Good evening, everyone. And

so as Cheryl said, the plan for these Mondays in April is me to give a series of talks on the practice of loving kindness. metta and usually the practice is done. Often it's done sequentially with builds on itself over time. So it can be taught and sequentially as well. And so we'll go through the different steps through these weeks. And I was happy today thinking about coming down to teach about metta. It's a quality of part of mine, which is very meaningful for me. And an aspect of Buddhist practice. that inspires me gratefully, I didn't always know that this was part of Buddhism. And I didn't always know that it was a potential quality of people's hearts or mind. And in my case, loving kindness, the quality of loving kindness and practice of loving kindness snuck snuck up on me in my Buddhist practice. And when I was a new practitioner, if someone had told me to practice loving kindness, I would have just tuned them out or walked away or and in fact, when I was first introduced to this practice, and I'm going to teach you the next few weeks that is where I did I tuned out the teachers. The teacher started teaching and doing guided loving kindness meditation, of course of a three month retreat, and it was halfway through the retreat, they started the Silent Retreat and was sitting very quietly and suddenly, okay, everyone, open your hearts and nice I couldn't believe it. They were disturbing me as teachers. So I just tune them out and continue with my meditation practice. And then with time as happens, I think both with any kind of sitting practice, any kind of meditation practice the crust, as I call it, my crust in my heart, the crust or in my heart kind of begin to dissolve, and the heart starts become more tender. And as the tender presence showed itself, then lo and behold, I started discovering in myself what the teachers have been talking about. But now I had something as a personal reference for it. And so it became alive for me. And since that time, it's been something that's been very meaningful and I practice it and try to live by it as much as I can. So the practice of loving kindness the word loving kindness In Pali, the Buddhist language is meta. In Sanskrit, it's my three. And, in fact, sometimes people say meta is a quality of friendliness, the quality of friendship you might have towards a good friend. But it's more than just meant for a good friend because methods of quality that also is to be extended towards your enemies. People who are quite difficult people, no intervention conventionally is quite hard to feel loved for. So it's more than just kind of more than friendship, friendliness. In that it's kind of impartial, meant to include a B it kind of included everyone equally. But it's but it doesn't start off being impartial, the way it's classically taught. You start off you start off practicing it with The people you most naturally most easily feel this very warm, friendly, loving feeling towards or attitude towards. And then you begin where it's easy. And then you universalize it. You slowly systematically find ways to then open up your heart or open up your mind your understanding your attitude. So you can cultivate the same friendliness or the same loving kindness or goodwill
towards everyone, until eventually the hardest part of it is to do it towards people for whom you find quite difficult. And classically, we talked about the enemy. So my lover the enemy, the the

so it's often referred to as kind of a certain kind of friendliness, but one of the classic images for loving kindness is that as love with a care, the tender is that a mother has to Her child, sometimes maternal maternal kind of love or care, parental care. In fact, the way that's worded in the ancient language ancient texts, it's the way a mother feels towards her only child, she only has one. And just as a mother would protect the life of our only child who have loved her only child. So with a boundary should one love all beings. So we can have everyone is precious. Part of the background for this practice of metta is the Buddhist evaluation, or perception or understanding that there's a human beings are precious or deer. The word is Pemba in ancient language, and so there's a ancient teaching That, but how rare and precious It is to be born as a human being, is that if you take a turtle, a blind turtle that lives in the great ocean, and once every hundred years, and only once every hundred years, 100 years, the turtle pokes his head up to the surface of the ocean. So it's a blind turtle. And, and in that big ocean, there's a log in the log, there's a hole that goes through it. The chances of that turtle sticking up his head into the into the hole in the log floating in the ocean. The blind turtle once every hundred years is pretty rare, right? You may have to wait a while for that to happen. So the chances of being reborn as human being is that rare. So it's it's a very special thing. For a human being, which sometimes is obvious to us, and sometimes we take our human life much, much too much for granted. So there's an attitude of friendliness, of warmth, the preciousness of care, tenderness, caring for human beings. So,

this

So, there is a feeling or an understanding of Buddhism, some some areas of Buddhism, that loving kindness, something which is innate to our human psychology, human functioning or human heart, unless it is covered over unless it's not given to you chance to come forth and when I've talked about loving kindness in the past. One of the primary requirements I feel for cultivating our innate goodwill towards others is having time. If you're in a hurry, it's kind of hard to feel goodwill, friendliness, love care. For others. We have to kind of slow down a little bit. So you might have to do the evaluation in your mind. What would you prefer? Would you prefer to get a lot of things done? Or would you prefer to have a life which is loving? What's more important? Now? I bet it would you know, if a person from Mars came and look at our society, they would conclude Of course, getting a lot of things done is what these people are about. Thank you so much.

There was a in Daniel Goleman Goldman's book, social intelligence. They did reports of a study done I think at Princeton, Princeton Theological Seminary. They gave something like 40 theology students an assignment to go to the library and prepare 15 minutes or 10 minutes sermon and half of them had to do the serve, prepare sermon on the Good Samaritan. Good Samaritan was a guy who kind of helped somebody who was down and out in the streets someplace in the old days. And no one else was helping this person stopped and took care of helping the stranger and, and the other half of the group which is some random passage from the Bible, and then had to go across campus, one at a time that 15 minute intervals to go to this classroom were in front of these teachers of judges, they had to kind of give their 10 minute sermon. And unbeknownst to the students, the it was really a psychological experiment. And theirs, their sermon was really incidental, or it wasn't incidental, but wasn't the main point. The point was that on their way across campus to the place where they can give their talk, they had to pass a doorway. In the corridors, I guess somewhere in the net of the doorway, there was a stranger groaning are down and out suffering. And they want to see how many of them would stop and help the stranger. And they found that there was no difference between the number of students who stopped and how helped Whether they were studying for talking about the Good Samaritan or talking
about some other random section from the Bible, and some of them didn't stop, but it was a minority of the whole group. But then they ran the experiment differently, where they told the students you know, you gotta hurry because you're gonna be late, you know, to one group and the other group is only have lots of time Take your time. And the people they told, take your time, the majority of them stopped. And the people who said, you know, you're in a hurry, but to get there quickly. They, most of those, you know, that important things to do. So, in considering this month of loving kindness, practice, rather than thinking about going into it directly into kind of suddenly being loving or kind or friendly, you might first think about the creating the field, the soil, for loving kindness to come up. And that soil I would like to suggest is slowing down a little bit. Giving yourself more time to let the world register for the people register, take take in the world we're living in. If we don't kind of take the time to take someone in, feel them, then we probably are less likely to feel much kindness towards them. And much more likely to feel that if we take people in. And I've seen that many times in my life, where where I'm actually kind of a little bit surprised and sometimes little bit embarrassed at the way in which I could take someone for granted, not really see them, and then get some new information about them. Maybe just takes a few seconds to get and suddenly my whole understanding that person changes and shifts. And I've already Why don't I take that time initially. You know, it's been my reaction when I Just take a moment to take them in and receive them. So, there is an understanding that this innate that this goodwill is innate and that it operates given half a chance it will operate in their life. And it does operate for most people in certain circumstances. It might operate in your family, some people have good family relationships, and they have, you know, my break pretty naturally really easily. It might operate with some close friends and might operate with some neighbors. It might operate with some people at work, is it going to people that, you know, sometimes this preferential attitudes we have towards different people, the neighbors who live within three houses of you, you're more likely to go help them if they're in need, but the neighbors who live two blocks away, you know, you don't feel the same kind of connection or support.

So who do we open ourselves? Up to it's there. And the practice of loving kindness is the practice of intentionally beginning to expand that outwards. So it's not just kind of who we would naturally or who we would conventionally express or our goodwill towards. But it's so for more and more people opening it up. Until finally as a Buddhist practice, it's meant to become boundless. In fact, the practice of loving kindness is sometimes called the boundless practice, the practice it has no bounds, no boundaries, because it has no boundaries are limits to limitless practice, because it has no limits to who is included in the field of our love, boundless love, boundless goodwill founders kindness. And when it becomes boundless, then it's said to be also be called a brahma vihara. And Brahma is an ancient of ancient God is a God of dependence on the supreme gods of the ancient Indian Pantheon. And it said that this God lives in a realm of heaven, where he's constantly living in the bliss, of loving kindness, compassion, sympathetic joy, and equanimity. Those are always there. Those kinds of bliss have those qualities. And that's his experience. You know, he does name does experience pain doesn't experience anger. This is what he experiences this bliss of these beautiful qualities. And vihara means dwelling, a dwelling place, a monastery sometimes called the vihara. And so brahma vihara is a dwelling place of Brahma. And because Brahma is a God, there are some English speaking Buddhists, who will translate this term as the divine abodes which is a little bit unusual to have To use the word divinity, in relationship to Buddhism. But it's this quality of loving kindness. And similarly, compassion, sympathetic joy and equanimity, are such a sublime, such a highly valued quality of heart, that in Buddhism, it's almost like sacred or it's divine, the quality has been developed. So, it's not meant to be left to chance. We talked about in English about falling in love and kind of accident, you know, I wasn't planning on doing that, just boom, there was got in trouble. But rather, it's something that's cultivated and developed and cultivated. And
when I first was introduced to the idea of cultivating loving kindness, I thought it was too artificial was a
Zen student. And then just, you know, just like just give me a reality, none of this sentimental stuff. And, and I thought give you manufacturer things and then you just kind of like, just like go, you know, just the state, you know, just keep going to where it's empty. And so it felt kind of sentimental to artificial. But once I just discovered this quality of my own heart and kind of start glowing on its own, then it felt quite natural and quite healthy appropriate to begin strengthening it began expanding it so became much more expensive and much more something that I could touch into and call upon whenever I wanted to. And I think that's one of the beautiful things of practice is that there's a variety of states. mental states are heartfelt states that can be called upon when we're familiar familiar with In the familiar to us, when we kind of practice them, well, they kind of like a channel. So that groove for those are really open and present. So they can evoke strong states of mindfulness or evoke strong states of calm or concentration, or we can evoke joy. But one of the things that can be evoked is this quality of loving kindness. It doesn't have to be artificial. It can be. It doesn't have to be. I find it interesting that for the Buddha, who's, you know, creating an order of monastics that the survived up to the present times, monastics are in the Buddhist tradition are people who give up their money to have no personal money at all, and they're supposed to have very few possessions. The Buddha defined wealth for a monastic as loving kindness. So Isn't that good? So it's portable to

take with you. And I think it's well worth reflecting. And you might want to take this series of talks and
loving kindness as themes to reflect on during the week and perhaps also, hanging out with friends or
the people and share some of these ideas. Not not to convert them are anything, but to kind of
stimulate some conversation to explore in this domain of human life that we can call loving kindness,
goodwill, friendliness, or whatever, and explore the kind of massage that must go inside of you and see
where you could go with it. And how you reflect a little bit wise as well. And, and how does it compare
with conventional ideas of wealth? And, and you know, what is really most wealthy, most valuable? It
reminds me of the famous joke that probably can't say well, of the man who's fishing and and, you
know, maybe bank of the river or something and this wealthy businessman comes along and says
you're wasting your life fishing by the river you know, you should really go out and you know, get
yourself a job you could for example, go to the bank take out a loan and buy a fishing boat and really
start fishing a lot and you know, and Why should I do that? The fisherman says businessman says
Well, if you kind of successful with your fishing boat then you can buy a fleet of fishing boats and you
can really kind of, you know, build up and and then you could save a lot of money. And why would I
want to do that? Well that means when you retire you can. You can go fishing.

So you could, you know, you could wait to love. You know, I'll get to it eventually when I have everything
lined up. I have Job, a good education, a good partner, a good bank account, and retirement plan. You
know, you know, all these things are all lined up, then I'll get around to loving humanity or you started
right away. You know, maybe that's maybe. So what's most important for you. And another challenge, I
think in the Buddhist teaching is that to consider whether there may be a loving kindness which has no
conventional monetary value, maybe is much more important and valuable than the pursuit of much of
the pursuit of money that people have.

It's its essence, the Buddhist practice of loving kindness has to do with intention and not feeling Feeling
might come in the wake of the intention, but it might not. But really the heart of the movement towards
goodwill is the intention of goodwill. And the intention is most classically worded in the phrase. May you
may someone may you be happy. It's the wish for someone else for someone doesn't be someone
else, wish for yourself sometimes or for someone else if some person to be happy. So it's more than
kind of conventional love where maybe there's appreciation of the person to life and the person. Certain
things you know. One of the qualities of metta is it has no clinging or craving as part of it. So it would
not be the kind of romantic love because romantic love generally has a certain kind of desire that's built into it. You want to be with a person in some way. loving kindness has no claim or no desire for yourself. And if you don't want anything for yourself in from that person, you want to get something from that person. It's more that you want to use kind of has just great feeling. I really want that person to be happy. And that's why I think the analogy of sometimes given is that of a parent with a child, a young child like a baby. There's sometimes a whole community come up, come around, and like a baby blessing. And everyone says, may this May this child be happy? Everyone wants and no one's thinking about well, what's the child's gonna do for me so much, you just you just have kind of very pure delight and happiness in the child and wanting the child to be happy and take care of them. And I think many people have a natural instinct. I think if the baby If a baby's crying to pick it up and hold it or cry to help in some way, I want it to be happy. remember once when my older son He was he was like, six, seven months old. I was walking down streets in Palo Alto holding a this is a dozen This is another non sequitur, I apologize. But I was walking down the streets and Palo Alto with him. And some guy was kind of walking next to us contacting us. And I was holding him and my son had this completely explosively radiant smile for this person. And then it would have knocked most people off, you know, the socks off. It's like, it's like that like this person was like this, you know, favorite person in the world Have you never seen him before, but it was a favorite person in the world to see him I couldn't believe he couldn't believe that would love to see that person, you know. And, and the person was in a huff. And, you know, saw my son's right on by what did he Miss? Miss the you know, find these great opportunities to feel this kind of pure love pure delight, pure appreciation something so loving kindness begins with the intention, intention to wish intention that an aspiration for someone to be happy. And sometimes since expanded further to be someone be happy, to be free of harm, to be peaceful to be healthy. A variety of things with good things we want for the person and so it's not so much a matter of finding a feeling which can be hard to manufacture hard to call forth. But can we find the wish? The aspiration, the desire the feeling, Yeah, that'd be really good idea if that person can be happy But would it take for us to take it another register another person taken another person be aware of another person and have within us not jealousy? They have more than I or not fear. Know, if I can, you know, even look at them because they're gonna take advantage of me or whatever, or not hostility or not, you know right at different things, but rather than look at someone and find, you know, it would be really good, I'd be really happy if that person could be happy. Maybe so. So what what reflection is that take and what reflection to the take so it's sincere, it has integrity to it. So it's not just something artificial and kind of sentimental or something.

And again, I would say one of the things it takes is takes a little bit of time. We have to give ourselves a time to reflect in that way to move the heart mind in that direction. For some time for some people, it really involves a radical sea change in the direction their mind is going. Sometimes our mind is so much into what we can get from the world and get from other people, or how the mind is caught up in how I'm going to prove myself to other people. I'm going to show myself to other people, but me myself and you know, mine. Some people are caught up in the world of fear of anxiety around people, social relationships. Some people are caught up in their desires for getting things and some people are incidental. Whatever it might be, sometimes, occasionally might be in order to cultivate loving kindness, it does require understanding your mind the direction Your mind is going on. And saying in through some kind of wise contemplation, wise consideration, say, is this direction I want to go in right now. And is there some sincere way of changing that direction so that I can in a sincere way, evoke in myself, the feeling the desire the wish for this person's welfare. Wouldn't that be nice? Again, many years ago someone gave me someone had been to Mexico. Friend of mine. I think they went down for the Day of the Dead someplace a walk off maybe that's where they do it. Big celebrate. And they came back with a little silver heart. Again, no, he said, but they do the David did have hearts. I don't know. He came back with a heart. I don't know. Anyway, so she just gave me this little heart. And I didn't think about it much. I
just stuck it in my pocket. And then I had to go. Sometime later, I had to go up to San Francisco to get a
new passport. And then I was walking around downtown San Francisco and I was in a grumpy mood
you know a hard time finding parking and this and that and I don't know why I was grumpy anymore but
no is grumpy and in my grumpy mood, I stuck my hand in my pocket. And lo and behold, there was a
little heart. And I thought, Oh, my friend remember my friends goodwill towards me that my friend would
didn't do. Where goodwill does form of goodwill. She wanted me to be happy. That was kind of behind
the heart. was you know, she wasn't expressing her love for me. I didn't think I was moreso expressing,
you know that she wanted me to be happy. And when I kind of felt my friends, goodwill towards me, my
grumpiness kind of dissolved. The nice. So but how do we know Can we do that on our own? Relying
on other people, can we be that force? Can we have that in ourselves that goodwill? And can we
express that goodwill, that friendliness in the world around us? So what does it take to turn the mind
around enough? So in a sincere way, meaningful way, the direction of mind is going we think about
someone is we have goodwill towards them, we want them to be happy. We want their welfare, we wish
it may you be happy, may you be healthy, may be safe, may be at peace. So what does it take? So
that's, you know, kind of your homework for the week, I hope is, think about it, reflect on it. And part of
the reason I want to say it that way to offer back to you is that I think, I don't think of metta loving
kindness as being this set thing, this fix thing you know, I just kind of hand it to you like give you a No,
narrow definition, this is what it is. And now fit yourself into this box. It's more, I think is a each
individual person needs to personalize it and find out what it means for you. And there is no kind of
generic Buddhist idea of what it's supposed to be. And so you start this idea of an intention, and what
does that how does that intention get expressed in you? And how does it get life in you? How does it
begin to take expression in you, in your life around you? So I think that takes, you know, takes
contemplation takes reflection, it takes getting to know yourself in that process. And then what we do
with loving kindness, practice, when it's a practice, we take that intention. And we,
we give words we give a expression of it in words. In loving kindness meditation, we sit down Quietly
make ourselves a little bit settled and calm. And we feel a little bit settled, then we try to find that
intention. We want someone to act, we want to have goodwill for someone. And then silently in our own
minds, we give a word we give expression to that information. Then as I think most of you know,
expressing a feeling is sometimes a very important quality, some feelings really come to life when
they're expressed. And there's a lot of some feelings which we keep bottled up in ourselves, there still
may be nice, but it's a little bit. They don't really kind of fulfill the potential. something different happens
when we let them move through us and get expressed, like generosity. You know, you can feel
generous all you want, but not accurate generosity is to shortchange yourself. You can have all the love
in the world you want if you don't express it in some way. It's vital. And doesn't really come alive. So we
tried to make it a little more alive by expressing different words. And so when we do loving kindness,
practice, so it could be your words, you can make up words, your own expression, your own sentence,
your own phrase that might express that. But the idea in loving kindness meditation is you don't want to
be thinking about the new phrase all the time, you want to come up with a very short stock phrase or
classically for phrases that you can repeat over and over again. So your mind kind of starts to get
steady. So it's mine steadies itself around this intention around this phrase, these phrases in the same
way the mind which steady itself around the breath, but you focusing on the breath in breath meditation.
And as you know, the mind is going to wander off and think about what's for dinner. What happened
yesterday or your resentments. And then you can bring it back. And then you know, may or may all
beings be happy. How could that person have said that day? Okay, come back. They are being. And so
whatever it might be, the distraction might be, you know, you kind of settle yourself around these
phases, it takes a while for the quiet to settle the mind. And eventually the mind settles down. And when
the mind gets settled and oriented are organized around these intentions, unified around it, something
really beautiful begins to happen. It's almost like it starts coming alive in a different area for in a way
that it can do if the mind is distracted and scattered. So just like we have to get conventionally give ourselves time, for loving kindness to kind of show up. We gave ourselves a whole radically different kind of time, when to allow this stuff to bubble up when the mind is unified or settled or calm. And then we're kind of allowing these phrases to move through us, come through us. Some people when they do this have easy access to feelings of warmth, delight, love. Some people, it doesn't come at all. It doesn't you don't have to feel loving. What's important is you're watering the seeds of those intentions, then your seeds grow. And when those seeds intention, the seeds of intention grow inside of us, they don't necessarily grow visibly. So occasionally the people who will do a lot of loving kindness practice, they don't feel loving, they don't feel warm, particularly or feel more loving towards anybody at the moment, so you'll see it growing. But then, but then they're at the supermarket. And, and someone, you know, pulls in front of them in line, or somebody or something, and then maybe some like best example, but and, and you find yourself kind of suddenly in a situation normally you would have been angry and barked. If someone comes to mind. Oh, may this person be happy. This person is one replaces one reflection people, some use to kind of evoke some loving kindness is Oh, this person, once upon a time had a mother who loved her when and who wanted that person's best? And somehow when you kind of put the person in that context of their mother, oh, some sometimes depends on the mother energy.

But I've known people who are adults who only developed a certain kind of tenderness or soft, certain kind of new softness to their own mother. When they became mother. Oh, she must have felt like this when I was a baby. I had no idea that this must be this part of it. No. She got up in the night You know, I didn't know that was part of the deal I thought she just kind of so we're organizing kind of settling, unifying ourselves around this intention through phrases, which are saying them over and over again letting the mind gets concentrated around it settled around in seeing what bubbles up as a result, sometimes of bubbles up is it is emotional. And sometimes it's not emotional but rather the strengthening of that intention. So the intention becomes something that becomes more your disposition and more readily available or popping up in different situations as you go through your day. I said earlier, the way the practice is classically done, the principle is you start with where it's easiest, the person from whom it's easiest to do it towards. And then you begin expanding out there to where it's a little bit less easy, less easy, less easy and outward until it's people who is hardest. So in the, in the classic Buddhist instructions that principle is applied, is understood to be first toward yourself. You do loving kindness toward yourself first. And because I guess the assumption is that's where you'd be easiest. back then. And the Times has changed. And, and there's not. There's many people here and at least in America, for whom doing loving kindness to themselves is not easy. And it has, it's a whole topic in itself. Some has to do with certain, you know, it's a very strange conditioning that happens with the kind of individualism here in the West and a variety of different things that the It affects how we see it. Many people see themselves kind of negatively to begin with. But if, with classically, it used to start with yourself. And that requires first sitting down meditation, and figuring out some way to hold yourself in goodwill, to hold yourself kindly. Sometimes when I give instructions in loving kindness, I ask people to be quiet and find some sense of tenderness, to feeling a tenderness inside, no matter how they are subtle and might be. And then from that that place of tenderness, try then to become tender towards your self image or your sense of self or kind of your way you hold yourself. Maybe for some people, that's not going to work, and you have to personalize it and that's the way that has worked for me. But somehow, if you start with yourself, figure out some way find a way where you can be generous and genuine spirit generous attitude towards yourself generous attitude of goodwill that takes the form. And this is very simple and very, very significant to say it this way that takes the form of wanting, wishing happiness for yourself. That would be nice. Wouldn't it be nice if you could be happy? Wouldn't be good? Yeah, that'd be a good idea what a good idea doesn't mean that has to happen. The expectation is supposed to happen you're supposed to be happy is a hindrance for loving kindness.
practice. So don't worry about that. It's simply Yes. Wow. Good. I just like it was so nice, my friend when I remember my friend who gave me the heart. Wow, someone was thinking well about me. All she did was she had goodwill. She didn't do anything for me. Really? Except Give me the heart. The same way maybe if you could have that goodwill towards yourself. Maybe part of you could relax and say wow, yeah, someone cares about me. Isn't that neat? So we use practice to ourselves, we say for phrases, it can be your own crafted phrases, or it can be the ones that I tend to use, or other people use different formulations. But more or less, the modern version of the ancient ones is, may I be happy? May I be safe? May I be healthy? And may I be at peace? May I be happy, safe, healthy, at peace. So you say that over and over again, finding that intention that wish

that hopefully is pure, was not tied up with expectation or demand, not tied up with ideas where it can't be. It shouldn't be, I don't deserve it. But just simply finds very simple, and hopefully, it isn't, hopefully, pure, hopefully. Very simple expression of goodwill towards yourself that's expressed in these phrases. There's a teacher of the Buddha, where he said if you travel the whole world over, you will find no one who is more dear than your own self. So the idea that you know it's some people complain that maybe it's too selfish to want loving kindness towards myself. Now it could be selfish. It doesn't have to be and it's not meant to be. So we do towards yourself first. If it doesn't work, if the easiest and most natural to do for you to do for yourself, then you start somewhere else. Maybe with someone you know someone you care a lot for. Maybe your mother or something wherever it's easiest, and then we'll expand out from there. But I would suggest that for if you're interested for this week, that you try doing loving kindness towards yourself. And if it's hard hang in there anyway because Maybe there's some purification or transformational work that would be useful to do. In the process of hanging in there without difficulty that challenge, maybe you'll discover how hard you are yourself, how critical you are. And maybe it's useful to work through that, and soften that. One of the functions of loving kindness practice is as medicine to cure ill will. That's one of the classic Buddhist, edit antidotes to ill will, anger is the practice of loving kindness. So if you have ill will towards yourself, then you're using the antidote, you're using the medicine. And it's not necessarily you know, automatic, like you take this, take this pill and you'll be fine in the morning. But it's more like you're beginning to grapple with yourself, you're kind of exploring yourself kind of kind of beginning to kind of break up the edges of this and beginning to kind of find your way through it, and perhaps eventually climb the place where there's a very Pure and very pure and unselfish wish for your own happiness. The beautiful thing. So

they all have up happy. It would be really great. Really nice. And may the people you run into this week, may they be happy be really great. Oh, and I'll end with one little airport practice description of airport practice that I do at airports. People at airports often seem kind of when the grumpy end of the spectrum. Sometimes, I like to sit there and watch people walk by and look at their faces. And imagine what their faces would look like. If they're sitting Around dinner table where some of their best friends or favorite family people, and they're just really happy, you know, delighted about something just smile on their face and twinkle in their eyes. I've seen people go by, imagine, you know, they have that potential to have that look to have that spark. Look at them and I say, Maybe so. So let it spread from here from you to those people. Thank you.