

2013-12-22 The Practice of Generosity

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SPEAKERS

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So in thinking about what would be an appropriate topic for today are the various choices I had I decided to talk about generosity. I hope it's appropriate. I hope some of you aren't sick of the topic. The given the holidays. But it's a wonderful topic. And one of the ways to look at the journey through Buddhism, certainly my own journey is through the perspective or the framework of generosity, my own experience with generosity, and how that's changed me. And I feel like I've been one of them. There's many ways to be changed through Buddhist practice. But one of the ways that I've been changed is in my encounter with generosity, generosity of others and discovering something about my own capacity for generosity. It's considered to be one of the cardinal Buddhist virtues, generosity and it's one of the partners pillar topics of Dharma talks, especially in Southeast Asia. And the and what's interesting is many things is interesting about generosity. One is that is the degree to which it's fits into a cultural structure. So generosity in Southeast Asia, in Buddhist culture there will look different than what generosity looks like in Buddhist Buddhism in the West. And so that's one of the things I'll talk about is how it appears in different cultures in different ways. And how it can be still be an inspiring practice in regardless of the culture, the way that it's approached. One of the first important experiences of generosity I had when I encountered Buddhism was I was working at Zen center San Francisco. At their bakery. They had a bakery called Tassajara Bakery many years ago, in the late 70s. And I was just, you know, young man and just kind of working there as a, I was a prep, or what they call I don't know what that was called. But I was doing prep I was doing preparing for the breads and cakes and the bakers would come in to actually make them. And one day I was up in the office and standing next to the manager of the bakery, one of the Zen center priests. And he opened a letter from some neighborhood, up in Cole Valley in San Francisco, some neighborhood association that was doing good work in the neighborhood was asking for a donation. And he kind of read the letter to me, and then he said, very easily, he said, Oh, I think we'll give them \$50. And I was kind of stunned. Why, you know, it wasn't in my world system, and why would you give to some, you know, to an association and neighborhood and why would the bakery give and, and so because I was kind of stunned by that. It affected me quite a bit than I thought about it and was quite inspired by this Act, which in some ways was selfless on the part of the manager, even though it was not his own money. It was easier to give that way. But the fact that he would participate in the local community that way, was kind of inspiring for me and meaningful way. Perhaps because I didn't grow up with that kind of example, those kinds of examples. And then when I was practicing in Thailand, first time i was on retreat, sitting retreat in Thailand, I was went to a small monastery and was given a what's called a cootie, a small hut, one room hut, on the edge of the monastery, kind of over the swamps. And there was kind of a this hut was built on stilts, and there was a long walkway of planks across kind of the mud or the swamp or something. To get to the steps. They go up to the little porch. And then little one room, teeny. probably eight by eight or something 10 by 10 little hut. And that's where I was supposed to meditate. So I would meditate inside. And then during the, when I was doing walking meditation, I'd go out and somehow walk in some dry area near the swamps.

And the monks in the monastery every morning we'd go out for alms rounds. It's a beautiful tradition in Asia where monastics are not allowed to have money, and not not not allowed to keep food after 12 o'clock noon. So every day, if they're going to eat, they're dependent on the goodwill of people in the neighborhood who want to feed them. And they want to ask for money. And then when they don't ask for food, but they go out with a bowl and just walk the streets. And people who see them who are inspired to do so will stop them and put food in their bowl.

And it's an important part of Thai cultural life, this kind of giving alms to the monks as they walk in the early morning. And so because I was not a monk, I was left in the monastery to meditate by myself. So I would be meditating early in the morning. And, and then one day, in the morning, I got up for my morning meditation. And I cracked open the door to my little hut. If I cracked over the door, I look out the porch, look at the steps going down, and then this long series of planks that went over to the dry part of the monastery. And as I opened the door, I saw that on the top of the steps, was an apple and some cookies. And that which was nice, it was a gift, obviously, gift someone's leaving for me. But what struck me was that as I my my gaze, rose up and looked at across the planks in the far distance of the planks, maybe, maybe I don't know how far it was maybe 5060 feet away. There was a monk walking away, who had left there. And what struck me about the monk walking away is that he had no idea that I was going to open the door just at that time. Meaning that he had left the apple and the cookies there without any expectation that I would know that it was him, or that I would express gratitude appreciation to him for doing it. It was an anonymous gift and being somewhat, you know, slow with the uptake and this whole generosity thing. Learning how to do it, I was really inspired by that, that someone would do that there's no there struck me Wow, that's something to offer to make a gift freely this way. And that's one of the repeated experience I had when I was practicing Asia was a tremendous field of generosity in which Buddhism was practiced. And except for one exception, where I was asked for \$1 a day for food that I practiced in many monasteries in Asia, and never was there any even discussion about money or, or any kind of reimbursement for it. There was no expectation nothing nothing said about giving dāna or giving donations or there was nothing. In fact, when I went to in Japan, I was I went to a Zen monastery and did a seven day machine. And at the end of the seven days, I went to say farewell to the abt a little bit formally. And I handed him in an envelope, a donation for the temple. And so in your parents, you often you give donations in envelopes. So it's I gave it an envelope kind of respectfully. He accepted it gracefully. And then we talked for a while, and he learned from me that I was what in Japan is called a Ronin monk. A Ronin is a samurai who has no master. A Ronin monk is a Zen monk who has no teacher. So I was ordained as a Zen monk, but I'd lost my teacher. And so there was an etiquette in Japan or custom in Japan, that if you're a Ronin monk, you should be traveling around looking for a master looking for it. To practice with, and if, if you come to a temple and check out the teacher, and if he's not going to be your teacher, then he gives you train money. So you can continue your travels and you know, because it's important to find a teacher, right. So we talked for a while, and then he excused himself and he went to the back room, and he came back out with an envelope. And he gave me the envelope. And I wrecked IQ. I said, and so I left him with the envelope and I opened it, then it was more money than I given him.

You know, or there were some times both in Japan and South in Burma, people. As a monk, I would go out for arms or I wasn't even for arms, sometimes just kind of standing there in the monastery doing something. And people come up to me and would give me give me things give me food, usually and But what struck me about the gifts was sometimes it was very obvious, the people giving were extremely poor. And I felt very strange to accept this from them because there seems so poor, but it would have been a I think it would have been caused harm not to receive it. Because for them, it was so meaningful to be able to give, especially to someone who is practicing, they really wanted support people are practicing and you know, it was coming to something of high value for them in their culture. And so my

job was to receive it gracefully. But in receiving it what inspired me especially when people report to give me some food or something was inspired me in my own practice. And it meant for me that I would I now I really wanted to practice better, more seriously, to be worthy of the gift that I've been given. This people still people's respect or generous generosity. And I learned that it was very meaningful that over many years practiced in environments where money was not expected to be exchanged. There was no requirement for money to be exchanged. I really felt that the monasteries temples were just there for me to come and practice and if I wanted to practice, whatever I needed was going to be provided. And that was especially true in Burma. where, you know, if there were medical problems, the doctors would come to visit us in the monastery so we can keep doing our practice. The and I had I mean, personally came to see me was a dentist because while I was sitting, meditating, minding my own business, just sitting there completely still, my cavity dropped out of might off my tooth, kind of strange sensation. And so then I thought, why should you get like this? This checked So? So I mentioned it to my teacher and the next thing I knew there was a dentist that came and look at my tooth. So I felt like you know, there was we were just kind of, I felt Like, there was so much support so much generosity given that, that I felt that this is really the best environment within which to practice. Because I felt a lot of gratitude, I thought without a lot of inspiration. And I felt something very important about the process of letting go. The process of not holding on the combination of experiencing gratitude, experiencing generosity, in an environment where the practice is a practice of letting go of clinging of greed, aversion of hate, and fear was quite powerful for me. To be able to experience what it's like in the heart towards like in the mind, to have the kind of peace or the kind of freedom when there is no attachments when there is no fear, when there is no hate is quite a beautiful thing. And to feel that as beauty was quite profound, and to feel that I was being supported. wanted to have this experience in a field of generosity and support meant that it was kind of valued at more, I associated the two together. It's been pointed out that a gift economy is very different than a commerce economy. The expectations the relationships between people are very different. Sometimes in a in a commerce economy where you pay for goods, there's can be a sense of entitlement, there's no sense of relationship to the person. So not much, not much relationship. Sometimes the person that you're buying it from, it just you know, you have the money you exchange it, it's a it's a it's a transactional thing with that doesn't have to have any heart in it to any kind of much it can but doesn't have to be. And whereas, when it's a gift economy, then the motivation for giving the motivation for the possibility of receiving is not because you're not expectation is not a demand, it's not something you can count on, because you have the money to pay for something. But rather, it's the goodwill of the people who want to give the gift. And so to experience the goodwill of someone who doesn't have to give you a gift creates a different relationship and a different impact on us, then if we can expect it, then we feel entitled to it because we have the money to pay. And there are some transformational processes, personal transformational processes. In America, for example, which really depends on the more they the non commerce environment, for the personal transformation to occur.

And one of the I think one of the great ones in our country is a the recovery movement. The A is a remarkable movement with I don't know thousands and thousands of these groups that meet around the country around the world. And they have a very strict policy of not charging for anything. They have little donations you can leave so they can someone can pay for the coffee or different things but It's understood that you can't pay, you can't be involved in a transactional kind of commerce economy, if what you want to do is to do the, the voluntary personal transformation that's involved in over of, you know, in the recovery movement, and so they could have been done very good in the last 70 years of keeping money out of the whole recovery movement, and movement, we should probably save more lives United States than probably any other religion in the last 70 years. And, and I've known people who've struggled, or people have come to me, consulted with me say, I know someone is writing a book on recovery, and they're, and they're gonna sell the book is this you know, this can't be right. It can't be right to sell a book on, you know, a great recovery, you have to, you know, it's supposed to be free. So

the idea that, that the certain transformational processes work better if it's done in a gift, economy are a gift environment rather than a transactional one is known. And I think also for Buddhist practice, it tends to work better that way. That and that's one of the reasons here at IMC were set up that way to be, I don't know if it's a gift economy is the right word. I don't like the word economy part of it, but freely given because the personal transformation that Buddhist practices aiming towards can't be something that you pay for. It can't be something that involves relationships that are relationships that are which so whenever we're looking for, where there's expectations or rules as part of it a few times in my career as a Buddhist teacher, I've gone and taught where there's been a fee for the teaching. It's pretty rare for me, I teach freely wherever I go. I try to do that way. If you places that it just doesn't compute. They asked me to come and teach and I said I don't, I don't want anything, any any payment at all. And it doesn't compute for them, they can't handle it. So I say okay, you know, you can pay me and the last time it happened they told me I had to fill out this form like a 1099 form or something. And I never got around to it. The and but occasionally, occasionally I've done it and I can feel kind of shift inside of me. And it'll it'll sound wrong when I say it. when i when i when i just teach free leaves offer and offer the teachings of my generosity, my kind of wish to support people. I don't have to do a good job.

But when I get paid, then I feel like there's expectations and demands and I have to kind of, and it's nothing wrong with doing a good job. I mean, I hope I do my best. But, but for me, I've noticed in my mind a little twist, like, Oh, no, I have to do it certain way I have to certain standards and I get a little tense a little tight or, or I'm looking, I'm measuring this what I'm doing in a different way. And when I don't get paid, and when they're not in a fee kind of exchange, it feels much more freely given. But more important than how it was for me, I think what it's what it is, is setting up a system where people's participation in the practice is completely voluntary and self initiated. Many years ago, I remember I got was it was initiated in tm. I was 20 years old. And I was you know, young, poor hippie. And it was expensive. For me, I don't know what it was then back then. It was like No money for me. And one of the theories that I was told back then, but why it was expensive, is that that way people would cherish it or respect it or take it seriously. And so then follow up follow through. And I've known a Buddhist teacher and Los Angeles are the same theory. He set up his business, he kind of set up a business of being a Dharma teacher. And it's like, kind of like kind of like the same way of therapists gonna hit office and people come and see him. And, and he felt he kind of calculated that there was a certain range of which you would he would charge people would would get them to take seriously the relationship with him and the practice. If you offered it, it was too much discounted, people wouldn't take it seriously. It was too much it would cause problems so Hickok just right in the middle. So you know, some of the value for Paying is so that there's there's motivation there's intentionality there seriousness that respect that can happen or what we do. And so I'd say a little bit I think that sometimes the more we charge, the more people will take it seriously. And the less you charge people think it's, you know, we'll dismiss it and take it for granted. Story of the one of the best possible violin or cello players in the world who usually commands high prices for playing and symphonies of orchestras, whatever, did an experiment to where he played in the subway in New York or Washington, DC or someplace, and people just ignored him kind of walking by, you know, through a quarter in or some you know, in that setting, you know, probably he wasn't dressed so well and so there is something to be said. About charging. But I think it's kind of sad if the respect for the practice is dependent on money, because the issue around practice is not doing it for the relationship to a community or teacher anything but rather relationship to yourself. And to be motivated to find the initiative and then motivation within yourself the value in yourself. This is why I want to practice and to free it, free it up from the kind of exchange and expectations and relationships that come when money is exchanged. And fees are charged. Maybe some people are better served if there's more structure and clarity. But, but you know, you could do other places you can go for that if that's useful. But I think the theory I like to operate on is that there that voluntary movement towards liberation is best offered in a situation where nothing's expected,

nothing's required. And we have to find it in ourselves and kind of make a meaningful one for ourselves. So generosity is the cardinal virtue of Buddhism, it's emphasized as being very important for a number of reasons. One reason is that it's a great practice. You'll learn a lot about yourself. If you practice generosity, you might learn that from time to time, you're not very generous. And, and then you can have a chance to look at why what the lack of generosity is about. And this kind of understand self understanding self exploration is a very important part in Buddhism, Buddhist practice. There is no Buddhism without really learning how your heart and mind works. There's nothing like a Buddhism abstract abstract from that. And so to understand if there's fear around your giving, if there's resistance, if there's resentment, if there's greed or miserliness or protectiveness, there's all kinds of things that come up when we start practicing generosity. So for example, you could take what will be maybe

I don't know what's significant. significant amount of money. For example, I don't know what would be for anyone, anyone to \$20 or \$50 carried around in your wallet with the idea that sometime during this week, you're going to give it to someone and then see what comes up for you with that as your intention that that is your plan. You know what, what are their concerns, what criteria you use? What are the feelings that come up and you know, to learn about his way to learn about yourself, and to help free you from greed free from miserliness, free from fear that has you holding on to everything. or learn about your self identity. Learn about how you the identity, how you like to represent yourself, the self concept you have about yourself. There might be a variety of kind of ideas of self that comes into play. When you're going to practice generosity, your practice generosity, anonymously, do your practice with someone that you in contact with someone you know, someone you don't know, how do you see yourself? How do you see yourself being seen by the other person? How do you want yourself to be seen? I did this great doctor. Great, but it for me was great impact on me. act of generosity in Palo Alto many years ago. Some seemingly homeless person was standing on University Avenue asking for money. And, and he said, You know, I'm asking for money to buy a meal. So I stopped and I said, I'll buy you a meal. So who's gonna go fast food place nearby is going to buy him one. And he looked at me stopped and he kind of looked at me for a moment silent. And he said, Okay, I trust you.

And I loved it. And Nick Turn the turn the table on me. Because, you know, I was thinking, can I trust this person? Can I bring this person into my life and take him into a restaurant and provide him with a meal? And, and, and rather he had to trust me or he trusted me or he offered me was generous. I felt kind of generous. Oh, wow, he trusts me. That's pretty cool. I felt kind of good, you know, was his gift back. And then I did it here in Redwood City. When my son was young, he was with me, some guy who was asking for same thing for food. So I was going actually going into a burrito place with my son and I said, Come with me. And I'll buy your burrito. And he said, No, no, I don't want to come in or something. But anyway, so somehow I got him a burrito and he took it outside and he ate. And then he was waiting for us when we came out. And he said, I'm a poet. And I want to thank you for the food. I'd like to read you one of my poems. So then he somehow took out this, what he had written his poems on was pieces of brown shopping bag, paper, because he didn't have he was homeless and how much money he had. And he had beautiful poems that he'd written. And so he read us a poem. That was kind of nice. His act of generosity back or his gratitude back. So one of the ways it was so back to the ideas one of the reasons to generosity is a practice to learn about ourselves. And the other way of doing generosity general practice. The reason for doing generosity is to exercise and free up the other free hearts loosen up the openness, letting go letting go so profound act, because not because letting go is good in and of itself, perhaps, but rather the opposite is painful. Holding on is painful. being greedy is painful, it's the holding on to anger is painful to let go of the pain You know that is beneficial is great. And generosity is one of the ways to exercise that muscle of letting go. Not because we're obligated to let go, but because it's better for hearts, not to be tight and held. And it's a great experience great feeling to actually exercise that muscle of letting go generosity, to feel the freedom and the ease and the peace of

one's own heart, the delight and the joy that can be there. Another reason to practice generosity is for the sake of our relationships with the world around us to improve them generosity is a great lubricant for relationships, especially with relationships that are difficult and challenged. Many times I have people have come to me and said I've had this really difficult relationship with someone in law or someone and but then I brought a gift and it started to change for the better And sometimes I advise people to give gifts to their difficult persons in their lives. And sometimes the look on their face when I tell them that is precious, like, You got to be kidding. Not that person. But I think gifts can they can help ease or lubricate or create a more beneficial relationship between people. Gifts in a community creates community. So they live in a community where you give gifts to your neighbors or to others starts creating communities. One of the reasons to give is to create community. A gift economy tends to create community in a way that a commerce kumbhak commodity commerce economy does not. One of the really fascinating places for generosity and a gift economy in the modern world is Burning Man. Some of you don't maybe know Burning Man is a large gathering of I don't know how many thousands of people gather in the flat deserts of Nevada every September. And, and the one of the rules there are people like people who gather there for the three or four days is nothing can be bought and sold, except for like water, coffee and ice. But only certain people can sell those things like ice is sold to benefit the local schools up there.

And But otherwise, nothing can be bought, I think they bought and apparently Nothing can be bartered either, because so that so people come and some of the people who go there go there to participate in a gift economy where they come to offer something. And there's some people who offer food some people offer different things. And so the people who are there create a very strong sense of community. Because it's like, you know, you're just receiving all this goodness from people and no one's asking you anything in return. You Receive and receive. There are in our culture now, or our modern culture has very interesting examples of generosity. I think Wikipedia is a wonderful example. I don't know if the authors, how many authors are their Wikipedia entries? A million. You know, there's a lot of entries. And those authors don't get anything for their entries. They just they take the time and the effort to write something for the agenda as a gift to the world around them. It's quite something. And for those of you who go to Wikipedia to read, look something up. It's quite something to have. You're being the recipient of someone who offered something freely, so you could benefit from it. The Open Source movement of is also another place where there's a lot of people who are inspired with the idea of offering what they have, so it can benefit the world and no financial benefit to themselves. So, there are different as I said in the beginning, there are different cultural systems within which generosity occurs. And the cultural system of Southeast Asia of India and Thailand and Burma tends to be a merit Buddhist Buddhism tends to be merit based. And so for many people who practice generosity, dāna, this generosity there are doing so as a way of earning merit. It is kind of an exchange system. It's a merit economy, not exactly what we would call a gift economy, because there's an expectation of something in return, and that has merit. In fact, sometimes people have merit books like old passports, where they keeping tabs of how much merit they've made, or the abbot of But other tiempo will give a stamp, you know, if you did something to have this collection and, and sometimes it's it's, it's seems very much like almost like a commerce economy because it's like clearly an exchange, even though the Maratha part of it is invisible, it just you know, you're accumulating some physical things. And sometimes from our point of view, Western point of view, sometimes it seems a little bit of used or not quite right. When I was in, in, for example, in Bangkok. It was clear that people are giving tremendous amount of money and goods to some of the monasteries, they were gilded in gold, lots of gold and lots of, you know, wealth and, you know, beautiful buildings, and just outside the monastery wall. They were beggars living in poverty, seemingly homeless. And it just the juxtaposition of people coming to the monastery pouring into the monitor to give to the monastery and avoiding the beggars just didn't didn't kind of sit right with me just like what what kind of giving is that and some of it has to do this is that in the end and traditionally, Krishna is right word but formally in the eight in India and Thailand and Sri Lanka, Burma, the word

dāna, they both in Hinduism and Buddhism does not mean generosity or a gift by itself, but rather refers to religious giving, to the priest to the monks and to the Brahmins, to people who have religious significance to the temples. It's a sacred act of giving. And it's emphasized as being very important the act of giving because of the merit you can make, as opposed to practice generosity everywhere you go and openly and there's a sense of hierarchy. Indian culture is very hard Indian based, cultures are hierarchically based, and people have different status and culture and so on. It's considered to be most meritorious, to give to people who are higher status religiously. So you want to go find the highest, the person of highest religious stature to give gifts to because that's how you get the most merit. So as a result, sometimes it's the people who are the most highly revered, who wouldn't need maybe, maybe the most enlightened who had the least need from need for money and goods getting the most because people want to just kind of get the merit that comes from giving to the highest.

Here's an here's a story from the Noda. What Hello 1112 1300s in I think is in India or Sri Lanka. A story there was a king there was a Buddha named be Parsi. All Buddha lived millions of years ago and this myth and he came to town One day, and the king of that town decided that he was gonna be the only one who would give gifts, dāna to that Buddha. So he built a canvas a tunnel, between a corridor between the monastery and the palace. So when that Buddha went out for alms rounds, he would only he would only walk through the corridor and come to the palace, no one would also see him the Buddha and so the king would get all the merit do all the giving, because getting so great. After seven years of this, the populace started to complain because we never get to see the Buddha we never get to make dāna and this is serious problem for us because it's by making dāna that will probably avoid going to hell. We'll get a good rebirth and the only the king is getting all the good merit. So they decided we better find it go talk to the General of the Army and declare war on the on the king and the General kind of gotten bored and interviewed. And then general finally convinced the king to stop this and let everyone make donations to the Buddha. And so that's the end of the, at the end of the story. But what it points to is this idea of status of merit making of, you know, fighting over who can give, who gives the most and sometimes it you know, it's it gets pretty abused this whole system. Here in the West, we have a different kind of cultural system. We don't we don't really like to think, hierarchically, and we don't like the idea of like some people are better recipients of our gifts. I think the idea that's someone who's spiritual attainments is a better person to give than someone who's poor kind of rubs many of us wrong. And so here when the western Buddhist teachers talk about dāna, or generosity, they tend to do with more as a generally good thing to do in our lives in the world around us wherever we go. not limited to the temple or to the teacher, or to, you know, to the priest or something. And we're not promising any merits from in the in terms of America cumulating. And so it has a very different feel the teachings and generosity here in the West than what how it is sometimes in Southeast Asia. But here's a given that given that generosity is practiced differently and understood differently in different cultures, I'll end this talk by saying that it's often good to go back to principles. And the principles can be applied in different settings. And the Buddha gave a variety of principles around generosity. But one of them that I think it's very fascinating, he said you should before you give a gift you should be happy While you're giving a gift, give the gift with calm with calmness or the calm or serene faith or serene inspiration, or super serene goodness, tranquil goodness. And then after you are given a gift, be inspired. So that's the principles to give in such a way that before you give, you're happy while you're giving you do it in a calm way, you know, with a serene way with serene heart or a calm heart or and then after you give, allow yourself to be inspired by that. I don't know if inspired is the best translation of the Pali word, but the means kind of have a heavier element. It has made me like an elevated mind. Take time to enjoy the generosity you've done. Sometimes people can give because they feel they should or they like to to give. But then they don't take any time afterwards to enjoy the repercussions of that act of giving. And you're encouraged in Buddhism, to

feel the inspiration, the joy, the happiness that comes from your good deeds. And if you're given if you're given to something that inspires you take the time, you're allowed to take time and delight in that you feel it. So that's one principle. That's one principle. before, during and after things to consider so as you give, are those three things satisfied? Are you basically happy and at ease before you give? Are you giving in a calm, meaningful way? And can you be inspired afterwards? Will you be inspired afterwards? What you're done And then one more principle, which is took me by surprise when I first came across it in the suttas. And that is the, in the sutras. The Buddha says the highest reason to give is to adorn the mind. And why surprised me was the idea of adornments. You know, I'm not really into jewelry and adornments and you know, it's not like my thing. And so what is it adorning the mind it, didn't think. But what I've come to appreciate is that one of the most wonderful things is to have a liberated mind, the brain at heart. It's one of the most beautiful things in the universe to experience and to see. It's one of the most meaningful things and most dignified and noble things to have to liberate the heart and the mind. And to give in such a way that it becomes a practice and a support for adorning the mind for making the mind beautiful back, moving the mind Towards liberation freedom. And then if we can live free and liberated, then we'll understand that being miserly holding on being attached is painful. And that being generous, is just the kind of thing we would do. So that we don't have to be stuck or caught up in holding things close holding things tight. It's just a natural thing as almost like a natural thing. Of course you get, of course you give, because the alternative doesn't feel good. So the first Cardinal practice of Buddhism is generosity. I hope this talk has given you something to think about. Or things I aim for in these talks is to hopefully say things that Maybe inspiring, but also are thought provoking. So you'll spend the rest of the week talking about and thinking about it. So you might want to just kind of think about your relationship generosity, what your thoughts about generosity, your experience of it are, has been, and the meaning it has for you in your life. And then you also might during this week, find someone you can talk to about it. If you engage in some comfort, some conversations around this whole world generosity and to remember some of the things I said today, you can explore those in the conversation. So thank you, and I wish you all a good New Year. I will see you in the new year next year. Thank you.