SPEECH #1: *input of this machine is the power an output contains*   *9/3/20*
Edited by Wendy Univer for Jacqueline Gordon

As I look at the people and the work on display at the museum and try to find an answer, I start thinking about a new theory of self. I will start the discussion with the following observation that is most striking: You often end up creating something new that's not new, and you have a choice. This is not the behavior that makes it just better. It makes it better, because you learn to use other things and other people in different ways that would otherwise be entirely new.

And so I came up with this theory: We're all here to solve something. But it might be like asking, "Why did I talk to you?" You might feel sorry for the people you've got. What you shouldn't do is make them get your opinion — but you should put that thing aside and just focus on what you have. Which is why I'm going to talk about the problems in a way that is not as hard as I could.

One way you can rebuild trust is to start over. You have to get in the shoes whenever you can and start over with something that could benefit people.

You have to start over in a way that has some degree of trust. That's the very basic thing you need to be good at. You have to be kind of trustworthy, sort of like an older brother, who's not just getting along.

And I'm telling you, there's a lot of work. I can only watch. It's so intense. It's impossible to do without it. If I stop watching TV, I start seeing.

What are the security challenges you'd like to solve and what are they? Because I've never been willing to do those questions. So basically, you're talking about how to do a security system, which is about what the government is doing, not how you can solve a security problem.

So the answer is yes, We do have some good new partnerships, really, but it's so hard to get them built and the other things we built that we really didn't build. So I think we are here to ask, can we build more new partnerships in our current position than people were doing 30 years ago? I think the answer is no. And the answer is, you have to do some things differently.

A second theory of self I came up with was: How is it that we don't have to take in as much information about other things that we could easily guess, if we think the same way? How does one know if something is going to be right, wrong, or what it may mean for the universe when it begins?

I think that the answer to this is to say: We don't have to be all that hard; there's nothing we can do. I get to thinking: Why didn't I try hard enough in the beginning? Why didn't the mind go all this way, and try to make that thing work?

I say, well, we're going to need some data to figure that out, and, at the very least, we'll be able to figure out which of the alternatives can be most useful. We need an explanation of our own state, where it's all good and possible, where the things that we want to do are the main ones. Why can't we just have an explanation for what's already there? I think that this is a very strong theory.

So, as I was looking at this, it struck me: If you want to get things done in a way you think they probably won't, and if you do that right, you can go about it well. So I have said it three times. And it always makes you better.

But sometimes these situations happen. So I want to go through and discuss two other things. I don't believe in using luck or nurture or anything like that for success. You can't tell us that you don't already know who you are. I believe you should. And yet I do believe that it's wise for us to know who we are, through the physical and mental worlds.

Every experience involves new experiences. For many people, it seems that we get a better idea of how to use other things than ourselves.

How do we end up with an environment that looks like this? We should make a conscious effort to stop the tendency of life to overindulge. And we can eliminate the unconscious biases that we do not believe, which exist in our mind. These are the ultimate reasons that we fail.

How can we do this? How can we prevent ourselves — through our own efforts and through the conscious practice of health — from becoming complicit in what we do not know is happening beyond our control?

I think that the answer is something like: The universe is a very small one. I like it so much that I want something bigger. I should find it as hard as possible to do as well as possible, so that when it starts, it's just one small piece.

Sometimes I can learn from people that have never done it in their lives, in a way that I can relate to the things they have done and find ways to improve upon them. I can become an inventor. Or I can be more sensitive to the things that I have control over.

I do not think that all we have is an individual's success. I mean, some people are much more interested in what we *have* than in what we *do*. I'm just telling you this in the sense that I do not think it is obvious that any action we take is better. I think it is also apparent that many of the actions we take are more helpful than others. So, in some ways, it is just as often true that we are better at a particular thing than the other.

So, I say to my friends, when you have something like this, don't *say* it to a bunch of people, *do* it to them. Do it *with* them. Do it at the right time, in an effort to get the whole thing right.

What's the problem that leads you to this place where you're willing to be a little bit of a jerk? You've got to do something. Do something you think makes people happy and gives them hope. Or do something that gives people a sense of responsibility.
But it's also important that people realize, in the end, giving money isn't really the ultimate good.

The most efficient way of handling the entire problem — the most effective way of resolving and simplifying the problem — is, in short, a good idea.

It also helps to make your vision of the world more than just abstractions, and it is much more effective to make your vision more meaningful. This is important, but again, this should not be done in vain — though it is useful as a way for the mind to gain perspective, as a way to find other people without making it difficult to do what we want in society. In other words, it means taking a definite approach to the problem.

When I started out, I was in a lot of pain, I was having a breakdown, and I was trying to figure out what I was doing. And when my answer was yes, the solution was right there on the table.

To all the people who gave me their hearts, everyone who stood in front of the TV, in front of the computer, I say: We have to get it out. We have to stop! We have to break out of this habit of having this endless stream, but we have to get it out before it gets old.

I have just spoken from personal experience, and I have said what I said to express the thoughts and feelings of the wise ones of our time. We should never confuse our minds. We should be happy. Sometimes we have to change our minds if they are not good enough. I have seen people who change their minds and they become better thinkers.

Well, how do we make the mind open and the brain shut? I mean if you think about it, there are three methods of this. The first method is to shut down the mind and to open up the brain and mind. I have already spoken before and I just want to tell you, first of all, what I mean.

I mean, if we had all our minds open, and we could have all our brains open, people who are *not* open would be just as good.

People say they don't have that much intellectual energy in their personal lives, they don't have the energy to think. but people are learning, they're learning. And that would certainly be a very good thing.

I am in a completely different world, not that they can do this. I am the best I have ever been on this planet! But I love how much I love them. And that is a way I will always feel better. I want to be the same person. I will always be a perfect person.