I'd like to take today to talk about the Eightfold Path, as a kind of both as an introduction to the year long series and also just as a nice topic to talk about. The eightfold path is the most common way in which the Buddha talks about the spiritual life, the practice life, life of liberation that he taught. And in a sense, it's a metaphor for that life. Talk about this path. And the Buddha used a variety of metaphors, both for the path and also both for for the practice life, but also for the path itself sometimes was called a path. Sometimes we call this stream sometimes he likened it to a wheel. And sometimes the path was is you so it was not something out there, but something here and you. In fact, that's the idea is the path is something you discover in yourself. Initially, maybe you read about it then seems like it's out there in the books or in someplace else. But if you actually start looking for actually looking for it, where is that path and you come to IMC and reset Tap, you know, there's a little bit of a path out there in the bushes back there. And, but where's that path? And no matter where you go in the world, you won't find the path. outside of yourself. You are the path you make the path you create the path as you go. So one of the common metaphors for the spiritual life in Buddhism is the path, particularly the Eightfold Path. And it might be interesting to reflect a little bit, that given people's life, kind of life circumstances, human beings often create different understandings of religious life. So people who are oppressed lives, often many great poverty, great oppression. Should, and they see no way out of that, in this lifetime, that you seem stuck in this kind of situation. It's fairly common for those kinds of people to create religious religions that are about the afterlife. Because that's where the hope is going to be no hope here. So that's the hope somewhere so in the afterlife for people who live in relatively comfortable circumstances, sometimes they, you know, they have to look for hope outside of the present life. But sometimes they create religious worldviews that are much more about how wonderful life is, you know, life is so wonderful just to progress to the innate goodness of our hearts are in the innate, but benign quality of life itself. And just just as any wonderful. And in between those two extremes, there's all kinds of basically people’s circumstances they create different understandings of
what the religious life is or what religion is. And recently I read a little bit that people in rural America
has a very different sense of what it means to be part of a church than people in a suburban or urban
situation where they come and join the church and the different sense of what church life is like, you
know, in terms of Christianity perhaps. And so, the Buddha also had kind of a particular worldview or
life that he came out of, that influenced a little bit his sense of what religious life is like. There is also
an introduction to say that based on depending on what you do in life activity, you're involved in what it
calls from you what requires from you varies. So in some situations, what's called a lot of intentionality,
a lot of engagement, a lot of kind of taking responsibility engaging in a situation is more you sit back
and unit passenger seat of the car, you have to do it, then you're driving yourself, you're being carried
along some religious world. Use of more like you're the one driver seat take charge. In other words,
religious worldviews are more like, oh, you're in the passenger seat, somebody else is in the driver's
seat, you're just going to be carried along. So, in this metaphor of the path, I think is, you know, points
to a certain kind of understanding of what it requires from us, what is it, what it means to be engaged
in religious life. The so one of the ways the Buddha talked about what kinds of stories that we were
told or myths, he told, kind of lay out the idea of a path. She told the story of fable of a person who
Woods person, somebody who kind of maybe explores the woods, the jungles, the forest, and that
person goes out into the forest, and explores, and finds, just little hints, traces of an angel path, an
ancient road that's long since overgrown by the jungle here we've been to a jungle quickly to
overgrows everything. And that person, maybe being a tracker is able to kind of track and find the
traces of that ancient path and follow it to its end, deep in the jungle. And they're deep in the jungle.
There's an ancient capital, ancient palace, that's again, long forgotten, all overgrown, kind of like the
Aztec, you know, pyramids have been overgrown in the jungle, the Explorer is found. And so that this
person then goes back to civilized society, to where the king and the queen are of the realm and says
to them, I found this ancient paths ancient road. We've we've all forgotten about it, it's actually there.
And it leads to this wonderful capital's wonderful palace. And so the King and Queen In fact, then go in
out there to see for themselves. And with a lot of work, they're able to clear that ancient road, clear the
brick path or whatever's there, the yellow brick road and they are able to go and find the palace and
then they were able to repopulate it. So they find this ancient. So the Buddha said that he did not
invent the Buddhist path, but rather he rediscovered an ancient path that had been forgotten and
overgrown. So, there's some understanding in the Buddha's mind, at least, that somehow inherent to
human life is that there is a path to walk. That path has always been there, but it's forgotten. It's
overgrown, and the Buddha just discovers it. He doesn't invent it. But what does it mean to walk in a
path in the woods in the forest what's required of us? And Mike, what comes to mind for me? Is that
backtracking or if you go you know, beautiful long hi community Monday, how Up in the woods in the
wilderness. I did this I did a hike five day hike solo hike five years ago, early in the season up in the
Sierras. And one of the things that struck me was how parts of the path was so pastorelli beautiful,
romantically beautiful, Susan's wonderful like taking a stroll in the park. But it was deceptive because I
was alone. I was several days away from anybody else. Are the first people in the season backpacking
in the back country, there was still snow in the trails. And if I had a slip if I fell, you know, there's there's
all kinds of things. You know, it was there initially some great challenges out there that are kind of
hidden away and you can get mesmerized by beautiful and pastoral, somebody meadows, alpine

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meadows where there was walking. And in fact, today's paper I read discovered the body of a man who died backpacking by himself up in caves Canyon area. And so if you go backpacking, go hiking, you're supposed to go with some caution requires something of you, if you do want to do it carefully, you're supposed to like, tell a friend that you're going out so they know what to look for you. You're supposed to be prepared for your high Sierras, what kinds of clothes or different kinds of circumstances because it might suddenly have these summer thunderstorms that come along and, and even you don't get very cold and get hypothermia or whatever. So you have to go prepare out there. And when you walk in the oven, those mountains, the walking is something that you do, you're not in the passenger seat. So you're the one who actually do the walking. And in doing the walking, you're actually required to pay attention to certain way, the certain kind of attitude of mind approach when you're there, you have to be attentive. Pay attention to the trail when I went in those two years ago, some of the trail was either covered by snow, or it was hard to tell the difference between this trail at places and the end where the goalies were where they're going water erosion was going to be very attentive, very present, very mindful of the track and the trails you wouldn't get lost. I actually lost the trail a few times because it looked like a trail to me. And I realized when it petered out that this was not the trail. So you have to have a certain degree of mindfulness and focus and attention. Ideally, if you're backpacking, you're supposed to travel light, because if you travel with both suitcases, you know, if they're in high Sierras, you're not gonna get very far. I went backpacking a few weeks ago with my eight year old son, and it wasn't as flat as I remembered the trail and there were several times going uphill, right to carry his backpack to those who weren't going to make it. And so you want to travel life as he can. So there are people who are experts in getting the most lightweight material Possible one, you know, you don't want to bring anything extra. You know, some people when they go backpacking for a long time will carefully go through all their stuff and cut out the labels, you know, the washing instructions in the label anything that's the extra weight because they want to get reduced the weight, you know, absolutely minimum amount of extra weight as possible. You will travel simply unlikely. You want to travel hopefully in a way that doesn't cause damage. Some people say when you go backpacking, you supposed to travel with respect and kindness in your heart. Because lead somehow the nature environment, the animals are treated appropriately, nicely. So there's a whole bunch of attitudes and approaches that you need to kind of develop or bring about or arouse, in order to go through backpacking in a way that's safe, and respectful and appropriate. That requires something of you. So if you like in the spiritual path, the spiritual life to a path, it's going into the jungle into the woods like that, you realize that that metaphor is calling upon something from us, if you like in the spiritual life to, to like another metaphor you could use is like you know sitting in your couch watching television you know then you have that the spiritual life as the metaphor, then not much is required, you know, good, good finger control and so that's the metaphor that of a path. Now if you extend little bit this metaphor would have used of the person who found the trail and going back to the king and queen, to tell them about the path the king and queen here it almost explicitly is you is us. The Buddhist Buddha has discovered this path and it goes back to tell us about it. And he's telling you, and I love this idea that in the metaphor, the king and the queen is us being told about the because it represents to me a certain a very high degree of respect and dignity that each each person is offered or seen as having. So the idea of being a king and queens and royalty of dignity, if you're actually
going to walk this path with a degree of not not not not as scared little kid, not as not as, as someone who maybe is unworthy of it, or incapable of it, but you actually, you know, walk the path with a certain degree of dignity and ability of loyalty, that you're really special. You're someone the idea of being self effacing is sometimes associated with Buddhism. I don't count them I suppose to stand out. There is a certain degree of letting go egotism, that's a very important part of the path, but they do, you know, be self effacing so you'll count you know, that you don't know how to have your dignity is not part of the Buddhist path at all. So here No, no. This person has showed us the path and they We're going to clear the path and walk the path to a certain degree of dignity. Now in the image of a king and queen, I don't know what image you have of that. But I have the image of someone who stays somewhat balanced, no matter what's going on, they don't get ruffled by things. They stay there, stay balanced, stay upright, they keep their head up. And no matter how difficult circumstances get or how wonderful they get, they stay balanced, and poise in that situation. I read last night, the kind of character you can read about people who maintain a certain degree of balance, poise, separateness, in the face of like the concentration camps in Nazi Germany, or the Tibetan Chinese camps or Tibetan sermon, where they refuse to give up their generosity to spirit, their integrity, even in the face of tremendous hardship when was easy to want to give it all up. So video, the king and queen calling forth from us some of our best qualities of the best in the best sense of the term of self possession, self mastery. So, here I am, I'm going to walk this in, stay balanced through what's going on here. And so I like that. I hope that's you know, so that's kind of the image. So when you walk a path, in the woods, the first thing you need to do is to know how to find it. And so you have to have some process of finding it. And so maybe you have someone who points it to the Here it is. Or maybe you have a map that shows you where it is some someone some kind of way that gets you oriented and helps you find it. So when the Buddha taught the Eightfold Path, he taught the first step in a full path, was getting that right oriented. finding it. And he called that right view. Right View. And right view here is different than right opinion, right to you here is the more likely orientation. How do you find the path that you're going to walk? If you're going to walk this path to find it? If even if so, write to us the beginning. Right View is inseparable from what the goal is of the Buddhist spiritual life. See if there's some sense of what the goal is. And the goal, you know, it's not a, you know, here the metaphor was that at a palace, with the power sets in ourselves, the palace that we can become, is a palace of happiness, of peace, of well being, freedom from suffering. It's often said that we're the most common and universal drives in human beings is the drive to be happy. And even though it takes many different forms, They did they happy seems to underlie much of it. Sometimes it's maladaptive. We think we're getting epic looking for happiness, but in the wrong ways. The degree of the goal in Buddhism is that being free from suffering, free from the stress, worry, anxiety, free from all the things that cloud The, the goodness of the heart, the clarity of the heart, that peaceful heart, the happiness of our heart. That's kind of the goal. So if that's the goal, that's the palace we're going to, then we know what trail we have to have to walk. If what you want to do is to find the lake that's in the in the jungle, you have to follow the different trail. Or if you want to find the garbage pit, which is in the jungle and you're used to the garbage picked off, you know, someplace, you need to find a different trail. So you need to kind of know know where you're going, you know Define the right trail, the right path to walk. So, to be free of suffering is the shortest way of talking about the goal of the Buddhist life. So, the right in the right view, finding the
right view, the right orientation is closely tied to this idea of becoming free of suffering. And the Buddha's suggestion is that to do that in the simplest way possible, we need to understand your suffering. And he said at one point that the Eightfold Path is the way in which you can understand your suffering really well. Now, some people are going to hear this and say, always Buddhists, you know, they're always you know, kind of down. Party poopers bring up to see what suffering you know. I even heard rumors that they say that life is suffering. You know, it's not such a depressing religion. And that's not the point. The point actually is not to be depressed, but actually find the conditions that help us to become happy to be released. But in order to become happy to be relieved of the illness of suffering, need to understand it. Just like if you go to a doctor, and you ask her, you know, you have 15 minutes of Kaiser and, and you know, I was really thinking really worries you a lot. And some health condition and the first thing a doctor says is see how the giants of yesterday you think they're gonna make it this season? It works with sports, we're interested, do you have any hobbies? Tell your kids, you know, on and on, it goes and you look at you watch, you know, times clicking by, you know, you don't want them to ask those kinds of things. You want to say you want them to ask what ails you? What's the problem? That's what you want them to ask? Because that's gets the point gets to the heart of the matter so they can deal with what's going on. So, a really central part of this finding the path is finding your suffering. Some of you don't have any trouble finding it. And some of us may be some people need to kind of kind of scratch the surface with look. But the point is, what is your suffering, to really understand it, to admit it, to see it to understand it? This is a huge undertaking for some people, because some people are experts at avoiding it. Denying, pretending is out there, covering it over with all kinds of affirmations and kind of distractions, even hurting religious views or worldview. Religious worldviews. religious teachings, sometimes function as a way of covering over our suffering. I've actually heard religious teachers say things like you say, explicitly, you know, you have some suffering. But let's just kind of put it aside. And let's focus on the other thing. You know, the good message that I have, and ignore the suffering. Buddhism says, look at the suffering, to understand it. Again, if you see yourself as a king and queen, I see this is a very dignified thing to do. It's a very appropriate thing to do, to actually engage yourself with your life as it is and see where is this suffering that I'm going to work with, and work through so that I can get to the other side of it, to become free of suffering to find that happiness that's beyond it. There is no freedom from suffering refers to understanding it. So the right view begins with understanding your suffering to be willing to look at it. Then part of looking at it is looking at what are the causes of that suffering? What generates it? My parents, you know, those parents in mind they just give me Whether they did it, or the government, if the government was just different, or my neighbors or my spouse, that's a glass of mine. There was a study done of prisoners in California. And they asked a whole bunch of them, who was responsible for them being in jail. And the vast majority of them, like, you know, 80% of them, blame someone else besides themselves. My lawyer, the judge, the police, this. Now maybe some of them are framed, and someone is responsible in some ways, but you know, there's a strong tendency to look elsewhere. For the blame those people they did it. That's not to deny that the conditions of the world contribute to our suffering. But the dignified thing to do in in following the path and making us the making ourselves the path is to discover what is it that we contribute to the suffering? What do we do? And one of the great one of the unfortunately fortunate things that can happen to you, to us is to have
some suffering. Some terrible thing happen in your life, where it's really clear that you cannot do anything about the external world to make it better. And one of the reasons why that's so it's such a can be such a fortunate thing is then you realize that if there's going to be a difference, if you're gonna make a difference, if you're going to cope with yourself where you find happiness and well being, you have to rely on yourself, you have to change yourself, because you can change the circumstances around you. Makes sense. So Long As You think you can change your circumstances, then you have a way out. So, in finding the pair, it is not saying that you don't try to change the world, or change to represent senses. But if you want to find the path that the Buddha pointing to, that's what you want to find. If you want to find a path the Buddha's pointing to then the task at hand is to understand what is it I'm contributing to the suffering, but it's my role in the suffering. So maybe a little example. I've been given my history from spammers every morning I was driving and it was cold and No, no, I wasn't cold. I was hot yesterday. Got my car, sir. Thanks a good water. Remember, I knew I knew I had an I knew I had an example but he's had to checkpoint. And, and I was I was some of my cards in the sun for a while and it got in the car and was really hot. And my first thought sitting in the heat was, this is a drag on us to kind of like oppressive. And then I thought, you know, wait a minute, I've had this kind of heat before. I can remember being in a dry sauna. And it was same kind of feeling. And just thought it was like, great. Is it terrible? Or is it great? How much am I contributing to the suffering of Oh, this is a drag. How much is my contribution, my creation, my story that I'm living in? How much is it we so where's our contribution To find the path, you have to understand your suffering, be willing to stop for it. The Buddhist bumper sticker is our stop for suffering. And then you need to look at where's my contribution to this? To look at that. And then hopefully you get some sense of a possibility of freedom from that suffering. some sense of possibility. And this is there’s two essential ingredients in Buddhist spiritual life. One is to be present for the present moment to learn how to be here for this flight this moment, appreciate its value being here and simultaneously, have a vision of a possibility. That's different from what's here. If you're suffering, a possibility, that's possible, become free of suffering, to be a piece to be happy. So the right view has to do with alpha having a vision, to be visionaries, you have a vision, each of you have a vision of what's possible in your life, in terms of some degree of freedom of peace, of expression of compassion, some degree of being transformed and changed. So destiny, you can come out of yourself. To have a vision is part of the path of what's possible. And that's and this is, and this is understood to be the possibility of cessation of suffering. So the first thing that in order to find the path the first step, it's called right view, essential element of that is first, stopping for suffering. The second looking at our own contribution to that suffering. And the third having a vision of what's possible in terms of becoming free of that. There's one more element to The first step is writing vision finding it. And that is, once you have a vision, you realize that it's not always going to be easy to fulfill that vision. There are times when it can be really easy. Like driving yesterday with my car being so hot. I thought this is a drag. I mean, it only took me a few seconds to realize how much I was contributing a story there. And it's like, I'd let go of it. And then I'm just driving and I was hot, wasn't driving hot and suffering just hot. And that was easy. But there are times when it's not so easy to be very difficult. And so sometimes then you realize how seriously difficult it is to overcome the complex of things that goes on inside of us. It keeps us suffering. And so because it's complex or difficult, we need to kind of have a very considered mature way of looking at it all. And what the Buddha suggested
is that you want to be able to, if you really want to get to the heart to the root of your suffering, you need to have an integrated approach where all of who you are is integrated on that path, you bring all of yourself along. All your resources are being who you are. So your your sense of vision, your sense your possibility of your, your, your attitudes, your dispositions, your intentions, your speech, the way you talk, your actions, what you do, your livelihood, the kind of work you do. The strivings the efforts you make, the mindfulness you cultivate, and the concentration you develop. So, it's all these things, you know, it's a kind of, broadly includes much of our life. Speech, action, intentionality, In our mind cultivating Our hearts are all part of the path. So it turns out that the, the right view, the right view is understanding the Four Noble Truths. You're saying understanding the Four Noble Truths ends with understanding the Eightfold Path. So there's something circular here. And if you follow, the circular thing is that there's a four noble truths. The first step in the Eightfold Path is the Four Noble Truths. And the last of the Four Noble Truths is the path to affordable choose is the primary definition of right view. If you don't want to if you have other things to do in your life, besides becoming free of suffering, then don't bother with the Four Noble Truths. But if the palace you want to find is freedom from suffering, then the clearest and most direct way is is a faithful is this four noble truths. And then once you have the view, once you kind of have the map and the direction orientation, that's where the path is. As you get ready to step on the path, this is a void going up into the woods and backpacking. You need to kind of reorient yourself, your attitude, your disposition, the kind of this way you're disposed to go around, you know life in your own living room, your television on whatever kind of, it's very different, how you to be disposed as you walk in the woods, we have certain kind of care and attention to what you're doing presence of mind. So the Buddha's second step of the Eightfold Path is having a certain disposition, certain intention, certain approach to the way of thinking. And this is there's two primary aspects of this. One is to have to be disposed Towards not being caught in your desires and to be disposed and not being caught by your ill will. The human mind is often caught up in greed and hate and wanting things and pushing things away. And so if you want to kind of orient yourself on the path, you need to begin the work of changing the disposition, changing your orientation, changing your intention, so that you're not primarily motivated by one wanting, wanting, wanting, not primarily motivated by ill will aversion. It's very easy to have that be the primary thing that drives us. So instead of those things, we want to orient ourselves, can we practice more the simplicity of not clinging, not wanting so much. Letting Go have one thing, in Word of wanting here that we are used was not what was the word lust. Letting go of lust. So lust for power, love, sex lust for food lust for alcohol lust, very powerful kind of thing. So it's a reorientation is simplification. Simplifying ourselves, we're always wanting, wanting, wanting, and also dropping ill will, or, or orienting ourselves more towards being kind, being friendly, being compassionate. Try that. So you can't necessarily do that automatically. It's not that easy. But to know that this is the shift between trying to make a shift to the degree to which you consciously can make a shift take responsibility for your disposition. The path involves making that shift, even if it's just a teeny teeny bit. Can you kind of a little bit more inclined towards being to not being driven by desire Driven by hate mail will. So, write to you finding the path, getting the right disposition for walking the path. And then you start walking the path. And the first step. Actually, the first three steps of the path has to do with what can be called an English ethics. Or like you say it has to do with our relationships to other people. So it has to do with right speech. Right or proper action,
and right livelihood. And I love it. The actual first steps of the path has to do with our relationship with others. Because often in meditative circles, people often think, oh, the path has to do I just close my eyes and have to do with myself in here. It's kind of a solitary inward kind of thing. But here the suggestion is that the way you first begin to approach the path is you begin setting your relationship to others in order It's a gift to yourself, it's a gift to others. Benefit yourself, you benefit others. At the same time when you live. When you practice Right Speech, you're benefiting others. You've been privileged to speak with this kind and truthful and helpful, you're helping others. When you do speech, which is slanderous or spiteful, spiteful, then you're harming others, but both, but when you do kind speech, you help yourself. When you do angry speech, you harm yourself. So there's a kind of wonderful mutuality in Buddhist practice, between self benefit and other benefits, other benefits and self benefit. They're both actually the same thing. Two hands, they wash each other. You both hands. So then beginning to practice our ethics, practice and ethical life, life of integrity, looking at our speech, looking interaction and looking at a livelihood, so that it benefits everyone concerned laying the foundation requires a high degree of mindfulness to use well. So we're cultivating capacities of mindfulness, just by paying attention to how we speak and trying to speak in a way that's kind. Then after those three steps or the path, the last three steps the parent has to do with taking responsibility now, for our hearts or minds for inner life. Speech, action, and livelihood has to do with our actions in the world we do. The last three steps have to do with ourselves our inner life. So taking some giving some attention to the quality of our mind, the quality the state of state of our mind that we're in is the quality of our mind state of our mind when that is wholesome, helpful, healthy, or is it not? And then begin looking Can I can I it's what I'm doing. If my mind or My heart is not healthy, can I let go of it? If it's healthy, can I reinforce it kind of studying and looking at what is going on my mind what's going on in my heart here? You could, you could, you could, you know, find yourself thinking a lot about how angry you are with someone. And you might feel very justified in thinking about that. But if you analyze your state of your mind from a point of view of is this healthy or unhealthy for me to have this kind of anger? Chances are, you'll find that this is actually unhealthy for yourself, to kind of be churning away the anger, anger, anger, it's exhausting. So is it possible to begin changing the state of your mind the health of your mind, out of your heart? So it's a whole thing to talk about. This is called right efforts in Buddhism, but making the effort to take responsibility for the quality of our hearts and minds to hold teaching itself Get into this later. And part of this taking responsibility for the quality of our mind involves cultivating two particular qualities of mind, which are said to be very, very centrally important for the task of becoming free of suffering. And these two qualities, the qualities of mindfulness and concentration, to cultivate an ability to see more clearly, and to see with the mind is quite stable and still allows us to begin seeing into the depths of places we know in the shadows in the, in the crevices, in the, in the the deep in the cellar of the mind, to really begin understanding things we maybe normally can't understand this at all about ourselves, but why we suffer in certain ways. It can be a mystery, why we, you know, certain kinds of all kinds of sufferings industry Why do I suffer so much wiser so hard for me, why am I doing this But you need to have a very mindful, alert mind that has ability still, to be able to get down into the cellar of the mind, deep down to really see what's going on. The more you develop mindfulness and concentration, the more ability you have not to be caught by what's happening, more ability, how to stay dignified and balanced in the conditions of the world. So,
this is the integrated approach of the Buddha, he called it a path. So there are eight elements the path, they can see and be seen as sequential, you build one on the other, or they can be they can be seen as the intertwining cords of a rope of a cable. They all go together and support each other. In the end, when there's a distinction being made, between the Eightfold Path, in what's called the Noble Eightfold Path, The Noble Eightfold Path is when you have become the path. The path is not something you find that's when you develop not something you're cultivating and working on developing, but the path is who you are. You are these things you are the expression of Right Speech, isn't that you practice Right Speech, this is what comes from you. Right action. You know you are what you are. You are transformed, so you become it rather than something you're cultivating and developing. So, the last thing I'll say, part of the beauty of this approach to spiritual life is that the goal and the means are basically the same. That the means is the Eightfold Path. And the fulfillment of the Eightfold Path is becoming the so you're practicing the goal in the means, the means is reflected in the goal, the goal reflectively means it requires us to do the path requires something of us something we have to walk, no one can walk for you. It requires a dignified approach, the self-possessed being present being here and engaging yourself in these different steps in different different aspects, thinking about how can I speak more appropriately? How can I act here right to be more mindful? And my hope for each of you is that if you were to walk this path, that you find it, ennobling, you find it invigorating, you find it, since it was a strengthening, of, of some intercourse, in the inner sense of being present and alive, where we kind of feel that Well, yes, I can't take responsible If this life I'm living in, I don't have to be a victim to the whims of circumstances. But here I am present, alert and responsible. The full path is the central way the Buddha talks about spiritual life. And over the next year, we'll explore that on these Friday Dharma practice days. And in the course of the year, someone corresponding to this, those Fridays, I'll pray articlea be giving talks, but each of these eight, four steps and those of you interested in more, you'll get periodically over through the year. We'll have more talks on this. Okay. Thank you very much.