

# 2011-05-06 The Paramis Metta 3 of 4

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## SPEAKERS

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So, in our particular Buddhist tradition, the two primary meditation practices that really the foundation of it all is mindfulness and loving kindness. And I had no idea that there was a practice of loving kindness practice of metta of goodwill, generating it to Woking and strengthening it until I came across this this Theravada tradition. And when I first came across it, and I, there were guided meditations and loving kindness. I just tuned the teachers out and I was not into it. to Berkeley, I come from a Zen background and training And it's familiar some that way I kind of was trained or something like I just seemed too contrived and artificial. So I just have to leave to the teachers out until and doing the Vipassana practice something inside of me my heart somewhere softened and relaxed. And then this upwelling of metta, or something that felt like metta, this love goodwill friendliness, kind of kind of rose out of the practice on its own. And then I had a reference point for what the teachers were talking about. And then I then I could then it was no longer making something artificial than it was doing the practice was tapping into something that I knew something I recognized, and that I came to love the practice of beautiful practice, to to tap into our goodwill loving kindness and to lead grow and develop, it's quite something to watch, you kind of get stronger and stronger and grow. And that positive potential for letting it grow within us is really immense. It's the way that it grows is when it's similar to a concentration practice, where you do a concentration practice everything else you think about falls away, your life falls away, in a sense, and you're completely absorbed in this one thing that you're doing. And many people have that experience, you know, attending a hobby or reading a good book, you kind of get absorbed in the book. And so with loving kindness, you get absorbed in this whole world of, of metta as if nothing else kind of exists, and kind of fills you more and more. And, and so the sense of feeling and intention and attitude, kind of become stronger and stronger becomes like the primary kind of thing happening for you kind of it's it's what stands out and highlights what stands out. You know, the foreground of your whole experience. Eventually, and, and when it gets really strong and you really kind of just that's, that's what your mind your heart Your body is all about, then it can come to this place where it feels that as if the your, your meta is boundless, like it has no, it just radiates out in all directions, it has no limits has no boundaries. It's kind of like some people can kind of get a sense of awareness being boundless. And they kind of relax and feel just beyond the edges of your body. Kind of like you can't really feel there. So it's kind of a strange instruction. But you kind of kind of tried to do that. And you get a sense that there's kind of a support. So there's open boundaries, there's no hard line between your body and the world outside. And you get a sense that, you know, it's kind of arbitrary a little bit, too. For the mind to say or feel or that there's a sharp line between the body and the world outside. There's a kind of way in which becomes very soft and diffused, and kind of like the awareness doesn't stop anywhere, it just goes on forever. So same thing with loving kindness, it can kind of feel like it's goes out and just pervades everything. And this, you're so absorbed in it. And it's a beautiful, beautiful thing to to experience. And you can sometimes, like there are people who specialize, especially in like in Thailand, and doing this loving kindness practice as the primary practice. And sometimes you're in their presence, you get this

sense that there's a kind of field of metta or goodwill or something loving kindness is kind of emanating from them, it's, you know, just kind of feels kind of cool. To be around someone who that's the kind of way of being in the world is to just have, you know, this generosity of spirit, you know, it's kind of kind regard, just goodwill to whoever comes into their orbit. very different than if you go you know, many places in our society and you don't expect you know, that person is gonna be relaxed and open. Then necessarily automatically friendly. But

so it's a practice. And so some people find it very meaningful to do this as an ongoing regular meditation practice, develop this capacity. For some people. It's a slow, slow learn, you know, it takes a while to get into it, and some people take to take to it right away. It's said to be very helpful for doing mindfulness practice, because it creates a feeling an attitude of friendliness, or, or generosity or something. For the difficulties that happen in mindfulness, it's easier to be mindful, if you're a friendly attitude towards your experience into yourself. If you're unfriendly, you know, it's kind of like a drag to be sitting there. So some people find that doing this loving kindness, some people do it 10 minutes, five minutes, couple of minutes before the beginning of every meditation session, kind of set a little bit of a set a good attitude, as you start, little bit to whatever can be done. Some people make it their primary practice. So I'm wondering among you here, how many of you have done loving kindness practice before? So quite a few of you. So a few few see how many people haven't done it before. So just a few. So what I'd like to have us do now is I would like to have groups of four again, and there could maybe be some groups of five, or groups of four. And to discuss what your experience and relationship has been to doing this loving kindness meditation, what's your attitude towards it? What's your take on it? What's your experience of doing it?

And, and,

and just going to explore that kind of share that with each other and have a conversation about it. And for those of you who haven't done it at all, which is fine, make sure there's only one of you. In a group. I don't know where you're all sitting but don't like all of you got to sit together. But make sure that you're the only representative of the people who are there. So this is new, and listen to the other people say, and when it's your turn to share goes around the circle that comes to you. Since you haven't done it, you have don't have much to say about what it's like to do it. But talk about what your take on this is or what it was like to do at this last half hour or just that you do and what your attitude with your relationship to it was just from this one little experience right now. And what do you think about this? How does it strike you now that you've been introduced to it this way? How's that sound? Does that seem clear enough? Yes, please.

I can The The, the classic instruction in that ancient texts going back thousands of years is you shouldn't do it to someone who's dead. And you should also not do it to someone who you might be romantically attracted. Because in both, but both for the dead and for the romantic objects, it can get complicated, I think for different reasons.

And the idea was to keep it really simple and straightforward. So and then get yours with people who are dead that can be mixed up. It can cause grief and all kinds of things. But I know plenty of people who found it very nice to do it towards people who passed away and find very meaningful to do it. The primary one of the guidelines around doing loving kindness practice it helps some people Don't get caught up in the any kind of thoughts about that you're doing it for their sake. You know, and how is it? How is it? How does it get to them? And, you know, and they don't deserve it or, you know, or you know, we know, you know, whatever. It's not for you to think of it more of sphere sake. You know, it's good for the world, but not necessarily directly for them. But it's good. You said a good thing for you to

do, because it's really opening your heart and not closed. So is that okay? Anything else? No. So, groups of four, maybe they'll be few groups of five depending on numbers here. And then have your discussion about loving kindness meditation, your relationship to it.

So

sometimes, the practice of loving kindness is treated as kind of like kindergarten Buddhism. And so you No, it's it's, you know, some people have the attitude that, yeah, of course, it's a really good thing to do. But you know, it's really the kind of preliminary stuff. It's not the real juicy important thing in Buddhism, you know, important thing is liberation, seeing directly into the truth or awakening, whatever that is. But you know, it's loving kindness. Yeah, it's okay. And you find that that attitude, sometimes explicit, even in Thailand, amongst some of the monastic teachers, they sometimes they last actually say that this is kind of like, you know, kind of a little bit like a less just like a lesser practice is good, but it's not really the real stuff. There are other teachers who really hold it up very highly, of course, but you do find this attitude sometimes. And if you go back and read the sutras, the teachings of the Buddha, it seems that there that loving kindness has held up very, very highly. It seems that that loving kindness is seen loving kindness and the other four kinds of love, compassion, sympathetic joy and equanimity, are seeing is that whether you practice and develop it like you did in this meditation practice, if you do it well, then it's a path to liberation itself. It's a path awakening itself. It's not like a lesser thing you do until you get around to the real stuff. Now, this is a very you know, his eyes base respected or seen as a very valid path to freedom itself the path through love itself. And so here's one little example of this from the Buddha and begins with an visual kind of visualization imagination so if you're able to imagine along from be helps imagine that there is an easily accessed pond with clear delightful refreshingly cool the water if a tired, parched and thirsty person scorched and exhausted by hot weather came across this pond. The water would be used to quench both the person's thirst and the hot weather fever. It is the same for a person who after learning the Buddhist teachings, cultivates loving kindness, compassion, sympathetic joy and equanimity. From this, the person gains inner peace because of this inner peace, cultivate cultivates what's appropriate for a practitioner. It's beautiful. So that yeah, this is a path to peace itself, practicing these things. And it's not always easy. So one of the things I described earlier as you start to practice, always with where it's easiest, the principle that's important to remember, you start where it's easiest. It's easiest for yourself, start there, it's easier someone else start with the other person. Then the idea is to take where the love or the kindness is easiest. And then from there universalize it, start the process of spreading it out. So if you start, say, if you start with yourself, because it's supposed to be the easiest, then the next easiest would be what's called the benefactor. someone, someone who has you had your best wishes in their mind, and that's helped you out to support you a teacher, someone. And, and benefactor is also someone who's mostly been in that role as a benefactor. So maybe the relationship is not complicated. Other things like a friend might be complicated, you might have a lot of love for a friend, but there was a time and so you use self then benefactor, and then a friend. And then from there, you go to a neutral person. And then from there, you do co difficult person. And the idea is not so much like step by step, but more like this gradation from where it's easiest Then you don't deny the love that you feel close close at hand. But you take that same love and allow it to be there, but you expand it and include more and more people within it, that goodwill. So eventually, the whole world in at least in an attitude of generous, generous goodwill towards everyone.

But it gets very interesting when you start getting into where it's difficult to difficult people. And that's where some really deep inner work has to happen, perhaps, where we have to kind of confront why it's different, why that person is difficult. Is there history? Is there pain? Is there anger is there. Do they represent something for you? What is it about that person, that it was not possible to somehow open

your heart and be generous way to that person as well. And so that might take a lot of, you know, soul searching and reflection and debate and struggle with your own stuff. Before you can kind of come to some place where you can feel goodwill to that. difficult person as well. In the thousand or so years ago, there was a big meditation manual, published within Theravada Buddhism called the path of purification. And that's kind of like a part of the primary meditation manuals for this tradition. And in that book, there's a huge chapter on cultivating loving kindness. And they talk, they talk about the practice, lay it all out there. But in this chapter is big chapter. I don't know what percentage of the chapter but the great majority of the chapter has to do with overcoming anger. And I thought that's kind of interesting. And, and one of the ways I interpret that is that in Buddhism, there's a lot of ideals. And rather than going after the ideal directly, we often try to understand what gets in the way of the ideal. So if the idea is to be happy, loving kindness or compassion, It's very valuable to actually investigate what is it what blocks, you're in your compassionate loving kindness, and then work through that, rather than overriding it or ignoring it or pretending it's not there. Because if you can work through it, then whatever is left in the heart will be kind of more natural or more easier than this, then you're not going to be less than or less contrived. It's also I think, very respectful, because maybe the ideal is not what you're supposed to feel. But once you clear out, clear everything out, clear the anger out, for example, then the heart has a chance to respond in a way that's appropriate. Rather than your employees thinking you're supposed to be kind, maybe not situation you're supposed to be compassionate. Or maybe in that situation, you're supposed to be generous or patient or maybe that situation, you know, some other kind of response is called for. And so there's no so the cultivation of loving kindness is a great Practice, but it's not meant to be to ignore the difficult work of dealing with the, you know, the anger, the resentments, fears that might be operating as well. Those also have to be addressed directly. So, do you have any comments or questions about this practice of loving kindness are coming out of your discussion or out of someplace else? Yes. If you can use them, Mike would appreciate it.

I'll be here. Okay.

Just a question from the traditional

sequence yourself, a benefactor a friend. I always think of family after myself. I go to family and I'm just thinking you think it's said that way because it was a monastic practice

from the time of the Buddha

and they just didn't see their family don't know the answer to that question, but I it's so what's important is not this not the particular sequence, we find useful to have those categories, and then plug in family as it fits. But But the idea, the idea is the principle of going from what's easiest, it's hardest to kind of a, it's a kind of a gradual process. So you have to decide who's next. So if your family is right, in the beginning, that's fine. And but, you know, you know, Uncle Charlie, you know, he gets to go right near the end of the line, or something. So you have to decide where you know if that's valuable for you. Again, the again, part of the principle of the practice of meditation practice, is, I think it's, I think it's helpful to keep coming back to the reference point that you're doing for yourself. So you don't have to do you're not obligated to do every possible person in the world and your whole family and everybody's, you know, include everyone. You just do it, do it to those people helps you to expand outwards, and it's fine to leapfrog People as long as you're, you know, they just fit that category and somewhat someone else, you know, took care of that expansion of your heart. And now you want to go to the next expansion. The next one since I do notice there are people who approach the whole loving kindness practice from a sense of obligation and duty and like

sort of learning a lot because I think I was under the impression about this ideal of you could just repeat these phrases over and over again to myself like something would happen.

You might get angry that something will happen.

But it wasn't it wasn't the thing that I was expecting to be filled with a warm fuzzy feelings for somebody. So it does help to hear that maybe with certain people, what you arrive at is the best If you can do is to be patient with them. Yeah, yeah that you won't ever perhaps have those warm feelings towards them so that that's if I've got that right, that's very helpful.

It might be the primary thing heck to act on your back on your patients rather than something else. But hopefully, that hopefully, hopefully eventually you fought you come to some goodwill towards them, or capacity for it. But yesterday in the moment, a different response might be needed. Then Then goodwill.

And then I found myself thinking because I think many of us that come here are people with a lot of compassion. And that compassion when you have no ability to do anything is sometimes difficult to tolerate. And that expanding loving kindness, I was just wondering, what how that would affect feeling compassionate. And yet this Same time not being in a position to do anything about it with that. Would that be a pain? I can't describe it would that be a painful edge to

loving kindness work?

Make me sense.

Well, I think I understand you so if you feel compassion for someone who you can't help and they're in pain isn't that difficult? What do you do something like

yes and when you when you talk about expanding to greater and greater numbers of people right and then I'm now I'm compassionate to people in India

who are suffering and

suffering I'm, you know, really isn't much sure if anything, so this

is so so, you know, there's maybe many answers to your question. So I can just speak for myself that when I'm when I'm doing loving kindness to specific people who are suffering a lot, then then you know, I might not I might, I might not include that. Do them in my loving kindness, but they're included in the compassion work. So compassion is more appropriate. There's a whole compassion practices just like this one here, like loving kindness practice. So they would get by compassion of my loving kindness. If if I'm doing India then for me speaking for myself, then it's becomes so generalized. It's kind of like, you know, like I do all beings, you know, everyone in California, everyone, you know, and for me when I do everyone in California, I don't think about it. Millions of people in California are suffering. To me. It's kind of like an idealized maybe, but a generalized kind of just blanket kind of thing, where the point is not the people. I don't focus so much on the people actually, but more on the broadness and extensiveness of the kindness. It's kind of like I'm covering that whole territory, and the boundless open quality and Feeling it's the kind of sense of boundary or separation that can sometimes operate almost subconsciously falls away and it just kind of great big, boundless, open feeling. So I don't get into specifics about people, they're just like this. All of you then I'm doing all the California to like you, you're just all generic people.



So you mentioned compassion, practice and loving kindness, practice. Can you say something about the distinction and the times that

this loving kindness practice is more like wishing people, I see it as just wishing them well and being just generally used when wishing to be happy, happy and safe and have a good life and all that compassion is when you see that the pacifically they're suffering, and then you wish for the alleviation that suffering you wish they don't suffer. I don't know if this is a good analogy, but analogy is given in the ancient texts is that of parents who have like four kids and are For a stage of the kid's life so when they when the baby was just born there tends to be all this wishing them well hoping their good future and all this goodwill you know because there's just a blank slate you don't know what's gonna happen so you wish them well and then when they're and then in I was at work and then and then one of them is kind of one of the children is kind of sick sickly and so the parents didn't have all this compassion care for the sick child and then you have the child who is just starting left home and starting work and it's you know family and it's all going well so you feel a sympathetic joy for them as they grow up and launched. Then you have the one who's like in their 40s or something at the kids you know, they're everything's established that job is established, everything's take care of and you just feel the equanimity you know You don't need it elated that they finally made it. And you're not, don't think they're suffering. So in different circumstances, you have different ways in which that response to that poll is. And so compassion is a particular response to make some sense.

So some people when they do loving kindness meditation, find that it it, rather than making them feel more loving and makes them feel something like the opposite. And it kind of is good works a little bit as a purification practice. So as you do this, sometimes it highlights or stirs up some of the deeper issues that need to be addressed. If the resentments, the angers, the frustrations, the fears, and so sometimes it can get quite strong. And so that has to stand to be addressed. And some people will continue doing loving kindness with those feelings. In spite of them. Just continue You kind of through them. But some people find it very helpful when there's a very strong so called negative feelings come up is to stop doing loving kindness, practice and switch over to mindfulness. Until that until those are settled. And then you continue with loving kindness. Yes, can.

I just finished a retreat on Wednesday, and we had been out of touch for nine days. And so at the end of the retreat, the teachers said, Well, we wanted to tell you a couple things that have happened in the world. You know, we want to just let you know, so it's not such an impact when you come out. And one of the things that they mentioned was that Osama bin Laden had been found and killed. And so there was a it was said very nicely and that's, you know, that the teacher explaining this said, Well, we just want to let you know all so that generally the, you know, the body had been treated with respect and it was, you know, resolved fairly okay. And the man sitting next to me, immediately sort of a spontaneous response under his breath said, Good, good. I thought that was a really beautiful response is that his first sense was, Oh, this, this person should have been treated with respect and was happy about that.

So

I hope that was useful for you to have the conversations when loving kindness, it's like it's a good one to explore and maybe hear each other and hear each other's experience in relationship to it. And I hope that made it makes them more rich and hopefully more interesting. It certainly makes a valuable practice to to begin to learn It's something that can be done in many circumstances in life. And, you know, one of the things that makes compassion, for example, hard to do is when you feel like you're helpless, and you can't do anything. But some people find that having an inner practice, whether it's

mindfulness or compassion, practice, or loving kindness practice, always gives you something to do. So even if even if you can't help out there, you can still do something you don't just kind of like, give up and, you know, and I think I believe that doing these kinds of inner practices is very effective for the world very effective in these kinds of circumstances as well. So it gives us it kind of overcomes swipeable overcoming helplessness, even if they can't do anything externally. And I've known several people who have gone been wheeled into operation rooms to surgery and they're they're waiting in the hallway waiting to go in and they may want to It was most pointed said, I've got too many surgeries. And usually I'm laying there feeling helpless in the hands of someone else. And just waiting. But now that I know this loving kindness practice, I feel like I'm in charge, you know that there's something something I can do. And I have a role I have something, you know, some way. So it can be something could be done in many circumstances. And I find it fascinating to do at airports. You know, there's a lot of things you could do at airports. I don't know what you do at airports, but a lot of effort you sit you sitting there in the lobby, you know, in those lounges waiting for the plane and, and kind of people watch, you know, quietly or secretly or something and, and this, may you be happy, maybe it'd be happy. And what happened helps because often people aren't smiling as much in airports, is, as I imagine what they would look like when they're smiling if they're home, you know, and it's a nice circumstance with their family or Don't stop something. And I blame it. And then it's time yeah made maybe so. And then sometimes I find a very nice thing to do, not only because it's nice to do itself, but because knowing my own mind, sometimes alternatives are not so favorable. You know, he's sitting there and you know, what am I? So? Okay, so let's take a short break. Can we do this? Can we start again in here at 10 after three because we're running out of time now. For the last little section, thank you. Sometimes there are mutual or there's they're separate, but they're interactive and mutually supportive or work together. And one that some people separate out as being somehow opposed, is the idea of helping one self versus helping others. If you help yourself, you're selfish, you should go and be helping others as such In one of the dramatic ways I saw my early years of Buddhist practice was, I haven't heard it for many years now. But parents are friends of people who are doing Buddhist practice or people who are meditating would tell them that they're being selfish. You know, being self absorbed just sitting there meditating and focusing yourself, they would say, especially, you should be out there and do help the world. But, you know, they're spending maybe, I don't know, an hour, two hours a day meditating, right? The people are criticizing them or spending three or four hours a day on watching television. And if you'd said, You know, I watch television every day, you know, so Okay, that's, you know, that's normal. Or if you said you spend a few hours a day stamp collecting Well, that's okay. But if you say you spend a couple of hours an hour meditating, that evokes something and some people, that it's spiritual, somehow it's religious, and if you want to be religious, spiritual, then you have to be only four. Help others only somebody compassionate if you just focus on yourself, then it's selfish. So I don't know if I conveyed that properly, but there's kind of a kind of weird kind of kind of view. And,

and

but as I, as I understand the teachings of the Buddha, it's clear that there's a mutuality, that if you help yourself at the same time, you're helping others. If you helping others, it's meant to be helping yourself as well. There's kind of the two, you don't have to be opposed to each other, they can work together. And one of the places you can see that is in the practice of loving kindness, and the practice of compassion, is that, you know, on one hand, loving kindness is, is wishing someone else well. It's being generous and supportive of other people. And the same time it's understood as you do that you benefit from that. And it's okay to want to benefit from that. It's not selfish. These two things can go together. It's not they don't exclude each other. And in fact, this the personal benefits you can get from the practice of loving kindness is one of the motivations to do it. But the byproduct then is you end up being a bore some kind of person that goes into the world, able to help the world more motivated to help the

world to make some sense. And so in the handout for, I have two handouts for today. One is a series of quotes about loving kindness. And in there you'll see a list of the 11 benefits of loving kindness. And people who do a lot of loving kindness practice are sometimes instructed to memorize those 11 benefits. And somehow if you if they're close at hand by having memorized them, it kind of acts as little fuel for doing the practice.

But my hope is that people who Practice loving kindness. Don't just do it in the privacy of their own minds, that it does translate into acts of loving kindness acts of goodness or kindness acts of caring for others as well. And, but then in the same way, if you there are ways in which you can do something for someone else, and the very doing of it helps you develop more of your own loving kindness or your own more of your own compassion. Even if you don't feel like you want it even if you don't feel kind of friendly, or you know, I feel goodwill to someone. If sometimes if you just break out of your bubble and go do something for them, and doing them and helping them you'll start sometimes feel changed by that and feel better. It's okay to feel better. It's okay to get benefits. You're not supposed to be the martyr, who is just supposed to going out of a sense tremendous sense of duty and responsibility. It exhausts yourself, doing good and helping other people. It's a mutual, it's a mutual benefit society that Buddhism is. And we're all benefit together. And what they say in Buddhism, which I believe is that, the more you're benefited, the more you're grow and develop and mature spiritually, the more you have to offer other people, and then it will in the quality of what you offer so much more improved than and then if you hadn't done that practice. So one of the so if you're, if you're inspired, or it's meaningful for you, the idea of cultivating more loving kindness, more goodwill, that is not something just going to leave to chance and let it happen whenever it happens. But actually try to find a way that you can sincerely bring it up more often make it more part of your life, then we'll look for ways to do that. And one of the ways to do it certainly is to do a regular loving kindness practice. in other ways, another way of doing it is to There are certain things you can do that tend to have those side effects as a byproduct of kind of opening the heart or byproduct of encouraging more goodwill coming from you. So I wanted to ask you all what are the what are the things that you can think of doing, actually doing in the world, not just sitting not privately in your mind? What are the things you could actually do? That in the doing of that it might generate or evoke stronger feelings of goodwill, compassion or friendliness towards others? What do you think?

Susan?

I think sometimes just smiling.

And, you know, being friendly,

just smiling, basic friendly, gestures being

there they exist to exist.

I've noticed that sometimes if I met a supermarket kind of grumpy, you know, I get to the clerk and you know, you know, just continue my grumpy moods, not gonna help me any. But if I take the time to stop and take in the fact is, even though even though it's smiling, we just take in the fact there's a person there and let the person register in my field. I call there's a real person there. Even if they don't look at me, but you're really taken, then I'm much more likely to feel kindly disposed to that person. But smiling even better. So someone else, yes, in the front.



Notice there are a lot of small opportunities that that come along and They're for like being courteous to people, or like yielding right away or letting someone else do what they're trying to do when they're in a little bit of temporary conflict with your philosophy.

Also, sometimes people just need a little bit of help with something and if you offer to do that, or just step in and do it, that all those things really cultivated savings, a lot of small,

small little gestures of courtesy can help do it just just doing the gesture, bounces back the changes your little bit and doing things for people. Thank you.

Like you said the small acts.

Sometimes it's almost sad and shocking to me that if I when I see an opportunity like go somebody with a baby carriage needs help with adored, you know, those kinds of simple things. Sometimes they're so shocked and emotional that they're getting spontaneous help. You know, it's a little sad that that's such a big deal. You know, and that, of course that makes that evokes emotion in me like, well, you're not a problem and but I guess the world can use more of that.

So another space a lot of these small gestures of support. There's also big gestures that you can do to strangers even. You know, that doesn't have to be small ones makes a big difference. To give people a ride far out of your way that you help someone out someone else

I like to just let people know that I appreciate them. Oh, something that they've done or recognized something that, you know, is kinda compassionate that they've done, because I think that it seems like people don't get recognized for this small. Okay.

So expressions of thank you and appreciation.

I would like to recognize you for going out of your way to

help me beautiful.

Yeah. Now so it's a beautiful and when you do that, does that tend to evoke more goodwill from within you

within me? Of course,

yes. For for them. So by saying thank you or saying I appreciate it. that generates more goodwill. Yes. Beautiful.

I think there's a lot of volunteer opportunities that that would support this.

Visiting in jails

or helping in

nursing homes or after school.

There's just a lot of

boundless

opportunities.

Yes. And part of the advantage of that is not only helping someone but also seeing people that in certain circumstances in life that are heart opening to move us in some deep way. If we only stay home and watch, I know what I don't watch television, but you know, you know, people can limit themselves and see a very small subsection of society and it doesn't it doesn't open the hardest matches, scoring situations like that.

I think one time Well, for a long time, I used to be annoyed it was he would get easily annoyed at people because of the shirts. Like if I went to McDonald's and the person had a hard time speaking English, they had a lot of judgment and frustration about us, I would be angry at that person, then I would end up feeling guilty about it. So I told myself, Well, that doesn't do anybody any good. Especially advice if I actually showed my anger, which hopefully I didn't. And I and I don't want to have the guilt. So once a while, what I would do about it was I would intentionally tip these people. Like through drive in and, and I noticed that, you know, they're really, like, really happy and amazed and in disbelief, and it makes me feel good. So it's like I intentionally go into myself. stuff to try to do something.

So you felt you felt annoyed these people are helping you in some way and there were circumstances where it was okay to tip them. Okay enough and so you would tip them over you're saying right and even though it wasn't really your you know, and somebody's doing a tipping it broke you're broke your transit broke you're broke you out of your state of mind right about it about you say they would smile to be really happy and then it was hard for you to be angry anymore.

Right yeah. Then after that, but now you know after that it doesn't matter if they didn't speak perfect English when they're trying to help.

Save me a lot of tip money to

his little thing. Beautiful.

There is a there is a many years ago I read about a tribe somewhere in the Philippines. I think it was where if you had a dream, where someone was in your dream, but they were kind of causing you trouble in the dream. Then when you woke up The next day you have to go give them a gift. So the idea of giving gifts to people who are troublesome for you so even similar idea to what you said,

I think it's important for us to, in our society, there's a lot of people that are in the service industry, that they're kind of considered a non person. So I make a special effort to acknowledge them. So it might be as simple thing as add a check, check Stan looking at their name and saying their name and making eye contact instead of the Ru, without contact just right. So I tried to do a little simple thing like that. That's the least I could do like that.

Great. Okay, So thank you. And so the idea being that number of ideas, but one idea that if you want to generate more loving kindness, then there's also things you can do to create the conditions that tend to evoke it might be hard to generate it in and of itself. But you can do certain things that makes it more likely that will come forth. And you don't have to just wait to it just happens. And, and then as you keep

doing those things, you feel more and then it becomes easier and easier to do and becomes more part of your life. It's a beautiful thing to be have more to have goodwill and kindness in your life. And it doesn't have to be warm and fuzzy. It does not not at all goodwill can be very strong and balanced and, and you know, you you can be true to yourself and that, yes.

I don't know that I intended this, to have that consequence. But I'm fortunate enough to have traveled a lot. And I think that getting out of your own environment into other environments that are difficult and different from your own does A lot for opening up my perspective and compassion and understanding that my way is not the highway.

Great. has been my experience too.

So.

So thank you very much. It's a it's a, I appreciate the fact that I could spend the six hours with you talking about loving kindness and exploring it with you with a group of people, it's kind of seems like a pretty special thing to have to for people to do such a thing. So I appreciate it very much. Thank you. And next month, I don't know the date anymore. But so in June, we'll do the last of these series for the year. And we'll do equanimity as a topic. And though I've already mentioned earlier, so usually for those who don't know, I usually do this together with an S Friedman. And now's the second time in a row. She hasn't been here. This time she wasn't here because she never planned to be here on this time. When I invited her to teach it with me, she said, yeah, it's come, but I can't come in May. So this is the deal the last time she wasn't here because of this, you know, the use permit the hearing public hearing that to happen. So there's a handouts here, two handouts if you'd like one with reflections and exercises to do during the month. And it's always helpful if there abouts six, seven people stay behind to do the tidying up. We have to do the kitchen and vacuuming in here. And Gail is the manager. So there's six, seven people who are willing to stay behind for about 10 minutes and help with that. So 123456 Great, thank you, Dr. gailen. So may whatever benefit that you received from this day of practice. Now you consider how you can turn that into ways of benefiting others as well. May whatever benefit and merit has come from this day before the welfare and happiness and liberation of all beings everywhere. They all beings be happy. Thank you