

2019-11-11 Doing Whats Beautiful

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Evening everyone.

Welcome to IMC and might be a little bit louder today. volume.

So let's see is that

How does that sound? sound odd enough for everyone? Yep. Okay.

So

I think there's a fair number of people who one way or the other are concerned about knowing what is the right thing to do.

Maybe because they want to do the right thing. Or they want to somehow

at least know what it is.

There are people who want to know what the ethical thing is to do. What's the right thing to do the wrong thing to do the good thing to do the bad thing to do?

And when people come to religions such as Buddhism, that sometimes takes a stronger emphasis because somehow religion is supposed to have wisdom,

rules, ideas about what is right. What is good, what is ethical.

And it's not a few people who will come to Buddhist teacher and ask, you know, what is the right thing to do here?

And in some ways, it's quite wonderful thing that people are concerned and careful and many people ask the question because they don't want to harm someone.

But sometimes the questions asked because they have some abstract idea that there's a right and a wrong, a good and a bad and they want to at least, you know, somehow they have no idea they're obligated to require to do the right thing or be the right thing.

And so when they're Buddhists, they want to know the Buddhist right thing.

And if they're a Buddhist at a Buddhist center, then they're particularly concerned about doing the right thing.

So I'm going on like this, because

it's one way of thinking it's not so uncommon.

But what would happen? If instead of asking what is the right thing? What is the good thing to do?

What's the ethical thing to do? What if the question was, what's the beautiful thing to do?

Once the beautiful thing to do here?

I think that that would create a different kind of orientation. I believe that the question what's the beautiful thing, who would be would not immediately evoke people's ethical sensibilities or immediately repeatedly evoke the idea of what's the right thing to do? So if we have an obligation or duty

Do the right thing or thought that

I think if you ask what's the beautiful thing to do? I think some people would relax or be inspired or, oh, that's an interesting thing. Yeah, I'd like to know what that is. And there'd be a little bit more inspiration or maybe even in delight, what's the beautiful thing to do?

And,

and this is also true, you know, for in our own minds. You know, it's one thing to do the right thing in terms of our behavior in the world and what we say it's another thing to be concerned about what's the right thing for your own mind. And that can become particularly oppressive and burden for people. Because, you know, we're not exactly in control of our own mind. Our mind has a mind of its own sometimes and it has its own thoughts and impulses and desires and

all kinds of things goes on in there.

And

But they had this idea that certain movements of the mind are the wrong movements to have the bad movements to have. And, and movements of the mind. Or sometimes people, some people identify them much more closely to who they really are, who they are, then maybe their actions.

And so now a few people struggle

with themselves or in conflict with themselves because they've have some idea that they're supposed to, kind of internally be a certain way they're supposed to be always be generous, or always have good thoughts, become always have compassionate thoughts or, you know, or not be the opposite of those things, all kinds of ideas.

But what if you ask your mind you look at your mind and wonder about how the mind operates. There to you ask the question, what's the beautiful thing for my mind to do?

Well, how would that shift to you? What's the beautiful thing here would be the beautiful thing and it's internally in your own mind and no one

NLCS it, why bother?

It's beautiful. The tour de la, it's a joy. It's an inspiration. They just like to be of course, you know, it'd be nice to have it beautiful in there. What if your mind was one of the most beautiful things that you've ever seen in the world?

Well, how would you relate to your mind if you decide the mind was really beautiful?

There's a story I'd like to tell if.

So, I went to some point

to when I was about 30, I went to be practicing for about 10 years or so and, and I went to Asia to practice. So I went to

and part of doing Vipassana in was I did a month long retreat in Kathmandu, Nepal.

So I arrived there some days before the retreat. And you know, I

just I didn't have to do I just wandered around was that a bit of a tourists and just wander around the streets here and there wonder and I came across to have a lot of data and then probably still do they had all these little shops with Buddhist artwork and paintings and statues and things and

clothes and stuff, mostly for the

tourists coming through

and

and there was one shop that had a statue Buddha statue in the window that really captivated me.

And

I think I'd like to buy that.

And

so, you know, I had very little money.

I don't know, I don't remember how much I had but I have

I don't even remember how much is that you cost but it was probably like it was a lot of money

a lot It was probably like \$100

and that was maybe a third of how much money I had

you know there third of my worldly wealth. So you know, it was a lot of money right. And I was in Asia, you know to try to be there to practice for the duration for I was had no plans of coming back. Exactly. I was just there to practice.

So it was a big deal to buy it or not buy it. But it was really good that you

and now

and then it occurred to me

that this beautiful inspiring this that as a statue was the most beautiful thing I know in the universe is a pure mind.

And, and then then I thought to myself,

I'm going to not buy it and say

My wealth

and use it to support someone else to do this practice, so they can experience that mind.

And so that was a decision. And then I think, I don't know if it's just hours later or a day later or something like that.

I called back to Berkeley. I went to the post office where you had to wait make long distance calls and called back to Berkeley to talk to my girlfriend.

And his roommate answered and

and I said, Could I talked to her? And he said, Oh, she's on her way to cut my jewelry see you

and she had less money than me.

So that's where that hundred dollars went.

Because she was coming to practice.

So beautiful mind

The teacher that I practice with they're named Pandita. He has a book titled

something like

mind called the mind called beautiful.

The idea that the mind can be beautiful.

So how beautiful is your mind? And what would it take to make your mind beautiful.

So this is not just an abstract idea, you know, just your nice Gillism here. But it turns out that in the ancient teachings of the Buddha, he uses the word beauty and beautiful quite frequently.

But it's not obvious in the English translations. Many of the translations translate this word *colliano* as good.

And one of the places that appears has to do with karma.

And

translators will translate good karma and bad karma.

Dharma has good karma and bad karma.

But the word for good is not good.

The word is *kalyana*.

And it's a hugely different thing. If you talk about, say in Buddhism that concern about karma, karma means your actions that have consequences. And you want to be careful with your actions, your karma. And the concern is not about doing good. Avoiding bad. The concern is to avoid is to do beautiful karma.

Beautiful actions. And then literally, and there's a passage where it says you do Beautiful, beautiful actions for beautiful results. Isn't that kind of nice? It's a whole different kind of takes the ethical sting out of this whole karma idea. If the idea is to be you know, to do the beautiful thing.

And, and you see one of the places where this

emphasis on Buddha on beauty gets a really strong emphasis in Buddhism is

there's a common expression, the Buddha said and others quote him that the Dharma which is the teachings, the practice, that path that were involved in Buddhism is a

common translation is it's time was good in the beginning, good in the middle and good at the end. So it's a good that's, that's good, it's good that it's good.

But the word good you know, it's, it's okay.

So go discuss, you know, with me it was good.

It's good for you.

You know, so I'm happy that is good.

But it turns out that it's this word called eanna. Which the first dictionary definition in many of these dictionaries indian indian English dictionary, this is beautiful.

Dharma is beautiful in the beginning. Beautiful in the middle. Beautiful. At the end

Wow.

I mean, we're talking. We're talking. That's like wow

you know good. doesn't really get me going.

Beautiful. Wow. The Dharma is beautiful now how does that work?

Where did Where do I find that beauty? Well, guess where

you find it in yourself? Which is a beautiful thing to do. What's the beautiful thing to do? as you go about your your daily life? What if what you do is supposed to what if what if you do your actions what you do in the world is beautiful.

How about if you drive beautifully?

I wonder what that would look like if everyone was driving beautifully.

I don't know I'm not sure when it would look like but

Sure no when it doesn't look like

we see a lot of it

and,

and sometimes the standard people have of what's beautiful,

you know is things that are performed really well. And sometimes looking at dance or athleticism, people who have mastered and develop themselves and train themselves. They do something with elegance and simplicity and care and mastery. And it can just be beautiful to watch. Wow, look at that.

If I don't know if any of you done a Japanese tea ceremony, but to watch someone who's really trained to the way they pour the tea and hold the cups and it's just you know, beautiful to watch this kind of person. It can be mesmerizing. The beauty of it. Wow, that's so elegant and beautiful.

I want to watch

at that green golden center and then they had to sell

Very big somewhat oldish bar and that became the meditation hall on the floor is kind of this wooden old floor, kind of beautiful place.

And they had that

Mrs. Nakamura Nakamura Sensei, a woman who was a teeth teacher, they're

touched Japanese tea ceremony for a few decades at Zen center. And she was, I think, going back to Japan after being a living at Zen center and teaching tea for decades. And they were going to have a kind of final ceremony to honor and she was going to make tea in the meditation hall. And because of the my, my role there, I was placed kind of at the center. She was the center of it, but kind of like three feet away from her, like himself, like I was sitting like I am now and she was sitting a few feet away. And I got to watch her make tea. There she was in her 80s and that was beautiful.

Just the way she used her wrists in her hands and pick things up. And that you think that you can pick up a bowl, a T ball,

and just watching a person pick it up.

This is art. Wow.

So what's the beautiful way to hand

your friend a cup of tea?

What's the beautiful way to offer a gift? gifts are nice to give. And so in Buddhism and also like in places like Japan, the beautiful way is to do with both hands. So you kind of put yourself together and you're really there fully for the experience. It's like you're really, really there and doing it consciously, intentionally. As opposed to handing that you know, looking the other way here. This is for you throwing at them. You know, it's a very different thing.

generosity is beautiful.

What about being generosity for the kind kind of for the sake of beauty or as an act of beauty as opposed to a duty?

It's a very different feeling. Very different thing.

So, the karma is sometimes categorized as being the beautiful, and it's not actually the word, it's not bad, not bad, that I like to translate the word that's used as malicious. So you want to avoid doing the things that are malicious, and do the things which are beautiful.

And this word for karma comes from the means action. There's a lot of related words in Buddhism. And one of the related theologically related words is the word Sankara. The sun means with in the car, I means to make

To do kind of,

and

and it has to do some Karros are the inner mental actions that we do with the activity of the mind. In particular the activities of the mind that influence us influence how the mind works and shapes the mind. So if you're constantly thinking miserly thoughts, you know, and do it regularly, that's going to influence the habits of the mind. If you are regularly being generous, that's going to influence you in a different way.

One of them might keep you contracted and tight,

fearful and, and kind of separated from people. The second being generous might make you feel more open and generous and more happy to see people. And if you do that once or twice, we probably haven't created much influence on you. But if you spend years in one way or the other, it creates a big

Change in who we are.

One of them creates beauty. One of them creates something like the opposite of it. So the mental activity that we do some cars are consequential.

And, and so we can ask ourselves, what is it beautiful thing to do in the mind?

Well, Buddhism has an answer.

Because

these mental activities that we have in the mind, some of them are divided up, categorize in all kinds of ways. But there's two major categories. There's a category of those things which are unskillful to do or unwholesome to do.

And in

street language, those are the bad ones.

But you know, that skill, you know, unskillful as a very different feeling than saying it's bad. It's just not skillful.

not useful, it's not helpful. So that there's those and then the opposite ones, you would think that they are the skillful ones, the wholesome ones, but what they are, what they're called, The beautiful ones. They are the beautiful states of mind to different word. It's so bad now rather than Pollyanna, but the beautiful states of mind. And

you know, because of this sort of a psychological analysis works, it's not that comprehensive of all the data, all the things that we might think of as being, you know, beautiful states qualities of mind. But it is an interesting list.

I don't remember all of them at the moment, but they're things like faith or trust, confidence is considered beautiful.

Mindfulness is considered a beautiful state.

And, and that's a little bit hard for some of us to tell.

When renewed to practice or struggling in the practice, and mindfulness is hard to come by. But when mindfulness is strong and stable and restated in this very clear, strong, present moment awareness, the mindfulness is not just a good idea. Mindfulness becomes a state, a state of clear awareness that when it's established, would be the similar to the

there being no small gray haze, in the Bay Area here. And those of you who live here in the peninsula, and when this is clear, it's really nice to look across the vein. It's surprising how close the East Bay hills are. But many days you can see across the base, and so when it's clear, it's really clear. Wow, that's cool. So when mindfulness is strong, the state of the mind the state of the clarity of the mind, and knowing quality of mind, is kind of like that. Wow. I know it's clear. It's has this sort

elegance and beauty.

And

then there's things like

lightness of the mind, buoyancy of the mind, that kind of nice uprightness of the mind rectitude of the mind. A conscience, having a conscience is considered a beautiful thing

and

softness of the mind,

tranquility of the mind.

That's probably all I can remember at the moment. But, you know, you know if these things are well established, they're nice, like a tranquil mind.

You can understand how it can be beautiful, when you compare it to the opposite, which is an agitated mind. And many people come to meditation in order to quiet and calm and agitated mind and when it is, it can be kind of really, really exquisite. I you know, one of the

You know, I talked about this beautiful mind that we can experience sometimes. I wonder the higher quality minds that we can experience is in fact a mind that's very, very tranquil, not tranquil and not tranquil and kind of, you know, energized, but tranquil and clear. It's like a profound state of peace that you feel you sense you experience you see kind of in the mind

The other thing there nothing other than the list that I've that I just remember now, is equanimity, or a sense of a balanced mind. The mind is equanimous and balanced. So it's not you know,

it's not out of balance. You know, people get off balance they say, but I really feel strongly balanced, balanced. Then, you know, it's a peel these things feel and says not enough ideas. This actually these things do states of mind that really feel they're they're palpable and good

So, you know, what's the beautiful thing to do in the mind?

And this word Sankara, which you know has to be related to this action. If you look it up in the various dictionary, especially Sanskrit dictionaries for its meanings, it has a wide range of meanings. That probably because, you know, it's Indian associated Indian language that Buddhism is using it probably related to this word sunkara. And unfortunately, the English translations lose some of the richness of the word. The most common English translation likely is mental formations. You have mental formations. I'm sure this was a good good news for you.

And then, you know,

and my my my effort, better better effort and a better effort to

translate

And these days, which is you know, not any better or less, you know, maybe less inspiring and then formations is constructs or constructions

and someone else do fabrications. Thanks.

fabrication because all these you know, they don't really do justice. But if you look up in the Sanskrit English dictionary,

you find that meanings like to put together

to make, to prepare,

to concentrate to make sacred, to polish a gem

to refine a metal

to perform sacred rituals. So actually it's almost like the meat there the words sunkara some scarring Sanskrit can refer it's almost like equivalent or useless equipment, our word ritual religious rituals, for

into their 12th

rites of passage over a lifetime. They're called twirl some scars.

And you get a very different feeling when you get this association with making sacred and concentrating and polishing and make it you know, it's kind of like making beautiful, you know, making special. And so to translate things is, you know, constructs and fabrications and thing, you kind of lose some of those rich associations.

I don't think we can translate it as to make it beautiful. I think that loses some of the meanings of it. But associations are like that.

So what if meditation

is a practice of beautifying your mind?

The Buddha talked about that he talks about adorning the mind.

So adorned in your mind.

Maybe that's not very interesting. A lot of people are motivated to come to meditation because they suffer and their stress there's their agitation

They're having problems and they want something to get some relief, some kind of help to get free of that. And they heard that Buddhism Buddhist meditation is to bring it into sufferings, it's pretty promising.

Some people if they hear, oh, you know, come to Buddhism and have a beautiful mind, they might think, well, that's, that's self indulgent. You know, there's important things to do the world are working websites to visit and,

and,

you know, and to do to indulge, and just making a beautiful mind. I mean, I, you know, that's like, you know, that doesn't seem very good. And, and then, I remember when I was, I haven't heard this now for many, many years. But when I was a new Buddhist practitioner, my early 20s I heard this a lot.

Maybe maybe society's changed now, but back then.

You tell people that you meditated people do not meditate. And, and they would say, Oh, that's selfish.

What, you know, I meditate an hour, you know, that's selfish you because your self itself is self involved, you know, you're focusing on yourself and self involved and you should go do things for people. And, and I think that the idea that meditation is selfish, maybe came because Buddhism was considered a religion. And religion is supposed to be altruistic, since you were being altruistic, you're being selfish. The same people who would say that selfish to meditate for an hour, they would spend three, four hours on television watching television.

But they didn't occur to them that that was selfish.

But it you know, so it was kind of like, cognitive dissonance for me that people would say, you know, watch television for hours and then tell me that for my one hour meditation was selfish.

But I think if you start if you tell, you know, the purpose of Buddhist meditation is to make a beautiful mind. Maybe it doesn't really inspire people or maybe that seems selfish or indulging

But what if, in fact, Buddhist meditation is to do a very profound thing is to really help you get to the bottom to the root of your suffering

and show you liberation, show you a freedom permit a profound state of peace that gives birth to wonderful qualities of mind. And too often Buddhist teachers say, well, it gives birth to compassion,

because that has cachet. You know, that's think that people who want us to be helpful in the world they really value that so that seems like a good fruit to practice.

And it is.

But what if we say that yes, we're here to

do a path of practice that leads to freedom from suffering. And the means to that is to cultivate A Beautiful Mind

the means to freedom

offerings cultivating beautiful mind

to when you're when you think things,

what would be the beautiful thing to think

when you engage in meditation practice and make an effort to be mindful, not what's the right way to make effort? What's the beautiful way to make effort? The quality of the way you pay attention

is their way of doing that beautifully. Like you're doing a

champion Japanese tea ceremony in your mind. What is it to bring your attention carefully. Look at the experience you have.

Attend to what's happening with your breathing with your body in such a way that it's you know, it's elegant, it's inspiring. You know, if someone looked at you from the outside, they'd be inspired by it.

What's the beautiful thing to do? How do you practice beautifully

with that free you

from striving free you from

being upset with yourself if your mind wanders off in thought a lot, because that wouldn't be beautiful.

Girl, you just blew it. You slipped off your mat your breath. You missed 10 breaths.

You know, that was a really a drag.

You know, that's not inspiring. But rather, Gil, you just wandered off. Here, come back. I'll help you. Come back to your breathing and settle there.

Why not that way?

Have you listened to the tone of your voice? So those of you who think in words, it's you know, inner conversations,

that some people when they start paying attention to the tone of their inner voice, find that it's

Harsh

or angry?

What if do you have? Are you who's who's in control of the tone of your voice? And there used to have to go along with what's given to you?

Or can you in some ways, take some responsibility for how you think and think, think about yourself. Can you do it in ways that are inspiring, do it in a ways that are conducive

to certainly peace and well being, but also a sense of beauty. The Buddha said

that beautiful actions lead to beautiful results

beautiful ways of relating to ourselves beautiful ways of thinking and talking lead to beautiful results.

So

I think

probably done my job that I attended here today.

I don't know if it was beautifully done.

But

I did want to, I did want to try to

emphasize a particular point,

the color idea that's missing, for the most part in English discussions with Buddhism.

And that creates a very different perspective, orientation or approach to how we would live our lives or how we would engage in meditation practice or Buddhist practice that brings in a reference point for it. That could make things a lot easier.

can make things kind of creates a very different kind of,

I think a much more compassionate or caring or careful way of how to do this. That is fried of things which are the opposite fried

being angry with yourself self deprecating sense of harsh duty

feelings that you know that you have to walk on eggshells to be a good Buddhist because you have to do the right thing and avoid the bad thing. There's all kinds of ways in which people engage and maybe

any religion, which actually, at least in terms of Buddhism, people, I mean, wait many ways people engage in Buddhism, that's rather on Buddhist.

And what I mean by that is that, hopefully, if Buddhism Buddhist practice purpose of Buddhist practice is to become free of suffering.

Don't suffer because of Buddhism.

You know, that doesn't make sense, right?

So, you know, so this, you know, oh, I have to do this Buddhist thing. I have to follow the Buddhist way of life. I'm not doing good, right. I'm supposed to be mindful. That's what Buddhism teaches. I have to be mindful so that I can be free of suffering and I'm not doing it right and terrible.

You know, it's just it's the logical

So, sort of find a way to do this Buddhist practice that we live a good life, we support people in our lives. We take care of ourselves. And maybe sometimes we need different language, different concepts in which to kind of look at this and understand it. And so I've offered you this word today. And maybe you'll find it interesting to

experiment with it, explore it, and to ask yourself the question, what's the beautiful thing to do?

In your actions in your speech, and in your mind, and maybe keeping that you might even you know, try it for a week. Just keep that question close by, maybe even write it on your palm of your hand or someplace, you know, carried with you.

And then keep asking yourself that question and see what kind of answers you come up with. And well those answers be different than the kind of answers that kind of it

Need you to live a different life than what you've been doing so far?

So, that's my thoughts. So we have 10 minutes before the end. And if any of you would like to ask a question or comment or

protest

beautifully, yes. If you can wait for the mic, please.

Check in Okay. Well, I mean, as long as we're dealing with meanings of words, I mean, beautiful has a lot of different meanings to Sure. And so is it up to each person to determine to decide what they mean by beautiful or you know, are their kinds some kind of there's a right guideline, beautiful.

Let me get up the Buddhist texts.

Tell you what the right way is? No, I think it's personal. But I'm very interested in your question about the idea that has many connotations or Association.

You want to say a bit more with the towel, different people might understand it or different interpretations. People have that? Well, you know, there's the most, you know, obvious interpretation of like surface beauty, you know, you know, do you look good doing something, you know,

there's, you know, sort of beautiful in the kind of overall implications, you know, something is beautiful if it brings about good results and not beautiful doesn't bring about bad results. And then there's the whole association of beauty with skillfulness. Still, I mean, things that as you were saying, with the Japanese tea ceremony, things that are skillfully done are also beautiful. So, I mean, those are just, you know, off the top of my head, fella, yeah. Good, great, great. And what do you what would you, you know, what do you think which of those Do you think

Buddhism points towards? I think the whole the skillful, skillful thing

Yeah skillful connotations. Yeah, yeah. Thank you. Although, you know, it's it's interesting because you know, the Chinese who are the predecessors of Japanese, they don't care about that tea ceremonies.

They make beautiful Buddhist temples.

straight back.

I was doing this kind of tripping linguistic trip, tripping on the words

right and ethical and the way that they sounded in my head. And right, right and ethical. They have a hard kind of straight edge to them. And, and also, it's very easy to

slip off into a judgmental aspect of what is right and ethical. But the word beautiful, how much more softness and roundness to it and an expansiveness to it, and I was just kind of tripping.

Great, wonderful.

is another mic here because you can go straight there. Okay.

Um, let's see how we put this. A friend of mine is avid Buddhist practitioner. And when I was asking him how do you decide, you know what? Yeah, what? What's the most skillful?

How do you how do you like he was always very, very confident in his actions. And I was like, how do you do that? Because I would see his actions and go like, there was like, 10 things wrong with what you just did. And I do that to myself, and I I he was

Say I'm secure in my own good intentions, and it would drive me crazy because kind of like the definition of, you know, beautiful is different to everyone. I would look at my own actions and think I can see at least 10 ways in which I'm doing something wrong. And if I really, really try hard, I can see one way that I'm doing them right. And so I guess I'm curious

how to ask this question.

If beauty is beautiful, action is subjective. And, and we sort of have to me I would define my actions beautiful if I knew that it came from a really good intention, but when I see 10 different intentions going on at the same time, do I just get to pick one

and go Alright, um, I see the compassion in this part of Emily's thinking. So flip, flip a coin. Yeah. That's a great question.

You know, one of the I think one of the

criteria that are very important in Buddhism is not to cause harm. But even that it's hard to know whether what causes harm or not, but we do our best

ever felt it was very lucky I felt when I was 17. I was talking to an adult, an aunt. And she said, we're asking these kind of kind of question. And she's she pointed out that

we, you know, we have a range of intentions.

And, and,

and so if 70% is good intention, but 30 is not, don't sacrifice the 70 good intention for the 30

no bad intention, meaning we have multiple intentions, but you have to weigh them together and not rule out something just because you're doing something because some of the intentions are maybe a little bit off. So for example, you might want

Help your neighbors because, you know, the neighbor is sick.

But one intention is, you want everyone in the street to know that you're the best helper on the block. You know, it's you know, that's, that's, you know, that kind of egotism is probably not so useful. But she still needs help your neighbor.

So just put up with your egotism

so you can help her because then it's a better intention. So do away and look at the balance of things and see what percentage they are, you know, which is which is the higher percentage and, and look at what the consequences can be. And if all things are equal, then also look at the consequences for yourself, which makes you a better person, which helps you grow and develop and become a more freer person, that kind of person, happier person. So those that's my answer, is that adequate. It's wonderful to clarify a little bit that like if I

Have one selfish intention and one selfless intention that I can kind of take a minute and try and dwell with this with the beautiful. That's

with the beautiful intention and kind of align myself and if the other ones still kind of there and like Guinea that is getting its way that's, that's okay. But I'm gonna align with you yeah, to give up their good intention, just you know, just because little bit of bad intention is kind of being held hostage or kind of like, you know, you know, you're, you know, it's better just to ignore it the bad one, you know, it comes along.

But it's a matter of balance, right and the harm caused. So if it's 99%, bad and 1% Good, well, then maybe you want to kind of,

you know, take a second look.

Beautiful.

So one more hand, then maybe we can, if you don't mind, bring the mic all the way. Yeah, I saw it over there first. And then

No, not you. I thought I saw a hand. Maybe this man here, gentleman here.

Hi. So

in earlier life like more than 20 years ago, I had the chance to live in Asia and I got to go to Japan many times and I saw

the tea ceremony put on by a master, who took 20 years of her life to get to that level it was, it's still I still remember it to this day, and I do remember how she served the tea, rotating the cup around delivering into the individual. And that wasn't the only beautiful ceremony. I remember seeing even though I hadn't practiced. I mean, I've only been practicing for about five years. But the exchange of business cards I thought was also quite a beautiful ceremony with the two hand delivery and the two hand reception in the studying of the card and the acknowledgement. I just thought that it was

There must be a lot of

beautiful things happening out there that if you take a step back to see them, there's, they're happening all over. So and so what some of the things that are being expressed also in that kind of cares also

respect. There's a kind of respect for the other person, evaluating other person when you give something really consciously and carefully and fully,

as opposed to just kind of, you know, throw out the business card at them and or the T or the T.

Great. So thank you. And if and if this was a somehow provocatively useful, interesting idea that I presented today, if some of you would like to tell me as some months, what kind of difference you made in your life, I'd be very happy to hear.

Thank you.