Good evening. And today I'm going to talk about the second to last paramie or perfection. Realize some of you might be here for the first time. And over since last October, once a month approximately, I begin giving a talk on what in Buddhism is called the perfections. And in one list, there's 10. And in Sanskrit they're called the parameters. And in Pali, they call the armies and now we're almost getting to the end. And we're getting to the climax. And the paramita perfection for today is that of loving kindness. Most common English translation of the word, metta, probably word. And in order to understand the concept of the Army's imperfections, you have to realize that in Buddhist spirituality, it's more important how you are, then what you do is more important, how you are and who you are. How you are, in circumstances is very important. And so it's more important to be to have to be of generous, generous heart generous disposition, generous attitude, than it is a particular acts of generosity. Sometimes people can be generous without feeling generous to generous gifts, not really generous. It's not an obligation and duty And how we are is something that can change the human beings understood in Buddhism to be a process or many processes and work together. And we're not fixed. Since we're processes processes, like ecosystems influenced by all kinds of cause and conditions and to some degree, we can take responsibility for how we are the and the expectation of Buddhism is we do take some responsibility for how we are. And one way to get there is by being responsibility for what we do, what how we live our life, but more importantly, how we are and if you can allow me the distinction between personality and character, part of Buddhist practice is the development of character culture. character. personality is something which in this kind of formulation of presenting is kind of what you're born with your your genes present you a certain personality. I've met many different, quite mature Buddhist practitioners, great teachers. And it's really remarkable how different personalities they have. And in fact, sometimes when added to an understanding is that the more mature person becomes spiritually, the more idiosyncratic the person becomes, because there's no inhibitions anymore to just the personality being there. The you're trying to accommodate the social norm so carefully, not trying to be liked by by fitting in or something, you're just like to kind of your personality be there. And you can see it quite dramatically. For example, in in mahabhava, is one of
the great probably the most famous living Meditation Esther in Thailand, great men, old men. And he was a boxer early in his life. And he still appears kind of gruff. And he's supposed to be enlightened as they get. And there are other people, other teachers in Thailand, who are just really well known for the kindness. I've met great masters, great teachers, who just seem to be embodiment of kindness, just soft personalities and personalities to be that way. And I met teachers who seemed very kind of stern. And some of that is personality, just what you're born with. And it's best not to take your personality personal. And just kind of that there it is. And you got to live with what you sort of what you have. And then the other the other hand, there's character and I don't know if there's a sharp line between Now a character Probably not, but to kind of maybe it's a useful kind of distinction to make for teaching purposes. And then his character and characters that's part of your, who you are, how you present yourself, your disposition, your attitudes, your that can be cultivated and developed. And character has sometimes has to do with virtue, you develop character, you develop your sense of virtue, and but not because you have a list of rules you're supposed to follow. But rather, it's something it's innate becomes innate or becomes embedded in who you are and your heart and your being. And people see you as having being someone of characters being someone who's generous or someone who's has certain way of being. And so, important part of Buddhist practice is beginning to shape our character and is a very simple principle around this and that is that whatever you do repeatedly, shapes your character. So, if you are always shopping you become more and more of everybody but you know, at least it tends towards more wanting to shop more become greedy, perhaps you spend a lot of time being greedy, pursuing acting on your greed, it tends to create a character agree if you spent a lot of time acting on tendencies to be generous repeating that it tends to shape condition, a generous disposition. So what do we ever do to repeatedly as an effect on us? And if we don't choose for ourselves when we do, then there are plenty of people in society whose job it is to pay a lot of money to try to get you conditioned in certain ways. And so, you know, so if you spend a lot of time for example, watching popular media it shapes the character in some way. Because of the emotions, the feelings and messages come through, I spent time with young children who have watched a lot of popular media. And I spent time with a fair number of kids now who haven't parents have kept them away from that. And there's big differences between them. And some of the things that seem to come through popular media don't seem so the way they shape character don't seem so exemplary, so useful for people. So, character is important for Buddhism, partly because who we are as effects, how we can practice that our character affects our ability to practice to a certain degree. So if you have a lazy character, you spent time, a lot of time cultivating your laziness. People don't realize that they do that. But some people cultivate their laziness, they repeat that over and over again. Then when you sit down to meditate, or you want to engage in practice, that laziness is right there and you know, oh, you know, tomorrow, I'll do tomorrow. Or if you spend a lot of time being anxious and you develop in a habit of anxiety, and you sit down to meditate, that habits may still be churning away, it's gonna be very hard to let go and it's gonna interfere. In fact, some habits like anxiety, can be self perpetuating almost, because you sit down to meditate and it just can't let go of it. Anxiety makes you feel bad. So makes you more anxious to go care it goes on and on. Or self loathing or self hate or self deprecation can be the same way because it feels kind of bad to be this way. It must be proof that it's true. And so then we tell ourselves the same story again and so you have these habits of mind, you sit
down to meditate, it can be sometimes very hard to break them and they can be an impediment for waking up being free. So one of the important reasons to cultivate character in Buddhism is to create the kind of character for the kind of dispositions, the habits of mind of heart, that support us, help us to wake up and become free. The interesting thing is that becoming free, waking up is in and of itself has nothing to do with character, or, or you know, so some people will say, forget about character, just work on waking up, becoming free. Now, if you can do that directly, go for it. But most people, I think, will need to kind of somehow work on their character, in order to really be able to go far with the meditation practice of Buddha spirituality. If you just one little bit of relaxation, a little bit of commentary reduction. You know, you can do that without working on your character perhaps. But if you really want to take the practice as far as it can take you, what's going to happen is as your mind gets more, go deeper and deeper into your psyche, deeper and deeper into your consciousness with meditation or the practices, you begin peeling off the layers of our conditioning, we see deeper and deeper what has conditioned us and as we see that we either recoil or we pull back or we say forget that or we say all kinds of things might happen. But if you but sooner or later to face to deep conditioning, and as we face it, then begin birthday, setting yourself free from it and seeing it and waking up, but also part of the beginning reconditioning parts of who we are. So the 10 perfections have to do with 10 qualities of character that can be developed and some people have some of These things as part of the personality and that's lucky, some people don't have them. And it comes with developing as they develop them to your character. And so for example, one of the one of the cardinal, one essential character traits in Buddhism that you find teachers emphasizing over and over again, especially in Asia, is the importance of developing generosity. And now it could be self serving because many Asian teachers are dependent on your generosity right here to were dependent on your generosity, right? So I should talk about generosity all the time. Until you see me driving down with Rolls Royce then that is probably enough. But the you know, but I think so if he could wander you could wander, you know, just self serving top, which interested in Ross who a lot. However, I think the reason why Buddhism puts a lot of emphasis on generosity is the absence of generosity. The generosity, generosity, to be stingy or miserly to be held in or resistant or tight. It goes against the grain of freedom. And as the movement of generosity is a movement of openness, outward giving, freeing, and what's important is honestly the acts of generosity, but rather that you started cultivating a heart to mind that has the ability to be open and generous and free. So even so, you're even though so seem so simple, you're ready to be generous with your smile with your eyes. You see someone and it's not your habits suddenly turn away first. Because, you know, you don't want to really have much to do with people. But you know, but rather a generous person would actually say, Oh, yeah, you know, kind of be their present offer General, you know, to have a certain generous presence in some way. It can be that simple. So generosity is the first one of these character traits that is emphasized over and over again. And what is cultivate your generosity cultivate a generous spirit. The next one is our virtue or integrity. It's very important to develop integrity. The absence of integrity, lying and stealing, things like that require the theory behind this, you can test it out. Notice there are too much, but the theory is that, that you, you can't really transgress against ethical, basically the golden rules of ethics, you know, don't steal, don't lie, don't kill, without somehow harming yourself, that's not contracting in yourself. And so if you wanna start becoming free and open and sensitive, you don't want to do something that closes you down.
And being unethical does that. So developing a character that's ethical, developing a character that has the ability to let go to too many different words renunciation to let go, doesn't mean you have to let go of everything, renounce everything, your wealth and your cars and all that. But it means that you're, you know, you have the ability not to hold it to let go of your holding. We hold on to experiences we hold on to people, we hold on so many different things, and to have the ability to let go and not be burdened by the holding. Then there is wisdom, or discernment, the capacity to be discerning the capacity to engage in life with a kind of willing to inquire to ask what is this to look more carefully and be discerning. That's a quality that can be developed and cultivated. Some people I've seen come to Buddhism and want to take the lazy person's approach to Buddhist practice. It's all about just letting go and sitting quietly and being still and everything will just unfold the way it's supposed to unfold. The classic classically the way Buddhist practice is taught is it's very important to use your Intel budgets and use it, that you'd make a habit of using it so that it's available to you. So you've become a more discerning person. Then you need to care. The other character trait is what comes after. Wisdom is one, energy. So energy or effort or engagement, you apply yourself that's amazing. After that becomes patience, because anybody who applies himself engages, better learn patience very quickly. So it's cultivate the capacity, be patient in all kinds of situations. And I've learned, I think I'd become a much much more patient person because I have kids. And that's a quality painfully acquired. And then so patience and then comes truthfulness. capacity to be someone whose truth true to the word is true speaks truly. And then it comes to character quality of resolve or determination to be resolved to have the ability be resolved determined. You meet people sometimes they seem to have the ability if they resolve when they do it, you know, get out of their way, just kind of doing a gauge to do it. Sometimes it can be flip over and become obsessive, but to be resolved is a very good character trait if you want to get something done and get something done is what we're as practitioners want to do. They want to practice they want to engage in private practice, spiritual practice, can become for some people, one of the most important things they want to do in their lives. And it's a world of difference between being a what's called the nightstand Buddhist and someone who is really determined and dignified. Through under engagement doing it, nightstand versus someone who just reads a lot of books about Buddhism. Sounds good. It's a good idea. It's great. I'm inspired, great. We go to the bookstore, I finish that book. And I remember there was a time in my practice where I couldn't read a Buddhist book, more than about, certainly not more than a page a day. Because one page just blew me away. And I just like, Wow, well, I have enough to do now for a while. And that would be the page or paragraph and then I would just kind of, you know, literally go live without for the day. So then, then we come to loving kindness, and loving kindness is said to perfect resolver determination. That's an interesting idea. And one of the reasons why this is another interesting idea behind the party's perfections is that the perfections are not simply character traits. Or you know what it says? I say, this way that in order for a character trait to be perfection or Apparently, it needs to be connected to compassion, our compassionate concern for others our compassionate connection to other people. That's also kind of a character trait you can do cultivate and develop your compassion. And it needs to be connected to the, the movement or the interest, inclination, the, the understanding of how to get liberated yourself. Those two wonderful qualities, compassion for others and a certain kind of compassion for yourself, which is moving you becoming liberated, need to be together there needs to
be very, very important to balance those two forces. Some, some Buddhists are only about compassion for others, and they lose themselves in the process. Some Buddhists are all about themselves, and it's kind of narcissistic, and they lose some other quality. It's really, really important to balance it's here in the armies, it's considered very important. So the law Kindness as a perfection of resolve, part one of the resolves is resolved to be of service to others, to express our compassion for others, and to perfect, that compassionate concern. That needs to be loving kindness, like a kindness for others. So today, the topic is loving kindness. And I found for me, I think of loving kindness as being one of the secret jewels of Buddhism and a secret for two reasons. And for in my mind, one reason is that when I was introduced to introduced to Buddhism, and Buddhist practice through Zen for many years, no one ever talks about loving kindness as a practice or anything, and I didn't have a clue that even existed. And then I came across the Krishna we're teaching in here, the Theravada tradition. And I heard teachers talking about it. And my first reaction was that's sentimental and it's artificial. I'm essentially student, we just get right to the point. And none of this kind of wishy washy kind of sentimental stuff, you know, it's kind of artificial. We just kind of like, here, we're wake up, we're present enough. And so I just kind of tune the teachers out. And then one of the qualities of waking up being present, being mindful is it begins to dissolve the crusts in the heart, the obstacles in the heart, for the heart, being sensitive to art being loving. And so I found that as I was doing practice, I became more and more loving, more open, more generous, more kind of feeling of kindness, certain kind of joy and gratitude, appreciation, all kind of connected this feeling of love, loving kindness. And I was just blown away by the capacity for the heart, to feel loved to feel this tremendous sense of well being. It seems like it's ready eating out and kind of loving everything, loving a leaf, loving a person loving anything. And you know, one of the things, one of the surprises of it was that it didn't require anything in return. It didn't require the other person to love me or like me. And when I first encountered this, I kind of thought of it as I didn't really know much about it but what was going on but I associated with kind of paternal care of parental care, kind of parental care, just kind of being just lovingly caring for what's there without concerned about what you get back and return just, you know, tend to tend to nourish what's their care about it in some way. So that's one reason the secret was that, you know, it was a long time for me to discover it. Once I discovered it. Then when the teachers talked about it. Then when I was induced the pressure This, then I had a reference point, and then the practice of loving kindness. The cultivation of it made a lot of sense to me wasn't sentimental, it was an artificial just became alive. Something very deep, important. The other way I think of as a secret is that it's an on these things called an open secret. It's not really a secret, you can read a lot of books about it. And, and, but to you know, it's one thing to add the concept of it. It's another thing to have this awakened inside of you this little kind of generator inside opens up because you know, radiating off the furnace and that's a good metaphor for the hot days. But it's an open secrets. So loving kindness, the word is metta and it's translated to English many different ways. loving kindness is the most common one, but it's also translated this goodwill as benevolence as empathy, because it's the word His Word is connected to a friend, friend, friendliness or friendship friend. So empathy and some some people translated as gentle friendliness. The problem with word loving kindness is that it has the word love in it. And love in English is a complicated multifaceted word has so many different meanings. And but probably more important is the word love for many people. As it can have a lot can have a lot of
different associations, which maybe are not so helpful in the context of developing metta if we watch a lot of movies or read a lot of books and sometimes love is supposed to be you know, certain way supposed to be glorious and passionate, fantastic and it's supposed to have all these kind of whistles with it. Maybe sometimes So, you've told Oh, you're supposed to develop loving kindness. And then you look for the whistles and the, you know, the strength and the power. You'll talks about it being a furnace. And you know, where, you know, it's like, Where is it? Some people connect better to the word, the kindness, part of loving kindness. I like the word kindness a lot. So that metta is a chrome of kindness, friendly kinds, kind regard. And kindness doesn't have to be so big as love. It can be simple. As one teacher says, the word kindness is more humble than love. And it's just a humble thing, isn't it? It doesn't have to be dramatic and big or anything. I remember once many years ago, I was hiking with a kind of a day hike with a group of people over kind of a very difficult terrain that required climbing over big boulders and little cliffs and stuff. And there was a woman along who had trouble on this. So I stayed behind. And it was right there next to ready to help her with a hand or help her up and everything. And just felt like the right thing to do. It's just nice to do not quite thing to do. But what surprised me of doing it was how good I felt doing it. And it wasn't good. Like I felt proud of myself. You know, you know, it wasn't egotistical. There was kind of very soft, gentle kind of feeling of very soft, very soft, subtle kind of feeling of kind of gentleman's feeling. It was being kind. It wasn't anything dramatic or just getting my hand, but it has a nice feeling inside. So kindness, to cultivate kindness, as most of you know, the Dalai Lama has defined his religion as being kindness, as opposed to being Buddhism. And the nice my religion is kindness. I mean, if everybody's religion was kindness, then we wouldn't be religious. So it's often taken, it's like the attitude and kind of attitude, methods the attitude we have to a beloved friend. Sometimes just take into the attitude of a parent to a child in the best best moments. Kind love care, parental feelings. And what's interesting about this is that you're encouraged to take the relationship where you feel kindness or loving kindness or friendliness or care benevolence, goodwill. take that as a reference point to take the place we feel the most would be to yourself, some people feel sometimes, you know, maybe it's some family member, an old grandmother you had or someone or you know, someone or child or nephew or niece. I don't know if someone were that feeling of benevolence. goodwill really when you want to want them want the best in them you want them well, is strongest. And then use that as a reference point for how it's possible to have the heart radiating, flowing or caring. And then see if you can expand that stretch that develop it. So you have the same attitude towards others, eventually to everyone. So that your feeling of kindness of goodwill, your well wishing is, is as powerful to everyone in the world as it is to someone you care for. So rather than doing away with your care for others, so you shouldn't care for people in this kind of way. What Buddhism says is good if you have it now universalize it, take it beyond the usual boundaries of where you limit yourself and how you care for people. So people only care for their families. People only care for their neighbor or the ethnic group or their national nationality group and they haven't limits to how far they're willing to kind of extend their loving kindness or friendliness. And the encouragement in Buddhism is don't have any limits to it, develop it, try to see if you can push the limits expand the limits, until eventually, can you make it limitless without any limit? Now, the word the there's a very interesting idea in in Indian Buddhism, let me say simply, a word which I consider to be a synonym of loving kindness are almost a synonym is non hate. And in Indian Buddhism, the non the
absence of something often implies the presence of the positive quality. So non hate is synonym to loving kindness. And that was a very important key for me to understand the nature of loving kindness and why it's so important. That is that when I'm cultivating loving kindness when it goes really well. One of the things it's doing is it's opening up or releasing the places where there's ill will, the places where there is holding the places where the hardest, contracting, contracted. So there's kind of a there, it's not just simply about some need to be loving for them. It's also a releasing of where we're holding here. And in fact, if we release the holding in here, what you probably find is a tendency to be kind is very close at hand. So there's this kind of wonderful mutual relationship between cultivating loving kindness and releasing something inside of us. And that's one of the things that makes me makes me feel quite wonderful about loving kindness, when I feel that connection to what it does inside is releasing this opening. Now that could that could maybe see Like maybe self serving of you and your kind supposed to be all about are the people that you are yourself. But kind of wonderful. The wonderfulness of this is that selfishness. narcissism is a contraction again. And so if you know so, if my doing my loving kindness for selfish reasons, then I'm actually also you know, I might release a little bit but I'm also contracting at the same time. So if I'm, if I, you know, so that there's kind of a self purifying movement of this practice of just opening and releasing, opening and releasing, and you'd benefit from it. But you're not getting those benefits. Hopefully, you're not going to trip you up by being selfish about it. That makes sense. Hopefully made sense. Now, it's said though, that there are many benefits from practicing loving kindness, developing a disposition and attitude of kindness. Being able to strengthen it. And not just leave our kindness or love to chance to appear by accident when causes or conditions happen, but actually cultivated takes the ability to develop it as something is close at hand ready to be used ready to be opened up, something gets gets. It's always there. And there's a list of 811 very famous list of 11 benefits to you that can come if you cultivate loving kindness. And one is, the first one is your sleep happily. It's good, isn't it? If you haven't been sleeping very happily lately. You might see what you can do about developing your kindness. And one way to develop kindness is to act kindly. The second is you'll wake up happy to be waking up groggy They might just be your sleep deprived, but what has no bad dreams when is loved by others? When is loved by nonhumans animals in such when is protected by devis. And it's interesting when protected by data some of us don't believe in the same cosmology of Gods is the ancient end instead. So, what does that mean? Like invite Davis, I like to think of it being protected by unconscious forces, unseen forces, unconscious, unconscious forces in ourselves. And then it has something it's just fire poison, our sword won't touch one. So that's nice. one's mind becomes concentrated quickly. And that's one of the reasons why some people develop loving kindness Meditation is so that it supports their other meditation by developing their capacity of concentrated and I have no I have people I know who will spend 10 minutes doing loving kindness meditation first before they do mindfulness meditation, because loving kindness meditation develops concentration. And the more important it develops a friendly kind of generous attitude to the present moment what's happening to ourselves rather than whatever else was going on if we're kind of you know, anxious or angry or whatever. And then this is a good one. Next one, it's a lot cheaper than some of the ways people do this in our society. loving kindness is really cheap because all you need is time. Get it you know, develop your you know, give you give your time to doing it enough and it can be a lot cheaper than and that is once complexion
becomes clear. One dies with Mind free from confusion. And if no higher attainment is reached when is reborn in the Brahma realms, when is reborn a very, very nice heavenly realm. There's one little story in the time of the Buddha, where this man comes up to the Buddha and says, I'd heard before I met you that you radiated, loving kindness. And now that I seen you that I met you, I see that it's true. So it's kind of it's just a kind of a first hand cast was the first hand account of someone seeing the Buddha and recognizing here's a person emanating kindness. What's interesting is that the Buddha said this to say in response, he said, basically, I don't have exactly right he said, Maybe the guy said it's just you know, anyway, so the Buddha said, it would be accurate if what you said was that I have no hate, no anger and no animosity, anger, ill will, animosity has been cut at the root to be pulled out. And it simply doesn't exist in my heart anymore. Causes in which the causes and conditions for it arises is gone from me. And that's a very interesting that he would have said that. It's almost like he's agreeing with a guy saying yes, I have less loving kindness be saying something different. And part of the reason for that is that the Buddha is saying, I've gone on further than simply developing loving kindness. I've done the liberating work of getting down to the root of clinging, the root of hatred, and it's actually plucked it out out of my heart. And then that plucking it out, then leaves, leaves in the heart, the hearts sensitive To the world around it, this sensitivity that can be expressed as love or kindness, caring. So it's very important not to take loving kindness. Today, what he was doing is still conversation. Very important not to take loving kindness as being the goal as being the ultimate purpose of Buddhism. For ultimate first purpose of Buddhism is to liberate to become free. And so let me kindness serves in that direction, and it serves for creating a wonderful society and responding compassionately to places of need. But don't get caught by the loving kindness either think this is this is the whole point. We'd rather use loving kindness and use the openness the freedom that can come when we let go of the barriers to loving kindness, as providing a mentum to become freer and freer until you can pluck out the deepest cleaning stuff you might have in your psyche. Some people I don't like the word love, as loving as some people don't like word kindness. Because kindness maybe it's too wimpy or soft or some people you know. And some people like prefer the word goodwill. That loving kindness. metta is simply an attitude of goodwill, that you have goodwill to the people around you goodwill to yourself. So I don't know what it is for you which word you guys any of you prefer, but you might play with different words if the word loving kindness doesn't quite work for you. It's not meant to be sentimental. It doesn't have to be doesn't have to be sweet. goodwill doesn't have to be sweet. So for those of you who are new to this idea of loving kindness, I would like to just mention then, that there's a medic Practice of loving kindness. So one of the ways to cultivate and develop this kindness was openness of the heart. That generosity of spirit is a meditation practice, where that's the focus of the meditation practice is to evoke, give expression to our goodwill. Their intention is to wish well for others or well wishing. And it's a beautiful practice for the people who are ready for it, and I wasn't ready for many years. So there's no need to be in a hurry to be ready. But you should know that there is a secret to Buddhism as a secret. And sooner or later that secret will become your own. When you begin discovering this wonderful capacity at the heart, the soul, I don't know what you think of this talk, but it's like the cadet, or at least the concept of loving kindness. But what I'd like to encourage all of you to do is to look in your life and yourself, your life, your situation, and look interceding and find that place where you limit your goodwill. See if you can find a place
where there’s a limit to your goodwill, or you have tremendous goodwill for your family, maybe to your neighbors, to certain people, but notice the place where where there seems to be a limit to your goodwill. No, I can not going to do it there. Thank you. You know, the person who works to the left of me, you know, I'll bring him flowers, you know, making lunch, I'll take him up to you to lunch someday I'll be you know, I wish him well ask about her kids or whatever. But the person who works on my right you know, you know, you know, and An example of goodwill goes in one direction or the other direction. Look and see where in your life. goodwill is limited where you limit your goodwill. And then start investigating that phenomena. Look at it. What's happening then when you're limiting it, what's happening to you what's the cost and you to limit your goodwill. So, regardless of whether the person deserves your goodwill or not, look at the cost in you. What's happening inside of you. When you're limiting your goodwill. Take a good look at your muscles at your mind and your thoughts and your heart, your emotional feeling, tone, your breath, look at yourself what happens when you limit and then maybe in the privacy of your own heart. So that person who doesn't deserve it will never know. Experiment, stretch that heart of yours a little bit and see if you could put a takes to it. Have some goodwill, some kind regard some generosity of spirit to that person. Seek experiments kind of push that limit that edge. And one of the ways of pushing that edge is to try to discern try to see that's which is lovely or beautiful in the other person to look at their beautiful qualities. If you make a habit of looking at people’s bad qualities that will condition your a certain kind of attitude towards other people. If you haven’t added a habit of looking for their good qualities that don’t cultivate a different one. Hopefully we’re realistic. And we see both and some people will say that let me kindness is always realistic, because loving kindness involves releasing a barriers releasing of filters. Now not not putting a sweet filter over what situation is. So when there’s this loving kindness to actually see the person more realistically, warts and all. But, but to be sensitive to be able to see the good qualities in someone is one of the things that helps develop and cultivate our willingness to open the heart to them to build goodwill. So what did it takes us to look at that person on the right to say, Can I see something in whom some redeeming feature some good way. And hopefully, eventually, as you stretch yourself this way, we begin seeing that everyone see the fact that they're human beings, all human beings can be the recipient of our goodwill. just a fact of the basic dignity of being a human being patient, generosity, our generosity towards everyone. And it feels so good to do that. Because the opposite feel so bad. So my hope is that all of you will just really appreciate the liberation, the freedom, the release, that Come inside of you, as you begin appreciating as you begin opening to your innate goodwill. So thank you. And for those of you who are new and don't know the whole list, and we don't have nine perfections. Now, when it comes for the night, and then next month sometime we'll do the last one in the last one is equanimity. And so the equanimity perfects loving kindness. Thank you