

Off the Page with Kaira Jewel Lingo and S&P Contributing Editor, Jon M. Sweeney on January 25, 2022.

Transcript provided by YouTube and may contain errors.

00:16

Alright. We are live on

00:21

Facebook. Uh and elsewhere,

00:27

this will be available on

00:30

YouTube as well. Um I am

00:34

delighted to be here with Kyra

00:38

Jewel Lingo, the author of a

00:42

new book from Parallax Press

00:45

called We Were Made for These

00:49

Times. Ten Lessons on Moving

00:53

Through Change, Loss, and

00:56

Disruption. Um timely, a timely

01:00

book, and timely teaching. So,

01:05

Kaira Jewel, thank you for

01:06

being with us. Thank you. So

01:07

much John, for having me. Uh I

01:08

thought maybe we could begin

01:09

with you telling me and our

01:10

audience here, just a little

01:11

bit about yourself. I know, I

01:12

know you, you probably don't,

01:12

enjoy talking about yourself a
01:13
whole lot, but just give us
01:14
briefly some of your
01:14
background. It's in your book,
01:15
but for those who haven't read
01:16
your book, give us something
01:17
about, you know, where you grew
01:18
up and what have you been doing
01:18
throughout your adult life? I
01:19
mean, you have a very unique
01:20
story. Um, but I want people to
01:21
sort of understand at the
01:22
outset. Sure Well, I grew up in
01:23
Chicago in a Christian family
01:24
religious order. So, families
01:25
that were kind of choosing a
01:28
monastic-like style of life to
01:32
to be of service and so there
01:36
were community development
01:38
projects and human development
01:41
projects of this this
01:41
organization set up in every
01:43
time zone. of the world
01:47

and so we live very simply and
01:51
had common child care where
01:55
adults took turns, taking care
01:56
of all of us and several
01:59
hundred people in that old
02:01
insurance building in Chicago
02:03
on the north side near the
02:04
lake. Now, I enter
02:06
international community and I
02:07
was born into a an interracial
02:11
family and my mother being
02:12
black, my father white, and
02:17
So, there was just a lot of
02:21
going against the stream from
02:22
early on in my life. And that's
02:25
actually how the Buddha
02:28
describes his teaching as going
02:29
against the the stream. So so I
02:34
kind of felt I was called to be
02:38
of service at a young age. Like
02:40
I I was I was on board with
02:41
that. Trajectory of the
02:44
community and and really
02:49

appreciated the the spiritual
02:53
container that all of our lives
02:55
unfolded in. So, we'd wake up
02:56
at five in the morning and go
02:57
down for daily office every
02:58
morning even as children, you
03:01
know, there was prayers and
03:03
incense. It was dark,
03:05
candlelight. That was something
03:06
that really I I learned about
03:11
opening the day with the with
03:14
purpose from a very young age.
03:16
And we did a lot of singing and
03:19
conversations and really you
03:21
know talking to each other,
03:23
listening to each other and
03:24
trying to find meaning and the
03:27
the small daily events. So so
03:31
we left that community when I
03:32
was 14. I went to high school
03:35
in Atlanta. I did a year in
03:37
Brazil as an exchange student.
03:38
Went college at Stanford and
03:44

did a year at Howard University
03:48
as of black students from all
03:50
around over the country had
03:52
kind of an exchange program
03:54
with Howard. And continue to to
04:00
go to Brazil to do research.
04:02
did my thesis and master's
04:06
thesis on on capoeira and Afro
04:08
Brazilian martial art. That I
04:10
learned in Brazil. And then
04:12
really was clear as I was
04:15
finishing university that I
04:18
really wanted more of a
04:20
spiritual training that I I
04:22
knew hadn't quite you know
04:25
happened in in the academic
04:26
training. And so So, I decided
04:31
to travel for a year. I went to
04:33
India and Egypt and Ethiopia
04:37
and anyway, ended up doing the
04:40
plum dilemma retreat in France
04:42
with and really kind of set out
04:45
on that year knowing I wanted
04:47

to find a teacher and a
04:48
community. Having grown up in a
04:51
community, I think there was
04:52
this ever since we left, I was
04:55
looking for community. So, as
04:57
soon as I saw Tiknot Han, Thai,
04:59
I I recognized that's my
05:01
teacher and cancel the rest of
05:04
my trip and stayed there and at
05:05
the end of four months, I
05:07
thought, oh, why don't I do
05:08
this all the time? Uh and so, I
05:11
had this wish to become a nun.
05:13
I I went home and worked and
05:16
actually worked with Vincent
05:17
Harding at ILift School of
05:21
Theology one of my part-time
05:24
jobs supporting his Gandhi
05:27
Hamer King Center for Religion
05:29
and Democratic Renewal.
05:34
Um but I went back to Plum
05:36
Village, became a nun, a
05:38
Buddhist nun at the age of
05:40

2-five and and was a nun for 15
05:44
years. So when I So lived in
05:50
France, lived in Germany, lived
05:52
in Southern California and our
05:54
monastery is there. As a
05:56
Buddhist nun and and teacher
05:58
and practitioner and student.
06:01
And and left. Uh disrobed when
06:07
I was about 40. And in the last
06:09
seven or six years since I
06:12
disrupted I've been teaching as
06:13
a lay teacher. Um different
06:16
parts of the world. Mostly now
06:18
in the US. Um retreats and
06:20
online and have also become a
06:23
Dharma teacher. Not just in the
06:24
Zen lineage of Technahan but
06:27
also in the Vipasana insight
06:29
lineage as well through Spirit
06:31
Rock, Meditation Center. Wow.
06:33
Thank you. And the a visual
06:37
image that I have from having
06:40
read your book and and knowing
06:41

some of this story about you
06:44
personally. The visual that
06:46
sticks with me is that I know
06:48
that as a as a as a as a nun
06:50
your head was shaved. Yes. Um
06:52
but then more recently, you
06:55
actually tell us in your book
06:56
that you had to start learning
06:58
how to do online dating. You
07:02
know, the the the one and the
07:05
other, it's really hard to kind
07:06
of picture them going together
07:08
in the same human being but.
07:10
Yeah. That's who you are. I
07:14
it's like different lifetimes,
07:16
you know, it existed in one
07:18
lifetime. I'm sure, I'm sure.
07:22
Well, I wanted to start out
07:23
with, you know, you telling us
07:24
something about you and then, I
07:27
want to talk a little bit about
07:28
your book, of course. We were
07:30
made for these times and then,
07:31

I want to sort of conclude by
07:34
having you at least give me
07:36
some advice on how we can fix
07:38
the world if you don't mind.
07:40
but but first, I mean, your
07:42
book your book deals with how
07:46
to face our grief. I mean, it's
07:49
a book that clearly was written
07:51
in the pandemic or or at least
07:53
you have taken the teachings
07:56
that you hold and adapted them
07:59
to these times that we're
08:01
living in now in a special way.
08:03
And so, you talk about how we
08:06
meet our grief, how we can meet
08:09
our grief. Can you explain
08:11
that? So This is a time of of
08:19
very, understandable grief.
08:24
Even before the pandemic, just
08:26
the, the rate of destruction of
08:30
life on planet Earth. Um, is
08:34
unprecedented, and, and
08:38
preventable.
08:42

And yeah you know the growing
08:46
wealth gap
08:49
which really has skyrocketed
08:52
since the the ghost wars and
08:56
and 911 has just really created
09:00
very tenuous
09:05
situations, and, and, and, and
09:07
democracy in this country, as
09:10
well. This is really, is really
09:15
in in peril.
09:19
and so there's, there's a lot
09:23
of a lot of disintegration is
09:28
happening. And a lot of trust
09:32
is eroding in the public. Kind
09:35
of what what used to be more
09:40
what what was dependable for
09:43
for some generations or at
09:45
least maybe for some
09:46
populations. we could say.
09:52
and and so there there needs to
09:56
be space to grieve the loss
09:59
that's happening because if we
10:04
don't face what's happening and
10:07

and really the only the only
10:09
thing you can feel when you see
10:12
ice caps melting that will
10:13
never come back. They won't
10:16
come back, you know, anytime in
10:19
in our, you know, millennium or
10:22
eon Um all you can feel is
10:26
grief when when you know that
10:28
300 species go extinct every
10:31
minute. You can't respond with
10:35
anything but grief. And these
10:37
things can't be undone. And so
10:41
if we feel the grief which is
10:45
like a layer of ice, right?
10:48
It's a it's a blockage. If we
10:51
feel it, if we allow it, if we
10:54
face it, that we are doing
10:57
this. We are a part of this
11:00
species that's destroying the
11:02
very substance of, you know,
11:05
life that supports us, sustains
11:07
us. that that blockage, that
11:12
ice if you want to think of it
11:16

that way, it starts to break
11:19
open So, there's something
11:21
under that grief. which is our
11:26
ability to act. If we ignore
11:28
our grief, which which is very
11:31
also human and natural. We
11:33
don't want to face what's
11:34
happening. We'd rather be
11:37
distracted in all the things
11:38
that we get busy with. You
11:41
know, the, the ways we have of
11:44
escaping there's a, the
11:48
harshness, right? But But if we
11:51
escape from the grief, then,
11:53
there's nothing that can be
11:54
done. We we can't access our
11:57
inherent care and ability to to
12:00
move and change things. But if
12:02
we face the grief like that's
12:04
the first step. You have to
12:05
turn and face the grief. And
12:06
under that if we face it if we
12:09
allow it. It's scary. But once
12:11

we feel into it we realize it's
12:13
it's workable. We can hold it.
12:15
There's something that can hold
12:17
it. Then underneath that grief
12:19
is a whole well of of care, of
12:28
of responsiveness that gets
12:33
really on, that comes online,
12:34
that becomes available to us.
12:37
So, that's why it's so
12:38
important to, to turn towards
12:41
the grief. This is the, you
12:42
know, the wisdom that our dear
12:44
Joanna Macy, the Buddhist
12:46
scholar, philosopher, and
12:49
environmental activist has
12:50
really offered us a lot of her
12:52
work. It's just, we need to
12:55
tend the grief, because that's
12:57
the doorway to access what,
12:59
what, we actually have
13:02
capacities to respond to what's
13:03
happening, but they're locked
13:04
beyond this door of grief.
13:09

Yeah. Thanks. related to that
13:14
in a couple of chapters later
13:17
in we were made for these
13:18
times, you talk about,
13:21
something that really helped
13:22
me, and spoke to me, very
13:27
keenly, and it's, and you call
13:29
it caring for strong emotions.
13:33
I have said to friends in the
13:36
last few months and quite
13:37
recently that during the
13:40
pandemic and because of the
13:41
pandemic I'm sure I have found
13:45
myself crying more often and I
13:48
have found myself getting angry
13:51
really easily. Mhm. Um I think
13:54
I think my affect is usually
13:56
pretty calm and people think
13:58
I'm you know chill. But
14:01
underneath not so and
14:04
increasingly not so. And so I
14:05
guess part of what I
14:07
appreciated in reading your
14:08

book and the chapter on Caring
14:11
for Strong Emotions was that I
14:12
felt that I'm not unusual. Uh
14:15
there's comfort in that. But
14:17
could you tell us something
14:19
about Caring for Strong
14:21
Emotions and maybe even give
14:22
us, I mean, if you're, if you
14:23
can, give us a little spiritual
14:25
practice. Give us something
14:27
that we can do. Sure, sure.
14:29
Thank you for naming that,
14:31
John. Also, just, you know,
14:33
there's a line from
14:41
Mahayana text where Someone
14:44
says, because the world is
14:47
sick, I am sick. Like we aren't
14:50
separate from all of the
14:52
craziness, all of the breakdown
14:53
that's happening around us. So,
14:55
it's important to see that
15:05
this isn't about personal
15:08
weakness or you know we're too
15:13

sensitive. like we're going
15:17
through something no other
15:18
generation has gone through and
15:21
so and then you have the
15:25
pandemic on top of that. So,
15:27
really giving compassion to
15:28
ourselves for the the total
15:30
naturalness and I mean, it's
15:35
sane to react with stronger,
15:38
higher, more intense emotions
15:42
as the world starts to, you
15:48
know, Really? fall apart. And
15:49
you know bit by bit around us.
15:50
So There is a, you know, it's,
15:50
you know, the, the surge in
15:51
general, said, the rates of
15:52
young people coming to ER rooms
15:54
for, for suicide, or attempts,
15:57
or, or self-harm has
15:58
skyrocketed since the pandemic.
16:00
I mean, it's just people are
16:02
deeply suffering. And so, we
16:06
are human if this is what's
16:08

happening for us too. We're
16:10
part of this human web. Um and
16:16
so What's beautiful is all of
16:21
these emotions that can be so
16:24
painful and disruptive.
16:28
They're in each one of us. We
16:31
all, we all have all the same
16:34
column seeds in Buddhist
16:35
psychology. These
16:36
potentialities that rest in the
16:39
lower level of our mind and if
16:41
they're stimulated, they come
16:42
up and they form, you know,
16:43
they they create they they
16:47
manifest as an energy field
16:48
which is that feeling of being
16:51
angry or being sad or being
16:52
depressed or being in despair.
16:55
Being frightened or anxious.
16:57
And so
17:12
All of these emotions can be
17:18
worked with.
17:23
They are organic. They arise
17:25

and they pass away. And they
17:26
respond to other energies. So
17:27
they can, you know, everything
17:28
in in
17:35
the storehouse of our mind can
17:38
be cultivated or not
17:42
cultivated. If we don't
17:45
cultivate something, it will
17:48
weaken. If we do cultivate
17:50
something, it will grow
17:51
stronger. So, we can have a
17:54
direct effect on how how likely
17:58
it is for these states to arise
18:01
or not. So, when anger arises,
18:08
we can know that anger is
18:09
arising. Mindfulness, being
18:10
aware of our body, being aware
18:11
of our feelings, our our listen
18:12
in our body, the changes in in
18:13
our, you know, temperature or
18:14
tension, or, you know, level of
18:15
activation, all of that can be
18:16
known by mindfulness and
18:16

mindfulness is always
18:17
non-judgmental. It does not
18:18
have a preference for what
18:18
arises in our mind. It just
18:19
wants to be aware. So if anger
18:22
is there, mindfulness is happy
18:24
to be aware of anger. If
18:27
despair is their mindfulness,
18:29
oh hey, that's despair. I want
18:31
to be close to the despair. I
18:33
want to know the despair and be
18:35
there for the despair. Anxiety
18:37
is arising. Hello, anxiety I'm
18:41
here for you. So mindfulness is
18:42
friendly. It's kind. And it
18:45
pays attention to whatever is,
18:48
is, is arising, and so we can
18:50
feel what, what is, what is
18:53
anger? What are the symptoms,
18:55
the expressions of anger? How
18:57
do we know when we're angry? So
18:58
then we can notice, okay?
19:01
Tensing my belly, I'm, you
19:02

know, clenching my jaw and and
19:05
getting heat in my face or my
19:09
heart's beating faster. My mind
19:12
is narrowing or you can notice
19:15
a lot of different you know,
19:18
effects of anger. And then you
19:21
can bring kindness to yourself.
19:23
You can breathe a deeper
19:24
breath. If you notice your
19:27
hearts beating faster, you can
19:28
take a deeper breath. Breathing
19:31
in, I know I'm angry. Breathing
19:35
out. I'm here for my anger. So
19:38
we don't leave our anger alone.
19:40
We don't let anger take over
19:43
the scene. So anger is just one
19:45
thing in us. Just because it's
19:47
there doesn't mean it has to be
19:48
everything that's coming up. We
19:50
can call up. wise and stable
19:56
parts of ourselves not to
19:57
suppress our anger. We want to
20:00
listen to our anger. Anger has
20:01

actually very important things
20:03
to say to us that we really
20:04
need to hear. Cuz there's
20:06
wisdom and anger too. Like this
20:08
should not be happening. Right?
20:09
Or there's people should be
20:12
being protected. They shouldn't
20:13
be being harmed. Or species or
20:16
you know the planet. All these
20:17
things are you know that
20:19
righteous kind of anger. So
20:20
that we need to listen to what
20:24
our anger is telling us but we
20:25
need to accompany our anger.
20:29
And anxiety the same and
20:31
sadness the same. And
20:33
mindfulness is very good at
20:35
being there With that difficult
20:37
emotion. And as soon as a
20:40
difficult strong emotion is met
20:43
by the energy of mindfulness.
20:45
There is an easing, a soothing
20:48
that happens in our nervous
20:50

system because that that
20:53
painful experience isn't by
20:54
itself. It has been met by
20:57
another energy. So, just if
20:59
this is the strong emotion and
21:01
this is mindfulness,
21:03
mindfulness recognizes the
21:04
strong emotion and it comes
21:06
close to it. It wants to be,
21:08
you usually, we are like, oh,
21:08
go away. I don't want that part
21:10
of me there or that part just
21:12
takes over and it becomes
21:13
everything that we are. There's
21:16
a different, there's a third
21:17
path. That's sort of a middle
21:19
path of those two extremes and
21:20
so, mindfulness is going to
21:23
say, hey, I see that you're
21:25
here. Anger, I'm here for you.
21:27
I'm going to hold you. I'm
21:28
going to be there for you. and
21:32
you and understand you and give
21:35

you kindness and that helps
21:39
anger to actually begin to
21:41
release and show what's beneath
21:45
anger. Usually there's more
21:47
than just that emotion that's
21:49
on the surface. So, anger can
21:53
begin to talk to us and give us
21:54
insight into, you know, there
21:58
may be sadness under the anger.
22:00
There may be deep love that's
22:04
trying to express itself You
22:08
know there may be an
22:09
understanding of how connected
22:10
we are. And so then we can get
22:12
to that. That insight of what
22:15
is really the most true thing
22:18
about this whatever it is that
22:21
we're upset about. And that
22:22
begins to give us many more
22:25
possibilities for how to meet
22:27
the situation. We may very well
22:30
need to speak up and speak
22:31
strongly and be very fierce.
22:33

But Because we've met the the
22:43
firing part of our emotion with
22:44
mindfulness. We're now free to
22:47
act
22:50
with clarity and with strength
22:55
and without reactivity to
22:58
really respond to the
23:00
situation. Um and so much is
23:03
possible when when we're
23:05
bringing all of ourselves
23:06
online and that's what calmly,
23:10
lovingly, mindfully meeting our
23:12
strong emotions allows us to
23:14
do. Frees us frees up all of
23:17
the things that can that are
23:19
already in us that can help us
23:21
really resolve the situation.
23:25
intelligently.
23:29
Thank you. And as we think
23:32
about some of a lot of us are
23:34
already, you know, yearning and
23:36
thinking about life after the
23:39
pandemic. Um because we want to
23:42

find a life after the pandemic
23:44
and we're hoping that this
23:45
period of time that we're
23:47
living in is going to
23:48
transition into something more
23:52
generous and open. Um as we
23:56
think about that, we also think
24:00
about, you know, a reset, like
24:02
pushing the reset button on the
24:05
appliance, you know, so you can
24:06
start over again. If we were to
24:09
start over, I mean, if we could
24:10
find a way to do things
24:13
differently now, as we, as we
24:14
begin again, what is, what is
24:19
the answer that people can,
24:21
that you advise people who
24:23
can't figure out in their lives
24:25
what to do in terms of the
24:28
inner life and the outer life,
24:29
you know, the, mindful,
24:33
contemplative kind of practice.
24:35
Do I need to pray more? Do I
24:36

need to sit more? Do I need to
24:39
protest more? Do I need to be
24:41
out in my neighborhood more? I
24:43
mean, how do you must have
24:46
people who ask you this kind of
24:47
thing all the time? How do I
24:49
balance these things in my
24:50
life? Because sometimes, one
24:53
option feels futile and then,
24:55
sometimes, the other one feels
24:57
futile. You know, you're not
24:58
sure if you're making progress.
24:59
How do you know if you're
25:00
progress.
25:09
AJ Musti says there is no way
25:12
to peace. Peace is the way. So
25:15
there is no way to progress.
25:17
Progress is the way. So it
25:21
means we we only need to take
25:24
care of this moment. Taking
25:28
care of this moment is the best
25:30
way to take care of the next
25:31
and the next and the next. So,
25:34

if we want progress, we need to
25:38
be deeply here, to be present
25:42
for what is here. And if that's
25:45
our prayer, our meditation, our
25:49
inner life, Then, that's what
25:52
that is, and if that's our
25:53
protest, if that's our, our,
25:55
you know standing up for what
25:58
we believe in in the world,
26:00
then that's where we practice
26:03
That's, progress is happening
26:05
on both fronts, if we are
26:08
showing up fully. So, those two
26:13
things are two sides of the
26:16
same coin if we are deepening,
26:21
if we're giving our
26:25
wholehearted energy to growing
26:29
our minds, our our hearts, to
26:33
deepening our love, to
26:34
connecting, you know, to to
26:37
waking up to our
26:39
interconnectedness with others.
26:41
that has a direct influence on
26:43

how we will interact with
26:44
others in the world. How we
26:46
will stand up for what we've
26:48
you know see as is happening
26:51
that's unjust. And if we're
26:53
deeply present and
26:57
dwelling in our in our bodies,
27:02
in our minds, if we are, if we
27:05
are living peace in our work in
27:08
the world, that brings a deep
27:11
effect into our inner life as
27:14
well. Our inner life has more
27:16
meaning if we, if we're
27:18
manifesting peace in our work,
27:21
in the world, I think as it
27:26
comes to how we press the reset
27:31
button. It's so important that
27:36
we
27:39
whatever action that we take,
27:41
that it comes from compassion
27:44
and wisdom. You know, the the
27:47
the statues of Avalokateshvara,
27:50
the great being of compassion,
27:52

the Bodhi Satva, great
27:54
compassion, Kuan Yin, and
27:58
another name. Jazz, thousands
28:01
of arms and on each arm,
28:06
there's a hand and there an I
28:09
in the palm of each hand and
28:11
that I is the eye of wisdom.
28:15
So, her actions aren't you
28:17
know, superfluous. Her actions,
28:20
they land. They, they, they do
28:23
the right thing because they
28:25
are motivated. They're guided
28:27
by the wisdom that's in the
28:29
book. So, that's I think that's
28:32
where having a grounded
28:34
practice in our in our lives is
28:38
so key. Because whatever we do
28:42
in our outer lives, it will be
28:43
much more effective. Because
28:46
it's coming from deep wisdom.
28:50
Um, and just, you know, a quick
28:52
story. Um, Adam and I, we
28:56
watched a documentary about
28:59

Howard Thurman. It's on
29:01
YouTube, free. It's back
29:04
against the wall, just an hour
29:06
long about his life. It was so
29:08
interesting to learn that he
29:10
out. So this was a black
29:12
theologian for those who don't
29:14
know who wrote many books. It
29:17
was kind of a mystic. But he
29:19
was also the adviser to Doctor
29:22
King and others during the
29:24
Civil Rights Movement. And had
29:26
a very profound personal
29:29
contemplative practice of
29:31
non-violence. So they said in
29:34
the documentary he wasn't on
29:36
the front lines. Marching in
29:38
the streets. But he was doing
29:39
very profound interior practice
29:43
that Doctor King and other
29:46
leaders of the movement would
29:47
come to him for sustenance, for
29:49
guidance, for
29:53

for,
29:53
you know, resourcing
29:54
themselves in their action in
29:57
the world. And I thought that
29:58
was just, I hadn't heard that
29:59
piece of how the contemplative
30:02
was really supporting the
30:04
action in the world. So, I just
30:06
think, you know, those two
30:10
things internal, external, they
30:11
go together, and we just, we
30:14
want to make sure that our
30:15
action is guided, by that eye
30:18
of wisdom and compassion. and
30:22
you quoted AJ Musty before,
30:25
isn't AJ Musty also the one who
30:29
when he was asked, why is he
30:31
doing this protest that he said
30:35
something like, I'm not, I'm
30:37
not doing this protest
30:39
necessarily, thinking it's
30:40
going to change the world, but
30:41
to make sure that the world
30:43

doesn't change me. I love that
30:44
story so much. Yeah, I do too.
30:47
I do too. That has always stuck
30:48
with me. Yeah. I can't imagine
30:51
way of saying it. Nope. Another
30:55
way in which I think that a lot
30:58
of us think about a reset is a
31:02
reset that is going to be a a
31:03
sort of a necessity which is
31:08
related to climate change and
31:10
related to the pandemic both.
31:13
Which is that our our mobility
31:15
is is changed. Perhaps forever.
31:19
Uh for to the good. Uh surely
31:22
to the good but also in a way
31:27
that is unfamiliar to many of
31:30
us. And I know I know some of
31:32
your background from having
31:33
read your book and I know this
31:34
is true for you. I mean you've
31:35
traveled the world. More than
31:38
anyone I know. Probably. Since
31:40
childhood. And even you know 15
31:42

years as a Buddhist nun you
31:45
were travelling the world. It's
31:46
not as if you were just sitting
31:47
somewhere in a monastery. Um
31:51
What do you think about? Well
31:53
and sorry and then I I meant to
31:55
say and I know that now you
31:56
spend a lot of time online. I
31:57
mean you're a teacher through
32:00
platforms like what we're using
32:01
right now. Um what what do you
32:04
think about this change in our
32:06
lives? What do you think about
32:08
this kind of change going
32:09
forward and how is it to the
32:12
good but yet what are the
32:14
cautions that we should that we
32:16
should follow?
32:26
Just reading some of the
32:28
writers on the climate crisis.
32:34
I mean to to not be to not live
32:39
addicted to fossil fuels. Uh
32:42
means. We we are going to need
32:46

to accept lives that are much
32:49
more local. that are not so
32:55
dependent on so much travel,
32:58
and, and that also can
33:02
facilitate things like growing
33:04
our own food, which is going to
33:06
be, I think, a risk skill that
33:10
really needs to be brought back
33:13
to more and more of us, taking
33:15
care of our local place,
33:17
growing our food, and taking
33:19
care of our local communities,
33:21
being together, because it's
33:25
just not sustainable to, to, I
33:27
mean, unless, you know, maybe
33:28
we, we find some super
33:30
sustainable way to do air
33:31
travel
33:35
That doesn't rely on fossil
33:36
fuels, but I haven't heard of,
33:38
of anything coming don't hide,
33:42
but, you know, there's, there
33:45
is this, this, you know, one of
33:47

the benefits of the pandemic
33:49
has been people who didn't have
33:52
access to certain groups, and,
33:54
and teaching and practices now
33:58
have, you know, almost 24 hour
33:59
a day options of this group or
34:02
that thing or that presentation
34:04
or because everything is, is,
34:06
has, has switched to online,
34:09
And so that could be, you know,
34:11
something that could really
34:12
support us going forward of how
34:15
we could stay connected and
34:17
find ways to do more remote
34:19
work, more, you know,
34:21
connecting online rather than
34:22
traveling.
34:27
and I think, you know, I mean,
34:33
just Greta Tunberg's example of
34:37
taking the boat of sailing as
34:41
the Atlantic and, you know,
34:43
really being determined not to,
34:45
to take fossil fuel transport,
34:48

it's, it's so inspiring. I
34:51
mean, it's not something that,
34:53
that I know we can all, follow
34:55
in her footsteps, you know, at
34:58
this moment, but, I remember as
35:01
a nun, Ty was very, very
35:05
practical when he would learn
35:07
things. He would be like, okay,
35:08
we're going to have no car
35:09
days. And so, one day a week,
35:11
we would have a no-car day. We
35:12
would not drive and we already
35:15
were sharing like for 50
35:16
monastics. We might have had
35:17
three cars. So, we were already
35:20
very much using much less
35:21
fossil fuels because we just
35:22
had much simpler lives but even
35:24
then, we wouldn't go shopping.
35:26
We wouldn't go on trips and we
35:29
would encourage everyone to
35:31
have a no-car day. And we had a
35:33
campaign where thousands of
35:35

people were saying, well, once
35:36
a week, I'm not going to drive.
35:38
Um and so, that kind of
35:41
consciousness, we can, we can
35:43
go more and more in that
35:45
direction, how to live less and
35:48
less dependent on fossil fuels,
35:49
to find other means, you know,
35:52
if we do need to get around,
35:53
what are other means that can
35:55
support that aren't so harmful,
35:57
and I know it's complicated,
35:59
because I know also with, even
36:01
batteries for electric cars,
36:04
you know, what's involved in in
36:07
extracting a lot of these
36:08
chemicals and I mean, minerals
36:11
and substances from the earth
36:15
can also create great deal of
36:17
disruption to local economies
36:19
and indigenous peoples and
36:23
biosphere.
36:24
So, it's not like
36:25

just everyone should go out and
36:27
get their own electric car. I
36:28
think really thinking of how to
36:30
really bring in mass public
36:33
transport that works. That's
36:35
based on renewables. That will
36:38
help us. I mean there's just no
36:39
reason why the US can't have a
36:41
really high functioning train.
36:44
You know high speed train
36:46
system. Like in Europe. Or
36:49
China has this you know. So we
36:52
can we can create ways to to
36:54
get around that don't harm the
36:55
planet. And that don't mean all
36:58
of us consuming more as
37:00
individuals. but we can we also
37:05
I think need to create more
37:08
enlivened local communities
37:12
where we we care for our land,
37:16
we care for each other, and we
37:18
connect with each other in
37:21
other places online. I think
37:23

that, that is sort of the,
37:27
what's called for for us now.
37:32
a reset of of bicycles and
37:35
vegetable gardens and community
37:37
fairs and wonderful. You know,
37:40
we visited the Eco Village at
37:43
Ithaca in New York. There's a
37:44
30-year-old Ithaca. I mean,
37:49
yeah, Ithaca Eco Village in
37:51
near Cornell University Um
37:57
they have houses that are
38:02
completely carbon 0 emitting.
38:08
They have a heat pump and they
38:11
have such tight
38:17
insulation. No warmth escapes
38:21
and it's heated by body heat
38:23
from humans more than anything
38:26
else. And then the very good
38:29
circulation ventilation. But
38:31
can you imagine a home that is
38:33
net zero in carbon emissions?
38:36
Yeah. That's so inspiring to
38:36
me. That can be done. Yeah.
38:37

Well, hopefully that is our
38:38
future But we just have two or
38:39
three minutes left, and in the
38:40
two or three minutes, I don't
38:41
want to put you on the spot
38:42
here, but I have to ask you,
38:43
you were, you're someone whose
38:44
life was profoundly changed by
38:46
Tik Nahan. And you say early in
38:48
your book that, at, at the age
38:50
of twenty-three, you you
38:52
realized he was your teacher.
38:53
And of course, he passed last
38:55
week. Could you just leave us
38:57
with a, with a thought, about
38:59
time? Hm,
39:06
You know, I I'm so grateful to
39:11
seeing an example of a life so
39:13
fully and deeply and lovingly,
39:17
wisely lived You know, like
39:20
this, the title of my book, we
39:22
were made for these times.
39:23
Someone commented, there's a
39:25

confidence in that title, but
39:27
to me, looking at Ty, seeing
39:30
his example should give all of
39:33
us confidence. That is
39:34
possible. It is possible to
39:35
live in that awakened way in
39:38
this human form. Each of us has
39:41
the seed of awakening of
39:44
Christ's nature, of Buddha
39:46
nature, of God in us. We all
39:48
can realize our highest
39:51
potential that that each of us
39:53
comes into this world, I think
39:55
our purpose really is to
39:57
realize this, and it is
39:59
possible, and we can see in
40:00
people like Ty, and other
40:02
people like the Dalai Lama, or
40:04
you know, I think Pope John
40:06
Francis is one of those people.
40:08
Um, Pope Francis, sorry. you
40:12
know, it's possible. Mother
40:15
Teresa, we can, we can live in
40:17

a deeply and awakened way where
40:21
our hearts are growing more and
40:24
more to include all beings in
40:27
our love, in our care, in our
40:30
compassion, and you know, he
40:33
was a human being. He, he was a
40:35
human being just like us and he
40:41
he really taught us as his
40:43
students
40:47
You have to find high in
40:49
yourself. Don't look to me.
40:52
Look to yourself. And he said
40:54
that over and over again. It's
40:56
you have it in you. And so we
41:00
all can can you know it's like
41:03
Thai passing away. Take not
41:05
home passing away. He's giving
41:06
us all a download. Okay let's
41:09
really do this now. For the
41:11
rest of our lives that that is
41:12
our work. To to let unfold. Um
41:18
the incredible, luminous beauty
41:21
that is each of our true
41:23

nature. And it's possible. We
41:26
were made for these times. We
41:29
are, we are Buddhas to be. We
41:31
are Christ's
41:35
in process. Thank you. And
41:41
thank you, Kaira, Jewel, Lingo,
41:45
for being with us. She is the
41:47
author of We Were Made for
41:49
These times, ten Lessons on
41:50
Moving Through Change, Loss,
41:52
and Disruption. Parallax Press,
41:55
there it is. Um it is reviewed
41:57
on our website, Spirituality
41:59
and Practice.com. Thank you for
42:01
that review, John. Of course.
42:03
Thank you. I hope that people
42:05
watching this will ask their
42:07
public library to have the book
42:09
and I hope they will go to
42:11
their independent and local
42:13
bookseller to to buy one if
42:15
they are able. Thank you Kaira
42:18
Jewel for being with us. Um
42:18

it's been such a pleasure. Um
42:21
and I hope that people will get
42:22
to know you more. Uh we need
42:24
what you have just what you
42:26
have to teach us. Thank you so
42:28
much John. So grateful for this
42:30
time with you. Alright. Thank
42:32
you very much.