

Notes:

Suffering: Through a Tibetan Buddhist Perspective

SP 310, Sophia Stone

I am Sophia Stone, an Interdisciplinary Student who is creating a degree aimed at the study of Tibetan Buddhism. The wicked problem I am addressing is the wicked problem of suffering, all of it, as a whole. This problem is significant as it is the driving force for all other wicked problems, at least from the perspective of Tibetan Buddhism, which is the interdisciplinary lens that I'll be drawing from in this recording, with the overwhelming help of my friend and mentor, Jack deTar. Really Jack is leading this discussion as I am just facilitating a framework for it. Tibetan Buddhism in itself is a multidisciplinary study and not as singular as it may seem. It is difficult to explain why, in such a short amount of time, even spending a few minutes trying to explain why suffering is a wicked problem is challenging, but this is a wicked problem that pervades all beings throughout all of time, so it is an unspeakably interdisciplinary pursuit to address it. Speaking honestly, the only limitation to this interdisciplinary lens other than the fact that it takes more than a 12-minute recording to digest these profound statements, is, to see them as teachings really, and as interdisciplinary inquiry, much of the language can possibly seem inaccessible or confusing at first but through observation and experience with these practices and concepts that are deeply rooted in lineage practices, it becomes clearer just how applicable this is to all and everyone, with no exception, which is what interdisciplinarity means to me.

*Metaphor, at the end of the podcast, is a "good cook making a nice soup", naturally arisen metaphor :)

The clarity and wisdom in the potential for how exploring a way of holding suffering within the scope of Tibetan Buddhism can adapt our perspectives of not only suffering, but reality and concepts of the self is evident as a call to action. If we can learn better "how to suffer" if you will through discovering the root of our suffering and why suffering is something worth addressing and ultimately caused by reactions of the mind, then we can address the call for peace simultaneously by starting to build a world that is slowly becoming more and more free, open, and compassionate. We can realize the true nature of our minds.

The interdisciplinary process was interesting to navigate as I focused on one method but attempted to allude that the method itself was quite multidisciplinary.

Sources

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