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SPEAKERS

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I find it helpful in looking at practice and looking at life, my life to consider those that the present moment has two aspects. There's the aspect of what's happening in the present moment, whatever it might be externally in the world or internally within us. There's what's happening. And then there's the way that we're relating to what's happening. And Buddhist practice belongs to that second category, you know, how we relate to what's happening. And part of Buddhist practice then is to have some intentionality, some choice, some will some involvement in how we relate to or what our present moment experience is. Part of the present moment experience when there's no practice There's no sense of having some choice in the matter. Part of the present moment experience is our unconscious or subconscious or automatic or habitual response to the present moment which colors and effects it. And often, our, the way we respond when we relate to the present moment has many different aspects of that. There is our attitudes towards the present moment. There's our intentions, there's our views, our understanding about the present moment, there's that we bring a lot to bear on the present moment. And often that's invisible to us. We don't see that because it's happened so spontaneously, so naturally, so seemingly, we think it's just inherent in existence, that this is the way things are. And we don't even necessarily know that we're actually contributing something to the present moment in understanding of the present moment. So kind of very, kind of mundane example would be if you're driving down the street, and you see on the, on the, on the intersection in the corner of the intersection beside Work a pole. On top of that pole is a box. And on top of that box, there's three colored Declasse. Circles of glass. One is red, and one is yellow and one is green. If you watch that for a while you see that light like it lights up behind them, it integrates alternately differently times, they don't seem to all light up at the same time, but sometimes the green one lights up and sometimes the yellow and sometimes the red one. And that's interesting, right? I mean, just a pole with a box with lights. And, and, but we see that kind of most of us pretty spontaneously as being a traffic light, and that the red, green and yellow lights have meaning and when they light up, it means something for us when we're driving, and then we should respond accordingly. And there might be a lot of there's certain understanding then it goes into seeing that box of lights and it seems so ingrained are so inherent so

easy part of how the mind works. That is the working of the mind, the mind has to be active has to understand has to project that understanding of the situation, and has to have certain intention or relationship to that understanding. And it gets pretty complex pretty quickly. When you tease apart, what goes on we see this box in a pole has lights in it. And there might be all kinds of attitudes towards that pole with a box that have lights on it. There might be attitudes of annoyance, she, you know, you know, doesn't realize I'm in a hurry to get somewhere. It's an imposition and my freedom to do anything I want and going, I have to stop with this red light. And then you might have all kinds of fantasies that get boring because of that. But wouldn't it be great to have a little kind of device, a little radio device in your car, only in your car, no one else's car that somehow communicated to those lights. So whenever you came to the intersection, it was always green for you. Wouldn't it be great or I think there might be a certain level of fear arises in relationship to that light as it turns yellow, and you consider, I think I can make it and so you know, so there's no fear you know, you've kind of hope there was no car No, the police car, no car that's painted black and white that has these lights on top of the on top of the roof that somehow you know it's in the neighborhood watch, you know, black and white car with lights on top. It means something and there's a whole attitude and not just you know, attitudes, understandings and intentions in relationship this black and white car with lights on. And so we live in a world where there's a lot we bring, we bring to bear a lot, we add a lot to the to what we see what the immediacy of the experience is, in terms of views understandings, attitudes, emotions, a lot that goes on. If we just kind of go along in our lives, not taking any responsibility for what we contribute contribute to the present moment. Then our contributions present moment will The virtual will be

very much influenced by our reactivity or greed or ignorance. Our aversions are the ways we've been conditioned by society conditioned by our life experiences. And in a sense, we're kind of then just want to use the word victim. I don't know if it's the best, very good choice of words but a victim of or just kind of passive recipient of life, passive, passive, passive kind of passenger in her life and things happen. And we don't take much responsibility for what's happening to us. My understanding of Buddhist practice is that it really has a lot to do with taking responsibility for that contribution that we add to our present moment experience. So that we are start becoming clear and clear about where the choice is, and begin changing the organizational principles for how we change And our intentions from being motivated by greed, hate and delusion, to be motivated by wisdom and compassion. So, Buddhist understanding is it most people who don't really start taking responsibility for their actions in life, their views of life their reactivity is very much influenced by greed, hate and delusion are the different varieties of that. And Buddhist practice is moving us in the direction of changing that so that the organizing motivations reactions for our life or not greed, hate and delusion, rather becomes wisdom and compassion. And so we organize our life and how we choose to respond how we respond, becomes out of wisdom and compassion. The and that also, as becomes deeply and deeply enters into us in some way can at some point start becoming almost a natural response seemingly Spontaneous response, seemingly as if it's no not a choice anymore that we're acting out of compassion and wisdom for becomes who we are, in a certain way. So I'd like to read you a story about intention, the attitude we bring to what we do to what our situation is. It's a story about a man

who is transformed, kind of almost seemingly led along by the different people, he encounters each person doing the same activity. But each person doing the activity with a different attitude, a different intention, different thing that they bring to the same activity. And this has to do with a man who was an Abbot of a Zen monastery. The Abbot was a most unusual man. He seems always to have a smile in his eyes. And it looked as if he knew as if he knew you better than you knew yourself. He once told this story about himself when I was 13 my He would send me up to the mountains around the monastery to collect edible plants to be used for evening meal. This foraging trip was the only work that I enjoyed doing. Otherwise, I tried every trick I could to avoid work on my family's farm. I was still going to school, but school had no interest for me. And my ever present anger was a welcome barrier to learning anything the teacher was teaching. Occasionally, during my foraging trips, I would pass by the monastery while the monks were out and about sweeping the leaves from the many paths. The first time I saw the monks working, I was mesmerized in watching them going about their work for many months after afterwards, I would often stop for a while to watch them sweep. They went about their work silently, with an efficiency that seemed effortless One day, a monk walked up to me and asked what I was doing in the mountains. Immediately, I became defensive and scared. I resented anyone who tried to get to know me. So instead of answering the question, I countered by asking him what he was doing. The monk smiled and answered that he'd been told to sweep and he would, and that he was just killing time until he could return to his room for a nap.

As I walk as I walked home later in the day, I thought about his answer, and was glad that he did not seem any different than myself. When I was required to do anything, my heart was never in it. And my attitude was that it was passing time until I could be excused. Taking it nap was certainly preferable. The next day I passed by the monastery on one of my foraging trips, and another monk stopped his sweeping and also asked what I was doing. Again, I resented the question, it felt like an intrusion. However, this time, I did not feel as scared. Again, I deflected the question by asking what he was doing. He answered that he was doing extra work in hopes of being assigned to the kitchen, which was warm in the winter. It always seemed to have one or two extra sweet rice cakes in the cupboard for cooks to nibble on. Without saying anything. I nodded and left to continue my foraging. The monks answer resonated with me, since I too like to be warm, and eating sweet cakes was one of my favorite activities. Second, only to sleeping Next time I passed the monastery, a third monk asked me the same question. This time, I said, I was surprised that I wasn't defensive or resentful of being asked. However, again, I deflected the question back to him. He explained that he was sweeping as a spiritual discipline to help him overcome his anger. Later, as I walked the mountain trail with my bag of plants, I felt a kinship with this monk. Like me, he had anger, but I was perplexed that he would want to overcome it. For me, my anger protected me. A week later, I was again outside the monastery, watching the monks sweep. Yet another monkey came up to me. When he asked me what I was doing, I mumbled something about collecting plants. I doubt he could hear me my voice. My voice was so faint. But I did muster up some strength to ask him what he was doing. He replied that he was beautifying the monastery, so that so that others may be inspired in their work of spiritual transformation. Before I left him, I glanced down the well swept paths and realized that part of the reason I was compelled to watch the monk sweep was that it was that they seemed to be transforming

the paths into something that made me feel peaceful. The next time I stood outside the monastery watching the monks, I was drawn to walk over to a fifth monk. And before he could ask me what I was doing, I asked him, he looked me, he looked at me with kind eyes. And after what seemed like a long, was quiet, but quite soft silence. He explained that he was sweeping to be of service to all who use the monastery. In practicing this way. He hoped to find the ultimate peace As I left the monastery that day, I thought his answer, I thought his answer strange, because I didn't understand what he meant by service and by peace. I certainly couldn't see how these had any value for me. The next time I visited the monastery for next time I visited the monastery for the last time. I had an unfamiliar feeling as I walked up into the mountains. Just before I reached the monastery, I guessed that I was looking forward to seeing the monks again. I felt a warm glow of gladness in anticipation of what I would find. When I arrived at the monastery, I walked right up to the old monk who seemed absorbed in a sweeping I inquired what he was doing. As he answered, each of his words washed over me, like cleansing water. me. He said, I am not doing anything. My ego was swept away long ago. There is no I that does anything. Now the Awakened Life moves through my body, my mind, my heart, in my mouth. No one sweeps. There are no paths to sweep and there is no dirt to brush away. I was stunned by his answer. And before I could respond, he handed me the broom and walked away.

I have been here ever since.

So each of the monks have a different attitude to the sweeping the same activity with different attitudes. Do you have any choice in the attitude you bring to your activities to whatever you do, to the life that you live the part of what in Navy cycling In modern psychotherapeutic terms creates a strong sense of self is to have a strong sense of purpose and values for our ally. And then to be able to organize our life, and our intentions and the direction of our life, according to those aims and those values. And the same is true in Buddhist practice. And what Buddhist practice suggests is that it's possible to organize one's life around long term aims, and very deep values that have a coherence to them, that work together. And part of having a healthy sense of self or healthy way of living life is to have our life organized around coherent values and coherent aims for what our life is about. And, and not just simply responding to the moment in the moment, for its value, what happens in the moment, but as we respond to the moment as we make choices, how we live in the moment To understand how it works in supporting long term values and aims for life. And so it has some sense of purpose, some sense of value, some sense of intentions and attitudes that are useful to bring to bear on how we respond to the present moment. And to have some sense of how that might fit into long term aims, one of my favorite stories or examples, which may be talked about enough, but is, you know, the, one of the parallel lines of I talked about it recently, that if you take two parallel lines, it's almost parallel, just to you know, there's a shade of an angle difference in for a long time, you can look at those parallels, almost parallel lines kind of going off into the horizon. And they seem like they're parallel. You know, they seemed like, you know, you can follow along and they seem like no change, but if you follow long enough, week or a year or can you years, slowly, there's a divergence those lines will, if will go further and further and further apart. And after 10 years, it's a huge and important difference between, you know the difference, the direction they've gone. So the same thing in our life, if we make a small

change in our life, regular change, that seems almost insignificant today, then over the weeks and the months and the years, if we've maintained that direction, it can make a huge difference down the line. If we start acting, trying to act just a little bit Kinder in our life, just a little bit, just a small, little teeny ways today, that kindness can grow. It can make a big difference in 10 years. If we try to be a little more mindful in our life today, just a little bit. That's making that as a direction for life can make a big difference. And if we're measuring the success of our practice, daily way, oh, and practice in mind, mindfulness for a day and this No difference. I think I'll give up and try something else. You know, that's kind of too quick to judge. But if you have the idea that there can be a long term goal, and how these lines separate over time, that you can make a huge difference down the line. Just for example, sitting every day during a meditation practice every morning and sitting every day might not seem so significant in one day or two days or a week, or maybe sometimes maybe in a month or in a year. But over a lifetime, it can make a huge difference. 10 years into the future might seem so far ahead so far into the future. That why would you even bother about it, why would you think about that. But if you think back 10 years from where you are today, boy, I wish I'd started 10 years ago. Good boy 10. Today it'd be really different 10 years from now from for a lot of you will just be a blink of the eye once you get there. And having started today to try to take care of 10 years from now can be very significant in 10 years. So, to have a coherent sense of values and coherent sense of a name, I think is a very important part of Buddhist practice. And one of the one of my suggestion is that in Buddhist in Buddhist terms, you don't have to be a Buddhist or even adopt Buddhist terms, but this is a Buddhist center. So I'm allowed to say it is to begin

orienting towards the cultivation and development and the response of compassion and wisdom. To break begin to explore and bring to bear on the present moment in intention to meet the situation with compassion, and wisdom. And the word intention is a very important one here, because intention is not positive thinking or your overlay or repressing or denying what's there and trying to kind of create it up. Part of the wisdom is to be very honest about what is here in the present moment. So in sort of bring honesty to bear with the present, to be really honest, what's happening now? I think given that honesty, what's happening now, what is useful intention to have in relationship to this? And the intention doesn't mean that you have to be like, if the intention is to be kind doesn't mean that you need to stop being angry or denied or pushed out the way or sweep it away or something. But it means Oh, Can I try it? Can I think how can that be my aspiration? Can I, you know, in spite of my anger, Can I be honest about the anger being there? Can I act on an intention and aspiration, of kindness, of compassion. For sometimes the wisest way of responding to the present moment is to get out of the way of the present moment to seemingly not interfere with it to not have any intention to try to do anything with it or respond with kindness or compassion or wisdom, but rather just kind of be very spacious and very open about just let it be. That's a very wise response. But that's still the response that we can choose to respond to, you know, way of responding. There's a lot of different responses that we can bring in Buddhist practice has a wide range of practices of ideas of how you might respond to the present moment. The point today in this talk, is that a very important part of wise living is to begin taking responsibility for how we respond to the present moment and beginning to take small moments of responsibility might seem insignificant, but as you begin exercising that muscle

muscle taking responsibility of choosing to respond differently than habitual way or the conditioned way that slowly changes who we are. It changes the psyche, changes the heart and the mind. So that the psyche, which is malleable, can begin having as its organizing principle as organizing orientation, as its software that runs the program. Something like compassion and wisdom as its organizing principle. Having a lot having having goals having an aim for for life, having a coherent aim. And being very clear about what our intentions are, in the short term and also in the long term can give a lot of power to a person's life. A lot of strength, a lot of inspiration, to not have a coherent sense of purpose and goal for our life. can actually drain a lot of our power, a lot of our energy a lot of our kind of, you know, the coherence brings a lot Power. Today I read a little bit in the paper, I read out loud to my son, the Chronicle. About 50 years ago, there was a guy there. Three, three men were competing to break the four minute mile run. And, and these guys had just really, you know, had a lot of power because of the strength of their intention and how they organize their life around trying to train in order to be able to be the first human who could run faster than four minutes. And 32 two years of really intense training these three guys in different places in the world competing to do that. They had a certain coherence and power that came from that kind of focus and what their life was about. It's possible in Buddhist practice to have similar kind of focus, intention and coherence. This is what my life is about. Doesn't mean that you have to compete for the Olympics Buddhist Olympics but But, but it's possible to have a certain strength power. Each of us in our lives, by the focus that we have, the purpose that we have, how it would work, the value we have what how we're going to organize our life, what our life is going to be focused around. I would suggest that you look at your lives, honestly and carefully. Use your mindfulness, use your reflection. Use your contemplation, use your discussions with your friends, to try to understand much better and honestly, what it is that tends to motivate

the choices you make in your life. What motivates how you respond to your present moment experience. The motivation behind your long term aims if you have any, look at it honestly and fully completely. And what is the underlying motivation there? To what degree is it influenced by by the varieties of greed or ambition? To what degree is it motivated by the varieties of aversion or ill will or hate avoidance and what degree is it motivated by delusion or ignorance? confusion? And is it possible? Is it interesting? Would it be useful for you to bring to bear to bring up to, to evoke to arouse compassion and wisdom as the organizing principles in the Buddhist tradition? There's a lot of emphasis on non self, which is a very confusing topic for a lot of people. And in this story, the last monk talked about, you know, this in some indirect way talked about me, I am not doing anything, my ego was swept away long ago. There is no I that does anything. said you have no I know so. They are the person is fully awakened, the awakened person doesn't become some wishy washy person kind of goes along with all things are and there's no self here to kind of relate to anything so trash. Lights don't mean anything and, you know, and police cars don't mean anything and whatever goes goes, you know and trashes on the ground, you know, they're dirty dishes pile up in their sink, it's fine, you know, there's no self here to be concerned about dirty dishes. You know, and no self here, you know, just, I just trust a spontaneous working, you know, with my mind or whatever. The, the person who's enlightened I would suggest, maybe has, in a sense, no self identities, no strong sense of self around which they coalesce or which they're creating or gripping onto. But what they have in sense, can be is

a very powerful and, and cohering impulse towards compassion, and wisdom. And there's a tremendous coherence in the life of someone who's fully awakened and with a little study that was done 20 years ago. When some psychologist went to India, or some cultures, were taking these apologize for not pronouncing it Row, Row shock racket Rorschach blots, you know, as you're supposed to look at these blots. And then you have people interpret what they see, tell you what they see there. And based on what they see you can understand something about the psychology of the person. So they went around data to a lot of different people and people meditated a lot to see if the meditation changed who they were. They did it for people, the beginning of their three month retreat, the end of the three month retreat to see the changes. And then they went to India to do this test on two of the people who are understood to be some of the most realized in our particular tradition of Vipassana and they were blown away by the results, what they saw, because as they looked at these blots of ink, their interpretation and what they saw there Dharma teachings. That's what they saw was teachings and wisdom and compassion. That's how they tend to see the world. It was through that filter through that understanding. If you left here today, and you're going to see the unfolding of your life over the next couple of hours as you got in your car, you went home or went to whatever you're going to next singles, brunch or the meeting of gays and lesbians and so forth and cleaning the temple afterwards, or whatever you have to do next. And if you were going to enter that situation, not with greed or hate or fear, or enter it with love and compassion. What would it be like for you? And maybe you can't enter it with love and compassion but more important almost more important than anything more important than that, is not being able to do it with love and compassion. But they have the intention, the wish and the desire that this would be really good if you could, what would be like to try to have the intention to water the seeds of that intention to give a chance for that intention to surface. Part of what we do in meditation. There's many things that happens in meditation are part of it. Meditation is learning to relax. when things were relaxing,

is the grip of the old motivations, intentions, responses, the habitual ones, the unhealthy ones, that we're kind of in the grip of us often, that we seemingly have no choice but to respond that way, or fear and to relax that, so in that relaxed space, there's a chance for other intentions, deeper intentions to begin filling a space. I learned at some point in my practice that if I was Afraid, certain settings certain situations, if my mind had no fear I didn't have to think there were very little thoughts in my mind. And there was a very powerful connection between fear and needing to think that didn't disappear what it becomes some zombie. When the fear wasn't there just the mind seemed very peaceful and empty in many ways. But in that emptiness, there was like, like an empty container. There wasn't ready to be filled by something else. So May your may you all become empty vehicles so that you can be filled with love and compassion and wisdom. So we have a couple of minutes few minutes if anyone's wants to make any comments or would like to ask any questions.

intention

So how would you manifest long term goals, if you were intent on being in them in the moment? Well be, it's possible that you have a long term goal to be fully present. And so you have to do in small steps to be fully present in this moment, and just keep it up. But if you don't have the long term sense of aspiration, of what's possible, you might not keep it up to do it. That's one way it's manifests. But just being fully present, there's a lot more that that goes into being fully present before it to be fully present. is kind of like a a empty container. That's only a quarter full when you're fully present. What do you bring to that? What do you you know, you you could be a fully present thief, right deep sir. Really present. You know, they gotta be otherwise. They end up in jail. And so, you know, what else do you bring to being fully present? And having a long term, long term sense of, of, yeah, I can change myself. I can become a better person I become a freer person, I can become a more compassionate person. And this is something I'd like to work with in my life. And in order to do that I have to be fully present. But in being fully present, then how do I meet what I'm present for? So I would encourage you to add a little bit more to your practice of being fully present, or understand being fully present in the wider a little bit wider view. Good enough answer. enough for you to think about that maybe not a good answer, but if it's enough enough for you to think about for a while. I'm content

can sometimes initially doesn't have to be good.

Where the goals come in. They come into our intention we where they come from you mean or how do you decide which goals are?

Yes, we can be. So a lot of Buddhist teachers have come to the west. And I've talked a lot about the importance of being goalless in practice. Having a practice which has no goal has no purpose beyond itself and letting go of everything but just being fully in the present. There's a lot of wisdom to that approach of practice. And there's two things I like to say number things a lot of things I could say about that. One is, it was a really important medicine for people who grew up in Western culture because we contract often Want to go? And we compare ourselves we strive and all that, and we just needed to relax and having goalless practice was the best way to relax. The other is that that kind of approach to practice is also sometimes understood in Buddhism, to be the highest practice. And sometimes people will take the highest practices, the only practice they're allowed to do. And there are a lot we can do in Buddhist practice a lot that we can do, why in a wise life. And sometimes one way one traditional understanding is that you don't do the highest practice until you have a really good foundation for it first. And so first you get the foundation in order and then you do the highest practice of being goalless. If you do it too soon, you end up in trouble. And the other thing is that goalless practice can coexist with a goal. They don't have to be exclusive of each other. So you said something about study. I think it's really valuable in any any human life to spend some time reflecting on what our deepest values are and then and exploring in different ways and in trying to see you know, what are the values you really want to live by. and effects things like you know things like the kind of car you drive. To be goal isn't fully in the present moment is not going to help you decide to get a car that consumes less fuel. But for some people that's a value they have. And it was interesting car parked

out here. I'd love to hear the person's here. I'd love to maybe they stay afterwards and tell me about it is a car parked out there a little Honda right out here and Hopkins that has city car share with me on the size of yours. Yeah, so it's not your car, you've kind of grabbed a hold of it. collected and term Cisco share their share cars, and you've jumped in this morning and drove down here.

And how many people share that car? Hundreds people share that car. It looks like a nice car clean look clean and you're in good shape and you're convenient and and, you know, this probably saves environment lots of things space. You don't get parking tickets from Cisco. Sorry, when you want to drive

you have to you have to pay for parking meters, or you're exempt from parking meters. There's a great so it's not great. In some places, some places in the world had these bicycles that they kind of leave and everybody jumps on the bicycle and Amsterdam. Yeah. piloted bicycles. It's just the look of our hands and sort of cars and you know what if we you know, it's like a library, right? So you don't you don't have to have the same book. We don't think all on the same book because library borrowing. So we have this car library. And so you know, we don't need as many cars. So just being fully in the present moment doesn't really help the person make the decision to do something like that right. But yet to be fully present, you have a plan for it right? Here the plan forward, think about it. So why is it why any any life, any life at all requires planning, and thinking and intention and values, there is no life without it. And so, and it's valued to be fully present. And then it allows you if you've not once you make that decision, in that goal to join that club, that stuff, then you can let go that then you drive down and be fully present for driving. And you can let go, and you have to get let go of that. Maybe it's to let go of the goal of getting down here to be to drive well, but you have to know what direction you're going. Like. I heard the other day. Someone say that if you grew up in Canada, Mount McKinley. If you're going to go drive to Montana, But currently really flat in the area around there far enough. So you can see them on McKinley Far, far in the distance. And if you want to go there on the road you have to have an intention to get there a long term goal to get there. But you got to keep your eye on the road you don't keep your eye on not the kindling because then you drive off the road. So you have to learn know when to let go of a goal and when to have it in sometimes they work at different times. And so, having a part of part of having a goal sometimes is to reflect on it, set your your set your sights in that goal, and then know how to forget it as you take the steps to get there. Please come

questions I'm curious to know what your thoughts are about the forms of self doubt for yourself.

So the question is about monastic forms. And notice Soto Zen has a lot of them because Soto Zen kind of brought with it monastic forms from Asia in a way that the reposant community hasn't. But the professional world has a lot of in the terrible world in its monastic environment has a lot of the same forms. In some places more in some places less. So it's not really a question that needs to kind of, you know, be about Soto zen, it could just be about forms in general. And I think that forms are very

important. There's no there's no life without forms. And some places have more formless forms, and some places have more form forms, but there's always forms. And, and then the question is how, you know, are they useful? How are they useful? When are they useful? When are they not useful when they get in the way. And those are very important issues. And I found monastic forms Soto, Zen and others to be very helpful for me, and something which I learned to deeply appreciate. But in the way I was taught, Soto Zen was yet at the same time see through the forms and see their emptiness and see their usefulness and the purpose and their value and kind of plunge into them at the same time as seeing that they have no ultimate value. And so I found it really lovely to to do the forms. And I found I never really found them to be a burden. The form monastic forms, but there was a change at some point where various changes various times where they lost. One change was they lost their Mystique. And, you know, it's and that was very important consumer or a charisma of this great, you know, mysterious, wonderful practice. And so they just think in these forms, we do and they have value and they're kind of child's play. No one worked in the kitchen, if that's the horror, when I started the year, the kitchen, the kitchen seemed kind of so big, and daunting and challenging and, and, you know, confusing place to be and, you know, I was intimidated and all that, after spending a whole year in the kitchen. The kitchen seems so small and so easy, and I was so big in relationship to it, and I could just, you know, spin around. I became huge I grown it physically, you know. And so my whole relationship to that changed from being intimidated, small Mr. So same thing with monastic forms. When I started I was intimidated or kid and at some point to some degree a little bit I grew up in and form just seemed kind of

did I grow out of it? I'm really reluctant to say that I outgrew them. But you know, I'm not falling so doesn't form so much these days, in a strict sense. I think some of the value that they had a lot of the value they had when I was in earlier in my life when I was kind of emerged immersed in that world no longer serves that value anymore. I don't want to say that I've grown. Okay. So many thanks for this morning and it's nice to be here. And I wish you all well on your short term and long term goals.