

2012-10-15 Right Intention

Fri, 8/21 10:54AM • 39:23

SUMMARY KEYWORDS

intention, people, life, lust, eightfold path, meditation, important, world, monastery, thinking, buddha, path, live, buddhism, choreographed, part, renunciation, sit, buddhist path, talk

SPEAKERS

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So this evening, I want to continue on the series of talks that I've started. This will be the third talk on the Eightfold Path. And the Eightfold Path is the one of the most common reference points descriptions of the path of practice in Buddhism. And it's quite comprehensive, and that involves a variety of different aspects of our lives. That tradition likes to be divided into three components. That part of the path that has to do with ethics or integrity and how we live together with other people. The part of the path that has to do with meditation, training our mind developing our mind, and the part of the path that has to do with developing wisdom. And a big part of Buddhism is the wisdom tradition, which comes out in the last third of the training. big part of Buddhism is that compassion training, which comes out in the first part, the ethical part has a lot to do with compassion. And then and then what kind of bridges are those two and allows them to kind of be integrated and connect and grow from each other is the cultivation of the mind heart. That's the Samadhi the meditation part. And it also kind of integrates in involves cognitive and emotional aspects of our life involves aspects of our life that are more personal, kind of inner your inner internal life. It also involves our social life or act you know life in the world and our communities, including our work lives. So and includes includes speech includes actions, includes our intentions includes how we see things perspective in which we see our world. So it includes a lot of different things. So it's kind of comprehensive. And so since the time of the Buddha this has been used as a reference point for finding went away, and the Buddhist path. So today, the topic is the second of the Eightfold Path, which is right intention. And the Pali word is *sammā-sankappa* and *sankappa* is the word translated as intention. And that's probably a fine way to translate that. It literally means thinking, and so is maybe more like a way of thinking, but it's come down to us, especially in translation as intention.

And so in talking about then I want to tell you a story from the time of the Buddha or at least one that's said to come from that time. It's hard to know when you say ancient texts, how much of them are really true and how much of them are stories people made up. But it's a good story. And that is, has to do with a king and a queen, Queen Mallikā and King Pasenadi, who were royalty in the time of the Buddha rules that time of the Buddha and, and the king personality perhaps he was, the tradition shows them as being a little bit dense. A little bit. Good in a good nature, exotic But no well meaning but a little bit dense, a little bit, maybe full of himself. And so he goes to his wife one day and says, Dear, who do you hold as most dear? You hold his most dear most. And she says, and you know, the expectation is that she's going to say, well, you of course, Sire. And but what she says is says, I hold myself post here. So this doesn't go over so well with a king. So they decided to go visit the Buddha to talk about this conversation they've had. And, and they explained, explained that the conversation and what what they said and what you said, and the Buddha says, That's right. She's right. The Queen is right. Everyone holds themselves most dear.

So this story has been taken down through the centuries down to the present moment, as being that it's appropriate for people. It's a That's an appropriate and valuable, meaningful thing for people to love themselves to hold themselves dare to respect themselves, to care for themselves. That the Buddhist path is not one of neglecting oneself, denying oneself. Ignoring oneself, but rather involves one that has a high degree of respect for oneself. That's what the, you know, the path involves in some degree. I know that some people don't have that self respect or that cherishing of themselves. But the hope is that two things one is hearing it. That's it, there's a world religion that that holds that up as an important value. It certainly becomes a nice alternative to something like we originally our original sin or something, which is a formative view for many people in the West that somehow we're inherently wrong, something's bad. And in Buddhism, it's kind of different. That's more like moral almost like Buddhists wouldn't say this, but almost like not inherent sin, but inherent goodness. And so they do we can we can You know, this idea of respecting ourselves? And so then how do we care for ourselves? How do we respect ourselves? How do we support ourselves? How do we care for ourselves the best? And I think the answer in Buddhism is not so much about what, who we are, but rather how we relate to ourselves how we relate. What's important in Buddhism is how we are the relationship we have the response we have to the world that we live in. And so and so that works like so. It doesn't matter your status in life, it doesn't matter your job, your trade here. What matters is how you treat people how you treat yourself, do you act kindly? Do you separate you are you Do you speak you speak with love or kindness or honesty? Or do you speak with deceit or with manipulation or unkindness, how you are is what's really important and so the same thing in Buddhism around ethics. If someone has done ethical transgression done something that's hurt someone that's not held against you, like, oh, like now you'll be, you know, you're a terrible person, you'll be terrible forever. But rather, the question isn't given that this has happened. Now, how will you respond to it? What How will you be now? Will you make amends? Will you confess? Will you apologize? And most important, are you committed to doing better in the future? And so rather than being weighed down, rather than being weighed down by our past, the idea in Buddhism is we learn from our past, and then we're forward looking, how can I do better? So this How can I be is very important to more than what am I? How am I is quite important in Buddhism. In fact, what Buddhism says there's no really good answer to the question. What are you I mean, you can come up with one, but it's not a really good place to hang your hat and get attached to and kind of insist on. But what is important is something which is more dynamic, and therefore not always as easily available and you can't, you know, you know, it's more like a moving stream in a sense. But the question is, how you are, and how you are something you're going to encounter every moment of your life the next moment, how are you going to be now given this? What are you going to do? So the how and so built into the how, then is the intention with which we're going to do something? What are we intending what's motivating us for purpose? Are we doing something? Is our intentions ones which are supportive of others are supportive ours of ourselves? Are they helpful for others? Are they helpful for ourselves? Do they undermine other people, they undermine ourselves? Who's good do they have in mind who's good? Are they intending what our responses and this in terms of holding ourselves dear Respecting ourselves, caring for our intention, paying attention to what the intentions we live by, is a really important factor. And, and looking for that understanding it. So I found I found that my own life and my own practice extremely important and valuable to spend a lot of time reflecting on what my intentions are.

There was a time in my early years of practice, where I spent probably at least a year asking myself regularly the question, what is my deepest intention that I want to live by? What's the intention I want to go by? And until I actually took it on as a practice to reflect on that, I had never really thought about it that deeply. I might have had kind of an easy answer I could have given. But what I found was when I started asking that question every day, it kind of reflecting every day that I started kind of probing behind the first answers a second answers I had, and I started dropping down into more fundamentally important intention. For what I wanted, and I found something very interesting out, I found out that if I,

those days where I stated my intention negatively, I would like to live without fear. That that's a nice thing not to live without fear. But it doesn't help you very much that intention as a deepest intention for your life, if you succeed. And so, and what I found to be more useful as question is, or approach around intention, is to always kind of try to find an answer that's positive, not negative, not the absence of something, but the presence of something. And so, you know, if you could, for example, live without fear, then what what's your intention then? And, and so then it might be, for example, something like to live with love, or to live, live a life of, of generosity or activity or support of the world or act in the world in some some way. There's a different answer we get that's more active and engaged. We have a positive answer to the question of intention than a negative one point of absence. And it's not uncommon for people come with a negative response. Because often because they're struggling in their lives, there's intention just become free of that is very meaningful. But a little bit might be shortchanging ourselves and there might be even a deeper answer. So I find it very useful to go through layers and do this kind of over and over again. So what is the intention? And how is it that paying attention to intention is a way of caring for ourselves or respecting ourselves? One of the answers in Buddhism is that intentions are really matter. That intentions you live by shape your character, it shapes kind of who you are, it shapes your, the unfolding of your life as it unfolds. And different intentions. If you live by different intent, whatever the intentions are, you're living by, that's going to be consequential down the line. So if you live, so, I mean, this is a story I may be told too many times. When I was Just being trained to be a teacher in this tradition, I was sitting in on interviews, teacher student meetings between and during a retreat, watching, you know, kind of learning by watching how they are, they're done. And this man walked into the interview, sat down and explained that he's a lawyer. And in his particular firm and field of law, he was expected to lie, that was part of the deal. So he asked, strict with a straight face like this would be a good answer, like if you to get a real answer somehow to do this, said, How can I be a Buddhist in life at the same time? And the teacher, a teacher, looked at him and said, You can't. So I don't know. You know, so I don't know what kind of law firm he was working for. And what he was doing by lying was an important aspect of it. I don't know that world's very well, even to evaluate it. But if you live a lot, if you live A life of a lie that creates a certain character it creates certain momentum it creates certain conditions in the world. If you live a life of honesty it creates a different conditions. People who lie a lot have to kind of keep themselves closed and guarded otherwise you can you know, you make mistake. People who are honest don't have to be they can live a life that's more open and at ease, I think. And so what is it so a variety of different intentions if you spend your your all your all much of your time, intending to become wealthy at the cost of everything else, it's possible to get wealthy, but is that really create the character create the person create the kind of well being that is most meaningful? You can spend as possible to have a lot of spent a lot of time hating people, and what does that do for your character? So I was reminded recently today of my teacher in Burma, who loves to tell stories man of love is the right word, but he is a common practice of him of tell stories of, of people who came to his monastery to meditate. And the stories he seemed to like the most were the people who had been soldiers.

Or I guess it called, I guess, guerrilla fighters against the Burmese Government. They both kind of eventually retire and become monks or come to the meditation monastery to meditate. And it's kind of a neutral zone. And these are people he said, who would killed people and tortured people did horrible things to people. And, and then he would describe what happened to them and they sat down to meditate. And when they sat down to meditate, that lived inside of them, what their actions and the actions and the intentions they lived by lived inside of them. And that was something that had to come up, come up to the forefront and they had to deal with it. And he'd like to tell and kind of graphic detail, not the stories, but how difficult it was for them to deal with what they had done. And how to work through that. So what do we act on the intentions we act on have consequences. So part of caring for ourselves. A very important part of caring, loving ourselves cherishing ourselves is to be a caretaker

caregiver, caretaker of our intentions that we live by to know what they are, both in the big intentions of our life, but also in the small intentions of how we have the conversation with a friend or, you know, small actions of our life. What are the intentions we live by? What do we want to do? It could be a seemingly quite trite example, with one intention. Do you drive your car in the freeway? If you do drive a car in the freeway? Is it to get where you want to go as fast as you can? Is there greed and impatience in that the intention what's fueling the intention? Is it to be a safe driver for yourself? Is it to be a safe driver for other people? Is it to be generous on the road, it's possible to be a genuine driver, I'm often inspired by the people who drive calmly and say you go first, you know, they kind of like clearly are making space and it's possible to drive many different many different intentions. It might seem like it's inconsequential, who cares? no one's watching, you know, you're in the privacy of your car. Why should you pay attention? The intentions you live by are consequential, and you have a choice about that. And something as trite as maybe how you drive your car. I hope you can see you have a choice about how what intentions you have in driving your car. But how often do we consider that it's kind of on maybe an automatic pilot when intentions we drive on. When I came back from the monastery, has been through about three years at Tassajara Zen monastery where the life was well choreographed. You were told how to stand where to how to hold your hands, when to bow when to sit down. How to eat what do you first, you know, it's like, you know, much of the day was, you know, choreographed like almost like a dance like a ritual that you had parts been into. So there wasn't a lot of choice, you know, the bell rings, you sit down, and you sit down a particular way and you sit up straight, the bell rings, you get up, you walk out, you can't just walk out the door casually, you have to step across the door frame with a particular foot first. And in relationship to where you are in the doorframe, you have to pay attention to how you're stepping across and it's choreographed, right, or the meal comes and you have to pick up the food in a particular way. And you have to clean the bowls in a particular way. And so it's a kind of a training training through your body that's in Zen practice. So I enjoyed it was very meaningful for me. And then I moved back to San Francisco. And one of the surprises coming back to San Francisco, out of the monastery was that life was no longer choreographed. And, and so suddenly, I became very acutely aware that I now had to make a lot of decisions that were made for me in the monastery. And the example that really got my attention was the decision of how to sit in the chair. You think that that's a, you know, minor thing, right? I mean, you sit in chairs all the time you do, but I'm thinking about it. But coming out of the heightened mindfulness, the heightened attention, the sensitivity, and the sense of intentionality of doing things intentionally or the monastery I was aware of, there were many choices of how to sit in a chair. Do I sit in a chair in a way that's comfortable for me? Do I sit in a chair with intention to sit being alert? Do I sit in such a way in a chair that I make the people I'm sitting with comfortable? If I sat upright, like a good Zen student? There's my friend, my friends would have been very uncomfortable because we were supposed to kind of like hang out. So do I sit back into makeup? So there's many choices. So I went to the abbot one day, I had a meeting with him interview with him. And I told them this. I said, you know, now that I'm back here in San Francisco, I realized how many choices I have and it's no longer a casual to sit in the chair, I realized there's there's choices. I have intentions I have, that I have to make decisions about. I never knew I may have to make decisions and have intentions around sitting in a chair. And now, his response to me was a surprise.

When I said that, when I said that what he did was he reached reached out. So we're sitting like this, you know, facing each other. That's what you do when you have Zen interviews can be a little intimidating. And so you're sitting there, it's very nice. Also, I'm sitting there, and he reached out and shook my hand. Like, congratulations, kid. It was actually quite nice. I felt like he was really thought he thought that was really significant for me. And so even something trite and small can have meaning and it can in the small things build over time in one's life. So the second step of the Eightfold Path that the Buddha had is called the right intention. And it's opposed to what he called wrong intention and wrong intention. Start with there, he considered to be three things. And these are the primary wrong intentions

if, if and again, the Buddhist path, the understanding of the Buddhist path is a full path is the path that the Buddha offered for a particular purpose. And if you're interested in this purpose, then it's then it's particularly relevant what he has to say. And the purpose is to become free of suffering. a monumental thing to become really free, have this kind of deep sense of well being and peace then come when there's no more suffering. So if you want, that's the purpose you want, and there's three intentions, which you really want to avoid wrong intentions. The first he said is lust. Lust was not a good thing. lust, I think, more often creates tremendous harm in our life. The other he said is, ill will so to have ill will towards people, you cannot have peace, you cannot become free of suffering yourself if you're intending and living by ill will. And that's your intention that the third is usually translated into English as cruelty, kind of intentions of cruelty. However, the word in Pali is himsa. And which some of us know the opposite, ah himsa, which is non violence, so the intentions of violence, so it's one thing to have the will, will you, I hope that person trips over his shoelaces. And you know, that's your will, right? But to have an intention for violence, I'm going to hurt that person. That's a whole other thing, right. So those three intentions are clearly seen as interfering with a task of becoming peaceful oneself. becoming free oneself. If you're driven lust is complete. lust, you know is different than the desire for sensual pleasure or desire for even sexual activity. But lust is a kind of an addiction. And you're kind of often people are caught in the grips of lust. And when I was a teenager, I can tell you stories which I won't, of being in the caught, caught in the grip of it. And so the, you know, there's not much peace there, you know, I, I've tossed and turned and with my lust and couldn't sleep, so you know, maybe, maybe a few of you have had something similar. Nothing is bad, I hoped. But the so the so lost, ill will, cruelty lost ill will and intentions to harm. right intention is looks like the way it's defined is the opposite of those. For cruelty. It's the opposite of that. himself is our himsa. And that's usually you know, you could say non violence, but the Buddhist tradition takes the prefix a the non non violence, to also imply the positive quality. And so, the Buddhist tradition takes this to mean compassion. That right intention involves intention to be compassionate for ill will. It's the absence of ill will, but they take the opposite to be goodwill or loving kindness. So that leaves lust and what's the antonym for lust? equanimity. What else? contentment. It's nice to hear those ideas. I looked it up in the dictionary antonym dictionary. And they had none. There were there were no antonyms. So, maybe those are, you know, reasonable ones, but the dictionary wasn't didn't didn't know didn't know about those two. And the rest of you don't even know you're not saying renunciation Well, you probably read the books, right? So the way it's translated into

English usually is the opposite of the lust part come the word is come in, in Pauline is, is Nick comma, and but it sounds a little bit like Nick comma, comma, comma sounds a little bit like the opposite. But it's kind of, it's probably a little bit of a wordplay, where they're meaning they're kind of kind of implying the opposite of last. But they're also the word Nick comma means cut more of more than renunciation, it means to go forth into the Monette into the celibate life, which you know for monastics that was the way so you in English usually translated as renunciation. But I think it works if we think of renunciation, we associate renunciation with the simplicity An ease and peacefulness that comes. So maybe like contentment or equanimity, that the opposite of lust is a certain kind of certain kind of letting go, where what comes with it is certain kind of peace and well being ease as part of it. So the intention to let go into that kind of peace is, so those three intentions are called the right intentions, if you want to go on the path, the wrong intentions agitate and there's no peace in those wrong and to act on those intentions. So, it's very clear that if what you want is peace, those go against the grain, if what you want is peace, then these three other ones are, are very significant ways to go forward towards that. Now, it's hard to you know, you can't just kind of want to have an intention that all the time and it might seem like very high standards, and let's look around now and think about compassion, loving kindness and letting go all the time. Maybe so, Maybe it can be the fundamental intention that you have in the background that you'd like to live by, that you think about regularly, what you think about regularly makes a difference. So even if you can't have the intention, you can wish to have the intention. Even if you can't

have the intention, you can muster it up. It's possible to start turning one's thoughts to start thinking about, what would it look like if I was compassionate? Or would it be a good idea and what it'd be like if I didn't yell at my kids? You know, maybe that's, you know, maybe that, you know, maybe there are alternatives, you start to actively start thinking about alternative ways of approaching a situation, even if you don't feel like that way. That sometimes your heart follows your thoughts. And sometimes your thoughts follow your heart. So if your heart can't go first, try with your thoughts. Not to have positive thinking not to cover over how you're feeling But it's possible to start thinking in a matter of fact, way, and how could this be and reflect in that way. And I know if I'm not being conscientious or being mindful of my own thoughts, what I'm thinking, I'm capable of thinking for quite a while, some pretty unusual things that I, you know, don't particularly want to share with you. You know, so but you know, I'm pretty mindful of my thoughts. And if I'm seeing that this is not a useful way to go, I don't really care for this kind of thinking. Sometimes I'll just like go and see what else comes up. And sometimes I'll say, you know, I, I'm, you know, I'm going to give a Dharma talk probably is a good idea to think a little bit about what I'm doing. And so my thoughts will go down the line for a while. So, so, to start taking some responsibility or some creativity, some intentionality around what are the intentions which we live by, and it's kind of fun to do, you can actually plan ahead And think ahead. You know, you've ever planner, look at your planner, I've done this for a while I used to have a planner when used to have a book planner. And I used to look at what I had scheduled for the day. And rather than just kind of going ahead and doing those things, I would take a few moments to look at that word intention, what I like to have, and those activities I'm going to do get there on time. You know, I could do that. Do the shopping, so I can come home, I can have the intention to go shopping. But it's a lost opportunity. Because you can infuse many activities with extra intentions that are nice, that are meaningful, even like the intention to go shopping. You know, my intention is to get food and get home as quickly as I can. Or the intention is to get food at home as quickly as I can.

And try to relate to the store clerk in a kind way to try to be in the store in such a way that the people I might encounter That's little bit, I can make their life a little bit easier, a nicer smile or something. And maybe I'm not that successful, maybe it's kind of hard to do that socially. But at least it can be the intention I go by that I'm looking out for how can I do this. And at least I didn't crowd the person in line, at least I didn't judge them for all the doughnuts they bought. And when you know, carts full of doughnuts, or some who knows, and, you know, you know, and because I didn't, because I set this intention going. intentions are very powerful, and to plan ahead and set an intention. It's kind of like some sometimes it goes under the, under the surface of the brain, the heart and, and it kind of has conditioning things. And it might be surprised how things come up. And this is particularly true for people who meditate and this is a known phenomena and in the Buddhist meditation world, that as the as a meditator becomes very concentrated, the more concentrated they are The more powerful the workings of intention intentions are, you can set an intention when the mind is quite concentrated. And it will have it'll work its way through the byways and highways of the mind unseen ways, and come out and show up in ways. It's kind of like the idea that some of you might know that you can maybe some people can, when they go to sleep at night, kind of make the resolve to wake up at five o'clock in the morning, and lo and behold, they wake up at five o'clock or a minute before the alarm goes off, something in their in the system knows you're not thinking about it, the more still more peaceful the mind is more concentrated, the stronger that kind of route of intentionality, the cleaner that intention can work on you. So you have to be careful what intentions you have. Because your intentions which are going to cause harm for you and others, and you get concentrated, watch out how it comes out. It works its way through you if you have good intentions, so Plan ahead can be fine. I found it quite fun and creative. And, you know, half the time I failed that, you know, living by them. But it was really it was really nice to think about it ahead. It was really nice to to think later Wow, I spent a little bit time having some good thoughts about people having good intent that was good. And I felt that it slowly increased muscle of intention, so that it became something that becomes a more important part of my life. And

then the final thing I want to say about this thing about intention, the second path, the right intention, the second part of the Eightfold Path, is that lust, ill will and cruelty are generally done towards others you could possibly do to yourself but generally, you know so how you look relate, not you but how people relate to people. This may be renunciation, if it's meant to be non lust relates to people how you live in the world with others But certainly the other two, goodwill and compassion. And so the right intention that the Buddha was encouraging us to develop, had to do with intentions about how we live in the world, in our community, in our collective world, our social world. And since it's very early on in the Eightfold Path, indicates a shows that really important and fundamental aspect of Buddhist spiritual life is not sitting in your room with your eyes closed meditating, that comes later, according to the path, this description, but rather has to do with establishing healthy and beneficial relationships to the world that you live in. And that living and that's a part of the path, cleaning up your your relationship to other people, cultivating good intentions for how to live in the world, and then living by those worlds, those ways. And so the next three steps of a full path continue to be about how we behave in the world, how we behave in the social world. It's so important how The steps of a full path have to do with how we live in the world with other people. It's not only an inter internal inner transformation and change, it also has to do with how we are in the world. And so the next step in the Eightfold Path, which we'll talk about next week, not next week, but the following one is right speech. And then after that is right action has to do with ethics and integrity, and then right livelihood. So, intention sets the stage the intention you live by, is the guide then for with those intentions, the guide for how are you going to speak evaluating What's it what's the well how do you want to speak? How do you want to act? How do you want to have a livelihood? So intention here is quite important.

So hope that makes made some sense to follow that it's, it's one of the things that I found very, very meaningful in my life is to pay attention to intention and work on it. And last thing, as I said already said, Oh, he said I would say the last thing Am I allowed to say one more thing? I said the last thing, this is the appendix. I hope I'm not going on too much. It's kind of hard sometimes to know how much you speak because in ordinary life, you don't carry on these monologues hit, you know, it's usually not considered socially, right, you know, to go on and on and on, and somehow, somehow somehow ended up in this profession where I'm allowed to go on and on captive audience. And so sometimes I never, I'm not quite sure it's okay. And then if I ask, you know, what are you going to say? So, to my appendix, after I saw I was, I was a practitioner at the San Francisco Zen Center for many years. And then I went to Southeast Asia and practice this tradition here. vipassana now the Tibetan tradition, and one of the differences was in in India Then we did a lot of meditation. But we almost never talked about what happens in meditation. Like, that's not part of the conversation. Like you're not supposed to talk about it. It's almost like taboo. You supposed to meditate, but don't talk about what happens in meditation. But in in Southeast Asia, that's what we in meditation ourselves, that's what we talked about. And we got, we learned how to talk about it, how to understand our experience, teacher was very keen to learn about our experience, gave advice and feedback and, and teachings around our meditation experience. So there was a whole kind of like maps and whole deep understanding of meditation that I had never seen at the Zen center. So I was a priest at Zen center. And I came back and I went to a priest meeting of all the priests of Zen center. And so I had the gumption to raise my hand and say, you know, why is it that we never talked about meditation here? You know, and we know you know, why is that and No one said anything. There was no response. No, there was no. But then later privately, one of the most senior teachers came up to me and said, Gil, I'll tell you. at Zen center, Zen practice, what we focus on is purifying our intention. And if we purify our intention, everything else follows. So rather than focusing on the details of the hindrances, and the breath and all that, that'll take care of itself, if you set your intention, right. And that was, I think it's true. I think it's very powerful teaching. And I really appreciated that getting that answer a lot. So So, care for yourself a lot. You're important. You're very important as a person and because you're so important. One of the things you can do for yourself to care for how

important you are, is to take care of your intentions you live by and try to live by the best intentions that are possible for you. And part of dependents to appendix. Since it's wrong intention to be have ill will add cruelty to yourself, if you don't live up to your intentions. So have right intentions about failing your intentions. have compassion, have goodwill, and try to do better. Make sense? There isn't a nice path. It's kind of self correcting. So next week, I won't be here. Or maybe I'll be here but I won't give the talk. Next week we are. We're going to have this amazing woman who's going to come and speak she's a teacher. She's a Theravada nun who is has a little place monastery in In North Carolina and when I met her about a year and a half ago, she was like this bright light for me. quite unusual. Had a very rich and wonderful life. She started off in life, being a devout Christian and became Ivanka minister and African Americans. So because African American church kind of thing, and was a real estate developer and a real estate broker and mortgage person and was, you know, it was up against Donald Trump and you know, quite an amazing person and, and then she, she tell her own story, she has this amazing life story. And, but she's very different, you know, as a Theravadan nun. Most of the Theravadan nuns we meet who are quite beautiful, wants to come and teach here. They have they come out of both the Western also as Asian terrible on tradition, where there's a certain kind of reserve to how they are maybe a beautiful reserve a certain kind of reserve. She does not have this and, and, and she is his powerhouse. So her name is Venerable Pannavati. And I just think she's really great. So it's a real treat really special that she's going to be here. And so, you know, I recommend you come and hear this. I heard I listened to one talk of hers and not live but I listened to it on Dharma seed, and it was two hours long. So I don't think she's gonna get away with that here nine o'clock at night. And she's going to be talking to different groups before us in the Bay Area. I can't imagine by the time she gets to us she hasn't gotten to you know, this doesn't that doesn't work. But you could, you could write you can always leave at nine o'clock. If that's what goes on or we'll figure out a way to stop and then people want to stay can stay with her and hang out with her, but she's a treasure. And so I hope I would like it be very nice if you get to meet her and get a sense get hit, get an impression of what she's like Venerable Pannavati. So, thank you very much