

2012-09-24 Metta Comes To The West

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SPEAKERS

Gil Fronsdal

So this evening I wanted to show you a slideshow that I put together for another occasion but I thought it'd be nice to show it here and I thought it also might be nice to do something a little different. Not just a Dharma talk but a Dharma site. Something and can you see all right with the way it is now? Should we turn on some of the lights off a little bit without help a little bit? Maybe someone or dim them, maybe turn those or dim them? Or you need? You need a light? Also, we shouldn't do anything. Okay. Okay, but hopefully you'll see.

So this is a presentation on loving kindness. And so before I show you the slideshow, I'd like to read you, opening of this book that I have, it's, it's about love. It's called defining love. And it's written by a Western theologian kind of person who explores philosophical, scientific and theological aspects about love and what might be from a Western perspective, Western theological perspective. But he had an interest and he had an interesting opening my thought in 1974, the National Science Foundation awarded Ellen Burnside and acquired league at \$4,000. To better answer the question, what is love versified convinced the foundation to award the grant by arguing. We already understand the mating habits of the stickleback fish. It's time to turn to a new species. The species she had in mind was human. Birth child research might have gone unnoticed, if not for the response of Wisconsin Senator William Proxmire. I'm strongly against this, exclaimed Proxmire, not only because no one, not even the National Science Foundation can argue that Falling in Love is a science. Not only because I am sure that even if they spend 84 million or 84 billion, they wouldn't get an answer that anyone would believe. So I'm against it because I don't want to know the answer.

Apparently, ignorance really is bliss. Proxmire presented Burchard with the first of his golden fleece awards. He considered the study of love a supreme example of wasteful government spending. Better to spend money on national defense, or other such big ticket matters. Proxmire. his advice to those who funded the grant was simple National Science Foundation. Get out of the love racket. A few came to Berkshires defense. And New York Times writer James Reston replied that funding grants to study love would be the best investment of federal money since Jefferson made the Louisiana Purchase. Apparently reston's retort fell on deaf ears. financial resources for the studies of love, like the one versified envisioned remained meager. Few scholars would assume the label of love richer after the incident. But there was one researcher, philosopher study or who was kind of Pioneer for the study of love research into love. He started I think, in the late 40s 50s and his work, a man named Petey rim. Sorokin, Sorkin and 1954. He wrote this. At the present juncture of human history, an increase in our knowledge of the grace of love has become the Paramount need of humanity. And an intense research in this field should take precedence over almost all other studies and research considering the immensity of this task, my contribution is very modest In comparison with the sum total of the necessary studies, since, however, the better brains are busy with other problems, including the

invention of means of extermination of human beings. And many religious leaders absorbed in intertribal of crusades against various enemies. Under these conditions, somebody somehow must devote himself to a study of the miracle of love. That was fun. So to study love, now, human beings have been doing this for a long time. I mean, involved with love. Trying to figure out what it is and how to get it and how to keep it and such things. And it's been a huge part of religious traditions. many religions emphasize how important love is for them. And usually they distinguish between different kinds of love because usually most religions don't don't want to be too involved with romantic love. And so they have other things they have in mind. But love still is a wonderful ally in human life. There is forms of love that are really essential to human life, parental love, familial love, neighborhood love. You know, love for fellow humans. And it's really is a miracle and amazing things can happen through it. So in Buddhism, love is a big deal, because the practice of love and the virtual love, the acts of love are held up in very high esteem is a very important part of the religious life. If you read the ancient texts of the Buddha, when he talked about the meditation practices of his monastics, and you gave some details of what meditation practice they actually did, gave did one of the probably the most common example he would give was the example of his monastics practicing loving kindness, much more than mindfulness to the breathing my full body, probably more often than talking about mindfulness. And it was a high expectation that the his disciples would be practicing a lot of love. Not just acting on love, but cultivating and developing it. And so what we find in Buddhism for 25 years, is a particular kind of I don't know if we want to call it science, but it's technology or techniques, not to just live with a love you happen to have, but to cultivate and develop a capacity for love for loving kindness, for compassion, for joy, loving joy, to a high degree, such a high degree, that the tradition calls it a couple of a couple of wonderful attributes. One is love becomes boundless, a measurable

and the other is that it involves a liberation of heart, the liberation of the heart, based on love, on loving kindness. It's a beautiful thing and somehow to free the hearts liberate the heart, the act of love. And so, down through the ages, this has been an important practice for Buddhists support reference points for Buddhism for understanding ethics, how the decisions you make, how to live in our lives. What's the kind thing to do? What's the helpful thing to do? What's the friendly thing to do here? In situation where it's not clear what the ethical decisions might be, for Buddhists, that's often a very important reference point for their lives. And as some of you probably know, I'm sure that the Dalai Lama, you know, has ended up with a bumper sticker. It says my religion is kindness. It's a quite a powerful statement. For a religious leader who's so strongly identify with Buddhism. to not say my religion is Buddhism but to say my religion is kindness. That makes it accessible to many people. So we have this slideshow. Let's see. Just I don't know what the computer is, there it is.

We start there. Let's see.

loving kindness metta comes to the west is the title. And so Rob is filming it all. So if it works, we'll put it up on as a video someplace but so

so, so it belongs to the Buddha comes from his time the Buddha put a great emphasis on the importance of love and here poem from the Dhammapada, a monastic dwelling and loving kindness, and pleased with the Buddhist teachings attains happiness, the stilling of formations, the state of peace. The state of peace sometimes is hailed as the synonym for liberation. And here begins by dwelling and loving kindness is the kind of stepping stone for this very famous poem awesome Dhammapada. Hatred never ends through hatred, by love alone, does it end. This is an ancient truth. And this verses repeated a lot. And it's very important, powerful verse that's used in many places in Buddhist Asia at nine after 911. You know, people were quoting religion left and right. And this is probably the most quoted Buddhist passage that was, you know, running around that time. There are a lot of different

kinds of love. And Buddhism spends the most time champion four kinds of love. And those four kinds of love are sometimes represented by this four headed being here, this is the god Brahma, and Brahma is God Brahma who lives in some high heaven is supposed to be the epitome or Epitome they represent the embodiment of these four kinds of love. And these are loving kindness, compassion, sympathetic joy, and equanimity. equanimity being a kind of a particular kind of equanimity. It's a kind of love. And, and so in some of the statues, Brahma is pictured with foreheads one or four faces, one face for each form of love. This is a Thai statue. So here they are, the four metta loving kindness, karuna compassion mudita appreciative joy, and upekkha equanimity. Here's a simple definition of them. Loving kindness befriends all beings. compassion, cares for all who suffer. They're appreciative joy rejoices with all who are fortunate. equanimity loves peacefully, all who can't be helped. So in the time of the Buddha was important and right down to the present time and in Theravada in Asia and Cambodia in Burma and Thailand in Sri Lanka, this practice of loving kindness has a very important role in place. Some of you might have read about it if just a few years ago in Burma, when there was the monks rose up against the government, their street protests, and metta loving kindness was the forefront of their movement. They were chanting chant of loving kindness to the streets, they were carrying these kind of banners. This was their rally call was the loving kindness. And, and their efforts to be loving to have had that as a support has has been not just now but down through the last decades, a very important kind of rallying point around the liberation or the people who are opposed to the government. So, you know, unfortunately, this was met with bullets in jail. But now it's quite something to stand up against the repressive government, with loving kindness as the forefront of what you're trying to do. So the Nobel Prize winner Aung San su Chi, said, As time went on, like a lot of others who've been incarcerated, we have discovered the value of loving kindness, quite something while you're in jail.

We found that one's own feeling of hostility, we find that it's one's own feeling of hostility that generates fear. I never felt frightened when I was surrounded by all those hostile troops. That is because I never felt hostility toward them. And one of the classic ideas in Buddhism is that you overcome hostility with loving kindness in yourself and in the world around you. in Sri Lanka, there was a massive demonstrator kind of protest movement for peace there, tremendous civil war that they had there for a long time. And in the sarvodaya movement is a kind of a Gandhi like movement in Sri Lanka. And they would do organises huge protests. And here was one and 2002 I think of something 170,000 people gathering together to make this protest and 170,000 people practicing meditation and love that guy neat. A lot of people. Maha Ghosananda has been called the Gandhi of Cambodia. And he also emphasized it. There's a famous story that Jack Kornfield tells that the reason why Maha Ghosananda was not killed. Most Buddhist monks were killed by Pol Pot in the 1970s was he was living in Thailand. And he was practicing there. He'd been a scholar in India and was practicing with Ajahn Chah and people Jack Kornfield knew him there. And when the Pol Pot was murdering millions of people in Cambodia, there were a lot of people who left as refugees, but the Pol Pot kind of infinite open info infiltrated in the refugee camps around the border. And he was told that he could if he went back to the refugee camps, they would kill him. And he went anyway. And he, and with the help of refugees in his camp of 10s of thousands of people, in the center of it, he built a small kind of wooden temple with his temple or platform. And then when it was built, he sat in the middle of it, and many, many People, thousands of people came. And he thought of chanting over and over and over again, that verse for the beginning. Hate is never overcome by hate, by love alone is hate overcome. That's the eternal truth. And that's what he apparently chanted over and over again. And these refugees had been through so much sat there crying. Probably healing in some ways. I'll skip this quote. But here's another one from Maha Ghosananda, this Gandhi of Cambodia, peace is possible. We will build an army of peace, whose admonition will be bullets of loving kindness. So these are people who are kind of you know, in areas of crisis, great challenges in life. And this is what they're calling on calling calling honors or support as they're rallying is their way to meet things. These are not people who have comfortable lives

and comfortably sit and just kind of offer love to the world. These are people were What they do has huge consequences. And they've chosen this as the way to go forward. So then Buddhism comes to the west. And here I think this is an English monk. And the reason I took this picture was it shows a metta meditation retreat. So here we have now in the West people, not only interested in practice but engaging here it's a five day retreat for five days. All the people are going to do is to cultivate loving kindness, love, imagine that to spend five days probably some of you have been somewhat absorbed at times where things probably you realize that your why was not healthy for you. Recently, I was on the internet a little bit too much. And or the connection on the internet so much in the computer, and I kind of felt off too much. I could I get to go I had to go to the gym to recover.

Because it's like, and there was it because, you know, and I could feel the pool into it, you know, and like, I couldn't quite stop, because, but, you know, mine wasn't, you know, it was kind of like not my normal mind. It wasn't that long on it, but I could feel the effect. So I don't know, maybe some of you have done something similar where you've done something maybe that you could, you know, affected you in some way because they're doing it a lot of the time. What if you did that much time and more five whole days non stop and focused on love? What would that do for you? What kind of momentum what kind of habit? What kind of state of mind is that? Correct. So this is a practice that has come to the west from the Buddhist tradition in Asia, and we have these loving kindness retreats. There are some people who learn about the practice of loving kindness and becomes their primary Buddhist practice or primary practice, then you have to be Buddhist to do it. And so so here, I chose this as the beginning. One of the things that's nice about this, these four kinds of love, loving kindness, compassion, appreciative joy and equanimity, is that one of the things I like is that the Buddha in the ancient scriptures refers to it as already existing in India before him. So it wasn't originally didn't originate in the Buddha, he didn't invent love, right. And, and he just adopted it from what was already there. And in fact, we find in other Indian traditions, like in, in Patanjali Sutras, there's references exactly the same for so I love it that this you know, it's not just stuck, you know, kind of monopoly of the Buddhist, but this actually and what it means to me is this is a universal human capacity we all have. And when we practice these things, or develop them in us, you don't you don't have you're not necessarily becoming a Buddhist, you're becoming a human. you're developing human capacity. You have And what Buddhism has to offer in this, it's not so much the ideas of love, but rather is the technique and the support for doing an intensity developing that capacity not leaving your love to chance, but to take some responsibility for the development of it. So it's come to the west, love is come to the west. However, Buddhist values of love, adapted to the west. There's a book if the Buddha dated. So I don't think the Buddha had bested this in mind when he was talking about love but that's one way here's the one that's this is the probably nowadays probably the way that the word meta in the concert loving kindness is entered into popular American culture with the biggest influence biggest kind of no tears, no notoriety or something or fame or something or is is this This is a basketball player on LA Lakers. And his name used to be Ron our test. And he changed his name legally and now his name is Metta World Peace. That's his legal name. You see the back of his jersey whatever it says world peace, you know his name, right? And Mrs. methods, her name Metta World Peace. And so he's entered into a popular culture and there's a lot of like, you got a lot of press for this to do but he made this change and, and so here it goes a little bit further into our culture. Meta meta med, world peace. And then it became I originally had to slide in here, but I took it out. There's a photograph of him, basically beating some man up on the basketball court, another basketball player. And so this became kind of getting bigger news. You know, Metta World Peace, you know, and that's a dramatic photograph of him doing this atrocious act that was a big scam big you know, it's a shocking thing. And so, you know, so it's unfortunate maybe for the reputation of meta and meta men but but you know, we're all trying we're all trying to practice that's probably that's why he needed it because he he needed help. So it's coming into our society whether you want it or not, it's near it's flying in, it's gonna break burst into our society and watch out. But it's not just you know, on the basketball courts. Here's a

Catholic college, assumption college, a Catholic college and they have a theater in the college called meta.

And its meta is an acronym for Marie Eugene Theater of the Assumption. So you think it's just a coincidence, right? But then if you own the website, it talks about what meta is and meta takes the name from the Pali who's the Buddhist word for loving kindness and friendliness for all. In the same essence, the Mary Eugene theater of the Assumption or meta combines drama, dance and music to allow every artistic possibility. Exactly what that connection is. I'm not sure but but I'm very, very happy they see the connection. So, you know, a Catholic college right? That's quite something to choose this Buddhist word for two. And here Buddhists loving Christianity. It's a book very nice book, I read it called gentling the heart, Buddhist loving kindness practice for Christians. So it's coming in right here it comes the gospel courts, Christianity, it's happening. And it isn't isn't just the Christians that are taking notice to this Theravada Buddhist concept of metta. Here's a man who can I don't know if he still is. But he came, you know, there was a wonderful Hindu teacher in Berkeley named Eknath Easwaran in the 60s and 70s. And I first learned about it through Laura's kitchen book cookbook that came out of his community, vegetarian cookbook in the 70s. And great teacher and a great Hindu teacher. And one of his prime disciples started this the method center for non violence, and this guy has done great work, but he chose not to. And what's interesting is that they usually in Hinduism, Hinduism, you use a Sanskrit word, which would be my tree, and he's chosen the Pali word meta in order to for his sentence. So okay, outside of religion, how about the world of finance the meta fund supporting a healthier sandwich Cisco. So San Francisco, right? So, you know, it's probably some new age thing, you know, some anybody can start a fund. Right and, and, you know, it's probably, you know, nothing related pay attention to our history, the metaphor traces its history back to 1854 when the German benevolent society was established in San Francisco, and they've been involved in establishing many of the major hospitals, number of big major hospitals in San Francisco, and they refer to the Buddhist term meta. They say the Sanskrit language, it's really Pali between the years 1998 in 2009 meta Fund and the Franklin benevolent Corporation provided San Francisco nonprofit organizations with over \$55 million in funding. This is a you know, to me, that's a serious organization with a lot of money and available. doing a lot of good neighbor involves starting a Davis Medical Center. So finance and then we have science, right? You can't have love without science now that you no longer Proxmire, is that alive anymore, so maybe it's safe that metaphysics magazine. I don't know how popular it is, you know? It's a, it's a web magazine, but I thought it was quite lovely. You know, I don't know what method again has to do with physics but but basketball courts, theatre, arts, grant making physics on anywhere, I'm happy love anywhere. But clearly he they're also they refer to the Buddhist idea of loving kindness, says metta, the traditional Buddhist terminology for loving kindness is perhaps the best starting point in the search for personal meaning, easily integrated with a scientific worldview.

It's very adaptable in this world, this idea so then we have also maybe not too surprising, but we have in America now, a lot of yoga centers with the word meta as their title, meta yoga in Kentucky, meta yoga in Arizona, meta yoga and Indiana meta massage and yoga clinic in Canada. And I kind of thought it was kind of interesting you know, Kentucky and Indiana or you know or sometimes sometimes you know the harder for these foreign influences to come in as it is in San Francisco. So I thought was kind of interesting. Meta and wellness method day spa and Georgia meta Wellness Center in Colorado, meta integrative Wellness Center in Maryland, meta counseling service in North and South Carolina, metro station massage in Georgia. So that's nice. Getting in there, right so you begin to get a sense this the concept of metta loving kindness is taken people are taking notice of it in it And it's going to enter our society in a certain way. So then we go back to Buddhism. We have zen, Japanese and, and Japanese Zen when I went was trained at San Francisco Zen Center, I don't remember them ever talking about loving kindness, talks about compassion but loving kindness, sympathetic joy, equanimity, these kinds of love. We never talked about the word love. I don't remember being spoken compassion

some little bit. And the Zen Center, the Zen Japanese in background, in India is a Sanskrit tradition. So they would use if they're, if they refer to the jet, there's Indian origins. They'll use jet the Sanskrit words for it. So the Sanskrit word for meta is my tree, and the Pali is meta. The Pali comes from a Buddhist tradition, that for hundreds and hundreds of years, people like the Zen traditions, distances themselves. We're not those people. Because you know, they're the hinayana though that lesser vehicle, right, So that's what that's the history of it right? But here's what Zen Center has done. metta adopted and adapted the word metta and the practice of metta for the recovery program. They have an alcohol recovery program and they found this is a useful thing and, and they use the Pali word. So that that's interesting. They probably they learned it from the Pali sources, they probably learned it from the Theravada. Teachers To be honest, not teachers, because they didn't have it, no tradition. Nothing that's clear away. Zen center also, after I was I've kind of stopped going to be practicing Zen center pretty much in the 80s, late 80s. But by the mid 90s, they were chanting the metta sutta, the meta discourse in the meta, the Buddha has a discourse it's about a page long poem. It's a beautiful poem about the practice of loving kindness. And, and it's often chanted in the Theravada tradition. And lo and behold, Zen center now is chanting it, as their morning liturgy is part of the liturgy. So it's got, you know, entered into even this. So where else could it go in America? What's one more American things in America nowadays? So the some people, some people, especially have certain sexual orientation. The National Buddhist committee on scouting, they have a meta award. And, and this is they have an award for every religion, it allows these kids to, if they study, do some study and learn something about their religion, they can get a badge for their religion. And so for Buddhism, you can get a meta award. And so that's nice. But what's also interesting is that the people who went to the scouts and said we'd like to do this Buddhist meta award. We're Japanese Buddhists are the Japanese Pure Land tradition. And again, they have even less they have nothing to do with Pali tradition and metta. And you know, that word, but some they decided that was the words represent metho and Buddha and Buddhism here in the West, not a Japanese word, not the Sanskrit word, which their traditional comes out of. But this word here, metta, and we had a boy who came and they got the American and there was one Buddhist priest, Japanese Pure Land priest who was administering administrating this for their scouts. And he used to live 10 years ago in San Mateo, and there was a boy who wanted to get the metro award. And so he came here to be here and met with me a few times to go get his religious training or teaching or whatever. And then I had to sign up and send this this guy in San Mateo and the boy got his badge.

So this is what the scouting people say about that. The emblems, the meta program is to help Cub Scouts to further their knowledge and practice of the Buddhist religion. The word meta is a Buddhist term meaning loving kindness and goodwill. This word was selected as the name for the award with a hope of nurturing boys who will relate to animate and inanimate things, with loving kindness and goodwill in their hearts. That great and so I think, you know, it's kind of beautiful that what they chose as the emblem for Buddhism was was a word that means goodwill for all. And then the meta belongs to the Theravada, the word is it Pali word which comes out of a Theravada Buddhist tradition. And so there's a Theravada monastery in San Diego County called the Metta Forest Monastery. Maybe not surprising, given that methods, their their word and their concept and all that. It's a little bit surprising is that for a Thai monastery, it's very apparently very unusual to have Such a short name. And for and so that usually have very long names. And so somehow they got stuck in under the radar. And then it took this short name meta for themselves. So how is this loving kindness entering into our society into America? There's another way of studying this. And that is through the frequency of the use of the word in books. How often does the word metta appear right or loving kindness appear? Is it growing is becoming Islamic is love becoming more popular over time? So here is a so that Google has a service called Ngram viewer. And Ngram viewer allows you to search through all of the Google Books they scanned all these books, millions of books, and you can just quickly scan through them. You can put in a few words and And then they'll scan and see how many times that word appears in the printed

percentage of all books over a particular year or a period of time. And so you can see trends. And you can see whether a word is being used more or less or what's happening with it. So you can so you can try this, you can go home and do, it's fun. And so you can do this Ngram viewer search for the word loving kindness. And if you do it from 1940 to 2008 look at what happens to the frequency of loving kindness. And it starts going up just after 1980 what happened in 1981 went on the first loving kindness retreat that I know of in the United States was in 1988. So before the start to go up, though, what happened there so You can do other things you can do an engram, you're here, if you look at it looks kind of dramatic right? Now it goes up. But you also have to realize the scale. And so here, and the next one is 1700. To 1970. So these are books that Google has broken back to the 1700s. And look, what happened in the 1820. loving kindness peaked in 1820 dramatically. And it's mostly been downhill ever since. You know, and if it goes up, it's not going up much compared to the you know, how, you know, it isn't that there were more occurrences 19 in 1820, but in terms of the percentage of usage in books, it was much higher, much popular in the books at the time. So and then if you then do it all the way to 2008 you see the uptrend here. It's going up, but we have a ways to get back to the to the 1820s. So what's going on, so you You can do something very interesting in Google in this Ngram viewer. If you look down to the bottom line, you see all the dates there. So if you click on those dates, then you can see all the books that Google they're searching through. And you can see the occurrence of the word. So you can start seeing so you can do this 1814 to 1821 12,000 results. The first four things that pop up all have to do about law God's loving kindness for us all the reference point that all Christian and it all has to do God's infinite wonderful loving kindness that's the focus point so probably what in all those books making 22% that's maybe the great awakening in America it's a very important time and religion probably loving kindness God's love for us was really Paramount Lee important and that's the emphasis.

So you do the same thing for it. In more recent times you can and so I did it for 1975 to 2011. Now look at the top four, three of the top four are Buddhist books. And now the emphasis is not God's loving kindness towards us with loving kindness a we can have for the world. The translators who chose the word loving kindness for metta, were probably influenced by the Bible. You know, loving kindness was a very important religious term. But the direction of loving kindness was very different rather than what we received from God. It's what we offer others. So here we see now that something has changed dramatically. And now rather than being Christian references, we have Buddhist ones, this being comes up first. And then if you look more recently in 2007 2008, something different interesting happens and The second book is a book by Buddhist teacher. All the other ones are know about this, the Ashdown Flower Show that's 1873 It's a reprint of something, I don't know what that's about. But the other ones are kind of in a self help genre. So rather than being Buddhist and predominating, for how the occurrence of loving kindness appears, itself help, so what's happened? What's changed? So here we're almost finished. 2005 was when it was published the first research research studies on loving kindness, please like clinical studies. So for example, loving kindness meditation for chronic low back pain results from a pilot trial. So here, so this is a big kind of sea change now The practice of loving kindness as a practice as a meditation practice coming out of this terabyte in Buddhist tradition, practice of meta meta, has now gotten the attention of people who are looking for how it can benefit people, psychologically and physically similar to what happened with the Buddhist similar Buddhist practice Theravada of mindfulness. And that was started in 1980 or so with Jon Kabat Zinn. And that left the Buddhist Buddhism it became a secularized and became a popular practice many hospitals around the country now. And so we have now we're beginning to see the same thing starting to happen with loving kindness. People are repackaging and seeing and this is a beneficial practice doesn't have to be considered a Buddhist practice. And now people are trying to figure out how is it beneficial? How can I help people with depression and all kinds of issues, and now we're getting more and more of these studies being published. So this the self help books Research are showing that it's spreading out

into our culture outside of the domain of Buddhism. I wonder hope I can do this. I probably can't but see. So here it's a little bit going back in time. Now we're back to 1965. about maybe 65. Some of you who are old enough, will know remember this.

So he has four songs, jazz songs in this piece, and they're called love, compassion. Joy, and I think it's serenity. It's his version of the four brahma viharas. This is what I want to see. Can I do this? I want to play. See if I can. I know where it is disappeared

to reload doesn't allow me to refresh. Okay here we go and then the last slide

Colonial American architecture with the words meta engraved in it. And this is the insight meditation center in Massachusetts, when when they bought it for the meditation center that they put next up.

So so it's on its way. It'll be at street corners and malls close to you very soon. And I'm hoping that you'll spread this wonderful thing and help. I think that our society could use a lot more friendliness and goodwill. And that if we can generate and cultivate goodwill in ourselves and spread it, then encourage other people to have it. I know that we'll have a better society and I think also we'll have stronger people. I think that developing our capacity for Love is not a weakness, but it's a tremendous power and strength. And who knows? Just like Maha Ghosananda and the monks in Burma and people in Sri Lanka, maybe a day will come, we'll really need it. So we better be ready. May we all be happy and may we wish each other tremendous amount of goodwill and happiness. Thank you