

# 2013-08-12 Buddhism Caring For The Environment

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## SPEAKERS

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Louder. Let's see if that. So how's that for you? Still louder still? Is that good for people out there? Good out there. Okay.

So, this evening I would like to talk about Buddhist practice and caring for our world caring for the environment and specifically when I went to college, at a place called University of California, Santa Barbara in 1972. So that was a very long time to go, ancient history. And just before I got there, there was a massive oil spill. From the oil well just off the coast, and all this oil washed up on the beaches. And then independent of that the students burnt down the Bank of America, in town that had more to do with the Vietnam War. So it was exciting times, as perhaps all times are. And so I came to that college and one of the things then that I started becoming aware of was the issues of ecology and became an environmentalist as a major in environmental studies. And when I, when we were engaged in exploring these issues, the times it had a big impact on me kind of formative impact on me to study these things and learn about them. And as we explore them, because the question became, you know, how could we respond to these issues the best. And, and so at some point in our late night dorm conversations exploring what to do, it seemed that studying the science of the environment, as good as it was, was an important thing to do. But it wasn't really going to make any important change. And what we needed was to get involved in politics. And so he started taking political science classes to learn about that. And so our late night conversations continued. And after a while, it seems like politics wasn't enough, he couldn't expect the government to do something. And so then in the language of the times, the what became interesting was, had to do with changing consciousness. So changing the mindset, the worldview, the understanding of one's place in the world of nature, that has to be a fundamental shift. In our state of mind, the understanding, because it, you know, the roots of environmental human caused, male degradation comes out of behaviors of humans and more deeply and that comes out of what goes on in their minds and their hearts. And so, worldview or the inner life of human beings had to somehow be changed. So we continued our conversations or explorations of this, and somehow, we became interested in eastern thought. And I think most particularly with Chinese thought. There was a back especially back in 1972 or so 73 I think there was probably a somewhat of a romantic view of Chinese philosophy and the wise Chinese Sage who lives deep in the wilderness and little hut and writes poetry in harmony with nature. And so the idea was to look and see, but you know, what has had to offer us in terms of a change of consciousness. And that was my doorway into studying Buddhism. And I started then studying Buddhism as a way of responding to the environmental issues of our time. So my first introduction to Buddhism, I could say was not personal, didn't have to my personal like essential issues

or my own suffering, but rather the suffering of the world and what went on around me. It wasn't enough to get me to practice, but it was one of the doors into that world. The second door kind of similar to door was it was still the Vietnam war time. And I was of the draftable age. In fact, my draft number came up, and it was something like 239 there were 365 numbers you can have is done by the by your birth date. So I was safe that bad time not to get drafted, but we're still getting we didn't know and then. And so I was very interested in issue of violence and I was a pacifist didn't want to fight. And there also I got interested in Buddhism.

Because as a pacifist, and you know, in the intensity of intensity of these late night dorm conversations, I was always the most extreme pacifist, which meant I had to always defend my position. And my visit, my position was that that it wasn't passive to be a pacifist, that someone who is involved in nonviolent resistance non violence, civil disobedience and things would be happy willing to put their life on the line for what they believed in. And in fact there were people back in America that day who did that, you know, college students who did that and got killed, got shot and different campuses on the country and so it was very alive that you no idea that you would you know, you If you protested you could get be harmed. And so, but one of the things that I so I that was my position, but when I looked inside of myself, I felt like I was too afraid to live my ideals. I was afraid of dying. So the idea of putting myself in harm's way for my ideals, you know, didn't couldn't quite, and I felt bad about that. And so what I did was I went in, was looking around how can I deal with this fear of dying? And again, I don't know why there why why I settled on this. But there was something about in the, in the in the atmosphere about Buddhism, that Buddhism seemed to me is something that would addresses this issue of our fundamental existential fears. And I got interested in studying Buddhism for the second reason was to deal with this inner fear that I had. And I think that was that propelled me into Buddhism a bit more strongly because it has something closer in it. I wanted to do. Here. So my entry point to Buddhism was, in a sense, not so much personal, but rather, my personal response to the conditions and situation of the world. Why I was interested in responding to the world, the suffering of the world. I can't tell you and then we can come up with nice theories, nice ideas, you know, like, compassion, or that's a nice one, right? There was, but you know, it's just what was for me as a young man. And this became a driving force as much of my life was how do I respond to suffering? How do I deal with it? And in fact, when it came around in 19, when I was living at Zen monastery, I went through a big kind of personal crisis of crisis is like word but certainly deep personal reflect I spent about a year kind of thinking, What am I going to do with my life? It was kind of the question. And I had two primary directions I could take I had one direction I can take, in fact, I was scheduled to go start a master's program in soil conservation at UC Berkeley. And I was very concerned with the soil erosion problems of the world. Back then a lot of the people, students that I knew friends I had, were concerned with the nuclear disarmament issues, which was kind of big back then. And but because I'd studied the environment quite a bit, the normal issues and I'd studied farming, agriculture, I was aware of the huge issues of soil erosion and much of the world and I had this idea that I would go do soil conservation work in the Himalayas, and Nepal and places like that. Because of how much how many people suffer from it. And so the question was, do I stay in the monastery being a Zen monk or do I go back to college To back to you know, go to school in order to do all this good work in the world, you know, that certainly the world need it needed it. And so that was it I spent a year reflecting on this. And mostly I reflected on it during the times off, I'd go for walks in the mountains. dasar is deep in the wilderness, los padres national wilderness. And I go for walks in the mountains, and I will think about what am I going to do and what am I going to do and what should I do? And one of the things I questioned was the I didn't trust myself, I didn't trust people who wants to do good in the world? And so I kind of just Can you really be done purely, you know, so. So, you know, I was under I know and so anyway, my my circumstance was I spent a year reflecting on myself and that question, looking at it and looking at myself, and I came to the momentous conclusion at the end of that year. One of the things was, yes, you could do it for good reasons. You could help

people for reasons It wasn't all, you know, selfish and self centered or something. So that was a nice conclusion to come to. And, but then I had this choice. Should I go back there waiting the doors were open at UC Berkeley to go back and Should I go back or should I? And,

and for me, it was a was one of the few times in my life where I decision was a rose inside of me very quickly, immediately, kind of spontaneously, and there was just like this physical shift inside, and I knew. So what happened I was living at Tassajara. For some time, I think about a year and a half Zen monastery. It was a summer. And the abbot, who was not around that often came, especially in the summer came to visit and announced that he was there for a couple of days. So I knew that I had a chance to go and see him for interview to meet with him and talk with him. And so that precipitated me to use you know, like when sat looking at the river, the edge of the Woods there. And looking at the river thinking about this Mike, my question, what should I do? In which directions are going to go back to college and study soil science and save the world? Should I go and do something else? And the other thing that I had in mind was to become a Zen monk living in a monastery wasn't ordained as a monk. And, and in sitting there thinking about this, there was a suddenly this shift inside of me. And I knew, like I know, like, with no question about it, I knew that I was going to be ordained as a monk. And after I met new, then I came up with reasons for why. Because, you know, I like to have reasons I'm a rational kind of guy. So I felt like I should have simply, you know, tried to explain myself also had to go to the abbot ask him if you'd heard me as a Zen monk, so I couldn't just say there was a feeling inside. I don't think that would have gotten Far this this but it was just kind of it wasn't it wasn't like a feeling it was like it was like a you know, dramatic physical shift inside. And I knew. So the but the kind of the way I came to understand this would happen to me was that I wanted to respond or say I don't almost shot me don't want to use the word I hear. But what what happened was that there was inside of me. There was something that wanted to respond to suffering in the world. And I wanted to add that thing they wanted to respond to it to meet it was wanting to meet suffering at its roots. And I felt that if I went and studied soil conservation, I might do a lot of good in the world. I might actually probably do more good in the world than doing the Zen monk on a route. But I felt that that thing inside of me felt they would, something wouldn't be in harmony, because I wouldn't be addressing the issues of suffering at the roots. And that there are people for whom you can who are, for example, people who are disadvantages dramatically, but it's good to help them, but helping them in with material the material life and know that as important as it is, it might leave them still with their own suffering their own attachment and clinging to self. And back then I considered that the deepest suffering that people have stems from their attachment, their clinging to self to self identity to themselves. And Buddhist practice I saw was addressing that particular suffering at the heart of us and liberating us from that particular thing. And so I thought, This is what I want to do with my life is to really go in and meet Place. So I went and asked if I could be ordained as a Zen monk. And because I had this idea that I didn't think I was going to be a teacher, I thought the best I would do is I would have a little teeny little meditation hall somewhere and I had the keys to it, and I would open the keys to help other people come and meditate, you know, just to be the gatekeeper or something. And the, but that was a decision I took, and in some ways when I made that decision in 1981, it was a turning point in my life and that whole life started going in that direction. And that one event, you know, and that dedication of dedicating my life to responding to suffering to meeting suffering in the guy and I've been guys have been in the, in the vehicle of Buddhist practice, is what brings me to IMC here today and becoming a Buddhist teacher. Kind of as soon as I followed that, or as I kind of had that wish and continued my Practice, the doors of my life opened up to end up becoming a teacher and becoming a teacher here.

So what happened to the environment, that our soil is still being eroding away and Nepal and I'm just sitting here and comfortable Redwood City, you know, which is nice, middle class life, you know, and you know, what's that about? Compared to the needs of the world, the world around us. The world has

huge needs, right? My deep hope, and is that Buddhist practice is a way of transforming people into people who then naturally would like to help others naturally want to help the world that it purifies or transforms us in a way it transforms us. And if it if you follow it Buddhism has to teach you the most deep, deepest way the most radical way. It transforms us in such a way that it is not you that's responding to the world. Of course, it's you and some conventional way, but that the very core clinging or attachment itself, or the core way in which we create boundaries between us and others, us in the world fall away. And this, this idea that the boundaries are the definitions or the conceptual identifications that we have about who we are and who we think we are and who we have to be and what begins to fall away. And so, you know, and then in the Buddhist point of view, that is, the great spiritual questions is Who am I? That question Who am I is never answered because the eye falls away. But then the question is how you know, the world still remains, and then with the world remains, and you remain a certain way, without that clinging to self? What's the relationship then between the world and you? And how do you live in the world? How do you live in a world when self clinging has fallen away? And I don't know the answer for everybody. I hope and my is that for a majority of people, the right answer for the individual, not the right answer in some abstract, but for who you are, is that it makes you someone who contributes to the betterment of the world we live in and somehow you respond. When I was living at a Zen monastery center a few years, one of my teachers came to visit and I walked up to him in the pathway, and we were passing each other in the paths there and I said to him, now that you be patient when you hear this because it won't sound that nice. I said to him that I had become a response machine. For being a machine, it's not so human right. But what I meant by that was that was that machine meant that the usual self conscious self wasn't there, it wasn't like I was calculating and trying to figure out what to do and defend myself or prove myself or be someone in someone else's eyes. This kind of the ordinary self consciousness kind of was diminishing for me. And then as that diminished I, who I was, was his response, I became the response. If someone trips and falls in front of me, I don't have to think about reaching my hand out to pick them up. I don't have to create a sense of self, I don't have to create an identity and look at me the good helper, it just, you know, it just you know, or the person slipping, you know, and falling, you know, just want to reach out and do something. And so this idea of so as More I was discovering, to my surprise, there was more and more that there was a response that came out of me in response to what was going on in the world around me. And, and this became kind of what was guiding my life. And it I, you know, it's a funny thing to talk about, because I can't quite talk about it. And, you know, and I can say, you know, I wasn't there, the usual self wasn't there. But I was the one doing, you know, conventionally had look looks like I'm the one who's responding. But it was a very meaningful, deep core inner way of being, that it seemed to have more integrity and more freedom and more peace than any of the ways I knew before, which were very self conscious caught up in ideas of self, self and others when other people thought of me, conventional ideas. I had so many back so much baggage around self and ideas and shoulds insurance that began to loosen up and be freed from the practice. I was doing. And then that this idea of self in certain kind of way fell away. And I found myself responding.

And this is a very important idea in Buddhism that this something like this goes on, because the way that Buddhism is often taught here in the West specially says a meditation tradition, and a meditation tradition, you sit and close your eyes, and you focus inward in a sense. And, and so it can, it can look like it's all about me myself in mind. And sometimes the difference between narcissism and Buddhist practice is not so easy to see. Unfortunately, even as a teacher I look at some students sometimes they make sense they're talking about self, you know, themselves talking about their meditation, but is this really narcissism? They just kind of like obsessing about themselves and you know, self improvement project and, but, and so what can happen is that people can look at Buddhism Buddhist practice, and see it as something Which is supposed to give you give me some great experience. I'm supposed to have this great enlightenment experiences great, wonderful experience. And then you wear it as a

badge and you become like a good person a successful person. You can go home and tell your parents you know that you did something good. Or, or that it gives you some status, you know, that if I have this experience, I go through this transformation, then I will be something and, and so there's gonna be a lot of emphasis on attainments and experiences or getting something but the I think the most radical teachings of freedom and Buddhism, have not incense don't have to do with attainment, but have more to do with disenchantment is attaining less about relinquishing, letting go and free being free and not measuring yourself through an experience you're not measuring yourself through an attainment but rather Letting Go. Not letting go with having having having the self conscious preoccupation and fall away. And doesn't matter then who you know what level of experience you have, what matters is if you suffer, and if you're free of that suffering. And what matters is if you encounter suffering, how do you meet it? If you meet it in yourself? How can you be free? If you meet it and other people? How do you respond? So I followed this route and somehow brought me here to Redwood City to do this. But in behind what I do is the hope that this is a way of responding to the suffering of the world. And you know, because of so many people here, right, mostly what I know mostly through people that I hope that what happens here at IMC makes a difference and transforms people changes people but not far from us. Is our people who are suffering not because of I say not to mention he shouldn't say that way, but people who are suffering because of their environment is polluted. One of the sad things about here in California is that it's some of the most under privileged people. Who are the people have the least voice to speak up for themselves are the ones who suffer the most from the environmental problems of California. So, for example, there's 5 million, about 5 million cars in the Bay Area. It's a lot of cars. And all that exhaust has to go somewhere. And there's two areas I've been reading about in the last couple of years where that exhaust goes that has an effect on people that are not the more privileged people who drive the cars in the Bay Area. One of them is Central Valley especially children in the Fresno area in the Central Valley area. The smog that we have here sometimes blows we create here It blows towards the Central Valley and gets stopped by the Sierras. It's just some of the trees in the lower elevations of Cirrus are dying because of the smog. But then some of the kids in the Central Valley are getting asthma from the pollution they have. And then they found numerous recently I read that here in the Bay Area that along the freeways that they have that the children along there who grew up off near the freeway where there's more exhaust from cars have a higher degree of autism. Now, we no one knows exactly what the cause and effect correlation is and what it is but the assumption is it has to do with the exhaust is something all this chemicals and exhaust that somehow that might affect something that contributes to autism. Now who lives close to the freeways tends to be the disadvantaged people or people who don't have the most voice and be able to, to do something about the condition they're in.

So whether it's the trees in the Sierras or whether it's the rising water level and the bay because of global warming, or it's the pollution in Central Valley for the children or whether it's, you know, on and on, and, you know, you know, I don't if you know this, but we have this beautiful San Francisco Bay and there's in the southern part of the day they have to be very careful not to stir up the bay water in there. So that's definitely not water but the ground under the water down there. Because there's a lot of mercury in the ground down there and there and underwater ground because of all the mercury mining in southern India down down here and just west San Jose in the mountains there, they were, I think they were mining silver. And so he can't, you know, if you mess with the soil and mess with the water too much, it stirs up the mercury. And that's going to be a problem very safer to keep it under the soil under water than it is to Kevin back out in the water where it's gonna kill a lot of animals. And so they're you know, I've just mentioned these things, the litany of pollution. And so what is our response to that? Do we live ignorant of it? Do we live ignorant to the consequences of our actions? And what are the consequences of actions? How far do you know where the water goes? Or you know where your waste go when you flush the toilet? Are you are you responsible for that? Or is that someone else's responsibility where it goes and the effect of that has some of the computers that we have in cell



phones we have have have elements you know heavy metal That are the mining of those metals are causing devastation in parts of the world. And again, once again to communities that are often quite poor and struggle, and so we happily and unhappily, but. You know, many of us I buy, I'm thinking of buying a computer for my son for his school, I feel like he needs it. So what do I do about consuming these things and consuming things which have an impact on the world around me? I did. Some time ago I did what's called an energy audit. I recommend energy audits for everybody to go home and he's not to be easy, not not too difficult to find his place. In one place one place that you can do it is to do it on the Nature Conservancy website, but other places as well. And you type in your consumption of things like how much cheaper you know you look at your, your electrical bill and your water bill and your gas bill and all kinds of Things that you do. And you type it all in it makes it make it easy. And, and then you see, you know what your energy consumption is, but more interesting, you get to see where your energy consumption is. So I fly to Boston once or twice a year, in order to because my wife's family lives there. So we go back to thanksgiving to this family vacation so our kids can live with them. So it seems like a good thing, right? So it's not that much, you know, once a year, sometimes twice a year. Half of my annual energy consumption is are those flights. Isn't that amazing? You know, so try it. Go home and do a you know, energy audits and see what see what and what does that tell you about your life and what you do and the choices you make? And so how do we respond to the world is a very important one. And what I what I've learned Through Buddhism at that you're very grateful to Buddhist teachings for this is Buddhism has freed me from obligation. And often when we hear about the suffering of the world, it comes with a heavy message of obligation. We have to do this otherwise, you know, you're a bad person or something, or there's all these shoulds and all this. And I don't think that we need to have any shoulds. You know, it's a heavy obligation. But

for a variety of reasons, I think it's, I think it's pretty natural or normal, to be concerned about the home we live in. And the home we live in is not just the house we live in, but goes in the neighborhood and the world around us. And we are we're an extension, you know that the world around us is an extension of us, and we're an extension of the world and to open up to wake up which is the Buddhist ideal To start paying attention to the world that we live in, and to pay attention with intention, meaning, you know, look around and look more widely read the paper and try to understand what's going on. And then without any sense of obligation or guilt or heaviness to do I think if we do doing Buddhist practice the practice of purifying our hearts or opening our hearts, then our response will happen. And, and the response will be different for different people. Some people, it's going to be very local, and might not have anything to do with the environment, if that's what we're tuning into. But it might, you know, everyone has their own response. And I prefer to trust people's hearts and people's response. And so that's one of the reasons why I like Buddhism so much and why I'm so enthusiastic about being a Buddhist teacher, is I want to help people find that purity of their heart that Oh, In a server, the heart so that they can respond to the world in a way that's effective and helpful. The so from the beginning of a Buddhist practice, the environment and responding to the environment has been an important issue. And it's come up again, you know, what I haven't been focusing on much because I've been busy doing this stuff. But it's, it's come up in a very interesting way. And in June, there was a, the every three years the, the insight meditation teachers, and that kind of kind of consortium that I'm colleagues that I'm connected to. There's maybe about 100 in the world. We have every three years, a meeting, where we meet to talk about issues that we share in common and it's a very nice time to meet it's part of the function is just to create communities that are connected to each other and not isolated from each other. And so we met this June at spirit rock, to have one of these international Vipassana teacher meetings. And the middle of that, those three or four days someone rolled out a scroll, the scroll was probably 30 feet long. And on the scroll, we're, I think there were 2000 names over 2000 names. And it was a letter to all of all of us because my teachers, from practitioners all over the world

evoking the ancient tradition, that of requesting teachings. So there's a tradition of asking for teachings, you know, this is what I like to hear about and so requesting That the teachers provide leadership and guidance around climate change and environmental issues of our times for our community for our thing. And so that was kind of nice. I thought that was great. So then there was another things having to do with environment at that meeting. And so one of the decisions that was made was that and one of the thoughts that happened was that it's fine for all these teachers, maybe in their own way to go back and do some teachings and do something about it individually. But probably, you know, it has a little bit more meaningful to do with collectively. And the way to kind of feel like we're always teachers on the same bandwagon, bandwagon doing the same thing. And it's like a louder voice thing. So the decision was, was that we would all hopefully all celebrate the first week of October, as the newly minted Earth care week. They'll be passing that Earth care. We Meaning that that would be we would all kind of for that week, those of us who are teaching that week would teach about that or promote activities or, you know, do variety of things. For, for this is a way of providing guidance leadership of how our community partner community can somehow participate in issues of environmental issues of our times. So I thought that was really great. So we'll do that here at IMC. And in October of Earth career week we'll do I don't know what exactly what we'll do not that plugged in to the environmental movements because I'm so busy doing other thing that I do, right. But it's definitely something I want to see us do and interested in. The and so I think part of in terms of leadership and guidance in this area, as a Buddhist teacher, I've been asked for it right. One of the things I would like To try to convey is that responding to the suffering of the world responding to environmental issues of our times that it can be approached as part of our practice. Rather than us separate from practice rather than it's, it can be the way that the way that we approach it can be done, in a sense, joyfully, happily, as a way of doing the inner work, the purification, of working for freedom of learning to let go of the self attachment that can be a source of so much suffering, that it can that it can be a part of the practice of cultivating loving kindness and compassion. And so rather than seeing it as an addition as a burden, I would like to convey the idea that for those people interested in Buddhist practice and meditation practice and mindfulness practice, that responding to the suffering of the world can happen In a sense, kind of happily or eagerly to sciatic Lee be apart and be done in the form of responding to the world. And so as a teacher is my job is to show how that can be done how, in being involved in good causes in the world is not just for the sake of the cause, that we're trying to help with, but also for our own sake, that we can liberate ourselves in the process that we can be transformed. And not just for our own sake, because if, if Buddhist practice is only for our own sake, it's too easy for it to be narcissistic. I hope it's for our own sake. So we free ourselves from self. So that my hope is that so that we can even better leave the world a better place than we found it, at least in our little domain. So if you can Hear the first week of October. And I hope you do, then we will celebrate or engage in this process of exploring this connection between the environment and Buddhism. together. Okay, so we have about five minutes. So any thoughts about this any comments you'd like to make? To hear in the material?

Good evening.

My name everybody.

My name is in the rally. And one of the questions that I've been wondering about because I recently was at this place where we were talking about how mindfulness is coming into corporations, and I saw a few different programs and curriculums of how Mindfulness was being taught in Monsanto, Genentech, some of these target,

the Pentagon, sorry, the Pentagon.

It is thought, I don't haven't seen the curriculum, but it is thought in the military or they started teaching not for PTSD, but more so that soldiers can be more concentrated when they're fighting. And I've been thinking like, because so when I saw the curriculum, everything was around how the actual person who's working in the organization could feel less stressed and, you know, suffer less, and also end up being more productive. So a lot of numbers were calculated against the ROI of the organization. And at some level, I actually see the benefit of bringing these practices in these corporations. And at another level, it makes me wonder, because in the curriculum, I didn't see anything around questioning how the corporation is affecting the world at large, or the environment at large. And I see also how mindfulness is going into schools as an effect, I am someone who is part of that. And I wonder if it's, it's the time to do that like for, you know, like, going to these places and like mindfulness is like water, you know, just trying to fit through these rocks somewhere and fit into the system or is it? Is it time to like, fundamentally question the entire system and like create some kind of spiritual revolution? And like, fine, like, come together? Question fundamentally, these corporations An education system. So it's just a question alive for me right now.

I'm ready for another revolution. You know, you know, little bit waiting. It's been, you know, so there's, you know, many years ago I read this people say the history of countercultural movements. And they seem to, you know, starting at an early 1800s, they come or at least they come around like every 2530 years. And, but the last one we had was, you know, in the 60s, and we're overdue what happened. It's like the tech that is somehow like the tech revolution, kind of kind of tech kind of thing called the kind of shortchange the normal cycles. And we missed our cultural, you know, our counterculture in 1980s or 90s. And so we're overdue, so I'm waiting for one and the You know, I think you know, I don't know, it's hard, this whole thing about bringing mature, bring mindfulness to corporations, the military, I think that I'd like to believe that it's all just really good. Because the more aware, self aware and sensitive people become and more relaxed they become, the more natural it becomes for people to look at their ethics, the more natural is to have empathy and concern for others. And it might not work that way all the time. But I believe that the majority of time it works that way. So I think it's a good thing. And when I was in Japan, living in a Zen monastery there, it was very popular for corporations Japan to bring all their workers to the monastery to spend three days going through Zen Bootcamp, and which was really a boot camp. And it was kind of like a, a, so they can be more productive workers when they went back to the corporation, so it's it's kind of human phenomena to look towards practices to help a company. But I'd like to believe that things like mindfulness in the business world brings out the best in people and, and overall, but you know, I think it's a good thing. But, you know, it's, you know, you don't want to you know who those people who are interested in a spiritual life or a Buddhist life, hopefully appreciate there's something more radical that's possible, then stress reduction or the simple values of mindfulness that could happen there. The I think we should encourage those things. You know, when there's good, it's good to encourage it. But then it's maybe it's also time to have mindfulness space ethics training. How many of you people here I have done a Mindfulness Based Stress Reduction course. So 30, you know, good number, you probably found it beneficial. That's why you came here. So that's nice. How many of you here in this today would be interested in attending a mindfulness based ethics training? Wow, that's impressive more than that. So I think that'd be great for our society. Because it and they could have a very different angle and ethic ethical behavior, then, you know, admonitions and this is how you should be. Anyway, that was probably. So maybe we can do one more, and then we should stop because we're running late, though. And I'll try to be I'll try to be brief in my answer. Okay.

And actually, my name is M. And it's not really a question I have, but just a comment, and I so much appreciate what you've shared tonight. I feel like I was just sitting here nodding. So I feel like if



somebody's sitting behind me, they may think I have a tremor in my head or something. But it was just very powerful for me to hear that and very inspiring. So I want to say thank you very much. Thank you. Thank you. It's nice to hear that. Thank you. So we'll see you in October. Thank you.