

# 2006-10-29 Compassion and Service

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buddha, people, idea, monks, world, compassion, welfare, tradition, buddhism, benefit, suffering, teaching, question, useless, burdened, sick, arises, buddhist, teachings, bodhisattvas

## SPEAKERS

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sense, today's talk is about compassion. The when you when there are two questions that maybe spiritual traditions will often try to answer in some form or other one in one question is, who are you? Who are we? And the other question is, what do we do? Who are we and when we do two questions, and some spiritual traditions emphasize the first one, they they'll show you or help you understand who you are, or their traditions emphasize what you need to do and they tell you and help you understand what to do. And sometimes they say if you discover who you are Then you'll know what to do. And some traditions like sometimes in the Zen tradition, they say that you discover who you are, by your doing. So there's this wonderful interplay between being and doing discovering who we are our true self or something. And then what do we do? And some of you might be interesting for some of us who look at your engagement in meditation, and is one of those questions more relevant or more how you frame it than the other. Both are important questions for the Buddha. But I would in my reading of the Buddha's teachings, I think he emphasized more teachings on what to do, rather than who we are. And in a sense, you know, he's teaching the not self principle, a lot of the emphasis on the way when the focus was on who we are, there's actually more on who we're not. And kind of discarding all the things, extraneous extra stuff that we think we are. And, and then it kind of kind of like this is mud encase jewel. And so we've slowly kind of take away the mud and then you have something precious inside. And one of the teachings of the Buddha is the idea that each human being is in some way precious or to be cherished. The precious human birth is saying that God said a lot in Buddhism is a precious human birth. And the notion that each of us it's a quite appropriate for each of us to cherish and love ourselves is a time honored, honored, teaching in Buddhism, something about who we are, we deserve just just the nature of who we are being human being that to be loved, some quoting him core aspect of who we are and that capacity to cherish yourself. To hold ourselves dear, is a very important capacity because that capacity allows us to have a healthy empathy for others. Because the ability to see that we are a deer, then we can see that other other people are probably like me. And they also hold themselves there. They also cherish themselves, to learn the teachings that Buddha said, in realizing that realizing that you are dear, your cherished and others are dear for

themselves. No one who loves themselves would want to harm someone else. Somehow seeing the emphases seeing our similarity, be able to put ourselves in other people's shoes, and we want to harm anybody else. So this is all kind of a little bit pointing in the direction of who we are. There's something really precious here in being human being. But that's not always so obvious. So here's a story. In the early days of the Buddhist teaching all kinds Have people joined the monastic order? And you know, it was kind of they didn't have a lot of rules at first it kind of just was very open. Just come calm and, and come being monk. And slowly over the decades that he talked, he realized that the various rules were needed in order to keep a certain level of sanity and an order in the, in the order in the monastic order. So he added, eventually some 227 monastic rules. Initially, there were no rules. And it's somewhat some of these people who joined the monastic orders. Were kind of wild characters. They really needed to join the order. They really needed to practice and that's often happens in Buddhist communities, is that is not often the people who have the most most need for practice who show up and that's often because they are troubled in some way or other. So keep that in mind as a calculator. Storing Is that at that time, a certain monk was suffering from dysentery and labor he had fallen down in his own excrements. As the Buddha was walking about, he came to the lodging of that monk, when you saw that monk lying where he had fallen in his own excrements he went over to him and said, Brother, what ails you? I have this injury. But is there anyone taking care of you know, why is it that the monks do not take care of you? reasonable question is living in the monastery. I am useless to the monks. Therefore, the monks do not care for me.

am useless

then the Buddha said to the Venerable Ananda, go and under and fetch water, we will wash this brother of ours. When a nun died fetch water, the Buddha pointed out and Venerable Ananda washed the brother all over. Then the Buddha, taking him by the head, and the Venerable Ananda taking him by the feet together, they laid him on a bed. Then the Buddha in this connection, and on that occasion, gathered the order of monks together and question them saying, monks, is there in such a lodging a brother who is sick? There is the monk said, and what ails that monk? That monk has this injury? So the other monks know what's going on? But is there anyone taking care of him? The monks still know what's going on. And they say no Why not? Why do the monks not take care of him? That brother is useless to the order of monks. That is why the monks do not take care of them.

Monks,

the Buddha said, monks, you have no mother and no father to take care of you. If you will not take care of each other, who else will do it? monks, those who would attend to me, let them attend to the sick. Those who attend to me Let them attend to the sick. So there's various ways of reading the story, or reflecting on it. One way is to reflect on it as if something happened long ago and we can be outraged. How could these monks Buddhist monks after all, how could they leave someone sick, laying on the floor and their own shit And just consider them useless. And then we could explain a little

bit by saying, well, there's all kinds of characters in the Buddhist monastic order, and some of them, you know, are pretty undeveloped spiritually. But there's another way of reading this. And that is to personalize it. Now the treated is something out there happened long ago. And I would suggest that one of the ways to make it come more alive and rich for you, is to personalize it in this way. So there was a monk who was sick, laying in his own excrement, let alone No one taking care of him. Have you ever been like that? Or something like that? Have you ever been down and out or sick or in tragedy or some kind of difficulty and there was no one around you to take care of you. That happened to you. What I'd like for Have you been and then the Buddha asked him, you know what's going on here? He said, I'm useless. Have you ever felt useless in some way or other? unworthy? Is I've been in a situation that you found yourself in? What did it feel like to feel useless? To feel unworthy to feel like you don't count, feel discounted to feel like you don't count and you have to kind of just, you know, you don't deserve to be to be attended to or help. I feel like so in a sense, you know, to see yourself in the month. What's that, like? the very opposite of cherishing oneself loving myself, I'm useless. I don't count. I can't ask anybody for anything. I don't deserve it. And then there's the Buddha and his attendant Ananda, who decide to help This month go fetch water in the Washington. And if you ever responded to someone who was sick or in crisis or troubled, have you extended yourself beyond what's normal? And they do you know, excrements you know, the there are people whose jobs you know who sometimes lovingly, nurses who, in hospitals who do it day after day, day in, day out, they're taking care of people and cleaning them up to step into the messiness of someone's life and is it worth a life to step in and help, you know, offer ourselves that level of messiness, the ugliness of life, perhaps. Why would we do that? Why would we step in and help someone who Useless. And the Buddha called the monks together and the monk said, well, the guy's useless. That's what we're not helping you. Have you ever treated someone as being? Have you ever treated someone as being useless? They were discounted anyone treated someone as unworthy or not deserving your attention? I think it probably everybody has some point or other made some kind of evaluation or judgment that oh, you know, I help so and so. But you know, my neighbor, I'll help with the person who lives down the street, the owner of the other end of the block just too far away. Meaning I can't extend myself to everyone or certain people or discounted or we consider some people not useful for us. They're not helpful for us not useful. They're nothing to do for me. Therefore, I don't have to help them. that ever happened to us. All Other people that are useless, and people that are useful, instead of valid, there are other ways of talking about the word useless, that maybe resonate more for you, or you, people who you take as being not deserving. Then the next amazing statement, and it's so obvious, I think, to maybe a Western audience, amazing statement is, the Buddha says monks, those who will attend to me, let them attend to the sick. that resonates with some of the things that are found in the Gospels. Right. There's several places where things are similar things are being said there. But in India, and in Indian Buddhism the idea of attending Or having devotion or worshiping the Guru is one of the highest spiritual things a person can do. And there's a lot of merit that's acquired from doing that there's a lot of benefit. And so people in India, in ancient India would often spend, we've put a lot of effort into kind of going and finding the highest most developed spiritual teacher they could find. And then they would worship or attend to that person, because that was kind of a high spiritual practice to do. And the Buddha in place in Buddhist circles is considered to be, you know, the hotbed among

them, you know, the, you know, the pinnacle of the highest guru, highest spiritual teacher, in the Buddhist tradition. So, here, then the Buddha saying, kind of saying, Well, if you want to do this very important thing of attending to the Buddha worshiping the Buddha, worship the sick, someone who's laying there next game is someone who perhaps, who you know, is not going to help Support the meditation, the monastery or, you know, not going to teach or what kinds of things have been kind of useless, you know, helping in the usual kind of ways maybe they should help. If you want to attend to the Buddha, attend to the sick. That's a that's putting up a very high level, the idea of help supporting someone, someone who maybe are useless. So what's the value

of

offering service help to others? Why would we Why should we? Why Why is it elevated such a high level? The mean is it's a declarative statement, the Buddha makes, if you want to attend the, then you should attend to the sick, why is that the case? Why is so much benefit that comes from that. So then I want to shift if I may, to read a very different kind of teaching that the Buddha made And this is a if you were disturbed by the story, then you might also as well be disturbed by this. This is from Adam from the Dhammapada. Don't give up your own welfare for the sake of others welfare, however great clearly know your own welfare and be intent on the highest goal. The highest good don't give up your own welfare for the sake of others welfare, however great. Wow. That's something isn't it? I would say that I mean, that's selfish. Boy, is it ever selfish. I mean, just in case if you count as you better than anybody else, no matter what their circumstances are You wouldn't, you know, give up your own welfare for them. sacrifice something of yourself after all, you know, some of us are pretty fortunate. And then how do we hold these two stories together these two ideas together, that those who would attend to me, let them attend to the sick. And as other teaching, it says, Don't give up your own welfare for the sake of others. Well, for however great. There's two different Buddhists. You know, one Buddha has said one thing and the other one is something else, and we can't just kind of reconcile them. I think that reconciliation is to bring these two together is really important part of the Buddhist tradition. And that is, I think it's very important this idea of not giving Your own welfare and to hold that in the forefront, but your own welfare and his concern is understood to be connected to the welfare of others. So as we do service as we connect to others, we don't want to give up the quality of our own heart and mind the well being of our own heart and mind in an act of service. To our highest welfare isn't the heart and the mind that's filled with peace and love. That we should be intense on that, to keep that in the forefront or keep that at center stage. And then from that, can we go off and offer be of service to others or be in service of others, and in being a service to others? Can we do that and find our peace and capacity, compassion and love in that act of service? So the idea of self benefit, another benefit, sometimes can be seen as being radically you know, separated from each other in the Buddhist view, Isn't that radical separation is not there, and self benefit other other benefits benefiting oneself bidding for others are mutually beneficial mutually come arise together. They're just together. The more you can benefit yourself through your own spiritual development and growth and freedom, the more than you're available to be helpful to others. With the idea, for example, that if you want to be a lifeguard, the first thing you should do is learn to swim. It's not selfish to learn to swim, right? So the

first thing you need one things you could do is you can learn how to develop yourself spiritually, know how to keep your balance, keep your heart open, stay, keep your peace, be happy in the context of an end, and then be able to go off and support and help others. But more interesting, I think sometimes the idea of stepping out to help others and seeing that as a practice that helps us find our own peace, our own liberation and freedom not to hold these not to be one or the other. Lots of Buddhists who have sacrificed their own welfare, trying to help others, and to kind of just to pay to board them down. And I've known Buddhists to have ignored others and then gone off and long retreats and sat in the jungles. And they were just so radiant and so happy and so delightful. And it was something really off because it was just somehow just self absorbed another form of narcissism. When the Buddha made a distinction between three different kinds of people, the kind of person who is only concerned with their own welfare, that kind of person is only concerned for the welfare of others. And the third kind of person is kind of person is concerned with the welfare of oneself and the welfare of others. And the person who is interested in the welfare of self and others, that's considered to be the best situations have both interests in mind to the both. The Buddha once said, The teachings which are have realized and explained, should be well taken up, practice cultivated and repeated. So that this so that this sublime discipline may endure for a long time, with a benefit and happiness of the multitude of compassion for the world, for the benefit and happiness of gods and humans. So here as Buddhists encouraging people to take a boy who's teaching the practices teaching, not only for their own benefit, but for the benefit of the multitude out of compassion for the world. The idea that you would practice out of compassion for the world, you engage in practice of mindfulness, you'd sit every day you do with all the different things living ethical life, do all these things. be motivated by compassion. compassion for the world kind of built into the very thing that Buddha was trying to teach. And then for the people who had developed a degree of spiritual maturity, spiritual liberation, he said, monks, go forth for the benefit of the multitude, for the happiness of the multitude out of compassion for the world, for the welfare, benefit and happiness of gods and people. Two of you should not go the same way. So you also saw the encouragement here is not only help people but also the gods.

Nice garden needs their help.

Different kind of view of art turns things upside down, it'll get the usual way of relating to Gods. So they do have compassion, delays, I believe at the heart of what the Buddha was teaching. Is that is that an admonition is that our obligation is that's a burden we have to take on the idea of compassion. I think if it is, then we haven't discovered how to bring welfare to ourselves, how to support ourselves. Compassion should be something that helps in the process of liberation. Compassion is something that helps us free ourselves rather than to burden ourselves, you find in southern Mahayana teachings, a little bit different teaching in his early tradition, but his son shantideva and the Dalai Lama are great exponent students who say shantideva his famous Indian Mahayana teacher said something like if all the suffering of the world First of all, I say I don't adhere to his point of view. So just just to have that, but I think still a very powerful statement. All the suffering of the world arises because people have have been self absorbed. All the happiness in the world arises because people have been engaged in trying to bring happiness to others engaged in the compassionate involvement

the world. So you find the Dalai Lama saying over and over again, if you want to be happy, support others help others. That's the way to happiness. You don't see that kind of statement in the in the teachings of the Buddha, it's more of self and other are not considered so separate, the more integrated together, benefit both self and benefit others, but at the benefiting self and others. We can treat ourselves as another. The compassion should go in all directions. They said the sensitivity to the suffering and the desire to free the world from suffering, that kindness that love and that care. And I think is one of the most sublime qualities of you is the qualities that will bring happiness and well being and fulfillment if you want to be fulfilled then engage in the world this way. And there are infinite number of ways of doing that, not just one way. So could it be that we discover who we are by our doing. And we discover our doing by discovering who we are, to grow together. And that's in the doing of care for others, allowing ourselves to feel empathy for others to use the mindfulness practice, to allow ourselves to take in others as well as ourselves, to develop as much sensitivity for how other people are doing, as well as we're developing sensitivity for ourselves. That this is that sensitivity and that taking in others Part of the path to freedom to liberation to fulfillment, to having a sense of meaning in our life. So that's about all I had to say today. Do you have any thoughts or comments about this? Yes.

My question is about the concept of, or the presence of bodhisatta

that I

learned in other traditions and is that

not something you or this lineage talks about?

So the question I've already thought first version Don't know, what he thought was our beings, people beings who have dedicated themselves to become a Buddha. And there's a lot of confusion in the history of Buddhism different because there's so many different kinds of Buddhism, so many different teachings within Buddhism. And it's evolved, you know, over 2500 years. There's a lot of different understandings and teachings about this, all kinds of things that change and shift and all this. And the Bodhisattva is a again, who says of being a person who has dedicated himself to become a Buddha can become fully awakened. All Buddhist traditions, as far as I know, including the Theravada tradition has this idea that of the Bodhisattva path Bodhisattva ideal in it. So, there are particular ways of practicing particularly concerns a person would have if the person's idea is that they want to become a Buddha What are the what it means to become a Buddha, different differs in different Buddhist traditions. As you can imagine, the Buddha was a founder being a founder of a religion. Historically, what happens to founder of religions is they tend to get deified. And so they're how people see them gets kind of more more elevated and grand and all that. And that's certainly happened in some of the schools of Buddhism where the notion of what it means to be Buddha is can become bigger and bigger and bigger. And the bigger the notion of the Buddha, more grand, more inertia, the Buddha is,

the bigger deal it is to be in the Bodhisattva path, to move in that direction become this grand kind of being. But it's so the very idea of what it means to be a Buddha varies from Buddhist tradition to Buddhist tradition. And so the very idea what it means to be bodhisatta but also there's different traditions. But all Buddhist traditions share the idea of a bodhisattva critical path is there in all the traditions the Is this big topic for us? Sure. But then there's also the celestial body software, which some people call celestial body software's. And that is that there are bodhisatta policies, beings, who are very highly developed. They're on the path to Buddhahood. And they've developed themselves practice for eons and eons for a long time in the very highly evolved spiritual people, people, beings, and they are now residing as almost perfected beings in some heavenly realm. And being there, they're available to help us support us and you find Buddhists to pray to them and support them and things like that. Yes, please.

My understand my the way I heard this story, so to speak, was it bodhisatta was where people were enlightened beings who chose to come back to live on Earth. Because their own personal enlightenment was irrelevant if they didn't take everyone else with them. So that it was it wasn't this high and mighty kind of idea. It was more, you know, we're going to come back and do another round honor to help everybody else. Yes,

there is a very common idea about bodhisatta. That is one notion that exists in some circles is that this being bodhisatta is so dedicated to being compassionate service to the world, that they're actually going to stay as Bodhisattvas helping others and wait for their own full enlightenment, until the time when everybody else has been fully enlightened first. And this was told once to some Tibetan teachers who had never heard this idea. And they laughed and laughed. And they said that's so you know, that's so strange because that is image of of all. These Bodhisattvas standing at the door, saying You go first No, you go first. Because they all had made the same vow, you know, not to get in like everyone else. And, and, but I think this notion that everybody's out for someone who postpones their awakening, full awakening until other people have been awakened first is kind of a kind of a popular folk idea that has risen in certain circles, especially here in the West and kind of come into first, waves tourism. And if you actually go back and look at the end of the series sources in Buddhism for that kind of teaching, they're absent. And in fact, I just read this week write a dissertation on this very topic, and that there's rotation went through all the Indian sources that he could find, you know, across the board, and said in Canada, Conclusion conclusion the dissertation was that the CO teaching you mentioned, it just can't be found. And, and the so that's interesting. You want to ask more or more that's important for you around this. Yes. The other if I may just do something it's important I want to say the as you know as Buddhism developed, there are different traditions of Buddhism. And, and as the traditions developed, you know, they sometimes use different words to refer to the same thing. And one of those words is the word Karuna and Karuna in the in the turbine tradition, the early tradition. Really referred to particular form of compassion that arose that there was developed in meditation practice. And then as Buddhism developed down through the ages, especially to the Mahayana, the word Karuna, was more and more expanded in meaning until it became primarily event, compassion, all its forms became the word for compassion. But in the early Theravada tradition, there were a number of

different words that relate to compassion. And another word that's actually more important that we hardly know about, is anukampa. And, and also the idea of metta. So the, so if you if you if you if you are familiar with the later Mahayana, traditions, teachings of Karuna, and then you go back to the early texts, and say, Well, what does it say about compassion there Karuna there. Or they'll say very much. These people are not very compassionate. Isn't it isn't that important? Well, but if but if but what you need to do is to realize that in the Pali tradition, they using a different word, a new company, then you realize they find that actually it has a central place. And then what I said today, just thinking about, you know, that the concern for the welfare of self and for others, it is not a selfish thing to be, you know, it's considered a you know, that is a very healthy approach. So, there's what developed over time historically, is a denigration of the early tradition, by the later tradition, with the idea that early tradition was very selfish. And it wasn't they weren't concerned about every receipt about saving everybody else, or enlightening everybody. And in that, and I think that these kinds of arguments don't really hold up. If you look at the text, a lot of the kind of the polemic, the sectarian polemics that have arisen in Asia, as people begin looking into it, begin to dissolve discover To see that happening here in the West, and realizing that the various Buddhist schools that held themselves apart in Asia very dramatically, maybe have much more in common than was assumed. Please,

I have a question. It's sort of like a technical question about service and I find it. Um, you know, when you're trying to help people, what, what was happening for me in a lot of cases is that like, to you know, there's two things there's one is God is suffering in the world is so immense and, you know, you know, swallowing every, every, you know, this, this person or the situation is just, you know, intractable or, you know, it's it's so diverse. It's like a, you know, like, I never could imagine without, you know, that was going on but, so in some ways, like I, like I sort of find myself going like, what's the point you know, you're just Making an encyclopedia of suffering will never be solved and you're you know, and not that you would stop doing it but but like that seems like it's hard to get beyond that feeling of like, Well you know what, why am I doing

this so much? It's exhausting just think about all the people who need your help the whole world how many billions are there now? 6 billion the so the interview bodhisatta for being a Buddhist then there's just the human beings. But you know, the human these are just the tip of the iceberg and number of beings there are. And so Wow, 6 billion humans and then there's so many more beings. And the idea of saving them all. The it's very important what you're raised with a lot of people share your concern like that. Oh, one of the things I think that's where the mindfulness for It's so helpful, because to be weighed down, is a form of aversion and resistance. And so if we can use a mindfulness to actually study and see and understand where that clinging, where the resistance is, and learn the capacity to let go, then we can learn this unnecessary, unnecessary, unnecessary to encounter suffering and be weighed down, so necessary to encounter suffer suffering and resist. So necessary to encounter suffering, and be burdened by responsibilities, then it's necessary to encounter suffering, and be afraid. There's all this kind of extra stuff we add own. And mindfulness practice, hopefully can show where the contractual resistances show how it's how it's extra. So that the main question is, so that's what is one important area to understand oneself really well. The other is to have some common

sense about how much we can actually do, and does that make some kind of valuation I think, whereas we have words where we can do the most benefits You know, in different people, that answer is very different for different kinds of people, different people, and there's not a right answer. I've known people including myself, at times, they've been burdened by the idea that I'm supposed to be responsible for, you know, all kinds of things that are far away. And we have some responsibility. But often, when I see things going on in the world that are great tragedies, I realized that I can't be spread so thin, you know, to be involved in everything, but I'm motivated by that contact with it. It kind of, I feel sometimes the empathy, I feel the concern. And rather than feel like I can't take care of that. It's unfortunate. What I can do is be energized by that be motivated by that. And I'll try to do better in the places where I can do I can do some, some work. So for example, one of the things that I do is i'm a Buddhist teacher. And so I I try to offer my service through teaching Buddhism. So I kind of sense I try to do it locally. I'll just do I'll try to read about what's going on there for different places and say, well, I'll do what I can little bit but, but it's really important, but just to get used to, I can make a difference here. And there's a lot of people suffering here. And maybe by making a difference here, it's somehow it can ripple out. I don't know if that was a good answer. But as best I can come up with that kind of act, and we'll do the best I can where I can. And don't let myself be burdened by what maybe there's some wiser answers, not wiser.

I would offer a symbol that I use when I'm caught in in the same place as our last speaker, which is the image of the airline oxygen masks, which you are admonished by the airlines to use your own before you go about helping those in your room or your children. And it's tethered. So you're not tempted To try to get to the end of the plane.

If you learn to swim, then you can help both yourself and others when you fall in the water. Yes. Sorry.

Try and be short. It was a good talk, I'll see if I can get my ideas together. Just as when you feel happiness for yourself, you can't help but want to have happiness for the whole world. It's possible to look at it the other way, just as when you really understand your own suffering and your own pain very, very deeply. It's that makes it very difficult not to try to help somebody else because you experience their pain so intimately. So that, to me is another way of looking at like Who do you love first? You know, and how does your own experience teach you what to do in the world. When you think of Bodhisattvas, I mean, I see them as archetypes, right? Like the Buddha could be an archetype. And so the bodhichitta, which is the desire to help is what can motivate me individually, to try to bring the whole world to an idea. And then it's how do I affect everybody else? And how did like you say, you can't, you can't be responsible for everything that you sense going on in the world. But when you teach, and you help me or someone else, then I take that and so we're all bringing the world through. And

I think for her that a lot of his questions. I started to talk by saying that there's 52 questions who are when, who and what, what are we to do in this world and the Buddha focus not so much who we are,

but much more and who we're not. And to study carefully on the issue of self identity, how we hold ourselves, to see yourself, if we can clarify that and kind of liberate ourselves from the usual attachments, the common attachments to self self attachment, a lot of the questions fall away. Because I think that as we kind of no longer cling to this narrow, narrow, tight boundary kind of do this is mean. So then it's much more natural, I think, to respond to the world in a loving way. But also, when we encounter the world of suffering out there, we're not going to be burdened by this sense of, of extra responsibility that comes in we have a very tight sense, it's up to me, that entity is there. It's much more fluid and transparent and translucent, the whole world of self and other and you know, it's kind of like the kind of roll kind of Often the kind of example given is, if you're walking down the street with someone in a trip, you don't think about should I help them? or not, you know, should I should I or should I not, you know, and you switch over and you know, lift them up and you don't even think about, you know, there's a lot of people tripping and I can't help them all. No, he just kind of, you know, it's it's something something arises spontaneously out of it. And this idea of something arising somewhat kind of fluidly or easily out of us without the burden of self self identity. Tying yourself in knots, is a very key part of this whole process in Buddhism. So there is a self benefit that we want the wonderful paradox, you know, in Buddhism where you focus on self benefit and benefiting others but you focus on self benefit is that if that becomes a fairly selfish The pursuit of self benefit,

then

doesn't work. The very, very focusing on the very availability bring mindfulness to what's going on inside of us, is meant as the medicine to free us from selfishness. And if we're not selfish, then what? And the answer to that question, then what? If we're not selfish, then what is the answer which shouldn't be given to you? But rather, it's an answer that should be discovered by each of you, as you go about discovering who you are in the doing. So if you can let go of self clinging and then encounter the world, what will your response be? And each in all the different aspects of the world. In all the different situations the world would be different responses so one of the responses is those of you who'd like to stay today is to share yourself, with our community, with the community here and, and meet people who have met before. And it's a wonderful thing to have. Such a large group of people who meditate on a Sunday morning should be cherished and valued and appreciated. And to be able to spend some time with each other and talk is a great thing. So I hope that you will, you know, enjoy your potluck if you stay. And we are very much privileged today by the presence of a Buddhist monk, Arjun, him. And he's, there's a Cambodian temple in San Jose. And I think it'd be lovely if you want to stay for lunch, if we serve you first. And so we have some, you know, so we have a kind of a face to table and maybe played through a bowl we can serve you as you go down. Thank you