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**Unofficial, estimated transcript:**

So the talk tonight is about bringing Dharma to the next generation and the impetus for it is this book that came out last month awakening joy for kids that I coauthored with a wonderful classroom teacher from Vancouver Canada named Michelle Lilliana.

And let's see forward by Tara Brach blurbs by lots of really good people Jack Kornfield Rick Hansen and people like that. And

as I said before the break. Thinking of it as stealth Dharma which was really my thought in the first book that I wrote with Shauna Alexander called Awakening joy on how practice is really more than just opening up to suffering and learning to work with it and grow from it. But the Buddha was called the happy one and that this path is one of happiness. And so I. Wanted to share some principles and some practices that incline the mind towards wellbeing and happiness that drawn from Buddhist teachings and philosophy with minimal Buddhist jargon and just accessible to anyone. And as most of you know besides the book I teach a course each year about practicing those principles and habits.

So I have been teaching that course for a number of years actually since 2003 and a few years ago this amazing force of energy.

Michel Lilliana I met her teaching up in Vancouver and she said I've been taking your course for a few years so that's really great she said. And I've been using it in the classroom and it really works. And I said really what do you mean. She said Oh well I've adapted your your lessons and your exercises and practices for my elementary school classrooms. And she goes into a few different few different grades. And she said I just want you to know that you know it's very translatable for kids. Oh that's fantastic. And then she shared with me some of her lessons and we posted them for a while up on the Awakening Joy website and a little video clips and all and then she came down back a year ago year and a half ago or so to Berkeley she was here for I forget what was her first motivation for being here. But we spent some time and she said I'm I think we should write a book. And I said Oh OK. I thought I was all finished with writing books. Really. She said Yeah. And yeah we should write a book on how these can be applied in the classroom. And I said OK well let's give the publisher parallax this right here in Berkeley a call and just see if they're at all interested. And they said yes we want that book. And I said oh now I have to write a book which I know I didn't have in my plans. But but she's such a positive energy and force and had all this material.

And I saw that it was it wasn't going to be all that much that was required of me really putting the the joy practices and practice letters and stuff shaping them so that they could be an introduction to each chapter and some exercises for the adults for the parents and teachers. And then she could explain how how this works in the classroom or at home. And that sharing with anecdotes and stories and pictures and these fantastic lesson plans for each of the 10 different wholesome states that are cultivated and it's good.

It really I think it came out well because she's just such a creative dynamic force and had all these stories. Yeah it's it's lovely. So I wanted to talk tonight about a little bit from the book but more about bringing Darma to the next generation.

And one of the things that really motivated me to do the book with her was that as I've mentioned here before I was a schoolteacher for a number of years in New York I was a teacher for about

almost 10 years nine and a half ten years. That last half I did. I started getting into practice and I was on my first three month retreat. And so I was kind of in and out for the year. I didn't have my own my own class. But before that I had my own class as a classroom teacher and then moved out to California and was here for and taught for two years out here for those interested.

I thought oh well just in case anybody might doubt I pulled out a few pictures six different six different years starting in 1969 and I think ending in 74.

But I taught until until 77 in New York and then out here till 78 79.

So you can see my various incarnations from really long hair to a little bit cut off. I was the cool kind of hippie teacher at P.S. mostly P.S. 122 in Astoria Queens. I taught in Bedford Stuyvesant for a year.

That first year didn't know what I was doing and I hadn't had any education background teaching education. Truth be told this was during during the 60s and the Vietnam War and I did not believe in that war. And teaching was one way was one way you could get a deferment. So and there was something I always like turning people on to stuff anyway. So I said oh maybe I'll be a teacher.

Sounds like a better alternative and I took a test and then I was in the classroom like two weeks later. What do I do now. You know that first year chairs were flying and and I went actually I didn't have my own class. That first year this was really just throwing one into the lion's den so to speak. I would go to go to the school. This is in Brooklyn P.S. 129. And each morning they would say OK at 9:00 o'clock you're gonna be in this second grade class at 945 you're going to be in this fourth grade class. Not at 10 forty you'll be in this third grade class. And it was a different class every time. It wasn't like this is my week's schedule. It was just whoever was out or whoever was given give me a break that day. So you remember when a substitute teacher came into your class.

Oh goody.

Well that was me until a second grader set me straight. After about two or three months of getting a headache and stomach ache every day and said You can't just be a nice guy here. I said.

You said something like that. He didn't put it quite.

I spoke to him I stopped him at lunch and I was on my way to lunch luncheon having my usual stomach ache and headache.

And he's doing better.

And I said Hey Johnny is your class always like this. He said Oh no.

Well why you like it.

You got to yell at us. You got it. You got to really be hard on us. You know I don't want to. He said well we'll basically we're going to walk all over you until you do. That was I remember that lunch period as well as any lunch ever in my life because I decided in my mind this is the words that actually came through.

I'm sharing with you. I am not going to let a second grade squirt give me a stomach headache and a headache again.

And when they came in from lunch kind of popping in with the substitute teacher. The first kid I said you and all of a sudden they said they got quiet and I said oh my god it's working. But fortunately for everybody I was I was transferred that next that over the over the fall over the summer and ended up in this school in a story of Queens. P.S. 122. Where I taught for the next nine years and I came in.

I'll just tell you a little bit about just for the fun of it. I came in I had long hair and a beard.

And I looked very different from from what most of these kids had seen as a teacher. Teacher before. Very different. In fact if you remember if you're old enough to remember the the TV show All In The Family. Archie Bunker he took place in a story a Queen's very conservative a kind of little United Nations huge Greek community Hispanic community African-American community Asian community. It was a bit of everything of aspiring people aspiring to the American dream and very conservative.

And the first time I walked through the halls with the ones that had the doors open I there was a trail of laughter as I passed each each door.

Like what did you see who just walked by.

And the the principal Mr. Fried bless his heart said you know I think I think really the beard and the hair should go. And I said Mr. Fried. They've never seen anybody up close like this before. It might really be good for them to see that that somebody who looks different can be relatable too. And I said Give me two weeks just give me two weeks and if at the end of two weeks it doesn't work. It's clear that it's just too much for them to take on. I'll cut my hair and shaved my beard he said. OK fair enough and I it was my first intensive metta practice concentrated metta practice that I had ever I never heard of met before that I ever did. And I just was going to beam everybody with love and kindness.

I never had to shave my beard or cut my hair.

And then it became Oh you're in Mr. baroness's class. The cool guy with the beard and the hair and and me. And I see I brought in the guitar. That was my that was my carrot. I said we get through this. This week we're going to have Friday afternoon. We're going to have a really good time singing you know.

So after I got my my you know wet behind the ears after I got a little bit of experience under my belt I really loved teaching for many years. And any teachers here any teachers look around. Just keep your hand up.

These people deserve tremendous appreciation and hold.

I think as important a job as any in our society. And when it's good it's really good when it gets old it gets old very fast. You have to have the energy and the patience and the group Energy sophistication and just really do so many things besides import a curriculum.

So I have tremendous respect. When I see meet teachers anyway I really loved it for many years. Towards the end after I got into the dorm I felt there was something something else calling me. And that principal left and another principal came who was more interested in straight lines and good lesson plans than than what was going on. And I think it's enough. And by that time I was I was ready to move out to California.

Anyway my challenge to myself as a teacher was to find find the heart connect with the heart in every student in the class. Some students some kids they're just so full of love.

You've got to wear eyeshades you know because they just are sparkling so and some have learned that that's not that they didn't learn that that's the best way to get attention.

And for whatever their conditions it at home or in their in their upbringing or whatever really had some problems and what would could be disruptive.

But my challenge to myself was somewhere I was going to find and connect with each kid's heart some time as soon as I could. By

the you know as as the class went on I had I had a good start because they wanted to be in my class. That makes a big difference. Oh wow. We were in Mr. baroness's class and I'd start off the year. One more thing I'll share about this. I'd start off the year the first day knowing that they were glad to be we would sing in the Assembly and I'd have the guitar and everybody would you know it would be fun.

It wasn't fun all the time but it looked like fun to be in Mr. Barris as glass. And I said OK I'm really glad you're here. We can have a really good year together. There's just one rule that if you get we're going to have a great time. You and me and everyone if you don't get it's not going to be as good as you imagine. And that is I just need for everybody to treat everybody else with respect.

And if you get your your fun by making somebody else feel bad. You're not going to have as good a year as you think if you don't get into that. We're going to have a great year. So that was the bottom. I said do as best you can on your work on your you know your behavior and all this is the one thing.

And we had a generally a really good time in the class not straight lines not very good lesson plans.

But it was a good feeling in the class.

And one of the things that I'd love to do was was quote create this is one of the lessons that I learned in teaching kids that you know when I thought it was all up to me.

It's up to me to keep them quiet. It's up to me to keep them engaged. It's up to me to provide some brilliant lesson. It was exhausting. But when it took me a couple of years to get this when I saw that we could code create together and delegate. And a kid would come up and say hey Bures why don't we do this project or that project and I'd say that's great. Yeah. Marina how are you going to do it. What do you need.

And then she'd be in charge of the project and get other kids and it was it made so much sense it was a whole lot less work for me and a whole lot engagement for them. So I've been trying to delegate and get people to do things that I think they will enjoy for the last 40 years. Oh you can do this. Yeah. Better than now.

But to create together really is one of the things I learned in teaching. And then in 1974 I got turned onto the Dharma and went out to Naropa Institute that summer and I came back and I was kind of transformed or at the beginning of that transformation. And I said How can I bring this into the classroom. And I had a really good desk slam. You know the kind you go.

Like that and it would quiet down the class for about 30 seconds. That wasn't the way to do it. They would quiet down through other other ways but this would get their attention but it would just add

to the noise in the class.

But once I got into the Dharma and got into practice that first September back when things got it was one one one day. Things were getting you know it kind of gets buzzy and the energy goes up and and instead of saying hi everybody let's get quiet.

I just decided to to get quiet myself.

And I said wow there's all this intensity. And I was sitting every day as I said I'm just going to get quiet here. Whatever happens I hope kids don't fly out the window you know but I'm just going to get quiet myself.

And I did. And as I did all of a sudden the whole class started quieting down and they were nudging each other.

Hey check out stripper's what's going on.

And I got I heard it get quieter and think of myself oh my goodness this is working. Oh this is they're getting quiet and I just stayed until I got really quiet maybe for a you know a minute or so which was a long time there two and I opened my eyes and everybody had this. Look on their face like. Where did you go. And that's when I knew I had them. And I said well if you really want to know maybe I'll show you. You know. I had them begging me to learn how to I didn't call it meditation at first then I did because actually in the fifth grade curriculum religion was part of the curriculum in New York City. So when we got to Buddhism we just stretch things out a little.

And I would tell the story of the Buddha and kind of leave it a cliffhanger each time you know.

Well you're not going to stop it if next week will pick it up you know tell us that story and now then what happened then then what did he teach.

You know so that was when I first I saw oh they're hungry for this kind of stuff. And that's when I would get quiet within myself. And it was a whole other dimension of practice in the classroom.

When my son Adam was about 4 or 5 my mom Jane and I decided that we wanted to have a family program at Spirit Rock because there wasn't anything going on. So there was one attempt at a family day that somebody put on but it was kind of chaotic and then we said OK let's let's just do this because we wanted Adam to have have something and then the family program came out of that. And Adam was into it for a while but then at some point he said I'm just doing this to make you look good because I'm not into this at all. And they said that and he said he said what do you want to do. This is when he about 6 till about eight or nine.

We'd have family days and he would come. We kept on the family days afterwards but he wasn't coming. He said I just want to play little league. So Adam wouldn't come to the family days dad that's your boot your stuff keep it to yourself. And for a while you don't want to force that on a kid. And now he teaches meditation at Spirit Rock to teens so to adults too so the seed was in there but it took a while to come out.

Anyway now these days mindfulness in education is huge.

Mindful schools is mindful so many mindful programs Kate doing your heart mind education project many many many programs in England. It's part of the curriculum that the government sponsors mindfulness and education programs. One of my good friend runs the what's called the

DOT bee curriculum for secondary schools.

And it's just wonderful there's some fabulous books.

His mindful discipline with Shauna Shapiro here is the mindful child Susan got Keyzer Greenland how to help your kid manage stress and become happier kinder more compassionate. Many books. And now there's this awakening joy for kids.

So first I thought I'd share a little bit about the Buddha and his teaching to his son a discourse that I love. It's one of my favorite discourses of all when I do I quote it some of you are quite familiar with this one and then talk a bit more about and share some of the practices from from our book. So in this collection this is the middle length discourses the Maejima and the Kaiya a collection of 152 discourses that have come down to us from the time of the Buddha and the discourse number 61 is called advice to Ruhullah at Ambala Latka Rahula.

Was the Buddha's son who was born just just before the Buddha left left the palace. And that is something to me to sort out for oneself. How could that be that the Buddha left his son just after he was born. Because he had to such a deep yearning to find the answer to what he was looking for or happiness really lies.

And you know it's controversial and in many circles and his name his son's name was Ruhullah and Ruhullah literally is translated as obstacle that he saw if I stay here and become a father and a and a ruler because he was a ruler I will not be able to find what I will not go on my quest and better for me to go and find out where real happiness is and come back and teach my son and teach others. So this is you know this is a part of the story of the Buddhist story that that can raise a lot of questions and I'm not saying I'm not going to say one way or another but this is just how the story has come down to us. But when the Buddha came back he was gone for six years on his quest. He left at 29 and came back at the age of 35 enlightened and he came back to his home town and his his son's mother who was not happy at all. Can you imagine not only is your father your father's left you but what. That's a kind of disgrace to the woman. And here she she could have been she was the princess but instead she was abandoned so she had her own her own processing to do to put it mildly. Anyway when the Buddha came back and he said I've come back and I want to share. And she said to her son go to your father and get your inheritance.

And when Rahula went to his father the Buddha said Why don't you become a monk like me and I'll teach you what I know.

Which his son did. Again not not exactly what the mom had in mind. And actually after after that then there was a rule that you had to have permission of your parents of both parents before you become a monk.

But Ruhullah got in under the can't even say grandfather clause father clause. And this was his discourse. There were a couple of discourses to Ruhullah. And this is his advice to Ruhullah who turn out did become enlightened.

So at least it has that positive ending.

And Ruhullah goes to his father and and he first he gets a lesson in honesty.

And the Buddha sat down and he said the venerable Ruhullah saw the Blessed One coming in the distance and made a seat ready and set out water for washing the feet. The Buddha sat down. Plus one sat down and seat made ready and washed his feet. The venerable Ruhullah paid homage to him

and sat down on one side then the then the Buddha was calm the Buddha left the little water in the water vessel and asked the venerable Ruhullah Ruhullah. Do you see this little water left in the water vessel. Yes venerable sir. Even so little. Who is the recluse ship or the the spiritual life of those who are not ashamed to tell a deliberate lie. You see this is just a little water and left Well that little not even that much is worth the spiritual practice of somebody who knowingly tells a lie. And then the Buddha turned the water vessel upside down and asked Ruhullah Ruhullah. Do you see this water vessel turned upside down. Yes Venerable sir. Even so those who are not ashamed to tell a deliberate lie have turned their spiritual practice upside down. And then he he turns the water vessel right up again and asks Ruhullah do you see this hollow empty water vessel. Yes Venerable sir even so hollow and empty. Ruhullah is the spiritual practice of those not ashamed to tell a deliberate lie. And then he he goes on. He gets the point across. You

know don't lie. Hey

but then he goes on to share what I feel is the heart of the of the discourse which is tremendous instructions for anyone no matter how what age you are he says. What do you think. What is the purpose of a mirror. Ruhullah and the boy answers. Well for the purpose of reflection.

Venerable sir and he says so to an action with the body should be done after repeated reflection an action by speech should be done after repeated reflection an action by a mind should be done after repeated reflection and then he goes on to say if you are about to do an action and you're not quite sure what the effect is going to be reflect for a moment and ask will this be.

Let's see how he says it. This action that I wish to do with the body might lead to my own reflection or the affliction of others or the affliction of both.

It is unholy sum. It is an unholy sum action with painful consequences and painful results. If upon reflecting that is your conclusion then you definitely should not do such an action with the body. But when you reflect and you know this action I wish to do with the body would not lead to my own affliction or the affliction of others or to the affliction of both. It's a wholesome action with a plant with pleasant consequences and pleasant results.

Then you may do such an action with the body so he says Think before you act. Where is this leading. And if it's suffering don't do it. If it is not suffering and it feels feels right then do it.

Then he goes on and he says the same thing with speech. If you are about to say something. Reflect for a moment what's going to be the result of these words.

And then he also says if you have a particular thought that arises about somebody and you see let's see is this thought going to cause harm to myself or to others. Then don't do it. And if it doesn't then it's okay you can keep up with that thought. So he says think reflect before you're about to do something makes sense. But then he says you might not be so clear before the action or the words or the thought it might not be so apparent to you and you might find yourself in the middle of the action or the words or the thought.

And so he says if you're in the middle of this and you can sense this is not going so well.

Listen listen inside and if you feel at all off about it don't do it don't speak the words don't continue with that line of thinking. If it feels like it's going to lead to an OK result then fine then go ahead and continue that action or those speak those words or continue in that line of thinking. But then he goes on he continues knowing how human we human beings are. And he says you might not catch it until after the deed is done. After the words are spoken after the thought has played out in your

mind.

And this is the part that's so relevant to all of us. He says just reflect what has been the consequences of these actions. Has it been painful or has it been beneficial. And he says if it has been painful all is not lost. And this is what he says.

This action what that I'm doing with the body leads to my own affliction or the affliction of others or the affliction of both. It is an wholesome action with painful consequences and painful results.

Then you should stop the bodily action. Oh sorry. This is this is upon reflection. Did this action have this. And then if it did have this these painful consequences then you should confess such action or words or thoughts reveal it.

Share it. Lay it open to a teacher or to a wise companion in your life.

That is if you're carrying the burden inside talk to somebody about it. Don't try to keep it to yourself. It's too much to bear. We need to say OK I've done this. He doesn't quite in this discourse say make amends but we all know how important it is to confess and make amends to the person on the receiving end.

But then he also says having confessed revealed it laid it open to another.

You should then undertake restraint for the future and this is what is known as wise remorse which is different from guilt. As I've mentioned I know guilt. I come from a lineage of guilt and all guilt does is perpetuate the lousy feeling and you feel very contracted and you either go ahead and do something else. That's unskillful to confirm just what a rotten person you are. Or keep on beating yourself up and say I did that and there's no way out and you can spend a lifetime in guilt. But he says instead. Have what's called Wise remorse and wise remorse is reflecting Oh when I did this this is how it felt. This is the consequences of my action and I will learn from it and make a commitment to not do a similar kind of act or to learn from it and not say things in the way that I did or not continue a line of thinking that's not serving me. Or as I've quoted Julia Butterfly Hill here many times as she she beautifully puts it as long as you're learning. There are no mistakes. As long as you're learning then any mistake you've made is part of your awakening experience. So this is something for you to consider when you are processing some unskillful things that you've done. It's never too late. You're not going to fix the past. You know that that great line Forgiveness is giving up all hope of a better past.

Forgiveness is giving up all hope of a better past. You're not going to change the past but you can use it as a springboard to deeper understanding and learning and feeling your own humanness. So that then you can act in a way that's going to be beneficial to yourself and to others.

OK so this is the the Buddha's advice to his his son.

And now like to make a few more contemporary leaps in how the Dharma can be can be shared with with kids in so many ways.

Especially if you can make it fun engaging creative and deep. It can still be very deep but to learn how to do it in a way that your communication is received as a kid would receive it.

It's one of the things that teaching fifth grade I think were fifth grade and sixth grade was probably as good a preparation for for sharing the Dharma as as I could imagine because most people just want to have it accessible and understand and I I try not to get into.

At least in these kind of discourses to complex conceptual teachings. Although I love them and in one on one where in answering questions might get into into a deeper kind of refined esoteric topics but to make this practical to your life really what you're what I want to do is have people be able to look for themselves and see oh yeah I have I don't need to study the Mudjimba ni Kaiya or the although it's great if you want to. I don't need to become an expert in Henney Ottomar out of Ushery I know all of those things if you like to study are very powerful but mostly the dharma is right inside. So making it simple enough. This is one of on. Gifts. Simple enough that that that anybody can understand it and then have people take a look for themselves. I think it's really a useful offering as well.

So I think I'll share with you say a couple of practices that Michelle has. One is as one of the chapters on integrity that is just like Ruhullah was being taught by his father living with integrity creates a sense of inner harmony. But we carry around things as I just said within us and they make it really hard to settle down.

So here she she says this lesson on cutting the cords that bind you. One day I asked the children to deeply relax while we did a 10 minute guided mindfulness session. I then asked them to think of one thing that was bothering them or regret or time they felt out of integrity with themselves. We discussed when integrity meant and wrote examples on the board. I suggested they choose a memory of something they did long ago or an event that happened today. It might be something that carried some sense of guilt shame or wrongdoing. I then gave an example from my own life and this created a sense of vulnerability and willingness to share. I shared that I'd taken money from my mother's purse without asking when I was young and even though it was a small amount I still felt out of integrity with myself. And it has stayed with me for a long time. I had the lights turned down very low to the children so so the children could only see their own paper in front of them. They wrote about regret or time they felt out of integrity on the paper. They then rolled it into her into a tube and tied it with a 6 inch cord that I had previously cut for them. One child asked if she could write about something someone had done for her. To her that she needed to let go of. I said Of course. Then whatever was sticking or arising that whatever was sticking or arising was the perfect thing to focus on.

I reminded the children that the wrongdoing did not have to be a big thing. This is a short session and they could just start small as something huge was arising. It might be better to do that at another time. I did this because I wanted them to feel safe and successful without tapping into something we couldn't manage when I had 28 students and limited time.

With our little paper rolled up and tied up with string one one person and their neighbour stood up in the middle of the circle next to a garbage recycling can that I had placed there. They walked to the can and said I cut the cord of the things that bind you. May you be well then the person with the paper cut it up and sprinkled it into the can. The most amazing part of the whole exercise was that just before they cut the cord I asked them to place one end of the string into the part of the body where the problem was stuck or held in without missing a beat. Every child except one was able to identify the place. Guess where most strings were stuck. The solar plexus wins the top spot when the whole class was finished cutting the ties. I exclaimed that the garbage can was so incredibly heavy I bet no one could lift it. They all put up their hands to try to lift the grief. We then brainstormed ways of supporting ourselves in letting go of worries. At the end of the day I asked children what their favorite part of the day was. We had an action packed day so I was curious. This one particular day if anyone would remember the ceremony. Over 50 percent said it was the most meaningful part of the day. When you try this lesson ask the children perhaps a week later if their burden has been lifted. Remind them that releasing burdens may take many many times before they're free. And then there's a home practice as well.

So so simple isn't it. Doesn't it make you feel like wanting to cut up some paper and put it in a garbage can.

And then oh yeah oh gee. My gut feel so much lighter now it's so. It's so simple and yet so powerful. Those things stay with you for a long time.

If the dharma is going to truly do healing on this planet. It's because the next generation is going to become more and more conscious.

Here we are on this cusp of consciousness and probably for many we're more exposed to these thoughts than our parents were.

And certainly their parents were and each generation there's a bit more dropping away of the and some legacies as consciousness grows and each generation that we can seed with consciousness seed whether you call it the Dharma or not seed with having them access their goodness and their kindness and their wisdom inside.

That's what is going to change this world.

So it gives me hope to see all of these wonderful books in education and and joy to be involved with this one so any any last comments we just up a few minutes left what's that.

I have got we actually will tape it put it right into you. Now put it right near there. There you go. There you go. We can hear you now. Yeah I just wonder if it's any way to order the books that you don't have to get it from Amazon. Oh you can get it in Pegasus. Yeah. Absolutely. Yeah.

And if your local bookstore doesn't have it tell them to get it. Yeah. What's that said. Yeah you can border order ordered from anywhere Yeah yeah. Yeah. Here's the question.

So I'm wondering like what is a good place in Oakland or Berkeley that if you wanna introduce your child to Buddhism and that you can go as a family. Because what I find like with here is I come here. My husband stays home with my daughter. And so like like a Buddhist church or some type of temple where she is a kid can go or meditating or attending a service that she's still getting some exposure.

You know I wish I had something to recommend. We used to have a family songa here that met once once a month I think but it hasn't for a while. It's something to consider maybe too. How many people have kids and would like to be able to be part of a family songa. Just a few. The thing is the people who with kids are staying home a lot. But but it's something to consider and maybe Kate and I can talk about it. ECPA meditation center I think has some some family songa and I don't know just what the parameters are what the diversity amounts are but you can check out Eastbay meditation center and spirit rock has a fabulous family program. We're going to be doing a family day. Kate and I next in October. But it's filled already. But there was some glitch in not having to capital to a smaller smaller amount but check out the Spirit Rock family program and they do have family days and a family retreat. But right now I think you might just google family mindfulness for basically the 8 year old that meditation is boring.

OK so that's another thing you can't. That was just around the age that my son Adam said that's your boot Ieyasu stuff. Little League.

So yeah it has the kid has to be motivated at least a little bit even if it's bribed at the beginning to

just check it out first. But that does make a difference.

OK.

OK. It's just about time to go. So we'll we'll close with the loving kindness and just remembering that beautiful quote from Jesus. That said unless you're unless you're converted as children you will not know the kingdom of heaven.

So there's a child in all of us that has a sense of wonder and wants to learn and if we can remember that child in us then it will come out more with others too. Here's a study regularly having fun is one of the five Central factors in leading a satisfied life. Individuals who spend time just having fun sometimes just having fun are 20 percent more likely to feel happy on a daily basis and 36 percent more likely to feel comfortable with their age and stage in life. So let the kid in you come out. So go inside and appreciate that child inside his childlike wonder and know that what your practice what you do is contagious for others.

And especially for the next generation and we can wish well for.

All beings tonight healing including healing for Patricia and Monique and Riain who have health issues and who are one of them has a child. We can include them in our Metter.

And for all the people who are going through a hard time maybe they'll be free of their suffering and for all who are the cause of well-being and happiness.

They may continue doing that and may our time here together. Be of benefit to all beings everywhere. Thank you very much.

Have a good week thank you for listening. To learn how you can support James Baraz, visit [DharmaSeed.org/donate](http://DharmaSeed.org/donate).