

2003-06-22: Ethics

Thu, 7/9 11:29PM • 42:31

SUMMARY KEYWORDS

conflict, reconciliation, people, conflict resolution, community, breath, listening, zen center, arise, ethics, confession, find, approach, part, buddhist, document, teacher, process, procedures, breathing

SPEAKERS

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So it was a little bit unsure about whether to give a talk today or whether I'm gonna be gone for a while, it's often nice to take the time for questions and answers. But I decided I would give a talk unless a strong upwelling of desire for q&a period just to flesh out here about the different issues that the community has and what you'd like to talk about. What I'd like to talk about is ethics. And the little bit has been, has been, in particular about conflict, conflict resolution.

And then I had various various ideas went through my mind about how to make this talk, how to present it. I decided some of them are too artificial and too contrived. But maybe I'll tell you about them. And, you know, I will tell you, I won't do it but I'll tell you about the contrived nature of the sum of ideas. So that the wise part of it you can kind of imagine and take it in. If there's any. I was gonna say first, I was gonna tell you a story about that Tom told me times a little story. Little saying about Zen. saying is that Zen is two things. It doesn't, which means zen meditation, in sweeping the temple courtyard and or the monastic courtyard. And the understanding of that is that the monastic courtyard doesn't end at the boundaries of the courtyard or boundaries of the temple, the monastery. It's saying there's two aspects to Zen practice, they're sitting in meditation, either literally or symbolically And then there's engaging in the world, taking care of what needs to be taken care of, when the pathways in the monastery are dirty, you sweep them. When there is conflict in the world, you deal with a conflict, do you respond to the world, you take care of the world, and the both of those things are important. And so, those things that go hand in hand, they go together, you want to you want to be able to do both, both of them, support each other and make each other healthy. And both of them that test each other. Your Zaza and incense you meditation is tested by your engagement in the world you find out is it really real? Have you ever really changed in a healthy way? Have you really understood something deeply? And then you bring it into the world and see what how the world responds, how you respond, what happens. And if you just stayed in your own meditation the whole time stayed in your monastery and never were tested. Never put yourself in a situation where you really see what happens. For you, then you will know for sure, and who you are, you will kind of live in kind of a idealistic utopia. And then

also, there's an opportunity to learn from what we see then. So you go into the world and you find out, oh, I'm much more attached than I realized. And around this particular thing, or that particular thing or everything. And, and so then on so this is where one of the places we need to continue practicing. And also, it kind of then helps with a certain kind of healthy humility. That is very good to have, I think in practice. And then conversely, the engagement with the world is often is tested in a sense by going on retreat by sitting in meditation that many of us have, because it's often possible to be fooled in daily life to think that you're much more free than you actually think you are. In only by going sitting in meditation only, but going on retreat is the mind does the mind quiet down enough that you can really see what's going on the mind you Oh, I didn't know that I was so preoccupied about that. I'm obsessing about that. And actually, you know, so you can start seeing kind of what's underneath the surface chatter of the mind. And you start seeing Oh, and I've had the experience and I know other people have had the experience of feeling everything's just fine in a sense, some kind of level. And, and then going on retreat or sitting in meditations at all. So to go hand in hand. So and, and part of what meditation is, is coming to some place of clarity of calm, some modicum of at least, of stability or being centered. And then engagement in the world is to take that calm or that center can bring it into the world. And you don't have to go back and forth. It's literally all you know, run to your question every time you lose your calm. But, but that movement can continue in daily life. The movement of engaging and then finding where our center is finding where the comments in a while while we're engaged

so that when the artificial part of this talk, which I'm not going to do then it was, I was going to give a talk about conflict resolution. And then tell you a part of conflict resolution is also learning how to work with your breath. Coming back to your breath, learning how to have a fluid breath, using your breath as a cue as an aid as a help to understand how you're caught and how you get tight and tense and, and then learning how to have a lubricated breath learning how to breathe relaxed way as you're involved in the conflict. So don't get so caught up in the conflict. And when whatever way we're caught up in it, that you lose touch with your breath. Don't get told Watching your breath that you lose touch with a conflict. But use your breath as a tool in the middle of it as a place to be in the middle of it. It's kind of like sometimes in some yoga teachers will emphasize the breath a lot. And they'll talk about you know, get into a yoga posture. And stay there and find your find an easy breath and it is hang in there and that posture until you can find an easy breath, natural breath within it relaxed breath within that posture. And probably some of you have done yoga to kind of know you know, you begin to this kind of contorted position and you could, you know, barely hold it and your breath is all tight and yoga teacher says you remember to breathe, and you are breathing Of course, but, but what the mean is remembered you're kind of, you know, breathe and relax way in a full way. Don't hold your breath. Don't be so tense. So you go part of part of the great thing about yoga for some people is, is being in these kind of difficult positions. That sometimes can be awkward, but then working with a physician to find how to have a natural breath and easy breath Same thing with conflict resolution, coming back to the breathing, can you in the midst of the conflict, conflict, have that easy breath, come back to your breath. So I still haven't told you the artificial part of the talk I'm not going to do. But that was as I, as I gave the talk was to have you every five minutes or every three minutes. Have you all go back to your breathing and talk about the breath kind of habit to talk because, you know, we've, we've we've into

each other conflict resolution in the breath, and back and forth, like two parallel talks, you know, and how your how's your breath? Right won't do that.

It's a great idea. And someone who's really skilled at this could probably do it in a way and we'd all be enlightened at the end. But But I didn't feel like I had that skill and probably, you know, I just was concerned you with all the irritated with me by the end If I did it, so it wasn't such an important part. Maybe what's the most important part, but who knows, excuse me. Conflict Resolution. It's come up a little bit for me because I'm on the spirit rock ethics Council. It's called the air Council. Air Council is an acronym for ethics and reconciliation Council. Er, and that was chosen intentionally, because one of the primary functions of the ethics Council, the air Council, is to be near as to listen to people is to listen, and to be a place with confidential, listening to people's concerns around ethics and conflict. The San Francisco Zen Center also has an IR Council. And, and so it's kind of nice that these two Buddhist traditions that come from very different places in Asia, Japanese in Southeast Asian terror been good We both have a year Council. Isn't it amazing? It's so amazing, because I wrote the document for both of them.

So, my hope is that the idea was spread. And just come up a little bit the idea that we should have such a, a counselor here at our center. And I'm starting to talk preliminary preliminary talks with people about starting one here. As far as I know, there's no reason in terms of having conflict that I know particularly they didn't, but it was come up but but that I know but but it's always good to have these things in place. And they started off, you know, the 1980s. There were a lot of conflict with teachers in the mirror. In Buddhist communities, and a lot of people felt betrayed by the Buddhist teachers and they Buddhist teachers did various unethical things. And so, by the early 90s, some of the Buddhist center, some of the Buddhist teachers and the members of the communities started feeling the need for teacher codes of ethics. And I believe jack kornfield was probably the one of the first to do this, produced a be passing the teachers codes of ethics. And then had a very started to kind of ethics Council for spirit rock. And then, a little bit later, the abbot of San Francisco Zen Center, suggested the Samson Zen center have something similar, and that then they had, they start having meetings to try to get a subcommittee to try to come up with some document and some procedures for that. I think that was 1992 that the average started that you started that Zen center so in response to teachers, ethics, and in both communities, the desert, what arose out of consideration for this was to not limit it to issues around the teachers. When there's you know, teachers have done some transgression, but rather to, to be a place for dealing with tension and conflicts within the community themselves and, and might not have might have to do with community members or in San Francisco or spirit rock with between practitioners, administrators or people, employees, you know, for everybody concerned, some place to go and deal with conflict. JACK kornfield once told me give a little kind of history of how conflict teacher conflict transgressions had been dealt with in the past in our community, and now it's been probably 30 years that he's been part of it in America and Overall, the repositior community has not had the kind of level of scandal. As far as I know, it hasn't been any scandals to the foster community. There certainly have been things which had been someone, maybe they had been scandals or some unethical things. But I shouldn't even say this. But anyway. So the so he went

through a history and he said for the first approach was when there wasn't a teacher, actually, American teacher who was I think maybe as early as late 1960s, who was teaching here early 70s teaching here in America. And there was something in it, he did something inappropriate. And his elders in Burma basically excommunicated him. You're out of here. That was approach number one. Approach number two was there was a Asian teacher who came to America who was supposed to live a life of celibacy. And kindness kind of broke that. And when that became known, the first approach the community was denial and avoidance of the issue. And that was approach number two. And the third approach is that approach of going and talking to people and having a process in place to try to work things out understand all the elements of it, what's really went on, understand what goes on in people's psyche when when they did what they did. To look for healing, look for reconciliation, look for atonement, look for processes that includes people in the, you know,

within the community keeps them in or has a way of bringing them back in. So it's not you know, either way because not not, you know, reject people are denied something's happened but have a healthy process in place. And in the monastic rules, there are lots of processes like that, that helps reinstitute people in good standing with the community after they've done some kind of transgression. And one of our very revered American Dharma teachers, who was a monk in Southeast Asia, talks about breaking one of their very important rules if you're not supposed to break. having to do with celibacy, he masturbated and so he had to go and confess to his teacher Okay, so there's a process then in place where to deal with it so you can come back into community good standing. I think he had to stand at the temple gate for some days or a week. And every month that came in, he had to explain why he was standing there.

And after that week that he was came, he was invited back in good standing. And so, you know, you know, hopefully we won't have exactly that kind of process here.

But, but to have some kind of healthy processes in place. Why? Why have a healthy process? I like to think of it because it's an extension, extension. It's an expression of the basic Buddhist practice itself. That basic Buddhist practice is in Never turning away from suffering, never turning away from conflict. Unless it's healthy to do that, sometimes, it's maybe healthy to do that for all kinds of reasons. But there's a lot, mostly unhealthy reasons to turn away. We never turn away from suffering and conflict. Because that is that's one of the that's where the path is found. That's where the Buddhist path is found, is by going into the places where attachment, conflict, reside, breathing, finding where to be relaxed, finding how to be free in the midst of it, finding how to work with it. So in both the both Zen center, and spirit rock have these documents and talking about their respective ear councils, and like to read a little bit from both of them. At Zen center, it says, We wish our life within the Zen center Sangha To express our Zen practice and Bodhisattva intention, the Bodhisattva intention is that intention to be helpful to all beings to help liberate all beings. So it is a, it's a comes out of compassion and concern for the well being of everyone. As the Bodhisattva path is a heartfelt response to suffering, turning away or skimming over suffering through silence, rationalization, assigning blame,

minimizing, feeling self deprecating guilt, or not listening deeply to its causes and conditions are full, are all steps directed away from the bodhisatta path itself. So turning away or skimming over, suffering. In the middle, it goes through a list of all the ways that some of the ways people can do that are all steps directed away from the bodhisatta path itself. Furthermore, avoidance avoidance is For additional suffering. Thus, when a conflict grievance dissonance or violation of the precepts arises in our interpersonal relationships, it is essential to attend to it fully. Personally. This involves waking up to our own contribution to the suffering in these situations through understanding our reactions, emotions and attachments. interpersonally This involves taking the time to discuss the conflict with the other parties involved in an attempt to clarify the actual causes, conditions, feelings and responses that come together in the situation. What follows our guidelines and procedures for resolving conflicts and transgressions within the Zen center Sangha. It is our hope that such resolutions take the form of reconciliation with oneself and with others. So here's two parts is the personal part and the interpersonal part and both are important. Some times people forget one or the other part. What I found very often at Zen center, when I was there was that people tend to take things very personally, in the sense of, if there's conflict, I must be the cause of it. And so people didn't sometimes enter into the, into discussion about because it was all up to me, I had to deal with it myself, my own attachments and things. And it might be that really the other person needs to attend to something. But still, they took it on themselves. And I told this story before, but it was this document for Zen center was late. It was insensitive, you know, it needed it earlier because of issues they had to develop. And one of the reasons document sensitivity this document earlier, was to deal with the level of conflict and hostility that arose in the community in trying to write this document.

It blew me He was amazing. Partly then as it antinomian streak in it, you know, rules supposed to be free. And, and especially among younger members that was kind of idealistic kind of approach. And also they saw in the first committee to try to make this present center looked around to see what they could borrow from. And they borrowed from the union institution Institute in San Francisco, their guidelines, which is very different language than the Buddhist language. And they came and, and without due process in the community, and presented this new guidelines for ethics. And the community went ballistic. The amount of hostility that I saw I've sat behind one of the members of the meeting once and the level of hostility directed to but just didn't, it was amazing. And, and because of all the hostility, the board basically was ready to give up. They didn't know what to do anymore. They didn't know how to proceed. With because he's kind of stalemate. And that's where in my kind of way, naive way, I just jumped in and I started, I took the precepts, that Zen precepts of 16 precepts, and use that language and just kind of type something up kind of redid it and that kind of language. And everybody says, Oh, that's great. There certainly is a way forward here. You'd be in the committee. And so I was involved in a second committee then to rework this. And once we were kind of wavering back and forth, we were basically very good friends and the committee, but, you know, it was kind of a little bit testy at times, because you know, where the comma went was really important. And we were very, you know, commas were important to me, we went to every single you know, word was kind of like analyze this, we went through this. And I remember once leaving a meeting, feeling somewhat peeved at this other guy. And, you know, we were kind of like you're tense between us. And I thought

about it for the week. And I realized, you know, where I've been attached to. And I was going to go to the next meeting and first thing I was going to do is apologize to him. I got to the meeting, and before I had a chance, the first thing he did was he apologized to me for his responsibility how he was attached. Isn't that beautiful? both people and comes like that. But sometimes that approach we just kind of look at ourselves sometimes can leave out the part Oh, I have to kind of talk to someone to work it out into personally. And some people want to talk work things out into personally, you're to blame you better, you know, and don't want to look at themselves at all. So that's the introduction to the San Francisco Zen Centers. document, document. The spirit rock document. Simpler document for various reasons. And but it starts off this way. Conflicts will inevitably arise within the spirit rock community. The health of our community is not measured by the presence or absence of conflict as much as by our willingness to find effective, responsible and compassionate means of resolving interpersonal tensions as they arise. The health of our community is not measured by the presence or absence of conflict, as much as by our willingness to find effective responsible and compassion means of resolving interpersonal tensions as they arise. So the dedication to healthy communities one is dedicated to process not to be not measured by the purity, but dedicated to the commitment to process. So we never turn away from suffering. It doesn't mean that anyone, my hope, my heartfelt hope for our community here and for any Sangha is again nothing Sangha has is free of conflict. But no one's rejected. No one feels uncomfortable, no pushed away, no one's runs away. Because there's conflict. A song goes a place where we're willing to hang in there to talk about what needs to be talked about. Doesn't mean that they'll be friends. But whenever going to close our hearts to each other, we're going to hang in there at least define how to keep the heart open and feel the connection there. And that process of these were the primary things I would have Sanga is, and one of the things that makes a song a safe place. We're all gonna make mistakes. We come with all kinds of cultural conditioning or kinds of things. But we listen to each other, the need to stop

the intent the intention to attend to and learn from conflict. The intention to attend to and learn from conflict is a clear application of Buddhist practice into our daily lives. Without this intention, practice can to easily be a comfort, rather than a deep transformative vehicle for our lives. We want practices to be a comfort security blanket. Or do you want to use it, you know, to change us to detect Radek radical transformation to be liberated. They are the words for liberation is release. And too many people sometimes look for relief rather than release. So if you're looking for relief to stay there and really work with what's actually happening. Buddhist conflict resolution is not based on good or bad blame or guilt winning or losing offenders or victims. We think of that was left in conflict resolution. No good or bad. No blame or guilt. No winning or losing? No offenders or victims. What do you think of that? No offenders and victims. You like that? You take care of offenders. And victims, he works in juvenile hall of juvenile, juvenile psych ward. And most of the people there are either victims or offenders or both. But no danger, but no victims or offenders and you like that, both thumbs whatever that you think of that. So, rather it is based on fully addressing the suffering of all concerned. That's the alternative to all those labels and all those judgments. attending to the suffering of all of all concerned. Hurt, fear and anger are taken seriously through forums in which everyone may speak honestly safely and completely about their own direct experiences and feelings. In looking for

resolution, Buddhist practice, Values dialogue over silence, reconciliation over estrangement, forgiveness over resentment, confession over accusation and atonement over pennant punishment because the process of reaching such resolution is often very difficult spirit rocks ethics and reconciliation council offers support.

So, then, in both communities, part of the function of the council is trying to facilitate informal means of conflict resolution reconciliation, formal means grievance procedures that, you know, can be instituted are generally we consider not a very useful way of reaching reconciliation. If someone has a grievance and they want to know, usually, so rather than, but that's necessary to have sometimes, but the air counsels there partly To see before doing a formal grievance procedure, can we have some can we explore can be developed, we advise people on healthy ways that lead to reconciliation, which is a higher standard than just simply settling agreements. And so the idea was where the informal ways that are needed, people need to do in order to deal with conflict and result in disagreements. So in San Francisco Zen Center, they have a basic guidelines for doing this. Although no fixed procedures for informal conflict resolution exist, the suggestions and procedures that follow are intended to give all persons involved in a dispute, a chance to be fully heard in an environment of respect and kindness that flows from knowing that there's no fundamental differences between us. One stating the actual a crucial aspect of conflict conflict resolution Doesn't Buddhist practice itself is discriminating between our interpretations and opinions of an event and how the event was or is personally experienced. In part, this means not making general statements, but rather sticking to the particulars of actual situations and the emotions experienced. It is extremely difficult to have mutual understanding when discussion remains at the level of interpretation and generalization. To to this is part where I was gonna go through going through this and then at the end of each paragraph telling you how to breathe, but you know, I'm gonna do that. being heard, it is important that everyone be given an opportunity to be fully heard. And I don't exactly remember why it's worded that way. And remember what happened those years or 10 years ago, we wrote this, but being heard, usually people say, listening is really important for conflict resolution. And I think what we had in mind was being hurt. higher standard and listening. being heard is kind of like you know that someone who's listening, the other person has to listen carefully, as listen so carefully if you know you're being heard. So being heard is really important. It is important that everyone be given an opportunity to be fully heard. This means that everyone be given a chance to recount how they remember the history of the conflict, to state their feelings regarded regarding the conflict, and to explain the goals they have towards resolution. Such statement should be neither defensive nor critical, since both approaches tend to preclude deeper mutual understanding. much conflict arises and is perpetuated through a lack of mutual understanding. Taking calm, deliberate and adequate time to listen to each other is that often all that is needed for reconciliation to begin? So I've been on the ethics committees have been involved in ethics conflicts now for some various conflicts that have arisen for some time. I've watched how

I've watched ways in which they've been resolved or tried to resolve in unhealthy ways. And one of the ways I've seen is when someone has an opinion about what the solution is, or how it tries to impose that on someone else. And, and or if it hasn't judgment about the other part of one party, or that party,

you know, there's not really a real grievance that person has or that person, it's a grievance, all right, but that person's like, really stuck in being the victim mode or something. And, and, you know, this is never going to end if we keep catering to this person. And, you know, this is a difficult person and so, let's just kind of like do something here and send a letter and kind of close it, close the door. And it's not really listening. Don't believe that letting someone being heard and what I've seen when that kind of approach is taken a few times I've seen it, it just it becomes Just aggravates the wound. And what I've seen off often if we stop and listen to people really carefully, and give a time and listen, that that's really what people sometimes most want. They want to know that they recently really heard them understood where they're at. And I've seen how sometimes the conflict dissolves when people feel like they are adequately, fully heard and listened to. And I think that some people are afraid of listening deeply, deeply, because they think that there are further consequences. That Oh, then I don't know that. It'll never end that way. But I've seen over and over again, now number of times, that just giving people a chance to be heard really well. Is is, you know, maybe I don't know how much you know, it's a majority of what needs to happen. Like in therapy, right? your therapist isn't even gonna say much to you. But you know, a lot of it is just the fact that you have a chance to talk and you're talking as a process. restating what is three restating what was heard, to ensure that everyone understands one another, it is useful for each party to briefly restate what the other has said, highlighting the main points. The other party then says whether the restatement is complete or accurate and accurate and they and necessary makes corrections. Next one is interesting because these these three are basically you'll find in a lot of different manuals of conflict resolution, these kinds of ideas stated maybe different words making statements and restating and listening. But the next one is doesn't you don't find them kind of, I don't think you find them in a lot of the kind of the conflict manuals that you can read about. The next one is called confession. resolution and reconciliation is greatly facilitated if everyone involved with reflex and how they may have contributed to a conflict and then explains that To the other party, even when one person is primarily responsible, self reflection, confession and apology on everyone's part can provide a safer, more trusting and understanding environment for everyone to be truthful. So they have confession to do volunteering, voluntarily, saying, Oh, this is my part, this is what I contributed, you know, bringing it out and saying it. And, and, you know, the word confession, you know, I don't know. I think it's a very powerful word. It's a very powerful act to confess. And they don't know you know, Catholicism, they have this you know, they don't call it protection anymore. Someone to call these men are everywhere in Catholicism, but they have a new word now for going to the booth and setting at the booth and, you know, and they now it's called something like, the word reconciliation is in the word What is it? That's all it's called. Isn't that great? So in Catholicism used to be called confession, when you go to the booth and you know, whisper and they say you do nine Hail Marys or whatever. And now it's called a reconciliation. It's not called confession. I love it. But also wonder, isn't something lost? Because I think the act of confession is actually a very powerful act. It's a very cleansing to actually state to someone else. This is you know, someone who's confident, confidential. advisor, someone, this is what I did. There's that there's that is very powerful. And that is part of the process of reconciliation. And, and perhaps by reading and reconciliations, something is lost and something's gained. It's like in Catholicism, they dropped Latin, right? Something was lost and something was gained. And then and the rest are the has to do with them.

Bringing in witnesses and mediators facilitate having people help facilitate from outside and the conflict.

So in the midst of all that breathing mist of all that still looking for that relaxed breath, what does it take for you to come back to relax breathing in the midst of tension? Do you want to is it valuable? Can you find it? If we're looking for reconciliation, then the end results should be a state where we have a relaxed breath, relax, breathing again. Can we do that? Step by step as we go along, can we can we take one step forward into the conflict and not kind of rush ahead into it, but maybe take them half a step back and go back into our breath and find that breath again. We find it, find a relaxed breath, and then take the next step. Maybe half a step back Breathe with a breath and take all the steps that it takes to be in the conflict. Stay in it, but not to be conflicted, but to look at a process to heal the conflict. And one of the ways simply saying I think we're in conflict now. I think there's something or one of the one of the spirit for spiritual community I lived in. They kind of opened the door of spirituality for me was a farm in Tennessee. It was a kind of a, you know, kind of a hippie commune. It came out of Haight Ashbury, kind of an ass and LSD and all that. LSD was kind of one of the Guru's of the community. And, and they had found that somebody stopped taking acid because they moved to Tennessee and it wasn't it wasn't legal. And but they found that honesty, being honest with each other, was of equal value to LSD. If you're honest enough, you didn't need to take the acid Is that saying a lot and, and so we think it was a really was remarkable for me for this community was if they became very sensitive to interpersonal conflict, dissonance. Things that most people, most communities, I think we just overlook because you know, no big thing. And they would stop, middle of work and middle all kinds of things and they'd stop, and they'd work it out. And sometimes they would work it out for hours. But one thing I noticed there in the time I was lived there is that maybe the first time you had to work it out? It took hours. The second time, it took half an hour. The third time it took five minutes, because the ground has been set. And the fourth time also had to do was raise their eyebrows. And then oh, yeah, okay. This is what's happening. Okay. We drop it or whatever. So the points to the idea that familiarity with working with conflict. You know, initially it can be quite difficult and easy, but hang in there working with it, that it gets easier and easier over time. And eventually, hopefully it becomes something that you know, it's very easy to resolve when things arise.

So the last thing I'll say is,

in the early Indian Buddhist tradition in the monastic tradition, there are all these procedures for how to deal with conflict. Some of them are similar to this and there's 111 Step which is not in here, we didn't do here. And that is sometimes called putting straw over the mud. And that is the sometimes actually ignoring the conflict ignoring what's going on and in the favor of harmony. And what you find in Asian cultures, in Indian in Buddhist cultures, that the group harmony is very, very highly valued phenomena. So much though it's sometimes the expectation is that you're supposed to kind of put aside your conflict for the sake of the harmony of the group. And I say this because I think there are different

cultural ways of dealing with conflict. And the way that I described here my emphasis, you know, kind of my interpretation of, you really hang in there you stay in the conflict, you find the practice within the conflict. Working with the conflict, I think is partly represented It represents partly a Western or you know, or a Americanized, perhaps or Western kind of view, interpretation of how conflict resolution happens in Buddhist circles. So, to emphasize again what you said, you find in, in the monastic early Indian tradition, both processes both kind of meeting it and listening and working things out. But you what you also find is sometimes, for the sake of harmony for sake of whatever, now, it's not bringing it up, or you know, kind of putting mud over it predicts all over the mind. So, that's a whole topic in itself. And I just wanted to lay kind of, kind of steer things up a little bit after giving one particular approach and how it's done. You know, my take apologize if that confuses everything. So those are my thoughts for today and we've been great to have had discussion And I do hope that we create our own document like this for our community and especially now that we have a center and we're growing and perhaps by having a document like this and having this available and with with stressing the importance of listening and working things out. We'll never need the committee. So thank you very much.