



**Moderator:** Welcome everyone, and thank you so much for joining Tricycle's online practice session. Our guest today is Jack Kornfield, a meditation teacher, author, and cofounder of the Insight Meditation Society in Massachusetts and the Spirit Rock Center in California. In addition to this live session with Tricycle today, Jack has also been offering free meditations for this time of coronavirus, and you can find those at [jackkornfield.com](http://jackkornfield.com).

**Jack Kornfield:** Thank you. It's a pleasure to be here with all of you. I appreciate you tuning in. And more importantly, I appreciate how we can support one another during this very, very difficult and unprecedented time in our lives that's touching us all in so many ways. And before I talk about it, and how we might hold ourselves, and steady our hearts, and care for one another, let's just do a little bit of grounding first, as a way to come into the steady heart and the reality of the present.

So if you would, let yourself sit in a way that's stable, that your feet and buttocks are stable on the ground or the floor. Let your eyes close gently, and notice as you bring your attention to your body that you can take a deeper breath, take two deep breaths. With each breath, exhale tension. Ahh. Let a little bit of space enter into the field of the body, heart, and mind.

Now as you sit here in the reality of the present, let yourself sense your connection with the earth. Your body comes from the earth. It's made of the elements of the earth, it is one with earth. And let yourself imagine or feel somehow, that you have roots that go down energetically from your body deep into the soil of the earth. To steady you, to hold you fast, to nurture you, from the earth. Imagine that you can sweep gently through your body and release whatever tensions, fears, or other contracted energies down, to be held by the earth below.

For those of you for whom images are helpful, let yourself remember some wonderful tree from your life, an old tree, a strong tree. Let an image come of a special tree, and imagine that you're standing in front of it, that you and the tree are meditating together now. And just as this great tree has roots that go deep in the earth, so do your roots go deep in the earth. Just as this great tree has a strong trunk that has weathered storms, snow and ice, rainbows and rain, all the changes of the seasons, feel your own body, steady like the trunk of that tree.

You are together with it in the present, in the joys and sorrows, praise and blame, and gain and loss, like the winds of change pass through the branches of the tree of your own life. And while you can sway with them gently, underneath, there's a sense of stillness and presence. Trust this stillness, the ground of being, and know that you can return to it over and over again.



So dear ones, this is a beginning practice of many that you might find useful during this time. Use the grounding practice or the image of connecting with a great tree for three or five minutes at different times during the day to steady yourself. Right now, with all the upheaval and fears in places, the panic and worry in others, the anger, upset, and confusion that's brought on by this huge, world changing pandemic, we tend to also take it into our own bodies and hearts and mind. We get activated in the fight, flight, or freeze response, where our body is ready to run or somehow deal with an enemy. And yet we carry this in ourselves. And since there isn't a visible enemy—a tiger at the door—it gets locked in. The tension and the reactivity stays with us and makes it difficult to be centered and steady and calm.

In Zen, they say there are two things: you sit, and you sweep the garden. It doesn't matter how big the garden is. That is, you take time to quiet the mind, steady the heart, come into the reality of the present in your body. And when you're stabilized and have centered yourself in presence and compassion or love for all, then you rise up and sweep the garden of the world. It doesn't matter how big the garden is.

This isn't a luxury. I've been teaching now online for the last 10 days, and more for groups, and people who never meditated before in big corporations, and the political world, who are calling with the kind of desperation, "Okay, I want to meditate. It's time. I need this." Mahatma Gandhi, when he was in the process of dismantling the entire British Empire, took one day a week in silence. And in that one day a week in silence, no matter what was going on, Gandhiji would sit and quiet himself, and try to listen to what was the most skillful, heartfelt, and honorable response that he could make in that time. And even if hundreds of thousands of people, or millions, were on the streets rioting, and people were rebelling and being killed, and they would come and say, "Gandhiji, we need you." He would say, "Sorry, it's Thursday. It's my quiet day." And we each need to create this kind of stillness, to take time; it's not a luxury. It is actually what we will contribute to that which is around us.

Now, as you do this, and as you pay attention, you'll notice your anxieties and fears. There are different ways to work with them. We'll do a good meditation to work with them, it doesn't take very many minutes. But there are other things you can do in addition to the practice of loving awareness and mindfulness that we will be doing here, or the grounding and the roots of the tree. Remember to move your body, do walking meditation, do Tai Chi, do yoga, or Qigong. Do whatever allows you to inhabit your body and keep your body and mind together to nourish themselves.



Create an altar, and put on the altar all that you love or admire. It can be Mother Mary, Buddha, Kuan Yin, the goddess of infinite compassion, or images of teachers who are admired ones, or scientists, of Clara Barton, who started the Red Cross, of Martin Luther King, or of those who've gotten us through hard times. And then when you feel anxious, after you tend the anxiety as we will do another meditation, imagine that you can place it in a bowl and put it on the altar at the foot of Kuan Yin and Mother Mary and say, "Please, do hold these for me as well." So that they're held not only in our own heart, but you have backup. You have the consciousness of the greatest awakened possibilities embodied in these archetypes of the Buddha, Kuan Yin, Mother Mary, and all these others and say "Yes, you hold this with me." Above all, stay connected with one another. Right now we're in the middle of a great mystery, and this mystery puts us into profound uncertainty, and the only thing that we can do from a place of uncertainty is ground ourselves in the reality of the present—where we are—and do so with love.

Because in this mystery, we're also being led both apart to separate with one another, to self-isolate, and take care of protecting ourselves—and yet at the same time, we see in a remarkable way, that our isolation actually draws the longing in us to be closer and more connected. You can feel this and sense that longing, which comes from a deep love. The Buddha said that the sangha, the community, is the true refuge. And the community is really all those who share in the aspiration to care for one another, who see that we need one another to support each other, to awaken, all those who know that we are deeply interconnected on this earth and are practicing as you are now, to embody this in the most beautiful way.

What I'd like to do now is to lead a meditation, for 12 minutes or a little bit longer, that gives you some of the skills of how to hold the current experiences with the field of mindful loving awareness and compassion. Then we'll take some questions, and then we'll end the session with five minutes of a lovingkindness practice.

Dear ones, bodhisattvas that you are, let your eyes close gently and know that we human beings have lived through earthquakes, tornadoes, and floods over thousands of years. We know how to survive. And while some respond with hatred, fear, greed, or ignorance, we understand that we can also respond with generosity, clarity, steadiness, and love. We understand that this is the time for love. With your eyes closed, take a deep breath or two again, release tension, and steady yourself on the earth. Know that your heart and your mind, this loving awareness itself, the heart of compassion and the consciousness of awareness, has the capacity to hold all that's present, to hold it with spacious wisdom.



So now bring your attention to the entire field of your body and feel all the sensations, especially the areas of tightness and holding, the fight, flight, or freeze of tension in the diaphragm, the jaw, the shoulders, wherever you have contracted. And hold it with a kind attention or loving awareness. As you feel the entire field of your body, let all the tension, the tightness in the holding, let it have space to increase and get stronger, as if you could bow to it and say, "Show me what you're holding, body. Let me feel it." And let it open and fill the body or the room with its energy, let it expand.

As you do, notice how allowing things to be felt, the energies in the body to be open and held in loving awareness, to be felt fully, they begin to soften and open. Then around them, notice how there comes a more spacious field of calm and steady. Bring in the quality of compassion, to hold all that your body has been carrying with tenderness and care, as if you could hold a child who is going through something very difficult or weeping. Just hold them. Let it all come out. Now you say to your body, "Thank you. Thank you for trying to protect me. To all the things that have been held: thank you for trying to protect me, I'm okay just now. I'm okay now."

As the body feels your gratitude, it softens, and you can rest in the steadiness of being okay, and present, and spacious. Now bring this same mindful, loving awareness to your heart. I notice that when I sit at the end of a long busy day and pay attention, my heart is carrying feelings that I didn't even know in my conscious awareness. There might be sadness, grief, fear, anxiety, or anger. We might be lost in longing, or love, tenderness. As if to bow to these feelings, you can name them gently. Oh, "Sadness, tears, grief, fear."

And now invite them. Invite these feelings, held in loving awareness, to open. Invite them, say "Show me. Let me feel you fully." Choose one or two that are very strong, or several. Say "Let the heart open, in this body and in this awareness." Let the feelings intensify and expand. You can do this, you can trust. And as you do, and as they allow themselves to open, you'll notice that naturally they soften. They appreciate your loving intention. Feel the spacious awareness around them.

And again, bring in the quality of compassion. Again, as if holding a child in distress. Such tenderness for your own heart. And say, "Thank you. Thank you for trying to protect me. I'm okay for now. Thank you. You can relax now. I am okay. Thank you." And as you thank all the emotions, you can feel with that gratitude they're subsiding, and you open to a steadier, more spacious, loving awareness.



Now bring your attention to your mind. In some cases, you'll notice chaotic, unruly thoughts, anxiety, worries, and plans, trying to figure it out, and speediness. All of those kinds of things that get triggered when we're in a situation where we feel endangered, when we're worried about ourselves, our parents, our children, our neighbors, our whole world. Notice the states of your mind with loving awareness. Then name them gently, very softly, "Oh, confusion, chaos, speed, worry." Imagining, as if to bow to them, you name them and just give them space to show themselves. Let them open and display themselves in the mystery of awareness.

Hold your mind with compassion too. It's been working overtime to try to help you. And even though plans can be valuable and seeing clearly is important, there's a lot more that's based in worry, fear, and holding on in ways that you can now let go of—not by getting rid of—but by holding all the workings of your mind with compassion, saying thank you. "Thank you for working so hard to protect me. I'm okay for now. I'm steady now, thank you." Feel your mind relax. You can say to it, "I'll use you as I need to, to plan. I will be more relaxed in the present." And feel that steadiness and openness, so much bigger than the space of thoughts. Resting in it, it's the tender space of loving awareness of consciousness itself.

Notice that you who could be aware of the body, this body, this heart, and this mind, are not just the body, the feelings, the thoughts. Who you are is the consciousness itself. The pure, timeless, loving awareness that notices all that arises and passes. Spacious, silent, vast, open. This is your true nature, the unborn. You are consciousness itself born into this physical body for a time and then we'll leave it. When a new child is born, we greet them with love, our first response. When someone is dying, we hold their hands as a gesture of love. Timeless love and awareness is who we really are. Rest in it, trust it. It is your own true nature. It is home.

So this, again, is a practice of using the most fundamental and revolutionary power of awareness itself to hold the body, heart, and mind and allow them to open in compassion. To shift our identity from being lost in our confusion of mind, or upset of heart, or tension in the body. To hold all of these, to allow them with respect, to thank them, and to remember that this is an invitation at this time to open to a much deeper truth.

You can use this in little bits for your body, heart, or mind, you can do it in the morning or evening, you can take pieces, you can change it any way that serves you. This practice dovetails with the practice of becoming a bodhisattva and being committed to compassion and the alleviation of suffering for oneself and all beings. And the movement of the bodhisattva when things become difficult is not to run away, but to turn toward that which is difficult, to lean into



that which is difficult, and say, "Yes, the great heart of a bodhisattva can hold this all with tenderness, with respect." This is our birthright. This is the Buddha within you. So now we could do a few questions and then I'll lead a third meditation.

**Moderator:** Great, thank you so much Jack for sharing that wonderful grounding practice with us. So I'll start with a question.

**How do we work with escapism through distraction, or smoking, or drinking, or other things during this time?**

Yeah, I got another question like that earlier for someone who said, "My best escape was wine, but it's just not working anymore." You know, I think that it's important to be particularly tender with ourselves at this time, and to realize that we do need ways to escape or distract ourselves, and then to sense that there are healthy and unhealthy ways. If you have a problem with addiction, it's not a healthy way to go back to drinking more, using whatever you've been using.

In similar ways, you can ask your heart and say, "Are these healthy ways to regulate myself? Or are they unhealthy ways?" Then the second and really important thing to do is when you feel that you want to escape, that's a critical moment. That's a moment of a lot of intelligence. If you pause before you reach for the bottle or before you reach for the drug, or whatever other thing that might be not so healthy. Even something like going to go watch a movie or something, totally fine, but pause for a moment and say, "What am I feeling that I'm trying to escape from?" And it might be panic, it might be anger, it might be feeling overwhelmed, but bow to it as we just did and say "Ah, thank you for trying to protect me. Thank you. I'm okay at this moment, I'm going to go watch a movie. And I'm alright." In that moment of just acknowledging with kindness, you begin to allow the body, heart, and mind to start to regulate itself. So there's less desperation in the escapism.

Be kind yourself. Zen master Ryokan, Japan's most beloved poet, wrote in a poem "Last year, a foolish monk. This year, no change." So you're just being human. Pay attention, but do it with exquisite kindness.

**How do we know where the limit is between generosity and self injury? How much to give and how much to keep for oneself and one's family? I feel I've been pretty generous all their life, but the situation has been a real challenge in that.**

These are the kind of hard questions that no one can answer for us. These are the kinds of things that only get answered when we get quiet and ask our heart what's right. But there's a principle



that's very important in this, and that is that compassion and interdependence are a circle, which is to say, for compassion to flow between us and other beings and around the world, there has to be a connection to all. That connection that's particularly critical and sometimes forgotten, is compassion for ourselves, for that circle to be whole. So, at its extreme, we can fall into a kind of caretaking or codependence taking care of others. And at that time, we have to answer or ask the question, "Is this compassionate for this one here as well?" If you ask that honorably and quietly in your own heart, what's compassionate for those around, and what is compassionate for this one or this family, you'll hear that there's a balance.

Even the Buddha, when asked this very question said, "First you must take care of yourself." This doesn't mean to hoard or be greedy, but you must take care of yourself in a compassionate way. So that then you can take care of others. This is also a time that tests our ethics and our morals, you know? Because there are all these times when there's a great deal of abundance, but now what are our values? If others around us are acting in ways that are untruthful, we can still speak truth. If others are hoarding, we can still act in a generous way. And so they really invite us to find and look at what our heart's most central values are, that it doesn't matter whether it's war, peace, epidemic, pandemic or other changes, we're still asking, "What matters to me in this life?" And in this, as you listen, you can feel this kind of strength that comes from being in touch with the inner vows of the bodhisattva, or the vows or values that underpin your spiritual life.

**I feel overwhelmed by grief lately not only for what is already being lost daily, but what is yet to come. How would you suggest we move through these layered states of grief? And how might we do so productively even in potentially life-giving ways?**

So what is happening now is that many of the emotions of anxiety and fear that haven't been collectively expressed are going to be shifting toward grief as we experience the multiple layers of loss. There's grief in the present for people we know in the hospital, or those who died, or the loss of our jobs, or the loss of connection to colleagues, or all those sorts of things. And then there's a kind of anticipatory grief that she is asking about, because our heart and mind knows how to stay in the present and yet also sense the near future and the far future coming in our imagination, to protect us and to care for us. So with this, know that grief is natural. Grief is our way of processing and feeling and acknowledging and it might make me cry and weep, or gnash our teeth, or feel angry, or pound a pillow, or jump around. I mean, there's all kinds of ways of releasing grief. It can be slow, it can be fast. It comes in waves, and then it dissipates, and then another wave crashes through our body and mind.



It helps to acknowledge it when it comes, "Oh, this is grief." Let it have its dance in you as it needs to. It also helps to turn the energy. Get up and move your body with grief. Write a poem. Write a letter to God, write an angry letter to the gods. Write whatever you have to. Write a letter to anybody else. Make a work of art out of it, draw, paint, show what your grief looks like. Or take your grief and place it at the foot of Mother Mary, and Kuan Yin, and the goddess of infinite compassion, and put it on your altar. And write "This is the size of my grief, will you help me carry it?" And imagine that they and you share the same heart and can carry it. All of these ways honor the waves of grief that will be coming. Share your grief with others but in an artistic and a thoughtful way. You know, here's a poem that expresses how deep my grief is. Let yourself get an image from nature. Is it as big as a tidal wave, you know, or a hurricane? What is this grief? And again, bow to it. And then finally, and this is the deepest understanding—your grief is as big as it is, because that's how big your love is. Underneath the grief is this ocean of caring, it is your love. And as you grieve, feel how much you love and rest yourself in that love.

**How can I learn to be with my longing for a different me, a different world, specifically longing for the world and me from an earlier more joyful, connected time? I want to feel joy again.**

Again, these are all beautiful and compelling questions. And it's time not only to feel grief, but also in the next practice that we'll do in another 10 minutes or so, to remember that we can also turn toward the consciousness that sees the recreation of the world. After a forest fire the very next rainy season, the forest is covered with green shoots coming back. 99 percent of us are going to survive this. So it's also a time to reimagine the world, to be the medicine, to be the uplifting music, to be a lamp in the darkness for someone else, to burst out with love, to be a carrier of hope. And even if there's a funeral, to send them off with a song. So while you remember in this question what was past, you can't create the past again. Things are not always the way they always were, not always so.

But what you can do is feel the seeds of joy, the creativity, the love, that's waiting to burst out in you. The vision, and know that like a great wave, that pandemic is sweeping through humanity and causing terrible pain and loss and destruction. Families where people will be dying and they're unable to care for their parents or their children. Things that wrench the human heart. That we've lived through this for thousands of generations. You have within you the ancestors who lived through this. They're in your DNA, in your cells, and they say, "Yes, we do this, we grieve, we dance, we make poetry." This is not the end of the story. The end of the story is love. And out of this will be reborn a new world, and may we aim ourselves to create a world that is born out of interdependence and mutual care.



**Could you say something about how we can deepen our trust in our genuine ability to peacefully deal with the situation so that we can be there for ourselves and others?**

There are several ways to deepen trust. One, on the outer level is to read things that inspire you, to read the stories and the teachings of people who've been through tough things before. As these great elders and leaders have done, you can do this. We can do this. When Martin Luther King stood up after his church was bombed, and children in that church were killed, and said, "We will not hate you. But we will turn the coldness of your hearts around with the power of our love," he invited people to the most noble aspects of their being, to their own buddhanature. So outwardly you can remind yourself in this way. The second thing you can do is to meditate. Do the very practices we did here and look and see, if you do five minutes of grounding roots into the earth, or 15 minutes of holding the body, heart, and mind with gratitude and awareness and letting it open, becoming the loving awareness of consciousness itself. Notice how you are at the beginning and at the end, and you will see there's a difference. You can begin to trust that you too, like millions and millions of people in every generation, have within you this capacity. And then the last thing is to find those to practice with together to stay connected. Find a meditation buddy, find an online group. Practice with someone and hold hands with them so that when you don't trust, they can remind you, and then when you trust, you can be a support for them.

**How do we meditate and practice with loving kindness and compassion for difficult people, perhaps the people we often hold responsible for some of the issues around this crisis?**

When I do my loving kindness practice—and we'll do a version of it in about five minutes—I include myself, loved ones, family, friends, the world, beings, animals and so forth. I also include what is traditionally part of loving kindness meditation, which is difficult people, sometimes it's translated as enemies. Although when I use that word I think of the Dalai Lama smiling and saying "My friend, the enemy." He knew he had enemies but he still holds them in his heart as friends. And I remember Ram Dass, I spent so much time with him before he died this last year. Over these last decades, on this huge altar that he had was images of the Buddha, and Mother Teresa, and Rama Krishna, and Ananda Ma, and a hundred different saints and sages. In the middle for a while was a picture of Dick Cheney, and then that was substituted with our president and various other political figures.

Ram Dass said, "I'm learning to love them all." And when I do metta, I wish and I picture those people who are causing suffering, "May you be free from fear, may you be free from hatred and greed, may you find peace of heart, may you find love." I could wish that for anyone, for Bashar al-Assad, you know, you name it. "May you be free from fear, may you be free from hatred, may your heart find some peace, may your heart find love."



**What is the difference between a few 10 minute sessions throughout the day, versus a single 30 minute session, for example? Is there a difference in the value of each of those approaches?**

All these questions are really beautiful and important. Guess what the answer to this question is, my dear friends? Only you can know. Nobody else is the expert on your own body rhythms and mind. Some of us are morning people. Some are not. When I lived in the monastery, there would be a 3:30am wake up bell in the dark of the forest and we would go these little paths and gather and begin to chant at three or three-thirty in the morning, way before dark. I never really liked it. I'm not a morning person. I'd go, "Oh, yeah, this again." I'd like to sit up late at night, as things got really silent, and sit at that time. We're all very different. And so our meditation practice, like making art, like making love, is something that we have to bring a sensitivity, a respect, and a heartfulness to, and listen in ourselves as to what is it that actually works well for us? Let's try little bits during the day. How did that go? Let's try a longer meditation. How about morning or afternoon? Let's go online and find a friend and do it together with them. Oh, that works much better. Let yourself be the explorer, the scientist, the inner yogi and sage, who envisions and works with the possibilities of empowering and developing compassion that's boundless, and a great wise heart to hold it all. You can do this, it is your true nature. It is your birthright. And right now, it's your time. There's nothing like a crisis of this sort. May we use it well to develop our own inner beauty, strength, courage, and compassion, and may collectively we envision how to respond, which is a whole other call. How can we act in this world so that what we're learning of our interdependence and love will be built upon from this, and create a wise and loving humanity?

**With all of the sadness of the tens of thousands of deaths yet to come, what practice can we do to help these beings in their frightened and lonely transition?**

Well, some will certainly have a frightened and lonely transition. Others may not. The question really speaks to the great mystery of who we really are, and of death and birth. I know from years of doing hospice practice, and sitting with people who are dying, sometimes they're very painful deaths. Sometimes, not only are there deaths that are somewhat peaceful, but in the near-death experience, people have died, gone through very difficult physical things, they leave their body, they enter into a dimension of light, and then they come back resuscitated. And I'll ask them, "How was that?" They say, "It was so peaceful to finally leave my body. There was a realm of light and spaciousness, I realized I am not this body at all." Of course, I know this from deep meditation, from profound out of body experiences, from many other parts of my training. So it's also important to know that while dying can be difficult, perhaps leaving the body after that is not so frightening. Perhaps, in fact, it's that the next gateway is an opening to peace. It's



mysterious. And it's important somehow that in this unknown, we stay where we are. What we know is this moment. And in this moment, we can bow. Say, "Thank you all. Thank you to the mind for trying to figure this out. Thank you to the body for trying to protect me, and the heart. And I'm steady now I'm okay where I am."

So let your eyes close gently and we'll do a concluding meditation.

Like the mother of the world who holds the world in her heart, all the ten thousand joys and sorrows of life. You are part of her heart, each endowed with a certain measure of cosmic pain and cosmic joy. And you are called upon to hold it in the great heart of compassion and love. So as you sit quietly in the practice of lovingkindness meditation, first feel how you treasure your own life. If you were to step off the curb and a truck were careening around the corner and you were in danger, how instantly you would jump back onto the sidewalk to save your life. That impulse to care in your body and heart and mind for this life is part of the love you hold.

As you sit, steady on the earth, sitting in a gentle posture, let yourself feel with a medicine of lovingkindness, the healing medicine of lovingkindness, and use very simple phrases. "May I be safe and protected. May I be well. May I be tender with the difficulties. May I be loving and strong." You can tell as you whisper these phrases in your mind that they're an invitation for the capacity of love and compassion that was born within you, that you knew as an infant, to fill your being. This is who you are in the end, and you can feel the protection weaving itself around you like a cloak of love. "May I be safe and protected in this lovingkindness. May I be safe. May I be well. May I be tender with the difficulties. May I be loving and strong."

You feel the invitation for these qualities to come, and they come in their own way. You can't make them, but you're watering the soil of love in the heart, you're inviting them. Everything else may appear, but again and again, you can say "May I be loving and strong to whatever arises." Now imagine and feel and sense that your heart can expand, and around you is a circle of loved ones, the closest ones, family, people you care about. And you become like a lighthouse, a beacon to radiate love. Just as when a violin is played, if another violin sits on the table, the strings of the violin on the table will resonate in harmony with the notes that are played. So you play the notes of loving kindness. Can you visualize loved ones in a circle around you? Radiate to them, "May you be safe and protected. May you be well. May you be tender with your difficulties. May you be loving and strong."



Now lift your arms up to your sides a little bit, just six inches or a foot away from your body, as if you could hold hands with a circle of people. Imagine and feel that you are holding hands in a circle, not just of your loved ones, but now the circle of humanity, of all of us together, holding hands, struggling, full of love, tenderness, fear, confusion, and every possibility, and yet we're going through this together. When we hold hands, we can offer support. Whoever you are, "May you be free from hatred, fear, and confusion. May you all be safe and protected. May you stay well. May you be tender and compassionate with all those around you and with all your own difficulties, may you be tender with your difficulties. May you be strong and loving."

Sending this out to the circle of humanity, your place in it, and listening as you do to your heart's deepest intention. If you were to make a vow, if you were to set the compass of your heart to an intention, your highest aspiration, what would that be as you hold these hands? Listen and honor this aspiration as a guide. The world awaits your compassionate heart. It resonates with it. Let us join together in a response of wisdom, of understanding, of a spacious heart of love.

This was an offering of a variety of practices. Again, if you go on [jackkornfield.com](http://jackkornfield.com) there are many more free meditations, audio, and video, teacher trainings, and all kinds of things. I thank you. I'm very glad to hold hands with so many, and perhaps we'll get to do this again. Take care, stay safe and above all, stay loving.