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SPEAKERS

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Good evening, everyone. And it's nice to be sitting back here again sitting with you Monday night. I've been gone for a month for those of you didn't know. And it's very, very sweet. It's very nice to be sitting here with you. I was away for the month teaching retreat at spirit rock. Some of the people at the retreat have been sitting February or so. So they separate two months. And then we're 29 people, we're continuing from one month to the next. So some people 29 people set for two months Silent Retreat. And it's a really a sweet thing. I've told a few people that and they say, who can get away for so long and it gets really special. It's kind of a privilege to have the opportunity in one's life to take off that kind of time from work and family and all kinds of things, to be able to be engaged in a full time monastic settings, not really monastic, but it's, you know, quiet Silent Retreat setting. We're basically all that goes on is meditation all day. And it was really sweet and really powerful. The effect that that kind of meditation time has on people and this when this retreat in particular felt particularly rich and deep and transformative for people. And so I think because of that being there so much, I don't feel like I want to talk very loud today. And the voice is soft to the normal so it managed embarrassing here, okay. I quit man, I could project my voice if you within out Get out of my mood. One month so what I'd like to do this evening is to explore something very, start off with something that seems very simple, innocently simple. And then to explore it with you, and see, try to show you in a sense how complex it is, and how that complexity might work in our lives. And I start with something as simple as hitting the bell. So I can make a very simple statement. Now, I can say, I hit the bell. And that seems like a pretty obvious simple, innocent statement to make. That's what happened. I hit the bell. I struck The bell. But it's possible to look at this a little more carefully look at the words we use the activity. We start with the issue of a bell. This is the bell that I struck. And I think in this setting, there's no disagreement, this is a bell. However, the bellness of this bell is understood to be a social construct. It's an idea that we have and that idea is projected on this piece of metal. And then we use when we have that idea, the bell, then we can use it as a bell. However, it's a little bit arbitrary to call this a bell, even though I think it was made to be a bell designed to be a bell. It's still a little bit arbitrary. It could equally well be a bowl, a Buddhist begging bowl, some of them are about this size, and amongst

would go around with their bow and collect nonsense. and collect food alms in the morning and it doesn't have to be a bell it could be a bowl. And if someone used it as a bowl like that, where they pour their Cheerios in there and milk, then it would be a bowl. It could probably work pretty well as a pot, a cooking pot, and you can put it over the fire and cook your oatmeal and it will probably work and they will be a pot and be the pot. Or you could it could be you could put flowers in it and it could be that the flower base see that the base over there you bring it to me and throw out those dead flowers. We call today soon as flowers in it. Or we can have a bunch of pens in the pen holder and the pen holder and depending how it's used affects how we labeled how we see it. I once saw a homeless person in San Francisco on the street with a with a Beautiful, probably fairly expensive Japanese bell. And probably I don't know if you had any idea if he knew what he was holding, but he was using as his begging cup. I don't know where he got it. It didn't ask him. But he was going going around with his beautiful brass bell. So for him was, you know, baking cup or something. So to some extent, we're put in the mind is at creating the bell Enos of the bell. It's an ideas in mind forms. And it has that idea when it looks at this piece of metal, sees this metal thinks it's a bell. It's an activity of the mind to construct it as a bell. In a sense, you could say that the mind paints this piece of metal, with bonus with the idea of a bell. There are many situations in our life, where we are painting, reality painting things, with our ideas of what it is and what it should be. And sometimes It's accurate and sometimes it's not. I've don't it's that's, that's so uncommon for I know, I think for some people to have a momentary glimpse of something like corner of their eye. And they construct something that out there that's not actually there. You see a rope, and you think it's a snake. As the classic example in Buddhism, I want stepped across a six foot twig on a, on a desk in a jungle in Thailand, there was this twig was to stick this branch was sticking across the whole road. And I stepped on it, only to find out that the branch was a snake, and that I jumped. But the mind has this amazing ability to construct. It's what the mind does is at par with what minds do is it kind of synthesizes the sensory input that we get it takes in and then it constructs something and make something out of it, and then paint that thing. With the century paint that reality with a construct The we call this now the meditation hall. But it used to be the sanctuary of a church. And we could take up the, the carpet and put in good hardwood floor in here. And it could become a dance floor. And we can be the stage up there. We could be theater, this could be called the theater, it'd be turned into, you know, we changed our minds inside it. We weren't into the religion business, but we're into theater instead. And, and this will be the theater. So, to some degree, things are flexible and arbitrary. And activity, there's a mind construct with what they are. We say what they are we kind of labeled them such and such. If you turn around, then that statement, I strike the bell at the subject of the sentence. I. It turns out, the same thing happens there. It seems innocent enough to say I strike the bell. Louis didn't do it. He's sitting there wondering what I'm doing here. And, and, you know, I'm the one who struck it. That's it. But it's very rare. I think that a human being uses the word I completely innocently, you know, just I usually there's some we look at ourselves, we see ourselves, there's a kind of a painting process, it goes on their projection process. There's associations, there's ideas that we build up, what it means to be a self and I, who I am, based on our history, based on our society, which tells us about our culture tells us about eyes and selves. And our situation, our role. I hit the bell. I'm in the role of the teacher. So it's the teacher hits the bell, so that means something. And I'm still trying to figure out what it means except I'm trying to teach you

something. But I hit the bell in the role of a teacher or MC hits the bell, and when mC mC hits the bell at 815 it means that the city is But if he rang it at 835 people wonder what's, you know? Anyway, so I got kind of carried away. But I, there's a projection of painting process that goes on internally, you kind of have some idea of who I am. And, and it turns out that a lot of our views and ideas about self about I are arbitrary or are optional. And they could just as well be different. For those of you who have been live live in different culture, cultures, different countries. You can see how different diff some different cultures, societies have different ideas of what it means to be a self. We have particular ones here in the West, kind of Western ideas that we have many in the West. There's so many different cultures here now, but we have some pretty dominant ones, the American idea of individualism. The idea of human rights is very powerful here in the West, they come with a sense of self. In other cultures, they have very different ideas of self. And if we scratch your head sometimes to understand how other cultures understand their society and what it means to be human being, because it's so foreign to what ours is, we we judge them by our standards, thinking that, oh, that's the kind of tribal culture where, you know, we measure it by the idea of individual individuation and being individual and being distinct from everybody so important. But when they do have a self and those cultures are tribal, and social, and the people really feel that who they are is not an individual, but their member of society of a family of a tribe. It's very hard for us to appreciate how their sense of self is so radically different than us. And sometimes you said, Oh, no, that's shouldn't be that way. They should, they should individuated or something. So what does it mean to say I, for some people in the western kind of an art culture in Western culture, there's an epidemic of psychological understandings of self. And some of them come with a strong emotional feelings like, Oh, I'm inadequate. I'm unworthy. Or I'm a kind of person for whom there's a lot at stake, depending on how I hit that bell. I mean, there's always people, there's always people in this room watching. I've had, you know, I have had years of Zen training. And I've really, you know, learned been a lot of time hitting those bells and trains, it's cheap bells. And so when I hit that bell, I'm showing off you know, and I need to impress all these people. So, the I, when you say I, it can be quite it can sometimes be quite innocent, but not very far away. There can be all these other ideas and what it means to say I what it means to be yourself. The word AI is kind of magnet for those when I lived in Japan, and it was speaking Japanese, trying to learn speak Japanese. I was I tried to speak Japanese how you'd speak English. And one of the very one of the aspects of English, which I had never really thought about very much was how much we use personal pronouns, which in Japanese use, you can you can use personal pronouns in Japanese, but you don't use them very often. The who is who's being spoken about in the in the sentence is contextual understanding context. So, you know, if I said, hitting the bell, let's assume that I'm the one who's hitting the bell. You don't just say hi, because I'm the one who struck it. Or, let's go means like, let us go. I guess it doesn't work, but the so when I was speaking Japanese, I would start because I was trying to learn how to speak in English I would start every sentence with the Japanese equivalent of as for me where I am which is Watashi wa watashi is I, and it's three syllables you know, so it takes a while to get out you know is just one and then you have to add this little thing, this preposition wha as for me as fry, so what does she want and after a while became so acutely aware, painfully aware of how to start everything with a sentence with the word I self referential, how much you think your self referential. So the so if we have the object externally, the external world here that veil we can we can

paint it with reality we paint we painted not reality we paint reality with our concepts and ideas. internally we painted with concepts as well, who we are who I am That painting process is an activity. It's a verb. So what you have here in the sentence is you have three activities going on. I happens to be an activity to construct that we're making about who I am, the happiness. The hitting is a is a activity. And the bell here is also important activity. It involves the creation of wellness in the mind. So, when I say I hit the bell, there are a number of there's more complex things going on in the mind than they initially think. But then we look more carefully. Some people when they say make a statement, I hit the bell don't have an equal valence at all three words. Some people are predispose to look in one direction more than the other. Some people may say I hit the bell or Dysport predisposed to look at the I part of the statement. everybody's watching me I better do a good job. This and that, you know, and so I as important, other people are more predisposed to look externally outwards and look at the bell. Wow, that's a great deal. You know, I wonder if I can get a belt like this at home? I wonder where they bought it. I wonder if we could buy it from IMC, you know, and so we look externally in the world. Some people tend to look externally some people internally some people are phenomenally self preoccupied with themselves. And some people, you know, hardly at all, we wish they were sometimes and they kind of go around they could focus you know, on the external world and measuring it and looking at it and analyzing it. Some people might be look more at the activity, the verb, the hitting Pier, or the hitting, that's what they're looking at. They're really focused on that they just, they haven't had enough exercise. They've been in a retreat for a month. And you know, this, finally, I get to do some action here, you know. And the headings was important. It's not the eye or the bell, but just the activity. That's what they focus on. And so there's that kind of activity, that kind of activity is going on also in the mind, a choosing of where to put the emphasis on where the mind is focusing and thinking about when it kind of does this thing. Then there's other things that go on. There are more subtle views, or opinions stories we have about things. So one of the ones that Buddhism puts a lot of emphasis on is the construct, that something is permanent. If you that something is permanent, whether it's the bell or the equivalent whenever it's out there or on ourselves in here. And sometimes there's also the added construct or painting of a situation where this is permanent or this is stable. So is the bell stable? Is it you know, a permanent bell. If we accept that the bell is really a construct, and if we change our use of it, it would be something different, then it's really quite an impermanent phenomena. It's Bell ness has to be reconstructed all the time. It's a constantly reconstruction. It's nothing permanent here. That's a bell. But rather, it's something the mind has to recreate. But we assume that there's only stability in the bell in the dullness. If we look internally to ourselves, we can also very easily assume there's some kind of stability here, who who we are and you can perhaps see it more clearly. With you know, People, you see other people who kind of holding on to some images of themselves or some idea themselves, that's old are no longer necessary or and you say, Please, you know, you don't have to do that you have to kind of see yourself that way anymore. But it's very hard sometimes to tell someone up, let go of a view that they have, or someone else has a view about you. Once upon a time, 10 years ago, you just happen in your rare occasions, to be angry. And that but that person happened to run into you that day. And that person just can't get out of his or her mind that you're an angry person. And whenever that person sees you, you, you know, kind of cautious around you that angry person, but you have been angry in 10 years, just that

that's the way that person sees you. It please, please don't see me that way. someone sees you as a spouse. I know people who suffer that you know that they're only kind of seeing They were taught people talk to them because they're related to someone. And so they hold the image and idea of who they are. And that image has a certain kind of stability, or people are seen as their role. And they're held fixated as that's the role. That's who you are, is that role. At the end of this retreat at spirit rock, it was one of the things that teachers do is during this during the retreat, we sit up on a stage. So we're kind of towering over everybody in our great authority, as teachers, right. And then, at the end of the last day of the retreat, all the teachers are six of us, we get down to the stage and get down on the floor where everybody else is. And then jack kornfield explained that we were, we were only it was our role to be teachers for the retreat retreat. It was a privilege. It was a role that we had, but we don't want to confuse who we are with the roll. And so now we want to step get down from the high platform, get down on the floor. And then and ask for forgiveness for any ways knowingly or unknowingly, that we might have harmed people retreating in a role as teachers to kind of bring down the level of level the playing field step out of the role and kind of ask for apologies, it was quite touching there was you know, all these people start kind of tearing up at the retreat, you mean sitting quietly for a month and seeing these people who are elevated from month kind of get down and apologize was quite moving. When is very important to kind of pop the bubble of the scene always through the filter of a role. And so role in ICC someone has a role, it's also kind of has a stability to it, kind of a kind of sense of permanence, at least temporarily. And, and, you know, is, is it always is always for everyone's best interest interest, always see someone through the filter have a role. You know, just see, I know sometimes some children sometimes it's Sometimes Sometimes surprised to realize that their parents are not just parents. You know that they are much richer and wider people than just, you know, the mother or father. Wait a minute, here's what's the mother. And, but there's sometimes they have other roles other things to do in life besides being mother or father. So internally also, we look at ourselves, this is much harder to see, we tend to create a certain stability, stable vision or view, this is who I am. Sometimes that's helpful. And often it's not helpful to have that stability of you. When we carry some view, for example, that I'm inadequate. I'm in no good lousy, so and so. And that's how we're carrying ourselves around. That is, you know, and it holds some stability like that. That's not a very useful view to hold. Or, you know, to have the idea that all I'm depressed and misses it. You know, and have some idea this is, this is kind of having a view of stability of permanence in the mood that we're having. And I know, I know that I've had that very easily where I feel kind of grumpy or lousy or something. I said, Oh, this is it. I know when I sat retreats early on, the first day of the retreat was often quite difficult for me. And partly it was just kind of coming down from normal life. You know, we're kind of hyped up in normal life and come down and kind of the purification process and emptying process. And, you know, I get a bit of headache and feel really tired. And one of the phenomenons of this first day of the retreat was the conclusion that I would make, that this is the way the retreat would be. For the whole retreat. I would be this way the whole time, I was doomed for the retreat, and it was just the first day phenomena. And but this idea of permanence looking at this is the way are this is how it is. I'm this way. So I hit the bell can have infused in it, of use of permanence, use of stability, I, Bell, that maybe are not inherently there. So there's the subjective world, the eye, there's the objective world, the bell are the things outside, there's the orientation we might have towards it. Some people are oriented

towards the world as a world as a place that's threatening. Some people oriented towards the world as if the world is a place that you can desire and want to get. Some people are there's an orientation we have towards the world that be quite deep, kind of underlying structure of how we see ourselves in the world, who we are, what the world is, in the connection to it. Some people are vertical versus 1010 and very strong tendencies and they they They orient themselves to the world, the universe of ways they kind of look for what's bad, some people have strong dispositions towards desire, and they look for all the things that are wonderful, can I get this? So, subject and object and the activity between them turned out to be somewhat complex. I think you can go on and on like this, and analyze simple statement like I hit the bell and find layers and layers of complexity in how the mind constructs itself, constructs reality constructs, how it sees things. So how does this relate to mindfulness into meditation? One of the things that we like to do is that mindfulness is the practice of beginning to see clearly what is and one of the things that is why things exist is this conceptual? construction process, the activity the mind that constructs its reality, some to some degree, and normally in life, Because people go around daily life activities, this happens so fast, that we don't really understand very well they see that happening. And we assume that the bell is a bell, of course, who wants to take the time to analyze it any differently? It's basically a bell anyway here in IMC. So, leave me alone. But so it's innocent enough. We're saying I, you know, Dell, but there are a lot of situations in life where it's not so innocent. And lots of situations where it tends to cause a lot of suffering. If we hold on to a view or projected view onto how things are. So mindfulness is learning to see clearly. As the mind begins to get as a mindfulness starts to get stronger. And as the concentration gets stronger, so the mind is Still. We can see more and more clearly how this construction process happens. So that you sit, you're sitting say you're sitting quietly, minding your own business, maybe an empty room. And someone walks into the door. And you can actually watch in the mind, as the mind constructs a view and opinion, a picture, an idea of who that person is. You can actually watch that happen. It's normally when life is really busy, we don't see it happening. And sometimes we assume we know who that person is. Well, that's, you know, that person's whatever. That's it, you know, you kind of have it very quickly formed opinion, you know, who are good people to read, or I know who people are. And I figured that out there who that person is that person is not safe for me to be with or whatever. So, the opinion the view, the construction is created, the mind is thought to be real. But if you can watch very clearly, the construction process happening and see that it's something that's happening in your own mind. someone walks in and say the person is really tall, big tall, jack Bunyan kind of person, big, tall, you know, stand seven feet tall, big biceps strong. You know, bulging muscles, you know, and I don't know what tattoos and you know, and I don't know, I'm just making this up and seven feet tall, you know? And the mind creates a picture. That's a dangerous person. That person is a jock. That person shouldn't be here. That person you know, that is a person who could fill in the blank What better better than I can. And you could watch how the mind these threads these thoughts, these ideas, these stories arise in the mind and then We're seeing through those stories. And that's very different than just seeing a tall, strong, big person. And then, you know, not knowing what it is waiting to find out. The mind has a very strong tendency to construct how they expect it to stop your mind doing that. But it's possible to see very clearly that it's doing it and to see the difference between the person and the story that we've created. The ideas that we created. If a police officer pulls you over, then the mind will

construct a police officer. And that's accurate enough. That's what you're expected to do. But it is a role that you're participating in creating and holding for the duration when it's useful. But one of the coaches in my son's Little League team last year, was a Redwood City police officer And he genuinely didn't come to practice in his uniform once he did, but he came just regularly versus regular kind of folk. And it didn't really seem appropriate to kind of live in this view this is a police officer and serve you know, sir, can I say something please, sir, you know, you know, he would have gotten angry identified, kept him in that role. So, you know, so we create, you know, and so if you can see, and watch how the mind creates this stuff. It gives you a tremendous ability or power leverage, not to get caught in that, that world of socially created reality of mentally created reality. It's a phenomenally powerful if we can turn the mirror around, turn the awareness back to ourselves and see how we do that for us. While we construct a view, an idea of who we are, can watch it arise. So if you can really, if you have some situation in life where you could really come really quiet really still, it could be meditation, it could be other things, other ways, and then pay very careful attention at how your sense of who you are gets recreated, gets reborn, remade. And so you can see that it's arbitrary. Or it's based on all kinds of assumptions, maybe assumptions, which are not valid assumptions of stability of permanence, ideas, this is who I am. This is what I need. This is what has to happen. Or someone steps into the room and someone you know, and part of what gets rises up in your mind is the stories of your relationship in the past. There are short certainly our stories thanks happened in the past. But the mind has to remind itself of those stories. And then we start seeing through the filter of those stories. Is that necessary? Is it necessary to see someone based on what happened in the past? It can be useful. But it's not maybe not necessary. And sometimes it's a great burden on ourselves and on the other person to see them based on past stories. And something the mind does, it's not inherent in reality, that we have to see the situation to see the person through old stories. The story maker in our mind has to reconstruct the story. What if you don't do it? What if you see the person fresh and new situation fresh and new. And I know some people who've been able to do very deep forgiveness practices, where they forgiven people for what they've done in the past. So that the story is still true, but they're not buying into the story anymore. They don't have to do anything with the story, it just arises and they kind of put it aside. Sometimes be passionate practice, the inside meditation practice, especially if it's done on retreat is understood to be a deconstruction process. Where there's these layers and layers and layers of constructions that we have created with together to create our sense of self or sense of reality. And they're all require activity of the mind, the mind has to function, the active in order to create all these things. And it has the mind relaxes more and more deeply. It still learns to learn meditation, then it's kind of starts kind of like at the top layer, and relaxes it and relax that activity relaxes that activity. We stopped doing it we let go with temporarily you let go of it and let go of it. And part of that process is beginning to understand some of the deeper structure of how we've constructed Our reality or ourselves. And so we kind of go deeper and deeper. And it can be a big surprise to discover some of the deeper structures that we didn't even know were there, but have to be there for this stuff gets higher up on the structure. And so the mind gets still learned still and still there. And sometimes it's quite hard to let the mic, I'm really still, because some of the structures, some of the constructs we have, are considered to be phenomenally important. We're not willing to let go of them. It's frightening to let go of them because it's disorienting if I don't have this kind of view. This idea of

what's reality is who I am, then who am I and it's frightening not to be anything anybody. But if you let the mind relax and relaxing, relax, really relax. So becomes really, really still completely still, it's possible to come to a place where the mind is no longer involved in the activity of constructing things, no longer constructing anything at all. There's a great sense of freedom in that place, great sense of peace in that place. It's a great place of rest. It's exhausting to be making reality, so exhausting to recreate ourselves all the time. It's a great sense of rest. But also, it gives us a vantage point to watch very carefully how we used to do the reconstruction process, how we rebuild, we build we have to do reality requires us to rebuild. When you leave here today, one of the things that hopefully you will rebuild is the view that when you come to intersections, and there's a red light, that means stop. That's a story we tell ourselves. There's nothing inherently reality that has to be there. But we have to create that story and we participate in that story. If you don't participate in it, then you have to participate in the story about police officers. And if you don't participate in that, then you have to participate in the story but jails and so goes, you know, we're expected to participate a certain degree of social constructs. Some of its useful and some it has a place. But to see it as that gives us a sense of being freer or more playful or more creative in how we use it and how we play with it. It also can give, if you get a really clear sense of how much of our realities or our sense of reality our view of reality is an activity of the mind. reality can sometimes seem very dreamlike. Some people say like an illusion, but like a dream, because you see how much you can watch almost is that these stories ideas being woven and created and projected and painted everywhere. And you kind of wow, you know, it just so much of it is this kind of dreamlike world of mental creations that are making and projecting and doing so one of the functions of Buddhist meditation practice is to help through this process of deconstruction to see things more clearly. But it's also to help us to overcome certain mental activities, certain views, certain stories the mind makes, which are considered not accurate. And one of the primary ones that our tradition focuses on, is overcoming the unhelpful view of stability and permanence. We don't need to carry with us we're not constructive you that things are permanent in the way that we often constructed. Self For example, some idea of a permanent abiding self. This is a no really know who I am now. Have you ever tried reading a book that you read 30 years ago or 25 years ago or something that you thought was the best and then reading a movie, seeing a movie I remember seeing a movie I thought that was a funniest, funniest thing I remember being Eric's. And then 25 years later looking at what this is, this is too painful anymore watch the end of it. So is it the movie that changed? Or is it me? So, so, to overcome the idea of a fixed permanent sense of self, is one of the things that's very freeing, at least according to Buddhist tradition, very freeing to hold oneself down, to limit oneself by that kind of permanent viewpoint. One of the consequences of letting go of relaxing the view of permanence, or the view of permanent self abiding self, is it tends to remove a barrier between ourselves in our hearts or between ourselves and other people in their hearts, or between our hearts and other people's hearts, to relax a sense of permanence In the end to kind of see more clearly what's really there tends to create a much deeper sense of connectedness between people. And there's a level of connectedness, a level of empathy, a level of caring, a level of hearts resonating with each other, that has very little to do with the social constructs or the mental context of the mind mind creates. The more we can be free from all the ideas that the mind paints reality with, doesn't mean we have to get rid of them, without caught by them. The more clear channels there can

be for movements of the heart between people. In fact, in some schools of Buddhism, they say that when the mind understands the emptiness of it all or has a deep experience of emptiness That that comes together with a deep sense of love or compassion, or caring, that emptiness and compassion are so closely related, that perhaps they're indistinguishable, it's in certain way, the two sides of the same coin. So this isn't just mental gymnastics, you know, to kind of understand how language is and how we construct reality and all that. But rather, it's an attempt to understand so that we can become free. And so that we can live a life that's more deeply connected to our hearts to a free heart. To radiant heart, to an open heart. One of the very powerful things about the deconstruction process of when this practice is done really thoroughly, like on retreat, is to deconstruct, deconstruct so far, that you realize that your happiness, your sense of well being, sense of freedom, that there is a this way that there is a place of freedom or happiness or well being, that's not dependent on anything. You know, anything like a subject object kind of thing, relationship, you know, not dependent on our job or house or relationships with other people or, or hell, or recreational opportunities or, you know, not dependent on many things that people think they need to have in order to be happy. Then dependent on status has been are being loved. There's a kind of deep, deep, abiding sense of peace it's available, that in a sense is not dependent on anything. And, and that requires a kind of deconstruction process to find that and then once we find that Then I think we can come back into the reconstruction process with a very different attitude. But we'll reconstructing can hold it lighter. We don't have to hold on grasp so tightly to everything, or the whole life do. For right now. I have a role in writing right now. My role tonight is to be the teacher. And some of you are now realizing exactly nine o'clock. And they think, you know, Gil better get off that roll because it's nine o'clock. I've given him permission to have that roll until nine o'clock, without one minute beyond that. So I should stop right. So I hope this has been provocative and interesting and useful. And I hope it challenges you to begin over this next week to kind of begin questioning how you see things and can you begin to question and seeing the degree to which you are participating in creating what you see out there or how you We're so differently to challenge you to see how is it that you're painting yourself or painting the world out there? It doesn't have to be that way. Could it be a different way? Okay. Thank you