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SPEAKERS

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So, what I like to do for this talk is explore something around the topic of compassion. And, as that's something I've been exploring and considering for myself lately, and as I introduce this topic or talk about it, I want to mention that I don't really know what it is. And that's a little bit of a remarkable thing to say, given that I feel it's been one of the central organizing principles in my life for much of my adult life. And so it's been very important for me, and part of the reason I don't feel like I maybe don't understand what this is, is that I've had a shift kind of shifting perspective on what I have identified inside of me as compassion. Maybe it's not the quite the right label for it. And, and so that's kind of the what I'm going to consider here with you today. So, certainly compassion has been very important for me are considered very important. Since it's I'm early years of my practice. When I started in Zen practice, compassion, what I identified is compassion snuck in on me through the backdoor. I was not doing Zen to discover become compassionate. And so it was not really in my idea of compassion was not in my working vocabulary. I mean, I kind of knew what it meant, but it had no relevance for me, I thought, particularly, but I did suffer a lot. And, and in retrospect, I realized that as I practiced, that kind of intensively, practicing the Zen practice and Zen meditation that I started to see, perceive compassion in the world. But then In a very subjective way, it was like the breeze would be compassionate and it would kind of compassionately care for me kind of bring in blow against my cheek and I felt Oh, I'm being cared for a little bit here. Or it sees particular objects members seeing this particular abstract statue that I would see regularly and, and I was convinced that that was a statue of the embodiment of compassion on the many years later to discover that that was not the artists intention. The artists intention was it was a flame. And so, somehow, that, you know, work has compassion for me. And particular people also, I thought, Oh, that's that person's really compassionate and, and it would kind of nourish me or inspire me and be meaningful for me. And at least what are those people? I told someone else someday? Oh, yeah, that person was so compassionate and their eyes went wide. You gotta be kidding. And as anybody would see at everywhere around me and I would, I started doing a lot of drawing and, and, and I would draw pictures of Kuan Yin avalokiteshvara that bodhisatta for the being of compassion. And as a way, I didn't know what I was doing it was just doing it then I also had pictures of Kuan Yin on my wall and a monastic room. And so clearly compassion was important. It was kept coming in all kinds of ways. And also in retrospect, I realized that I kept doing Zen practice that something inside of me started to thaw or to melt or that I was being tenderized like the crust of my heart was being tenderized. And I became much more sensitive to it, you know, heartfully sensitive to myself in the world. And I wasn't really thinking about it or even identifying it. Initially, this was even happening to me. But it was just kind of going along and happening.

And then, at one point, I encountered a serious amount of suffering in the world. And not not in my own, but you know, elsewhere. And it had a big impact on me. And it was a formative moment, where I think that led me to want to devote my life to somehow respond to the suffering of the world and make a

difference in try to alleviate suffering in some way or other. And that's been kind of the organizing principle for my adult life, to a large extent. And in Zen practice that was encapsulated in what's called the Bodhisattva vow. There's a certain dedication or aspiration that you make in Zen practice. And that's usually word is something like beings are numberless. I vow to save them all. And it's like a hopeless task right now. But you're committed to doing yet and it wasn't so much that I took on this idea something external to me, it was rather than that we would chanted regularly at Zen center this thing, at some point to these words, resonated or, or spoke or mirrored what was changing inside of me. And so, to make the Bodhisattva vow wasn't so much to take on something external, but it was to acknowledge and kind of affirm what was happening inside of me, this desire to be responsive to the suffering of the world. So that's I went merrily along with this idea for a long time. And was a little bit interesting then in retrospect, at some point, I started to do vipassana practice thing, stopped doing a lot of Zen and did this practice that we teach here we do here at IMC and, and they're in this kind of tradition, which was, to me was a little bit foreign foreign tradition that hadn't been you know, I've been doing Zen for all these years. They did this strange, sentimental thing in this tradition. And I thought like, wow, you know, this is these people a little bit too sentimental. They, they practice loving kindness. You know, and then it's like, you know, you know, he was like, you know, it's a little strict and, and some zen, you know, there's not kindness is not always a strong suit of some, some beer, some schools of satin like, boy, I practice that in Japan for a while and, and if it was kindness, it was tough kindness, tough love. As they came around with a stick, and during meditation, whack whack crack, they hit you over the shoulder, so it was like, loud whack and sometimes you never knew when they were coming in, and never didn't happen to me when I was there. But sometimes these sticks were known to break as they would strike them across. So maybe it's like some kind of kindness You know that the idea was that in certain cultures or Knights certain areas, the idea is that you're kind if you're really strict with people and really want the best in them, and you really kind of push them to really, you know, you know, grow and develop and become free. And so that was the kind of the under background, it was a kind of a kindness, but it wasn't the kind of kindness that someone who kind of grew up in California with Bambi movies or something, would easily identify as such. So when I came into this loving kindness thing and Vipassana as like, you know, you know, I just kind of tuned it out, you know, it wasn't interesting for me, and, but then as I did this mindfulness practice, to my surprise, I started to this, this deeper kind of tenderness, deeper kind of sensitivity heartfelt, this began to kind of bubble up on its own and It seemed like it was characterized by a lot of love. And it seemed when they then when they started talking about or they actually started doing loving kindness guided meditations. I said, Oh, that's what they're talking about. And again, it wasn't that I had to then import something outside, do your take on something that teachers were teaching me? It was I found it in my something in myself that resonated what they were saying. And then Okay, let me take that, that feeling that sense. And let me kind of work with that and expand it or spread it or something. And, and that worked really well for me.

So in both these traditions, somehow in the Zen, what awoke in me was what I thought was compassion. And in the past, no would have welcomed me with something that identified as loving kindness or metta. And I've always wondered without any conclusions, whether there was something about the nature of Zen practice and Vipassana practice, that lended itself to cultivating one or the other or whether it's simply a developmental stages In my own practice, that I had so much suffering when I was a new practitioner, that compassion was really the salient kind of concern. And that as, as I, you know, work through all that, by the time I did get past, I was not really had a lot of personal suffering anymore, I kind of worked through a lot of it and felt pretty integrated, pretty stable. And so with that as a foundation, then they'd be passing the practice could open to something different, maybe I don't I don't have a clear answer for these things. And as I said at the beginning, I don't know what I'm talking about. But, but I don't have to know what I'm talking about. To know that I was changed by all this. So I know that something very important happened to me and now it's the issue is like, what, what

really did happen, you know, and maybe the understanding has some importance, but it's not the, you know, especially if you're gonna talk about it, but it's, you know, it's, it's doing the practice and being changed by it, which I really cherish and exactly how I understand it is it But secondary. So then, in the last couple of months, I took a dive into this ancient literature of the suttas the discourses of the Buddha. And I like spending time studying these texts not because I believe that they are the embodiment of truth, but I still find them to be fascinating texts of a certain exploration of the heart, the mind that went on 2500 years ago, a different culture a very different time. And, and so there's a kind of a different perspective than I'm used to, to looking at my life. And I still find that it's a mix of nice mirror for me, and to see myself to question myself to question my Western cultural assumptions, kind of to be able to kind of see myself in a new way. And I found it particularly helpful in terms of my own Buddhist practice to do that, that kind of opens doors and questions. And so I refer a lot to these early texts. And some people probably think I'm a fundamental Because of it, but I don't always agree with what's in there. I just find it fascinating still, and someday I'll probably get over it. But I still find it very meaningful, very inspiring. And I have a lot of respect for these ancient texts and what's in it. So, last couple of months, I decided to take a deeper look at compassion. And I was kindness. Kind of I was very surprised when I discovered and that's what I discovered that got me to kind of reconsider. You know, what this compassionate thing is or what I call compassion myself, maybe it's something else and, and all this. And so. So there's a word in this ancient language in Buddhism, that's most commonly translated to English as compassion. And that's the word Karuna. Probably many of you have heard it. It's a same word is used in Mahayana, Buddhism, Buddhism of Tibet. When they use Sanskrit and in, in Japanese Buddhism, my, the same word. And it's nowadays it's most commonly translated as compassion. In 1881 of the first English translations of these ancient texts, it was translated as pity. And I think for most people in California Now the word pity is almost like I don't know that bad word. You know, you don't have pity, pity Have pity for people that now has a connotation of kind of looking down at them and, you know, feeling sorry for them and it kind of kind of pitiful way. And, but I suspect that in 1880, the word in English pity had a different meaning didn't have the same connotations we have today. So we have people with careful and generous about the 1880 translators, but anyway, pity compassion nowadays is compassion. So I decided about a look and see how this word Karuna is you Did the agent suit us. And to my surprise, it's only except for a couple of very minor exceptions. It's only used in relationship to meditation practice. It's never used as a description of what motivates a person to be concerned with the suffering of other people and wish that suffering to be alleviated, and to do something about it to help people. It's never used that way.

So that was kind of odd. That has a meditation practice. It's primarily used as one of the four brahma viharas. The four divine abodes, the four meditation practices and usually in English, we say loving kindness, compassion, sympathetic joy and equanimity. They're beautiful meditation practices. And the way they're described in the sutras is developing a limitation practice to a point Very deep absorption, very deep concentration, and where a person is radiating these qualities boundlessly throughout the universe just kind of spreading on all directions kind of radiating it out. And the other way it's described, also a part of meditation is that in this deep state of concentration, the hindrances and once attachments aren't really operating, and someone gets a taste of what it's like to have a liberated mind, and so it's called. So in terms of compassion, it's called experiencing the liberation of mind based on compassion, or this Karuna. So again, both of these are meditation practices. You know, they're these references, and nothing about doing anything in the world or caring about anyone. And there's no definition for this word Karuna in the ancient texts. So you can kind of go in there and get a definition. This is what it means. So what is it? You know, what is this word. And if it's happens in deep meditation, there's not a lot of cognitive operation going on in very deep concentration states, there could be a radiating of a feeling. But the idea of cognitively reflecting on people suffering and considering taking it in experiencing it wanting to do something about it is cognitively much more complicated than generally

goes on in very deep meditation practice. So, the very examples of where it's used, it doesn't really speak to what we would think of as compassion. Maybe it is, since it's not defined, but it's just compassion, really the right definition for it. The word for it, but then, I looked around in these ancient texts. And there's another word that is used when the this ancient text talks about being concerned with the welfare of others. If Buddha or monastic goes to teach others the person does it out of The word is *anukampa*. And a NUK, MP a *anukampa*. And *anukampa* is if someone if you ask someone to teach you say, well, you come and teach, teach me or teachers out of unaccompanied, the Buddha when he wanted to send forth his first 60 enlightened disciples to go teach in the world, he said go out with *anukampa* for the welfare of the world. And an accompany is a anytime there's an active act of doing something for other people to benefit other people. In the suit toes. They use the word on a compound, they don't use the word *Karuna*. And now Bhikkhu Bodhi that famous translator does translate this word is a new compound. And for those of you know, that were the monk and an owl and naleo, he also translated to as as compassion. So both both Both these two translators as compassion, and then they conflate these two and treat *Karuna* *anukampa* as the same thing, as if there's no distinction between them. And especially wonderful, wonderful scholar anelli Oh, he's written about this. But you don't, can't, in his writings tease apart, that he's actually talking about two different words, because in English, he translates the same as compassion. He seems like he's talking about the same thing. But in these ancient texts, the word under compa is much wider and meaning or then it then in having compassion and concern for the suffering of others, it's having concern and desire for the welfare of others. And the concern for the welfare of others is a broader idea. Then, simply being concerned with people wanting not to suffer wanting to alleviate that suffering. And it's like, compassion is a sub category of comes down, because we want to you can watch the welfare of people who aren't suffering. And you could want other things for people besides not to suffer. You could want them to be joyful, to be happy, and to be you know, all kinds of wonderful things. And in fact, we're deepening of Buddhist meditation practice. It goes, deeper stages of Buddhist practice.

Begin when a person is no longer suffering, in ordinary kind of way, in deep meditation practice, once personal suffering has receded, disappeared, and has no relevance anymore for that those deep stage stages. And so to be concerned with people suffering in those deep stages, is doesn't quite, you know, doesn't not doesn't directly relate. What relates is let's help the person develop their welfare and well being even greater. And so so the word this word *Karuna*, usually translates compassion in the ancient texts only is used in reference to meditation practice. And it only appears in 63. passages. It's I didn't encounter each one because there are software they help you account. And, and the but the *anukampa* occurs in 100 and 163 passages. It's almost three times more prevalent in the Texas undercover. It's unaccompanied is what parents have for their children, friends have for friends, teachers, all kinds of teachers have for their students. It's a it's a, it's, it's, you know, very commonly, it's assumed good quality of concern for others that's emphasized in the suttas. The Buddha expects the monastic disciples Have unaccompanied for the everyone else for the fellow monastics and for laypeople. And, and this concern for the welfare of others have been a compa is said to be of two kinds, material unaccompanied, and spiritual and a compa. material is to be concerned with people's material well being to have enough food and so forth. And, and, and spiritual probably has to do with their spiritual welfare, their welfare, their heart or their inner life. I know compa this wonderful word is also what's apparently motivates people not to kill each other. So that's, you know, it's a it's a pretty good one. It also if a person lets go of ill will, then the expectation is under compa will be there. So what is his word on a company? How do we translate it into English if we don't use the word, compassion, the reason not to do compassion is that its concerns the welfare of people, not just alleviating suffering. And so, in looking at all these texts and looking at the context of it all the best guests that I have for how to translate it to English and the one that resonates for me at this moment is being most meaningful is the word care are caring. It's a modest word to care and caring that at least it's in my my little head. It's

more modest than the word compassion, which is kind of heady big word. And, and it's very simple. And, and for me the difference between compassion, one sum of difference between compassion and care is for there are times when the word compassion comes with it imperative. It comes with an obligation, we're supposed to be compassionate, and you better be compassionate and this is the way to be. But it's very rare that I feel this weight of you're supposed to care. He's just kind of what people do maybe and, and just there's no that sense of imperative. And, and where partly where I get that imperative is when I in when I did my, my Zen training, where there was a lot of talk about compassion, and it was like, everyone's supposed to cultivate compassion, that's the highest good and people who aren't compassionate are somehow looked down upon a suppose to cultivate cultivating habits and that's the Beale and endorsed have tremendous compassion. It's a beautiful ideal, but to make it the only ideal seems limiting. And to make it such a so much weight on it just seems also kind of limiting and a little bit kind of enclosing or oppressive for me and is a monk Bhiku analetto has written a wonderful article called when compassion became painful and it's a interesting title

and, and what he points out in his reading of the texts that compassion in the early days literature in early Indian Buddhism in art in a kind of early early text is never associated with experiencing the pain of other people. And the operative word here is experiencing, you might be concerned with, with the, the suffering of others, but you wouldn't take it on in some deep, experiential, empathic way. And factory nelio the whole point is this early tradition is to be free of suffering, be free of pain, and the path is to become free of suffering, not to take on more. Whereas in the early Mahayana, there are sutras where they criticize this earlier tradition, because they say all those earlier people were interested in just their own liberation. They're afraid of suffering. And so, you know, I think analogy is kind of like kind of somewhat afraid of suffering, and you're supposed to suffer more. And with the idea that we're supposed to take on the suffering of others and take on the suffering of all beings and, and just experience it really deeply in ourselves. And some of the early Mahayana sutras are very explicit about how you're supposed to really kind of be willing to experience the hellish experiences of suffering everyone has. And, and maybe so maybe that's a way of cultivating a very strong motivation to help other people and supportive people and do the deep work of developing oneself spiritually to help the maximum amount of people. But it is compared to the early tradition, a little strange idea that compassion is something that's supposed to allow you to experience suffering, more suffering of others. Can there be care and concern for others without actually in some kind of unhelpful way? Maybe empathically take on the suffering vicariously experiencing the suffering of others is what's required. And I think the terabyte and tradition is appreciated would say no, that's not required. In fact, it's counterproductive. Yes, please care for people. Please be concerned for their welfare and help their suffering and support people. Absolutely. But, but don't take it on as a, you know, don't don't somehow Don't let it stick inside of you or don't identify with it or don't somehow let it somehow, you know, I don't know, where it's, you know, I don't know their psychological mechanism, all the cycles by which we experienced by Curiously, the emotions of other people. So some people say that compassion is not as experienced suffering with other people, but to experience the conduct, not to feel their suffering, but to care for their suffering, to be concerned with their suffering, as opposed to being with their suffering. So there's, you know, lots of discussion in the compassion world exactly what compassion is. And, and I suspect that a lot of people don't know what it is, except that whether you define it for yourself, this is the definition and now we know. But this wonderful heart of ours, you know, has this range of capacities of concern of care. And, and so to translate under compose care. When I started doing that for myself, then I said, Oh, Gil, I think that's what happened to you. There's a sweetness and there's openness and this gentleness and I like the word tender, this tenderness that awoke in me in practice, and that translates or is expressed as a care concern for the world and a desire to do something to support the welfare of the world for sure, absolutely. It's a powerful motivation for me. Sometimes it takes the form of what in English we can call compassion. And that's beautiful. When that comes in, it comes through

in a clean way. And other times it comes through it other ways. But I don't feel like you have to be compassionate. That isn't that outrageous thing for me to say, in certain Buddhist circles, I think it would be outrageous to say that at least the way that I kind of felt the imperative of compassion sometimes going on. I very much hope and I've staked my life kind of work on the idea that this practice will help people care for each other care for our world into greater and greater ways. And I very much hope that compassion is one of those ways. Some people will specialize and have more compassion than others for whatever historical biological reasons who knows why. And other people perhaps their care will go in other directions. So what happens when I look at this ancient texts is that

even the word Karuna It's not obvious it should be translated as compassion. There's no, it's no obvious, but it partly depends on how we translate the how we define the word compassion. So where do you go to get a definition? So, I went to a few different places. And one place was the Oxford English Dictionary. And, and they had two definitions. The first one which it claims was obsolete is to have sympathy for the sorrow and suffering of others. That's nice, but it's obsolete.

Don't bother with that. And the other is to have sympathy or sorrow for the suffering of others and have the wish to alleviate that. So then I went through different dictionaries and then I went to Oxford English Dictionary has an American Oxford dictionary. And, and, and in their American English dictionary they had the obsolete definition so I wonder you know, maybe there's different definitions in different cultures in different different English people in different you know, just so many different englishes I saw a book recently was, it was the title was, the English is all the different ways people speaking English now there's legitimate ways of speaking English in different places around the world. So maybe the word compassion has different reference points in different English societies and cultures. And but the closest one that maybe you could squeeze out of the word Karuna in the ancient texts, is more like sympathy. It seems to have some seems to have Some relationship to being concerned or being tuned in to suffering of others, but there's no reference really to want to do something or wish that suffering to end. So the idea of sympathy might be the best word that have sympathy for the world simply for others. And what motivates caring for others is this word for on a compa. So I'm now at least this week kind of champion of this word anukampa why repeated so often for you? So you remember it and, and perhaps care or caring is not the best English translation but it's the best one I could come up with. And the only one that uh, kind of considered was Bennett benevolence, but that's a that's not really in my working vocabulary. And I don't really, I'm not sure how I feel about benevolence, but, but care, I love care, and I I think it's a humble I feel I feel like it's a humble or simple or very ordinary kind of thing. What's also interesting in this teachings of the Buddha is that nowhere in the text is uncomf explained to be something to cultivate and developed. It's just assumed that's there. Or maybe it's assumed that good people would have it. And my own experience has been this practice of both that meditation I've been doing all these years has been the preeminent way, not the only way but preeminent way in which my this tenderness or this warm heartedness or this concern and care for the world that I'm living with, as I've been awoken and grown and supported and developed in a way that now has been very important for me. So in giving this talk, I think part of the But the motivation was to encourage you or stimulated you a reflection on what these caregiving instincts are for you. And what do you call compassion? And what's the role of compassion? What do you call? What do you did anything identify in you? That's different than compassion, this word care and, and, and what are the different ways in which we have caregiving concerns for the world around us? Finally, I'll say that we have to be very careful when we are in one culture like English speaking cultures in America, to assume that the words that we take as being obvious and you know, clearly built into the structure of the universe, are actually inherit qualities of the human mind. So the word compassion. We grew up with it, we use it a lot here in the West. And we hit with of course, there is this thing called compassion. But maybe it's a cultural construct. And that's why we don't see an obvious word and in ancient India,

that fit that word because they construct their psychological world or their interpersonal world, and indeed with different words. And,

and clearly in the ancient world, people cared for each other. But the different ways of talking about the care understood that caregiving had different categories of words. And, and so what happens if the word compassion disappears from our culture, from our vocabulary, and we have to find other words for our caregiving instincts? Does that free us, does that limit us? So anyway, so I hope this has been provocative. We have about 10 minutes and now you can protest

So I'm wondering if both care compassion, whatever word you want to use for that emotion. I'm wondering, he has a very active aspect. So not just meditating but buying homeless person lunch or opening the door for an old woman, things like that. Yes. Yeah. So the word anukampa is the word in the ancient texts for whenever someone's going to actively do something for someone else. And helping that way. That's the word. Please.

I'm curious how you think about the word care relating to the word kindness. They seem really related to me and loving kindness. I just love to hear you talk about the differences or how you think about distinction. Yeah,

good. Good question. I think that I wondered whether to translate Karuna as kindness. But that doesn't mean but if we translate metta loving kindness, that doesn't work, but so I think maybe loving kindness should be translated as friendliness, because that's the word metta is caught is directly connected to the word Mita, which means friend. And friendliness is a different feeling than kindness. friendliness involves some kind of, you can that you can be kind to your enemies, but you're not necessarily friendly with your enemies. This, you know, sort of a heartfelt feeling of kind of intimacy and sharing or what and so there's a kind of a unique thing about feeling friendly, that's different than kind. So maybe that's but they didn't you're asking you about the kindness and care. I you know, maybe I don't know but I looking at looking at myself as a reference point, if I'm allowed to do that, you know, there are times when I'm grumpy known to happen and, or something like that little bit off. And, and I don't have a lot of kindness, but I've noticed that like, I still care and so you know, and when I do things like I might, I might be caring for my family and, um, you know, I genuinely care about them and want to do something nice. But I wouldn't describe myself at that moment those moments that I'm carrying in that way as being kind so that's that's my thing. But yeah, what do you think? What do you have the difference with these words?

These at that distinction that you just made of? Almost intentionality or something like that to kindness is helpful for me I think they seem so closely related to

kindness is more intentional right cares, just do state of being almost Oh, that's nice. I like that.

Yes, at least the same question, wondering if you could contrast metta with autocomp. Better. you've pretty much answered that.

Okay, great.

As you were speaking something about the first noble truth, suffering, recognizing suffering. And in your talk somewhere, you mentioned that compassion is not something. It's not a meditative practice. I think that's how you said, shoot the shoot. Karuna is only referred to in context of meditative practice. Yeah, I'm thinking of something else you said but it's scrambled around in my brain, so I'll just let it go. But What I what I the point of what I meant to say is that as one cultivates the understanding of suffering,

and about compassion came very late to me in life, as did the understanding of suffering. And recognizing the universal nature of suffering, one kind of recognizes compassion for the for oneself and the world. It kind of arises right by itself. So the question is, well, it was about the thing that I scrambled around and that I can't find the, there was a big, it was a, one of the one of the important experiences in my life was in a moment, just in a moment, in a moment, getting a clear sense of the magnitude of suffering in this world. When I was on retreat and long retreat in Burma, I was, you know, mindfully minding my own business and, and then, and I was just like, astounded by that by it. Oh, great. So one of the things I've noticed when we do questions like this is that it tends to be a very strong, high percentage of men who will get the mic first. And I also noticed that it's a high percentage of Caucasian men to get the mic first. So I don't know if this is something all of us need to be a little bit more mindful of. And, and just to kind of pause and kind of see if there's, you know, some people a little bit slower to pick it up in Shire, and so but I saw your hand so maybe we can pass the mic.

So how does Ana Ana Anu compa relate? To Sangha for you, Sangha. Ah,

I think that one of the really important principles of practice that's been valuable for me is the idea of mutual care. mutual benefit, that, that in a Sangha, whether it's a particular meditation community that we practice with, or song guys, we feel that sense that kind of sense of mutual interact interrelated, caring for everyone in the world that that the Sangha has to do with a mutual care for each other. So it's not just a one way thing. It's not like I care for you and I'm you know, I'm so I'm such a good person and I probably get some medals for being such a great but rather it's more of a little bit more as equals or more like we're all in it together. And then you have cares for me is that we're all in this life together, and we care for each other. And sometimes I care for you. Sometimes you care for me and sometimes, and there's mutuality that goes on. And so the mutual benefit principle of mutual benefit is what I think characterizes a really healthy songa is that

it's mutual caring is Sangha.

So the word Sangha literally means community, right. And so at least, you know, I can't speak enough for the ancient tradition. But for me personally, that I know comfort goes in both directions. It's a compose is, I like to I like to think of an ideal situation, that we live in a world of mutual benefit, mutual care,

so it's more like one to one versus community.

Oh, no.

I think I think of Sangha as the place where it's most obvious that we are all in it together instead of a mutual caring going on. Great, so it's time. So, I'm saying, if you were to ask me, it's time to stop, but if you're welcome to answer any questions, if you want to come up here now, and so I hope this has been interesting for you and provocative to give you something to think about them, talk about with other people and explore these topics and, and, and, and if nothing And ideally, to somehow help with the tenderizing of your heart, so that caregiving instincts that we all have, can shine forth from you into the world. Thank you