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SPEAKERS

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I think there's a nice coincidence that on one hand, I wanted to talk about generosity today. And the other hand, it occurred to me that maybe as a community, some of us would like to donate for disaster relief to two of the major places right now in America. And it just seemed seemed right for me that to do that, so if you don't, if you notice on the on the donation box, as you come in, there's a sign saying that all any donation that comes to IMC, and to me today, will be used to go to the American Red Cross for support for aid to people affected by the California fires, and also to Puerto Rico, people in Puerto Rico. And you know, I did, I did look around a little bit, see what was the best good places to make donations, and there was a lot of a lot of factors involved and seemed like, considering them all, it seemed like the American Red Cross was the best wine this occasion that I could find. And so it's nice, it just happens to be the same day I want to talk about generosity. And so generosity is sometimes considered the first Buddhist virtue. It's the one that gets highlighted at the beginning of a lot of lists. And there's a, one of the one of the nice lists is called the lists of four bases of social harmony, which we should all want to know thank. And so it's giving, kind speech, service, and being equitable. I think those are as relevant today as they were 2500 years ago, giving kind speech service and being equitable. They're also giving his generosity is the first of the 10 paramis, beautiful qualities of a heart of mind, inner qualities that are meant to be come together, coming together of our liberation, and our compassion. So this wonderful quality of the heart being free, and the free heart that being expressed and compassion. And one of the ways that all that comes together is in generosity. There's something called the 10, wholesome actions, giving virtue, Mental Cultivation, humility, service, sharing merit, rejoicing in the merit or the good fortune of others, listening to the Dharma, and teaching the Dharma, and straightening out our views, our understanding. It goes on and on, there's others as well. So giving is first virtue in Buddhism, and it's considered to be for some people. At the beginning of practice, you go to Asia, you find many teachers in Thailand, Burma, will emphasize generosity as the beginning as kind of the beginning the gate to door into Buddhism, in a way that we don't do here in the West so much, because many people here the door in his meditation, nowadays is mindfulness sometimes. And but in Asia, often generosity is emphasized, partly because it's what's something that people can do in their daily life, a lot of late people can more easily have more time or interest to do acts of generosity than to just do x have to do meditation takes time and busy life. And there are a tremendous amount of benefits of taking on generosity, not as a should not as something that you're supposed to do as a moral obligation. But to take it on as a practice, as something to experiment with and see what happens when you do it. A great little exercise is to take some cash, a \$20 bill or a \$50 bill, and carry it around your pocket with a commitment then that the week you're going to give it to someone and then see what happens. See what kind of thoughts go through your mind, see what kind of reactions and responses you have. See what fears come up, you know, so it gets a whole bunch of stuff might might, what kind of relationships you have other people who you're inclined to give it to, who you're not going to give it to. There's a lot of

self learning and going there in that process. So there's no obligation there to give that money but we can take it on as a practice to understand ourselves better to work on ourselves.

But generosity is much more than a practice. Yesterday, I was reminded of a little story from my youth, that was meaningful for me, kind of kind of inspired me and kind of stayed with me and through my life periodically. And that was I was visiting my great grandfather. And we were outside someplace where there was a, I think it was cement or asphalt or something, some big, big, big field of asphalt or cement, and there was a little crack in it. And then that little crack, there was a single little leaf of grass growing up. And he came over, he took me over there with great delight, and said, look at that, it was kind of like, I forget exactly what he said to me, but was, what I remember was something like, look at the power of life, it'll just find it'll find a way, no matter where this barren, you know, cement area, even here, it's going to sprout. And I think the same thing is true for us that there is this momentum in our hearts and our minds towards the good towards a certain kind of beautiful way, or expressive way of living together with others in harmony and goodness. And put a little crack on ourselves, and it'll find a way out, it can't help but find a way out. But part of what we're trying to do with meditation practice is to crack open pretty big, so that maybe it's a crack, it's so big, there's no longer a crack. And so some of the better qualities of our hearts have a chance to for flow flow out, without being covered over by fear or anxiety, by hatred, by being stingy, by being self preoccupied all kinds of things that interfere with some of this natural movement that exists in our hearts of generosity. there even the word generosity in English as a fascinating into history, if you don't know it. The word originally in English meant the qualities of a kind of the Gentry class of the noble class. And they had all kinds of qualities ways of being in the world. And that was what gender generosity or being generous, referred to. And it was in the 1700s 17th century, that in English, the word meaning of the word started to change. And it started to refer to qualities of anybody who had qualities that were kind of like the nobility, noble kind of qualities. And they were considered the qualities of strength, and of kindness, and patience and other things. And then the 18th century, the meaning of that word morphed into more, more what we have today, of beneficence of giving of being, you know, generous in the way we understand the term. And so the meaning of the word generous now means to give freely, to be inspired to give without obligation. If it's obligated, it's not generous. And so, but it has its root in a way of being a quality of inner life. That refers to certain kind of, I don't know if nobility is the best word but dignity or value or something that a class of people were expected to have. But if you take the English word back further into its Latin roots, it has the same root as genus or Gentry, meaning also meaning just a family or a clan or kin. And I like this in terms of generosity, because when we how we are with family, or kin or clan, sometimes there can be a natural generosity there. That little movement of the grass growing through the crack. There's a big crack big opening sometimes with you know, the, for me the kind of best example of this is of a parent with a young child, little infant, a baby. Tremendous amount of generosity going on without generosity. We none of us would be here. Someone had to have been generous once upon a time though.

Someone had to be generous for us to end up here today. Maybe it was long, long ago, maybe you don't remember maybe don't didn't have memories, but with all he got was maybe the impression you know that's in your system, maybe maybe, but generosity is part of who we are the results of it. There's a beautiful story that I like of Mr. Rogers was invited to some kind of like the Oscars, or something, and to get him going to get some award. And so apparently he got up there to give his speech. And he was on TV that cameras were rolling. And he stood up and he said something like, everyone here is here, because someone believed in you or someone was generous for you, someone kind of was behind you. And let's take a minute here to sit quietly in silence. And remember those people? And apparently the TV producers got really nervous. What do you do with a bit of silence? So they penned this audience of, you know, people dressed up at the Oscars, I guess, suits or something. And people are

crying. Mr. Rogers had that effect on people, you know, just that just think of the people who were here who, you know, who, you know, partly responsible for you being, you know, where you are in your life today. So I think the act of generosity in the kinship in the sense of being a clan being connected, feeling a sense of affinity, feeling close to people, and there's can be a natural movement of wanting to support and to help. So much. So there's sometimes there's no, it doesn't even feel like being generous, it just feels like Oh, of course, this is what we do. No, no, no, no issue. And what I like to think about in Buddhism, is that the wish in Buddhism is to the movement of Buddhist practice, is to be generous. Anytime the movement in Buddhism is to universalize, our generosity universalize our connection with other people, there can be something quite wonderful about our connections to people, our primary in our lives, connections, maybe to our family, to a partner, maybe to, you know, our clan, whatever our clan is our tribe. And it can be quite, it's a beautiful thing. But we don't want to limit it there. Because sometimes when we limit our affiliation just to our clan, or family, we create a very strong separation between self and other. And so the idea is in Buddhism is to universalize it, spread it out. So become something that's available to all people. And what does it take, what kind of practice what kind of self confrontation, what kind of issues inside of you do you get to meet and have to deal with and work through for your, your sense of connectedness, your sense of love, your sense of generosity, to start becoming more broad and universal, so that everyone is your kin, everyone is your family, your clan. The so there are three kind of purposes or three forms, maybe three expressions of generosity that I can think of, that are related to Buddhist practice. One is that it's good for us personally, it's part of our personal growth and development.

And it's, you know, if you take that \$20 Bill \$50 Bill, by the end of the week, you probably learned a lot about yourself, as I said earlier, that the ways that we get afraid, if I give to someone, they're gonna want more from me. If I give, they're going to want more relationship, if they give all kinds of things, or fear, because if I give, I'll have less, and then you know, it's okay to give. Sometimes generosity to really feel generous, is sometimes as giving more than is expected in the situation. And so if it's not expected, you're more than obligated more than expected. And so, you know, more than you're not expected to require more energy from me more time or effort, or labor. There's a lot of ways of being generous, including worth our time and effort. And so what's going on with us? What are our beliefs? What are our values? What are our fears? What are our ambitions that may be are involved, that prevent us to be be generous as we learn to become generous. generosity involves a kind of letting go. We'd let go of holding on holding tight. And this movement of letting go is the primary movement that Buddhism is moving towards Where we're trying to move away from the hearts being contracted, being tight fist in the mind, moving towards a closed fist to an open fist, a closed heart to an open heart, that closed mind to open mind. And that movement of giving his supports that. And because if it's, if it doesn't support it, it's probably not generosity. If we give, and we do so without something opening up inside of us, then it's probably not generosity, and fact generosity. to really give in a way that really feels genuinely generous, we receive in the act of being generous, is not just a loss, not just something we give. But somehow we also get nourished, we get supported, we get opened, it touches someplace. And one of the places that my touched one of the reasons why generosity makes so meaningful, is nowadays there's now the science of generosity. And in that science, with generosity, they're finding that there's a strong connection between generosity and empathy. And empathy is very nourishing for people It feels it, you know, it's a wonderful way of feeling a sense of well being, and then science, generosity, then, you know, maybe, and maybe it's rather unfortunate that they discovered this, but they seem to think that it's related to oxytocin. And so maybe if we just bypass the generosity thing and just get a shot of oxytocin, right. That wouldn't work. But the idea is that there's a genuine feeling of well being that can come from generosity, maybe maybe in the same way, it's because it's connected to empathy. So we do it for ourselves, to feel wherever closed to discover how to open up, discover some of the wonderful qualities of our lives. The other reason we do it by generosity is a useful thing is it creates healthy connections between people in our society. The Buddha said that generosity, unites

friends, creates a bond a connection, and to give generously to others, there's a relationship gets formed. A good, you know, a good one. And so I said earlier, that generosity is the beginning of a lot of lists in Buddhism. And some people, some teachers emphasize generosity is the beginning of the Buddhist path. what it implies is that Buddhism in the beginning of Buddhism has to do with establishing healthy relationships with the people around us. And if we only emphasize meditation as the beginning, sometimes meditation looks like from the outside, as just, you know, your personal has nothing to do with people around you. But if you emphasize generosity as the being of Buddhism, then there's a better understanding that everything you do afterwards, including meditation, it belongs to the belongs to the momentum, the movement of generosity itself, there's a way in which we can meditate even in the privacy or own room by ourselves, that can be seen as a generous act to the world around us. And maybe not you but I'm sure you could easily imagine probably know one or two people who you think the world would be a much better place, if please go to your room and meditate. The world would be you know, and some people we wish they would go for a long time.

So the so it can mean it can be a generous act to go. I've known spouses who have kids, children, who have told their parents it's time for you to meditate. You know, and they're given support to go and get in a better mood or something. So, establishing connections between relationships.

The, when I lived in Japan, there was a wonderful expression of generosity there. That is very common part of the culture. And that is people having a meal together, and they're drinking something at the meal. No one is supposed to pour the drink for themselves, but rather he's supposed to pay attention to the person you're eating with and you're supposed to fill their cup. And it gets a little complicated because when you when you when you no longer want to drink anymore that you know everyone's pouring for each other. But, but it's a beautiful thing to be tuned in to the other, and how to care for them and not just focus on what you want at the meal, but actually pay attention to the other person from that point of view. I can How can I serve? How can I help? How can I be connected, and it creates a bond, it creates a connection that creates a feeling of being in it together. The third aspect of being generous, is that generosity is in it is a consequence of spiritual maturity in Buddhism, consequences of becoming free of being liberated. And that people who are free or liberated spiritually are not selfish. Do not have caught up in fear, anxiety, do not hate. And so but feel a lot of empathy and compassion are not greedy. And so they just want to give there is a I don't know if this is a fair assessment, but there's a piece of lore and Buddhism kind of a lore, there's no it's not No, no, no formal teaching, but it's kind of in the, in the, in the air tradition, traditional Buddhism. And that is that if someone becomes fully liberated in what's called an our heart, completely liberated, enlightened, that unless that person gets ordained, within seven days, they will die ordained as a monastic. So it's a strange idea. I thought, until I went to India, and I don't know if modern India, the places I went has anything to do with ancient India. But the way that I was related to when I was a white person, foreigner in India, whether I was related to I kind of Wow, if I was completely liberated here in this environment, I would just be giving everything away. And, but if I give everything away, who's going to take care of me. But in that culture renunciant people who devote their life to spiritual life and wherever, you know, usually they wear something that indicates that a Buddhist monastic wears a robe, that then the culture is set up to take care of those people. And I think that's why they would die within seven days if they didn't became a monastic, because no one would know to take care of them. Something like that. And so in this country, you know, if I put on monastic robes and started walking around Redwood City, well, maybe there's enough people who know me now in Redwood City that get taken care of. So anyway, so this idea of it's a natural expression of someone who's awakened, but I'm not very satisfied with that explanation. Because rather, I'd like to evoke the idea that generosity is the natural expression of an open heart, it's in us our capacity, to be generous, to have empathy, to care and be connected to others and want and feel kinship with others and respond to people in the spirit of kinship is a kind of innate within us. I think it

has to be innate or has to be innate, to some degree. Otherwise, as a society as a people, we would not have survived as much as we do, we would not be organized and not so much would be happening. I think there's a tremendous amount of generosity in our world and certainly in our culture here. It's easy to emphasize how little there is. And there's a tremendous lack of it as well.

But there's also a lot that goes maybe unnoticed or underappreciated. At one place I saw it was in raising my children here in Redwood City. And my kids started to do sports, you know, this, and I was kind of amazed at what had been invisible to me, the tremendous amount of volunteerism, then when it goes into creating all these sports opportunities for these kids, all these coaches and whose parents were involved in putting up little league games and Little League teams and, and all you know, this whole network of people to make it possible and I was actually quite inspired no one got paid, and a tremendous amount of time went into it. And, you know, it was it was, it was quite beautiful. And my kids got to benefit from all these adults who just put in so much time to it. And I didn't I hadn't been till I had kids, I hadn't really understood that there's this network of generosity. There's a network of generosity with all due to America, I think my guess is America has more nonprofit charities, maybe than any other country in the world. I think maybe because, you know, for writing historical reasons or cultural reasons, because of capitalism is so rapid in the United States, and the government doesn't take care of people as well as they do in Europe, I think there's been a much more emphasis on donations for charities donations to people who are struggling in our country than in many other places. I've been told that in Europe, that by some people that, you know, here at IMC, everything's offered freely. And we don't talk much about how we're set up financially, we don't ask for donations, hardly ever. But we're supported by donations that people support us. And I'm supported that way. And when people Buddhist, people from Europe come here, they're kind of perplexed by this. And they don't think it would work in Europe, because of this a very different system of understanding of support and where it comes from. And I don't know if this is true, but this is what I'm told. And they attributed it to this more socialist model there, which I think is a better model, I'd rather have the socialism than then all the volunteerism here, maybe, but I like to have both. And, but the, you know, it's there's a lot going on here. And much of my growing up and young adulthood, I didn't see it, it was invisible to me. And now I see it, and I'm inspired by it. And I think it's something we can keep developing and growing and, and, you know, develop even further in there, but the reason to mention it here today is that it's integral to Buddhist practice, integral to the development of mindfulness integral to develop these good qualities that we're emphasizing Buddhism. And so if you're on the Buddhist path, or in a path to freedom, to developing mindfulness, it really helps to explore, develop, cultivate the field of generosity, it's a support, it's an aid, it's part of it. And it's a reciprocal mutual kind of thing. If you're cultivating generosity, exploring that area, and acting on the instincts, or the, the inclinations for generosity, you, you'll find it you'll develop greater capacity for mindfulness. As you develop greater capacity for mindfulness, I think you'll find yourself naturally being more generous. For one reason, you'll notice the inclinations more often. And if you'll notice them more often, then statistically, you're probably more generous more often. But if you but if you notice your inclinations, and act on them as a practice, you have a little idea you wish to be generous here. So you do. When I started doing this practice, I noticed how often I had the inclination to be generous. And I didn't act. I was shy, I was afraid I was, you know, stingy, all kinds of things. But the wish would, the inclination was there. And so then I learned to start giving into that inclination and kind of acting on it. And I feel like I'm a better person because of it. So I want to read a couple of quotes. And then I'll stop here. From the Buddha. How does a good person give gifts?

Here a good person gives a gift carefully. The nice, yeah, carefully, I think means thoughtfully and comes with consideration. There can be stupid generosity. Here a person gives a gift carefully. Gives it with one's own hand. And now people write checks sometimes for donations during that that's nice.

That's with your own hand. But I think the idea here is this there's value in offering it to someone personally, personally, so they're personally involved. There's something about the person personal involvement, that's sometimes has a different effect on the heart. Then, you know, we ask someone else to do for us. We give showing respect. So to respect the person we give to, you know, sometimes generosity is given, you know, I'm somehow, you know, out of pity giving down to someone who somehow socially, for the me or less than me, but to respect when, when gives a valuable gift. So how does a true person how does a good person give gifts, when gives a valuable gift, I interpret this to mean that you give, give something which is may be valuable for you, if you're have very little money, you maybe your gift will be small, but something is personally meaningful for you. So it feels like you're giving something generously. It means that if you're, you know, phenomenally wealthy, if you gave, even if he gave 10 times more in the poor person, it would not be valuable, it would not be like, you know, something that maybe. And then the last thing about how to give a gift, when gives it with the view that something will come of it. And I'm not sure what this means. But from the other teachings, the Buddha gave one of the ideas that when we do this practice, we don't just do it for its own sake. But we also do it so that we and others can benefit further from it. So it's onward leading. And so what kind of generosity? Do we practice that we are better for it? How do we do it so that we are better person in being generous, we're allowed to think about ourselves. Sometimes there's idea that generosity, we have to be selfish and selfish, selfish, selfless, and just not be concerned about ourselves at all. But that will not be the Buddha's approach. We're allowed to think about ourselves, and how do we become a better person in being generous. And one of the ways to become a better person is think about yourself just enough to stop being selfish. Stop being conceited. So there's a there's a way of self regard, that frees up frees us from the contractions of selfishness and conceit. So it gives a gift carefully gives it with one's own hands, gives it showing respect, gives a valuable gift, gives it the view that something will come of it. A king when once asked the Buddha, where should a gift be given? Who should you give to? And the Buddha replied, with wherever one's mind has confidence. That's nice. So there's two confidence in what you're doing. So that's my, my thoughts today about generosity, it's it's one of the it's a, it's a treasure. It's sometimes in Buddhism, it's considered part of the Inner Wealth, the movement to be generous. And persons can have absolutely zero external wealth. But they're generous in their smiles and their attention, their, their way to which they relate to people doesn't require having anything to give. They can be generous with our actions. Some of you raised your hand volunteer to clean our center today. Thank you. That was generous. act of generosity. It's appreciated. So we have about 10 minutes. And anybody who would like to speak about generosity, say something about it or ask a question.

Hello, my name is Jeannie. And I think a lot about this. And I had a teacher once who said ask me, could I give a good feeling to others? I thought, What the heck is he talking about me give a good feeling to others. But what he meant was, he said, Give me an example of going in through the checkout line at the grocery store and the clerk, I mean, the cashier to smile and give them a good feeling. And you know, I had a little hard time with that. Because I look at that person, I think, well, they're kind of grumpy person. Why should that you know, but I started practicing it and it just really does change the heart.

Thank you. So there's ways of speaking to people or being present for people that uplifts uplifts them or inspires them or gladdens them. And there's ways of doing the opposite. And if it's equal, either way for you, which which in terms of you know which one is better for the world. Yes.

Because, you know, one of the things I thought of when you were mentioning, being careful about the gift was that sometimes it's not in the person's best interest that's receiving it to be given an example would be like my son, 17 years old, it's got to learn to be out on his own. And sometimes giving him

things like giving him a car or giving him money is not actually in his best interest, because he's got to learn the value of going out and doing something on his own and earning it on his own.

So it's actually not counter to, it could be understood that it was, it's then in that case, it's generous for you to be concerned about how they can grow and mature in a healthy way and take care of themselves. And so sometimes they'd be generous to withhold. Right? You know, if you're to do

Well, but I mean, the need the want to give is still there. But you, but I hold it back sometimes, not for my sake. Because I'm happy to give him whatever he wants. I think it's a good point. Yeah.

Last year, you said something like, what once should not give, and this the talk was about, one should not give itself what it should not give yourself? Yes. And that's what's a little conflicting on generosity. generosity, just not have lots of attachment with money, has attachment more with the personality of giving a smile on the street, on the cash here, on the street, talking to people, I can sort of go like this. Duck on the pavement, being nice on the street, and wherever you go, just smile doesn't hurt. Right. And but some people in your family has been abusing you, for your generosity, not just about money, about, about attention about making you feel invisible. That kind of thing that I'm talking to you invisible, visible, you're saying some people in the founder saying that you're being too generous or not generous enough?

Make you feel invisible, make you feel you're not there. Okay? I just, I want to use that one, because it's new for you. But I have the right because I'm older, that kind of thing. You know, and that's preparatory to your life, you're giving and giving and giving. And that talk last year about what one should not give away. Okay, it's yourself. That's that barrier there to get to preserve yourself from getting hurt. Or just giving, giving, giving, giving. And you're nobody anymore.

Yes, that's right. So it certainly it's unhealthy giving, and some people get the message you're supposed to just give. So what I was involved in into this organization once where I internalized this idea that you're supposed to be always helpful whenever need be. And I wasn't supposed to count. And so the organization had infinite needs. And it took me a while to understand that the organization only was going to ask for more. And it was never been taken care of me would never say stop. And so eventually, I was getting so exhausted. I had to learn Okay, I have to say no here. So yeah, you don't want to you don't want to lose yourself, give yourself away in case of losing yourself and to your detriment. That's no point in that. Because then you don't have anything. See how you give, as is very important. Sometimes How is more important than what you give. So if you like this idea of giving with respect, and hopefully people receive with respect, and so if you're exhausted or feel like you're invisible, they feel like you know that you're supposed to just keep going, going going, and it's taken for granted what you're doing. Then you don't have the opportunity to give with respect. And also you don't have opportunity to give with generosity. I think generosity requires us to be stable and set settled. Done ourselves and at home and ourselves. And very clear and kind of little bit sense of autonomy a little bit sense of, I'm here. And I'm, it's my choice. And if other people have other ideas, if you're invisible, and they just taking unexpected, just give, give give, it's probably time to have a conversation with them. Say, you know, we think we need to talk, thank you.

I was made an offer to give in terms of my time, and some expertise. And it was a substantial offer of my time.

And the man who was in charge of saying yes or no to this gift, sat me down and said, very strongly, if you're going to resent any of this, don't do it.

You can't give it, don't do it.

And I thought that over and decided I could make the gift without resentment.

But I've been using that as a guide for generosity ever since, if I'm going to resent it, I don't give it I don't care whether I'm thinking about somebody on the street for \$2, or, or something more, if it's gonna feel bad to me, I don't do it.

Nice. I like it. You know, the, I think that it's very easy to take in the idea of generosity as an obligation. You know, you're supposed to be a good person you're supposed to, but as far as I can tell, in Buddhism, there's never an obligation to give. But if you want to, if you want giving to benefit you, if that's your purpose, then you kind of need to start giving. So in that sense, it's kind of an obligation, but you know, then, you know, it makes sense to do it. But there's no obligation, there's a there's a, you know, person's you know, I don't think it's not a sin to avoid giving it as our sin to avoid, you know, being generous. So, because we're not obligated, hopefully, it comes from some real sense of wisdom, understanding and goodness within us. And that's what we're tapping into. And so that's, yeah, please don't give if it makes you makes you resentful that it's counterproductive.

Okay, yeah, I can't hear without I think the giving should be the trade right there at the moment, and not have like a side side effect that go on and on. It just give for the pleasure to give. And that's it. It's a it's a trade between two people at that point. And that you should be happy and move on. I'm did so good stuff. Nothing like this. Is it? This is it. Oh, my God, why I do that? I'm not going to need that thing. Stock carry on anything any? Right. It's just the act of doing it. Right.

Yeah. Thank you.

So I love the idea of putting the \$20 bill or \$50 bill in your pocket and for a week and just watching what it what it brings up in you as you're going through that that week. And it because it makes it into a practice, right. And then there's someone I started with at one point named John McCroskey who's in Boston, who said, I think, the zoecken tradition, and he talks a lot about benefactors and about. So it's the it's the Mr. Rogers moment of have as a practice, so calling to mind as a discipline, practice, a benefactor who, who brought you something in your life that was important, but he then takes it a step further, which, which is to call the mind a benefactor moment. So it's really that moment in the supermarket, when, when someone's turns to you and smiles to you, it does something that shifts your own experience of that moment and makes it richer and more positive. And calling those to mind and remembering them, then creates this very different field that you're operating in, where you're noticing these things. you're noticing the impact of your own benefactor gestures. You're seeing people receive them in a different way, and you're also receiving them from other people. And suddenly the world is just a very different place. It's really quite remarkable.

So to those stories, may one was in Palo Alto many years ago, someone was sitting on the street asking for money for food. So I said, Well, I'll take you and to the restaurant over there and buy you a meal. And that person kind of sat sat there, look me up and down, you know, checked me out, and then said, Okay, I trust you. And then I want and then I wondered, wow, who's giving to who here. And then similar thing happened here in Redwood City, it's a coil station, where this man asked for food, and, or money for food. And I said, well, by you, I was going in to buy some food and a burrito and Mexican place. And so I've come along, and I'll buy you something. So. So he did, we did. And I said, you can eat? Come join us. It was a good meal, I lost son. And he said, No, no, and he will often, but when I

came out at the after eating, he was waiting for me. And he was homeless, and man, and. And he said, I'm a poet. And I would like to read one of my promise to you, as thanks. And he had these used brown paper bags, shopping bags for his paper, and he had his poetry on it. And he read this beautiful poem to me. So, you know, who benefited from that whole exchange, who got the greatest benefit? Last one, and then we'll stop.

I'm doing an experiment in generosity that I'd like to invite others to join me in, if they'd like. And that is to, if you're speaking about another person, to not refer to them by their age group, by their gender identity, by the color of their skin, or by their political affiliation, to kind of drop all labels. I think people may have a reason to identify themselves by those things, you know, to say something that is meaningful to them. But if we don't do that, even by country of origin, if we don't do that, I think it could broaden our curiosity about, you know, whatever, we were counting someone doing something or saying something, it could broaden our curiosity about each other.

Great, thank you. And so we have kin in Puerto Rico and Northern California, our clan is there are people so if you're inspired to support them in times of crisis and disaster donation to the Red Cross. That's what the donation boxes for today. Thank you all very much.