

## Metta as Strength

**Gil Fronsdal**

**November 16, 2025**

**Keywords:** mettā, Bodh Gaya, Bodhi tree, Nerañjarā, Buddha, loving-kindness, kamikaze, wise speech, de-escalation, self-compassion

---

So good morning, everyone, and welcome here at IMC in person and virtually, for those of you on YouTube.

And so last week when I was here, I talked about goodwill or *mettā*, sometimes called loving-kindness in America, in English. Yes. Kindness, friendliness. And it's a fundamental sentiment or attitude in the Buddhist tradition, in our tradition. And it's at the center of good human relationships. How to get along with people, how to find, create good healthy relationships, how to restore good relationships when they're broken in different ways.

And it's a reference point even for when people are in conflict. And so imagine that whatever this *mettā* is, I'd like to call it goodwill, can be a strength. It can be strong. Some people think that love is supposed to be not weak, but it's supposed to be soft. It's supposed to be fluid. It's supposed to kind of be accepting or somehow it, you know, just, I don't know.

But can love be strong in a way that gives a person a strong backbone, gives a person a lot of inner stability? And what would that be like in times of conflict? What would it be like in times when we're facing hostility? Is it possible? Is it reasonable? Okay. When people come to us with hostility, maybe very intense hostility, can *mettā*, goodwill, still be a reference point? Could it still be a resource?

Does it have a role? Or is it really the time to kind of put that aside because it's a little bit too kind of sentimental and too little idealistic? And what's really needed now is ill will. Yeah. And certainly we're justified. We're justified and it's appropriate. And, you know, you don't want to be a pushover for anybody. And so you have to kind of really meet this with genuine goodwill and ill will. And if you really want to be serious about it, you meet it with hatred and anger.

So I'll tell you a story. Okay. And I think of this story as an allegory from the ancient Buddhist tradition about the Buddha. And as an allegory, it's meant to give you a problem. And the problem, or the puzzle, maybe that's a nicer way of saying it, is for you to consider how this might work for you. Is this a model, an example, for some way that you can bring your goodwill into your world of conflict. I imagine a few of you occasionally accidentally have conflict that you have to deal with.

And so here's the story. So the Buddha was enlightened in Bodh Gaya, under the Bodhi tree, near the river Nerañjarā, I think it was called. And then he went off to teach his companions what he had learned. And then not there long after he returned to that environment where he was enlightened. Maybe it had a value for him that it was such an important place for him. And when he came back to that area, he came across a very large group of ascetics, ascetic monastics of a different tradition.

And it seems like they were kind of fire worshippers. And apparently there was a group of maybe 500 of them with a leader. And the Buddha needed a place to sleep for the night. And so he went up to the leader and said, can I spend the night in your fire hut? They kind of had a fire, I guess where they had a sacred fire, had something important going on since they worship fire. Maybe it was like a sauna. I don't know what it was. But they had a fire hut.

And the leader said, no, I can't let you do that because there is a fierce, venomous serpent in that firehouse, fire hut that will harm you. So the Buddha asks again, can I spend the night in the fire hut? No, I don't want you to get harmed. The Buddha asks a third time and the man says no. Now in ancient India, I don't know if it's true in modern India, if you ask something three times, that means something really significant. And, you know, you kind of shouldn't really say no after that. It kind of requires a different kind of meeting.

So the Buddha asked a fourth time. But he said, next time he said, perhaps I won't be harmed. Perhaps I won't be harmed. May I stay there? Yes. And the leader of these ascetics said, well, do as you like. So the Buddha went at the evening to stay in the fire hut, house, whatever it was, and he made his bed. And then, as was his custom, he sat down on his bed to meditate into the evening, upright, cross-legged. So he was in that meditation posture.

Well, the serpent, whose I guess house it was, or I don't know, at least was living there, was not so happy about this ascetic, the Buddhist monk, coming. So to kind of make a point, he spewed smoke, and kind of maybe as a warning, kind of like, oh, you know, this is not good that you're here. He was displeased. And so, you know, maybe it was reasonable. I mean, the Buddha asked this leader of the ascetics, he didn't ask the serpent, can I spend the night here with you?

Well, the Buddha then, in reply, in response, he, with a mind of goodwill, he then produced his own smoke. Well, this enraged the serpent. Amen. So now the serpent spewed flames, breathed flames out at the Buddha. Maybe that's what they were afraid of, that if the Buddha went in there, he'd burn to a crisp. And so the Buddha responded with his own flames, shot flames back. So it's a little bit like Harry Potter or Star Wars or something, you know, and these magic force fields are kind of meeting in the air.

And so, but the text describes that when the Buddha shot flames back to fire meets fire, literally in this story, Buddha's flames were not going to harm the serpent. So the Buddha had his goodwill, and he was clearly not going to harm the serpent, but he met fire with fire. He didn't back down. He stayed in his posture, and he met fire with fire. Could it have been the fire of love? What was it? What was this fire that he met him with?

And that apparently went on all night. This great duel of fires. And the ascetics were outside the hut, and they were thinking, well, this dude is not going to survive. And he's going to be harmed. And the text says that the hut was ablaze. It was like glowing because there was so much fire going on. Well, by the morning, the serpent was subdued, was spent, was exhausted. Right. And the Buddha then had finished with the whole battle.

And then he picked up the serpent. Now it was maybe like just a snake. It was small enough that he could put him into his begging bowl, to coil him and put him in. He came out and he showed the leader of the ascetics, here's the serpent. And then, as these good stories go, it said that the ascetic was filled with faith and confidence in the Buddha and became his disciple, and was happily ever after. We don't know what happened with the serpent.

So, I kind of tell the story a little bit funny way because I want to emphasize it's a myth, it's a fable, I think of it as an allegory. And as an allegory, is there a time for us with our love, with our goodwill, with a dedication to non-harming to kind of, I don't want to say hold our ground exactly, but to sit upright, stand upright, clear and present, neither going forward nor back, neither attacking nor retreating, and to do some equivalent of meeting fire with fire. What does fire, meeting fire with fire look like if on our end it contains love and love, and it contains a dedication to non-harming, no ill will?

What it means, I think, is we would not meet lies with lies. We would not meet hatred with hatred. We would not meet harsh words with harsh words. We would meet lies with truth maybe, and hatred with love or non-hate. We would meet harsh words with, I don't know if gentle words is the right word, the right language, and maybe it's another word that works better. And one of the things that Buddha said was that if someone is speaking divisive words, that we meet it with unifying words.

So, you know, some people are dividing. Sometimes when there's hostility and conflict, it's clearly a big division being created, and maybe that division is being made worse through how people are treating us. And is it reasonable then in that conversation to say, to consider what would be the unifying way of speaking? What would be the way to bring us together? And is it possible to do that?

I remember once when I was maybe 20 or something, I was kind of like a, you know, closest thing back then to a 20-year-old hippie, long-haired hippie. And I went in for some reason, I'm not sure, maybe to use the bathroom, I don't know why. I'd caught a ride on a ride board from California to Miami. And we stopped in the panhandle in a very conservative place. And we went into a bar.

Well, back then, to go into a very conservative bar in these parts of the country as a hippie was dangerous. And I walked into the bar and the whole bar got silent and looked at me. And I said, uh-oh. I'm not safe. This is curious. And, but one of the people I was with in a ride was kind of a natural comedian. And he just stepped into the room and within minutes had everyone laughing. And we were accepted and unified and brought together.

I can't imagine the Buddha going in and telling jokes to do that. He might have had a different way to create unification. But it taught me something very important. It taught me that there are ways of bringing people together, rather than living in the divide. If I'd stayed afraid, lost in my own preoccupation, I probably wouldn't have had the wherewithal to have created the divide, you know, the commonality, the bringing together, the lowering of the hostility.

And there are times since then where I've had people very hostile towards me. And one of the things I've learned to do sometimes was, we had some challenges here at IMC with someone who had tremendous hostility. And I consulted with psychiatrists and he said, one of the things you can do when someone has some kind of thought disorder or mental disorder and has this kind of hostility and anger, is tell them that you're afraid. If they hear that you're afraid, they realize they've had an impact. They don't realize what the impact they have, and that can actually shift it.

And so I haven't done this with people with thought disorders or something like that, but unless we all have it, I have used that sometimes when people have been really angry. And what I thought was an unreasonable way with me, and they finally stopped. And I said, oh, you know, with that kind of anger that you have, you know, the effect it has on me, I'm afraid. And immediately their shoulders dropped. Immediately they got calm. Immediately they kind of got a mirror for how they were. And one of the times the person said, you know, just backed off and left. Right. Just that was all I had to do.

If I had yelled back and met anger with anger, it probably would have made it worse. So to meet fire with fire, but the fire of goodwill, the fire of honesty, the fire of unification, in my mind it means meeting it with strength, meeting it with, you know, showing up with some kind of way of being strong and not allowing what people say, especially, to impact us negatively or to collapse or be able to stay there. So at least what the Buddha was offering in terms of the importance of goodwill, it was not meant to be passive. It was not meant to be a pushover, not meant to be kind of just stand there kind of with a nice smile on your face and just let people do what they do.

But the idea was to meet it in a good, effective way, maybe to protect yourself, but more importantly, maybe that this is unethical. Let's meet this and really hold the ground or meet fire with fire. And so if you remember the beginning, I think in the beginning of the talk, I offered this to you as a puzzle. Can you imagine where it would be useful for you in your life, possible for you in your life, with goodwill, with the absence of ill will, the absence of wanting to harm anyone, the opposite. You really want to do the opposite than harm, want to benefit people even.

Can you imagine situations where this kind of approach that you would do it, that this is appropriate for you? Or have you done it, something like this? Have you met fire with fire, the fire of hostility with the fire of love or the fire of truth or the fire of unification or the fire of... So that was my puzzle for you. Now it's my turn to learn from you. What do you think? Do you have anything you want to say about that or examples or where you imagine that this allegory is relevant for you?

Good morning, Gil.

Good morning, Gil. My question is what to do when encountering representative of the other religions, like say a Mormon person comes to you and try to convert you as they do. Is it good to meet fire with fire or like say thank you? I'm Buddhist and I don't want to talk about it. What's the suggestion here?

Okay. It's a great question. Thank you.

It's real life situation, by the way.

Oh yeah, yeah, I've had that too. And but the direction of the conversation has changed. So it's for you to tell me.

Well, in my case, I spent two days studying Mormonism and went to their church and then spent another two hours talking to them on the phone. At which point they realized... Maybe I'm trying to convert them to Buddhism. That's how it ended.

With goodwill or with hostility?

There's no hostility at all. Just goodwill. It was all goodwill, yeah.

Good, very nice. Thank you.

I'm not sure I'm going to be able to answer my own question here, Gil. But I'll put it out there. What about a more subtle type of conflict where maybe a group or a set of people are dominating a conversation? And so it feels like you might not be able to get a word in edgewise, that you may not actually be able to contribute. And you feel silenced.

And, you know, my crack at answering my own question is to, yeah, this art of gaining nothing, *mushotoku* comes to mind, of that, well, maybe it's not important that my opinion be expressed in this space and that silence is okay and that maybe there's a different way. The other fire isn't through words, but maybe pre-verbal or subvocal. I'm interested in your thoughts, though.

Well, my thoughts is that what, you know, was there when these times when you felt that you didn't have, couldn't get a word in, you weren't being listened to or no one was interested in what you had to say. Was there at that time hostilities towards you?

It's more subtle. I think it's... The force is, this is the way we should do something. And maybe it's not hostility directed at me.

See, the advantage of hostility directed towards you is you have their attention. So then you can be in relationship. You are in relationship if the hostility is directed towards you. And so then there's more opportunities to kind of figure what it is. But if you're simply being ignored or they're so preoccupied in their own world, and there's not particularly hostility to you that's active, then it's a different art, different thing is needed. And then this is not the time for me to answer. Yeah. Thank you.

So I have an...

It's on.

Oh, it's on? Okay. I have an experience to share that seems to resonate for me in terms of how this works. I'm part of a group that is trained in nonviolence Buddhist traditions, and we go to protests as a way for... We're part of a de-escalation team in protests. And there was one situation where... And before we go, before we start, we gather as a group and we do a short meditation. And we ground ourselves before the event.

And there was one situation, well, on the sidebar is that we're taught, we're trained to know that a lot of the issues that come up in protests are often from within the group that is protest-

ing because they are frustrated. Yeah. And there was a situation where there was a person who came into the group who wasn't angry at the groupness. Well, we were protesting in front of an Apple store, and so they were like, anyway. They were upset that we were protesting in front of the Apple store. They were asking us, why are you here? What's wrong with Apple?

And one of the other protesters got into their face and was like telling them to go away. And I said, okay, hey, you guys, let me kind of come in here. Because I have a yellow vest, and so there's some authority or some like recognition that there's a role to play. And so I separated the two and then brought the person who was upset. I said, let's go over here where we can talk away from the noise. Yeah.

And it turned out that his father had been one of the early employees of Apple, and there was goodness in that relationship, and he just couldn't understand. And I said, you know, I'm not here to say why they're upset. That's not my... I don't know. I don't... I'm not going to tell... I don't know the answer why this particular group is here. I'm here just to make sure everyone is safe. And so we talked a little bit more and we formed, you know, there was a bond there and he started talking about cats. I said, oh, I have a cat. And at the end of it, he was completely relaxed, calm, and he wanted to buy me ice cream.

So it was, you know, I think it wasn't that the anger was at me directly, but it was at the group, and so that neutrality helped. And I wasn't trying to convince him to change his mind or anything, so I just wanted to share that. I don't know if...

That's a wonderful story. Thank you. Is there another mic over there? It's over there in case we keep looking this direction, so I don't want to miss. But go ahead. Go ahead.

I am in the middle of a situation where I am facing this, and it has been very meaningful to hear the words, and more importantly to feel what it feels like to have love as a power. And there's someone with whom I was very close who has some hurt has come up recently, and in his preoccupation with that hurt has behaved in ways that are not taking into account the impact on other people's hearts or actions.

And so I find myself being very interested in love, but also having what could be considered justifiable anger come up. And so your story of the serpent in me is, and I've been wanting to hold love but also be powerful. And so I've had to do the loving-kindness and the self-compassion to myself because my serpent right now is judgment that I'm being pulled out, that this person has the power to pull me into anger and then I was blaming him and it's, and I know I'm self-responsible and so it's been quite a more uncomfortable battle because

I want to be someone who holds love.

So the serpent's inside of you.

Yes. Yes. Often they are but yes. So yes. So the serpent is both the incense, you know, at the other person's actions but more importantly... They're doing their thing. I want to, I'm dedicated to love and joy. And so the disappointment, the pain of not being able to hold love and joy and wanting the power of being able to do that, even though someone else's actions were hurting. And so it's that back and forth.

And so in this conversation, I have gathered what it feels like to have the self-compassion even when I have the anger and judgment. Does that make sense?

That makes a lot of sense. It's wonderful. May that side of you become strong.

Thank you. It's very tempting to want to respond in anger.

Oh, yes.

And I've done a lot of work and I feel I should be in a different place than where I currently am. So there is that round of forgiveness. Maybe I'm at 3 in the a.m. in your story. Maybe I'm still in the middle of the cycle. Thank you.

Thank you. That's the spin-waving test. Thank you.

I think this talk is also relevant to self-conflict, trash-talking ourselves, and... It's easy to spiral and maybe ruminate and just kind of meet hate with hate within ourselves. And the answer that I've found is to remind myself I'm human and I share my problems with humanity. People have the same problems I do. I am not special.

And that just seems to, I mean, I'm not giving myself a free pass for whatever, you know, caused it. I'm just kind of, like you mentioned, self-compassion. I just think that's... That's the answer to self-trash talking.

Very nice.

Yeah, and I just want to mention real fast my son, who I'm so proud of. Right now he's working security at a club in South of Market in San Francisco. And once in a while someone gets in his face with hostility, right? And he says to them, that may be true, but we're moving towards the door, right? And I just love that he's able to de-escalate like that. I'm just so proud of him for being able to do that.

Very nice. Thank you.

Thank you. So over here I saw on the floor. Yes. You might have to turn it loud.



Hello? Hello? This is a question for you, Gil. With everything that you know now, if you were back in that bar as a 20-year-old, what would you do differently?

I'm not sure. I don't know. It's so contextual. It's hard to guess, given all the context of things. But without, with my memory of it, 50 years later, I think I would have stood still, and peacefully still, and just looked at everyone and said hello. And engaged them in simple questions. I'm not a comedian, but I would have just made myself someone who was not afraid, but also not, but also engaged with engaging them. But I wouldn't have walked any further in because it was their space. So I'd then see what happened from there.

Lighting your back.

I think it's already here. It's hello, hello. Okay. Long ago, when I was less wise, and I would get into a mood or in a discussion where my mood would be rather pushy and maybe hostile, I don't know. But I was kind of bullying, I would think, looking at it now. And when another person would be really calm, it would actually aggravate me more because I could see how unreasonable I was.

And so it was a good and a bad thing, but it made me think in my own interactions with other people when they would be sort of bullying me or bulldozing over me, to be calm, but kind of not too calm, because I didn't want to aggravate them more. You know, it's sort of because it's embarrassing to be out of control. And it's like I didn't want to be shown up and I don't want to show up the other person. Yeah. Anyway, it's something that I thought I would share it.

Thank you.

Thank you. Sometimes being too calm can feel like you're not participating, you're not in a relationship. So sometimes when there's one thing that I've learned to do over my lifetime, and a lot of it has to do with this practice, is to step towards what's difficult interpersonally. If it's a challenge and difficult, step towards to be more close to it rather than pull away. And so maybe it's possible to stay calm, but if you step forward, then you know you're engaged, and you're, you know, the person that you're connected in some ways, and the person can't ignore you.

If I may share something... Something that's been on my mind lately is a story from Japanese tea practice. I practice in a lineage of practice, and we recently lost our retired head of tradition, the 15th generation head of our practice household, passed away in April at the age of 102. And he led a remarkable life. He was actually conscripted to the Japanese Navy during World War II. And he found himself in the Kamikaze Corps. And the war ended before his

number came up, so he never completed his own mission. But he did hear the cries of his colleagues as they descended. He heard them over the radio. Yeah.

And it haunted him, it changed him, and it transformed him. When he returned to Japan, he dedicated his life to world peace and through creating peace, through this practice of tea. And he not only walked the walk, or talked the talk, but he walked the walk. He practiced tea in diplomatic settings among world leaders who didn't necessarily get along. And sort of the motto of his life's work was peace or peacefulness, peace through a bowl of tea.

And it sounds sometimes kind of trite like, oh, you're going to create world peace just through this bowl of tea. Of course not. But the idea is if we can't offer a bowl of tea wholeheartedly to anyone as a human being, even people we disagree with, then how are we to have peace in this world? So kind of like one interaction, one offering, one bowl of tea, person to person at a time. This is how we create peace in the world. And I just find this very inspiring. I've been thinking about this a lot because his memorial is coming up soon in Japan. And I think his example is really truly remarkable and inspiring.

Thank you. Can we, is it?

Thank you. I have a house guest at the moment who is very brilliantly illustrating. His default is ill will, and it's really reinforcing the importance of having goodwill. And I guess your practice of telling this person who is extremely hostile to you that they were frightening you, I think is a brilliant move and it's consistent with wise speech because it's honest, it's timely, it's true and it could be helpful. So I think that kind of hits all the points and I'm going to try it today if... Should you, if I find a time-way moment.

Yeah, yeah. I wish you well. And, but it's a very honest, this is the condition. Let's talk about this. You know, this is not working for me. I'm afraid, and that's my own house. And what can we do about this? Or do you have any ideas what we can do? And so, yeah, so it's a great thing to do. Great approach.

And then the other thing to do sometimes, and this is why this goodwill is so important, is that sometimes people who are very angry feel unsafe themselves. If you can listen between the, if you can listen kind of underneath what's going on, you can see they're afraid, they're insecure, they feel hurt. And so what can you do to be reassuring? So as you have this conversation, as you say to your person, you know, I'm afraid, this is fear. You might be thinking about how you can do it in such a way so that that person isn't afraid of you because you're going to say something really critical, for example. Saying you're afraid is the opening salvo in his heart. So how do you approach that person so he feels safe?

Thank you.

Thank you.

So I'll have to think of a little bit more in advance, some reflection. I think this person suffered some trauma. Obviously had some trauma, which is completely unrelated, in a sense, to the proximate cause of the moment.

So I loved what you just said first about you're going to take some time to reflect. Yeah. Reflecting on these kinds of topics, spending time considering it and being creative and maybe talking to friends. And an ethical life is a reflective life, is a life that thinks about these things as opposed to just showing up and just dealing with it in the moment. So thank you.

So the last one?

Thank you for the allegory. I really appreciated it. And I really appreciated all the wisdom that people are sharing as well. It's very meaningful. I guess, you know, this idea that there are people who feel afraid and that our job is to help them feel less afraid can work on an individual level. You know, I've heard these amazing stories of people being at protests and... The cop says, I'm going to break your wrist. And the person looks the policeman in the eye and says, you don't have to do that. And the policeman stops.

But at the level of group behavior, some groups are always tasked with a form of fear that's projected onto them. And they're tasked with making an entire group, an entire other group, less afraid of them. And so I guess I'm just struggling with the social group phenomenon, right? Because we live in a time right now when certain actors are trying to create social fear and it's working. And some people, when they see that people are afraid and people say, you're making me afraid, find pleasure in that.

Sure.

And so I... I would love to believe that the sum total of all of our individual actions make things better. I think they do, but I also think it's hard at the level of groups, and I'd love to know what you think.

So you're saying that there's a projection onto certain populations that they're frightening people, that they're doing terrible things. And so, and it's so strong that now the people for whom are there, there's a belief that they're scary people are treated that way and may be, you know, arrested and put in deportation camps and then deported to places around the world where they've never been to before.

Or just killed.

Or just killed. And... I think it's beyond my understanding to know how to answer you. I'm stuck too.

In the way...

We're not the only one.

Sorry?

I think many people are stuck with this.

Yeah, and hopefully it's fairly abstract to talk about it this way. I appreciate you bringing it up because it's very true. It's what's going on all over the world. This kind of thing goes on. And... A lot of this has to do with context also, so what's possible in the particular context that we're in. But one of the really important ideas, I think, is the ability to not go along with something. And sometimes that means you get arrested. But there's plenty of examples of people who create a huge social change by holding their ground and getting arrested.

And so how does that get done wisely, strategically? And so all these issues, you know, that I pointed out for Scott, you know, I appreciated him being reflective about this. I think the bigger the issue, the social issue that you bring up, I think it takes a lot of reflection and considerations of the situation to find out, where's the point where we can make a difference? And that's not something we can simply have a sign up in protest. It takes a lot of reflection and thinking, and sometimes it might take a long time. And the question of who's going to do that, and how is that going to be conveyed, and... It's a difficult, it's very difficult.

But I'm certainly hoping that more and more people get involved in these questions. I love that this, the woman over there talked about having a de-escalation team. There's all kinds of, so I was doing, I was, I'll end after this short story. So, you know, I... I do a lot of one-on-one meetings with people, especially on retreats. People come on retreats and people have one-on-one meetings about their practice. And people tell me amazing stories. And sometimes I think that I'm only like one person away from what's happening in the news. All these major things in the news now that happen. I used to think that was far away. Now I read it, oh, I'm going to meet someone who was affected by that soon enough. And so it's very touching.

But there was one person that came to me, and this is many years ago now, maybe 25 years ago, and she said she was a white civil rights worker in the South in the 1960s, in the civil rights time there. And she said that a group of us went down with signs and stood on a corner to protest racism in the South. We stood on the sidewalk there. And these, I suppose, racists showed up with their pickup truck full of young men, and they jumped out of the pickup truck and started to beat up the protesters.

The next day, they went back to the same place to continue, and the same thing happened. They went back the next day to stand the same sidewalk, and the same pickup truck full of guys showed up. And the guy jumped, one of the guys jumped out and was standing above this woman who was telling me the story with his fist up in the air, ready to hit her one more time. And she looked up in his eyes and he looked into hers and he stopped. And maybe in disbelief, he said, what are you doing? What in the world are you doing? The third time in a row to be there.

And that was the beginning of conversation. And that was de-escalation and the whole thing settled. And I don't know, I don't think it was solved right then and there, but it became a peaceful situation. And there was never that conflict between those people again. So how many people are willing to put their own life on line for these kinds of big, major social events? Some of them might need that. Just like people are glorified in this country, around the world, I think, of joining the military and sacrificing their life for the country. How many people are willing to sacrifice their life for the country peacefully in peaceful protests and peaceful?

And I think those things sometimes have the peaceful protests have much more lasting beneficial effect. But it requires a lot from some people. And so I don't know what to say for your scenario. It's too vague for me. But the ability to be strong and have goodwill, not want to harm, and maybe to a certain degree be fearless, even when we are afraid, is what's needed if we're really going to deal with some of the issues of our times. And that requires a lot from us. And maybe that was one of the reasons I wanted to tell the story.

So we're running late now, so... Can you be very brief?

I recently learned about the paperclip protests in Norway during World War II when the Nazis were in control of Norway. And there was a whole movement of people who just started wearing a paperclip on their clothes as a way of indicating protests and also that alignment or like we're not, you're not alone. So...

So thank you all. May this inspire endless goodwill. That's the key. In the Buddhist orientation, always look for the goodwill, find the goodwill, practice the goodwill, find where that can, everything else should follow from that, not from ill will. Thank you.