

2015-05-10 The Goddess And The Buddha

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SPEAKERS

Gil Fronsdal

Good morning everyone. Welcome to IMC. Can you hear me all right? No, a little bit louder. So let's see. How is that now? The better. Okay. And out there as well. Good. Little bit louder out there. Let's see it's a little bit loud in here. Now I wonder if we could there might be a knob out there because anybody can turn it up out. You know how to turn it off out there. Be environment. You know how to do it, Peter. It's so let's see, is it? No, yeah, I don't think I want to have it.

There are some seats a couple of seats in here.

Okay.

Oh, it is Mother's Day. So I thought we would bring in the Goddess. We don't have, we don't kind of spend much time with goddesses here knowingly or you know, or maybe we do all the time. So maybe it's Goddess system and we can all be goddesses. Wouldn't that be nice? And so there's a poem or a sutra and Buddhist scripture. In, in Buddhism, Buddhist scriptures periodically get discovered, and especially in the Mahayana Buddhist tradition, they find them all kinds of places they find in very deep in caves. They find them in the ocean. And they get suddenly new revelations appear. And this particular discovery of a sutra, happened at a retreat in Ojai, California, being taught in the late 1980s, I believe, by Tich Nhat Han. And it was a retreat for I think it was reviewed for artists, artists, musicians, and a lot of them came together together. And they can encourage creativity as part of the retreat. And if some of you know Tich, not Han, and his retreats, take that Han when he walks the whole world walk slow. If you have a chance to be near him when he's walking, like you just slow down. It's quite something sometimes he leads people used to lead people on retreat on retreat, on retreat, take them for walking meditation around the properties and the long line of people walking much slower than they would ever do. of walking. As he makes very slow mindful steps, very present. So this idea of him walking slowly and mindfully through the oak, sigh Oak Hills of Ojai is probably in behind this sutra that was discovered in the mind of Rick Fields. And Rick Fields was one of the Pioneer American Buddhists coming out of the 60s. And he was a student of Suzuki Roshi, a student of Trungpa. And wrote some books. He wrote a kind of important book for a little while in the 80s, on the history of Buddhism in America called when the swans come to the lake. And so he his wonderful mind discovered this, this very short sutra, on the meeting of the Buddha and the goddess so begins this way You know many sutras begin to so you don't know as they begin with, thus have I heard. So this one begins. Thus I have made up.

Once the Buddha was walking along the forest path in the Oak Grove at Ojai, walking without arriving anywhere, or having any thought of arriving or not arriving and Lotus is shining with morning dew

miraculously appeared under every step, soft as silk beneath the toes of the Buddha when suddenly out of the turquoise sky, dancing in front of his half shut, inward looking eyes shimmering like a rainbow or a spider's web, transparent as the do on a lotus flower. The Goddess appeared quivering like a hummingbird in the air before him. She, for she was surely as she. As the Buddha could clearly see, with his eye a discriminating awareness wisdom was mostly red in color. Though when the light shifted, she flashed like a rainbow. She was naked, except for the usual flower ornaments. goddesses were her long hair was deep blue, her two eyes, fathomless pits of space, and your third eye a blood shot of Ring of Fire. The Buddha folded his hands together and greeted the goddess thus Oh goddess. Why are you blocking my path? Before I saw you, I was happily going nowhere. Now I'm not sure where to go. You can go around me, said the goddess twirling on her heels like a bird darting away, but just a little way away. Or you can come after me. This is my forest to you can't pretend I'm not here. With that. The Buddha set supple as a snake, solid as a rock, beneath a Bodhi tree that sprang full leave to to shade him. Perhaps we should have a chat. He said after years of arduous practice. At the time of the morning star, I penetrated reality and now, not so fast Buddha, said the Goddess, I am reality. The Earth Stood Still, the oceans paused. The wind itself listened 1000 our hearts but he thought buzz and dakinis magically appeared to hear what would happen in the conversation. I now take my life in my hands, said the Buddha, but I am known as the fearless one. So here goes and he and he and the goddess without further words, exchanged glances. light rays like sunbeams shot for the so bright, that even sorry put the all seeing one had to turn away And then they exchange thoughts and the elimination was as bright as a diamond candle. And then they exchanged mind. And there was a great silence as vast as the universe that contains everything. And then they exchanged bodies and clothes. And the Buddha arose as the goddess and the goddess arose as the Buddha and so on back and forth for 1000 100,000 eons. If you meet the Buddha, you meet the Goddess. If you meet the Goddess, you meet the Buddha. Not only that, this the Buddha is the Goddess. That Goddess is the And not only that, this, the Buddha is emptiness. The Goddess is bliss. The Goddess is emptiness, the Buddha is bliss.

And that is what and what not you are. It's true. So here comes the mantra of the goddess and the Buddha, the unsurpassed dual mantra. Just to say this mantra just to hear this mantra once, just to hear one word of this mantra once makes everything the way it truly is. Okay? So here it is. Earth. Walker, Sky, Walker. Hey, silent one. Hey, great talker. not two, not one. Not separate, not apart. This is the heart bliss is emptiness, emptiness is bliss. Be Your breath. Smile. Hey, and relax. Whoa. And remember this, you can't miss. So what I thought I would do is to read parts of it again, and then hear what you think of this. Maybe some of you can make some commentary, because every good sutra should have commentary. Thus Have I made up once the Buddha was walking along the forest paths and the Oak Grove at ohai, walking without it riding anywhere, or having any thought of arriving or not arriving, and Lotus is shining with morning dew miraculously appeared under every step. Softer silk beneath the toes of the Buddha When suddenly out of the turquoise sky, dancing in front of his half shot, inward looking eyes, shimmering like a rainbow or a spider's web, transparent as to do when the lotus flower. That goddess appeared quivering like a hummingbird in the air before him. What do you think of that? You're walking along quietly by yourself practicing on retreat, meditating quietly in your seat. Not mind not bothering anybody. intent on your practice. And then uninvited, the goddess comes. What do you think of that? This is just an obstruction and nuisance. So any commentary about this so far? What do you think about this Really? It really happened. Great. It's happening now.

So would you say, so the Buddha is a goddess as part of the Buddha that he's not aware of and suddenly becomes aware of her. So maybe a little bit the idea of becoming whole that maybe we're divided sometimes from ourselves. So that's one idea. Thank you. commentary

could equally see the she was there walking Yeah.

Let me see if I can repeat it, maybe we start using the mic. So the idea being that I said that I said that that uh that you know, Buddha was sitting meditating, or some flight implied this since she came uninvited. And that's from the point of view of the Buddha. One more example of male dominance male centered perspective. It was her for us to you know, and you could say the Buddha appeared I did invited for her because she Yeah, she was there first maybe.

So what struck me in the reading was inward looking.

Which I kind of don't expect I expect it to be more balanced both inward and outward. So for

the Buddha was inward looking at rebalanced and so maybe that's the that was half the half the world he left out,

right and they kind of have appeared to him all of a sudden as a revelation that shouldn't be just inward looking. But it's also awkward. Maybe she was always there. And just

he was preoccupied. Okay.

The thought I had is you never know who's gonna show up next in your life.

You never know what's gonna show up. Yeah. He said naked with flowers.

So one more and then I'll read more. Right behind you go.

I think I got the gist of the poem, but I sort of have it at a

negative reaction to the

implication that the Buddha did not understand what is going on because as a part of the refuge it take for granted that the Buddha knows like human and all the particulars, but he understands how the universe works. So there was some when they're talking when the poor mentioned that

the Buddha was he got confused that was that he was confused. Oh, it didn't say he was confused but he said like, you know, Oh, now I was going nowhere, but now I'm not sure where I'm

at. So, that was

and I guess they put me off balance loop. Okay. So

some implication that this is the Buddha was a little confused and know what to do. He was kind of surprised by something that came along and he was really the Buddha he should have been kind of all knowing and, and, you know, prepared for kind of everything and open to everything and, and, Okay, thank you. Okay. So then it goes on. So I forget exactly where I left off but so she for Surely, for she was surely as she as the Buddha could clearly see. With his eye discriminating awareness wisdom was mostly red in color. Though when the light shifted, she flashed like a rainbow. She was naked except for the usual flower or an immense goddesses were her long here was deep blue, or to ice fathomless pits of space in her third eye a bloodshot Ring of Fire. The Buddha folded his hands together and greeted

the goddess thus, oh, Goddess. Why are you blocking my path? Before I saw you, I was happily going nowhere. Now I'm not sure where to go. You can go around me, said the goddess twirling on her heels like a bird darting away, but just a little way away. Or you could come after me. This is my forest. You can't pretend I'm not here.

Yes.

I'm reminded of the historical Gautama, the Buddha and many other teachers, many of whom were males in the early days, and they have to face the reality. When it started, like 2500 years ago, approximately, they always taught other males to be monks. And was it Ananda? Or were the early disciples who said, What about females? What about women? And for a long time, he hesitated. That's what that's what I remember. And he said, I don't want to go there because it's going to complicate things. So he wanted Just male disciples keep life simple and so on. But at some point, he said, Yes, I will do that I have female disciples, and you know, and I think there's even a story that says that is going to delay though, the immense, you know, the Nirvana of many people, as soon as there are males and females. So I think there's some kind of historical reference and also the same confusion that arises when we take on the vows of celibacy or any of those things as to how do you deal with this delicate matter? And how do you work with it and work through it? That's one of the things he says that I can you you can go work around me go around me are you can pursue me as if there's no third alternative.

Yeah. So thank you. So historical context for this was interesting. So you pointed out the ancient context made before it. Rick fields wrote this in the late 80s, early 90s. And in 1980s, was really The, the, I don't know what to call it exactly, but when feminism really came into American Western Buddhism in a big way, and there were a lot of conferences, women in Buddhism a lot of writings were happening and that consciousness of that and dealing with the misogyny of Buddhism dealing with this separation of it was a big background background of this poem, I think that who knows what the Buddha was like, but, but Buddhism was kind of split around this in some ways. And there was a very dramatic story. From that, I think, early 90s there was a group of Western Buddhist teachers, I went to Dharmasala to see the Buddha, the Buddha see the Dalai Lama, and, and to talk about some of the most important issues of Buddhism in the modern world Buddhism in the West. And one of the, one of the issues they talked about was the place of women in Buddhism in Tibet. Buddhism as well, that there isn't really a folder, it wasn't really folder donation of, of women test none just like in Theravada. There isn't a struggle around it. And so they were discussing this. And then someone, I don't know, maybe I shouldn't say who I think it was, I don't really remember so well, but one of the Western teachers, they're a woman. I think she was a better teacher. Westerners asked the Dalai Lama if she could guide him in a in a guided visualization. And so it's, you know, so I said, Okay, and so she did a guided visualization of him coming into a Buddhist meditation hall, Dharma Hall, where there's some teachings and, and for him to come, he's coming into the hall and he's asked to sit in the back of the hall. And he looks around and he sees that there's a woman teaching up in front, and there's other women teachers sitting next to her all kind of in a row and very upright and stately and That, and that. And then there's pictures along the wall of past teachers, and they're all women. And the women who come to hear the teachings, they get to sit closer up front. And she was basically telling the Lama what was already happening in some places of Tibetan Buddhism, but in reverse, right. And the story goes that he started crying at that. So there you know, I think this kind of split that you know, there's this Rick field is trying to address this as well, in some kind of way. So there is something more going on here, then. That's it, maybe you have some interest for us. So I saw your hand go up and maybe pass it down to your left straight down euro to your left.

I think she was the goddess of Maya,

the guard which means

it means that we all are boo boo does when we do the meditation and we have my arm around us.

Maya usually means illusion. illusion. So what do you mean by this case? Well filmy and

illusion comes in all different ways. And then like, like, for the man, it's a woman. And then we have like housework on the kids responsibilities or other things, when we do the meditations, so we all are the Buddha's, and we have lots of miles around us, even either we go around them, we accept them, then, of course, all the work, all the illusion will be there, and we have to stay like a Buddha and do our meditation.

Right? So what you're pointing to is a little bit, not Buddhist language. We'll talk about Maya, it's fine thing you said. But there are similar language in Buddhism where there's kind of a divide. Some people 10 Buddhists will use a language just recently, someone used the language with me, the ultimate and the relative. And there there's, you know, liberation, and the path of liberation. And then the, you know, they're separate from that there's the ordinary life of kids and diapers and getting to school on time and work in jobs and, and sometimes in some places in Buddhism, there's quite a divide between those two and, and sometimes even attitude of one is not really the real thing. And the real thing is sit and meditate and practice. And I think that Rick fields was also responding to that kind of issue because in American Buddhism in the 60s and 70s, and 80s, sometimes there was a very dramatic split between the idealistic, young people who really wanted to meditate. They thought meditation was really where it was at. And sometimes it was quite painful, because people who had families, they felt like they had to leave them behind or not include them, or if they had children, the children weren't invited to come to the retreats, you know, and they were just a nuisance. And one of the things that tick not Han did, which was revolutionary for in America, back in the 80s, he started offering retreats that included the families and children and so there wasn't a divide. And so sometimes there has been in Buddhism very strong debate. vide between these two different worlds in one way or the other? And it probably probably has, it's appropriate. I think it's appropriate in some ways to have a divide a separation, but it can be done to strictly to idealistically and with a version. And so here you're talking about is healing of that split, where we bring together these two parts that you're calling Buddha. And Maya says that kind of what you're saying yes,

yes. Because Because you're doing all the meditation.

So house housework

is not that then living in the family, we don't have to go in the forest to do the meditation. Right? And that's what the original Buddha said, great men, we ask that all the women ask how do we do the meditation because we have so much responsibility. And he said, that is the trick that you do the meditation that all the responsibilities, and then you will find a way if you really want to do it nice.

There's another great story of there's an American teacher named Kamala Master's, he lives in Hawaii, some of you know the story. She was a very great practitioner or his his one great teacher. And she, early in her practice was able she had, I think, four kids that she was raising mostly alone and work raising kids and she somehow managed to go on retreat with Mahindra Indian Vipassana teacher. And at the end of the retreat, he told everyone, you know, you should sit you should meditate every day, if

you're serious about this. She went up to him and said, You know, I can't do that at home. And he said, everybody could find time to meditate every day. You know, it's just, you know, he said, No, I can't do it. No, no, everyone could, you know, you know, he was a celibate monastic type guy, you know. And so, but she had, she had the, the good sense, to invite him to come and stay with her. So come, come, come stay with me for a few days or a week. And so he did. And so you kind of just live in In her house for a few days and seeing what her daily life was like, and after some days, she said, he said to her, you're right. And, but then he said, Let me teach you how to practice with the life that you have. And then he said he then he would be next to her or he would do dishes. Well, you know, in short, this is how your practice, you bring your full attention, and mindfulness to just doing the dishes. And there was a hallway in her house that connected all the rooms. So whenever you're walking around the house, you often went through that hallway. And he said to her, when you step into this hallway, which you do many times a day, this hallway is your meditation hall, and you do walking meditation, these two steps in the hallway. And so she did. She started incorporating practicing in daily life for years. And then finally, when our children are old enough, she was able to go on retreat. And she was so primed, that she got concentrated and drop deep into the practice, you know, in record time compared to other people, because you did this thing and it's solders Are you If she had to, and then I was it's a great inspiration. Let me go on with with get through the poem a little bit because so much here. So she said, This is my forest too You can pretend I'm not here with that the Buddha said supple as a snake solid as a rock beneath the bow tree that sprung full leaf to shade him. So whatever responses that she says, You can't go around me, this is my forest to you come with me. And he sits down. Now as this is one more example of kind of like abandoning the world giving up and not engaging, but you know, he didn't run away, he didn't walk away. He didn't. And he didn't, you know, go towards her. He just was fully present for her actually like this section quite a bit. is kind of metaphorically. He wasn't for or against her, but he got supple as a snake software. lacks solid as a rock just fully here. And he was just there for that experience what was going on? Kind of available for the experience but not, you know, involved with desire or wishes or aversion just there. It's a beautiful, I think for me. And but then he does something a friend of mines, when she read this said, this is a kind of a male thing to do. Let me explain it and basically says, Let me explain to you. I don't know if this is a male thing, because I've been the recipient of this from a lot of women. Let me tell you, I think it goes both ways. Perhaps we shall have a chat, he said, after years of arduous practice, the time of the morning star, which is one of the myths of Buddhism that sometimes he got enlightened seeing the morning star. I penetrated reality and now so someone was talking about this poem recently and they picked up something that I didn't pick up was maybe the connotations of penetrated reality talking to the Goddess. I penetrated reality and now Not so fast Buddha. I am reality. What do you think of that? commentary, please? Yes. Here for Phil. Good behind you, Phil.

So all throughout this.

She's, she's inviting him to fight with her.

And he's,

his whole premise is, I mean, even the very beginning of the piece. He doesn't have a destination. He's not going anywhere and he's not going nowhere. There isn't anything to oppose. She keeps inviting him to fight. And he just sits down. Mm hmm. And I think there's a there's this other, this other message of no matter what your intention, any intention you have in your life, there will be something to oppose it. And I feel like this poem is saying, even if your attention his intention is to be completely peaceful, something will oppose even bad. And I just did my sense of the entire piece is that he, he just keeps changing his intention to to be in harmony with what he's confronted with.

Great, very nice. I like this a lot. This idea, and I hadn't I hadn't seen in the poem that she was fighting you know, it's challenging into a fight. If anything, I saw her inviting him to participate. So a little different than identified, but I think what you said is great, he didn't oppose. Yes.

So this reminded me a little bit about his enlightenment. Because when the when he achieved enlightenment, he touched the ground. And it seems like a second enlightenment that when this happens, he sets down the Bodhi tree appears right. And he feels grounded to the earth. It seems like a second enlightenment where he's addressing something that maybe he hadn't addressed before.

Maybe Yeah, so he's coming, coming back into that place of freedom and liberation just there in a way. Nice. So, not so fast Buddha, I am reality, the earth. The Earth Stood Still the oceans paused the wind itself listened thousand our hotspot Assad present dakinis magically appeared to hear what happened in the conversation. I know I take my life in my hands great thing that's like free choice. You know I'm taking responsibility This is I'm not gonna you know, said the Buddha, but I am known as a fearless one. So here goes and he and the goddess without further words exchanged glances. light rays like Sunbeam shot for so bright that even sorry put the all seeing one had to turn away. And then they exchange thoughts and the elimination was as bright as a diamond candle. And they exchanged mind and there was a great silence as fast as the universe that contains everything. And then they exchanged bodies and clothes. And the Buddha arose as the goddess and the goddess arose as the Buddha and so on back and forth for 1000 hundred thousand eons. If you meet the Buddha, you meet the Goddess, if you meet the Goddess, you meet the Buddha. What do you think? Are you ready to do that? If the goddess or the God or Buddha shows up, are you ready to meet that and fearlessly step forward into the victory at whatever reality is that the moment? Are you holding back from reality? Are you not participating in reality? Are you somehow mindfully trying to stay aloof and above it or somehow apart from it and what would it mean for to exchange bodies with reality and clothes? change minds? What do you think? This part they see. They see each other which is such an important thing. In Buddhism, very nice.

Yes, yeah, thank you for getting to the part in the poem that kind of heal some of the earlier part what I wanted to say in the early part, even though I appreciate the sweetness of trying to include women in Buddhism, it was probably so for in its time it itself is, is riddled with gender stereotypes. I mean, the appearance of the woman is very important, what she's wearing, what she's not wearing the length of her hair, and that kind of thing. It grates a little, but then when it gets to this part of the poem, it heals a little bit because they exchange the woman is no longer the other and they become one and so I appreciate it when it got to that point before that it was a little hard to swallow.

Yes, I can see that for sure. Yeah, we're here.

It seems that when they got together, it was a rather intense encounter with all the light and silence and everything else. So maybe it's kind of scary to come together like that. Mm hmm.

And have you gone on into meditation, deep meditation, and been scared? By what was see if you saw the experience of silence experience of light the experience of really being there fully? Yeah, a lot of people are nodding your heads. Yeah. So it can happen behind you there. am I calling too much on men here? Or is it mostly mostly men that are raising their hands?

I could give it up. You know,

please, I should I should have waited until you're done. I apologize. Go ahead.

Just kidding.

I think what I got out that is

when when a man and woman when they come to communicate And understand each other, then they become whole. They become one. Hmm. So they become more complete when they understand the opposite. So they become one.

Very nice maybe it's true for anyone, they probably understand each other fully see each other. Okay, so one more maybe we have a woman who wants to speak.

Hi. For me, the Goddess has always been a symbol of the earth and connection with the earth. So that's what I see. woven through here and it reminds me of meditation. I had one set a beautiful place outside. And when I came out of the meditation, I looked around at these trees and instead of feeling appreciative of the trees, I felt the oneness with the trees. There was no difference between me and the trees.

Nice great One more here. Yes, please.

Yeah, what what it was a feeling like to me is that like in meditation, I have to be willing to surrender who I am to become somebody new. And to become one with what's emerging. Maybe it's a an insight, and I'll see things differently. But there is there is a choice. And there is a saying yes. Again and again that that's what this and so that sort of, to me, all of the changing of the clothes was mixing up and that transforming, so neither was the same. Mm hmm.

Nice, very nice. The, this little thing here that says if you meet the Buddha, you meet the Goddess, if you meet the Goddess, you meet the Buddha echoes a teaching that goes back to the time of the Buddha and the ancient texts. When you see the Buddha, you see dependent erage you see the Dharma when you see the Dharma, you see the Buddha or Sometimes it says if you see the Dharma you see dependent origination and arising which is sometimes taken to be a certain kind of description of reality. If you see dependent origination, you see the Dharma. So it's kind of echoing something in the background. So of the teachings. Not only that this the Buddha is the Goddess, the Goddess is the Buddha. So if the Goddess is reality, nature, how could you be different? To me, it's been very meaningful, this idea that we are nature looking at itself. You know, we're not really apart from nature, and there's a long history of humans keeping themselves apart and being the custodians or the rulers of nature. But I think we're so deeply embedded in this world, that there's a certain perspective of really appreciating our interdependence or interconnectedness. That's partly who we are. But what's I think one of the things to take into account to this poem depends on distinction, maybe a duality That this distinctions come together, or get harmonized or participate or play together. And it's not denying the distinctions. So there is an experience of freedom experience of awakening that happens to individuals. And it's when it seems respective of the individual, there can easily be a sense of, you know, separation, some sense of, there's something other than that. And then, but how does that person who's free, meet the world, and there are some, you know, orders, you know, you keep staying and your freedom and allowing that divide to grow and grow. And I've known Buddhists who have allowed that divide to grow, where they keep themselves apart. But what you know, is there some way that freedom and the individual that gets free to honor that and see that and to honor the life as it appears and as it's in front of us, were at both are true Both there's a distinction being made. And there's a full

presence of engagement in it in a certain in some way. And this is I think, where the poem goes. And not only that, this the Buddha is emptiness, the Goddess is bliss, the Goddess is emptiness, the Buddha is bliss. And that is what and what not you are, it's true. So, here comes the mantra, the goddess and the Buddha, the unsurpassed dual mantra just to say this mantra just to hear this mantra once just to hear one word of this mantra once makes everything the way it truly is. Okay? That's kind of challenging. What do you mean everything the way it is? Everything's okay. And Baltimore. You know, everything's okay and Nepal. But what is this Okay, what is it? What's the okay that somehow is seen through the Eyes of awakening and what's the okay that's seen through the eyes of the goddess? What is that? Without denying? You know? It's not permanent. That's part of it. See it as impermanent is part of the okayness so here it is. Earth Walker sky Walker. Hey silent one. Hey great talker. not two, not one, not separate. Not a part. This is the heart. bliss is emptiness. emptiness is bliss. Be Your breath. Smile Hey, relax. Whoa. In remember this. You can't miss them. Love that ending. What does that mean? You can't miss. You can't go wrong. Yes

For me, and I'll qualify this by saying I'm very relatively new to the practice. But I was trying to understand where it was taking me and with openness and curiosity. And as the Buddha's walking in on the lowest leaves, it's a beautiful thing. And then all of a sudden, we start talking about the sexuality in the nakedness of the goddess, Salva, sudden I start to have these cravings and desires about where that that is leading me. And that's the way it continued. And then, as we started, it started to talk about the exchange. Somehow I went from that intimacy and romance to a very maternal place. And the exchange of one being one and the other was, maybe this was your earlier reference to being Mother's Day. I felt there was a maternal attraction there. And for me, unfortunately, my history is a mother that was not present. No was not validating. And then what I heard, which was so reinforces what the practice is for me, is, it's gonna be okay. It's gonna be okay. Just the way it is. Hmm. And that's and that's the way it finished right? It's not. It's not about me being depressed about the past. It's not about me call my mother today and saying all these beautiful, wonderful things. I think I can find more acceptance and loves for her love her. It's just okay. I'm right here.

Okay, so one of the I think it's one of the most profile profound mantras that American culture has given the world. It was okay, because it was somehow they think it was somehow was born in the 1820s 1830s in Boston. And it's spread around the globe. And mothers say it, father say it. It's okay. It's okay. It's a profound one. So let's end with a little bit. Any woman who wants to have the last word in this poem. Are there any poems written by women, there's lots of poems written by women. And there's a wonderful just to name a few of them. There's a wonderful, modern women, Buddhist poet named Jane Hirshfield, who lives here in the Bay Area. And we had her many years ago come and be taught a poetry reading here at IMC. So you might look up Jane Hirshfield poems.

So I just would like to say that I think that Buddhism, as with all most religions, all religions, perhaps is that there is this duality that's created between spiritual life and everyday life and there's a schism between The just the body and the Spirit. And I think that is deeply wounding for every every person and forever for the planet. And I think that to the extent that we can really feel that we can heal that schism within ourselves and between an among each other, I think that there'll be a lot of feeling

great. Very good. So Skywalkers and

spacewalkers.

I suspect that if you pay a little bit of attention today, you'll see it darting around you like a hummingbird. Radiant and flashing into colors, the rainbow. Some of you will see a Buddha and some of you will see

a goddess and maybe it doesn't matter which one you see. Enjoy it. So thank you, and we do have the tea and so everyone's welcome to stay and hang out and chat and I'm certainly that I'm certain that somewhere amongst this group, you'll discover a goddess or a Buddha. Keep your eyes open.