

2013-08-11 Buddhist Practice And The Environment

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SPEAKERS

Gil Fronsdal

In June of this year, there was a meeting that happens every three years of insight meditation teachers in our kind of general insight meditation movement. And there are three centers that we kind of connect primary meditation centers, big ones that are connected to which is spirit rock insight meditation center in Massachusetts and Gaia house in England. And the meeting is a teacher is primarily teachers who teach at these three places as guest teachers or whatever. And there were about 60 teachers who came to the meeting that happens every three years kind of a chance to get together and share concerns and issues and learn from each other. And it happened at spirit rock in June. And one of the remarkable things that happened there that never seen before in our Gen Y wider movement community is there was a letter signed by 2000 people, to the teachers from insight meditation practitioners from all over the world. And it was a request that the teachers provide guidance and leadership around the environmental issues of our times, climate change, things like that. And it was quite impressive. We, as a group of teachers, we sat, cut it in concentric circles in the meditational spirit rock, and in the middle of the circle was a Buddha. And when it came time to present this letter, this petition, it was presented as a very, very long scroll with all these names on the scroll, and it was rolled out on the floor from kind of one end to the other, it was quite a long, it's quite impressive to see it there. So from that request, there was a moment together with that request. There was a session about climate change. An expert on the topic came and presented to us and showed us documentary things. And so it was a topic that came up quite strongly. And there was discussions about what kind of guidance and leadership do the teachers in our community provide our community and people. And in many ways, the insight meditation movement of all these centers are probably somewhat behind the curve and responding to this issue. Other religions have been much more actively involved in addressing some religions and they have white papers and topics and concerns. And perhaps because we're such a nation, nascent movement, we're still kind of formative period because finding ourselves and we're still kind of still very much rooted in meditation practice and retreat, practice. And slowly we're growing and becoming more broadly more broad kind of religious community that has broader interests than just meditation practice broader ways of responding to the world. So maybe that's part of the reason why we're kind of slow and as a community as a whole of addressing these kinds of issues. But here we were this, this wonderful request came for us to do this. So teachers there. I don't know if there was a every unit unanimous, but certainly the sense of the meeting that kind of the great the sense of the majority, was that we as a community of teachers would address these issues. And that one of the things that we would do is that we would dedicate the first week of October to what we coined as the earth care Earth care week. And we would rather than you know, if we all kind of give talks and address this issue in their own way, and individually, that's probably always good. But if we would do it together at the same time, Then at least it has some bigger impact the grid bigger kind of momentum bigger

feeling is more. It's more and more people are connected than just one individual, here and there. And so this first seven days of October is going to call in our movement is called Earth care week. And so here at IMC, I'll give some talks about the environment in nature and we'll maybe have some other activities. I don't know what we do, but somehow connected to this topic during that week. I thought that one thought I had was that all the when I'm teaching at IMC that week, that all the teacher dāna and dāna donations to IMC could be dedicated for some thing that supports kind of environmental cause that somehow connected to us and makes sense for us. And what I thought of was, my proposal has been that we would do it. We have this new retreat center and it would be Really good green thing if we had a solar water heater on the roof, because we use a tremendous amount of propane down there. And I think that reducing our carbon footprint and reducing the amount of energy we use there. And one of the most dramatic things we can do is put a solar water heater we all kind of its water heated, its waters a big deal hot water in the center. So I thought that might be nice to do that as a community to try to raise that money. So that's the background of today. And so I would like to talk a little bit about Buddhism and nature responding to the natural world, the natural crisis of our times. We see that the connection with nature, the natural world, it goes quite deep in the Buddhist tradition and all the way back to the time of the Buddha. The Buddha gave a teaching once we said that if practitioners go into meditate, go to practice. In the forest at the foot of trees, then that the way the path of awakening will survive for a long time. And that's a quite a powerful statement. Now back then they didn't have meditation centers to go to. So you know, if you really wanted to do intensive practice in some quiet place, made sense to go into the woods into nature, because of what was available back then. But still, I think it's more than that. I think there's something about what happens to human beings that can happen to human beings when they are in the presence of nature, certain kinds of nature, that is very educational kind of shifts and changes, how we understand ourselves how we understand our relationship to nature, and how it shifts our priorities about what is important. And that if we have more time in nature in the natural world, things begin to shift and change the Classic meditation instruction that Buddha gave the first one the primary, the first thing he gave, like in this instructions for mindfulness was, go to the foot of a tree. Go sit and you know, rather than don't go to, you know, don't go to IRC. But rather go to a foot of a tree, so go into a place of nature. And there's a beautiful, kind of pastoral account of the toad in the, in the words of the Buddha, of him finding the place in Bodh Gaya, when he was searching for his own awakening, beautiful description of how beautiful this place was with grove of trees and pure, clean river flowing by and How delightful The location was that he was going to sit in, and then eventually become awakened. And then it said that every significant Oh, so it's a night I'll tell it this way. One of the great teachers in the 20th century Buddhist teachers was a Cambodian man by the name of Maha Ghosananda. And he became this supreme patriarch of Cambodian Buddhism after the Pol Pot time after the whole devastation of Cambodia, partly because he was among the last people standing last monk standing. There's so many of them were, you know, were massacred. And he partly survived. He survived because he was practicing in Thailand at that time. And so then he went back to help support Cambodia afterwards. And one of the one of the things he did as a leader of Cambodian Buddhism, was he started getting planting trees promoting tree planting and Cambodia, I guess, countryside had been devastated partly, some of it was from the Vietnam War still, you know, bomb Americans bomb Cambodia and other things. And so I had a chance to meet Maha Ghosananda in the late 1980s, I think early 1990s and I was having lunch with him and I was, you know, I don't know if it was the most polite thing to say. But I kind of wanted to draw him out a little bit. And I said, you know, you know you're a monk, you're a Buddhist teacher. What are you doing planting trees? Shouldn't you be, you know, teaching meditation and teaching the Dharma or something? And, and he very generously to me, responded and said, The Buddha was born under a tree, was enlightened under a tree, taught under trees and died under a tree. And that was his answer to me.

So they emphasize on the trees, nature being part of the natural world. And so there's early connection to the trees to nature. The Buddha talked about those few places in the discourses of the Buddha talks about trees, being like friends, having trees and maybe having a friendship or trees and just like you wouldn't want to hurt your friend, you wouldn't want to break a branch off a tree gives a teaching the and then down through the time there's been good argument has been made. That's the survival of Buddhist, especially Buddhist practice is that has been done by those monks and nuns who have gone into the forest into the woods to practice there. And to this day, in Thailand, the people who I'm most inspired by in their practice in Thailand are the Thai forest monks, the monks and nuns who go into the, into the, into the wilderness there to practice what wilderness is left. And in Burma also, the revival of the meditation tradition in Burma had its origins in monastics in the late 1800s, who went into the woods into nature to practice there. So in this way, I think those of us who practice insight meditation here in the West And in some ways, the presence of these teachings we teach here to the fact that there were people who revived this meditation practice by going into the woods and finding solace refuge meaning teachings there.

So one of the one of the if you go to, if you go spend time with forests, monastics, they'll emphasize how nature teaches us that the Dharma is taught through nature. In fact, some forest monks in Thailand will say the word Dharma means nature. There's no separation between the Dharma and nature. And if you go into nature, the nature can teach you in variety of ways. One of the things that it has taught me that has been very meaningful for me is it has shifted my relationship to myself. It's easy to become self centered. It's easy to kind of put oneself at the center of the universe. I'm all important than even if you think Even like in my case, where I thought the way I was really important was by being really a bad person. And it's another way just, you know, really terrible person or something. And so and but I found that when I practiced in nature, I spent a lot of time I spent three years living in Zen monastery deep in the Los Padres national wilderness ever been to Tassajara to end of a very long dirt road in the midst of kind of wild los padres national wilderness. And it was very meaningful for me to be there practicing there. Because I would, you know, in the presence of these mountains that are there, the presence of the wilderness and the trees and there were there. There were all kinds of desires, and all kinds of self identities that I carried with me, that would fall away and not seem so relevant in the context of that kind of place. I've seen that when I kind of spent a lot of time in urban areas That my what I think is important shifts and kind of, from what it would be what I think is important when I'm in natural world, sometimes in a in a big urban place with a lot of people. what other people think is fitting into conventions of our time, become more important. materialism becomes more important acquiring having things becomes more important. And it's beautiful to go into nature where it's possible to feel peaceful at ease, feel at home, and not need to have a lot of stuff. need to have a lot of people not need not need to have people's approval. You know, I've had the experience of spilling food on my shirt and feeling mortified by the people who are going to see that and then having dirty clothes in the wilderness with my friends there and it's not you know, not that not relevant, you know, it's not really so important. And so, the standards of how we hold ourselves how we want to present ourselves shifts and change in these different kinds of settings. I was very fond as a young man of Chinese nature paintings, these paintings is ink brush paintings with these beautiful large mountains and natural scenery. And if you look close, you see semi semi seemingly in harmony with the setting, a very small figure person with a little hut may be living there. And rather than the person dominating the picture is some Western art would have. I mean, there's, you know, you know, the Mona Lisa has a lot of natural nature around Mona Lisa right, but who noticed is the nature and so the, to shift the centrality of human beings from the picture of what life is all about. To nature being what's life's about, and we have a harmonious place of harmony to live in midst of nature, as part of nature, in harmony with it, without the kind of arrogance and conceit that human people have often had, around their place in nature and, and or simply ignoring it as part of the teaching of being in nature and feeling there. So there's two kind of general directions in

which the nature kind of impacts that in terms of Buddhist practice where nature can impact us. One is that we can see nature in ourselves and we can see ourselves in nature. When we see a nature in ourselves, means that we see that the laws of nature, the patterns of nature, the stick the context of nature, what goes on in nature goes on in us as well. So they that nature has certain laws that if I certain patterns, certain causal patterns that it follows.

And these patterns fall into us as a time honored Buddhist teaching that the impermanent nature of the world around us that things are born they live for a while they die and things decay, get sick and old, that it's said that it's very easy for human beings not to remember this. And when you go into nature, it's much easier sometimes to notice the, the changing and impermanent nature of it all, how it's all changing all the time. And so, we change and just understand that we change the We Are The nature to get sick, we are nature have to get old, we are the nature of the die. And that this is part of our part of who we are, is considered very important. The reverse also goes that we see ourselves in nature. This has the idea that how we are and how we carry ourselves how we behave, has an impact in nature itself, that we are not independent from nature that how we live, our life is consequential and affects the natural world. And so if we live, if we are ethical, then live an ethical life, then that has a certain impact on the natural world, it's different than if we live in unethical life, or to maybe make it more broadly, the Buddhist word Buddhist Buddhism likes to differentiate between a skillful inner life and an unskillful. One, certain kinds of how we are in our minds, what motivates us has a big impact on the world around us. So the ancient story kind of a little myth that is offered in Buddhism is that there was a mythic tree with a huge huge canopy, maybe it covered many blocks. city blocks are something huge thing and it produced fruit and Anybody who wanted to come along and pick a fruit from this tree, and someone became greedy. And rather than just picking one fruit or two fruit to have for lunch, that person harvested a whole bunch for it for himself. And in that is in the wake of that greed and taking all this fruit off the tree, the fruit stop the tree stop producing fruit for everybody. So you see, this is kind of myth, a folklore kind of teaching that that has that is true in our modern world because of what's called the tragedy of the commons. And a very important term that charged you to the commons means that we share a common area of nature a common domain. And so if so, for example, in the commons back in the colonial days was, you know, going to Central Square place in the middle of a town that everyone shared together. And if one person, you know drops their little piece of trash in the comments, you know, doesn't really affect it, it's fine. But if everyone dumps their trash in the comments, then it becomes, you know, some places not so pleasant, pleasant to go anymore. If only one of us had a car in the Bay Area, I think that this the smog, the smog from that car would be negligible. You know, you know, just like, you know, who would care there was a little bit of smoke coming out. And maybe they wouldn't even need a catalytic converter, because it just doesn't matter so much because it gets dissipated so quickly. But the tragedy of the commons is when we have in the Bay Area. I don't know how many but I think we have probably 5 million cars that drive around the Bay Area. And the cumulative effect of those all those individual cars, builds up to the tragedy of the commons builds up to this larger damage into the environment and the And the damage is, you know, it's interesting to study the damage that air pollution makes from cars in the Bay Area. Because it is not just on us that drive the cars, but sometimes it's disproportionate for other populations, other people in other places. A tremendous amount of the smog in the Bay Area gets blown into area Fresno into the Central Valley up against this year as and not only are the trees dying in the central lower realms of the central Sierras because of the smog from the Bay Area. But also seemingly, there's a you know, there's a much higher incidence of autism and asthma in children who live in places where there's a lot of smog. And that happens and it's pointed out now and children who live along the freeways in the Bay Area, but also children who live there in the Fresno area.

And one of the one of the implications of this one of the meetings of this is that often Enough, the impact of environmental damage is often on people who have the least ability to speak up and defend themselves or do something about it the underserved under listen to voices in our society. And so, to what degree are the privileged people who create, consume more create more environmental damage? Not intentionally, but indirectly because the damage happens far away. There are components of cell phones and computers that are rare metals, that the mining of them are affecting the environment and people are far far away. And so do we take that into account? To what degree do we have a responsibility for people on the other side of the world because of what we consume and how can we do so there reason why it's interesting is this idea that with Buddhism teaches is that how we live our lives and what motivates our lives, the ethics of our lives, I has an impact on the environment. And this is a teaching goes back to the time of the Buddha. The and there are myths that go back to that time Buddhist myths that describe the degradation of the environment, dramatic segregation environment directly, as a result of people's greed, people's unethical behavior, lying and violence, all kind of spill out and affect the environment. And we've and so this goes on to this day. And now with the aggregate the sum total of how many people are consuming so much, and involved in so many different, you know, the tragedy of the commons builds in where the impact becomes larger and larger. And the sad thing about this is that because my driving my car is so negligible, you know, just a One car to 5 million or one car out of I don't know how many cars there are in the world, you know, I can get away with my little damage. I, you know, my little smog is not really I'm not really the one who's responsible, they are responsible. Those people, you know someone else's job is to take responsibility for what's going on the government's supposed to do with them or send them whoever them is. And I don't think that that is the approach of Buddhist spirituality or the teachings of the Buddha. I think the general approach of Buddhism always is to begin with oneself. Begin with one's own responsibility to look at one's own actions and behavior, and then try to understand what one's own contribution is, and try to, to live in a ways more ethical or has a better consequences in the world. But then it gets more interesting, I believe in what the Buddha taught around all this, in that it's possible with a kind of environmental crisis is that we live in our society in our world these days, to get really heavy about it, and to feel that we have an obligation, we have a duty we have to get, you know, it's like, oh, you know, I'm guilty. I'm such a terrible person. And you know, it's hopeless and, and we just despair about it all. And it's pretty easy to despair, it's pretty easy to see that. People have been saying for some time that we've, we've gone beyond a tipping point now, where it's very hard to recover from the amount of damage that's been created and on climate change and stuff. So it's possible to have all these kinds of reactions that actually weigh us down. And one of the interesting approaches of the Buddha as I read the teachings of the Buddha is that he never offered his teachings of practice teachings of Buddhism as an obligation. And there was never a guilt trip. Put on people. It was more like a generous offering here is a possibility. If You're interested in freedom, if you're interested in creating a better world, there are possibilities of how to do that. And here, these, these can be done this way. But you know, no one's obligated to do it. And perhaps it's a little bit of difference between certain theistic religions, and a karmic religion, or theistic religion. Sometimes there's external authority that's telling you what has to be and what what you need to do. And, and the and the, whereas a karmic religion focuses more on your own karma, your own behavior and what you actually do.

And so the spirit, I think of Buddhism around these kinds of issues, is to approach it as part of our practice, not part of our guilt, not part of our despair, not part of the, our attachments, not part of the way in which we get caught and constricted by this, but to take it as part of our practice. And try to find how to be free in the midst of it. Not free, so we can ignore it. These issues with free so that we can respond out of generosity rather than obligation. We can respond out of love and the light, inspiration, enthusiasm, rather than the sense of burden. And we can respond to out of a sense of possibility. And rather than a sense of impossibility. So the spirit, the way that we come out of this, I think for Buddhists

becomes very important. And so there's this interplay, then in Buddhist practice between our own inner life and how we are with it, and our external behavior and how what we do. Sometimes Buddhists emphasize one more often more than the other. Sometimes Buddhism emphasizes Buddha, teachers and Buddhist practitioners spend a phase of their life or a time in their life or whatever, to emphasize the inner, to clarify, to purify to liberate their hearts and minds. And sometimes there's a phase of life where the emphasis is in The external world and trying to respond and deal with the world. And so that phase shifts over time and it goes back and forth to different people, different communities. But it's important to realize there's both that there's time for both and that they're meant to be not not so separate. There was a beautiful teaching I for me inspiring for me many years ago about a Zen teacher in Japan. Who said that in zen, there are only two things. There is meditation. And then there's sweeping that temple courtyard. And then then, after that was after a pause, I guess there was added, and the whole world is your courtyard. So the idea there's meditation, there's clarifying yourself there's emptying yourself a greed, hate and delusion there's clarifying the mind becoming free spiritually and then With those eyes with that heart, then being open and awake to the world around us, and taking care of it, responding to it and caring for the world around us, but not out of obligation. But, but rather I think that's what the heart wants to do. Many years ago, when I was a brand new Buddhist practitioner, just getting interested in it, I went to the LA Zen center. And 40 years ago or so, and I went to do the head is kind of like, you know, just to evening sit meditation and Dharma talk. And I guess they had two meditation sessions with a period of walking meditation. They walked Zen very slowly around the perimeter of the meditation hall. And I was walking behind someone who was wearing black robes so maybe practicing for because, you know, seemed like more serious practitioner been there for a while. And as we were walking around,

walking by These black mats that people sit on, right. And one of them, they're all kind of lined up kind of neatly and then the one of them was slightly tilted to the side a little bit askew. And to my complete surprise, she bent down and straighten that out. And why would anybody bother with that? Why would I bother straightening out? The math to me seemed like such a, you know, I was 20 you know, and if you'd seen my bedroom, you understand you'd understand. And, and it had a big impact on me, but you could kind of quote why she did that. And the way she did it, I don't know how she did it. But the, you know, my projection. My assumption was there's something very natural at ease. It's almost like she almost as if she wasn't thinking about it, almost as if it was an accident. Have herself to reach down and adjust it. It was almost like it wasn't premeditated, almost like it was no separation was almost like there was no judgment. It was just this is what you know, it's it was a natural movement is of course you do that. So not that you have to go around certain mats now everywhere. But but that's that that's that way of responding to the world, others into suffering of others and the suffering of the world can have that kind of natural quality. It doesn't have to be this duty, obligation and heaviness involved. And what it means is that each of us hopefully will respond in a way that's appropriate for us as who we are. There's so many different ways and the circles that I travel in it's pretty easy for me to hear how some people talk about that. Oh, no. Now I'm there's people are requiring me to respond and there's so many things to respond to write up the papers you were so The world has enough suffering for all of us to write, to handle. And so this sense of Oh, and how to do this, and this and this, and this and it just too much. But if I listen to my heart or listen to who I am, or that natural instinct to respond, then I think each of us will find a way that works for us and, but we can't be too passive about it. I think one of the meanings of being awake in Buddhism is to pay attention to the world, not just be awake in some kind of way that's important for you and be awake enough to feel relaxed yourself. But to actually actively be awake to the world, to pay attention to be a witness to what goes on in our society, and a certain kind of way, be interested or motivated to notice the world you live in to notice a suffering to notice what goes on so that your heart can respond in a nice way.

The last thing, I'll say is that this this Zen teaching about there's two things, meditation and sweeping a temple courtyard. The emphasis here is on activities that a person does, as opposed to identities a person acquires. It focuses on the activities we do, as opposed to the experience we experience and one of the traps of Buddhism Buddhist practice is that because especially in our circles, because the emphasis can be on a personal liberation, that is possible to experience you sit down meditate and meditation is kind of like a personal, inter inter personal world and you're negotiating your inner life and yourself and all that and the emphasis You know becoming free of attachments and being free of prejudice free of your suffering. And, and so it can't you just kind of this personal kind of focus and that goes along here in the West many times with a rather in fortunately high degree of individualism in our society, the where it's all about me myself in mind it's about my experience where I get who I am where I fit in not me myself and, and a lot of suffering is individualism. And so in Buddhism individualism combined in this way, then there can be we can, it's easy for Buddhists become myopic, and keep focusing back on themselves and themselves and this is where the kind of the place is. But traditionally in Buddhism, the idea the teachings of not self is it is to free us from excessive individualism. There is a healthy way of practicing with oneself and focusing on oneself, but not to be limited and stuck in individualism, but in a sense to go beyond it. And that beyond it is to free ourselves from the clinging, the attachments, the fears that keep our heart and mind the eyes closed to the world around us. And so there are two things, there's to meditate. There's sort of this inner work of clearing the ground. And then there's the sweeping the temple courtyard. There's responding to the world around us. But responding in such a way that and this is where I think the greatest ease can happen, responding in such a way that it's almost as if we're not the ones responding. We're not the ones doing the work. It comes out of us in certain kind of ease, at least in the way that I projected onto the woman who adjusted that silly little example. But could it be done the same way dealing with some of the large issues of our society of our world. Can it be? Can we clarify ourselves? Can we empty ourselves? Can we free ourselves in such a way, that then we can work passionately with great enthusiasm and ease without being limited by self conceit, but it just comes out of us and we respond. And it becomes an expression of our practice and the joy of our practice, to respond to the world, and not a burden to do it. So that's my wish and my hope that we can take our practice we can do our meditation here, to learn how to respond to the world how to sweep whenever you're sweeping needs to be done. But that sweeping comes out of you naturally, easily. Not a burden, is is represents you and how you are in the world, what's right for you, and that it's a source of joy, peace, that you then model for the world as well. That the world sees that it's possible to respond to the world to suffering in the world with enthusiasm, not with more suffering. And maybe it's too late. But if it's too late, it helps if there's some people who learn to face our inevitable death peacefully, without attachments and fear, and maybe that in the end will be our contribution. Maybe it can't be saved. So in a couple of months, we'll have earthcare week. And I don't know all the things we might be able to do that week. But sir, I'll certainly give some talks. And perhaps some of you will participate in that week and share with it some ways. We have five minutes so anybody would like To say anything at this point or make a question.

Gil, when you were talking, it reminded me of one of your talks. And I've kind of forgotten it. But you mentioned a practitioner who said, tongue in cheek. What bothers me about Buddhists is all they do is practice one of the When are they going to perform in it? It kind of reminded me of what is the performance?

Yeah, it was up there. Robert Thurman, who said that all these Buddhists in America took a practice, practice, practice. All they do is talk about practice. When I want to know when when it's going to be the performance.

Oh, he was meditating, meditating, when are they gonna sweep or were they waiting to clean up? What are they going to clean up after themselves? That's all we did was clean up after ourselves. That would be a good thing. You know, the amount of smog our cars create the amount of mean just the resources we do. Many of us The impact we have just start there and clean up. I've learned to clean my bedroom.

Thank you.

When you were talking Gil about the Buddha

meditating under a tree. I was wondering if for our Earth care week, we might have a meditation out in the park or something like that. I

think it's a great idea. Someone would like to organize it. I think it'd be great.

Oh,

great idea.

So I think I'll preface this by base. As I careful or more, I increasingly am more careful about how much water I use and how much food I buy and things I eat so on. Regarding sweeping the world is so complicated now. I get in the mail every day. I never get a letter from a friend anymore. But I get in the mail probably 50 or 60 pages worth of

advertisements.

I contribute at the end of the year to nonprofit agencies. So almost every day, I get a stack of stuff from them asking for more. A couple of years ago, I was stopped in front of Trader Joe's to sign a petition that

sounded very

reasonable, something I wanted to do.

The guy had a had a clipboard and a stack of paper that I paid no attention to. But after I find the sign the first one, He then asked me to sign another and another and another and it just kept going on. And I had to say, Oh, that's enough. I have other things to do. When I try to read that I don't want to go on too much. But I'll give one more example, when I tried to read the propositions for instance, from you know, how to vote. They go on for three or four or 10 pages, they're completely

on readable.

So in other words, it just there's too much for any any human being to be able to handle to deal with. So that's that's that's part of the challenge is so much it's overwhelming how much there is to do. So part of being a wise person is being able to sort through that and be wise about what you pick and choose. And where you want to put your energy and effort and to limit yourself to be so you can be more effective, can't be effective if we tried to do everything. So what you know, where's where's the most the best use of your time? And so this is where I think the what speaks to your heart is important what speaks to kind of what we know what what works for you, what's important for you. I mean, it's possible

that some of us should not be involved in environmental causes at all. Because we have gifts and other things other ways which we are in the world which helps people in other ways, which is more important to her. That's our gifts are our contribution that other people are interested in environment really work through that. So you know, this idea of not being burdened, but putting yourself in a situation where we can be responsive and actively supportive, and then we have to be wise. And how are you? How do you get to be wise I mean, it just there's so many good things to do in this world that we have to find a way to prioritize for ourselves and ask people not send so much paper. One more.

One day when I was gardening here at the temple, a woman came along and she rushed up to our big redwood tree and just gave it a great big hug. And she was just feel so much love and so I and she told me that she comes here periodically to do that. She loves that tree. And you mentioned you know, we should really come from a place of love and that's really, you know, a good beginning for her. I mean, she's just a beautiful, beautiful person.

Yeah, nice. So, can it come from love can it come from Care wisdom comes from what's really beautiful in our hearts. But, and hopefully that's enough to be passionately active to really, you know, that we give ourselves over and to what the world needs of us. There's a big need