

## SAKYADHITA NEWSLETTER

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## SADDHA: Faith in a Time of Rapid Change

by Chatsumarn Kabilsingh

In July 1993 news reports described hundreds of thousands of white-belly rats crossing the Mekong River at its narrowest point from Laos to Thailand. They destroyed thousands of acres of crops, both maize, rice and other local crops. The representative from the agricultural department explained this strange phenomenon to be a result of severe deforestation which has been occurring in Laos in recent years. The starving rats were forced to explore new territory more promising than their old habitat. This is an example of rapid and overwhelming change.

On the beaches of Sri Lanka more and more young boys are now turning to pedophiles, giving them sexual service for easy and quick income. The estimated number of these unfortunate children runs as high as 20,000. I present these two extreme cases of rapid change to bring us down to earth regarding the suffering and deteriorating condition of humankind. Sri Lanka, once a peaceful Buddhist island, is now facing social ills we could not even imagine twenty years ago.

Everything around us changes all the time. The familiar route to work is no more familiar. Small shops are gone, replaced by big unfamiliar buildings. Personal connections fade or disappear over the years. Our lifestyle becomes more dehumanized every day. Familiar faces at work are replaced by a younger generation which may not share the same values. Laughter in the corridors may have given way to more formal greetings. One may feel alien in one's surroundings even though one thinks she has remained the same.

Science and technology are the most significant tools which have brought about these rapid changes. The world has been heading for material development at the expense of spiritual development. We overlook the fact that human beings consist of both mind and body. Since the Second World War we have witnessed national and international structures which lead only to the development and comfort of the material body.

The value systems of science and technology are neutral. The fruits of progress will be positive or negative depending on how we chose to apply these tools. In order for the

world to prosper and survive, we must balance the neutrality of science with the mindfulness and moral compassion of spiritual development. As a result of not doing so, we now face a serious crisis in human history. Science and technology have fallen into the hands of those with unbalanced and underdeveloped minds, who use them as tools to exploit nature and humanity.

The twenty-first century will demand that we focus our awareness on this imbalanced situation. We must immediately address problems of fouled air and water, global deforestation, hunger and war with all seriousness. We have only seven more years in this century to prepare to hand over this troubled world to the next generations. If we spare no effort and go directly to the heart of the issues, we will be able to hand them hope for a new era.

In order to sustain ourselves in this fast changing world we need to rely upon our understanding of the Buddhist teachings more than at any other time. In a private conversation with my mother, Ven Ta Tao (Voramai Kabilsingh, Sept. 12, 1993) the only bhikkhun in Thailand, I asked for her feedback on this point. She simply said, "Cut off," meaning "Let go," must be our constant practice. "Let go" from the clinging of "self" and everything connected to self.

The final stage of "let go" of self or "Anatta" is final release. But in practical day to day life, one needs to be reminded to let go of the clinging which causes pain. We need to develop our dharma-eye to be able to see through to the real nature of things around us. We suffer from clinging to our loved ones. The husband clings to the wife, taking her to be his permanent, changeless possession. He refuses to understand the true nature of things as impermanent. He himself changes, his wife changes and the relationship between them changes. Yet he clings to it as permanent and real. As punishment for not realizing the true nature of things, he suffers immensely. With total indifference to his delusion of permanence, his wife changes, his relationship changes, and the world as he knows it changes. Until we understand and accept the true nature of things as impermanent, we too will suffer. There is a sea of suffering awaiting us if we are not serious in our practice.

In our daily meditation we observe sense perceptions as they come, the noise of cars on the street, a dog barking. We recognize them as such without giving any value

judgement to them, good or bad. We only recognize the sounds and let them go as they came. In the acknowledgement of our sense perceptions, we are like a third party, watching without "I". Hence, there is no liking or disliking the perception. This technique allows one to observe clearly as mental formations arise in the mind and "let go" of them without clinging which ultimately leads to suffering. This practice during meditation expands to daily life and helps one to keep the mind balanced. As one realizes the impermanence of things, one is able to rise above clinging and become transcendent. This is what we need to sustain us through a fast changing world.

Once we understand how the fruits of our meditation practice help us to become more understanding and accepting of the nature of suffering in the world, we can offer our services to the betterment of society. If we are suffering from delusion ourselves, we cannot be of help. So meditation is very important.

What are we to do as a group of Buddhist women coming together for a third time, here in Sri Lanka? What is the purpose of our coming together? I believe we want to go forward in sisterhood. Faith in the Buddha, Dhamma and Sangha will enable us to work together for the benefit of all of the sisters who could not be here today. In Buddhism the word Saddh (Skt.: raddh ) rendered imperfectly in English as "faith," is considered essential and fundamental to one's spiritual quest and social being. The Buddha said, "Saddh is the best treasure of a person," and "By Saddh the flood is crossed over."<sup>1</sup>

Ven. Dr. H. Saddhatissa Mahathera <sup>2</sup> explains the word "Saddha" is not just faith, but confidence born out of conviction. First, it is a confidence born of understanding the Four Noble Truths. Secondly, it is a feeling of reverence which a follower accords a spiritual person or doctrine. Third, it implies an earnest hope of realization of ethical principles and morality.

The first step in becoming a Buddhist is to take refuge in the Triple gems, the Buddha, Dhamma and Sangha. What do we mean when we take refuge in the Buddha? The Buddha passed away some 2,500 years ago. How can he be of any help to us? He is not a god. How can he help us? We take refuge in the Buddha because we believe that he was enlightened and laid a path before us. Enlightenment is real for the Buddha and for myself. That is, I can also become enlightened. If I believe only in the enlightenment of the Buddha, it is meaningless. I must have strong faith that enlightenment is also

possible for me. Only in this sense does taking refuge in the Buddha become real for me, here and now.

The second refuge, taking refuge in the Dhamma which is the teaching of the Buddha, is only possible when we live it. We put the teaching into practice by taking it into our hearts and live it through our actions and speech. Only in this way can dhamma truly be our refuge. The Buddha said, "One who sees Dhamma sees the Tathagata."

Strong faith with commitment to the Triple Gems is basic for our coming together to work for the betterment of society.

It is important that one who wishes success in spiritual progress must have saddh , confidence in the Triple Gems. Confidence is the first of seven treasures of the nobles. It is the first mental power (bala) and the first ethical faculty (indriya) of the mind. As a faculty it is present in every normal person as a seed, in a dormant form. Like any other seed virtue it must be watered and cultivated. When cultivated, it becomes a power.

Ven. Bhikkhu Soma also explains 3 that the hand for grasping the wholesome deeds of merit, wealth for the attainment of happiness, and the seeds of immortality is saddh , faith. The seed of faith establishes itself in the field of the human heart by the roots of virtue and sends forth the shoots of quietude and insight.

Buddhist sisters are coming together everywhere to put forth our wisdom strength for the betterment of society. Each of us is armed with our faith and commitment to the Triple Gems. We pledge to constantly examine our intentions, speech and actions. Awareness is our check point for realizing the work we do. The purity of our hearts will pave a direct path to benefit others, which will also uplift ourselves and our practice. May all beings be happy and safe.

Notes

L.M. Joshi, "Faith and Devotion in Buddhism," Sambhasha, Sri Lanka, 1993, p. 68.

"The Saddha Concept in Buddhism," p. 72, *ibid.*

"The Meaning and Value of Faith in Buddhism," p. 80, *ibid.*

## INTERNATIONAL NEWS

### India: Life as a Western Buddhist Nun

A 3-week intensive training program for nuns of the Tibetan tradition was held at the Burmese Temple in Bodhgaya, India, from February 4 to 25, 1996. The training program was attended by 61 nuns and 23 laywomen from 20 countries: 24 from the United States, 13 from Tibet, 6 each from U.K., Spain, and India (Kinnaur and Ladakh), 4 each from Germany and Mexico, 2 each from Switzerland and Canada, and one each from New Zealand, Kenya, Kalmyck, Italy, Brazil, Belgium, and French Polynesia.

Extensive teachings on Vinaya were presented by Ven. Geshe Thubten Ngawang of Tibetisches Zentrum, Hamburg, Germany, and by Ven. Wu Yin of Luminary Temple, Chiayi, Taiwan. Talks on monastic discipline and related topics were presented by Ven. Geshe Sonam Rinchen, Ven. Khadro Rinpoche, Ven. Dorzom Rinpoche, Ven. Tashi Tsering, Ven. Beru Khyentse Rinpoche, Ven. Ling Rinpoche, Khenpo Choga, Dr. Chatsumarn Kabilsingh, Ven. Karma Lekshe Tsomo, Ven. Ngawang Chodron, Ven. Tsultrim Palmo, Ven. Jampa Tsedroen, Ven. Thubten Chodron, Ven. Jampa Chokyi, Ven. Wendy Finster, Ven. Thubten Lhatso, Ven. Sundara, and Ven. Mitra.

After morning meditation and teachings on Bhiksu Vinaya from the Chinese tradition, discussion groups focused on monastic discipline and how to live by the precepts in modern times. The afternoon program included teachings on Vinaya from the Tibetan tradition and discussions on Buddhist practice from Western and Tibetan perspectives. Evenings were filled with talks on topics related to monastic life presented by experienced teachers from a variety of Buddhist traditions.

Ven. Thubten Chodron commented, "Looking up and down the rows of nuns, I saw women with incredible qualities. Having known some of them for many years, I saw the transformation that Dharma practice had on them and saw all they had accomplished to help their respective communities as a result of that. Because most of the nuns did not

live in nunneries, there was a sense of joy at being able to be with other nuns, to share common experiences and discuss common concerns....We learned a great deal from each other."

On the full moon day, 17 bhik u s (fully ordained nuns) attended a recitation of the Bhik u Pr timoksa in the Buddha hall at the Burmese Temple, while 37 r maerik s (novice nuns) attended sojong, a blessing and affirmation of precepts, at the Tibetan Temple. Another day, the nuns served lunch to hundreds of beggars at the Mahabodhi Temple. On Losar, Tibetan New Year, there was a picnic in the park and pilgrimage to the many temples of Bodhgaya. The opening and closing ceremonies under the bodhi tree where Sakyamuni Buddha attained enlightenment were especially moving.

The program concluded with a pilgrimage to other sacred Buddhist sites and an audience and teachings with His Holiness the Dalai Lama in Dharamsala. Some of the issues raised during the program were shared with him: the importance of (1) encouraging women in Buddhist practice, (2) careful selection and training of candidates for ordination, (3) comprehensive education in Dharma and Vinaya, (4) training in management and leadership skills, (5) improving abilities as teachers and counsellors, (6) providing material and moral support, (7) ordination and training of bhik u s.

As a result of the program, a booklet is being compiled for women considering ordination. The Vinaya teachings and talks presented are also being prepared for publication. The program greatly inspiring to all who attended. Hopefully similar monastic training programs will be held again in the near future.

### Sakyadhita Ladakh Gathering

Members of Sakyadhita Ladakh met in Leh on July 27 to discuss plans for the coming year. Over tea and local snacks, over 30 Ladakhi laywomen and nuns gathered in the gentle afternoon sunshine to plan how to continue the momentum of last year's Sakyadhita International Conference in Leh. Under the leadership of Rani Sarla Chhewang and with advice from Sakyadhita International guests Karma Lekshe Tsomo and Dr. Yvonne Vaucher, they planned future activities for Ladakhi Buddhist women.

The first step is to register Sakyadhita as a charitable organization. Establishing Sakyadhita Ladakh as an official entity - with by-laws modeled on those of Sakyadhita International and a bank account with two authorized signatures - will open up a number of funding possibilities for future projects. The second step is to set up a meeting schedule, in accordance with the needs, wishes, and schedules of the members.

The third step is to determine the group's most important goals. Recognizing there is strength in numbers, the laywomen and nuns felt it is wise to work together, sharing ideas, expertise, and resources. Women with education, skills and experience can be especially helpful to the disadvantaged in remote areas. At the same time, there is scope for a Ladakhi nuns' association which would focus on improving health conditions and education for nuns in all regions of Zanskar and Ladakh, continuing the work begun by Dr. Tenzin Palmo, Karma Lekshe Tsomo, and others.

It was agreed that choosing a specific project each year would help members concentrate their efforts and steadily achieve certain goals. Ideas for specific projects included:

Workshops on Buddhism, Women and Health. These workshops would focus on the five precepts and their relation to modern health issues such as abortion, sexually transmitted diseases, prostitution, alcoholism, and domestic violence. Many of these problems arise along with increased tourism. Education can help address the problems before they become serious. Many women, especially those working in the health field, felt that Buddhism has an important contribution to make in this area.

Consumerism. Increased tourism also results in a shift in values. Increased affluence and contact with modern material culture can result in greed, discontent, deceit, and an erosion of traditional values: "The more you have the more you want; the more you want, the more you cheat." Buddhism has valuable advice for dealing with these modern social and psychological problems.

Living and Dying. Buddhist women can make a major contribution to relieving human suffering by helping provide in-home services to the sick, frail, elderly, and their families. Changes in work patterns and attitudes often lead to a generation gap and a breakdown of the extended family. New models of care for the elderly are needed to supplement traditional models.



Forced Marriage. Workshops can be organized to discuss whether this problem exists in Ladakh; if it does, how prevalent it is; and how Buddhist women may help to solve it.

Conversion Problem. There is a recent increase in the number of women marrying Muslim men. Workshops would discuss possible social and economic reasons for this increase. Are women sufficiently aware of the social freedom Buddhist women enjoy?

Caste Problem. As often reiterated by H.H. Dalai Lama, caste is not congruent with Buddhism. In fact, Buddhism does not recognize caste, yet the problem persists in certain areas. Workshops can be organized to educate people and try to change attitudes.

Working Conditions for Women. Village women from economically depressed areas are often "taken advantage of" by employers. Better educational opportunities are needed for village women. Workshops are also needed to inform women of their rights and how to protect themselves from exploitation.

Buddhist Education. There is a great need for Buddhist education programs among young children, women, and college students. Buddhism is more than charity and ritual. New methods for modern times are needed to help Buddhism more accessible and more practical for daily life.

The meeting ended on a note of hope and great enthusiasm. With the enthusiasm of Mutup Dolma, Namgyal Drolkar, Eshey Angmo, and help of many others, it seems certain that Sakyadhita Ladakh will become more and more active. Buddhist women will surely make important contributions to the future of Ladakhi Buddhism.

First Seminar for Ladakhi Nuns

by Elizabeth Gardner

The closing ceremony of the first Seminar for Ladakhi nuns took place on September 29, 1996, under brilliant sunshine and a clear autumn sky. This get-together of nuns was organized by Dr. Tenzin Palmo who, with little help from the Ladakhi people and local NGOs, but with relentless energy and motivation, prepared the venue, found teachers, sent out invitations to the remotest nunneries, found a cook and bought the food, cleaned and decorated the place, organized transport, and so on. She was rewarded with great success and deep gratitude by all who were fortunate to attend. Dita

Mohrmann, who with a Dutch project is actively involved in the construction of a new nunnery in Temisgang, gave precious support.

The venue, Agling Resort, is situated below Leh on the banks of the sacred Indus River which has its source at the foot of holy Mt. Kailas in western Tibet. It is one of the most beautiful and inspiring sites in the Leh area and its kind owner, Abale Tashi Dargyas, was most hospitable and cooperative. The teachers at the Seminar were Ven. Kachen Lobsang Tsephel from Sankar Monastery and Ven. Geshe Lobsang Wangchuk from Spituk Monastery.

28 nuns from 9 different nunneries took part in the program: 5 from Chulichen at Rizong, 2 from Hemis Shukpachan, 5 from Temisgang, 3 from Wakha, 2 from Mulbekh, 6 from Leh, one from Mahabodhi, one from Tiksey, one from Shergol, one from Zanskar, and one from Spiti.

For the first time in their lives, these nuns had no physical work to do for a whole week; the meals were served and good accommodation provided. The days were divided between prayer and meditation, Vinaya teachings by the resident teachers and visiting lamas, but there was also time for just sitting together and talking about their lives, their problems as heads of remote nunneries, and possible future plans for improvement. It was touching to hear an old nun expressing her deep gratitude at being able to hear teachings which, in 35 years of monastic life, she never even hoped she would receive. The young nuns realized that their lives will be very different from those of their elders. They also realized that the door had opened for them to be educated: to lead an active life in society and to receive teachings.

I was fortunate to witness the great and joyful success of this Seminar. All my very best and warmest wishes go to the Ladakhi Nuns' Project. It has a great future for the betterment of Ladakhi nuns, who have been so neglected and forgotten until now.

Female Leadership: The Role of Ladakhi Nuns in the Society of the Future

by Dita Mohrmann, CHOMO Foundation

At this moment the world needs female leadership very badly. We become convinced of this fact when we see the one-sided development of technology in the last century, which has disturbed the earth's balance in a serious way. Up to now, women's unique capacity for integration has been used mainly for family and domestic affairs. This skill is now greatly needed at a social, professional and spiritual level. The complete dedication of women is needed to cure our disturbed world.

In Ladakh this disturbance is far less noticeable than in the western world. However, we see signs of disintegration here, too. The nuclear family system is breaking down very fast due to developing a cash economy. Husbands are working in faraway cities. Children are going to school elsewhere because of the failing government school system. Women are either doing all the work both in the fields and at home, tasks that were previously the responsibility of the whole family, or working as schoolteachers in other villages due to the 2- to 3-year government rotation system. These women live apart from their husbands, families, and sometimes even their very young children.

The role of Ladakhi nuns in the past was the role of a servant. Actually it was more the role of a servant to householders than a servant of the Buddha! The nuns lived, and still live, mostly at home and have little time for prayer or Dharma study. In winter there is more time for prayer and spiritual practice, but there are still few facilities for study. Their burden has become even heavier in the last 20 years due to changes in the householders' economic situation.

H.H. Dalai Lama is urging the monks and nuns of today to take up professions to serve society in a more active way, as is already common in the Christian tradition. He wants monks and nuns to become teachers, doctors and lawyers. For this reason nuns in the world today want to spend more of their day studying Dharma and developing their capabilities. They see their future as living together in a spiritual study community and serving in a professional capacity, rather than staying home and living like householders.

What does this mean for healing the world? What qualities are needed for reintegrating the spiritual with other dimensions of our lives? It means that women, such as the Ladakhi nuns, are able to contribute more than working hard in the fields and households. They badly need space to breath and facilities to develop their spiritual,

scholarly, and professional potentialities. As H.H. Dalai Lama said at the Kalachakra ceremony in Spiti this summer, human beings need to develop both wisdom and skilful means. Given these opportunities, Ladakhi nuns can contribute to society in a unique way.

In my opinion, it is not the task of the nuns to solve the problems faced by the householders of Ladakh these days. They have chosen to follow the path of Dharma and to serve the community in a different way. Otherwise they may simply be living the life of a householder while wearing maroon robes. They can, however, contribute spiritual and professional leadership, as women, to help solve these problems. Meanwhile they may help their families during harvest time for some hours, for that is part of their reality, but such activities should not be at the center of their lives or the basis of social economics. The nuns need opportunities to become excellent, professional leaders for the future!

Much love and compassion to all.

May all living beings be happy and healthy.

Words of Thanks

by Ranjani de Silva

Two women from Ladakh, Tashi Yangskit and Eshey Angmo, attended the 3rd International Conference on Buddhist Women in Colombo, Sri Lanka. After the Conference, they graciously invited us to hold the 4th International Conference in Ladakh.

Many people thought that it was madness to try to organize an international conference in such a remote region, and I must admit that, during the year of planning, I also often had my doubts. But when I saw so many wonderful people gathered there, I felt that it was definitely a good decision.

Sakyadhita's vision is not so much to benefit those women who already enjoy educational benefits and retreat facilities, but to help those women who need help the most. When Sakyadhita began, we had high hopes, but few expectations. Now, after only 8 short years of existence, we feel very happy when we see retreat centers and schools for Buddhist women going up in so many parts of the world through the efforts of various "Daughters of the Buddha." We feel encouraged when we see nuns and laywomen who are practicing Dharma well and helping others in society in so many ways.

Always those who benefit most from the Sakyadhita Conferences are the women of the host country. For this reason, Sakyadhita has made a special effort to hold its conferences in developing countries. It is very auspicious and meaningful that this fourth Conference is being held in Ladakh, a land with a very ancient and precious Buddhist history. It is hoped that the Conference will benefit the women of Ladakh and, through them, all of humanity.

Special thanks go to Rani Sarla Chhewang, President of the Central Planning Committee; Secretary Tashi Yangskit, for her excellent communications; Eshey Angmo for her help with accommodations; Ven. Sanghasena, for hosting us here at Mahabodhi International Meditation Center; Thupstan Chhewang for his tireless efforts on flight reservations; to all our honored guests and speakers for their words of wisdom and advice; to the delegates who persisted in their efforts to attend the Conference despite great difficulties; to those who have donated financially; and to all the committee members who have worked so hard to make the Conference a success.

Heartfelt gratitude goes to all those who helped make the Conference possible. Warm thoughts go out to those speakers and participants who, after months of planning, were unable to get visas or airline reservations. We sincerely hope that they and many others will be able to join us at the next Sakyadhita conference.

Let us rejoice in the merits generated by this gathering!

NOTICES

New Sakyadhita Membership Brochure

Please share Sakyadhita news and newsletters with your friends! New memberships are an essential for funding Sakyadhita projects and enlarging the scope of our work, so your help with publicity is needed. A new Sakyadhita brochure has been designed by Nancy Barnes. If you would like copies to distribute at your local Dharma center and to other friends, please write to her: 556 Wormwood Hill Road, Mansfield, CT 06250 U.S.A.

#### Address Correction

A mistaken return address for Sakyadhita appeared in the last newsletter. Please correct your records. The address for Sakyadhita correspondence and memberships remains the same: 400 Hobron Lane #2615, Honolulu, HI 96815 U.S.A.

Announcing the 5th Sakyadhita Conference in Phnom Penh, Cambodia

December 29, 1997 - January 4, 1998

We are pleased to announce that the 5th Sakyadhita Conference will be held in Cambodia from December 29, 1997, to January 4, 1998. Please save these dates and plan to attend!

After preliminary work by Marjo Oosterhoff and Nancy Barnes, Dr. Hema Goonatilake and Dr. Norma Fain Pratt have kindly agreed to serve as coordinators of the Conference. Both bring years of conference planning experience to the task. Hema, Director of the Heinrich Boll Foundation in Phnom Pehn, will arrange the venue, accommodations, tours, and communications in Cambodia. Norma will arrange publicity, speakers, program planning, and advance registration in Los Angeles.

Ranjani de Silva, President of Sakyadhita International, met with Hema recently in Colombo to discuss plans for the conference. Despite security problems in Cambodia, Hema says the situation is improving and safety should not be a cause for concern. She will try to keep costs as low as possible so that more nuns and laywomen, especially

from developing countries, will be able to attend. Special arrangements will be made for visas to be granted at the airport and an application will be made to waive the \$20 visa fee for delegates from developing countries.

The opening ceremony will be held at a modern conference hall in Phnom Penh, while accommodations and other sessions will be at a wellknown Vipassana center about 15 km. outside of town. This center was the site of last year's Cambodian Nuns' Conference. It has beautiful surroundings and clean, simple separate kutis (cottages) containing two singles with one attached bath. An organizing committee of Cambodian women's groups was formed after the Dhammayietra (Peace March) in July.

Hema plans to invite the Queen and King of Cambodia to inaugurate the Conference. The Queen is currently the patron of the Cambodian Nuns' Association. Hema's address is Buddhist Institute, P.O. Box 1047, Phnom Penh, Cambodia. More reliably, she may be reached by fax: 85523426779 or 8852326429, or by mobile phone: 85515920162.

Norma suggests "Buddhist Women and Diversity" as the central theme. This would include discussion on the variety of (1) traditions of Buddhist practice, (2) practice styles of lay and clergy, (3) meditation techniques, as well as (4) political approaches to women's participation in Buddhist institutions, and (5) Buddhist contributions to interfaith dialogue. Sound good?

Please send ideas for speakers, paper topics, workshop themes, and discussion topics. It is vital to receive your input at this crucial planning stage so that the conference will be relevant and interesting for everyone. Please send all suggestions and requests for further information to: NormaFain Pratt, 395 No. Palm Street, Altadena, CA 91001 U.S.A. Phone: 8187974478.

#### Membership Query

\_\_\_\_\_ Enclosed please find my membership for 1996.

\_\_\_\_ Please accept my tax-deductible donation of \$\_\_\_\_\_ to Sakaydhita.

\_\_\_\_ I cannot afford to join at present, but would appreciate receiving the Sakyadhita newsletter.

\_\_\_\_ Please delete my name from your mailing list.

\_\_\_\_ I would like to see the following topics/issues discussed in the newsletter:

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\_\_\_\_ I have the following skills I would like to contribute to Sakyadhita:

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\_\_\_\_ I plan to attend the 5th Sakyadhita Conference. Please send further information.

Please tell us something about yourself and your interests below: