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SPEAKERS

Gil Fronsdal

Good morning everyone. And welcome. The inspiration for today was to celebrate our two years here in Redwood City, in this building. And, and it's you know, I feel quite amazed by what has happened here by our community, the growth of our community to the amazing people who are parts of our part of our community. And I could never have imagined 10 1214 years ago that we would grow to what we've become here and in here in the peninsula. And so it feels like a nice time to just remember what we become and celebrate it. Enjoy it. Be thankful For it on Friday, I was at the Zen hospice in San Francisco. And one of the person who's the Volunteer Coordinator there, one of the people who runs the Zen hospice explained to me that they had two patients that said hospice right now at the PageSpeed site. And she talked about one of them who had appeared, showed up two weeks ago. And she did it in the context of talking about how the idea of spiritual care at the Zen hospice had evolved over time, and she said the old model of hospital care, I suppose, or maybe at the hospice, was that of the spiritual care we got to spiritual care with care of someone healing care, healthcare, taking care of someone medical care was the kind of operate in the model of a pie and different people responsibility for different segments of the pie. And you wouldn't cross over from one set one pie space to another pie piece. And so people expertise and so you bring in different people who do different pies and you had enough people, you'd have the full pie. The model that evolved that is and hospice was from that to the idea of a circle with a patient in the middle and that everybody who was around the circle, focusing on the patient was you know, flowing around the circle moving around the circle, picking up responsibilities in the circle, as it was needed. So it's much more fluid among the caregivers. And then over how it evolved, it's at hospice was eventually was the kept the idea of a service. As a model what they're doing there, but they, they bumped the patient out of the center. She didn't use that language. I think she had a much better way of expressing it. But they, they moved the patient from the center to become part of the circle. And so no longer. So it wasn't always only focusing on the patient, but everybody was in it together, including the patient, the patient was responsible for the care as much as anybody else. And everybody was working together as a team without the kind of self centeredness of just or the center discipline of only on the patient. And so she

talks about his patient who came two weeks ago who came to die. And that's usually what you do when you come to hospice. And he showed up with a 12 foot moving then Six spreads and started to unload the van and fill up this room at the hospice. And now, it could be quite, you know, understandable that someone wants, someone's going to die, they'd like to have some of the things that are dear to them around them some of the things that are leaving comfort, but I walked by his room where the door was open and it was rather packed. And, and he asked them for so. And then he got there and he had all these ideas of, you know, that kind of like they were supposed to take care of him is in hospice and he was like, the center of the circle and you started asking for things what can I put my things out in the hallway, I need more space and I need to have my you know, room painted or I need they get you know, my meals a certain time and you know, you know, you know, expecting everyone to kind of everything to focus around him.

And in the two weeks that he's been there The person who's telling me this said it was quite remarkable that he began to shift from the center to being more part of the circle everybody else. And he was he was well enough so that he could offer, he offered to kind of start helping a little bit at the hospice with some of the activities they were doing there. He started to ask about how he could maybe get some boxes because he didn't need all this stuff and maybe move it on out. And so the shift for the patient from being kind of self centered there, to them participating and being part of the circle. And I think it's a beautiful idea. And I think of it that way for our center here, that there's no one at the center. There is, and none of us hopefully, say we see ourselves as the center of our own practice, but rather we see that our practice is integrated with other people within a community in the world in a sense, and that we're all participating in the circle. Practice. And there are times when we get more help or care or support, then we offer. And there are other times when we are offering more than we get, and that it's a dance. It's a give and take. It's a wonderful kind of moving back and forth. And to only show up thinking that it's for me and myself in mind. And what's in it for me, I think simply doesn't work as a model for Buddhist practice. I think that the way that the mind moves, the heart moves towards liberation. It cannot stay fixated with itself at the center only, but rather has to be some fluidity and moving back and forth in and out or being in a circle and flowing around the circle, offering support receiving support, all of it. Remind me of sort of a story that goes like this about a Buddhist nun who had a statue of a Buddha that was gold plated gold kind of gold flakes stuck on it over so it's quite beautiful and she spent headed for many, many years she carried with her everywhere she went and she was very proud of this Buddha she had and and, and then she came to a temple and where there were burning incense. And she went and offered incense to her Buddha to put it there and the author and offer incense, but you didn't want the incense to be shared by the other Buddhist statues that were there because it was her Buddha. And there was so special so she she took this towel or some kind of something final and because make sure that all of her burning incense was funneled into her Buddha and the results. The results of that is that all the smoke from that incense darkened up. There's no The face of the Buddha and it became quite ugly. So be very careful again about what you what you put at the center. And how you would you keep it a center and begin to mean myself in mind approach. The Buddha gave a very important teaching nearly recorded in the discourse in the Buddha's final days. Maybe it's I didn't manage to bring it along.

Here it is. And in preparing or thinking about coming down here today, I kind of looked over some of the newsletters and letters, fundraising letters, various kinds of things we've published over the years and sent out to people and And then I saw some of the stuff was on the, you know, quotes at the top that we selected. And we had a community meeting in November 8 1998. Back in St. Mark's.

And it says, Our sangha in the process of an exciting challenge. One that is new for our tradition, developing a community based Buddhist practice center in an urban setting. We would like to gather as a community to explore our future, our thoughts about the growth of our Sangha, and to find out what kind of opportunities for spiritual growth Sangha members would find helpful. And then at the top of that letter, it has its quote from the Buddha. As long as the followers of the ways long as followers of the Buddha, who hold regular and frequent assemblies, they may be expected to prosper and not decline. As long as they meet in harmony, break up in harmony and carry on the business in harmony, they can be expected to prosper and not decline. So together Together periodically in many different ways, today we gather together to celebrate. And we're expected to prosper we do this and come together in harmony. And other letter that came out in October 1999. And this follow that community meet at community meeting we had in September of 1999, where we talked about the possibility of buying a church in Palo Alto there was maybe going to be available, called the Amy Zion Church. It hadn't been used in about 30 years or so 25 years and it looked like it had been used for 50 there were balls kind of coming down holes in the roof and it was quite a sight to see. And people thought that was a little crazy when I suggested that we buy it. But, but we went ahead thinking very seriously about buying it and looking into it and we had a community meeting to see what would our community would recommend to be interested in this crazy idea. And as we presented the various options and scenarios around buying it and looking into it, and we kind of which is kind of a kind of a kind of a brainstorming are kind of a kind of a testing the waters kind of thing to see if there was interest. And to our amazement, at the end of the meeting, people started giving us checks. We wouldn't come expecting money or even ask for money. And within a few weeks, without even sending out a fundraising letter or anything we had received \$40,000 And anyway, we're saying we're going by this because it wasn't clear that we could and we couldn't because it wasn't made available to us to sigh of relief many people. And we probably still be there with hammers and nails. But it was a very important catalyst and for our continued growth, that meeting and the possibility of buying it, and I certainly was deeply, deeply moved by the enthusiasm and the goodwill of people who didn't step forward without us asking to offer funds and support for the for that. So a few months later, we sent it send a fundraising letter out. And this sent this time the quote and top of the letter said this liberation is sustained by seeing clearly. seeing clearly is sustained by joy, serenity and concentration. These are sustained by confidence. Confidence is sustained by association with good spiritual friends. So here we see a chain of support. And that's from the Buddha. And then we added in the letter, the following below that, quote, association with good spiritual friends is sustained by a place to meet, a place to meet is sustained by the support of its participants. And so here when we were still fundraising, we're still hoping to have a place and suddenly it got loud. And now we have this place to meet. And we've had a tremendous support from our community to have this place to meet. And I think of

in my life, what things I've seen this what's happened here in Redwood City, what's happened in Peninsula is one of the more inspiring most inspiring things I've seen. And I'm certainly phenomenally grateful for the people's practice who come here all of your practice to come here and practices here. One of the advantages I have over some of you is that I talked to a lot of people in our Sangha. And I was probably more more people than any one of you. And I see the tremendous dedication and sincerity and maturity of people here. And I wish I could just kind of broadcast what I see because it's really a phenomenal thing. But you can see it for yourself very clearly, tangibly, here physically here in the building, are owning this building, having this place here is for is a result of the goodwill of many, many, many people in a way that I think becomes clear, if you understand that all the money that went to buying this building came from people making voluntary donations.

So

I think we've had a relatively soft approach to fundraising. That's been certainly my dedication to have that I hadn't haven't wanted the Dharma Dharma being offered in ways that seemed like we were charging for it seemed like there was pressure. And so the way the kind of the funds for this has come has then been hopefully in that spirit of relaxed generosity of goodwill and people being inspired for it. So one tangible expression of this wonderful maturity and goodwill and beauty of this community has been in owning this building. Another expression of it is had been taking care of this building. It's really amazing to me that so many people have stepped forward to be volunteers. And the I think it's some with last time i there was a count, I think there were some like 60 volunteers 70 volunteers. And you know, the you know, if you add up all the old things that people do, and the probably things people do that we don't even know about, because I've noticed I've come down here and found things done that I didn't even know needed to be done. Or I didn't know anybody had thought about them or you know, I hadn't thought about it myself and people just taking the initiative and beautiful initiative on their own and, and part of the vision spiritual vision that I've had for ourselves as a community is one as a community that was based on everybody participating and sharing and responsibility for our practice together. Everybody's in the circle together. And so haven't had hadn't wanted someone to be an employee, someone working here, because then there's a number of problems arise. One is that then that person becomes, the person is supposed to do things, and so easy, then they kind of expect more and more of that person because that's the person getting paid. And the main problem of that is that it takes the opportunity away from all of us to be volunteers to take responsibility for the very place that we're practicing in. And I don't want anybody feel like they have to be responsible. But to have the opportunity to take responsibility, I think is a very important Avenue or channel for people to mature in their practice. I don't think it's possible to mature spiritually in the Buddhist tradition, without somehow feeling that our practice is connected to others, and helping others involved in others. If we only we only put ourselves at the center of the circle, at some point, the practice gets interrupted or truncated. So the vision of being kind of volunteer based community is one that really allows that circle to spin smoothly and completely and not having any gaps in it. And then I'm very grateful for everybody's

practice here. I mean, there's the Practice is really what we're about here. All the different forms and ways in which people do spiritual practice, the practices of liberation, the practices of being aware, being present, the practices of compassion, of loving kindness. There's a whole range of practices that people do. And it's just really amazing that people want to do this. There are a lot of other things people could do with their lives. And people, a lot of people choose to do this. And I think it's one of the most beautiful things a person can do in their life, just a practice into practice together. I was talking on Friday with Paul Heller, who's the abbot at San Francisco Zen Center. And we were talking about where to die. Where's a good place to die? You know how to die. There was context for it was we weren't in hospital. And he had just he just led this meditation or guided visualization on our own dying. Imagine that you wake up in the shower and you feel slump. You go to the doctor and doctors think we need a biopsy and the biopsy comes back and you'll see that, Oh, yes, bad news. You know, I think it's cancer, sort of chemotherapy, but doesn't help. And slowly, you know, you get sicker and sicker and there's a whole visualization, you know, to carry along, right up until the moment when you die. It's very evocative for people and teaches people a lot about themselves. So after doing it, we had these conversations came out of it. And so I was talking with Paul about it. And he said that he, if he could choose where he was going to die, he would die within a practice community, in a place where people were practicing together. was the most important thing for him and the most beautiful and most profound thing for him. And to have that happening in the context of him dying, was the most important thing that he could think of.

But to have a practice community, even when we're alive, or still living, and that seems far away, is really, really helpful. I know for my own spiritual practice, Buddhist practice, I could not have done it. If I didn't have community around me, people supporting me and people to practice with. And I still feel that way in my own practice is very much supported by all the people who sit here and practice here and I feel encouraged, I feel inspired. I feel like I learn from people here in many different ways, that sometimes is quite, maybe a little bit humbling. Because I'm supposed to be the teacher here. And, you know, supposed to kind of be the model of the person who, you know, does it or does it right. There's head of you, all of you. And then I see people here who have a greater spirit of generosity than I have. And wow. And that inspires me, then amazing, or a greater spirit of, you know, all kinds of ways in which they people, I feel like wow, I'm really impressed by that. And I feel supported and encouraged and in my own practice, to kind of go further and deepen myself in the context of it all. I sometimes feel that you know, our community or building or practice opportunities we have we have here are very simply a catalyst for people being inspired in their own self in their own hearts, to engage themselves in something which at times can be quite difficult. And times are quite, quite easy to find out how to clarify and their hearts, their minds how to live by best intentions that they can find in themselves, and how they could try to help free themselves from that which gets in the way it gets in the way of their freedom of their best intentions, gets in the way of their compassion and love. And so we're a catalyst for this, all this stuff happening. And we come here, and we share that work together, we do that work together. And I think that's really a fantastic thing. We've been doing it here now for two years in Redwood City, in this building. And I feel in many ways very content with what we've come to where we are right now. And the same time I feel this momentum that's happening. It's not

even for me, not for me, just the momentum because of growth and development and going further, because that's what happens when people grow. Growing is a process that deepens or goes further and further and, and so you know, as I'm feeling Feeling people's growth here. I feel a responsibility and need for us to kind of neat people's growth or offer the next level of growth people get to a certain level and how do we offer the next how do we expand the opportunities and all that. And so it's wonderful to feel this momentum. It feels a little, you know, I read yesterday, a little news newsletter from the from the Korean national Soto Zen Association newsletter. And they were talking about a conference happened 30 years ago in Hawaii, a kind of a Buddhist conference, or wherever it was, whatever happened happened recently this year. But it was in the conference, someone spoke up to introduce George Cincinatti, who's a professor at the University of Hawaii in Buddhist studies. And he's kind of a skeptic and cynic and doesn't really like religion. And he was one of my professors. I studied with him and so I know him well. And 30 years ago, he told the visiting Buddhist priest from Japan. He said, Buddhism is dying in America. There'll be a funeral for it soon. And now here I think he was mostly talking about the kind of the ethnic Japanese community that was quite strong. In Hawaii 30 years ago, it was for the last hundred years. And it kind of was a shock to this visiting Japanese priest to hear this 30 years later, they had this conference. And they invite George snobby to give a little talk or at the conference. And then he was and the person who introduced George snobby was that priest from 30 years ago, and he reminded George maybe that's why they invited the conference 30 years ago, you said

and and look what's happened in America in 30 years. So I feel this momentum of growth and development happening and even right here and We will do our best to keep that in a healthy frame healthy direction going going well in a healthy way and but I hope all of you will participate in helping us move forward in an organic way natural way as we all mature and develop as practitioners in this wonderful light. Bright lights in Redwood City here will shine brighter for more and more people everywhere. There is a practice in Buddhism concept called anumodana and anumodana means something like to rejoice to be thankful to be appreciative. One person translates it as jubilation and, and it's considered sometimes I think, was a very innate India in ancient India was it was a very vocal and active celebratory kind of expression. Anumodana was sometimes done with drums, trumpets and whistling, dancing, probably, you know, active very loud chanting flowers being thrown there and parades and you know, and we get a sense a little bit of kind of some Protestant like flavor, you know, have often be pushed into Buddhism in the West. And, and, you know, I was born a Lutheran What do you expect? But, but there was you know, certainly a much more kind of revivalist kind of spirit sometimes you know if that's the right word but kind of much more celebratory and exciting and happy and this unima Donna was part of that and think about anumodana is that it's considered very meritorious to do that. It's a it's a wonderful, beautiful quality. It to develop Opposite goodness it develops or merit to celebrate in the goodness in the world around us to offer thanks and appreciation. And there's a Mahayana sutra called the perfection of wisdom in 1000 lines of action, wisdom literature, that has a whole chapter about unima, Donna and it has this visualization that it's done. As part of it. It says you imagine all the goodness, all the merit, all the beauty, all the power of the force that comes from all the Buddhas, all the Bodhisattvas all the practitioners, all the Sangha, all the

people around your practice, imagine all the goodness that comes from their good ethics, their virtue, from their meditation practice, from the generosity from the loving kindness from their Compassion from their good intentions from their endeavors. And you imagine all you know, you know, all these people are practicing and engaged in practice and having matured themselves all over the world, all through time. And you take new, roll it up into one big, big lump. And then you rejoice in all that goodness. And then you take all the merits from all that goodness, and you're dedicated for the liberation and enlightenment of all beings, including yourself. It's not a great thing to do. One of the ways to do it here is to imagine you know, you sitting here and you Imagine all the people sitting here in this room and imagine all the different conversations and life experiences they've had and, and books they've read and practices they've done. That's kind of led them to come here. It's kind of like you look, think back in time and you see this this These lines porking out and out and out and out and out. And there's a tremendous amount of fortuitous things that have to happen for all the people in this room to have come here today, right now, the right kind of influences and everything. And so just in this room here, there isn't just the goodness of this community in this building and everything. But there's also the goodness, that goes back, you know, not just our experiences in this lifetime, but all the different goodnesses and practices back through the ages that made it possible for us to come here. And the Buddhist tradition, there's often an appreciation and thankfulness of the lineage of teachers that goes back. Because without this being teachers of teachers or teachers and teachers and teachers, and all the goodness that fed into them, we wouldn't be here either. We wouldn't be supported and encouraged.

So it's really a marvelous thing and I hope I haven't overdone it. With talking about how marvelous it is and wonderful and you know, religious people sometimes overdo these kinds of things. But it's, you know, maybe okay a little bit occasionally. But I do in my, in my really expressing what's in my heart. And so I really feel really amazingly grateful and inspired by what's here. And, and I hope that it's that way for all of you, that you find a way that each of you find a way that our community in our practice center here is a place that supports you. And if you have ideas of how it can be more supportive, then please let us know and we'll try to find ways of making this place. more supportive place. You guys have any comments and you want to say something? thoughts, ideas about the theme of today

please, thank you. kamma Thank you

had all their mind might be nice for some of you to talk say some words about what this community has meant for you. Nice to hear a little bit. Yeah, I

I moved here from Hawaii

and I was fairly active in the deposit community. And moving here from very small community to Avast was sort of felt like a wasteland.

This was here, you were here and

it's amazing. You've held the space for all these years.

By your commitment to the practice, because you've had, you could take the paths and you chose this one. And for me, this practice has been a refuge that I've taken in dealing with my own life. And it's an trolls karmic. And so to have, you know, the little friend's place and St. Marks and all this little space, it was amazing. At least I could come here for refuge. And it's not like I, you know, I went away for a while. Coming here was consistent. And during that transition, this place was purchased. I was in those meetings. But I haven't been actively involved in this place and coming back. It's just amazing to see what's happened. what's transpired. I told Diane, there wasn't potlucks like, it's because it wasn't a community. There were the social and the thing I noticed there wasn't much socialization there. And that was one of the things I commented about. And this now has provided that opportunity, Dharma friends, hikes, you know, all these things. And for me, it's just been amazing. And I told them, I'm almost ready to come to a potluck.

You know, and then she last I told her, I really appreciated her holding space,

but you know,

and so, I brought a dish today.

To me, I just want to appreciate you and all the people, you know, I've known throughout the years that are still coming my way According friend over there, you know, just a lot of grateful Thank you

special grateful for

community members who in the late 90s really galvanized the attitude

with lots of skeptics

wasn't doable.

It wasn't doable

and kept on driving the vision

to be the most inspiring. Thank you

all those people and all the volunteers

I feel like in this world there's so much fresher foundationalism that

spiritual disciplines

the original types of

spiritual

Yes, this is

a lot of work

and we never get the money

we're getting the place is dying

And now I hear what people thought.

I was very, very surprised. Best

25%

wasn't so crazy after all.

One of the predictions I had was that it would take us five to 20 years before we would have a building of our own and it took five

senses

so

individual people

volunteer to see all the

sound of your voice.

He was responding to what you were saying. Taste might seem

like a small thing, but

part of my practice has been just for myself.

It's been really nice to have a place right now. That practice shine. Nice kilda

have a community

of people

gives me the sense

of hope.

One of the things that I've been impressed with how this whole thing came together was your kind of quiet dedication that hadn't happened. As we looked at various properties, some of us who have been involved in the business community might have taken the more aggressive hey, we've got to really get in there and you know, call the seven sevens or whatever it was with these various options and you know, you have you've seen the hold of a quiet faith in presence, that it's gonna work out the right thing will, will come about and certainly a lot of the intentionality of the broader community supportive that we all want The right circumstance, this one or that one, or whatever. And I found that very inspiring. Some of us have talked a talk with you and other people before about perhaps having some sort of a residential community, where communal living circumstance, whether it's buying an apartment building together or condos in one location so that we could have more of a living together practice and I don't know what form that might take. But I certainly like to continue putting the idea out there to the community. So we're saying in terms of community as we get older, and I lived in that circumstance when I was in college and big family in the airforce, and even after graduate school, and I found it to be a very supportive environment in lots of ways and practice because as we all know, in a family or circumstance like that, all your stuff comes I

wanted to

say how much I feel that the song that has changed in this transition to buying a building my experience with a songa before teaching with others, guest teachers at various places, Portola Valley, and St. Barts. This continuity between transition to owning your home building has not spoiled that we're a community where we are focused on the Dharma and having a practice, and that's to me has been the most important thing. In this whole process of having a place to work.

Could you hear okay in the back side, we can't hear him Ken said that he appreciated a lot how much we haven't changed. That since getting the building from the time we were in Palo Alto and we've met in different Portola Valley met in different places and having the community and support and teachings here. There's been a continuity that hasn't been spoiled by having a building and the growth we've had, we've seen you

giving gratitude to all the people

Could you hear out there now? Yes

This one

is a huge

keep Bye bye.

forgot that there are so many other ways anyway

In the same way, I feel like this

could hit you here out there. Yeah, she said that she's returned from Burma being traveling around and she came across a big temple there with a big Buddhist statue of the Buddha statue has was on its way to China and fallen off the truck. And they interpreted that to mean that the Buddha said you didn't want to go to China. And so the local people who were quite poor, brought their MacBook pulled their money together. And not only bought the Buddha statue from the person who's selling it, but also made this beautiful temple around it. And she was impressed in Burma and that's that medication also in Burma General, that so much was happening without any expression of greed. And she feels also that here are can be In the growth of our community in the building was also an expression.

With that said that that's, that's an expression of generosity. That's so different than what often happens in many cultures. There are many places where greed is the operating force. So maybe we should stop. And we'll stop so we can have our lunch and enjoy ourselves together and talk. And Susan, Ezekiel is our current president. And as Susan as started volunteering on a very small way. I know when I first kind of got to know her really was she started helping me editing some of the fundraising letters. And that grew very quickly her involvement until she became became part of the board. And then became president of the board. And she became president board at a time when we were going to go through the buying of this building here. And, and she put in a lot, a lot of time making all this happen here, and in many, many different levels, and had the responsibility of going to the title company and signing the documents

for all of us.

I don't know how that felt to do don't do that. And, and she spent a lot, you know, many, many, many, many, many hours, staying in touch with people and connecting with people supporting people and, and making sure the growth of our community is has been in a healthy way. And she's about to step down as the president, but still president. She'll have the last word before we go.

Well, I first want to say how grateful I am for all the time, energy Bring to the center.

I think our volunteers are just a very special gift to the Sangha. And the fact that we can operate our center completely through volunteer efforts is very special, like ours that is so driven by material, material compensation. And I wanted you also to know that we as a community are inspiring other scientists elsewhere in the country to find the centers. We had lengthy conversations with Robert is with the Portland insight meditation community. Talking with with him about how we came to purchase this building, sharing our founding documents with him. And I learned that in January just last month, they they have purchased a permanent home for their song about in court. And Tara Brock's community in Washington, DC has been in touch with us. And so we've been supporting them in that same way. And they're working very hard towards also finding a center in our nation's capital.

So it's kind of like the,

the blood vein that Blanche Hartman was talking about on Monday night. I don't know if that's exactly the right words that you use with this blood thing. It's sort of connecting from practitioner to practitioner, you know, throughout history and eventually flowing back to the Buddha, and if that's the right term, but it's been

described as this flowing

continuity.

So that's very special. And I wanted to thank you all for playing a role in that. And I wanted to share also something very personal. You know, three years ago or so when we started all the work of caring and planning to purchase this building. There was some of us, you know, it was the board and myself and Gil and other volunteers involved in that. And some of us were just not sure that this was going to work out. I mean, I I didn't know we were up rooting our community from Palo Alto to Redwood City. We're taking on financial debt to buy this building. And, you know, I just didn't know enough people would show up here or you know, be able to take in enough funds to make our mortgage payments and our operating expenses. But through it all I just sensed in in Gil, and faith and a trust that it would work out. And so this really sustained me and gave me confidence to forward. And you know, the center has worked out more beautifully than I ever could have imagined, more financially secure. We

have programs here wonderful programs almost every day of the week. So, in the end, this whole experience kind of awakened in me of a really deep faith and trust in the Dharma. So, I just wanted to end by reading two short excerpts.

The first one is from a book called The way of wisdom.

Among the five spiritual faculties, faith is called a seed. And without it, the plant of spiritual life cannot start at all. And the second one is from them, Millington Ponyo. Thank you. Faith makes serene and it leaps forward when faith arrived arrest the five hindrances and the heart becomes

clear, serene and undisturbed.

There is a expression that's used as part of unima Donna is rejoicing and celebration. And we could all do it together. And then we can have go out there and, and have our meal together. The it's it's a Pali word it means something like excellent, great, great or far out or cool and it's so it's pronounced solder and it's usually said three times do solder solder. So let's do that for our

dues doo

doo