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SPEAKERS

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Well, this morning, I would like to give some reflections about compassion. And before I directly address that, I'd like to make a point. Or say something that hopefully it's specific at first, it's more memorable. And that is that a settled mind has room for anything. A reactive mind is too crowded to take anything else in. And so there's a famous Zen story that illustrates this. of a. I think, as a university professor, maybe philosophy professor, I apologize for any professors or philosophy professors who might be here. Sometimes for these stories, they get stereotyped in a certain way. And but it could, I guess, it could be anyone who goes to see a Zen master to talk about Buddhism, and learn about Buddhist philosophy and all that. And so they're having tea. And so this semester is serving tea, and the professor's holding his tea cup to be served. And these tea starts getting poured in. And when it gets to the Top of the Cup, the Zen master doesn't stop pouring. It fills up and starts spilling over the edge. And the professor says it's full. I can't hold any more stop pouring in. And so the professor, the Zen Master says in the same way, you're so full of your opinions and ideas, there's no room in there to hear what I have to say. So a settled mind has room for anything. A reactive mind can be so crowded, there's room for nothing. So we could go we had the shootings in Orlando, the killings in Orlando. And he certainly had a big impact on me on many people. And two days ago, in the morning, I went to the tenderloin with my 18 year old teenage son to mostly to take him to the St. Anthony's soup kitchen. Every year, the chaplaincy program we do the members go up to the tender line to visit some of the different services offered there for the homeless as part of their training and chaplaincy. And this year because my son is 18 I thought this you know, I should show him this part of the world see, see this. So I went along.

So we went up there and parked and we're walking through the tenderloin to get to the St. Anthony's kitchen. And there was I was a little bit surprised to find nine o'clock in the morning, people sleeping on the sidewalk next to the cars parked there against the wall. And I knew there was no San Francisco has a lot of homeless but I kind of didn't think they're just like series of them will just be sleeping right smack on the sidewalk as if you know, and that you know, folded are covered with blankets. And I imagine that sleeping nine o'clock in the morning, they probably were up late, maybe they had to be in a situation like that. Maybe to be safe for something. And I could feel my compassion, my care for them. And my you know, concern for you know, San Francisco seems to have changed quite a bit since I used to live there. And I could feel the change when I was walking around. And then we went to St. Anthony's. And the first thing that happened was an orientation for us to go pee volunteers. And we heard all kinds of statistics about the tender line. It's a 30 block area of San Francisco, probably one of the some of the poorest parts of San Francisco are the poorest. And with about 20,000 people no until live there. And the there are no grocery stores in those 30 blocks. However, there's 192 liquor licenses. And so the idea of buying fresh produce fresh fruit and stuff is not really available easily in the tenderloin because that's not the kind of service that's provided there. And that many people live in what's called single

residence aka occupancies that are about either eight by 10 or 10 by 10 rooms with no bathrooms, the bathrooms down the hall they share with other people Kitchen, they might share their central kitchen area. And the rents for these single residence occupancies, but 800 to 1200 dollars. And this, especially for the elderly who gets social security in the tenderloin, apparently, the standard amount they get is seven \$886 a month. Some of those may have subsidized housing, but \$886 out of, you know, with \$800 rent doesn't leave much leftover. So I could hear all this and, and, and then we were told about the wave of different people who are immigrants, mostly who kind of make up the tenderloin different times. And it was kind of touching for me and developed a lot of compassion, a lot of caring for the people who come end up there and trying to figure out a life for themselves and find work. And some of them that we were told, quite a few people work. But they might have four jobs, you know, in the course of a week just didn't kind of try to make ends meet minimum, minimum wage jobs and things. So I could feel a lot of compassion and care and concern about the situation right here. So close to where I live involve many of us live. And that this goes on and kept wondering how do people end up in the tender line. Partly, I think because it's the rent is even though it's expensive. It's in one category, some of the cheapest rents in the Bay Area as people gravitate there because they can afford to live there. So and so then we went over to St. Anthony's to serve and St. Anthony's kitchen serves 2400 people a day for lunch. And that's a lot of people to come through, we had about three hours to serve lunch. And they had a very efficient operation. And they they get a lot of volunteers to come through. And we our group was part of the team this thought that this time, and another team that had come that day was members of one of the more prestigious stockbroker, brokerages in this country, and they had their name or their brokerage company on their t shirts. And I was very glad they were volunteering, so glad they were seeing this part of the society, it's felt really important. And, you know, it made me happy to know. But the juxtaposition of somehow this, somehow I don't know what I didn't know what to do with the juxtaposition of and.

And then, and so they so there's, you know, huge dining room with tables and the people come in to be fed, and they sit down on the tables. And then the people who are helping volunteers will pick up trays of food and carry it to the people who tables and serve them, put it down in front of them. And then when they finish eating, then there's the volunteer people, but bussers come and take the trays away and clean the table. So the next people can come in, and there's a constant stream of people coming through. And I think we started at 10, I think, and by the first hour, hour and a half, there was it was for people who are elderly, or above 59 years of age. And it was quite touching for me to see just the age of the people and coming through and, and I still had some compassion for them. Before we start serving, they're sitting there and concerned about these many people I think were immigrants, elderly, poor. And this, you know, was the, I don't know if was the one meal of the day, but they're allowed to take extra seconds and pack it away in little containers and bring them home. So did they have food. One of the things I learned is that in San Francisco, there's no no need to starve in San Francisco, because there's lots of food services there. And you can go to St. Anthony's to glide Friday different place you can go so starving is not a problem. If you're, if you're sane enough to make it there. And then and so then we started serving them. And it was kind of you know, and it was kind of fun. You know to be in this very kind of efficient kind of I know of conveyor belts right we're a system of standing in line getting trays bringing it to people and there were people directing us you bring their bring it there to that person and then if they wanted seconds, they have to hold up a ticket and so you you would direct it to go to the people that person over there with a ticket and then at some point I was switched over to be a busser and that was also fun to go over there and pick up food and talk with people a little bit and chat with them and But what was interesting and why I'm telling you the story thing is that, as I did this as I was serving them, I stopped having compassion. What happened to my compassion? You know, I don't think I'm particularly cruel person, you know, just, but what happened instead was I just had a lot of love a lot of metta, but it just was just a delight to serve and to offer and to, you know, and you know, it was nice, you know, to have this kind of love or metta loving kindness, kindness, be the

forefront, the compassion just kind of went into the background. And I think that's appropriate maybe. Because, you know, sometimes compassion is held up as a wonderful virtue in Buddhism, and I think it is wonderful. But not everyone wants to be on the receiving end of compassion, that can make it be kind of uncomfortable for some people. Sometimes it's life saving, but you know, it's gonna, like, you know, I'm going to be compassionate towards you today. You know, that method might not be needed, or it might be sometimes it's very easy shades over into a sense of separation, a sense of, I'm gonna, I'm gonna be the helper and help you and kind of pity and can come compassion come along with all kinds of unusual, unnecessary attitudes, which make people uncomfortable. But also, I think that, you know, serve to serve them out of compassion to me, when I was there, partly out of compassion. But if that was that wasn't, you know, to have that in the forefront, I think would have, I think it was a richer relationship I had with him, because it was just love, just kind of kindness and joy and a sense of generosity, you know, I just thought I was having a great time, you know, it's nice for me to be there and do this activity and going around and putting food on the table, and it was kind of very efficient and kind of fast. And it was, it was kind of a nice thing to do. And, and, and then to meet all the such a wide range of people 2400 people in, you know, in the course of the morning, I didn't see all of them, but there's just such a wide range of our society, to see them and be with them and serve them and people with wheelchairs, and, and old, old people and immigrants and of all kinds and people with family families came, if you're a family you can come in with during the, during the early time with the elderly people, elders, and so there were pockets of families with kids, there's a family section, and to bring, you know, bring the kids their food and, and this idea of having this generosity or kindness or love in the forefront came with a feeling of freedom or ease.

You know, and probably the reason there wasn't really the time for compassion, because compassion got me there. And once you're doing it, once you're active, then there's no no longer need for compassion, because you are serving, you're doing the best you can. And so love, you know, friendliness and kindness, maybe are take precedence. And this is I think, you know, in thinking about compassion since that Friday, I wonder if sometimes compassion is much easier in the in distance, when we're removed, you know, from a distance, you know, hearing about the tender line or, you know, seeing the people sleeping on their street, you know, that wasn't going to be involved in them, I just kind of passed them by and had kind of a broken heart to kind of see them there. But you know, I wasn't going to do anything about it. Because that, you know, just wasn't the time and place for me to get involved with waking them up and telling me it's nine o'clock you should get up and you know, the soup kitchen starting soon. And, you know, whatever I know, it wasn't just walk by right? It's kind of heartbreaking. And, but then, to put the compassion into action, then it has a chance for love to operate, for generosity to operate, at least in Buddhism, that's part of the idea of compassion, is that compassion is the desire is based on empathy, that desire to alleviate suffering, the desire to have suffering of any kind be alleviated. So if you're actually working to alleviate suffering and helping then you know you're doing it maybe there's less need for active compassion can recede to the background, and something maybe I don't know if it's more precious, but something more appropriate for the moment is love. And then we left St. Anthony's and out in the street again. And it was a different population on the street down this time what that meant even. But instead of people sleeping under slavery, they were people who probably didn't have the sanity of mind to make it into St. Anthony's, they probably wouldn't have been allowed in this my guess. The first person we saw was a person who was somehow bouncing off walls and cars and going into the streets and waving his hands, taking up trash and throwing against walls and crossing the tree, you know, clearly in his own world. And just, you know, Radek living, you know, acting theoretical radical, radically, that, you know, I felt some concern that I probably not the right person to go and over to help, because I wasn't safe to get involved. And then there were two other people like that, you know, just an issue, you know, walking through some Cisco for 10 minutes. And now I came back to compassion. You know, I, again, I couldn't help, I wasn't going to help. But I certainly it broke my heart again. Why are these people in the streets? Why? Or

why aren't there more services and help? Who can help these people? You know, who helps? Who's Who steps forward to? Do they wait until they go to jail? to wait until there's a real problem? And the police pick them up? Why are they Why are they out here? So compassion, I think of as a community emotion, it's an emotion or an attitude that arises in relationship to our community, and to the people around us, our friends, our family, and we have a hopefully a large community, and hopefully the world is our community. And so what happens far away in Florida or Syria or anywhere, is our is our community as well as our is our settled mind. That's a space for anything, is our mind settled enough to have space to hold the tragedies of Orlando tragedies of Syria and Iraq and different places, the tragedies of tenderloin right here?

And, and what does it mean to have a settled mind that can hold it to be open to it? I think one of the main things that one of the ideas of is settled mind and supposed to reactive mind is that there is no distress or anxiety when we open to the suffering, because the anxiety and despair, close the mind close the heart down. So whereas the settled mind is able to stay open, doesn't succumb to despair, or to anger or to fear. And I think that's one of the reasons why some of us meditate is to learn how to have the gift, the benefits of a subtle mind, discover how to maintain a subtle mind in the face of challenges in our lives. And realizing that a subtle mind because it can hold everything in it is a much more responsive mind to mind or heart that's able to be wiser or more caring or come from compassion and love and are come if we do have compassion, that compassion itself doesn't get confused with anxiety doesn't get fused with whole horrified compassion. Oh my god, this is terrible. But is able to see it in a clear way. And hold it in a calm, calm open space. So there's a chance to respond and be open and maybe there's chance to cry, settled minds cry, I think you know, and so, shootings in Orlando and death said anywhere else, the image that kind of symbolic image I have in my mind for of this world we live in, we see the tragedies of it is is that world reflected in a teardrop? No. The whole world is in our teardrop. And then you know, so the Day of Caring for people. So one more thing reflection about this visit of St. Anthony. And that was curious for me was so I went with my son My 18 year old son and you know he's still living at home and just graduate from high school and And he has an injury that he needs surgery for. And so he's limping around. And we actually had to leave St. Anthony's a little early because we had to go so he could see the surgeon and go down there. So you know, it's kind of a background of who he is what's happening. So at some point, I didn't see him anymore in the kitchen in this in the dining area. And I thought I didn't worry particularly but that maybe figure out sit down someplace because of his leg tires easily. But I didn't see him. I kept looking, you know, where is he? Is he bussing? Is it serving the strays? You know, where is it? He's nowhere to be seen. I looked in the lobby. He's not there. Where's my son? And so fortunately, there was someone from IMC there. also been there going for a couple of years. And I said to him, Have you seen my son? And he said, Yes, he's, he's in the kitchen chopping, cutting bread. And so Okay, good. And I was curious about this little event was that I didn't have primary responsibility, who are the people I was serving the meals to? It was my care and compassion and desire to serve that was brought me there. But I had more primary responsibility for my son. So there was a difference between what's primary and what's, I don't know, if it's second, I don't want to say secondary, but there's a difference between where the responsibility lies. And so, you know, there's there are differences in how we experience tragedies in this world, depending on where we have the most ability to respond the most responsibility. So I think it makes some sense to, for people in this country to have a different reaction to 49 people being killed in Orlando versus hundreds of people killed, you know, in any given time in Syria. Both are heartbreaking. But, you know, where are we have different responsibility in different place, a different ability to respond. And then we have the tender line in our right here, you know, just a peninsula a few miles away. And, you know, do we have a greater responsibility there? We have homeless here, we have soup kitchens here in Redwood City.

And, and we have a responsibility here. You know, somebody so I asked my son if he had been to St. Anthony's here, and that is called St. Anthony's. Right? The one is in Redwood City. And apparently, he's visited once. And I said, Oh, yeah, how many? How many soup kitchens Have you been to? In a short life? And he'd been to a few in the peninsula, because, you know, in terms of responsibility, right, what are local? What is he in eighth grade, he made a 10 minute documentary about hunger in Silicon Valley. And I learned about hunger in Silicon Valley from him that I didn't know and that there's a very high percentage of people in the Silicon Valley, who go hungry every day. And you know, you know, think of Silicon Valley's being wealthy. But there's a lot of poverty as well tucked away. And so he made this documentary. And so he had this ability to respond, or his response was to do this documentary, and he went to soup kitchens and homeless encampments. I guess I'm not sure that they're still active, but didn't Guadalupe River in San Jose, and, and, and so our ability to respond, our sense of responsibility, you know, who's our family? Myself, son was my family. So I was concerned with him a little bit more. That people in the soup kitchen in St. Anthony's, were my family, my cousins, maybe, you know, people in Orlando or family, people who were killed. And what's interesting about it, or interesting, I think, in the shooting in Orlando, is what if a great cross section of society was touched by this? You know, it was so many different nexus of so many different populations. You know, certainly there was the LGBTQ community that I know that for me, that I had been lulled into a little bit of if the right word of complacency is the right word, but a little bit, too much of a sense that things have changed so much. And, you know, at least you know, it's now getting to be safe for them to be out in the out in the world in public. And then to find out how easy it is, you know that they can be targeted this way and it's not so safe, it's actually turns out, there's lots of lack of safety for that community still. And so you kind of opens up to this wider world. And then this was Latina night Latino night at the dance club. And so we have this population of people from Latin America, in this country who have their own challenges and difficulties, and that we know about there quite a bit in the news these days. And then we have the population of Florida population in the states where we're struggling with the issue of gun control, in a huge divide, where people maybe don't understand each other, and the two sides of it, how do we find common ground? What is this about? And then we have a presidential election, that this, you know, taps into and effects. And then we have the religion of the shooter. And that has, you know, it's also up in the news these days. And, and, you know, we had a few weeks ago, some of you probably here a few weeks ago, when the mom came and spoke. And he talked about, he's American born, he mom. And he said that he, right down in San Jose, where he lives, he does not go into certain parts of town at night, because he doesn't feel safe going there. And I was surprised to hear that he feels that in San Jose. And so that the union there Lando effects, you know, comes to fix that, and, and so it goes, you know, on and on and on. And so, you know, I see what happens in Orlando is happening to my family, maybe it's my second cousins.

But you know, what, what is my ability to respond? How do we meet it. And I think that part of it, hopefully, is we respond with compassion. Compassion is such a beautiful emotion, you know, the ability to kind of see or see other people be in their in their shoes, understand them, understand the goodness of them, understand that they have hearts like us, they have minds like us that are capable of happiness, and love and generosity and goodness. And to kind of tune into that, and to feel how the goodness and can love and have people get so easily squeezed or broken, are hurt. And to then have compassion and have an open heart, a settled mind, an open heart, that is able to settle mine to kind of hold it in a very simple way. doesn't have to be complicated. When we get too much involved in blame, and too much involved in fear and too much involved in her own distress, own discomfort with it, then I think it makes the mind too crowded, for the simplicity of compassion just to hold, hold it and be with it. And simple compassion is so powerful. And then we hopefully from that we respond to this world in some way, whether we respond to our neighbor who's ill, or whether we support some local communities in various ways, or we do are involved with supporting refugees in Syria or outside of

Syria, all kinds of things, you know, we find what our hearts wants to do. I'm not liable to go back to St. Anthony's anytime soon. I'm really glad I went. But that's not my calling. Can I have other things to my calling, like how I'm going to do things. And but it's felt wonderful thing to do on Friday. And I feel somehow enough the right word is, I feel maybe having enriched, or I feel like I my experience of this world is fuller and richer, having been there. And to allow this, this experience into my heart. I hope I hope that I'm a better person because of it. I hope that because of what happened in Orlando, that I become a better person because of it. And one of the great ways of responding to tragedy is to see how can you use the impact that has on you. So you can be a better person to motivate you to do better in this world to serve the world in whatever way you can. Because I think that we do ourselves a tremendous disservice. If the these suffering the tragedies of the world impacts us greatly. And we're not changed by it. If after a few weeks, we go back to what was before, or if we only succumb to my, our opinions, what should be done? And who's to blame? You know, to actually spend time? How can I be a better person for this? How can this the energy of this the motivation, the impact it has? How can this motivate me to live better, Fuller? And then perhaps your compassion can be converted into love? The love that's only possible when we're engaged and present and involved and do it part of the answer, not just sitting back, and having just compassion from a distance? I think the world has tremendous need for our love. And how is it that the, what the world presents us can help us love more? Or have more heart, more compassion, more generosity. And finally, my hope is that the wonderful attitude and feeling and motivation of compassion can be seen as a gift. It's a gift that we can give the world. So those are my thoughts. Now, do you have any comments or questions or things you'd like to bring up?

The talk brings to mind the conversation I had with actually a very reliable source recently told me that you had said that it is a reliable source. That way, I can go back and ask the person to that you had said, there's no word in Buddhism. Not exactly how this was said. But something like there's no word for Buddhism in Buddhism, for forgiveness. And we spent a good deal of time exchanging thoughts on that. And this seems connected to what you were speaking about. Yes, yes, it doesn't seem to be in the ancient Buddhist languages, any word that for that translates directly into forgiveness. Some people will take some words there and translate them as forgiveness. So you find some English translations, the word forgiveness is there. But like, for example, generally, what it literally means in the text is to admit, so like confess or admit what you've done, rather than, you know, asking for forgiveness. And then when the people respond, and when you, they would respond to someone who says, I did this, I admitted the Buddha, then it's bit the translator will say the person asked for forgiveness. And then the Buddhist they say that the Buddha does forgive, but he doesn't forgive. All he says is, is that it's really good that you admit this, admitting what you've done. When you've done a transgression, admitting it, just admitting it to someone who is wise, that you respect is a way of changing what you've done. And, and, and disavowing it so that you can do better in the future. So it's more like that. And now the reason why there's this, so it's a little shocking for people in the west to hear that Buddhism has no good word for forgiveness. And, but the reason is that there's a very world huge difference between religions, which are based on theology based on external deities, and religions, which are based on the individual and the individual heart. And so when there's an external day, Edie, who has, who has the ability to decide what happens after you die, which direction you're going to go. That's like, that's pretty important, you know, a pretty big deal. So it's pretty important to get forgiveness from that person. And so forgiveness plays a really big, big part of the theistic religions. But Buddhism doesn't have that kind of deity who's going to judge you and, you know, at the pearly gates are something and, and, and so, it's, it's karma based rather than theistic, Li based. And so karma has a very different understanding of how actions If you move through us, and so, and karma you have to live with and deal with and work with, you can't, I can't, you can't easily be forgiven for your karma. The karma is the momentum in your own heart, your psychology, that you have to kind of work with and refine work for yourself, admitting

you've done something and disavowing it. And apologizing is a very important part of changing the karmic stream. But, but no one else can change the karmic stream for you by offering you forgiveness. Whereas the karmic stream and theistic religions is somehow changed because this person has this power to, to grant you something. So this is not exactly maybe I haven't been so eloquent this morning about this, but there's a this is. So Buddhism has a whole different, very different relationship to, you know, to certain issues than we're used to here in the West. And we expect here in the West, because Western discussion in language has arisen out of theistic religions. And one of the one of the remnants of that is the word forgiveness. And it has a strong associations comes out of I think, Christianity and Judaism, things like that. And so it's, so it seems very important to beautiful if you beautiful act to offer forgiveness or acts ask for forgiveness. I don't want to be a little late. But it just in Buddhism, it's not something that's particularly emphasized. But there's comparable things which emphasize you're not you're not supposed to screw around is Oh, well, you know, you know, Noel and I just, you know, killed my neighbor, you know, so, I guess, you know, there are, there are, you know, serious ways of processing that respond.

I go, you talked about compassion, and the way you described it, it seemed to go uni directionally. And I was wondering if you experienced compassion, coming back toward you. And that raises another question in my mind as to what is the sense of connection that people feel with each other, it seems mutual at times, is that two way compassion is love going in both directions.

There can be love going both directions, compassion. I've experienced compassion going when I've been in conflict with someone else who was also a practitioner. And they and both of us were equally caring for the other person in the conflict, you know, caring for the other person and wishing to, to in terms of forgiveness, I was at a series of meetings many years ago, where we're trying to work through various document there was, oddly enough, it was a, it was a document on ethics, and how to deal with ethical, you know, procedures of Buddhist community. And it's a very charged issue. So we were kind of really trying to get the document just right to endless meetings, where the comma should go. And, you know, that, you know, you get the wording just right. And so there's plenty of, you know, room for little disagreements and stuff and duking it out. And so what are the person who ended in one of the meetings, kind of, you know, kind of a little bit at odds with each other, and a little tense because we had different ideas. And so the next time we met week later for the next meeting, I was ready, as soon as I saw this person to say, I was to apologize. I didn't ask forgiveness, but he's apologized. And, but for my role in the whatever is going on, but I didn't get a chance to be the first because he said first to be he apologized for himself. So this idea of you know, both apologizing, both kind of caring for children having a mutual at the St. Anthony's. I didn't feel any compassion coming towards me from the people I was serving. Some of them, you know, I was kind of getting the sense of the army. Sometimes it didn't it, I was just kind of part of the background for them. And they were interested in their food. But some of them clearly were. It was a mutual thing. Because sometimes when I was bussing, sometimes they would make they would get up and bring their tray to my old bus tray. And, you know, give it to me, rather than have me to get up to go on the reach of the table to get it. Or they would thank me or, you know, they would try to make it easier. So there was a sense that that, you know, they were caring for me as well. Yes. Hi.

I loved what you said about compassion sort of feeding into the background. The more you help people and I resonate a lot With that, because it's something I've always felt really bad about. I'm in a profession where I have to serve a lot of people. And when I read about them before I meet them, I'm, I feel this sense of, Oh, this poor guy they've lived with, oh, this is terrible. And then I go in, and I meet them, and I talk to them some more. And compassion really does fade away. And it turns into something else from like, Oh, this is a problem. This is a series of things I have to fix. This is a, I have

to work the problem. And then the compassion does fade away. And I'm not sure if it's replaced with love, but it's replaced with concentration and work and investment. And I've always felt terrible about it. Because I always wanted to carry that compassion through me and that interaction so that they feel it, because that's what I'm supposed to feel.

So thank you very much.

Yeah, I think it's, I think it's appropriate if you're professionally trying to focus and do something, to really focus on that, and you're doing something important than at that time. So in the bigger picture, you have compassion, it's there in the background. But what's called for the moment is that focus and problem solving, hopefully, that what doesn't receive in the background is respect for them. And so there's so they, hopefully, I don't know, what would you do, but I think that people feeling respect, is very important.

I think there have been times not so much now. But there have been times in you know, during my training, where the actually had a test about this yesterday, where you do actually start to lose respect, the more overwhelmed you get, and the more people that you have to see and the more problems you have to solve. And the test actually asked us that, you know, when you're feeling overworked, what's the first thing to go and it's not. It's not inability to solve problems, it's compassion. And I was he, I circled that one.

So remember to remember, a settled mind has room for anything. So they're so to train oneself, to practice and learn mindfulness, learn to meditation, so that they could learn how to stay settled, in often challenging busy situations, is one of the great things to do. And if you do that, then some of the best qualities of you are going to be available. But if you're overwhelmed, then it's hard for those good qualities to come out. One more. So Brittany, sewing, reflecting on that settle mind, open heart. For individuals, you see through the brahma viharas, that then mindfulness of a community as a collective, can be can be manifested. I've been reflecting about the four states of mindfulness collectively.

Oh, yes. So I think what you're asking is that, when we practice mindfulness, can we have mindfulness not just for ourselves, but also for our community around us? So what you're saying, and if that, and then is that? Does it then manifested or as, as one of the four forms of love?

Yes. And so how, how it is seen, because I see, like, in the West, we practice mindfulness, and then there's, there's like, maybe a stop of just practicing individually or just within ourselves? What it takes to take it out more into the world collectively. Yeah.

So I'm not sure what to say. But yes, I think that something like meditation practice, because it's something we close our eyes can be done solitarily. You know, in a sense, the focus is on one's own inner process and settling and all that, that it can lend itself to being overly self preoccupied. And at times, certain phases of people's lives that can be quite appropriate to do that. You know, it's when you go into the bathroom to do whatever you do there, the shower or whatever. I think it's okay to be self preoccupied during that time. And so there is phases of meditation practice, where you kind of go on retreat to do something. But I think to get the most out of it. It's also important to be able to open the capacity for mindfulness, and pay attention to the world around us to our peep the people around us and be mindful of them. And it takes the form of listening well. So mindfulness of others, listen to them carefully and be willing to listen to take time to hear what they're going on. For the world or wider world. I think it's important to be a witness to what goes on in our world. So in the way that it works for you to spend some time with the news and find out what's going on locally and really understand I think that

becomes a way that mindfulness can be completely have no barriers to it or no limitations to it, the blinders are off. And so their mindfulness is 360 degrees, it's just available for whatever. And it turns out to as mindfulness practice goes deeper into oneself like silent meditation, one of the effects of deeper meditation is that the boundaries between self and others begin to soften, maybe disappear sometimes. And as those boundaries soften, it's natural, then to have the direction of our seeing be both external and internal. Equally, there's no particular reason why mindfulness practitioner would focus more on themselves than for others. Because as the mind gets freer, there's no boundaries, there's no limitations, for what direction the mindfulness can go. And so it goes wherever, wherever is most compelling, whatever is the greatest need of the time. And sometimes its greatest need is here with oneself. Sometimes it's natural to bring it out into the world. Great. Well, thank you all very much, and may you all have a subtle mind and a generous heart. Thank you.