All In This Together

Rob Burbea · Notable Dhamma Teachers — Rob Burbea · 57:30

So I want to start from a different angle tonight, our last night together—and of course most of you will be going home tomorrow. I want to approach what we're doing here from what you might initially see as a bigger perspective, prompted by today being October 7th. In our tradition, though it's not huge, I'll say a little about this particular lineage.

This week, from October 1st to the 7th, is being celebrated as Earth Care Week in our lineage of lay insight meditation tradition. Today is the last day of it, so I wanted to make reference to this. In our sister centers in different parts of the world—we're not a huge lineage, but it's mostly Western and quite big in America—there are centers and teachers and students that have come out from California from the teacher Jack Kornfield, who many of you have probably heard of, and on the East Coast from Joseph Goldstein and Sharon Salzberg. There's a big network over there.

We're part of the same lineage here, and there are sister centers in California, Switzerland, France, South Africa, Australia, New Zealand—so it's mostly Western, as you can see. Although our teachers all came originally from the East, from the Buddhist countries of Thailand, Burma, and others.

This week has been nominated—and this is the first year it's being celebrated—as a response to the very real need that we have as a human species at the moment with our Earth, or our Earth has with us, whichever way we like to look at it. What would it mean to bring the Dharma to the table more and more fully in this discussion which we're all going to need to have together as the years move on? Already many are suffering from the effects of this, particularly in the global south, particularly people with less privilege than most of us.

In response to this reality, what does it mean to bring the teachings that on one level can look so inner—and they are, the inner work is absolutely crucial—to this kind of big question where some of us will go, "Oh my God, I hope she's not going to talk about climate change. It's way too big."

Where we can suddenly feel overwhelmed by things of such proportion, where the interconnection is so clear. So clear. You probably don't need me to spell it out, but there is no little separate ground on this earth where I can do my own thing and it not affect the whole. There never was. But it's more obvious now. Emissions that happen here affect someone there. And we're reaping the collective emissions from fifty years ago—those are the ones we're seeing the effects of now.

So I just wanted to name that, and I want to speak about what it has to do with this very fine, quiet work that we're doing here. What's the truth here for us, all of us?

I want you to check in right now and see what's the response in just hearing that much. Where does your mind go with issues of great proportion? Does it go to, "Oh my God, I was just managing my knee pain. Please leave me alone"? Or, "I've got enough in my heart already. I can't take that all on. Please give me a break"? Or, "I tried to take all that on, but it nearly killed me. And now I'm recovering and learning how to manage what's here"? Or maybe, "Oh goody, the Dharma and the world. Good." Or sometimes we feel our guilt and want to quickly say, "Okay, just give me the collection box. I'll put something in."

Whatever is our particular way of handling this intimate truth that we're all in this together. And I don't just mean about the planet right now. We always were all in it together. We could never have been otherwise. It's just that we hadn't yet woken up. And this is asking us to wake up to the fact that we're all in this together. All of us.

Is that okay by you? Is it okay by you that we're all in this together? All of us, even the ones you don't like. Or the ones you think are the ones causing the problems. The ones—if we could just get rid of those ones—which ones would you get rid of?

I want to really bring it into what the beauty of the Dharma means in our practice sitting here tonight, because otherwise we can go to the extreme of getting revved up and charged up in response to suffering, feeling impulsively compelled to act. And there's one thing the Buddha is clear about: that freedom is freedom from compulsion, freedom from being motivated by our guilt, freedom from being motivated by the impulsive restlessness that's actually spinning a lot of our wheels.

How can we still love that call to complete peace? The utter, utter, empty, transparent vastness, the undisturbed truth of what we are—and we love that and be in the world. And actually there isn't another way to be in the world or the world will spin us.

It's bringing together really the silence that we love—and you might not always love the silence, but what it calls you to in the depth, the unperturbable, the Buddha calls it. The unshakable release.

Many Dharma practitioners sometimes find this tricky edge. I'm bringing it down from this very big picture right now, but many of us have seen a kind of duality arise between doing the inner work and attending to our life, or the outer work, so to speak. And if there was another thing the Buddha was really clear about, it's that the perception of inner and the perception of outer are an illusion. He didn't say the world is an illusion—he's not doing that kind of nihilistic thing—but the separation of inner and outer, those are sort of superficial distinctions that help me recognize that I'm sitting here and you're sitting over there, help us function in conventional reality. But if we explore it deeply for ourself, that which appears to separate us, when we see it, we see that it's a construction of the mind.

And this is what we're waking up to—because we wake up to this for our own joy and love of seeing the truth more clearly, and because this serves the whole.

I want to share something I found useful. Let me talk about two teachers. There's a wonderful man I've

discovered from North America, an African-American man called John Francis. You can check him out on the internet—he's called Planet Walker. Back in the seventies, he was in San Francisco and witnessed one of the oil spills in the water there and the devastation that caused to the wildlife. At that point, he was very disturbed by this and sensitive and open to that. He made a vow of silence and decided never to use any oil-based transport for a little while to see how it went. Kind of a pretty strong response.

And it turned out—he's a lovely man if you look at him, listen to his teachings—he kept checking it out year by year, and in the end he spent seventeen years in silence. He walked all across North America on foot. He got three degrees in that time. He managed to do three university degrees in silence. This was his response. This was a real response for this man.

And what he says about the environment is beautiful. When you see him, there is a radiance about him, and he keeps it really simple. He says, "We are the environment. How we treat each other—this is the environment." This is what he's boiled it down to from what can seem like overwhelming proportions of "Oh my god, what are we going to do?" to his years of contemplation and silence. He puts it quite funnily—he could never shut up before, so he was doing it as a gift to other people to just be quiet for a while. But he's brought it down to something right here in this.

This is the environment. Sometimes we think it's all the green stuff, or it's the trees, or it's all of that. But what he's saying is it's right here in this. That's where, as humans, we create and perpetuate the causes and conditions that either lead towards more happiness and freedom, or lead toward more suffering.

Right here. He boils it right down to this, because moment to moment we're always in relationship with something. We're in relationship with ourself, and as the silence settles and deepens, we see that we're always in relationship with everything else. Every action we do has an effect on the whole.

One of my teacher's teachers said that his Asian master would come in to give the Dharma talk and he would make a gesture like this sometimes. In fact, you're doing kind of stuff like that all day. When we get it, when we perceive it from the silence, what was he communicating there? This action affects the whole. There is no action that happens in isolation. It never could, it never did, and it never will. Check it out. We have to know that from the depths.

Because the ordinary perception just tells us, "Yeah, you're over there and I'm over here. It looks separate." Dharma teachings are about going deeper than appearances. Hurrah! Who's a little bit tired of living in appearances?

Going deeper to the cooling and the dispassion. The Buddha talks about waking up to the dispassion, the cooling out—the dispassion that can hold passions. So that our passion isn't running us. It's held in a context where the action that is born of love and energy and vitality is coming from the place that is not attached to the result.

So this is the bit from my teacher that I was going to read, my other teacher. He says, when the Buddha

speaks about the world, uses the phrase "the world," what he means is the inner domains of mind and beliefs and all that happens—so-called inner—and the immaterial outer world, culture, social structures. All of it, all of it co-arising together. This is the world, he says. And the Buddha refers to and addresses this world with his practice and map of awakening. He's not just addressing the bit that arises in here. This is really important.

The Buddha taught the Dharma Vinaya. The Dharma addresses the practices of the teachings, we could say, and the Vinaya is about the behavior and our conduct in the world. It's for the monks and nuns—they have a very particular code of conduct that is designed to have them live, even if they haven't fully realized it yet, in complete harmony with the environment, the totality. Living in a way that is harmless, that is supportive, that is relational, that is living the interdependence even if we haven't fully gotten it yet at all levels.

So he goes on to say: We humans are an intrinsic aspect of this world. We are an aspect of this world that can reflect on itself and that can thereby develop a holistic wisdom that embraces—so just see this from what we've been doing here—that embraces and transcends any point or detail within the whole.

So right now you don't have to think of the big world. We can, if you like. You can look at this world that arises on your cushion. It's our microcosm, right? That embraces and transcends any detail that arises within the whole. And you see that that's what we've been practicing. The details arise. The thoughts, the feelings, the sensations, the emotions. Mind states. They're the details, always the details, that embrace the details. We don't go, "Oh, there's no details, it's all empty, forget about it." Embraces the details and transcends the details.

So a wisdom that embraces and transcends any point or detail within the whole. Such wisdom accepts and cares for all but is not attached to or confined to any position within the cosmos. How about that? Not attached to or confined by any position in the cosmos. You're not saying it has to be like this now. You know when action comes from that, it leads to more stress. Not attached to any position. Whether that be self, other, a mind state, a tree, a society, or infinite consciousness.

How about that? You're not confined to infinite consciousness. Doesn't sound bad, does it, to be confined to infinite consciousness? Not confined by any of it. This, he says, is what the Buddha referred to as awakening. This is awakening—embracing and transcending all the details, not being confined to any one piece of it and in the service of it all. This is awakening.

So how are we doing that here? We do our work at Gaia House. You've been doing your work to clarify what's arising in your location, right? The heart-mind keeps bringing things for us to see and at some point we go, "Oh yeah, okay." We try and ignore them, we try and fix them, we try and squeeze them, we try and do something other than experience them. Finally we go, "Oh okay, okay, it's this, it's this pain, it's this contraction, it's this expansion, it's this thought, it's this jealousy, it's this envy, it's this loneliness."

This arises in our heart-mind. There is our responsibility for what arises here.

Not what we should have done way back, but that's just coming into the present for us to hold the detail and transcend the detail. To both see it clearly and feel it at the same time.

So let's bring it right back to the brass tacks. That's the expression, isn't it? Breathing in and breathing out. Breathing in. Anybody holding their breath? Because now we've got to fix the world. We don't. That's actually one of the beauties.

And somebody saw it today in the group actually, seeing for herself where the mind was spinning stories about her work in one of the caring professions and seeing that she was spinning scenarios. And when she looked at it, she saw it was always going to try to fix the suffering, which sounds really reasonable, doesn't it? It sounds so reasonable. Like, thank you, someone cares, right? But she actually realized that wasn't where she was and didn't need to be happening. But there was, I think she said something a bit compulsive about it.

When she saw that she wanted to fix, that released, that detail was seen and transcended, that then let her see—I'm trying to remember what happened next, there was a number of insights along the way—that then let her see that there was something in the fixing that just wanted everything to be alright. Again, understandable, right? I just want everything to be alright.

What she saw though, even though that's on some level wholesome, what she saw was that wanting everything to be alright had a little bit of not quite allowing the suffering to be there first. It's a little like I said earlier, sometimes the reaction to suffering is, oh, let me do something about it. Because it's hard to bear, it's hard to bear, it's hard to witness the way we are together sometimes and the results of that. It's hard to bear without tightening and closing.

And as she saw that, a hole in her belly opened. Again, a transcending of that detail of the compulsive need to fix. She widened in the belly. She saw her people that she cares about come to mind. And there's first allowing. It's like this. Resting with the allowing. And from there, there can be action.

Compassion sometimes wants to act, very often wants to act. But the compassion that we all have for caring enough to even sit with our own mind, that compassion can widen and deepen. Like the metta we explored today, it is a boundless quality. It can go wider and include more detail of suffering without becoming it. Include the detail and in transcending it, resonating with the detail of our own karmic inheritance, our own and our own. It's all our own.

So when we sit on our cushion and have the courage to breathe in and out and let go of, for a moment, some of the compulsions of mind or action. One of the things we notice is that some of it can show up first, like we're looking outside for something to tell us, like someone to smile at us or somebody to... Basically, we want something to resonate with as human beings. We are resonant creatures. We resonate, we feel.

This citta, the citta is the heart-mind, it's the whole resonant... receptive, intelligent, touchable, available, feelableness that we are. This is called the citta. It's not just this mind, it's the whole heart, mind, sensitivity, availability. Responsivity can also respond. That resonates and we like it to resonate because otherwise we don't feel alive. We want something to chime with. Right? Right?

We like things that we chime with. We have friends that we like the resonance with. We hang out with people that we like. What happens here when we're with them?

On retreat we have a little bit of a fast from these kinds of external resonances, and we miss that sometimes. It's like longing for our cat or someone to smile at us, or at least a note on the board sometimes. Have you ever done that yet in these three days? Like hanging around at the notice board hoping someone's written you a note. We want something to resonate with, want to feel seen, want something to chime with—I'm here.

We mostly don't know that's what we're seeking. But that's what we are—resonant creatures. We want to feel. We want to feel alive.

I was hanging around that washing up area once—there are nicer places in the world. But I was hanging around that washing up area and there were buckets, where you put the dirty tea towels, the used tea towels. I was hanging around there until I clocked it, like, oh, what's going on? What am I doing hanging around the washing up area? And there was a bucket there that had the words "used tea towels" on it in red pen that I had written about three years before.

Sometimes it can feel so lonely. I was happy with a bucket. The heart was lonely. It did want something to say, "Yeah, you're all right, Catherine. It's okay." It's that sort of tragicomic human thing, isn't it?

But the point of that is—we could say that's really sad—but the point of that is, if we go through those thresholds where there isn't something that's resonating, it invites the citta to start to resonate with itself. Rather than needing my cat to snuggle up to in order to feel softness, the citta doesn't have that here. The citta, the heart-mind, has to start resonating with itself.

As it starts resonating with itself, it resonates with the pockets of places we haven't been able to resonate with before—like the loneliness, like the barren parts of the heart-mind that haven't been breathed into life, haven't had that detail embraced yet and transcended yet with compassion and wisdom. The stale parts of the citta—they're just kind of stagnant sometimes, pockets of our soul, so to speak.

As well as what starts to resonate are all the noble qualities. Also what is our aspiration, our joy, our kindness, our consideration, our gratitude, our appreciation—they start to resonate more as well.

That's the point of all this fasting from having a good time—that the citta starts to resonate with itself and we do the work. This is our world work while we're here on this cushion. Because as we let those old stagnant or crusty pockets start to be allowed into the light of awareness, they start to break up, dissolve,

be digested, move on, liberate—and it leaves a little bit more space.

For what? The Buddha—it said that a Buddha, and Buddha means awake, it doesn't just mean a man from North India 2,600 years ago, it means awake, awakening that in us which is awake. That sacred aspect that can see what's happening, touch the detail intimately and automatically is wider than it. It's said that a Buddha lives in—I like this phrase—sunyata vihara. Vihara means a dwelling place where you hang out. Sunyata means empty.

Buddha dwells in sunyata vihara—empty. He hangs out in emptiness. Empty here does not mean deficient or lacking or looking around for something to do. It means he's emptied out the greed, the hate, the confusion. I've gotten emptied out, which leaves an awful lot of room. An awful lot of room to be alive, to be a human being. Because the citta, the heart-mind is responsive.

And he made a big response—the one from 2,600 years ago. It's a big response, a big teaching that he offered. It's called the turning of the wheel—a map, a human map for us to look at and discover for ourselves the fruits of.

A Buddha lives in shunyata vihara. So we do our work, our own work of emptying out. It clarifies the citta, it gets a little bit more clarified. Do any of you have that sense that—it's not like it's being evaluated, we see it for ourselves. We just start to see things more clearly. That's a function of being a bit more clarified. The grass looks greener. We see the angry thought as an angry thought. We see the light in someone else's eyes. We see the dodgy bits in our own heart. We see the light in our own heart. We see the still, dark peace of our own heart.

And we do our work, right? The work is the part where there we are in a moment of calm, a moment of peace, of ease, of resonating, of openness, hanging out, sensing—and before we know it something's arisen into consciousness and we've spun it and we're holding on tightly to a thought. Somebody—I don't know what—somebody did something. Somebody always does something. Somebody did something and we're reacting in some way, or they didn't do something and we're reacting in some way. Maybe, let's say, we find ourselves angry and we're spinning the story around that.

Here's the work. It's not that that shouldn't happen. There may be old angry pockets to digest. Don't go looking for them, but they pop up. There it is. We're holding on without that sacred knowing aspect. We're spinning this anger and then we spin another plate, another story of "I shouldn't be angry." Then we've got two plates spinning. And then we do another one called meditation and we spin that and we tighten and we lock down and then we're in a real pickle.

In the middle of the spinning, whatever it is you're spinning, can you see it? That something has just gotten picked up out of the infinite sea of possibilities of what consciousness can come up with—and it can come up with anything. Look what it does. In the infinite sea of that, we've picked something up and we've become it. The sense of separate self is born right there and then.

Our work is to stand in that sacred knowing in the moment: "Ah, this is anger." That which sees the anger is not bound. That which perceives the heat of the anger is not burning in misery. It's seen. This is sacred. This is sacred right there—that can see the detail and is already wider than it.

In the middle of the spin we wake up. We fall awake right there. Don't create a counter spin that says "I shouldn't be having that," or create the counter spin of holding on to my breath and widening, softening, transcending, breathing with the heat, letting our self sense it. This is sacred. This is awake. This is not perpetuating more dukkha in the world and it's clarifying and clearing up what arises on this seat.

Sometimes we wake up in the middle of a psychodrama. It's okay. It's the waking up that is our refuge. That seeing, hearing, that which hears the cry of the world.

You know, one thing that's said about this image here, Kuan Yin—she's embodying a quality that is a human quality of compassion. And it's said that—I think this is very interesting—two things are said: that she came to awakening by inquiring, "Who hears? What is that that hears?" Can you just sense it right now?

What sees the hearing? What is it that's hearing this voice making sounds right now, creating impressions? Is it you? What hears the silence in this very moment?

Through this inquiry into the nature of hearing, Kuan Yin came to her awakening. And it's also said that she hears the cries of the world and pours her healing balsam upon them. This capacity to hear the world's cries develops as our own awareness expands. We begin to hear the cries that arise internally—our old material, the places within us that haven't yet been truly heard. But it extends far beyond this personal realm.

The cries of the world arise right here, on this very seat where we sit. All beings, if we remain present long enough, keep appearing in this location. The sad one, the righteous one, the warring one, the benevolent one. The loving one, the hateful one, the one that wants to annihilate, the one that would give everything in love. They all arise here—both the personal detail and something immeasurably vaster than any detail.

How would it be to rest in that knowing, in that kind of expansive awareness?

I notice either the lights grow dimmer each year, or I'm simply getting older. It's definitely the latter. The arrogance of youth—I still carry it, though I'm probably humbly youthful compared to what I'll understand in ten, twenty, thirty, forty years' time. Each year when I write up the group lists, I think, "I need to write them bigger. Not everyone will be able to see those small letters." These small privileges we have in good health that we don't even recognize as privileges.

This passage from Hermann Hesse's *Siddhartha* speaks to this expanded hearing: "Siddhartha listened. He was now listening intently, completely absorbed, quite empty, taking in everything. He felt that he had now completely learned the art of listening. He had often heard all this before, all these numerous voices

in the river. But today they sounded different. He could no longer distinguish the different voices—the merry voice from the weeping one, the childish from the manly one. They all belonged to each other: the lament of those who yearn, the laughter of the wise, the cry of the indignant, and the groan of the dying. They were all interwoven and interlocked, entwined in a thousand ways. All the voices, all the goals, all the yearnings, the sorrows, the pleasures, all the good and the evil—all of them together was the world, all of them together was the stream of events and the music of life.

"When Siddhartha listened attentively to this river, to this song of a thousand voices, when he did not listen to the sorrow or the laughter, when he did not bind himself to any one particular voice and absorb himself into it, but heard them all, the whole, the unity, then the great song of a thousand voices consisted of one word: perfection."

And our mind cries out, "But it's not perfect! It's terrible!"

Yes? And what sees that? What really serves that protest? What is it that truly serves?

In some of the literature emerging around the interface of Eastern spiritual practice and social change—and I'm sure many of you know far more than I do or have worked in these fields—there's a beautiful way this integration is being spoken about. They call it the coming together of the silence of the sage and the passion of the activist. Neither alone is sufficient for our times.

Thich Nhat Hanh, the Vietnamese Zen master, is known for saying that the next Buddha will be—are you ready for this? Do you want it to be you? Oh God, I hope it's not me—the next Buddha will be the Sangha.

Sangha is a word we haven't used much here. It means all like-minded beings, and you don't need to be Buddhist to be like-minded—all beings who sincerely walk a path of ethics, cultivation of mind, and awakening.

The next Buddha will be the Sangha.

Let's sit with that for a moment. It takes the pressure off, doesn't it? But it also applies the pressure, because it requires all of us. And here, "us" is not meant in any exclusive sense.

It's us waking up together as a planet.

The next Buddha will be the Sangha.

The definition of awakening that I gave from my other teacher in the beginning: to develop holistic wisdom that embraces and transcends any point or detail. Such wisdom accepts and cares for all but is not attached to or confined to any position within the cosmos, whether that be self, other, mind state, tree, society or infinite consciousness.

Maybe that's something we do together. Maybe we wake up together this time around.

Awakening is awakening. That sacred knowing awakeness is what it is. It's timeless. But the way awakening manifests in the world changes according to conditions. The Buddha woke up in a different world—pre-industrial, agrarian, pre-carbon. We're waking up in this world, and one of the things about awakening is that while it is timeless and beyond time and space, the face that it takes in the world keeps changing. It's always a creative response.

Somebody once asked a Zen Master, "What was the Buddha doing during her lifetime?" I like the poetic opening there. And the Zen Master replied, "An appropriate response." They're good, aren't they? They're just to the point. Don't have to sit here for 45 minutes. An appropriate response.

Awakening is freed up. It's *shunyata vihara*—emptied out, done its work, and freed up to respond. Not necessarily the response that I think I have to make, but the response that comes when we're knowing our non-separateness. We know that more and more, the separating boundaries soften. They show up here because we need to work with them. We'll feel our separateness more acutely at times because the light's shining on it. We go, "Whoa, look at that. I feel really isolated, really separate, really different." That's because the light's bright and we're seeing it.

We're falling awake together right here and now because there isn't another moment. We don't have to tighten down around suffering. That's really one of the primary lessons we're learning here. Our capacity grows. We don't have to fling ourselves or force ourselves beyond our capacity. Our work in any one time might be something really detailed and look mundane on some level. Other times it might look really big. But the extent to which we're able to be authentic is really the point.

Sometimes our work is just to keep our feet on the ground. Thank you for doing that. Sometimes our work is to stay silent for 17 years. Thank you, John Francis, for doing that. Sometimes our work is to be really out there in the precinct. Thank you for doing that. Sometimes our work is to retreat.

Staying as close as we can to finding the appropriate response that's authentic, that's where we are—not who we think we should be, because that just kills the joy. And when the joy is killed, the life goes out of our best intentions. But also not to underestimate or overlook ourselves as part of all of this together.

One of the things that I found very humbling about our community picking up this Earth Care Week was getting emails from teacher colleagues in the USA about events in Washington DC and discussions and social action things. We're talking to each other about this with the love of the dharma as its basis, and that's linking us up in a whole new way. It's like lights—you know, like you see with the internet when they do a map of it—lights connecting dots all the way around. Yes, Brad clearly and beautifully pointed to the limitations and where we get hooked and sucked and lost in all of that, but one of the beauties of it is that it actually depends on the consciousness that engages that technology as to where we go with it.

There's something about that linking up—lighting up with my colleagues that I don't see because I'm over here, but have been dharma friends from donkey's years ago wherever they are, San Francisco. Coming

together with this love of the silence.

And our inevitable intimacy with each other. And I'm not just meaning these practitioners here now, I'm meaning all of us.

As we wake up, we feel more... Well, let me put it from one of the Zen teachers—they do it better. He said, "To study the Buddha way is to study the self. To study the self is to fully acknowledge the self. To fully acknowledge the self is to forget the self. To forget the self is to become intimate with all things—is to know our intimacy with all things."

And if the word intimacy doesn't work for you, if you cringe with that word—it's not some kind of smothering thing. It's free. And it's just how it is. The air we breathe—it's not ours, it belongs to all of us.

The practice we do, even as we see as we go along the path—and maybe you know this very well for yourself—isn't just for us. It can't be. There isn't such an isolated thing. And yet you're fully included, more magnificently than our small mind could know.

I think I'll finish with this, or this... I'm going to be greedy and do both. What do you do when you want to do everything? Maybe I'll do this one now and one tomorrow. How about that?

This is a very famous verse from the tradition, from Shantideva—the verses of the Bodhisattva, the one who dedicates their practice of awakening for the benefit of all, of the whole. And try not to take it all logically or argue with the sort of poetry of it. Let it resonate with the heart-mind in the place that may know this on some level, or very deeply.

"May I be the medicine for the sick and the weary. May I be their physician and their nurse until disease appears no more. May I strike down the anguish of thirst and hunger with rains of food and drink. May I be food and drink to those in famine and disaster. May I be an inexhaustible treasure for those in need. May I give them all they desire, now and forevermore, everywhere.

"May I be a protector for the unprotected, a guide for wanderers, a boat, a bridge, a causeway for those who desire the other shore, a lamp for those who need a lamp, a bed for those who need a bed. And may I be a wishing jewel, an inexhaustible vase, a magic spell, a great medicine, a wish-fulfilling tree, a cow of plenty for all beings.

"As the elements of earth and water and fire and air are for the use of all beings who dwell in all of space, in many ways may I be the means of sustenance for the realm of beings in all of space until they have passed into complete freedom.

"And by my practice may the blind see and the deaf hear. May the fearful cease to tremble and the afflicted be consoled and the weary be made content. May the sick be made whole again and those in bondage freed. May the weak be strong and loving.

"And as long as the earth and the sky shall last, may I remain here to heal the sorrows of the world. As long as the earth and the sky shall last, may I remain here to be with all beings as we wake up together."

Transcriptions produced locally using Swiss low-carbon electricity. Corrections and rewriting by cloud-hosted AI.