

2005-03-27 On Retreats

Thu, 7/16 4:28PM • 41:54

SUMMARY KEYWORDS

retreat, people, meditation, sitting, practice, teachings, teach, imc, deep, radiant, prison, awareness, freedom, offer, mind, interviews, vipassana, letting, woman, meditating

SPEAKERS

Gil Fronsdal

Good morning. The announcement about the newsletter for the prisoners in solidedge reminded me of many years ago now I went to teach it federal women's prison in the East Bay somewhere, I forget where it is. And it was quite something to go in there and go through these checkpoints and barbed wire, double checkpoints and guns and everything, and then go in and to this prison, and I did a class for several hours on meditation. And there was one woman. There were several all kinds of women who were there in the class somewhere there I think, because I don't know they're just maybe just a nice place to nap or something. They just said up against the wall. They seem very interested. But there was always one woman in particular who sat right in front of me. She'd been there in prison for seven years. And she was radiant. And, and she had a real strength of presence. And here she was, and she was there to listen to the practice. And in some ways, I felt that I was getting Darshan from her. And you know, she was teaching because of a presence was so strong. And then she explained that when she entered prison seven years before, she had dedicated herself to doing yoga and meditation. And that's what she was doing during our time there. And I don't know what she was like before I met her before she came to prison. But I attributed to a very strong presence to the practice, you're done in these, probably, at times, very difficult circumstances. And it's sometimes pointed out that people who go PBL people spend time in prison are sometimes living lifestyles that sometimes akin to being monastic kind of being on retreat. Sometimes against their will. Because usually, but it can be used that way. So here's just a woman to use it that way. And the contrast between someone who's using it that way and the amazing presence that she had, and some of the other women who were not using it that way, and we're there maybe because I was a guy and just kind of hang out. Cool out, I suppose. A contrast is quite strong. I just came back from teaching a retreat at spirit rock, a month long retreat. For some people, it was a two month retreat. There was a retreat in February, and 29 people stayed in February, into the march retreat. And it was really a very powerful event to both teach the retreat and I think for many of the people who sat the retreat, and it seemingly each year that I've taught this retreat, the practice of people there goes deeper and deeper. Greater experiences of freedom realization, greater personal understanding and meaning of a kind of confrontation of

themselves. And that's quite an awesome thing to teach this retreat. Last Tuesday, we had some people have been sitting by that time for seven weeks, some people for now, three and a half weeks, Tuesday they had a Tibetan Lama come and teach to the group. And he was going to do these you're going to offer actually the most profound teachings that he could offer in his Tibetan lineage is that he had pointing out instructions for instruction and pointing instruction from mahamudra. And, and we were careful to kind of prepare them and say where he's coming is coming into place for people meditating for a long time. And, and that you don't want to overstimulate these people And then which we can be very careful. So we were going to limit it to him talking for about an hour, an hour and 15 minutes. And it was pretty clear, we thought we had a pretty good understanding. And but you know, when you do use, you know, the deepest teachings of Buddhism, usually you have to kind of prepare people for it. You don't just kind of show up and do it. So there was kind of rituals, a little bit and stuff going on some preliminary teachings of various kinds. And then he did his teaching. And then but it went on for two and a half hours. And it was a bit much for some people on the retreat, because they know when to talk to them for that long, two months. But the reason I'm telling you this is that we suspect the reason why he talked so long, was that he felt the power of the room. Someone had gone to hear him teach a few days earlier. And in just when people came off the street to hear him do somewhat similar teachings. And they said, Oh people were just kind of restless and squirming around the chairs and scratching your butt, you know, getting up and going away and coming back. And we know people weren't. But at the retreat, I mean, everyone just sat there for two and a half hours, basically people just sat still and very open, very attentive. And it's very rare to find that kind of audience. And we think that he got toxicated is the right word great, but inspired by the, by the power of that room. And there were other people who came would occasionally drop in for some reason or other during the retreat. And, and they were talking about, use the power of the stillness, the power of the meditative space, and people have been practicing so long, it's quite a powerful kind of force field. If you've never, if you ever, ever, if you go into the beginning of retreats, and kind of follow it to the end, you don't really necessarily feel the feel like you're in. But if you actually come and join halfway through, enter wow, you know, Like it's quite a powerful thing to feel. And some of the people felt to be joined in March because there's continuity since February kind of had Mallory maintained, quite made up quite strong atmosphere in their place. So all this is kind of to introduce the idea of retreats, which was this idea of this talk today. Talk about retreats a little bit. And it's a very important part of our tradition. And in some ways, the, the teachings of the Dharma, the path of liberation. The discovery of liberation happens very powerfully in the context of retreats. And in a way in a way we become our own teachers in that kind of setting. The day after day of silence day after day of beating oneself, showing up Letting Go, realizing where our attachments are opening the heart. And just like I said, Bethan teacher kind of found this very fertile audience for these teachings. So, when we go in long retreats, silent retreats, our own hearts and minds becomes an amazingly fertile field for deeper, deeper understandings and realizations. For a meditative tradition, like ours, we put a lot of emphasis on the importance of retreats, the value of retreats, it's not for everybody, some people don't do it. Some people find other things that are as powerful. But generally, we, you know, that's kind of what we do. We often put on retreats. In our particular Vipassana insight meditation, kind of tradition here in America. We started off as a retreat culture. The first kind of introduction to this practice in America

was by all retreats. Sharon Salzberg who many of you know is one of the first pioneer teachers for Vipassana in America, she taught her first retreat that she ever taught by herself, right up here at Skyline Boulevard, right nearby. So 94062 zip code, which is what we are here in the same zip code area. So the and then slowly as the retreat to kind of became more more popular, and people started sitting for longer and, you know, over the years, they wanted to kind of spread their practice beyond the retreat container and, and so we didn't sit in groups or started in centers like this were started as an exit kind of expansion of what happened on retreats. There is a story of a time when the Buddha was practicing in the woods someplace that's going to quickly it was referred to as a pleasure Park kind of probably some kind of Park and probably meditating under the trees. And in some other corner of the park. There was some young aristocrats, Young Noble princes and people, they're out in their outings, having a pleasure outing. And a lot of them came with their their wives and or their princesses or whatever. But one of them came with a cortisone. And when maybe a prostitute I'm not sure but the court isn't. And so when as they're they're very frolicking and having a good time. And then at some point, they all took naps. And when they woke up, they found that the cortisone had disappeared together with all the jewelry and these noble princes often wore jewelry back then. And so they went kind of wandering around the park the forest looking for this A woman. And they came across the Buddha sitting there meditating. And they asked him, Have you seen a woman? come by here? And he said, Would you rather find a woman or yourself? And as the story goes, they decided it was more important to find themselves. So they sat down to listen to what he had to teach. So what's more important to watch television or find yourself? So, to find oneself is kind of, in some ways, the goal of a lot of different spiritual traditions, especially the ones coming out of India, where somehow some kind of meeting and confronting the issue of self is really a central element of the whole challenge of the whole offering of the tradition. finding out who I am. Who are we? And not only Who are we, but also Who are we? Who are others? Who is another person? But is it to meet another person? If we find ourselves? Can we then what does it mean then to meet another person? Who are we in that encounter? What is the open heartedness that meets another person? And, and this kind of movement of finding oneself I think is very, very important. It's been said, by people in various ways. They've probably been one of the most important journeys that humankind needs to make these days, is not a journey into space or across oceans or, you know, into uncharted territory externally, but rather it's a journey journey, the internal journey of self discovery, discovering what's in here, and we have a huge culture, society that in many ways is alienated from itself. People are here Because it makes some sense to see that because people are very busy. And I, I live in a different countries growing up in different times in my life. And I've ever seen a culture society, that as it is as frenetic as what we have here in the peninsula and modern world. And I think almost by us, most people who don't even want to live that way, take it on to do so much. So many things have been done to run around and have followed this to this experience that opportunity. You know, we have to have better houses and better cars and better this and, and kind of there's so many things to do here. It's just kind of makes anybody neurotic have so many choices. And no one, I think, until very recently in human history, people haven't had as many choices, as we have here, you know, and you make choices all the time. time, people that have made many choices before. And so we live in a fast paced society, society that gives lots of messages about what, what it means to be successful human being lots of messages from

other people. We live off in a kind of crowded situations, we're often kind of very much some people are very much engaged in people all the time, whether in a friendly way or not. And people are often alienated from themselves. Most people don't realize that. But it's one of the things to realize if you go and retreat, if the person stops, stops all the activity, or the physical activity running around doing this, and that just stops. It's quite remarkable to realize how long it takes for the mind to catch up. The mind is still racing ahead or is back yesterday before planning or this or that. And then we see that at the beginning of retreat. Bye We teach the first days are often quite difficult for people, people often quite tired, sometimes just sleeping, their sleep deprivation catches, catches up to them, and didn't even realize how much they were sleep deprived. And then people will kind of sleep a lot the first couple of days just to catch up. Sometimes, it just surprised the first days, the amount of stuff that's been carried in the body in the mind, the tensions that are carried and the shoulders and the belly and the face different places. And as long as we keep busy and going, it's hard to kind of see all the things that we're holding. But if you really stopped, kind of see it. You see the seat I guess, if you go on vacation, also to some degree. Often after a few days of vacation, you realize how much you've been carrying and holding and how much has been preoccupying you but then you kind of kind of kind of drains away as we kind of stay away from our normal life. So part of the value of retreats is to step out of our normal life. So we can see ourselves a new. So we can kind of stop having the bombardment of inputs, impulses and activity that usually keeps us going and keeps us alienated. So we can really kind of see in a new powerful way. Most societies that I know most cultures that I know of traditional ones have had some kind of way for members who wanted to, to step out of the culture out of the society to see themselves in a new way, in a liminal experience going for days in the desert, vision quest. Buddhists have going on retreats as a way of stepping outside. So we step outside of our normal life so we can see ourselves in a deeper way. And what often appears is how much we are immune from the self, how much dizziness there is how much stuff is going on. And there are several people on the retreat. This last one who said talked about how it had so much float some so much kind of stuff. Junk kind of floating around in their heads in their minds. It was such a relief to have all that junk floating around, settle down and settle away. And to have a pure or more relaxed experience of themselves without all this stuff going on kind of racing around the mind chasing after desires and hates and plans and this and that. And it might be a little bit hard for someone who's never been on retreat to appreciate this process of self discovery that goes on. Because if you're if someone's always busy, the mind is always busy racing around. It seems normal. It seems like it's fine that way. Isn't that the way it's supposed to be? We don't even know don't even occur, how busy it is. But if we stop really thoroughly, then we start seeing how fast it is. And if that's fast and speed can slow down or stop, then oh, I had no idea it was that way. I had no idea that I was so stressed. I had no idea I was so Caught up are so anxious or so nervous or so afraid. And so often, it's often the beginning of retreat at some point in the retreat. There's this kind of moments of Aha, where people realize, wait a minute, I had no idea. That's what I was carrying. That's what was going on. And, and to have that kind of narrowing of seeing ourselves in a powerful way, I think is really, really helpful. And it's one of the ways one of the powerful ways human beings have to do this. One of the common comments on residential meditation retreats. unprompted is subscriber wants to know well, seven a year or two someone will say this to me. Let's say something like this last retreat, they said this way, sitting for a whole month. It was worth

three years of therapy. It was a lot cheaper. And or someone say to sitting a 10 day retreats like a year of therapy, Some years ago, I was teaching a retreat. And there was a young, there was a teacher person who was being trained to become a teacher. And she had been a therapist, she was a therapist also. And she was sitting in on the interviews as part of the teacher training process, sit and watch interviews to kind of learn how they're done. And then what happens as you watch a series of them, and then she looked at me after we were alone, and she said she was amazed at what happens during these interviews, because in therapy, it takes a year before people lower their guard enough to be so open and revealing about themselves and not be so defended, can just get to know them the whole process. And here, this person is open and trusting and undefended. After three days of retreating silence, it's quite something kind of the way in which we settle, relax, let go and trust and open up and that happens on retreats can happen on retreats. So we learned about ourselves. And we learned a lot of things. Sometimes it's been said, self knowledge is not good news. And, and that's, of course, not always true. But often there's initial period where that's the case, we learn about ourselves. And it's really easy to hide from ourselves, let alone being busy without those that can keep us from ourselves. It's also very easy to hide from ourselves. Certain tendencies that we don't want to look at, have blinders on us to look a certain kind of focus in certain areas of our life. And it's very hard to do that on retreat can do it for a while, but slowly depend. It's kind of like the awareness begins to expand outwards. Awareness doesn't like to be confined doesn't like to be limited held held in and so as awareness has developed, which is what we do in retreats, we're developing our awareness primarily That awareness kind of expands, stretches, kind of stretches, the limitations kind of wants to expand it wants to become 360 degrees, it wants to become unbounded. It wants to become on vocalized it wants to become undefined. It wants to become on. hindered. And so, if that's kind of like what it wants to do, then sitting into impact in between let letting the awareness develop, it begins pushing up against the places that it might be hiding against, you know, because that's where one place where awareness of being limited. It's kind of like you have a light bulb that's been painted black everywhere except for one little spot. And so that little spot, the light shines out beautifully. But then as you practice, you're kinda like you're cleaning away the paint from the from the light bulb. The light bulb begins to kind of, you know, shine, you know more and more directions until finally, what's gonna be the clean, the light bulb shines in all directions. All around. So often is the sky discovery process of where we hide. One of the things that can happen as we do this process is, not only do we discover the depths of our personality, the depths of what makes us tick them off in tremendous insight about how we work and it's also not not uncommon to have people come on retreat and say, after some days of sitting on retreat and say, I had no idea how pervasive fear is in my life. You know, because it's can often be kind of a foundation for some people as peers always there. But it's kind of operating a kind of a faster level or bidding too busy and takes a while to drop down to see that. I think Think of retreats to be truth telling phenomena. Myself and other people who thought that their practice was pretty good in some way. And then they go on retreats. And they say, Oh, now I see. Oh, I thought, you know, I thought I was pretty hot stuff and, and then, you know, you get to see yourself pretty, pretty clearly where the limitations are. But also, the process of self discovery or this kind of inner discovery that happens on in intensive retreats also reveals beauty within us tremendous beauty and radiance, and wonderful capacities that are often covered over also. And I remember when I first started doing

retreats that I started having memories of when I was a small child, and it's often common on retreats that memories will come. The memories have long since long but long been forgotten and No, it's kind of like uncovering processes to kind of take the lid off, all this stuff can come up. And one of the things that sometimes comes as memories, and sometimes are difficult memories, but also sometimes they're quite beautiful memories. And when I first started, we started sitting retreat. I had always had beautiful memories come up with being a child. And one of them in particular was a very particular feeling of, of embodied ecstasy, or wholeness or sense of tremendous well being, that as a little child, when I was traveling, I was maybe seven or eight or nine years old, that I used to have as I was falling asleep at night laying on my pillow. I used to call it with the expression I had for it was being on the edge of the pillow. You know, you know, and I never talked to anybody about it. I didn't, you know, just had this thing into the pillows happening. And, and I didn't think about it except when it was happening. But then when I started reading Sitting on retreat. That memory came back really strongly I hadn't thought about it for 20 years or 15 years. And it's kind of like I was reawakening a capacity for well being a capacity for joy, embodied joy that I had as a young child but hadn't had since. Some people discover capacities for love. And love is one of those things that often wants to be set free. But fear and constrictions in business and everything keeps it bound hidden. And it's very hard to keep it bound if we kind of begin relaxing. And in the retreat environment is one where some people discover phenomenal capacities of love. Some people find capacities for freedom, the mind or the awareness. Which is not limited by clinging is a mind which is phenomenally sweet, really amazing. And there are levels different levels different degrees of freedom, that can be attained. One of the common experience somewhat common experiences on retreats work for people to begin experiences have deep experiences of realization or freedom is an is our amazement at the at the possibility of freedom, deep levels of freedom, but also in awe at how amazingly distant that can be from their ordinary everyday life. ordinary way in which their ordinary their mind operates is caught up and consumed by thoughts and concerns and fears and everything is so can feel so far and distant from the mind which is empty or the mind which is has let go of everything. Everything totally, completely so I like to think of the retreat process as being a combination of remembering and forgetting, forgetting and remembering. It's a process of forgetting a lot of the things that normally keep us preoccupied and constricted. Just like if you go on vacation, you forget a lot of things. But also forgetting of some point in the treat goes deep, perhaps even forgetting have a tendency to be self preoccupied, let alone feeling the preoccupation with content. Letting go of self concerned letting go some concept of self even. So forgetting, forgetting, forgetting, and then there's the remembering, remembering something that is quite beautiful and precious and really good capacity for who we are retreated The retreats that we teach, are taught, taught and are done in silence. So that the retreat is will go for the duration of the retreat is, will spend time in silence, except for a very brief time within my talk. During this two month retreat, there were three interviews that people had a week. And those interviews then were 15 minutes long. And that was the time to talk with the teacher of what was going on. And aside from that, sometimes there's a little bit of talking to happen around the work if you're in the kitchen, chopping vegetables for the cooks, and they would explain to you what kind of chopping you need to do a little bit talking about that. Otherwise, the time is spent in silence. And I've known people who've gone on these silent retreats, and for the first time and gone running away screaming because they can't stand

it. And I've known people who you've hung in there and have really hated this person, but But time the end of the 10 days or that month or however long it's been, they don't want to give it up. And I've known people who've hung on to a silence, when it's time to finally break silence that kind of thing. No, no, no. another hour, another minute, please. It's so sweet to have the silence, the stillness, there's such beauty and intimacy and kind of a peace in it. It's done in silence. There's not much that goes on and retreat. intentionally. Don't mean there's, there's a schedule, that's kind of Phil's a day to the schedule of sitting meditation, and walking meditation. So normally, you would get up and do minutes, medic meditate, and you got to have a silent breakfast. And then you might have a little work after that in the kitchen, or a little break. And then you come back for another sitting meditation period. And then you do a period of walking meditation. Then you do a period of sitting meditation, then you do a period of walking meditation, then you do period of sitting meditation. And then you go to lunch, for lunch, like the bigger entertainment of the day. And then you go have a break, and then you do a sitting, a walking meditation, a sitting meditation, a walking meditation, a sitting meditation, and then you go to the evening meal. And then you have a little break afterwards. And then you go and do another sitting meditation. And there's a short break 10 minutes or so, in which before, there's a Dharma talk, talks given every evening. And then after that, there's another period for walking meditation. And then there's a period for sitting meditation. And then that's the end of the official schedule, so most people go to bed, but some people who don't need to sleep so much will stay up and continue doing sitting or walking. And that's it. Not much fun. Some people will take over Walk up in the woods or something during one of the breaks. And so intentionally it's set up that way. So there's not a lot going on, so that we're left alone so that we can not be distracted from this experience of really being present for us, ourselves. When we get distracted from ourselves, we started reading books or writing a lot and watching television or talking a lot. It tends to pull the mind out of itself pull it out into the world of preoccupations and thoughts and we're trying to do is to kind of let go the preoccupied preoccupied mind and come into the freed mind to settle mind settled body being here and her body settled at peace with ourselves. And also, you know, they've kind of one of the pointers or one kind of the teachings in our tradition is that freedom is a state of freedom or a state of profound peace or well being or having Happiness doesn't require anything. It has no props, it has no crutches, it has no doesn't depend on your bank account or being in and out of a relationship or being in good health, or having recreational opportunities, or having a big house or an apartment or, you know, a lot of things that people are concerned about it that that they can bring happiness and some sense of well being, but the most profound sense of well being is not dependent on anything. And so having an environment which is very, very simple, where there is very little going on, people can begin letting go letting go of all those other things. The one thing that's a little bit hard to let go of, on a meditation retreat, since it's happening, you know, all the time is meditation itself. So that's We apologize for but but that's worked itself out to people get a bit attached to meditation. And you know, some people hold on to meditation because variances as being their salvation or, or a kind of really kind of trying really hard in some way that's a little bit maybe too much. And, but sooner or later people also begin letting go of their attachment to meditation because you have to, if the awareness is going to become all encompassing, you can't have it limited by you know, even your idea about meditation. So there has to be let go of also. And, and into it to experience a kind of sense of well being or peace that is not

dependent anything is really one of the sweetest things. And it gives people a very different perspective about how to go back into normal life again. Because then you know that in your heart There's a capacity there's a place where you can be phenomenally at home. Have a deep sense of well being feeling better. Complete being Whoa, that doesn't require anything in your environment to be different than what it is. You don't have nothing has to be fixed, adjusted. Things will not be better or worse. Doesn't mean you stop improving the world or doing other things, doing things in the world. But you know that your your, your deepest happiness and well being is not dependent on the things of the world and the activities of the world that we often engaged in. And so there's a whole different quality of freedom that goes into our relationships in our activities and our possessions and everything, because we're not going to depend on them for our deepest sense of well being. We know there's not dependent on those things. So I talked for the month and by the end of the You know, turn it into the third week or so. When I had interviews with people, they've come in to see me for 15 minutes every single one interview that I had I, I felt like I was receiving dark shine, I was receiving this tremendous, you know, privilege of meeting someone who was tremendous sincerity was committed to being truthful and honest. It was kind of it was kind of radiant in a way that we often encountered, you know, person after person that's the six people in a row and each one was kind of this radiant being. And I couldn't I couldn't really tell them that because often they don't realize it for themselves. And they think you know, I'm struggling or something. And, but it's really something to see the, you know, to have this radiant purity and beauty of people show up and be so present. me just they're the completely present What is quite a thing to, to be part of and then the end of the retreat, which is against all this radiant radiant faces and all this peace and love, and it's quite something. And so I was up at spirit rock, which is a retreat center in Marin County. And I'm quite, I'm quite in awe, that there are places like that and quite often, that there are opportunities for this kind of very deep spiritual work that can happen in a Silent Retreat environment. And part of the beauty of, of that kind of environment is that it takes in anybody who wants to come pretty much and Teddy's open door policy and then it's very interesting to see how really wide range, people's experiences are in the retreat. There isn't like one retreat experience supposed to have. But each person kind of gets their own experience which is appropriate for them. Different things different issues they have to address at different times different meetings of themselves different different conference confrontations, different realizations. And to have you know, so many different diverse kinds of people and diverse issues and backgrounds Come and have a place they feel safe and net, and where they could practice and kind of go deeply into what's going on. I think it's really a phenomenal thing. I mean, I don't know of any place where people can do with in that kind of quality way is a silent retreats. I think many people find that going on retreat is a great boost to a daily meditation practice people To sit every day go and retreat and find that it really helps a lot. The momentum and the strength of a daily sitting. How many of you here have sat to residential retreats into residential retreats? So I didn't have to give this talk. Most of you been into it No. Sometimes their struggles and sometimes they're, there's tremendous joy in these things. So it's one of the things I love doing in life is sitting retreats, but also teaching retreats and offering it and having creating spaces and opportunities for people to be on retreat. I'm very happy that here at IMC that we offer a few retreats now we we have for many years been offering two retreats a year. And this year, I think we're offering three retweets. I think ideas is kind of There's a demand for it. It's just be able to

offer more retreats. Here in the peninsula, people can go and start having experience here. And part of the inspiration that we have at IMC is that we'd like to offer everything all the opportunities for teachings and for practicing freely for people. So it's freely available, anybody could come without any issue around money. And we've been doing very good with doing that here that we're building here. People just come freely, and it's a little bit harder to do. We offer residential retreats because we have to rent facilities, and usually when rent facilities are quite expensive to rent. And look with the last year we started trying to offer the retreats free without charging anything. And we did pretty well last year we did it and so we offer two retreats. There were no charge at all people just came and it was a cook cooked food and there was beds The SAT, practice, no one asked you for money. And that was really wonderful. And I think partly because I think that it's a lot easier or more profound, to practice the retreat practice, when it's not in exchange for money. When it's freely given, I think partly it kind of creates a field of generosity and gratitude. For each the practice can occur. There's this very deep meeting or confrontation of oneself on retreat. It's a very tender thing to do and sometimes sometimes frightening thing to do, sometimes very vulnerable thing to do, sometimes a very fertile kind of thing to touch into your heart. And that's and to do all that work. In a field where it's an expression of people's goodwill, support the generosity and gratitude, I think is makes it really much more, much better and pure and more placement. For the practice. So that's what we're doing here is trying to do that here at IMC trying to figure out how to do that. It's not so easy, because, you know, they're expensive to put on. But we're trying to understand how to do that too, looking into it various ways, different options. And, and there was some planning from a month or two ago that it was idea came up, it'd be good if I gave a talk about retreats. So I said, let's give a talk after I come back from this month long retreat, I'm sure I'll be inspired. Which I am. And okay, and when we do that, when you do that, let's make it so that all the donations that go to the operation box today. So there's two blood donation boxes out there holes. One is for the operations of IMC. That's all the donations that go there there will to protect today we'll go into our residential retreat fund. So if you are inspiring one make it possible for people to have this wonderful experience and to offer it in a way that we can all offered freely in this beautifully open ended way. If you want to be part of that system, then your donation in the operation box today can support that wonderful fund. And we're very grateful for that. Sit quietly at ease and letting go of everything. You gain everything. So thank you very much.