

The Garrison Institute Presents: The Common Good Podcast Transcript Josh Korda: Buddhism and Recovery in an Age of Isolation (Episode 20)

[Please note: Although the transcript is largely accurate, in some cases it may be incomplete or inaccurate due to inaudible passages or transcription software errors.]

[00:00:00] **Josh Korda:** When we're in familiar places, our brains are in what today's contemporary neuroscience would call default mode. We've taken less of the world around us. There's a magnetic pull to thoughts about ourselves, how we compare to others, very sort of familiar narratives that make us feel very unique and special, isolated, different from everyone else.

[00:00:32] And if you try to just have a spiritual practice where you're just sitting in your bedroom or your living room hoping to meditate your way into a different perspective or to find some kind of deeper path in your life, you're not gonna find it.

[00:01:00] **Steve Varley:** Welcome to the Garrison Institute, presents the Common Good. I'm Steve Varley, managing Director of the Garrison Institute, and today I'm joined by Josh Corda. Josh is a Buddhist teacher and a author. His work sits at the crossroads of meditation, psychology, and recovery, drawing on decades of experience in practice, as well as contemporary psychology and research on neurobiology.

[00:01:24] He offers a really modern approach to the contemplative path. In this conversation, we explore the personal experiences and questions that shaped his path and how he uses his deep knowledge of meditation and psychology to teach others to cultivate resilience and build healthier relationships. This conversation was recorded at the Garrison Institute's retreat sanctuary overlooking the Hudson River.

[00:01:50] People gather here all the time to explore how contemplative practice can support personal and collective transformation. If you enjoy the podcast, Josh and his wife Kathy are longtime retreat leaders here at the Garrison Institute. You can often find them in our upcoming retreat calendar. And now here's my conversation with Josh Corda.

[00:02:34] I'd love to just sort of start at the beginning with early life. And I know you grew up in a creative household. I think there was, an artist in the house. I maybe some writing. I understand. Maybe there was a, some Zen practice at some point, and it sounds, you know, like on the surface is a pretty fertile environment, a place to grow up, but that same household.

[00:03:01] Also gave you a front row seat to alcoholism and patterns and behaviors, and I'm curious what it was like to grow up inside both of those things at once.

[00:03:13] **Josh Korda:** Disorienting in terms of the, my dad was, as you mentioned, an artist. He was a painter. He was both an alcoholic during the duration of my childhood and bipolar, and so he had various mood swings and.

[00:03:36] His behavioral dispositions were always unreliable, to say the least. He loved the arts. I spent a lot of my, childhood and museums going to jazz, performances with great artists with him. My mom was a writer and also heavily into psychology. bookshelves were lined with books by, you know, of course, Freud, ot, rank, developmental psychology, Piaget, so forth.

[00:04:16] Then when my. I was 12, my dad, under the kind of, my mom was at her last straw. And so he became, he, he got sober through AA and became because of its, emphasis on a higher power. He didn't want to have a higher power. That was a God he thoroughly was, atheistic. So he embraced Buddhism and before I knew it, and the.

[00:04:48] early seventies, we suddenly had meditation cushions and my dad would be practicing and suddenly there were some Zen books on the bookshelf. It was for me disorienting in that it was hard to have a nervous system that settled down when you don't know what the quality of attunement or emotional availability your parents will have.

[00:05:17] My dad, my mom was thankfully very reliable and secure in her attachment, so it was a very. Kind of strange contrast. Certainly over time, it led to, on the positive side, my own embrace of both psychology and Buddhism. 'cause my dad, just as he would bring me to museums, then started bringing me to Buddhist talks in the seventies, which was kind of rare in New York.

[00:05:52] **Steve Varley:** Mm-hmm.

[00:05:53] **Josh Korda:** But also, you know, the, the, also the ramifications of my childhood was that I. To, like my dad took to alcohol pretty early as a way to kind of regulate my, the anxiety that I developed from the household environment.

[00:06:13] **Steve Varley:** And in, in your path, Josh, from, using alcohol and, being an alcoholic and dealing with addiction and becoming sober, I know that you had a professional journey into marketing and was that sort of on the design side or a way of integrating and playing with the art orientation that you had in your early life?

[00:06:40] **Josh Korda:** You know, not at all. My mom, while being a writer and a published author, also worked in advertising, so it was pretty easy after college and after doing, I wound up in editing children's books and. Assisting at magazines. And then I kind of talked my way into advertising, which was a great job for an alcoholic.

[00:07:05] I mean, the industry was riddled with alcohol professionals, functional alcoholics, and I wound up doing both 'cause from listening and, and knowing the issues that my mom faced in advertising and what she would tell me. I kind of knew the lay of the land, the language to speak. I knew how to fake it as both, writing copy and doing art.

[00:07:33] So I was kind of able to do both, which was fairly unusual. People in that industry tend to specialize between either copy or art. Yeah, so I wound up somehow stumbling into working for big famous agencies and mm-hmm. That was pretty much the path I took from my late twenties and thirties into my very, very early forties.

[00:07:58] **Steve Varley:** Hmm. You write about in your book, unsubscribe the, experience of September 11th and your own account of that seemed to be, you know, like you're, you're coming up out of the subway. There's this sort of feeling of optimism by this point. You've been, sober for a number of years. And I, I guess I'm wondering, there is this texture to the way you tell that story that is like something cracking open in you rather than just breaking you.

[00:08:33] And I wonder, does that resonate true? And where do you see that still happening in your life 25 years on?

[00:08:47] **Josh Korda:** wow. Big question. So on September 11th when I exited the subway and there was this like, sort of, extremely shocking, anomalous sight before me, like everyone else, it was. It was a shock in the extreme.

[00:09:12] When eventually I did wind up going back to work, suddenly every, I couldn't make any sense anymore of what I was doing. You know why? I remember being in a, a meeting, a pitch for a migraine medication, and, I sort of, at one point just the strangeness of it all just felt so, like how do, how do I, how do I do this?

[00:09:43] And so at one point I just asked a innocent question at this meeting, which was, does this medication work? And the account person looked kind of nervously and fidgeted through some papers and they said, oh yeah, it works 10% of the time. And I was like, how much will it cost? And they said, oh, it'll cost about a thousand bucks a month or something like that.

[00:10:07] **Steve Varley:** Hmm.

[00:10:07] **Josh Korda:** It's like in the light of so many people dying in a world where, you know, that Buddhist truth of, impermanence and the lack of any sense of stability or reliability that you could count on, and then being suddenly in that meeting, I couldn't make sense. Of working in that anymore. I didn't quit that day.

[00:10:36] I threw myself very, very heavily into, I was already practicing, but I threw myself into just volunteering at Buddhist centers. And then fortunately for me, Noah, the guy who wrote Dharma Punks, just happened to come to New York. And we were introduced very, like probably the moment after he landed, and, I helped him set up the Sangha in New York.

[00:11:07] And so, there was a, a period of three or four years where I just assisted him and just, you know, helped set up meetings and stuff like that. And basically just kind of was there all the time. And then, yeah, that sort of started my life in a different direction.

[00:11:32] **Steve Varley:** as you found your way into and creating this community, what was key in your and Noah's thinking in creating the Dharma punk sangha like you had seen and already experienced a Buddhist community at some level, he had some sense of what that was as a child.

[00:11:57] Is there something in the aesthetic of Dharma Punks or the actual practice, or who it reaches that is really different? I guess I'd like you to describe that community for us.

[00:12:08] **Josh Korda:** Well, when it was first introduced, it was pretty clear that it was largely the intended audience or the, the people that were certainly coming were people we knew through sobriety.

[00:12:23] And then the people we sort of reached out to at first were other sober people. a lot of people who were also in the punk movement, you know, people who were loved punk rock and, So there was that, that was the original. And certainly Noah was very gifted as a teacher in speaking directly to people who, in most Buddhist settings that I had been, would not feel at home at all.

[00:12:54] You know, there, these were people who, like me, were heavily tattooed, who had drug and alcohol histories, who had, were very. resistant to any kind of spiritual practice who were disheartened or in many ways, outsiders. many of the Buddhist centers I went to during the late eighties, nineties in New York, everybody looked like, you know, a therapist from the Upper West side very well healed wearing Ann Taylor or whatever.

[00:13:32] You know, there was a kind of a very upper middle class vibe, and the early Dharma punks meetings was certainly modeled after 12 step meetings. Noah gave his Dharma talks more like qualifications at an AA meeting in a sense, and there was lots of time for people to share about what was going on in their life.

[00:13:57] And the meditation would start the meeting. So. It was very much at the beginning of a very natural bedfellow to 12 step meetings. And, yeah, so, that was originally the, the sort of denizens.

[00:14:18] **Steve Varley:** And Josh, you, you transition, you're asked by Noah, really, not too long after to take on this community and that the community only really continues if you step into this, space of teaching.

[00:14:34] And I want to just land on something that was really impactful to me as soon as I cracked open your book, which was. You're writing about the importance and necessity in taking risk, that there's this like a superficial quality to some. Buddhist teaching that sort of tells you to rework your perceptions and get comfortable with, uncomfortable situations And so on.

[00:15:01] It's changing yourself internally, and I guess I'd like you to talk about your finding your way toward your own risk taking out of a traditional professional life into this teaching world.

[00:15:15] **Josh Korda:** Yeah, well certainly at the time, I don't remember exactly when it came out, but Tara Brock had recently written her terrific book, radical Acceptance, and there was this kind of.

[00:15:28] Theme to, you know, acceptance. If you were struggling with your job or with, you know, your, whatever was going on in your life, it was a matter of cultivating this, kind of, investigating your own expectations, investigating your, how you could. How you could revise your perceptions, your attitude, what you were expecting to get out of situations, how you could be at peace in your life.

[00:16:03] And I think her writings and her ideas were, are beautiful, but when they're taken to the extreme, it becomes a very. Excuse the, term, but a very sort of neoliberal capital friendly message, which is don't look at the fact that your work might be meaningless and that you're engaged in a livelihood that's not benefiting anyone other than paying your mortgage or the rent.

[00:16:32] And, So at the time I was, you know, my reading of the Dharma was very much that the Buddha's life was not a only a, a message of acceptance for him. He turned his back on the life that was laid out for him by his father and went out into. Essentially the forests and studied and basically gave up all of the safety and the resources that were at his disposal, which were considerable and went and took an enormous risk to find.

[00:17:14] A way of living with other people that made sense to him and cultivated a greater sense of meaning and purpose. So I saw the, the true message of the Dharma less, as you know, only about. Changing the way we perceive our lives so that we can have greater peace in it, but more that there has to be a profound spirituality and Buddhist practice and any kind of meaningful life demands that we find work.

[00:17:50] And a lifestyle that benefits others and has a sense of a greater purpose than, you know, just surviving. I mean, obviously not everyone can take that risk. Some people have children very young and have to, you know, do whatever it takes to feed their children. I wasn't in that place. So I was willing to essentially gradually over time, just give up my livelihood and move into teaching.

[00:18:24] So when Noah, after teaching from running New York Dharma punks, I think until like late 2004, 2005, he announced that he was leaving. And so he told me, yeah, if the meetings are gonna continue, you're gonna have to step into the role. And, So I did, you know, I, I was woefully under prepared and kind of had to learn by just frantically at work during times where there wasn't much to do.

[00:18:58] I would literally listen to talks by teachers. I venerated like figures like Aja Suto, Aja Naro, Aja Tomato, all these different teachers that I really admired and just, I would literally. Type them out as they talked so that I could really, you know, hear how they were presenting the dharma, how they were,

[00:19:23] **Steve Varley:** hmm.

[00:19:24] **Josh Korda:** And that went on for years. And I then I got invited to take formal teacher training, three year program. And, but you know, over time I lived by donations and, you know, gradually just worked less and less in advertising. Just took fewer and fewer freelance gigs until I walked away and like. I don't know, something like 16 or 17 years ago.

[00:20:16] **Steve Varley:** Your, teaching as I hear it and read it, is often you're so well acquainted with neuroscience in particular, and psychology and, these frameworks that this is not sort of dabbling, you know, like reaching into what's happening in the field and then quoting an interesting study. Your, your real framework seems to me to sit in this like place of, the dharma.

[00:20:45] And really our understanding of neuroscience and the way the brain functions and you know, there's a lot of attachment theory, nervous system, polyvagal theory, and much, much more. And I, I'd like to know what Buddhist vocabulary or psychology and neuroscience alone don't do for us? Like what? What would be lost if you had to only speak from one set of tools or the other?

[00:21:19] **Josh Korda:** Well, I, you know, I'm sure there, I know there are a lot of really terrific Buddhist teachers who don't blend in any of the arenas of thought and science that I love, and they do a very good job. So I'm not, I just can't, from a very early age when I was 13 on the bookshelves was both Freud and, young and.

[00:21:49] Oh, I can't remember so many of the names, but also Buddhist books. So when I first read, I remember reading the Three Pillars of Zen by Philip Kalo when I was very, very young. Trying to make sense of it and Zen and the art of motorcycle maintenance and all those books that might, Zen Mine beginner's mind.

[00:22:12] And, but I was looking at it from a psychological perspective and I was really fascinated in how the mind works and. In college, I did a lot of studies in psychology. That was pretty much what I focused on, so I was always very, there was never a point in my life where Buddhist practice and psychology and theories of the mind were divorce.

[00:22:42] They were always hand in hand. I don't think I could personally be particularly interesting as a teacher if I didn't blend in all the things that were formative in the way that I view the world and live in the world. And for me, the overlap between some of the key themes of the Dharma and. Some of the most profound insights of contemporary neuroscience, clinical psychology, therapeutic modalities, have so many overlapping.

[00:23:21] It's such a rich territory for investigation, exploration practice that. Yeah, I don't, I mean, personally I can't envision even what it would be like to teach one or the other. I just, for me, they're too welded out, you know? I mean, it's also very much in the Buddhist tradition. People in the west here think that there's some way that you can import a tradition that is 2,500 years old from Northern India into, you know, 2026 America.

[00:23:59] That's not possible. Even when Buddhism traveled to Tibet, it encountered the bond religions and it turned in Tibetan Riana when Buddhism went up to China and Confucianism and other traditions that, you know, Chan. And then when it went up to Japan. The Dao, it became Zen Buddhism. Buddhism is meant to be something that travels to different locations and embeds itself into the meaningful ways of, of living and viewing the spiritual practices and the psychology of each culture.

[00:24:40] It winds up in. And that's why Buddhism has so many different flavors. So I think in the best of our culture is the, not only the science, but also the rich therapeutic modalities of America. We've created so many different ways of helping people. There's so much wonderful ideas in our culture that can be married to the core teachings of the Buddha, and it's just a very rich for me territory to.

[00:25:18] **Steve Varley:** On the, the flip side of that though, Josh, like there is an orientation in our culture toward productivity and, rugged individualism and capitalism And so on, and your. You write pretty forcefully about the version of mindfulness that gets taught as kind of a productivity tool or like a stress reduction technique.

[00:25:44] You know, it's very corporate. Recently I received a, pitch from a person who was promoting a book about the old alpha male is out. The new alpha male relies on consciousness and it's sweeping leadership circles, to be. engaged in consciousness, which certainly sounds good, but I wonder what you think of the ways in which Buddhism and the teaching is being adapted, modified in less positive ways.

[00:26:15] There are things in our culture. That are being merged with Buddhism as well, that could go the other way.

[00:26:22] **Josh Korda:** Yeah, I mean, for sure. I feel pretty strongly about that for a long time back. oh my gosh, I don't know. It must have been about 15 years ago, or maybe a little less, but I was asked to give a talk at one of the largest tech firms in New York.

[00:26:44] I mean, massive, you can probably guess it associated with, an internet platform with, search functions anyway, and I think that I'm, I'm sure that in fact, from the messaging, which was really wonderful from a person in the company who invited me to speak, but it was pretty clear from talking with him that the idea was to give computer engineers.

[00:27:12] Coders and the like, tech workers who were working very, very long hours and were very stressed out. A kind of, you know, once again, a kind of tool to adapt to what, for me was a, a work life ratio that was unsustainable and a work environment that was. Just had so many rigid expectations of productivity, and the idea was to give them this panacea that would make it possible without having any meaningful changes.

[00:27:46] So when I got there and before I gave the talk, I just started speaking with the various people that were there, you know, actually coming to listen, and I realized that. The most important thing was to disabuse them of the idea that simply meditating was gonna be of any real use that you know what they needed was to.

[00:28:12] One that the foundation of Buddhist practice is what the Buddha called Kaita Wise spiritual friends, connecting with other people, sharing about your stresses, seeking the support of other people. The Buddhist said that it's when he was asked by his attendant, Ananda was. Wise, spiritual friends, half of the path.

[00:28:36] The Buddha correct him said it's the entirety of the path. We have this in the West. This idea that spiritual practice is this thing you do alone on a cushion where you close your eyes, block out the world and find peace within, and that's not. That's part of it for sure, but that's not the center of the practice.

[00:28:57] For me. The practice is finding community, and certainly right now in our country, there's an epidemic of loneliness and mental health disorders due to remote work and people

having less and less community in their life. So. I gave that talk instead and, and how it was important for them to rebalance their work life and not to prioritize money, prioritize, you know, finding a way to live that was meaningful.

[00:29:31] And so, you know, it wasn't invited back to talk there, but it was a wonderful experience. But I wrote about it then. And then subsequently to that wonderful books came out like Make Mindfulness, which directly. Addressed the sort of the idea that that's so friendly to neoliberal capitalism, that if you have a problem.

[00:29:57] You know that stress, depression, burnout, these are individual problems, not structural problems baked into a culture that has no support network. Where people increasingly don't have health insurance, where people have very little, if they had before ai, they any sense of work stability, that's probably out the window We're increasingly.

[00:30:26] There's no sense of there being any kind of safety net to fall back on in our culture. And so for me, the Dharma HA and Buddhist practice has to address that first and foremost.

[00:30:57] **Steve Varley:** Josh, you have almost 500 podcast episodes, recordings of your Dharma talks.

[00:31:04] **Josh Korda:** Oh no. It's more like, sorry to correct you, but it's more like 840 on the, oh

[00:31:09] **Steve Varley:** my God. Okay. It's, it's a, it's an amazing library of, of information that people can access anytime really from anywhere. And I was saying, before we started recording the, the Garrison Institute and, you and your wife Kathy, have.

[00:31:29] Been coming to the Garrison Institute to teach in person for many years. You're, coming back this year and your Labor Day retreat. What does it mean to have somebody's full attention or the retreat environment that doesn't happen when you're reading books or listening to podcast? what, what would I expect as a student who's coming to experience retreat like that?

[00:31:56] **Josh Korda:** I mean so much when I could delve into even just the, when we're in familiar places that we live and where our brains are in what. Today's contemporary neuroscience would call default mode, network, where there's, we've taken less of the world around us, we are lost, or there's a magnetic pull to thoughts about ourself.

[00:32:30] You know, how we compare to others very, sort of familiar narratives that make us feel very unique and special, isolated, different from everyone else. And if you try to just have a spiritual practice where you're just sitting in your bedroom or your living room and hoping to meditate your way into a different perspective, or to find some kind of deeper path in your life, you're not gonna find it.

[00:33:05] You probably won't find it, I should say. I don't wanna rule it out for everyone, but one. Just getting away into nature induces in the brain a much more salient network in the brain,

which takes in the world around us. We become more interceptive, which means we bottom up information starts flooding the brain and our top down models of who we are, the way, the sort of narrow narratives that we have constructed to justify.

[00:33:37] Make sense of our life that ultimately lead into ruts and feelings of not, you know, of confusion and self-doubt. It becomes easier to interrupt those narratives and to also, it's a place where you're surrounded by other people that just want to find some kind of. You know, want to investigate their life outside of the routines that induce very, sort of predictable brain states.

[00:34:11] The brain is a predictive machine that runs by models that, guide us through our days. And if you just stay in the same routines in the same place. Your brain is not gonna be able to, in any way, find new meaning or insights or ways to make sense and ask any kind of deeper, more contemplative questions.

[00:34:42] Going up to Garrison, which is just a beautiful location overlooking the Hudson across from, you know, the, I guess, west Point and all that. You know, waking up there and starting the day is just extraordinary, and it just creates such a novel experience that our minds are all but forced to step outside of all of the inner narratives, rationalizations, justifications, stories that the brain constructs.

[00:35:23] **Steve Varley:** Josh, let me, and I'm going to go back and, this is just something that's been on my mind as we've been talking, but, What is the difference between going to you and having some one-on-one, teaching, some discussions versus therapy? Like therapy plays a role, but in my experience with Dharma teachers, there's something different happening.

[00:35:53] **Josh Korda:** Yeah, I, I mean, one is that the. The Therapeutic Alliance, which is brilliant, and I've certainly been in therapy and have gotten a lot from it. But the Therapeutic Alliance is based on basically the individual talks. The therapists listens, of course, empathizes. Naturalizes the feelings, hopefully so the individual feels less alone.

[00:36:25] Isolated, creates the corrective emotional experience that compensates for early attachment wounds from childhood. So the therapist in some way becomes. The ideal parent that the client never had. And certainly I do a lot of that, but I also, I'm much more likely to, one, help people understand from a a psychological perspective.

[00:36:55] Why they feel the way they feel, why they're stuck in in routines, why they struggle in intimate relationships, why they are feeling a kind of emptiness or anxiety or depression. Over the course of, you know, now 40 years of both studying the dharma and psychology, I am, I'm kind of capable of helping people understand and how their unconscious works and.

[00:37:30] All the things that govern our lives, like repetition, compulsion, and, the different, kind of self states we wind up in. So there's that. And then there's also, in the practice, I'm much more focused on giving tools. Spiritual tools to practice to directly address

[00:37:55] **Steve Varley:** hmm.

[00:37:55] **Josh Korda:** Issues and challenges. So for many people, I might just give them like the ideal parent protocol by Daniel P.

[00:38:06] Brown, which was a Buddhist based practice on addressing attachment wounds with some people. I might give them ideal relationship. Contemplations or different meditations that are based on addressing specific challenges in life. Many people, I encourage them to go to 12 step meetings as well to get more support and address.

[00:38:35] I very often provide deeper resources into therapeutic modalities and tools that will help each individual. So I'm much more giving people, practices, homework, things to do rather than just being an ally. It's more, you know, or just being an empathetic listener. I kind of want to help as fast as possible, direct people to practices that will be conducive to wellbeing.

[00:39:15] **Steve Varley:** Joshua over, the 20 plus years now that, you've been leading and being in these discussions. Are people struggling with new things or a different set of conditions and kind of issues that weren't really present a couple of decades ago? Or is suffering is suffering and you know, it's like it always sort of comes back down to the basic core.

[00:39:43] Or is there something new in our 2026 context?

[00:39:48] **Josh Korda:** There's definitely a huge shift over the course of 20 years in that, I mean, I can remember quite vividly teaching in 2005 and 2006. Most people were, the issues were associated with just the stress of going to work, commuting workplaces. There was a lot of addiction issues.

[00:40:20] But today, the vast majority of people that I meet with individually and talk to the primary underlying struggle is with isolation.

[00:40:34] **Steve Varley:** Hmm.

[00:40:35] **Josh Korda:** So for me, the course of 20 years has highlighted the idea that. Even more so today because of our remote, isolated, disconnected, increasingly disconnected lifestyles, we're even more prone to addiction, even more prone to reliance on temporary short term solutions and that.

[00:41:06] We increasingly don't have the robust sense of confidence or just the practice of interacting with others to find a deeper emotional wellbeing through community.

[00:41:22] **Steve Varley:** Josh, would you, talk about how people can find you and your teaching? I'm not sure, but, you may have some virtual Sangha options for members, but what can we share on the podcast that would, help connect people to your work?

[00:41:41] **Josh Korda:** Yeah, I teach every Tuesday at seven on most of the month. On the Tuesdays are on Zoom. All the Tuesdays are on Zoom in person. I do the first Tuesday of the month. Grand Street Healing is where we are at this point. It's at 1 0 5 Grand Street at seven in

Williamsburg. And then there's this, on, Apple Podcasts and Spotify and all those streaming, including our websites, Dharma Punks with an XNYC.

[00:42:18] There's all the 850 talks, but also every morning from 8 8 30, my wife Kathy, leads a morning meditation and Kathy's gonna be up at Garrison. In June, was it? I don't know.

[00:42:34] **Steve Varley:** That's right. Mm-hmm. Mm-hmm. A couple weeks. Yep.

[00:42:37] **Josh Korda:** Leading a, a gathering there too. and all of Kathy's work as a somatic therapist is very body-based and helping people regulate the polyvagal system of, you know, vagus nerve and all that.

[00:42:53] And also just, she's a great meditation teacher.

[00:42:58] **Steve Varley:** Josh Corda. I have really appreciated the chance to be in conversation with you and, so glad to be a long-term partner with, Dharma Punks at the Garrison Institute. Thanks for being here.

[00:43:11] **Josh Korda:** Thank you for having me.

[00:43:18] **Steve Varley:** Thank you for listening to my conversation with Josh Corda. It's always meaningful to host conversations like this that bring contemplative wisdom into dialogue with the realities of modern life, and I'm really grateful to have been able to spend this few minutes with you. Thanks for being with us.

[00:43:35] Until next time, I'm Steve Varley.