

2009-07-06 Emotions Loving Kindness Part 1

Fri, 8/14 4:43PM • 42:46

SUMMARY KEYWORDS

loving kindness, kindness, people, feelings, person, practice, emotions, buddhism, goodwill, meditation, anger, arise, welfare, love, called, clerk, experience, beautiful, bit, thoughts

SPEAKERS

Gil Fronsdal

So Good evening everyone. And it's been has been two or three weeks since I've been here. And it seems like a long time ago now I said I was gonna do a series. And then I began it and then I left and I continued it and I left and probably no one remembers we have been doing a series and probably doesn't matter so much. But the series is just going to go through a list of different emotions, common emotions that people have, and try to look at a little bit from the point of view of mindfulness and Buddhism. And the first two emotions we did were fear and anger. spent two weeks on each I believe, and I thought that after spending so much time on these so called Challenging emotions, it's time to talk about something a little more uplifting. So the often the corollary emotion to anger in Buddhism is, is loving kindness. And there's a very famous, somewhat famous manual meditation manual in our tradition, called the from the fifth century, called the path of purification. And there's a long section in there but loving kindness and the practice of loving kindness. But the big bulk of that chapter has to do with how to work with anger. Because anger is such a block to cultivating loving kindness or having loving kindness, somebody has to come to terms with anger. So we took care of that nicely a few weeks ago. And so now we're ready to move on to the topic of loving kindness, that Pali word is talking about. Buddhism kind of makes a distinction between two classes of emotions. And one sometimes in in British English is called afflictive emotions. And these are the emotions that afflict us the cause of suffering. And then there's those which are beautiful emotions. And IV Dharma, they talked about beautiful states of mind that we can have. The afflictive ones are often seen as being reactive emotions, their emotions that arise in reaction to, especially in kind of negative reaction to things in the world we don't like or they're difficult. And then there's those emotions which are not reactive, but rather, are responsive. So for example, if if something happens, I don't like And I get angry. That's a reaction to that thing that happened in like, if I see something that's really wonderful, and I want it, I get greedy for it, that greed happens reaction to that beautiful thing that I see. So it's a reaction to things. And other class of emotions, we say a more responsive, arise out of some deeper Wellspring or different parts of the brain, where we're not reacting to things, but rather, it's more the innate response, or the goodwill or the goodness of the mind. That's responding in a way that doesn't require that we don't lose control, reactive emotions, we lose some kind of control, something's operating within us, and we don't know why we did it, why we do it or suddenly we're angry. And the anger kind of takes over in a sense. And we don't have seemingly much control what we do what we think or how we feel. Responsive emotions come with a much higher level of self awareness and also a greater sense of ability ability to choose and to decide and to be present for what's going on, rather than kind of slave of the feelings and emotions we have. So loving kindness belongs to the second category. It's a beautiful state of mind. It's more responsive, and it can arise sometimes clearly in response to things around us. But it can also arise completely independent of anything going on in the world. There can be very strong states of love of kindness that arise bubbling up from inside, almost as if it says that there's a wellspring of fountain that's a kind of gushing with inside of us. That's just been turned on. And it has no reason. It does there

without any reason. Usually with afflictive emotions like anger or greed, there's kind of a reason almost, you could kind of point to perhaps or something, some attachment some something that's going on.

The word is metta in Pali and Buddhist languages, m e, t, t, a. And it's a little bit ambiguous how that should be translated into English. Most commonly, it's translated by the two words loving and kindness, hyphenated, so loving kindness. Other choices have been used over time. Sometimes, if I could think of some, sometimes people like us use the word, use the word kindness, and drop the love. Some people like the word friendliness. Some people have used the more archaic words like I don't remember exactly, but amical amicable, amicable, something like that. And now, what? amicable maybe something like that. Yeah, so the word metta is coming. Cognate to the word meter. And meter means friend. And so it comes from the second a very closely, connectivity of being a friend. And having this feeling loving kindness. The translating as kindness makes, makes it more humble. Love next, that kind of grand. You know, I suppose that's a great feeling. And that kindness is a little bit more intentional, it's like an attitude towards something, an attitude of friendliness or kindness. Whereas love is sometimes a mystery. You know, it's and the word love in English, you know, has so many different meanings. And if you read people who write about love, they talk about all the different kinds of love there's eros and I got Bay and philia, from the Greek language. And and, and so what kind of love are we talking about? We talked about loving kindness the And I think you know, I don't know I've never come across a really good definition of love. Is anybody come up with a good definition of love? Or we just take for granted? We know what we're talking about? Yes, please. What does he say?

I'll repeat it then.

So warning the best and the highest spiritual happiness and growth for another human being. That's pretty good. Leo buscaglia. discovered the, that's nice. And that would be that would be a very nice definition for the Buddhist idea of loving kindness and That works well I think, you know, the loving kindness is the primary definition of loving kindness in Buddhism is being is, is intending or wanting, well being and welfare for someone else. And the subtext in Buddhism is that, for Buddhists, that means the highest spiritual growth, the highest possible liberation and freedom, but to really wish wish, so let me kind of more about it's not so much about loving somebody or oneself in and of itself, just to just love. But it has to do with an intentionality of wanting something really good and wonderful for the people we know for ourselves and for others. It's a little bit different than how some people operate when they're in love. When I when seems like sometimes a few people, not maybe none of you. But that love is very, very intimately connected to desire. Not desire for someone else's welfare, the desire for what I want, you know, I want to be connected. I want the pleasure of that relationships I want to be I want something in this rather than purely thinking about what's best for the other person is what you know what I want. My desires are paramount sometimes in the experience of love for some people, and that's because love is so many different things. Because the word is such a vague word or such an umbrella word in English. It's it includes so many different things within it. In Buddhism, I like to think that there's four primary forms of love and loving kindness is joined to make a whole package of love with compassion, appreciative joy or sympathetic joy, and equanimity. And these are called Sometimes called divine abodes, or brahma viharas, abiding like the god Brahma, because and so sometimes people call it divine abodes, the closer you get in Buddhism to being divine is to divinity is by experiencing these beautiful states with their very strong and very powerful. One of the one of the aspects of love and Buddhism, these four categories of love is that they're not left to chance. And they're not a matter of just falling in love. You know, just chemistry works overused, sometimes bubbling around my life. And then suddenly I felt all this loving kindness. That was nice. The glass a few few minutes and then something else arose. So rather than just leaving it to chance, and Buddhism, it's a practice that or it's, there's a practice is connected to each of these four, especially to loving kindness

where it's cultivated in developed. So rather than falling into love, it might be more in terms of these kinds of divine abodes, we're stepping into love. There's an intentionality where we actually choose to go in that direction. And that some of that comes from an evaluation comes in consideration. It's a good idea to operate from goodwill, it's a good idea to operate from kindness in the world. It's a good idea to concerns people's welfare, it's a good idea to have compassion. And if that's a good idea, that's a wise thing to do. How can we tap into a sincere or authentic form of loving kindness or compassion or joy within us, rather than just wait for it to happen to happen, just happens to happen because you know, the right circumstances the right people, we feel it for. One of the very interesting aspects of loving kindness This idea of attitude of kindness in Buddhism is that it's not dependent. It's not dependent on liking someone usually loves people think that love and liking go together. But the loving kindness you don't have to like a person. And the person doesn't have to be you know, a pleasant person

you know, or a nice way of saying it, but someone who does pleasant things. loving kindness is not dependent so much in the nature of the person or approving of the person, but rather, is some wish that sees through that, and sees that this person as all people, has a capacity for inner beauty for inner joy and delight, and there will be a beautiful thing to have for that person to have it. In fact, sometimes, there are some Buddhists who say that the person you should have the most loving kindness for is your enemy. For your own selfish purposes, because if your enemy is really happy, chances are they'll treat you well. So anyway, so the idea of cultivating or extending oneself, to have this kind feelings, generous feelings towards someone. It's not dependent on whether we like them or not like them. And it's quite beautiful to establish that kindness outside of the realm of liking enough liking and in, in in cultivation of loving kindness as a practice, in practice becomes mature and a person when the loving kindness can be there. Regardless of whether we like the person or not like the person. Just there we have this goodwill for the people.

I was first introduced to the practice of loving kindness When I was started doing the personal practice, and I had done years of Zen practice before doing Vipassana and the in zen, they don't do these sentimental sweet practices of loving kindness. And when I was introduced to I first heard it, I thought this is bizarre. Because, you know, it seems too artificial to sit there and kind of wish this feelings of loving kindness to be there to have this goodwill and it just seemed too artificial. It's not something you can make happen. I thought it was something that was there was that don't aren't be authentic and that just kind of be there on its own. And you didn't evoke it. So the teachers would talk about it and they do guided loving kindness meditations and I just tune them out. That was convenient. There's and until in the course of doing the past net practice, my heart softened. One of the blockage is to feeling love or kindness is resistance is hardness is contraction is fear is greed, his anger, his ill will to whole kind of crusts on the heart. And as we sit and practice in meditation, one of the functions of it is to begin to meditation is like a tenderizer of these crusts, and so it softens the heart and so the crust that that limit or interfere with the hearts own radiance begins to dissolve. And then I was quite surprised to discover this amazing strong feelings of kindness, of love of compassion. There was a kind of beginning to kind of flow through me in a beautiful way, and then I guess it didn't occur to me as to and other teachers anymore. It's I heard what they're saying is, Oh, I know what they're talking about is what I'm experiencing right now. And then I got much more interested. And then I was willing to listen or pay attention to those teachings. And then I found, actually that it was a beautiful practice. So I was kind of slow in learning the value of it because I had to kind of have to kind of bubble up inside. Other people have been much quicker on the uptake than me. And perhaps they had an easier access than I had or something, or just more made more sense. But I think but must my belief, my experience that my mindfulness itself will lead to a deep experience of love or of kindness and compassion that will bubble up inside of us as a result of doing this practice. But we also Don't have to wait for that to happen. It's also possible to intentionally take up the practice of loving kindness. And there's a whole series of ways

of doing it. One way is, is to realize that loving kindness doesn't depend on feeling love or feeling kind. But rather the core of it has to do with a simple, almost cognitive intention, a wish that someone be happy, someone be well, to wish kind of his kind wishes for someone. And so it begins by simply having a little turn in our thinking and our inner consideration. What's the, what would be the best for the person I'm with? Can I can I now give some thought to what's best for that person? As opposed to giving thought about what I can get from that person, or think about how I should be afraid of that person or think about how I should take advantage of that person or think about how I should impress the person. There's a lot of things people think about when they're in relationship to other people, that maybe it's okay. But there's other things to think about other ways of thinking other perspectives to have and other people to simply look at someone to be with someone and start thinking, what would be the best thing for this person right now? What would be the most supportive thing for this person? So it can be as simple It can be as kind of radical perhaps or simple or as mundane. I know what, as standing at a check in checkout counter at a store and taking in the clerk that's there. And looking. What's my relationship? This clerk?

My relationship is this person doesn't count. I just want to get out of here. No, please be quicker. That's one way of relating, or I hope the person doesn't ask me how I am Or it could you know, I hope they're not, you know, looking at what I'm buying? I mean, I don't know what you think but, but it's possible to actually stand there intentionally and say, and take taken as a practice. Well, what would it look like? Well, we would like to be standing here taking in this person, the humanity of the person, and give some thought to what would be the most supportive thing for this person. Now, what is the best things I can wish this person right now? Simply ask them that question. And considering it? Well, I think from many, many situations, will bring about a change of heart. Simply to ask that question doesn't mean you have to have love for them. But just to be asked that question, a change of heart comes into place. If you do that regularly, and start asking yourself those questions around people you're with. It's a private, very private practice even secrets to tell anybody you're doing it. But you're beginning to you actively begin considering what would be the best for this person will be most supportive for them as opposed To what was what's best for me in this situation? What can I get out of this? So to turn around, turn turn to have that question. And to do it a lot through the day, you probably find that it begins changing not only your mood, it probably over time, it also changes your character. Because the character in that and what you kind of come to automatically, what arises out of you almost spontaneously, when you're with people is maybe close to the stick to character. So what what what's best for other people. And then the second thing to do is to act on it is to actually do something it's kind. You're standing there with a clerk who would be most supportive of them here and now, perhaps, would be nice to just tell them Thank you. That was a good job. That was nice. Thank you. That was quick. Or I'm fine. How are you? Maybe just ask me how they are so nice thing to do. It doesn't take from you to ask them how they are, it's probably safe with a clerk because they're not going to give you a long answer. But you know, it shows them you care. The and then with friends, you know, what can you do that is supportive for them. And then there's a lot of other kind of practices to follow in the wake of that question. That might be the practice of generosity. Maybe you do something generous for the person, maybe inquire how they are. Maybe just kind of maybe just your demeanor, how you are towards the person changes, and you're more open and present. In a way you can hear them and see them and be with them in a more full way. Maybe that's all it is to change. But it's important to act on it in some way and not just to consider what's best for the person to have a goodwill to find out what does it mean to have goodwill towards someone, but then find ways to act on it. It's important to do it if what you want to do is develop your capacity. City for love if you want to step into loving kindness, if you want to kind of take somehow not just wait for it to be chance, but to actually take some responsibility for it. If you're not interested in that, of course, you don't have to practice it. But so that's, you know, in daily life, it can be done in a lot of small ways. And then, in Buddhism, we have a meditation practice of loving kindness. And that is to intentionally in

meditation in a kind of concentrated way you can do in meditation, turn your thoughts and your mind and your heart over to generating feelings and thoughts and wishes of goodwill for someone else. And, and here again, it begins by evoking an intention, or an aspiration or a wish for someone's welfare to realize inside of ourselves, it'd be really nice. If my friend was happy. It'd be really nice if my relative had some peace. be really nice if they were healthy, that'd be a good thing. And I wish it for them, in spite of everything else, I wish it for them. So to find that within ourselves, so it's almost a cognitive thing, something we do with our thoughts and our inner life. So it doesn't dependent on defining some sweet feeling inside of ourselves. Feelings are almost secondary to this.

And then taking that intention and expressing it in meditation through silent words in our mind. So to keep the person in mind, have the wish they're there for them, and then to express it and we express it through very short phrases. It's the closest we get in our tradition to Buddhist prayer. We don't use prayer but use the word prayer, but has some of the same power in the psyche, as prayer has for people who pray. It's a very powerful thing to do. And it's done by saying simple phrases, usually four phrases The phrases I use is May you be happy, may you be safe, may you be healthy, and may you be at ease or maybe may be peaceful. And so you say those words and you say them over and over again. Not not remotely, not kind of an automatic mechanically, but each time you say as you try to say it, he connected to that wish inside. You know if you lose touch with that wish, it's a good idea for them to be happy. And stop saying the phrase and see if you can kind of find that. think your way back or find your way back to that wish again. That feeling that's a good idea. And once you find that, then express it as we express it and open to it. Then sometimes loving feelings might arise. Warm, supportive, kind feelings, the wonderful feelings might have And occasionally what happens is the opposite. Because sometimes when the crusts and the heart get dissolved underneath it, it's not all good in there. Sometimes it can be repressed or hidden anger that can come out. And the practice is not the practice of loving kindness is not a failure. If anger is the result, it just means that it's anger has been dislodged. And now we have to kind of work with it. It's a purification practice and then we have to kind of work with work through it. But sometimes very strong feelings of love or kindness or warmth or delight or joy, or a whole combination of those arise together with the feeling of with this practice. And what's quite astounding, I think, is that as this practice of loving kindness develops the intensity of this feeling of love becomes extremely strong. He comes off is all pervading. It feels like your whole being is pervaded with feelings of kind of loving kindness, the soft kind of tenderness, delightful, light, joy, joyful tenderness, of kindness. And, and then also, as it gets stronger, it even feels like it's not just your whole body, but it kind of radiates from you and kind of extends in all directions. And always. It's quite something to develop this as when the mind gets very concentrated around this particular theme around this particular attitude of loving kindness, because when the mind gets concentrated, becomes unified, and when becomes unified, it means that everything in our being, all the different faculties we have, are all unified and focused on a particular theme, are the focus of the meditation and the focus of meditation is love. And our whole Being as organized and focused around that particular thing, then it's really astoundingly beautiful. It's maybe a little bit unfortunate that for some people, the one of the clearest examples of being unified and collected and organized around one particular thing, sometimes is around anger. Sometimes when you get people get really angry, and furious, everything is organized around the anger their whole body and their feelings, intentions and thoughts and everything's burning. With loving kindness is a beautiful, healthy kind of thing that we're focused on. And so the results are often quite healthy as well. I've read a little bit there's been hasn't been a lot of scientific studies on clinical studies on loving kindness practice, but there's been a few and there was one where they can they measured the T cells, which has to do with your how strong your immune system is. People who

I think they watched a documentary about Mother Teresa. And then they watched some kind of horror movie, I think, or some kind of documentary about horror or something horrible things. And they found

that the people who, who was the mother teresa film, which is compassion and kindness, I suppose that there's their T cells went up quite a bit, compared to the ones who watch the kind of more fearful documentary or something. So, what the mind does, the kinds of activities of the mind the feelings, the emotions we live by, affect our health as well. And I have a strong belief that loving kindness isn't very healthy for ourselves. And one of the reasons to do it, and one of the reasons to wish kindness to others. To Be kind to others is because the benefits we get from it. It doesn't have to be selfish to do it for your own benefit. It can be their bill the careful but don't don't not consider that being kind to yourself is important. And so in fact, one of the ways it's classically taught, loving kindness practice is to start with oneself. And then a rationale for that is that if you start developing kindness and good wishes and goodwill towards yourself, then you have a resource or a reference point inside of yourself, to be able to do better for someone else. If you leave yourself out, I feel like you don't deserve it. If you feel like you're the one person in the world who doesn't deserve loving kindness, that you're kind of rotten, whatever, inadequate or unworthy of it, then it's very hard actually to find within ourselves, that place that allows us to have real empathy for someone else. empathy with empathy is empathy for someone else depends a lot on being able to have some reference point some wholeness within ourselves for that so what we want is them to be happy. And in a genuine way, it really helps if we be able to want ourselves to be happy as well. So in that regard wanting me, let me kind of school itself is not seen as being selfish. It's setting up the foundation for me able to offer something very strong to other people. Doing loving kindness toward oneself is very healing for a lot of people who do have a lot of problems with self worth, self criticism, self loathing, all kinds of problems that many people have. And to realize that it's okay to do it towards oneself. And to realize that one is that it's important to do it that we're worthy, worthy to receive that kind of care can be very healing. But it's also very important not to stop with oneself, and to realize that's a springboard to being able to do loving kindness towards others. And then to cultivating through others. And there's a wonderful loop kind of reciprocal relationship that goes on between doing this kindness practice towards oneself being kind towards himself. And that that makes it easier to be kind towards others. And then being kind towards others, hopefully makes it easier to be kind towards yourself. And eventually, as the practice of unkindness gets very strong, the very sense of self and other begins to dissolve and fall away. And it's quite something to have an experience of love of kindness, that it's is not directed towards any person at all, but seems to be all encompassing. There's no kind of self and other separation going on. It just is wonderful feeling of open heartedness that is extensive and inclusive and, and all that. So those are some of my things. thoughts around this. And those of you who might be inspired, I'd encourage you, during the week to at least do that first reflection that I suggested, which is when you're with someone, turn your mind to consider what would be best for the person with the most probably the most supportive and helpful. And what would be the what will bring this person the best, most the welfare and so you kind of turn your thoughts, that kind of goodwill, and see what happens when you have that kind of question. And see what happens when you do it repeatedly through the day. And then, if you want to take an advanced course then you act on that and see if you can do something for the other people. So we have a few minutes here. anybody who'd like to ask any questions, or have any comments or testimonials,

about loving kindness? Yes, if ik please wait for the mic. And the reason for the mic is that some people have trouble hearing that hearing system devices. And some people listen to these talks on the internet and that's why they can hear the questions in here.

So hearing about that makes me sort of remind, reminds me of relationship counseling that I've had over the years in which you know, I've been in various relationships pretty recently where I think we've really tried to be very loving and kind to each other. But it you know, it there's, there's this golden rule of treat other people the way you would want to be treated with which sounds like it would work pretty well. until you find out that not everyone wants to be treated the same. And, you know, we've both

discovered during this process that this by our best intentions, what we thought the other person wanted, wasn't necessarily what they really want.

Yeah, that's it wouldn't have worked on my first date. Yeah.

And so I guess that's just, you know, I guess it's mostly a comment. You know, it seems like a good starting place to think what does this person want, and to try to act on that. But I've been surprised over the years, that what I think someone wants isn't always what they really do. Want. Maybe the clerk really doesn't want you to ask them how they maybe they want you to get that kind of, I mean, yeah. And I guess my only, you know, comment and then I'll turn it into a question is, you know, what's the best way to incorporate? You know that there seems like there has to be some two way communication for that to be really effective? And what are your thoughts on how to make sure it's not just assumptions that we're making about what other people want?

Right? I remember when I was in college, I somehow got an idea of being I should be kind. And I remember meeting this, this fellow students, a woman in the library stairwell, and I think she left feeling disgusted. You know, my, his kindness was so you know, utterly sweet, sweet and artificial or something. The Yeah, I think none of these practices none of this should be done without paying careful attention to ourselves, our motivation, what we're doing, why we're doing it, and also what the consequences are. And the first kind of, I would think the golden rule of being kind to others, is to pay attention to them. Find out what's going on there and really dig subtle cues, the verbal and nonverbal cues, and you get a sense, you know, pretty quickly, this person doesn't want doesn't want any further contact or, you know, this is all they want. So you have to kind of understand the circumstances. And if you're blinded by what you think is supposed to be happening, and not paying attention to circumstances, you probably make a lot of mistakes. There's no rules of how to do it, but paying careful attention. It's like the story I think a story has to do with a husband who goes to the rabbi and says, you know, I'm in trouble in my marriage. In Arizona, you should go back and listen to your wife. And so after a few weeks, cosmic comes back to the rabbi. It's You know, I mean listening to my wife, but it didn't really help and then grabbed her. Oh, no, you know, so listen, you're supposed to listen to what she says. She's supposed to listen to what she's not saying. So in that takes, you know, wisdom, care and a lot of experience. Now, one of the ways to shortcut all this is if you if the person is appropriate or the person is you ask them to talk. And so, you know, there's a there's a big difference between having kind thoughts or having goodwill for someone and acting on it. But I wouldn't underestimate the value of having that goodwill. Sometimes it's just enough that someone feels your goodwill. You know, just that makes a big difference for some people. Can See you in the front Follow on what? This conversation I think part of it also, to me is I watch what I expect from me being kind. And when I'm conscious I tried to that was my expectation. It's not necessarily what what this other person is going to respond. So you pay attention to what you expect, right as being kind and may have you know, I expect you know, she's gonna jump in give me a big case. Yes, but that's that was my expectation and I know if that didn't happen, I still feel like that's okay. Beautiful. So be very careful the expectation and maybe not have any expectation at least what you what you're going to get. The there's two kind of representatives call it I guess. In the Buddhist tradition, two examples are given loving kindness. One is friendship. It's kind of a kind of friendliness, kind of kind of the way you'd feel towards a really good friend, that feelings would you want to develop for all people, so that all people in such a certain kind of way, you have this very friendly attitude towards. The other example is that of a mother. The classic leans towards mother towards her only child and the cut and the feeling of kind of giving oneself over completely for the welfare of someone else, as you do for a young child, your only baby or something. And I thought it was quite beautiful and it's instructive to me when I had babies that it was almost surprised the first time I had a baby I have two kids was how, when, as a pair that when I did babies, I didn't matter anymore. There

was something really right about you know, I didn't think I was particularly selfish before but it was like there was nothing being self centered wasn't in the game wasn't in the equation just like, you know, I couldn't couldn't care less about me two o'clock at night you know and babies throwing up and you know, getting you know, worried about getting enough sleep or, you know, concerned about

you know, my clothes dirty or rumpled when I go, see my feet, you know, you know, it's all these things just fall away. And all these things, all these self kind of concerns, having them fall away so thoroughly. And having his baby was really interesting. And it taught me something about the quality of selfless love. That's possible. As the kids got older. It wasn't healthy anymore. For the family structure family system for me to not count anymore. It's actually tried to learn to count in order to create a healthy child. So it isn't that we're supposed to be completely selfless. But there's something very instructive and very powerful for the inner system to know what it feels like to have let go of self concern the very radical way. And if and if you've never had that experience, through meditation or through other kinds of things, I think it's one of the great values of hopefully any spiritual practice. That spirit or practice helps us to have an experience of radically dropping, self concern self centeredness, self, self, and then it comes back coffin, but then to know this other side to open those channels open that possibility sometimes can change the game dramatically. We live our lives certainly makes it a lot easier to feel kindness. So then I'll end with the famous quote mandalas Huxley. I'll probably have it right. But he was a he was a man who studied The wisdom traditions wrote about spiritual traditions. It's a very wise man in many ways. And apparently at his deathbed, someone asked him, you know, you know, you've studied all these wisdom traditions. You have all this wisdom written books on this topic. You have any last things you want to say before you die about wisdom or life or something? And he said something like, yes. It's important to be kind. Maybe we all learn wise kindness. So, thank you.