOU SO MUCH, REVEREND LIEN, AND PLEASE THE FLOOR IS YOURS. AND WE WILL BE HERE. THANK YOU, ADRIANA, ANNIE FOR THE INVITATION TO BE HERE. I ALSO WANT TO THANK GOSH, SO MANY DEGREES OF CONNECTION. ONE OF MY STUDENTS, I'M ON LAND NORTH OF SAN FRANCISCO BAY AREA IN PETALUMA. PRONOUNS ARE SHE/THEY, I RUN ACCESS TO ZEN AND TEACH IN VARIOUS SANGHAS. AND ONE OF MY STUDENTS, ELLEN, A FRIEND, WHO MOVED FROM HERE TO D.C., AND BECAME A STUDENT OF ANNIE'S AND THEN WHEN I WAS GOING, IN D.C., GOSH, IN SEPTEMBER, I CAN'T REMEMBER NOW JUST BEFORE YOU WENT OFF TO PLUM VILLAGE. WE COULDN'T DO AN IN-PERSON EVENT. SO, I WANT TO THANK ELLEN ALSO, AND GALE, STUDENT, ALSO MY STUDENT, YUAN WHO HELPED COORDINATE EVERYTHING AND TO YOU ALL FOR BEING HERE. I WOULD LIKE TO START OUT WITH A SHORT MEDITATION. SO, THIS IS FROM THE BOOK. SO, THE BOOK IS, "HOME IS HERE, PRACTICING ANTIRACISM WITH THE ENGAGED EIGHTFOLD PATH," YEAH, LET'S BEGIN WITH A VERY SHORT MEDITATION. HERE WE GO. MY TRADITION OF ZEN, RING THE BELL,

THREE TIMES TO START AND ONCE TO END.

(BELL RINGS THREE TIMES)

ALL RIGHT, IT IS SAID, IN SOME STORIES WHEN THE BUDDHA WAS TRYING TO ACHIEVE ENLIGHTENMENT, HE REMEMBERED A TIME WHEN HE WAS YOUNG AND AS A PRINCE IN THE KINGDOM OF SHAKIA, HIS FATHER TOOK HIM, THE KING, TOOK HIM TO A SPRING PLOWING EVENT. AND THEN IN THE AFTERNOON AS THERE WAS A WARM DAY HIS ATTENDANCE PUT HIM UNDER A TREE TO REST IN THE SHADE. AND SO, WHEN HE WAS STRUGGLING IN THOSE SEVEN OR 49, DEPENDING ON THE STORY THAT YOU ARE FAMILIAR WITH TO ACHIEVE ENLIGHTENMENT, HE REMEMBERED SITTING UNDER THAT TREE. SO, THIS IS --

A MEDITATION BASED ON THAT. AND I CALL IT, CONNECTING TO WHOLENESS MEDITATION. SO, HOW DO WE CONNECT TO THE SENSE OF WHOLENESS THAT HE REMEMBERED AS HE WAS EFFORTING FOR ENLIGHTENMENT. SO, WE CAN TRY IT ON FOR OURSELVES AND SO, IMAGINE YOURSELVES SITTING UNDER PERHAPS THE TREE OR ANOTHER TREE OF YOUR CHILDHOOD. I AM SAYING SITTING, TO GO WITH THE STORY, BUT OF COURSE, THE BUDDHA SAID YOU CAN MEDITATE SITTING, STANDING, WALKING OR LYING DOWN. SO WHATEVER POSITION YOU ARE THAT IS -- SUPPORTIVE TO YOU. TO --

HAVE A SENSE OF CLARITY AND SETTLEDNESS. SO, UNDER A TREE
FROM YOUR CHILDHOOD --

BY A LAKE OR AN OCEAN. OR PERHAPS IN THE LAP OF YOUR
GRANDMA OR GRANDFATHER OR SOME FAVORITE PERSON. SO JUST
GOING TO REST AND RELAX INTO THIS PLACE. LET YOURSELF FULLY
BE IN THIS MOMENT OF STILLNESS AND REST AND THERE IS
NOTHING FOR YOU TO DO.

YOU ARE RESTING AS YOU ARE. IN THIS MOMENT. AS IT IS. WHOLE
AND COMPLETE. AND AS A WAY TO FOCUS TO A FEELING OF
WHOLENESS, I WANT TO ENCOURAGE YOU TO REALLY CONNECT TO A
VERY VISCERAL SPOT IN YOUR BODY. YOUR PHYSICAL BODY.

PERHAPS IN THE WEIGHT --

OF YOUR SITTING BONES. OF YOUR, IF YOU ARE IN A CHAIR OR
CUSHION. OR THE -- BACK OF THE HEAD IF YOU ARE LYING DOWN.
THE FEET. IF YOU ARE IN A CHAIR OR WALKING OR STANDING.
PERHAPS, IN THE FULLNESS OF THE BELLY.

IF THAT'S --

THAT'S AN AREA ON THE INHALE. AGAIN, IT IS ABOUT RESTING
INTO THE WHOLENESS AND COMPLETENESS. BEFORE I INVITE THE
BELL. ONE TIME TO END. JUST REALLY HAVE A SENSE AGAIN OF
IT, IF IT SUPPORT YOU. IT WORK FOR YOU.

CENTER ON TO THE BODY. WHICH INCLUDES THE BREATH. JUST SOME

WHERE THAT YOU CAN --

CONNECT TO IT. AT ANY POINT. TO REMIND YOURSELF. TO RETURN TO A SENSE OF WHOLENESS AND COMPLETENESS. I WILL BE INVITING THE BELL. ALL RIGHT, LET'S TAKE YOUR TIME TO SETTLE. AND THEN I AM GOING TO --

START OUT WITH A READING AND THIS IS FROM CHAPTER 1. IT IS CALLED "THE ENGAGED FOUR NOBLE TRUTHS: WE ARE COMPLETE AND WHOLE," THE RING OF A BELL SIGNALLED IT WAS MY TURN. AN INTERVIEW TO DISCUSS MY PRACTICE WITH THE ZEN MASTER AT THIS 500-YEAR-OLD TRAINING MONASTERY IN JAPAN. I PICKED UP A SMALL MALLET AND STRUCK THE CAST IRON BELL IN FRONT OF ME. ONE TIME. LETTING IT RING. AND A SECOND TIME --

I ROSE AND HURRIED DOWN A LONG HALL, THE WOVEN STRAW FLOORING IN TRADITIONAL JAPANESE LIVING SPACES, PASSING THROUGH THE IHIDO, A NARROW ROOM LINED ON BOTH SIDES WITH ROWS OF INDIVIDUAL ALTARS FOR DECEASED SANGHA OR COMMUNITY MEMBERS. THEY SILENTLY WITNESSED THE SWISH OF CLOTH AS MY LONG BLACK PRIEST ROBE RUBBED BACK AND FORTH AROUND MY ANKLES WITH EACH QUICK STEP. AT THE END OF THE HALL, THREE STEPS ROSE UP. I STOPPED AT THE BOTTOM AND PERFORMED A SHORT GASHO, BOWING WITH PALMS TOUCHING AND ELBOWS OUT. THEN IN ONE SWIFT MOTION, I GRABBED THE END OF MY PRIESTS

BOWING CLOTH, LAID IT DOWN ON THE TATAMI AND FOLDED IT INTO A SQUARE. I DROPPED DOWN AND STARTED MY FULL PROSTRATIONS AS QUICKLY AS POSSIBLE. BODY CROUCH. CHILD'S POSE. BOTH HANDS OUTSTRETCHED AND PALMS PLACED ON THE FLOOR. THEN WITH SYMMETRICAL PRECISION, HANDS RAISED PAST THE EARS AND DOWN AGAIN BEFORE RISING TO STAND. I DID THIS THREE TIMES QUICKLY, AS IS THE CUSTOM. AFTER WHICH I REFOLDED AND SLIPPED THE CLOTH BACK OVER MY LEFT WRIST. ONE MORE QUICK BOW AND THEN I HEADED UP THE THREE STAIRS TO MY STAIRS I ENTER THE ROOM READY TO ASK THE CENTRAL QUESTION OF MY LIFE. I HAD COME TO JAPAN AFTER LEAVING THE PREDOMINANTLY WHITE CONVERT ZEN BUDDHIST MONASTERY IN CENTRAL CALIFORNIA WHERE I HAD THOUGHT I WOULD SPEND THE REST OF MY LIFE. WHEN I HAD ASKED TO BE ORDAINED AFTER MORE THAN EIGHT YEARS OF MEDITATIVE BUDDHIST PRACTICE, I FELT A DEEP CALLING TO LIVE AS A BUDDHIST MONASTIC. BUT THIS DID NOT COME TO BE. I LEFT THE CALIFORNIA MONASTERY AFTER THREE AND A HALF YEARS THERE. HEARTBROKEN AND CONFUSED ABOUT THE RACISM I HAD EXPERIENCED ON BOTH A PERSONAL AND STRUCTURAL LEVEL. THE WHITE SUPREMACY CULTURE OF THE MONASTERY MADE IT UNSAFE AND DID NOT SUPPORT ME AS A VIETNAMESE AMERICAN PRACTITIONER. THIS WAS TRUE FOR MANY OTHER PEOPLE OF COLOR STAYING THERE

AS WELL. THE EXPERIENCE WAS A HUGE SHOCK TO MY UNDERSTANDING OF BUDDHISM, BUDDHIST PRACTICE, AND MY SENSE OF PLACE IN THE WORLD. AS I MADE PLANS TO LEAVE THE CALIFORNIA MONASTERY AND FIGURE OUT HOW TO PRACTICE AS A NEWLY ORDAINED PRIEST, I WAS CONTACTED BY SOMEONE WHO STUDIED UNDER SOME ONE IN JAPAN. THEY URGED ME TO STUDY WITH HIM AS HE WAS ACKNOWLEDGED AS AN ENLIGHTENED ZEN MASTER. I HAD ONLY PRACTICED SOTO ZEN IN PREDOMINANTLY WHITE CONVERT SETTINGS IN THE UNITED STATES AND I FELT DRAWN TO PRACTICE IN JAPAN, THE BIRTHPLACE OF THIS SECT OF BUDDHISM. I HAD BEEN THERE FOR THREE WEEKS TRYING TO PROCESS MY DESPAIR FROM HAVING TO LEAVE CALIFORNIA DUE TO THE RACISM AT MY HOME MONASTERY. THERE WAS ANOTHER AMERICAN AT THE MONASTERY, A WHITE WOMAN. AND INSTEAD OF BEING SOME ONE I COULD CONNECT WITH SHE HAD HARASSED ME, SAYING THINGS LIKE, "YOU ARE GOOD FOR NOTHING, YOU ARE TRASH. " AND AFTER I WROTE, I ACTUALLY REMEMBER, SHE ALSO SAID, "YOU SHOULD DIE" AT ONE POINT. SO, YOU ARE GOOD FOR NOTHING, YOU ARE TRASH, YOU SHOULD DIE. IN HISS WHISPERS AS WE MOVED ABOUT THE VARIOUS CEREMONIES AND TASKS OF THE TEMPLE. I COULDN'T GET AWAY FROM HER EITHER. WE WERE HOUSED IN THE SAME NUNS' QUARTERS TOGETHER. WE HAD COME THERE AT THE SAME TIME SO WE

HAD SIMILAR SENIORITY. WE WERE THE SAME HEIGHT, SO WE WERE OFTEN PAIRED TOGETHER FOR CEREMONIES. HER HATEFUL WHISPERS SEEMED STEW FOLLOW ME ALL OVER THE TEMPLE. THE RACISM I EXPERIENCED IN CALIFORNIA HAD FOLLOWED ME ALL THE WAY TO JAPAN. ENTERING ROOM WAS ANOTHER, I BARELY SAT DOWN BEFORE BLURTING OUT THE QUINTESSENTIAL QUESTION OF MY EXISTENCE UP TO THAT MOMENT. WHY DOES HATRED SEEM TO FOLLOW ME WHEREVER I GO? I ASKED. THERE WAS NO HESITATION. NO HATE RHETT COMPLETELY, KNOW, KNOW HATRED COMPLETELY, HE ANSWERED. THEN HE GRABBED THE HAND BELL TO HIS RIGHT AND RANG IT VIGOROUSLY SIGNALING THE END TO MY INTERVIEW. I SCRAMBLED OUT OF THE ROOM DOING THE PROSTRATIONS AND BOWS IN REVERSE ORDER. MY MIND RACED TO MAKE MEANING OF WHAT HAD JUST HAPPENED. NOTHING CAME. MY MIND HAD STOPPED. IN ZEN PRACTICE, THERE IS A STORY ASSIGNED BY A TEACHER FOR YOU TO WORK WITH. VARIOUS TRADITIONS HAVE DIFFERENT WAYS OF PRACTICING WITH STORIES. BUT GIVING AN ANSWER TO THE TEACHER AS PART OF THE PROCESS IS A COMMONALITY ACROSS SECTS. HOWEVER, EXCUSE ME, HOW THE TEACHER ACCEPTED OR REJECTS THE ANSWER IS PART OF THE MYTHOLOGY OF THE PRACTICEMENT A WELL-KNOWN STORY IS, AT THIS VERY MOMENT, WHAT IS YOUR ORIGINAL FACE BEFORE YOUR PARENTS WERE BORN?

MANY PEOPLE THINK STORIES ARE PARADOXES. BUT REALLY,
THEY'RE STORIES TO STOP YOUR MIND, TO BUMP IT OFF ITS LOOP
OF INCESSANT AND WELL-WORN PATTERNS OF THINKING, PLANNING,
AND PROCESSING. STORIES OPEN US TO AN UNDERSTANDING THAT IS
BEYOND HABITUAL THINKING. LIFE ALSO GIVES US STORIES. FOR
ME, RACISM HAS BEEN A STORY I HAVE TURNED OVER AND OVER.
STUDYING RACE THEORY WAS ONE OF MY ANSWERS TO THIS STORY.
OTHER ANSWERS FOR MY LIFE HAVE INCLUDED ACTIVISM, AND
VARIOUS JOBS AS A SOCIAL WORKER, FOCUSED ON ADDRESSING THE
HARMFUL RESULTS OF RACISM. AWFUL THESE WERE THE ANSWERS.
AND IN ZEN, OF COURSE, WHEN I SAY ZEN, I MEAN, JAPANESE
SOTO ZEN, THAT'S THE ONE I PRACTICE IN, PREDOMINANTLY. AND
IN ZEN, WE LOOK TO SAY -- THE QUESTION IS MORE IMPORTANT
THAN THE ANSWER. WHY? BECAUSE QUESTIONS OFTEN COME UP AT
UNCOMFORTABLE MOMENTS. DEEP QUESTIONS ARISE WHEN WE ARE
FACED WITH CIRCUMSTANCE STANCES IN WHICH OUR COPING
MECHANISMS AREN'T WORKING ANYMORE. AT SUCH MOMENTS,
TRANSFORMATIONAL CHANGE IS POSSIBLE IF WE STAY OPEN TO ALL
ANSWERS, ESPECIALLY UNEXPECTED ONES. THE SYSTEM OF WHITE
SUPREMACY CENTERS WHITENESS AND MAKES ITSELF SUBJECT.
JUXTAPOSING PEOPLE OF COLOR AS OTHER. FRAGMENTING US ALL
INTO THE DILUTION OF SEPARATENESS. AWARE OF THIS DYNAMIC

AND ITS HARM TO PEOPLE OF COLOR, I HAD TO BE CAREFUL TO NOT SIMPLY SERVE OUTSIDE MYSELF FOR ANSWERS LIKE MANY ASIAN AMERICANS, AND OTHER PEOPLE OF COLOR, AT SOME POINT I HAD TO LEARN TO VALUE MYSELF. RECLAIMING THE VALIDITY OF MY OWN EXPERIENCE IN ANY MOMENT AND IN ANY CONDITION. BUDDHIST PRACTICE OVER MANY YEARS HAS SUPPORTED ME TO RETURN TO KNOWING AND TRUSTING MY WHOLENESS. KNOW HATRED COMPLETELY. THAT MOMENT STOPPED MY MIND, FROM ITS HABITUAL LOOPING TO TRY TO UNDERSTAND RACISM. ALL OF MY INTELLECTUAL THEORIES AND YEARS OF ANTIRACIST WORK DIDN'T ADDRESS MY SUFFERING IN A USEFUL WAY AT THIS CRUCIAL POINT OF MY LIFE. THAT MOMENT STOPPED MY FRANTIC SEARCH TO FIND SOME REASON WHY HATRED KEPT FOLLOWING ME. WHAT I NEEDED WAS TO ATTEND TO THE HURT AND HARM FROM BEING THE TARGET OF RACISM. IN BUDDHISM, WE PRACTICE TO BE ABLE TO FIND SUBTLENESS AND CLARITY THAT IS NOT DEPENDENT ON THE CONDITIONS OF THE WORLD. TO FIND SUCH SUBTLENESS AND CLARITY WE HAVE TO ATTEND TO OUR SUFFERING AND BODY, HEART, AND MIND. THE STORY OF RACISM WAS NOT OUTSOMETHING THAT I WANTED TO UNDERSTAND. WHAT I REALLY WANT, EVEN NOW, IS TO HEAL FROM THE HURT AND PAIN I HAVE CARRIED. ALL RIGHT, I AM GOING TO STOP THERE. I WANT TO SAY THAT TODAY -- I AM DOING MY READING A LITTLE BIT DIFFERENT

THAN KWRAOURB DURING KWRAL, USUALLY I DO A READING AND TALK ABOUT ASPECTS OF IT I WILL DO. IN THE SOTO ZEN TRADITION, THE BUDDHA'S ENLIGHTENMENT IS ON DECEMBER 8th. SO, IN PART THAT'S WHY I CHOSE THIS CHAPTER. AND THE MEDITATION. AND SO, I WILL JUST SAY BRIEFLY, PROBABLY YOU ALL KNOW, BRIEFLY, YOU KNOW, THE BUDDHA'S ENLIGHTENMENT, SAT UNDER A TREE, KIND OF PREFACED WHEN WE DID THE MEDITATION. NOW, THE OTHER THING IS THAT WHAT WAS HIS DRIVE? YOU KNOW, PART OF THE -- BUDDHA STORY IS WHAT WAS HIS DRIVE OR HIS MOTIVATION? WHAT WAS IT THAT PROPELLED HIM, MOTIVATED HIM TO, TO LOOK FOR ENLIGHTENMENT? AND SO, OF COURSE THIS -- THE FAMOUS STORY, IS THAT -- AT HIS BIRTH, WHICH WAS A -- A DIFFICULT ONE, AS HIS MOTHER DIED. BUT WHEN HE WAS BORN, HIS FATHER WAS THE KING. AND THEY BROUGHT IN A FORTUNE TELLER AS IS PART OF THE, THE CUSTOM OF THE -- CULTURE AT THE TIME IN INDIA. AND SO, THE PERSON HAD SAID, WELL, YOUR CHILD WILL BECOME A GREAT RULER OR A GREAT SPIRITUAL PERSON. AND, SINCE HE WAS A PRINCE, AND THE KING -- AS IN PROBABLY MANY PARENTS, I KNOW MY PARENTS CERTAINLY, YOU KNOW HAD AN IDEA OF -- WHAT KIND OF PERSON THEY WANT US TO BE. SO, WITH SUCH A PREDICTION, THE, THE KING SAID, WELL I WANT HIM TO BE A GREAT RULER. OF COURSE.

TO TACK OVER FOR ME. SO, HE CAN FIND THE BUDDHA TO,
CONFINED BUDDHA TO JUST THE PALACE. PALACES. GROUNDS OF THE
PALACE. HE HREUFRD A VERY SHELTERED LEAVE OF LEARNING ALL
OF THE THINGS TO BE A GREAT RULER AND, WARRIOR, AND LOTS
OF -- PRESSURE, WAS ASSOCIATED WITH THAT, OF COURSE. AND
THEN THE STORY GOES THAT --

AT A CERTAIN POINT -- IN THE VERSION I KNOW, AND I THINK
THEY'RE DIFFERENT. IS THAT HE GOT CURIOUS THOUGH. SO, HE
TALKED HIS CARRIAGE DRIVER INTO TAKING HIM OUTSIDE OF THE
PALACE GATES. AND SO, THIS IS A, OF COURSE PART OF THE
STORY OF THE FOUR MESSENGERS OR THE FOUR DIVINE MESSENGERS.
AND SO, HE SAW AN OLD PERSON, A SICK PERSON, AND A CORPSE.
AND AROUND ALL OF THOSE THERE WAS A LOT OF SUFFERING. THAT
WAS EXHIBITED. BY THOSE INDIVIDUALS AND BY THOSE AROUND
THEM. AND THE FOURTH PERSON HE SAW WAS ANESTHETIC. THAT
PERSON HAD A VERY SETTLED, COMPOSED --

AND THIS IS WHAT I AM DRAWN TOWARDS. SO, HE LEFT HIS WIFE
OF -- LIFE OF PLEASURES AND PRIVILEGES AND -- WENT TO GO,
YOU KNOW, SEARCHING FOR THE MEANING IN LIFE. NOW --
THE STORY OF THE BUDDHA'S LIFE AND ENLIGHTENMENT -- IS --
TO ME, ON THE SURFACE, REALLY SOUNDS VERY MUCH LIKE A
PERSONAL STORY. OF A HUMAN, LOOKING FOR UNDERSTANDING LIFE

AND HOW TO -- WORK WITH OUR SUFFERINGS THAT WE CAN'T --
ESCAPE FOR SURE. RIGHT? WE ALL WILL --
AGE. WE WILL ALL EXPERIENCE SECNESS. WE WILL ALL DIE. AND
SO, I KNOW, I PERSONALLY, EVEN THOUGH I WAS BORN IN A
BUDDHIST FAMILY. I, WHEN I, AFTER I WAS ADOPTED AND WAS AN
ADULT, CAME TO MEDITATION TO BECOME A CALMER PERSON.
PROBABLY HOW MANY OF YOU CAME TO PRACTICE, YEAH, YEAH, YOU
KNOW, I WANT TO -- FIX SOMETHING ABOUT MYSELF. BE BETTER.
AND I THINK, YOU KNOW IT IS VERY COMMON. AND I THINK IT'S
NOBLE OF US FOR SURE. AND IT IS IMPORTANT. IN TERMS OF
HEALING FROM THE IMPACT OF RACIALIZED HARM, SO MUCH OF IT
IS NECESSARY TO HEAL OUR -- THE -- OUR INDIVIDUAL HARM
ABOUT IT. AND IN FACT --
WE NEED TO DO THAT, I THINK, TO FIND THAT SETTLEDNESS AND
COMPOSURE. NOW HAVING BEEN A SOCIAL WORKER TOO, NOW I JUST
TEACH, BUT I WAS, STUDIED AND WAS A SOCIAL WORKER, WORKING
WITH KRONINGLY UNHOUSED SENIORS. IN SAN FRANCISCO.
CHRONICALLY UNHOUSED SENIORS IN SAN FRANCISCO. IT IS
IMPORTANT TO REALLY UNDERSTAND HURT AND HARM AND SUFFERING.
AND SO, I WANTED TO REALLY TALK ABOUT HOW I CAME TO THIS
DEVELOPMENT OF THE ENGAGED FOUR NOBLE TRUTHS. SO, IT
ACTUALLY BEGAN --

IN 2017. WHEN THERE WAS -- ANOTHER ROUND OF --
OF SEVERAL -- SANGHAS OF SEXUAL MISCONDUCT. AND I WENT TO A
GENERATION X TEACHER CONFERENCE. AND SO, THEY BROUGHT IN
THE RIGHT USE OF POWER AS A RESTORATIVE MODEL. DOES ANYBODY
KNOW THE RIGHT USE OF POWER, BY BARSTOW, ANOTHER SOCIAL
WORKER? I HIGHLY RECOMMEND IT. MENTIONED IT IN THE BOOK.
ESSENTIALLY IT IS THAT IN ANY, INTERACTION BETWEEN TWO OR
MORE PEOPLE, BOTH INDIVIDUALLY AND SYSTEMICALLY THERE ARE
ALWAYS A POWER DIFFERENTIAL. WE HAVE TO BECOME AWARE OF
THAT. WORK WITH THAT. IT ACTUALLY CAN SHIFT AT ANY MOMENT.
DEPENDING ON, TOPIC. DEPENDING ON WHOM YOU ARE TALKING TO.
AND WHAT'S HAPPENING IN THE WORLD, OF COURSE. AND SO --
I LEFT THERE, AND, YOU KNOW, I THOUGHT, OH, I HAVE BEEN, TO
A LOT OF TRAININGS. IN MY DHARMA PRACTICE YEARS. ABOUT --
ALL SORTS OF THINGS. USUALLY, A MODEL IS BROUGHT IN, LIKE
NONVIOLENT COMMUNICATION. OTHER COMMUNICATION THINGS.
CONFLICT RESOLUTION. AND I, I ENJOY THEM ALL. THEY ALL HAVE
VALIDITY. AND YET --
AND I WAS THINKING, HUH, BUDDHISM, THAT'S MY WHOLE WORLD,
RIGHT. THERE MUST BE SOMETHING IN THERE.
AND SO -- WITH THE SUPPORT OF THE HAMARA FOUNDATION,
BUDDHIST FOUNDATION, DEVELOPING THESE SINCE 2017 TO BE

RESTORATIVE MODEL. IN THIS MODEL, WE BEGIN WITH THE FIRST NOBLE TRUTH IS THERE IS HURT AND HARM. OR HURT AND HARM HAS HAPPENED. SO, NOT JUST THAT IT IS PART OF LIFE, BUT -- TO RESTORE WE NEED TO AGREE ON WHAT THE HURT AND HARM IS. RIGHT? OTHERWISE, SO MUCH OF CONFLICT BEFORE ANY RESTORATION CAN HAPPEN IS -- AGREEING. ON WHAT THE ISSUES ARE. NOW, THE OTHER THING IS THAT HAVING BEEN, AN ACTIVIST, AND, YOU KNOW, WORKING WITH BUDDHIST PEACE IT FELLOWSHIP AND STUFF. FOR ACTIVISTS WE OFTEN GET THE SENSE, AND MANY OF US WHEN WE BRING UPPISH USE THAT -- THAT ARE, WE SEE AS -- BRING UPPISH TOES THAT WE SEE AS PROBLEMATIC. WE ARE THOUGHT OF AS THE PROBLEM. AS OPPOSED TO, WE ARE ACTUALLY SAYING -- AND I, REALLY WANTED TO -- TO INSTILL THAT, THIS IN THE BOOK, FROM THE BEGINNING. THAT WHEN WE CALL ATTENTION TO ANY -- BROKENNESS OR DIFFICULTIES, OR CHALLENGES, THAT IN FACT -- WE ARE SAYING, HEY. WHAT WE HAVE DETERMINED, COLLECTIVELY -- BE IT ORGANIZATIONALLY, INDIVIDUALLY, BE IT GOVERNMENTAL OR, OR, GLOBAL. VALUES OR AGREEMENTS ARE NOT HAPPENING. OR SOME ASPECT OF IT NEEDS TO BE ADDRESSED. AND

SO, TO START THERE, WE HAVE TO AGREE ON WHAT THAT IS. SO, THE SECOND OF THE ENGAGED FOUR NOBLE TRUTHS IS SOMEWHAT SIMILAR TO THE CLASSIC WHICH IS WHAT ARE THE CAUSES AND CONDITIONS FOR THE RISING? AGAIN, ENGAGED, DUCA IS HURT AND HARM. AND, SO, SIMILAR, EXCEPT WE FOCUS MUCH MORE ON SYSTEMMING CONDITIONS. AND NOT JUST INDIVIDUAL CONDITIONS. AND I THINK THIS IS ESPECIALLY IMPORTANT BECAUSE AGAIN, SIMILARLY WHEN THOSE OF US WHO ARE IN THE DOWN POWER POSITION, BRING UP AN ISSUE, OFTEN WE THOUGHT OF NOT OHM AS A PROBLEM BUT --

WE ARE THOUGHT OF NOT ONLY AS A PROBLEM, IT IS OFTEN THOUGHT OF THIS IS AN INDIVIDUAL THING TO OVERCOME. ESPECIALLY I THINK IN MEDITATION COMMUNITIES. YOU KNOW, OFTEN FOR PEOPLE, GOING TO JUST TALK RACE GENERALLY, THAT IS PART OF, ESSENTIALLY MOST OF THE BOOK. HOWEVER, IT IS ABOUT, ANTI-OPPRESSION IN GENERAL. IS THAT IT IS SOMETHING YOU KNOW, YOU TAKE TO THE CUSHION, AND WORK IT OUT. YOU KNOW, YOU TAKE IT TO YOUR PRACTICE. OR PART OF HOW SOMETHING BECOMES TRAUMATIC. IT IS NOT JUST THE INCIDENT ITSELF. BUT HOW IT IS ADDRESSED. HOW IT IS HELD FOR A PERSON. AND THEN HOW IS IT ATTENDED TO. SO, IN PRACTICE -- WE ACTUALLY NEED TO -- HAVE THE -- THE STRUCTURAL SUPPORT

OF TEACHERS, ELDERS IN THE COMMUNITY WHO UNDERSTAND SAY LIKE TRAUMA OR SYSTEMS OF OPPRESSION SO THAT IT ISN'T JUST AN INDIVIDUAL ISSUE TO WORK THROUGH. AND, BECAUSE OF INTERNALIZED OPPRESSION, WE ACTUALLY NEED TO, AS, ANY OF US IN THE DOWN POWER, I WILL FRAME IT AS RACE, GIVEN THE TOPIC TONIGHT. IS THAT WE DO NEED TO ATTEND TO THE -- IMPACT OF IT. I THINK PART OF THE HARM OF WHITE SUPREMACY CULTURE, BY THE WAY -- I DON'T READ MY REVIEWS. BUT MY GIRLFRIEND DOES. AND, YOU KNOW, SOMEBODY WAS LIKE, SHE SAYS WHITE SUPREMACY CULTURE ALL OF THE TIME. I DO USE THAT INTENTIONALLY BECAUSE IT IS A WHITE SUPREMACY CULTURE IS A CULTURE AND IT IS THEN FRAMED AS A -- WAY OF BEING THAT WE ARE TAUGHT. AND PART OF OUR HEALING AND PART OF OUR RESTORATIVE BE IT, INDIVIDUAL OR SYSTEMICALLY IS HOW DO WE NOT BE PART OF THAT SYSTEM, 'COLLUDE. YES, WE CAN WORK TO, TO OVERCOME IT. AND END IT. BUT, FOR, INSTANCE, WHITE SUPREMACY CULTURE I DON'T THINK IS GOING TO END IN MY LIFETIME. IT IS NOT THAT WE IGNORE IT. BUT WE DON'T HAVE ACTIVELY DO CERTAIN THINGS THAT WE WERE TAUGHT AS PART OF OUR LOCATIONS IN THIS SYSTEM. RACIALIZATION, BASICALLY, WE ARE TAUGHT THIS IS YOUR LOCATION. THIS IS HOW YOU SHOULD BEHAVE. THIS IS HOW YOU SHOULD STAY SEPARATE FROM EACH OTHER. RIGHT. OR HOW YOU

SHOULD INTERACT WHEN YOU DO INTERACT. SO THAT'S, LIKE, STEREOTYPE, IMPLICIT BIAS, ALL OF THAT. SO, WE WANT TO BE REALLY COGNIZANT OF THAT. SO THAT'S THE, THE SECOND NUMBER TWO, NOBEL TRUTH. THERE ARE SYSTEMS OF OPPRESSIONS THAT LOCATE US, THAT ENFORCE US, THAT -- THAT PUNISH US IF WE DON'T MAINTAIN THESE IMPUTED LOCATIONS. A LOT OF OUR PRACTICE IS HOW DO WE KNOW IT. ACKNOWLEDGE IT. AND THEN, WORK THROUGH IT. AND THEN THE THIRD, OF COURSE THE CLASSIC IS THAT THERE IS AN END OR ALLEVIATION OF DUCA/SUFFERING. ENGAGED VERSION, FOCUSES MORE ON WHERE, WHERE CAN WE FIND AGENCY, BOTH INDIVIDUALLY AND COLLECTIVELY IN THE MIDST OF HARM? RIGHT. NOW THE THIRD NOBEL TRUTH IS THE GOOD NEWS. RIGHT? THE GOOD NEWS. LIKE, AN END TO SUFFERING. SO -- WHERE IS IT THAT WE CAN KNOW THAT WE DO HAVE, WITH OUR EMPOWERED, IN FACT, TO CONNECT TO AGENCY? ONE WAY THAT I FRAME IT IN THE BOOK IS, HOW DO WE REALIZE THAT OUR LIFE IS NOT A CAGE. I KNOW AS A PERSON OF COLOR, AS A, LESBIAN. AS A GENDER NONCONFORMING. AS AN IMMIGRANT. AS SOMEONE WHO IS VERY, VERY POOR IN MY EARLY LIFE. THAT OFTEN I FEEL LIKE LIFE IS BEING DONE TO ME. AND I THINK PART OF PRACTICE, PART OF HEALING, AND PART OF RESTORATION IS TO -- NOT, FEEL LIKE -- LIFE IS A CAGE, BUT

IN FACT LIFE IS A CONTAINER. RIGHT, IT IS NOT JUST THAT
LIFE ISN'T SUFFERING, ALL SUFFERING. AND THAT THERE IS JOY.
THE THIRD NOBLE TRUTH. I COULD SAY. OR AS, MANY YEARS AGO
WHEN I READ --
BELL HOOKS AND BUDDHIST WOMEN ON THE EDGE, THAT BOOK, IN
'98, I THINK, SHE WROTE ONE LINE JUST LIKE, WENT, POOF TO
ME, LIKE SHE DROPPED THE MIKE. I AM MORE THAN MY PAIN.
BECAUSE UP TO THAT POINT I JUST FELT THE PAIN. OF MY LIFE.
AND SO -- BEING AWARE THAT, YOUR LIFE IS MORE THAN PAIN,
THAT IT ISN'T JUST SURVIVING, BUT IN FACT, IT IS YOUR
RIGHT. RIGHT? TO THRIVE. THAT'S, I THINK, WHAT THE THIRD
NOBLE TRUTH IS. IN FACT, OUR PRACTICE IS TO LEARN TO BECOME
MORE AND MORE CONFIDENT IN THE THIRD NOBLE TRUTH. RIGHT.
SO, THE FOURTH OF COURSE IS THAT A FULL PATH. AND THERE ARE
EIGHT OF THEM. THEY'RE SET UP IN THREE GROUPINGS. ONE IS
WISDOM. AND SO THAT'S SKILLFUL VIEW. OR UNDERSTANDING
WHICH, IS THE FOUR NOBLE TRUTHS. AND CHARMA. SO, IN CHAPTER
ONE, WE TALK ABOUT FOUR NOBLE TRUTHS. IN CHAPTER TWO, TALK
MORE ABOUT CHARMA IN THE BOOK. THEN THE SECOND OF THE
WISDOM IS -- THINKING. SKILLFUL THINKING. HOWEVER, THINKING
IS NOT PASSIVE IN BUDDHISM. OTHER TRANSLATIONS ARE
INTENTION, MOTIVATION. I MYSELF, USE MOTIVATION. BECAUSE IT

REALLY SHOWS THAT DRIVE. BECAUSE HOW WE THINK DRIVES US INTO THE NEXT GROUPING. WHICH IS CLASSICALLY CALLED ETHICAL CONDUCT. IN THE BOOK I LIKE TO FRAME IT AS COMPASSION THAT CONNECTION. THE INTERACTIVE PART. AS WE SPEAK, SKILLFUL SPEECH, SKILLFUL ACTION, WHICH IS, ESSENTIALLY, THE PRECEPTS, SKILLFUL LIVING. THEN THE THIRD GROUPING IS SAMARI, MEDITATIVE GROUPING, SKILLFUL EFFORT, SKILLFUL MINDFULNESS, CONCENTRATION. NOTICE I SAY SKILLFUL. CLASSICALLY, TRADITIONALLY, THE RIGHT. IN -- IN ENGLISH LANGUAGE, MY SENSE. CAN IMPUTE JUDGMENT. CLASSICALLY -- IT IS WHEN YOU GO TO MILK A COW, YOU PULL THE UDDER AND NOT THE TAIL, RIGHT? THAT IS A RIGHT. I LIKE APPROPRIATE. I LIKE SKILLFUL, BECAUSE, SKILLFUL TO ME GIVES YOU A SENSE, AND INDEED I BELIEVE THAT THE ELEGANCE OF THE EIGHTFOLD PATH, IT IS DESCRIBED. THIS IS WHAT IS SPEECH, ACTION, ALL OF THE FACTORS. IT GIVES YOU TOOLS TO DEVELOP SKILLFULNESS. THE PRACTICE INSTRUCTION OF THE FOURTH NOBLE TRUTH IS TO DEVELOP. SO THAT GROUPING I HEARD FROM, ONE OF MY TEACHERS, A MEDITATIVE QUALITY LISTED AS THIRD OFTEN. ACTUALLY, LIKE A BRIDGE. WE, WE, WE MEDITATE OVER, REFLECTIVE, CHANTING, WHATEVER, IS YOUR PRACTICE. IS, AS A WAY IN WHICH WE HAVE A CONTAINER IN WHICH WE SAY, HUH. MY

VALUE. THE FOUR NOBEL TRUTHS, KARMA SETS YOUR VALUES,
UNDERSTANDING HOW THE WORLD FUNCTIONS. THAT'S YOUR WISDOM.
WHAT IS THE MOTIVATION? RIGHT. THOSE ARE YOUR VALUES. SO,
WHEN YOU GO TO MEDITATE, BUT BE OTHER PRACTICES OF COURSE.
WHEN YOU GO TO DO THAT. ARE YOU LIVING IN ACCORDANCE WITH
YOUR VALUES? OR YOU SIT DOWN. YOU JUST TELL A LITTLE LIE.
SO, YOU SIT DOWN AND YOU GO, OOH, MY BEHAVIOR IS NOT IN
ACCORDANCE WITH MY VAL USE. A PLACE IN WHICH WE, IT IS A
BRIDGE FOR US TO ASSESS -- AND -- ALSO TO --
YOU KNOW, REFLECT ON HOW WE CAN DO THINGS DIFFERENTLY WHICH
IS PART OF RESTORATION. ALL RIGHT, THAT'S THE SUMMARY.
NOW --
I WOULD SAY TONIGHT, YOU KNOW, SOMETIMES, WITH -- WITH THE
EIGHTFOLD PATH. THERE ARE EIGHT OF THEM. SOMETIMES A WAY OF
TALKING ABOUT IT IN WHICH THERE IS THREE OF THEM THAT
ARE -- ESSENTIAL MORE, WHICH IS SKILLFUL VIEW, SKILLFUL
MINDFULNESS, SKILLFUL EFFORT. SO, TO ME --
THEY HAVE A PARALLEL TO WHAT I FRAME AS THE -- ESSENTIAL
ASPECTS OF A RESTORATIVE MODEL. AND ALSO, THE WAY THEN THAT
I -- HAVE THE BOOK BE IN ITS THREE PARTS. THAT'S ON PAGE
EIGHT IF YOU ARE INTERESTED. SO -- THE THREE WAYS THAT I
THINK IS A RESTORATIVE MODEL ITS ONE THAT YOU HAVE TO

ACKNOWLEDGE WHAT IS. TWO, KNOWING WHAT SHIFTS ARE
ESPECIALLY NEEDED. THREE, LEARNING HOW TO PUT THE SHIFTS
INTO PRACTICE. THE WAY I FRAME IT. SEE IF IT WORKS FOR YOU.
ACKNOWLEDGING WHAT IS A SKILLFUL VIEW. KNOWING WHAT SHIFTS
ARE ESPECIALLY NEEDED AS SKILLFUL MINDFULNESS. LEARNING HOW
TO PUT THE SHIFTS INTO PRACTICE IS SKILLFUL EFFORT. AS I
WAS DISCUSSING WITH ADRIANA, ANNIE, THERE WERE SOME
QUESTIONS THAT CAME UP. SO, I WILL THROW IN THE QUESTIONS.
AND I PROBABLY NEED TO HURRY UP A LITTLE WITH TIME HERE,
MAYBE. DO I STILL HAVE TIME, WHAT IS MY TIME HERE?
>> YOU HAVE 45 -- 30-PLUS MORE MINUTES. OKAY. SO --
ONE OF THE QUESTIONS IS ABOUT LOCATION. AND SYSTEMS. AND, I
HAVE TALKED ABOUT THAT. A WAY TO TALK ABOUT IT. THIS IS WHY
THE FIRST NOBLE TRUTH IS IN THIS STORY. IN THE BOOK, I --
I RECOUNT AT THE BEGINNING OF EVERY FACTOR, AND THE --
INTRODUCTION, CONCLUSION, OF COURSE. A SORRY FOR ME,
EXPLICATE THE FACTOR. PART OF THIS IS OF COURSE, YOU KNOW,
THAT ROSHI WAS LIKE KNOW HATRED COMPLETELY. I WILL SAY,
ESPECIALLY IN MY --
NORTH AMERICAN PRACTICE. WHEN I GO TO HAVE PRACTICE
DISCUSSION, INTERVIEWS, I USUALLY, LIKE, YOU KNOW, WE TALK
ABOUT THINGS. THERE IS A LOT OF PROBLEM SOLVING. THAT'S

WHAT I BRING TO IT. SO WHEN IT WAS LIKE -- KNOW HATRED
COMPLETELY. THAT'S WHY MY MIND WENT BLANK. OKAY. IN
BUDDHISM, THE FIRST NOBLE TRUTH IS WE TURN TOWARDS
SUFFERING. WE INVESTIGATE. THE INSTRUCTION OF THE FIRST
NOBLE TRUTH IS INVESTIGATION. WE TURN TOWARDS SUFFERING. OF
COURSE, PART OF THAT IS, WE ARE CONDITIONED TO TURN AWAY.
YOU WALK DOWN THE STREET. YOU SEE, SOMETHING --
DISTURBING, UNHOUSED PERSON. I KNOW, IT CAN, BY THIS --
I STRUGGLE WITH THIS TOO. SOMETIMES, ARE THEY ALIVE. ARE
THEY NOT? DO I GIVE? DO I NOT? OFTEN TIMES WE ARE OUGHT TO,
NOT, NOT NECESSARILY, BADLY, BUT JUST -- CERTAIN WAYS WE
TURN AWAY. THE SAME WITH, WITH OUR OWN SUFFERING. AND, YOU
KNOW THAT'S WHY WE DISTRACT OURSELVES. AND THE EMPHASIS IS
TO TURN TOWARDS IT. A STORY AROUND RACE, ONE OF THE THINGS
WHEN I FIRST WENT TO THE MONASTERY. THEY WERE HAVING
ANOTHER ROUND OF, WORKING WITH --
RACISM. THEY HAD READINGS FROM VISIONS INCORPORATED WHICH
ARE ACTUALLY THE PEOPLE WHO IF ANYONE KNOWS, EAST BAY
MEDITATION CENTER, THE COMMUNICATION AGREEMENTS, FROM
VISIONS INCORPORATED. A SHOUTOUT TO, ILDA
GUT ROSE
BOUDAQUINN, PART OF VISION, WORKING THAT. THERE IS A STORY

IN THERE THAT REALLY, IN, IN THE -- IN THE READINGS FOR THAT. THIS REALLY POINTS OUT THIS TO ME. PART OF THE SUFFERING ARE NOT THE SUFFERING WE SHOULD PAY ATTENTION TO. IT IS A BUT HOW THIS YOUNG MAN --

REMEMBER HIM AS --

DON'T HAVE ACCESS TO IT ANYMORE. HE WAS WATCHING TV WITH HIS FATHER. MARTIN LUTHER KING JR. HAD JUST BEEN ASSASSINATED. HE SAW ALL OF THESE BLACK PEOPLE CRYING ON THE TV. SO, HE STARTED CRYING. BUT HE DIDN'T REALLY UNDERSTAND, SO HE TURNED TO HIS FATHER, AND SAID WHAT'S GOING ON? HIS FATHER SAID, OH. THIS IS NOT SOMETHING YOU NEED TO WORRY ABOUT. DON'T WORRY ABOUT IT. THAT WAS THE STORY. ABOUT HOW HE WAS, CONDITIONED. TO DEAL WITH RACEMENT AND, IN FACT --

MANY WHITE PEOPLE, WHITE IDENTIFIED PEOPLE, ARE --

TAUGHT NOT TO TALK ABOUT RACISM. PEOPLE OF COLOR, WE TALK ABOUT RACISM ALL OF THE TIME. WE CAN'T GET AWAY FROM IT. IN FACT MANY WERE TAUGHT TO TALK ABUT RACE, WHITE PEOPLE, TO TALK ABUT RACE IS TO BE RACIST. I KNOW, MY PARENTS ARE A LOT OLDER. MY ADOPTIVE PARENTS. THEY NEVER TALKED ABOUT RACE TO ME. BECAUSE THEY WERE CONDITIONED IN THAT WAY, RIGHT. THE TERM OF WHITE SUPREMACY CULTURE IS THAT IT

TEACHES US CERTAIN WAYS OF BEHAVING. THAT SUPPOSED TO BE
OUR LOCATION. SO, I ACTUALLY THINK WHEN WE UNDERSTAND
THESE, WAYS OF BEING TAUGHT, I KNOW WHEN I UNDERSTAND THAT
I WAS TAUGHT THIS --
THEN -- I CAN --
UNLEARN IT. AND RELEARN. AND THIS IS I THINK PART OF --
WHAT WE CAN PRACTICE. INSTRUCTION OF THE SECOND NOBLE TRUTH
IS TO ABANDON. ONE WAY OF ABANDONING IS UNDOING AND
RELEARNING. AND PART OF OUR PRACTICE THEN IS TO, I THINK,
IN PARTICULAR I WROTE THIS BOOK BECAUSE THIS STARTED OUT AS
A RESPONSE, NOT AS A BOOK. BECAUSE IN 2020, AND, WHEN
ANOTHER ROUND OF ANTI-ASIAN VIOLENCE AROSE, IN NORTH
AMERICA, I HOPE I AM, ASIAN-AMERICAN STUDENTS INIA IN THE
SAN FRANCISCO BAY AREA, CAME TO ME AND SAID, HELP. YOU
KNOW, SO WE -- I STARTED A COURSE CALLED LOTUS RISING FROM
THE MUD. I CAN NEVER REMEMBER THE SUBTITLES OF MY COURSES.
SOMETHING LIKE, YOU KNOW, OH, RESTORATIVE PRACTICE FOR
ASIAN AMERICANS. THEN WITH THE MURDER OF GEORGE FLOYD, THEN
WE DID THE DHARMA BEING ANTIRACIST, SKILLFUL ENGAGEMENT,
SOMETHING LIKE THAT. FOR ALL LOCATIONS. PART OF IT IS --
THE EIGHTFOLD PATH SUPPORTS DIFFERENT WAYS. HOW DID WE
LEARN SPEECH? HOW DID WE, HOW CAN WE RELEARN, RESENTER THE

WAY WE TALK? FOR EXAMPLE. AND THEN, WE ALSO NEED TO -- THE COURSE IS VERY MUCH -- YES, ON THE EIGHTFOLD PATH. ITS MAIN POINT IS TO -- EVERY OTHER SESSION -- WE DO PROCESSING IN AFFINITY GROUPS. SO, WE CREATE A BRAVE CONTAINER FOR OUR, FOR EACH GROUP TO DISCUSS THINGS. BECAUSE THERE ARE NUANCES. AND I KNOW I DID A WORKSHOP, HALF DAY WORKSHOP ON -- RELATED TO THE BOOK. BROOKLYN ZEN CENTER. IN EARLY OCTOBER. AND -- I KNOW AFTERWARDS, MANY WHITE FOLKS -- WERE LIKE, WOW THIS IS GREAT. WE DON'T GET TO TALK ABOUT THIS -- ESPECIALLY IN DHARMA CENTERS. RIGHT? THERE WAS ACTUALLY -- REALLY SWEET, A BLACK WOMAN CAME. AND -- SHE CAME BECAUSE HER -- UNCLE HAD RECENTLY DIED AND, HE PRACTICED BUDDHISM. SO, SHE, AT HIS DEATHBED HAD SAID, I AM GOING TO GO TO A BUDDHIST CENTER TO, YOU KNOW, TO HONOR YOU. DURING, HALFWAY THROUGH THE WORKSHOP SHE IS LIKE -- I DIDN'T KNOW ANYTHING ABOUT BUDDHISM. DO YOU GUYS DO THIS KIND OF WORK ALL OF THE TIME? IS THIS THE KIND OF THING THAT YOU DO. THE SOMETHING OF THAT HAS IMPACTED US ALL, RIGHT, WITH WHITE SUPREMACY. THIS BOOK IS CENTERED ON ASIAN-AMERICAN, BIPOC, ASIAN-AMERICAN IN PARTICULAR. AS I SEE AND BELIEVE IN AND

WITNESS, ANTIBLACKNESS WORLDWIDE, TO ME, OFTEN RACE
DIALOGUE IN THE UNITED STATES IS OFTEN FRAMED AS A BLACK
AND WHITER TO. NOT IN THE DISCUSSION AS MUCH. ESPECIALLY
AROUND THE DHARMA. SO --

IT IS -- FROM AN ASIAN-AMERICAN LENS. I WILL SAY IT WAS A
STRUGGLE, YOU KNOW, I WROTE THE BOOK BECAUSE STUDENTS FROM
BOTH TWO ROUNDS EACH OF LOTUS AND DHARMA BEING ANTIRACIST,
WANTED A MORE JERMAINE BOOK, MORE CONTEMPORARY, AND ONE
SPECIFICALLY ABOUT RACE. SO, I WROTE IT AS A COMPANY,
ACCOMPANYING THAT, AND AS A -- I HAVE BEEN APPROACHED TO
WRITE A BOOK A WHILE BACK. I SEND IT OUT. AND I ACTUALLY
SENT IT TO NORTH ATLANTIC BOOKS BECAUSE THEY -- PRINTED, BE
THE REFUGE ALSO, ONE OF THE FEW ADDRESSING ASIAN-AMERICANS
BUDDHISTS AND NORTH AMERICA. SO, AND, YOU KNOW THEY PICKED
IT UP. WHICH I AM VERY HAPPY ABOUT. PART OF IT IS LEARNING
TO --

TURN TOWARDS OURSELVES AND OUR, OUR SUFFERING. YOU KNOW, A
PODCAST, CALLED OPENING DHARMA ACCESS, LISTENING TO BIPOC
TEACHERS. AND A WHILE BACK I INTERVIEWED --
NOWAWAY ALEXANDER, AND, TALKING HOW MUCH OF PRACTICE,
RETREAT IN PARTICULAR. SHE WAS TALKING ABOUT GOING TO THE
FIRST BIPOC RETREAT AT SPIRIT ROCK. HOW IT WAS SO GREAT

BECAUSE --

SHE COULD REACH THE EDGES OF HER SUFFERING. AND I, I THINK THAT'S TRUE THAT WE --

YOU KNOW, PART OF WHAT HAPPENS IS THAT WE HAVE AN IDEA, AGAIN, SOME, SOME CONDITION, AND INTERNALIZED OF HOW MUCH WE CAN HOLD OUR SUFFERING. SO MUCH OF OUR PRACTICE IS TO REALIZE THAT --

THIS I CAN ONLY HOLD MY SUFFERING THIS MUCH. WE SOFTEN AND THEREFORE THE SOLIDNESS OF WHAT WE THINK ARE THE EDGES ALSO SOFTEN. FOR INSTANCE, HAVING LEFT VIETNAM FROM ADOPTION IN PART BECAUSE MY BIRTH MOTHER WAS DYING OF CANCER. WAY TOO POOR TO FIND SOME ONE TO TAKE CARE OF US. I LEFT BEFORE SHE EVEN DIED. AND SO, GRIEF WAS HUGE. AND THEN THAT'S THE WHOLE THING ABOUT -- ABOUT NOT BEING ABLE TO GO BACK TO MY COUNTRY FOR MANY YEARS. SO, I ALWAYS THOUGHT I CAN SURVIVE MY GRIEF. RIGHT? AND SO, ONCE, HOWEVER I COULD, MEET MY GRIEF MORE AND MORE, IT ACTUALLY --

THE IRONY OF PRACTICE, OR, OR REACHING THOSE EDGES AND MY EXPERIENCE IS -- THAT WHEN WE BUILT A CAPACITY, CONCENTRATION, HELPS A LOT. HELPS US TO RELAX, THE EDGES BECOME WIDER AND LESS SOLID. SO, OUR SENSE OF OURSELVES ALSO EXPAND. RACISM OR OPPRESSIONS LIMITS OUR SENSE OF

SELF. IT DOESN'T TAKE AWAY THE DEFINITION OF DIFFERENT SELVES, BUT IT REMINDS US IT ARISES OUT OF CONDITIONS AND THOSE CONDITIONS, REMEMBER WHAT, WE DON'T HAVE TO -- TO THOSE CONDITIONS NOR TAKE OUR LOCATIONS IN THOSE. AND WE PRACTICE THIS, TO SEE THE EMPTINESS OF THOSE CONDITIONS. OF COURSE, RIGHT. SO, THE NEXT QUESTION IS ABOUT HOW --

PAGE 24, 25, I TALKED --

THE YOUNG BLACK WOMAN WHO ASKED MIRIAM WEBSTER TO DEFINE RACISM AS A STRUCTURAL DEFINITION. DO YOU REMEMBER THAT? PRETTY SURE IT WAS 2020. RIGHT? SO, BECAUSE IT IS, IT KIND OF BLOWS YOUR MIND, DON'T YOU THINK, UNTIL 2020 FOR A DEFINITION TO INCLUDE THAT RACISM IS A STRUCTURAL ISSUE AND NOT JUST A PERSONAL THING. AND SO, TRUE, IT IS NOT, MAYBE A POLICY CHANGE. BUT OF COURSE, LANGUAGE REFLECTS HOW WE VIEW THE WORLD. SKILLFUL VIEW. AND IT BECOMES SKILLFUL MINDFULNESS TO ATTEND TO, I DEFINE MINDFULNESS IN TWO WAYS. ONE IS THAT IT IS A PRACTICE OF MINDFULNESS WHICH IS TO -- REMEMBER. WHICH IS, OF COURSE. TO RECOLLECT WHAT WE ARE DOING. THE MOTIVATION FOR WHAT WE ARE DOING. HOW TO DO SOMETHING. AND THEN THE QUALITY OF MINDFULNESS -- I FIND TO BE -- ANALOGY FOR IT IS KIND OF LIKE THE MANAGER AT A RESTAURANT. RIGHT? MINDFULNESS --

IS AWARE OF WHAT IS GOING ON. AND IT HAS, BECAUSE OF
CONCENTRATION. IT, IT GIVES YOU A SENSE OF -- CENTERNESS
AND THEN IT ACTUALLY SAYS, HEY --
YOU PRACTICE -- PRACTICING PAYING ATTENTION TO YOUR BREATH.
YOU ARE NOT PRACTICING LISTENING TO THE DOG BARKING OUTSIDE
OF THE WINDOW.

AND THEN GOING, OH. YOU KNOW, WHY IS MY NEIGHBOR,
MURMURMUR. COME ON BACK. IT MANAGES IT. IT HELPS TO. AND
THEN IT DOES IT WHEN IT IS SETTLED ENOUGH WITH
CONCENTRATION. AND YOU PRACTICE IT. THEN IT DOES IT IN A
WAY, SO THE QUALITY OF HOW THAT IS DONE IS ALSO IMPORTANT.
RIGHT? SO, PART OF HEALING FROM WHITE SUPREMACY CULTURE IS
TO HEAL THE IMPACT ON US. AS BIPOCS WE ARE OFTEN TAUGHT
THAT OUR SUFFERING IS NOT IMPORTANT. AND SO, OR IT IS ONLY
IMPORTANT IN OUR OWN COMMUNITIES OR IN CERTAIN CONTEXT. SO,
WE WANT TO REALLY -- OF COURSE ATTEND TO THE PERSONAL
IMPACT. AND WE WANT TO SEE THE SYSTEMIC, AGAIN, SECOND
NOBLE TRUTH, ENGAGED VERSION. SO, ONE WAY TO TALK ABOUT
THAT, IN THE BOOK, THAT I TRAILED. AND REALLY, IT CAME ABOUT
WHEN I GAVE A DHARMA TALK ON THE 50th ANNIVERSARY OF THE
MARCH ON SELMA, AND -- I WAS, TALKING ABOUT OUR
INTERCONNECTEDNESS. WHICH COMES FROM THE, SUTRA, THE NET OF

INDRA, HAVE YOU HEARD OF IT? SO, USUALLY IT IS TALKED ABOUT AS --

OR, DESCRIBED AS, SO -- THERE IS A NET THAT IS THE UNIVERSE. AT EACH PLACE WHERE IT CROSSES THERE IS A NODE, EACH NODE, JEWEL OF THE NET OF INDRIS, THE NATURE OF JEWELS IS TO REFLECT. AND SO, AS THE JEWELS REFLECT ALL AROUND, WE REFLECT EACH OTHER. RIGHT? YOU AND I REFLECT EACH OTHER. WE ARE INTERCONNECTED IN THAT WAY. THAT IS A BEAUTIFUL IMAGE. HOWEVER, WHEN I WAS GIVING THE TALK, I THOUGHT OF THAT, OF COURSE ABOUT INTERCONNECTEDNESS. AND THEN HAVING, A SOCIAL WORKER. I THOUGHT ABOUT THE MATRIX OF DOMINATION OR MATRIX OF OPPRESSION BY PATRICIA HILL COLLINS. PRETTY SURE SHE USED THE WORD INTERSECTIONALITY, IT HAS GIVEN CREDENCE TO CRENSHAW, SHE TALKED ABOUT IN PARTICULAR. '98 CAME OUT, WAS A SOCIOLOGIST, IS A SOCIOLOGIST, TALKED AWHAT INTERSECTIONALITY OF RACE, GENDER AND CLASS. WE NEED TO THINK OF THE STRANDS OF THE NECK. THE UNIY IS NOT THAT INDIVIDUAL JEWELS SHOULD BE THE SAME. THAT'S A NICE IDEA, BUT IT ISN'T TRUE. IT ISN'T AS IS. RIGHT IN A SYSTEM OF RACISM OR WHITE SUPREMACY CULTURE WHAT IT IS THAT SOME JEWELS ARE BIGGER THAN OTHERS BECAUSE THEY HAVE MORE RESOURCES. SO, THE SRAPBDZ ARE BUILT MORE TO GIVE THEM MORE

RESOURCES. STRANDS ARE BUILT MORE TO GIVE THEM MORE
RESOURCES. IN OTHER AREAS, THE STRANDS ARE NOT ATTENDED TO
SO THEY'RE BROKEN. RIGHT? OR WHEN THERE IS A LOT OF
RESOURCES GOING TO --

ALL RIGHT, BYE, BEN. GOING TO A CERTAIN JEWEL. THE SIZE OF
THE JEWEL CAN GET BIGGER. SO, A STRAIN ON THE NET. SO, THE
INTEGRITY OF THE NET IS THE ONENESS. NOT, NOT, WHAT, YES,
WE SHOULD OF COURSE ATTEND TO THE JEWELS. BECAUSE THE
JEWELS ARE PART OF THE KNELT. IF OUR FORECUSS IS NOT ON
INDIVIDUALS WHAT THE INTERCONNECTIONED. AND WE BECOME
STEWARDS OF THE NET. STEWARDS OF THE NET. BECAUSE THAT'S
WHAT SUPPORTS US ALL. WHEN WE CAN SEE WHERE THEY'RE
BROKENNESS, OR, YOU KNOW, IN -- IN ZEN, WE, YOU KNOW, WE
SAY, ANCIENT TWISTED KARMA, THE STRANDS ALL TWISTED. HOW DO
WE UNTWIST THEM? WHERE IS OUR WORK TO UNTWIST INTERTWISTED
KARMA? SO, WE WANT TO, IT GIVES A SENSE OF SYSTEMMING LENS.
WHAT ARE THE POLICIES? WHAT ARE THE --

BE IT, EXPLICIT OR IMPLICIT. THAT, THAT -- KEEPS CERTAIN
CONDITIONS HAPPENING. AND HOW DO WE WORK WITH THAT? WHAT
OTHER DEFINITION ARE URGENT TO GIVE, PEOPLE LOCATED IN
OTHER PRIVILEGED LOCATIONS? TO ME, THIS TAKES US TO
LEARNING HOW TO PUT THE SHIFTS INTO PRACTICE, WHICH IS

SKILLFUL EFFORT. RIGHT? I KNOW THAT --

IN MANY SETTINGS, DEAL., USED TO BE CALLED, MULTICULTURALISM, NOW IT IS DEIA, IN CONVERT BUDDHISM, OFTEN THERE IS MUCH MORE FOCUS ON HOW TO BRING IN MORE BLACK PEOPLE. I THINK, AGAIN, COMPLETELY UNDERSTAND IT. BUDDHISM CAME FROM ASIA, THERE IS A SENSE IN THE BUDDHIST DIASPORA COMMUNITY. HEY, WHAT ABOUT US? PART OF THE INVISIBILIZATION AND I RAY SHUS OF ASIAN AMERICANS IN THE UNITED STATES. ERASURE OF ASIAN AMERICANS IN THE UNITED STATES. IN PARTICULAR.

AND SO, I KNOW I AM IN A GROUP. AND THERE IS A DISCUSSION ABOUT HOW, ESPECIALLY IN BUDDHIST COMMUNITY, THAT, THE TERM BIPOC, WE UNDERSTAND IT AS A UNITED STATES, OR NORTH AMERICAN FRAMING. AND, AND, SUPPORTED. IT DOESN'T LOOK SO WELL IN BUDDHISM; BUDDHISM CAME FROM INDIA. ALSO, MORE AND MORE, TEACHERS IN CONVERT SETTINGS WHO ARE BEING UPLIFTED ARE NOT ASIAN. OR NOT, OR PREDOMINANTLY BLACK. SO, NOT, LATINX, NOT INDIGENOUS. AND IN SOME WAYS TO ME, THE BIPOC, THE I OF BIPOC IS A LITTLE THROW IN. THAT'S MY TAKE. WE HAVE DISCUSSED HOW DO WE PERHAPS NEED A DIFFERENT TERM. IF YOU SEE MY WEBSITE. I HAVE A GROUP, STARTED, LOTUS RISING FROM THE MUD WITH SPIRIT ROCK NOW, TWO YEARS AGO. THEY CONTINUED TO PRACTICE WITH ME. AND I TURNED ON AA PLUS. AND

THEN, I AM STILL USING IT. PEOPLE ARE GOING, THAT SOUNDS LIKE ALCOHOLIC ANONYMOUS AND OTHER THINGS. I WAS TRYING IT ON. I THOUGHT, PAN-ASIAN, TOO, SOME HOW I WAS STILL GOING WITH THAT. THEN, AND THEN OF COURSE WE LEARN FROM EACH OTHER. LIKE WE ARE DOING HERE. A STUDENT SAID PEOPLE OF THE GLOBAL MAJORITY AS A TERM. I APPRECIATE IT. SHE EXPLAINED IT TO ME, IT DECENTERS THE UNITED STATES. RIGHT IT DOESN'T PLACE THE VIEW OF WHO IS WHOM, FROM UNITED STATES CENTRIC, SO PEOPLE OF THE GLOBAL MAJORITIES MIGHT BE A DEFINITION OR A TERM. NOW, I WAS AT A TALK ON THE BOOK, IN SANTA CRUZ AT A BOOKSTORE. WITH A COLLEAGUE, ONE OF MY TEACHERS, AND -- SOME ONE ASKED OH, SOME ONE GOT UP, THAT ACTUALLY IN -- IN A LATINX PERSON, APPRECIATE THAT, IN CONVERT BUDDHIST SETTINGS, HAS BEEN CURB- THAT BUDDHISM, IN CONVERT SETTINGS HOW THEY PUT IT. HAS BEEN AN OCCUPIED TERRITORY. AN OCCUPIED TERRITORY. SO HOW DO WE ADDRESS THAT? WHICH GOES TO ANOTHER QUESTION FROM ANNIE AND ADRIANA, DO YOU THINK THERE IS A REASON FOR THOSE WHO HAVE THE BEST SEAT AT THE VENUE TO LET THE ONE WHOSE ARE LOCATED IN THE LAST ROWS TAKE THEIR SEATS EVEN FOR A SHORT PERIOD? OR A SPECIFIC SHOW? NOT EVEN FOR A SHORT PERIOD. THIS IS THE THING THAT IS REALLY DIFFICULT. YEARS

AGO, WHEN BUDDHIST PEACE FELLOWSHIP HAD A PAPER, PAPER,
MAGAZINE, CALLED "TURNING WHEEL" AND THEY HAD A --
AN ESSAY, ARTICLE ABOUT HOW A GROUP OF BLACK BUDDHISTS AND
OTHERS HAVE GONE TO THE SLAVERY POINTS IN AFRICA, AND THERE
WAS A MOMENT IN WHICH THERE WAS A FERRY TO GO. IT WAS FULL.
SO, EACH PERSON HAD MOVED ASIDE, SO THAT A BLACK PERSON
COULD GET ON THAT, BECAUSE -- BECAUSE THERE WAS, MUCH MORE
OF A RESONANCE FOR THEM. WHEN I PRACTICE IN THAILAND, BLEW
MY MIND. WHEN A BUS IS FULL, AND A -- AND A MONK COMES WALK
UP AND NEEDS TO GET SOME WHERE, PEOPLE WILLINGLY GET OFF
THE BUS. RIGHT, SO, UNFORTUNATELY IT DIDN'T APPLY TO NU
TPH-FLT S. BUT IT WAS KIND OF CHANGING A LITTLE BIT. NOT SO
MUCH, NUNS, WHAT YEAR WAS THAT 2002, I BELIEVE. NUNS HAD
JUST ALSO BEEN ALLOWED TO GO FREE TO THE UNIVERSITIES IN
THAILAND, THE MONKS HAD FOR MANY YEARS. HOW IS IT THAT WE
UPLIFT THOSE WHO ARE TRADITIONALLY NOT -- NOT GIVEN THE
RESOURCES OR THE ACCESS. THIS IS WHY MY GROUP IS CALLED
ACCESS TO ZEN. HOW DO WE MAKE PRACTICE ACCESSIBLE? HOW DO
WE UPLIFT? THAT'S WHAT EQUITY IS. EQUITY IS WE REALIZE
THERE IS -- INEQUALITY AND SO WE NEED TO --
RECTIFY THAT, WE NEED TO RESTORE THAT? BY -- BY MOVING
OVER. OR RESTITUTION OF SOMEKIND. I PUT THAT OUT.

REPATRIATION, MAYBE. THE THING IS, SOME ONE ASKED, WHAT IS THE ACTIVISM IN THE NET OF INDRA. ONE OF THE QUESTIONS.

AND --

I SAID, WELL -- ENGAGED BUDDHISM. ISN'T JUST THAT WE KNOW THAT THERE IS SYSTEMIC HARM. WE HAVE TO DO SOMETHING ABOUT IT. AND IT IS THE SAME WITH PRACTICE. RIGHT? KARMA TO ME, BROADLY, BROADLY, BROADLY, IS TO -- TEACHING ON RESPONSIBILITY. ON DOING SOMETHING TO RECTIFY HARM. TO RESTORE THINGS TO WHOLENESS. TO RESTORE THINGS TO OUR VALUE THAT WE HAVE AGREED UPON. OF COURSE, IN THE BUDDHIST LIFETIME --

THERE WAS A CASTE SYSTEM. HE WORKED --

HE WORKED AGAINST THAT. AND THE GENDER STORY. HIS NUN MOTHER. OF COURSE, WANTING TO PRACTICE. RIGHT? GLOSS OVER THAT DUE TO TIME. I WILL END HERE, CHAPTER 1, PAGE 31, IF YOU ARE READING ALONG. THE DAY AFTER THAT MIND STOPPING MEETING IN JAPAN -- I WAS OFFERED ANOTHER CHANCE FOR AN INTERVIEW. I RANG THE BELL, DID MY BOWS AND WENT TO THE PRACTICE DISCUSSION ROOM. READY TO SHARE MY INSIGHTS OF HOW HIS ANSWER HAD AFFECTED ME. BEFORE I COULD OPEN MY MOUTH, HE LAUNCHED INTO A STORY OF THE BUDDHA LIFE AND ENLIGHTENMENT, ALONG WITH THE HISTORIES OF OTHER EARLY

BUDDHIST ANCESTORS. THEN, ONCE AGAIN, HE RANG ME OUT OF THE ROOM. WE NEVER SPOKE ABOUT MY QUESTION AGAIN. THE EVENT IMPACTED ME DEEPLY. I CONTINUED TO TURN IT OVER FOR MANY YEARS AFTERWARD. WHEN I REMEMBER MY STORIES WITH THEM, THE LAST PART HAS ALWAYS PUZZLED ME. I OFTEN WONDER, WHAT WAS HIS POINT ABOUT IT ALL? IN WRITING THIS NOW, I HAVE AN UNDERSTANDING OF WHAT HE WAS TEACHING ME. THE BUDDHA AND ANCESTORS WERE SEARCHING FOR THE SAME THINGS AS YOU AND ME. AN END TO SUFFERING? I THINK, IT WAS SAID THAT THERE CAN'T BE SPIRITUAL BYPASS, HE REALIZED AND AFTER THIS, THAT INITIAL EXCHANGE, I TOO REALIZED THAT I WAS LOOKING FOR A WAY TO EXPLAIN AWAY THE HURT AND PAIN BY WANTING TO DISCUSS IT. DISCUSSION ISN'T WRONG. THEORY ISN'T WRONG. ACTIVISM ISN'T WRONG. BUT WE CAN'T USE THESE THINGS FOR SPIRITUAL BYPASS. WE CAN'T CHOOSE BUDDHIST PRACTICE OR ANY METHOD SUCH AS RACE THEORY, ACTIVISM AS A WAY TO SKIP OVER THE HUMAN CONDITION INHERENT IN THE FIRST NOBLE TRUTH. EXPERIENCING THE HURTS AND PAINS OF OUR LIVES. TRYING TO GET AWAY FROM THEM, VIA ANY METHOD IS TO SKIP OVER OR BYPASS, FULLY EXPERIENCING OUR LIFE AS IT IS. OUR PRACTICE IS TO GET CLOSER AND CLOSER TO KNOW IT COMPLETELY. IN DOING SO, WE CAN ACTUALLY HAVE MORE CLARITY ON HOW WE CAN HEAL.

IN POLY, THE FIRST RECORDED LANGUAGE OF BUDDHISM, A TERM, IS USUALLY TRANSLATED AS WISE ATTENTION. IT CAN ALSO BE TRANSLATED AS ATTENTION THAT TAKES THE WHOLE INTO ACCOUNT. THIS IS WHAT HE WAS POINTING ME TOWARDS. THE PRACTICE OF INVESTIGATING DUCA, WHICH SEES IT IN CONTEXT, IN TOTALITY. AND NOT JUST THE HURT AND PAIN OF THE MOMENT. THEN, THE REST OF THE ENGAGED FOUR NOBLE TRUTHS OFFER US DESCRIPTIONS AND PRACTICES FOR HOW TO CONNECT OR RECONNECT TO THE WHOLENESS OF LIFE. THAT EXISTENCE IS SEEN, RELEVANT, HEALABLE AND VALUED. WHEN WE REMEMBER, AND ACCESS THE CONTEXT THAT VALIDATES US AS SUPPORT US TO THRIVE. ADDITIONALLY, WE NEED TO REMEMBER THAT -- ALL BEINGS WANT THE SAME. TO BE FREE FROM SUFFERING AND THE CAUSES OF SUFFERING. THIS IS WHAT CONNECTS US ALL. DENYING THE SYSTEMS OF OPPRESSION EXIST IS TO DENY REALITY AS IT IS. ALLOWING TO NEGOTIATE THE SYSTEM WITH, DETERMINED AGENCY IS THE PRACTICE OF ENGAGED LIBERATION. IN PRACTICING COLLECTIVE LIBERATION, THIS IS WHAT I WISH FOR US. THAT WE MAY COME HOME TO A SENSE OF WHOLENESS, GROUNDED IN WHAT IS SAFE AND OF VALUE TO ALL OF. MAY WE THEN ASPIRE TO SPREAD THAT OUT, TO WORK TOGETHER TO STRENGTHEN SAFETY AND CARE FOR EACH OTHER. THIS IS THE WORK AND THE LIBERATION OF

UNDERSTANDING PRACTICING AND DEVELOPING ENGAGED FOUR NOBLE TRUTHS. THANK YOU FOR YOUR ATTENTION. ALL RIGHT. WE HAVE A LITTLE TIME FOR --

FOR QUESTIONS. AND I WANT TO ENCOURAGE --

IF YOU TEND TO -- MOVE BACK. AND MOVE FORWARD. AND IF YOU TEND TO MOVE FORWARD TO MOVE BACK. FEEL FREE TO USE YOUR DIGITAL HAND. I CAN'T SEE EVERYONE. OR PUT YOUR QUESTION IN THE CHAT. I EXPLAINED IT SO WELL.

>> Annie Mahon: ANY BODY HAVE ANY QUESTIONS YOU WANT TO ASK --

WOW, YOU DID EXPLAIN IT WELL.