

# 2008-08-24 Relational and Non Relational Realms

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## SUMMARY KEYWORDS

relational, world, people, buddhism, non relational, relationship, interdependent world, relate, life, building, thoughts, sense, sierras, point, suffering, classically, deeper, healthy, understand, practice

## SPEAKERS

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classically in Buddhism, there is a very important distinction that much of classic Buddhism kind of rests on. And I'm going to use two words to describe this distinction which are a little bit slightly unconventional, but I think a lot loveable just a little different translation of the terms and distinction is between the realm of our life which is relational, and the realm which is non relational, to the relational and non relational. And the Buddhist analysis of human life is that much of human life is relational. You know, most of everything we do and concern ourselves with belongs to this relational realm. And so certainly, something as basic as our physical upkeep of our body and ourselves, belongs to that really around because we have to relate to the food we get the foods we grow the relationship or work that makes it all possible that people will work with exchanges. And you know, it's a huge relational world we live in. And, and then for many people, then our social life is very important for, for us. And so that our social life predominantly or maybe entirely, belongs to this relational world as well. It concerns how we relate to people, what our relationships are to people, and how people relate to us. And people can spend a lot of time building up personas and building up strategies building up a whole sense of who they are in this world, based on who they are, what happens in the relational field, social relational field, and their influences that happen to us as children, for example, that have a big impact on how we understand us. Based on how people relate to us, we then understand who we are based on how we understand ourselves, we then relate back to other people, they then see us in a certain way they relate back to us. And there's this endless feedback loop where we kind of understand who we are in relationship to other people in other in the world and everything. The some of some of this relational world is, comes with a lot of suffering. And some of it is quite beautiful and very inspiring, very lofty. The suffering part you know, is that sometimes the world the physical world, doesn't cooperate with what we want. And, and so there's all kinds of natural disasters that might happen. Earthquakes Andreas fault decides to move on Sunday morning at 10 o'clock. And suddenly we have a new event or fires here in in California this summer. This afternoon, I'm driving down to Tassajara The Los padres national wilderness where they had this huge forest fire this summer. And right in the middle of it in his little oasis is Tassajara Zen monastery. So I'm going to go there was saved through a lot of heroism. And so I'm going to go down there today and see what you know, see this little oasis of green in the midst of this charred landscape. And so Buddhism doesn't tire by saying, you know, that the world that we build their life on, even the world necessary, they build our life on is a relatively unstable world. So the Buddhist attitude when this world doesn't provide us with what we want, what we need, is to be not surprised. Because often people ask, Well, what you know, it doesn't work. The telephone system broke down doesn't work. There's no electricity, what How can that be? And the Buddhist approach would be, well, what do you expect you know, it's All because there's a level of instability in all this as well. And so document commented that it boost a boost in Asia, sometimes I have a much lighter

attitude towards things not working out, because it's kind of built in expectation that things are unstable and permanent things are passing. And then the social world also is, you know, free. The relational world there is also wrought with potential suffering. And I think I think every single one of you has suffered in that initial social world, both the recipient people have caused you suffering. And also you probably caused your share fair share of suffering to others, maybe have to think back until teenagehood to remember, but, you know, there's been you know, we've, we've said things and done things that we wish we didn't did, didn't didn't have done with them done. And also they're in the social realm.

Human beings are unstable, we get sick, we get old and we die. And so if we depend on the relational world being a certain way, then the suffering we feel the distress discomfort, the sadness we feel, is much greater if we depend on it. So Buddhism puts a lot of emphasis on understanding the way in which dependency, psychological dependency will augment and increase the level of suffering we have in this changing world. So if we depend on the relational world to always be a certain way, then we have expectations built into it, then we're set up for relatively easy suffering, because the relational world will change so much. And then there's really dysfunctional relationships to the relational world and it doesn't take long have self understanding to see how much the human mind is primarily preoccupied with the relational world. And whenever there's generally whenever there's a want, we want something, that wanting means that you're in relationship to something in relationship with what you want. So whether you want something to be a certain way or you want to have something or you want something to go away, that's involves being in a relationship with something. And someone if you watch your mind what your thoughts are and your emotions, you'll see that a lot of human thought and has a quality of intentionality, or wishes or wanting behind it or fueling it. And to a great degree of wanting is the engine which drives much of our human mind. meditators can see that thing much more clearly than people who don't meditate because we sit down to meditate and try to and try to be still focused on the breath, for example, and we see how hard it is because the mind has this very powerful compulsion or Drive to think. And then you look at what's you know, so there's almost like a desire to think. So right there, there's a relationship to thinking. And then the content of the thought or the motivations of the very thoughts often have to do with wanting, wanting something. It's somewhat embarrassing for many of us to realize how many of our thoughts are self preoccupying. And so wanting something for ourselves wanting to look better or have something or, you know, something related to ourselves. So, the relational world, in the Buddhist analysis is where most people live most of the time, where their thoughts are, their concerns are, and it isn't just the external world that we relate to. It's also the internal world, ourselves. We relate to ourselves a relationship to ourselves, which you know, in some ways is healthy. You're supposed to have some kind of healthy relationship to yourself, but it could also be dysfunctional. Were just completely preoccupied with it with ourselves. Some people have Very little awareness of their relationship to the world outside, because they're so caught up in the relationship to themselves narcissism, for example. And so and so their the way they negotiate the world is primarily through having a relationship to themselves. You know, they have certain attitude, understanding who they are. And, you know, it's the relationship we have classically we talk about people have a victim mentality, or the people who might feel that they're narcissistic, they're special, they're the center of attention, everything should revolve around them. And so, you know, we have a certain relationship that towards ourselves then becomes the primary mode through which we relate to others, sometimes not very well because of that. So the relationship is in all directions, and even some people who seemingly have no relationship too much outside of themselves. There's a very powerful relationship to this inner life inner world. And

so there's certainly dysfunctional ways in which this works. So I said that there's first of all that the relational world is unstable. And so to depend on it in any kind of way is going to cause suffering and

also their dysfunctional relationship. So that relational world, which, you know, cause a lot of difficulties, but there's also functional or healthy relationship to the relational world. And, and so Buddhism, a lot of Buddhist teachings has to do about how to create a healthy relation to the relational world how to live in that world well. So something as basic as living ethically practicing generosity which are so fundamental to Buddhism has to do with how to live wisely in the relational world. If you want to have healthy relationships, to yourself and to others, practice generosity, practice ethics, they are very, very important practice in Buddhism of loving kindness, compassion, equanimity and sympathetic Joy has to do with the relational world is creating an attitude and approach which is considered the optimal for living in the relational world with other people, so cultivating kindness, you're gonna relate to other people spend some time figuring out how to do that in that kind way, as opposed to, you know, some of the other unfortunate alternatives. So, Buddhism puts a lot a lot of teaching in Buddhism is about this relational world taking care of it. And, and a lot of spiritual maturity in Buddhism has to do with developing this relational world. at the, at the upper reaches of the healthy relational world, there are some really powerful experiences that can happen. Some of them have called the mystical experiences. So for example, there can be experience of oneness with the universe or oneness with you know, for example, a sense of tremendous unity, everything seems unified, or there can be a tremendously powerful sense of love that just seems to be bigger than any real any individual relationship. And these kinds of experiences of unity of oneness of non dualism. infinite love and all that are celebrating beautiful, great powerful, they're so powerful that some people will take them as being ultimate. This is what it's all about this is the pinnacle of the spiritual life is to have these kinds of attainments. Buddhism would classify these those kinds of attainments within the relational world itself. And even though they can be life transforming, and seem very ultimate meaning and be very, very significant, no way we want to diminish their importance. There still belong to the relational world. Here hear, especially here in the modern West. One kind of pinnacle of this relational world, is the very powerful experience that people can have of being of living in an interdependent world where we're all kind of living in the sense of interdependence, and how everything is connected to everything else. For some people, especially here in the West and modern world is often seen as being a very, very significant inspiring, understanding realization people go up in the Sierras go backpacking, go by the ocean, do something, just feel Wow, we're all connected. It's all interrelated. I seem to almost disappear in this kind of interrelated world. And it's very beautiful. I had my one of my one of my early experiences like this, that was quite moving for me, was in my taking a botany class in college at UC Davis. And studying you know, very intensely involved in the professor talking about the oxygen, carbon dioxide cycle for plants and how it all works. I remember having to big diagram on the chalkboard if you know, all how it worked. And so I was involved in that lecture. And then I left that lecture and went out into the courtyard, the beautiful big trees, they have the campus there, and I just was stunned and stopped, literally stopped in my tracks and just looked at the trees. I had this very powerful question or sense of how my ability to live was dependent on these trees or plants producing oxygen in my life, you know, more than, you know, I could do I could do away with a kidney or one eye or all kinds of things, you know, one arm all kinds of parts of my body I could do without, but I couldn't do without these plants out there in the world. My life was more dependent on that and some things that I thought were quite, you know, quite important here.

And so I just stood there for a long time just in all of this interdependent, interdependent world. We lived in wherever we live in. Some people will see this interdependent world as quite sacred. And I I'm kind of inclined to see it that way as well. I think it's a beautiful sacred kind of thing this world and I love it. That just here close by here. We have above the Crystal Springs reservoir. We have this San Francisco as this kind of watershed. And up there. That is basically humans are not supposed to go to. And then now late last few years ago, they now have some few guided hikes that go through. But for years, no one could go there at all. And I loved that, that there was a big swaths of land that no one no human being

was allowed to touch. For me that made a kind of sacred, yeah, as opposed to us being everywhere, something that's kind of outside of our domain, the human domain. So the independent world can be seen as sacred. It's a very kind of, I think it's beautiful, very, very, very profound and very important realization for people to have in this world that becomes increasingly interdependent. And to see it is kind of sacred. Classically, in Buddhism, before there was a kind of the tragedy of the commons before there was a sort of sense of, of, of the tremendous damage we can do to the environment and to ourselves as a result, the sense of the interdependent world was not seen as a solution but rather representative part of the problem of human life. The fact that we're so interdependent is you know as a means that we're caught in the world of potential suffering. And so for example, we can have a romantic relationship with with this independent natural world. And I was just at Yosemite where the Rangers up there made this point very clear, they would have had this videos about bears and they had this beautiful kind of in the video, beautiful kind of display of teddy bears and how cute teddy bears are and lovely and all that and then they show the real bears and they show how dangerous they could be in the please be careful. These are not to be cuddled, you know, in fact that they should be respected. And so you know this there are certain animals around that would be quite happy to participate in the interdependent world by eating you and the internet depended world is quite beautiful and inspiring. When you go up in the Sierras in the winter and or even in the summer for example, you go in the summer I was up there one place and tell me just now and that was a little bit surprised that we hiked. We don't have been hiked very far up 20 mount Meadows to soda springs. And there, there's this old Sierra Club building that's still there. And there was a ranger inside. And there was a beautiful sunny day, stone building. And the bottom end of the stone building, there was a fire big fireplace. And I thought, Yeah, because in the winter, it's cold here. And in the fireplace, there was a huge pile of logs built up, ready to make a fire. And then Ranger said that there can be in the summertime, there can be these sudden storms that can arrive pretty much out of nowhere and get very, very cold very quickly and it can be hail. And so we have this place here people can run for shelter. Because people get hypothermia very easily, we'd like to fire very quickly. So that makes the interdependent world very nice when you have fire in a building and all that and you're well dressed, but go out into the Sierras without proper dress, and this interdependent world can be your end very quickly. So classically, in Buddhism, the sense of independent world was more a world of danger than it was an inspiration the way it is now. And like, I'm very inspired by this sense of independence. It's very meaningful for me in my relationship to the world to understand that. So I don't want to belittle that any kind of way. But it's been pointed out that in the history of Buddhism, the people who most emphasize interdependence the interdependent world as being a beautiful sacred world have been the upper class, middle upper class people. Isn't that interesting? Do you wonder Little bit about those people who are comfortable in this world. They're the ones who can really celebrate how wonderful interdependencies.

So, the relational world, we live in the relational world and so many people, the relational world is very much centered on what I call the relational self. They have an understanding of who they are, and who they are is relational. And so it's all about negotiating as relational self, what I want, what I should get how people relate to me, I want to relate to other people, how I'm going to be safe, how I'm going to get what I want. I'm this way, I'm not the way this is the identity, I want to have this identity I have which is unfortunate. And so it's all about the relational world going on and on partly with a little bit of motivation to start getting you tired out by the relational world. And because, again, classically in Buddhism, there comes a point in Buddhist Spirituality, where there's a very healthy, meant to be healthy, getting cut a little bit tired of only living in the relational world. And it makes some sense to be tired in it because it's exhausting. The relational world requires being in relationship, and being in relationship is activities are doing. And so you can see if you sit down to try to quiet your mind meditation, you see, the mind is sometimes spinning, wanting to be in relationship with this and that. And it's, you know, it's kind of tiring. Most people don't see how tiring it is, because they're so caught up and they're blinded by the activity

and desires from seeing that it's actually stressful to be involved in this kind of activity all the time. So, then Buddhism then has the other side of the distinction. And that is the non relational realm. There's a non relational way of being here in this world. And that's both strategy in meditation for example, to begin not relating to things and also eventually becomes the experience of liberation or freedom to rest in this non relational experience to have the mind not relating all the time that the hotline in a sense, maybe a resting in itself. So, the busy activity of doing doing doing has come to a stop. So, liberation Buddhism is sometimes called the stopping, kind of a very radical stuffing.

This this point, this kind of point, juncture in a discussion, some people are ready to leave. You know what, stopping the relationship or stepping outside of the relational world? Why would I want to leave the relational world It's all I know, that's what it's all about. That's what I want. And this is kind of frightening or disturbing, or, or you know, this non relational world, what good does it do? Is it gonna make me get me a better partner? a better job? Is it gonna make me healthier, I'm sick and I'm 20 to get well, and they're not in the non relational world, which has to do with, you know, my health. Some people kind of tend to shy away from it or want to reject it entirely. So as a strategy in practice, for people who are always doing, doing doing doing doing, it's a very powerful sometimes to do a practice, we don't do or try not to do to do they're not doing it even though it's kind of a doing to not do for a while. And you could say, well, this is a paradox and I'm stuck in him trapped. Don't worry about that. It's just just, you know, if you try not to do and in doing not doing, you do 99% less doing than you usually do is very powerful because it pulls the rug from underneath the edifice, the constructions that we build of the world that we hold in place. And so it's not a very complicated thing to do, at least in theory. And that is sit down, close your eyes and do something like just follow the breath. And no matter what arises in your mind, to think about anything to be concerned about anything to get involved in anything your mind, don't just say with your breath, come back to your breath. Really important, really consequential things arise. Really important things like like, like I say that when people sit and meditate that maybe I was a new meditator, really important things would happen that I had take care of right away during the meditation, like the frosting in the freezer. Now, you know, so now nowadays, I can have the frost or freezer now kind of thoughts, meditation, and then I don't I just like Go lucky like me, I'll come back. Don't do that one. That's okay. Don't do that one. And, but it gets more subtle, of course, you know, as you start thinking about planning, you know, what are you going to do for the rest of the day? And so I'm not going to plan you know, just go back, go back, go back. And so you start thinking about, oh, what does someone think about me? Back Back, or thoughts might be I am, horrible person. And then you start thinking about all the reasons and rationale for why you're such a horrible person that's doing right. So you come back to the breath, come back to the breath. I like to think of this as an umbrella. You know, like you carry the umbrella and the rain just falls off the umbrella freely. And so you kind of use the breath for example, something like it and you can let everything else kind of be like the rain just falls off falls off. Welcome rains. Welcome to come if you have an umbrella. So you have the breath. And that's your wonderful umbrella use let things be You can have horrible thoughts you can have saintly thoughts. Doesn't matter what kind of feelings you have emotions you feel. what's beautiful about this approach is you're allowed to have whatever feelings whatever thoughts, whatever goes comes up for you. It's okay. Because it was not okay with you, then you're caught in the relational world. And you're doing Oh, it's not okay. It's all okay. Let it be. And just come back to the bat. Very, very simple, mean simple in theory. And what happens is, many people when they do this is that relational world that the world of doing and doing begins to settle down means to relax. Because in part to doing world, the relational world feeds on itself. And the more we do with the more we try to be in relationship, the more we feed that concern, preoccupation, and it goes on and on and on without any stop. We just kind of strategy in practice, if you can just let go of that let go of that. It's really remarkable what can happen.

Because a lot of the tension, a lot of the stress we hold in our body, much, I would say, all this tension and stress in our body, that inner body belongs to the relational world comes from being in relationship. So the inner weak people Calm down, the mind gets quieter and Still, the body gets quiet and Still, and we start getting a perspective or see a difference between degrees of being caught in the relational world. And so it's first person might not have not experienced the non relational world, but they see there's degrees of difference. You see, wow. If I work 75 hours a week, always motivated, concerned with trying to be, you know, promotion or money or whatever. Now I see that I meditate I see how much stressful it was to always be involved in that kind of intense relational world. So I'm going to do something much more, let go of that and some people then choose a much more Peaceful are happier relational world to be in, they go hiking in the Sierras. You know, nature is great or whatever, take up stamp collecting or something. And so it's a matter of degree. And that change of degree can show you how to live in a much more healthy, wiser way, in this world. So as we calm down and settle down, we have access to a whole different way of being in this world. deeper sense of well being from a very healthy, hopefully simpler, healthier relationship to the world. It's also pointed out that as the heart and the mind gets calmer and Still that there are deeper wellsprings of emotions, and insight and understanding about this world of ours that can come from come from that the person who's working 75 hours a week, intensely, is probably not going to have much access to compassion, probably not going to have much access to deeper, deeper wellsprings of intuition or insight about themselves in their life or capacities of empathy, or to be able to listen to the deeper kind of intentions, wishes, understandings that might exist in the more quieter parts of the mind. So as people do this less and less doing, they have access to much, I would say a much richer world than if caught up in the doing relationship all the time. So as the mind quiets down and gets Still, then there's it's almost as if people have been at some point begin seeing that there's an alternative from always being involved in doing even when the doing is peaceful and calm and lovely and feels good. There's an alternative to that as well. And that is for the mind to stop doing entirely. And so some people then we'll talk about awareness. Awareness, by itself has no stress or tension in it. Awareness by itself has no doing inherent in it. Awareness by itself. Some people say that's it. Some people will see that this, that something like awareness or presence or sense of being also seems to have very little self in there. It gives up the relation of self to self. And so and so they say, then they think, well, that's the real self. The non relational self is the real self. But as long as we, as long as we relate to something as the self, we're still relating. So what is it like to have this non relational place, arrest or peace? If you can't relate to it, if you can't relate to it and make it that is something that's good for you, myself, my ego, my identity. It defies that non religion in place defies clinging defies the too much definition defines something you want to hold on to making identity out of, because as soon as you make an identity out of it, you're relating to it in your back in the relational world, you're relating to that thing. It's a little bit irritating, because it's kind of like trying to grab your elbow. If you're right, you're right elbow with your right hand, you can't quite, you know, you know, you have an elbow there. But, you know, you can't just kind of, you know, get to it. Or it's in the dark, right? And you can see it can't use your eyes, how do you know you have an elbow, all you have is a right arm, you go around you try. So this non relational place is kind of like that. So, sometimes I call it the non relational self. But you have to kind of hold that very idea very likely because,

you know, there's no snow, we can't relate the self to it in any kind of way. I find it useful to distinguish between the relational self and this provisional idea of the non relational self. All that some people know is the relational self That's all they know, if that's all a person knows. Then, of course, there's good logic behind, trying to protect and fix and enhance our life by negotiating the relational world, negotiating the relational world, fixing the relational world getting to be just right. To highlight, it's valuable to do that to a certain degree, we have to do that. But the highlight from the point of view of the non relational world I like to highlight that our efforts to fix the relational world to be just right. It's kind of like rearranging the

deck chairs on the Titanic. It's going down anyway. The relational was going down. Suzuki Roshi said, the Zen master said, life is like getting into a boat. That's gonna go out to sea and sink.

Well, so much was Buddhism stuff and you can go down the street to much more inspired inspiring spiritual worlds where you can be, you know, sometimes I think, you know, it's hard, it's very hard to be a Buddhist because it's easier to be a practice spirituality where you have a very deep relationship to something. So our relationship to God is pretty good, right? So it's much more inspiring to be in relationship, because the relational part of us really wants to be related to a related, right. And so Buddhism doesn't have a god to relate to that kind of way. So it's, you know, it's harder in many ways. And then that then you can hear that this this very powerful place of awakening, you can't have a relationship. Or you can of course, have relationship through that the point is not every relationship through it. The point is, to wake up and rest there to be there. And then someone might ask, you know, what good is it and then I would say that there do have some sense or an experience of the non relational world is very, very powerful. Because you know, there's an alternative. And then you're not going to put all your efforts into only fixing the relational world. And depending on that, you know, there's a whole other game in town. And it's another game in town, then you don't have to play just like one game. And so, it's like when I have with my children, sometimes they're, you know, if they want to, like get pulled into their logical logic, it's there's no end, you know, I'm trapped, I'm caught. But if I kind of change the game, then you know, it becomes much more harmonious. So they say, you know, I want ice cream right now. And then I say, I say ice cream came from a cow. I wonder what that cow's name was? What's a good cow's name? when we when we did best name for a cow and pretty soon they forget about it. Ice cream. So you change the game, right? So it's very healthy. I think I apologize for simplistic example. It's very healthy to know there's a there's, there's another game in town, besides the relational game. And so that's one of the powerful things about Buddhist practice. Ultimately, which practice is pointing us back to this profound sense of well being of happiness of peace, of liberation, that belongs to this non relational realm. Because it gives us you have confidence in that and be rested in that, then it allows us to go back into the relational world with much more confidence and freedom. And so people, many people have pointed out, for example, that intimate relationships or work can work a lot better. If they're not, there's no dependency as part of that relationship. If people are willing to live in to be independent in certain kind of way, and not need each other, then it's actually possible to meet each other in a more deeper intimate way. And that's counterintuitive, because if we need someone depend on them, then we want to, you know, then kind of want to hold on even more. But to be told, oh yeah, if you let go more fully, then you can have a healthy relationship. That's a little bit counterintuitive or frightening for some people. So the whole relationship to the to the relational world, I think becomes much healthier, if we understand or rest or can build it on the non relational. And the last thing I'll say is that there's a long tradition in Buddhism, that that the non relational place in our hearts is the wellspring of compassion, which is relational. And that's in Buddhism is considered to be one of the most ultimate. There's a combination of those two, liberation and compassion, non relational and the religion Non relational is freedom the relational is informed or founded or based on compassion, the two go hand in hand and you get to have both connected so I hope that made sense this this the Pali word for the for relational non relational that I was trying to use this those you know is some car and us are Sankara some Katana sakata some scar on us some scar. So thank you very much. And we have four minutes before our official ending time, we can relate a little bit now. Yes, please.

I liked your example with the comment you apologize

and then moved on to the adult relationships we have. Yeah.

It's really Especially romantic partners that we need

in that meeting makes those relationships more difficult. So how would you do that with me as an adult is that if I say instead of ice cream, I want a relationship

How do I get out of the military get into that? place?

I might I might mean that I don't know. But maybe I would say to you I'm curious. Can you tell me what's the deepest form of happiness and well being that you've ever had in your life. You remember back all

right now.

And longer is something that I've never quite,

which was

the happiness that I think is very key to happiness.

saying, Oh,

this moment, it was always

say your life is based on imagination, imaginary possibility, which you've never actually, there's no proof that you'll ever have it, or that it exists. So you're chasing after a rainbow maybe. But you've had some sense of happiness right now just being that wasn't so relationally based. So you asked me how it changed the game. So you've changed it now. Now you start talking more about what's next. You know, tell me more. We won't do it now. But I would say could you tell tell me more About what it feels like, what it's like that sense of being and what that happiness is like, and when in your life you feel about the most one of the things that support it. And, and On we go. And if we do this well, after 10 minutes, you won't be thinking anymore, buddy. For him to JC place

you started out by saying this distinction that you're making relational and non relational is a slightly different translation than we usually hear. So I'm just curious, what are the usual terms that are used for this distinction? And is it the same distinction as I read sometimes these NT just talked about the absolute and the relative, the same as that or not?

So the usual way in English is to call it a conditioned in the unconditioned that that world which is conditioned comes together Cause cause and conditions are they're so in relationship, that which is unconditioned. Sometimes people have used the constructed in the unconstructed that would just come together because constructed, so relationships and orphans are constructed, and that which is unconstructed. And is it the same thing as the absolute and relative? There are certainly people who would say that. And Buddhists who wouldn't say yes, that's exactly it. I'm a little bit shy about saying that, because I feel I very shy, very hesitant about using the language of relative and absolute. The Buddha didn't use it, and himself. And I think it kind of opens up a can of worms of problems. That doesn't that doesn't have to be there. So for example, it seems it seems in history of Buddhism, the idea of relative absolute, arose, in part because, at some point, Buddhists claim that the Buddha taught that there's no self If there's no self, then how do you explain explain the self we have here? Oh, well, there's relative self. And there's absolute, there's no self. However, the Buddha never taught that there's

no self. So he didn't have to solve that problem. He's so it's philosophic. So I think it opened up all kinds of problems that develop down through history and Buddhism. So I'm kind of shy about using it myself. One more, yes. In view of the teaching today,

would you equate the on relational

aspect to be equivalent to the unmanifested and the deathless?

Yeah, more or less, especially a deathless? I like that word a lot. That's what it says up there. Up there in the wallet says, The deathless realm. That's what it literally says. And for me, that's a synonym for this for the experience of awakening or liberation Nibbana See? Thank you. We have one more. Okay, this will be the last one. Some of you have relationships to your bladder that needs to take precedence.

I remembering one time, something that Shiloh said and it stayed with me for a long time and it came up while you were speaking, she said, relationship creates separation. I've worked on that one for a while.

It's true relationship, well, relationship, quote, separation, but even non separation is to be in the relational world. So again, it's part of their ultimate kind of experiences in the relational world, the sense of no separation, when people make that ultimate, but even then you have no separation, in a very subtle way belongs to the relational world. Wow, you know, there's no separation between me and you. But, you know, it's still So, I saw an ad of non separation is all is very powerful, very, very important kind of experience that some people have. And then not that the non relational realm is something entirely different beyond that.

Okay. I hope this worked okay for you today. such complicated talks. Thank you.