

Right Intention

Gil Fronsdal

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So this evening I want to continue on the series of talks that I've started. This will be the third talk on the Eightfold Path. And the Eightfold Path is one of the most common reference points, descriptions of the path of practice in Buddhism, and it's quite comprehensive, involving a variety of different aspects of our lives. That tradition likes to divide it into three components: that part of the path that has to do with ethics, our integrity, and how we live together with other people; the part of the path that has to do with meditation training, our mind, developing our mind; and the part of the path that has to do with developing wisdom. And the big part of Buddhism is the wisdom tradition, which comes out in the last third of the training. A big part of Buddhism is the compassion training, which comes out in the first part.

The ethical part has a lot to do with compassion. And then what kind of bridges those two and allows them to come to be integrated and connect and grow from each other is the cultivation of the mind heart. That's the *samādhi*: the meditation part, and it also kind of integrates. It involves cognitive and emotional aspects of our life. It involves aspects of our life that are more personal, kind of an inner, internal life. And it also involves our social life, our active life, the world and our communities, including our work lives.

So it includes speech, includes actions, includes our intentions, includes how we see things, the perspective with which we see our world. It includes a lot of different things, which is kind of comprehensive. And so since the time of the Buddha, this has been used as a reference point for finding one's way on the Buddhist path. So today the topic is the second of the Eightfold Path, which is right intention. And the Pāli word is *sammā saṅkappa*, and *saṅkappa* is the word that's translated as intention, and that's probably a fine way to translate that. It literally means thinking, and so it may be more like a way of thinking, but it's come down to us, especially as a translation, as intention.

And so in talking about it, then, I want to tell you a story from the time of the Buddha, at least one that's said to come from that time. It's hard to know with these ancient texts how much of them are really true and how much of them are stories people made up. But it's a good story. And that is, it has to do with a king and queen, Queen Mallikā and King Pasenadi, who were royalty in the time of the Buddha, rulers in the time of the Buddha. The tradition shows them as being a little bit dense, not good-natured exactly, but well-meaning, but a little bit dense, and maybe a little bit full of himself. And so he goes to his wife one day and says, "Dear, who do you hold as most dear? Who do you hold as most dear?"

And you know, the expectation is that she's going to say, "Well, you, of course, sire." And what she says is, "I hold myself most dear." So this doesn't go over so well with the king. So they decide to go visiting the Buddha to talk about this conversation they've had, and they explain the conversation, what they said, what she said. And the Buddha says, "That's right. She's right. The queen is right. Everyone holds themselves most dear."

So this story has been taken down through the centuries, down to the present moment, as being that it's appropriate for people, that it's appropriate and valuable as a meaningful thing for people to love themselves, to hold themselves dear, to respect themselves, to care for themselves. That the Buddhist path is not one of neglecting oneself, denying oneself, ignoring oneself, but rather involves one that has a high degree of respect for oneself. That's what the path involves in some degree. I know that some people don't have that self-respect or that cherishing of themselves. But the hope is that of two things. One is hearing that there's a world religion that holds that up as an important value.

It certainly becomes a nice alternative to something like original sin, which is a formative view for many people in the West that somehow we are inherently wrong, something's bad. And in Buddhism, it's kind of different. That's more like moral, almost like Buddhists wouldn't say that, but almost like not inherent sin, but inherent goodness. And so the idea of respecting ourselves. And so then, how do we care for ourselves? How do we respect ourselves? How do we support ourselves? How do we care for ourselves the best?

And I think the answer in Buddhism is not so much about who we are, but rather how we relate to ourselves, how we relate. What's important in Buddhism is how we are, the relationship we have, the response we have to the world that we live in. So it works like that. So it doesn't matter your status in life. It doesn't matter your job, your trade. What matters is how you treat people, how you treat yourself.

Do you act kindly? Do you speak with love or kindness or honesty, or do you speak with deceit or with manipulation or unkindness? How you are is what's really important. And so

the same thing in Buddhism and ethics: if someone has done ethical transgression, done something that's horrible, that's not held against you like now you'll be, you know, you're a terrible person, you'll be terrible forever. But rather, the question is, given that this has happened now, how will you respond to it? How will you be now? Will you make amends? Will you confess? Will you apologize? And most important, are you committed to doing better in the future?

And so, rather than being weighed down by our past, the idea in Buddhism is we learn from our past, and then we're forward looking: How can I do better? So that's "How can I be?" is very important. More than "What am I?" "How am I?" is quite important in Buddhism. In fact, what Buddhism says is there's no really good answer to the question, "What are you?" And you can come up with one, but it's not a really good place to hang your hat and get attached to and insist on. But what is important is something which is more dynamic and therefore not always as easily available. And you can't, you know, it's more like a moving stream in a sense. But this question is how you are, and how you are is something you are going to encounter every moment of your life, the next moment. How are you going to be now? Given this, what are you going to do?

So the how, and so built into the how then is the intention with which we are going to do something. What are we intending? What's motivating us? For what purpose are we doing something? Are our intentions ones which are supportive of others or supportive of ourselves? Are they helpful for others? Are they helpful for ourselves? Do they undermine other people? Do they undermine ourselves? Whose good do they have in mind? Whose good are they intending? What our response is? And this in terms of holding ourselves dear and respecting ourselves, caring for our intention, paying attention to what the intentions we live by is a really important factor. And looking for that, understanding it.

So I found, in my own life, in my own practice, extremely important and valuable to spend a lot of time reflecting on what my intentions are. There was a time in my early years of practice where I spent probably at least a year asking myself regularly the question, "What is my deepest intention that I want to live by? What's the intention I want to go by?" And until I actually took it on as a practice to reflect on that, I had never really thought about that deeply. I might have had a kind of easy answer I could have given, but what I found was when I started asking that question every day, kind of reflecting every day, that I started probing behind the first answer, the second answers I had, and I started dropping down into more fundamentally important intentions for what I wanted. And I found something very interesting out.

I found out that if I, those days where I stated my intention negatively, "I would like to live

without fear,” that’s a nice thing, not to live with fear, but it doesn’t help you very much, that intention as the deepest intention for your life if you succeed. And what I found to be a more useful last question is or approach around intention is to always kind of try to find an answer that’s positive, not negative, not the absence of something, but the presence of something. And so, you know, if you could, for example, live without fear, then what’s your intention then? And so then it might be, for example, something like to live with love, or to live a life of generosity, or activity, or support of the world, or act in the world in some way. There’s a different answer we get that’s more active and engaged if we have a positive answer to the question of intention than a negative one of absence. And it’s not uncommon for people to come with a negative response because often, because they’re struggling in their lives, here’s intention. Just become free of that is very meaningful. But a little bit might be shortchanging ourselves, and there might be even a deeper answer.

So I found it very useful to go through layers and do this kind of over and over again. So what is the intention? And how is it that paying attention to intention is a way of caring for yourself or respecting ourselves? One of the answers in Buddhism is that intentions really matter, that the intentions you live by shape your character. It shapes kind of who you are. It shapes the unfolding of your life as it unfolds. And different intentions, if you live by different intentions, if whatever intentions you are living by, that’s going to be consequential down the line.

So, the story may be told too many times: when I was just being trained to be a teacher in this tradition, I was sitting in on interviews, teacher-student meetings between them, and during a retreat watching, you know, kind of learning by watching how they’re done. And this man walked into the interview and sat down, and he explained that he was a lawyer, and in his particular firm and field of law he was expected to lie. That was part of the deal. So he asked, with a strict, really straight face like, “This would be a good answer I give. You get a real answer somehow to do this,” said, “How can I be a Buddhist and lie at the same time?” And the teacher, a teacher, looked at him and said, “You can’t.” So I don’t know what kind of a law firm he was working for, and what he was doing, and why lying was an important aspect of it. I don’t know that world so very well, even to evaluate it. But if you live a life of a lie, that creates a certain character. It creates certain momentum. It creates certain conditions in the world. If you live a life of honesty, it creates different conditions. People who lie a lot have to keep themselves closed and guarded. Otherwise, you know you’ll make a mistake. People who are honest don’t have to be and live a life that’s more open and at ease, I think.

And so, a variety of different intentions: if you spend much of your time intending to become wealthy at the cost of everything else, it’s possible to get wealthy. But does that really create

the character, create a person, create a kind of well-being that is most meaningful? You can spend, it's possible to have spent a lot of time hating people. And what does that do for your character? So I was reminded recently today of my teacher in Burma who loved to tell stories. I don't know if love is the right word, but it was a common practice of him to tell stories of people who came to his monastery to meditate. And the stories he seemed to like the most were the people who had been soldiers or, I guess they're called, guerrilla fighters against the Burmese government. They would both eventually retire and become monks, or come to the meditation monastery to meditate, a kind of a neutral zone. And these were people, he said, who had killed people and tortured people, did horrible things to people. And then he would describe what happened to them when they sat down to meditate. And when they sat down to meditate, that lived inside of them, what their actions and the intentions they lived by lived inside of them. And that was something that had to come up to the forefront, and they had to deal with it. And he liked to tell in iconographic detail, not the stories, but how difficult it was for them to deal with what they had done and how to work through that.

So what we act on, the intentions we act on, have consequences. So part of caring for ourselves, a very important part of caring for ourselves, cherishing ourselves, is to be a caretaker, a caretaker of our intentions that we live by, to know what they are, both in the big intentions of our life, but also in the small intentions of how we have a conversation with a friend, or, you know, small actions of our life. But what are the intentions we live by, what we want to do? It could be, seemingly, quite a trite example: with what intention do you drive your car on the freeway? If you do drive a car on the freeway, is it to get where you want to go as fast as you can? Is there greed and impatience? Is that the intention? What's fueling the intention? Is it to be a safe driver for yourself? Is it to be a safe driver for other people? Is it to be generous on the road? It's possible to be a generous driver. I'm often inspired by the people who are driving calmly and say, "You go first." You know, that kind of thing, clearly you're making space. It's possible to drive with many different intentions. It might seem like it's inconsequential. Who cares? No one's watching. You know, you're in the privacy of your car. Why should you pay attention? The intentions you live by are consequential, and you have a choice about that. And something as trite as how you drive your car—I hope you can see you have a choice about what intentions you have in driving your car. But how often do we consider that? It's kind of one may be on automatic pilot, what intentions we drive with.

When I came back from the monastery—I'd been about three years at Tassajara Zen Monastery, where the life was well choreographed. You were told how to stand, where to hold your hands, when to bow, when to sit down, how to eat, what to do first. Much of

the day was choreographed like that, almost like a dance, like a ritual that you had parts putting into. So there wasn't a lot of choice, you know. The bell rings. You sit down, and you sit down a particular way, and you sit up straight. The bell rings. You get up. You walk out. You can't just walk out the door casually. You have to step across the door frame with a particular foot first in relationship to where you are in the door frame. You have to pay attention to how you are stepping across. It's choreographed, right? Or the meal comes, and you have to pick up the food in a particular way, and you have to clean the bowls in a particular way. And so it's a kind of a training through your body. That's in end practice. So I enjoyed it. It was very meaningful for me. And then I moved back to San Francisco. And one of the surprises coming back to San Francisco out of the monastery was that life was no longer choreographed, and so suddenly I became very acutely aware that I now had to make a lot of decisions that were made for me in the monastery. And the example that really got my attention was the decision of how to sit in a chair. You think that that's a minor thing, right? To many, you sit in chairs all the time. You do it without thinking about it. But coming out of the heightened mindfulness, the heightened attention, the sensitivity and the sense of intentionality doing things intentionally, out of the monastery, I was aware there were many choices of how to sit in a chair. Do I sit in a chair in a way that's comfortable for me? Do I sit in it with the intention to sit, being alert? Do I sit in such a way in a chair that I make the people I'm sitting with comfortable? If I sat upright like a good Zen student, my friends would have been very uncomfortable because we were supposed to kind of hang out. So do I sit back and make comfortable? There's many choices.

So I went to the abbot one day. I had a meeting with him, interview with him, and I told him this. I said, "You know, I'm back here in San Francisco. I realize how many choices I have, and it's no longer a casual thing to sit in a chair. I realize there's choices. I have intentions. I have intentions that I have mixed decisions about. I never knew I had to make decisions and have intentions around sitting in a chair." And now his response to me was a surprise when I said that. When I said that, what he did was he reached out, as we're sitting like this, you're now facing each other. That's what you do when you have Zen interviews—can be intimidating. And now, so you're sitting there. It's very nice also sitting there. And he reached out and shook my hand, "My congratulations, kid." It was actually quite nice. I felt like I was really, I thought that was really significant for me. And so even something trite and small can have meaning, and the small things build over time in one's life.

So the second step of the Eightfold Path that the Buddha had is called right intention. And it's opposed to what he called wrong intention, and wrong intention, to start with, he con-

sidered to be three things, and these are the primary wrong intentions. Again, the Buddhist path, the understanding of the Buddhist path is Eightfold Path is the path that the Buddha offered for a particular purpose, and if you're interested in this purpose, then it's particularly relevant what he has to say. And the purpose is to become free of suffering, a monumental thing, to become really free as this kind of deep sense of well-being and peace then comes when there's no more suffering. So if you want, that's the purpose you want. And there's three intentions which you really want to avoid: wrong intentions. The first, he said, is lust. Lust is not a good thing. Lust, I think, more often, creates a tremendous harm in our life. But the other, he said, is ill will. So to have ill will towards people, you cannot have peace. You cannot become free of suffering yourself if you are intending and living by ill will, that's your intention. The third is the one usually translated into English as cruelty, intentions of cruelty. However, the word in Pāli is *hiṃsā*, and some of us know the opposite *ahiṃsā*, which is non-violence. So the intentions of violence. So it's one thing to have ill will, "Well, I hope that person trips over his shoelaces," you know. That's ill will, right? But to have intentions that are violent, "I'm going to hurt that person," that's a whole other thing, right? So those three intentions are clearly seen as interfering with the task of becoming peaceful oneself, of becoming free oneself. If you're driven, lust is concerned. Lust, you know, is different than a desire for sensual pleasure or desire for even sexual activity. But lust is a kind of addiction, often people are caught in the grip of lust. And when I was a teenager, I can tell you stories which I won't of being caught in the grip of it. And then, you know, there's not much peace there. You know, I've tossed and turned with my lust and couldn't sleep. So, you know, maybe a few of you have had something similar. Nothing bad, I hope, but so lust, ill will, cruelty, lust, ill will, and intentions to harm—right intention. It looks like the way it's defined is as the opposite of those. For cruelty, its opposite of that of *hiṃsā* is *ahiṃsā*. And that's usually, you know, you could say non-violence. But the Buddhist tradition takes the precepts, the non-violence, to also imply the positive quality. And so the Buddhist tradition takes this to mean compassion. That right intention involves intention to be compassionate. For ill will, it's the absence of ill will. But they take the opposite to be good will or loving-kindness. So that leaves lust. And what's the antonym for lust? Equanimity, what else? Contentment. That's nice to hear those ideas. I looked it up in the dictionary, antonym, and they had none. There were no antonyms. So maybe those are, you know, reasonable ones. But the dictionary didn't know about those two. And the rest of you don't even know. You're not saying renunciation. We probably read the books, right? So the way it's translated into English usually is the opposite of the lust part. The word is *kāma*, and in Pāli it's *nekkhamma*, but it sounds a little bit like *nekkhamma*. *Kāma*, *nekkhamma* sounds like the opposite, but it's

probably a lot of word play where they're meaning, they're kind of implying the opposite of lust. But also the word *nekkhamma* means more than renunciation, means to go forth, to enter the monastic, into the celibate life, which, you know, for monastics was the way. So in English, usually translated as renunciation, but I think it works if we think of renunciation, we associate renunciation with the simplicity and ease and peacefulness that comes. So it may be like contentment, equanimity, that the opposite of lust is a certain kind of letting go, where what comes with it is a certain kind of peace and well-being, ease is part of it. So the intention to let go into that kind of peace is—so those three intentions are called the right intentions. If you want to go on the path, the wrong intentions agitate, and there's no peace in those wrong and act on those intentions. So it's very clear that if what you want is peace, those go against the grain. If what you want is peace, then these three other ones are what are very significant ways to go forward towards that.

Now, it's hard to know. I can't just kind of want to have an intention all the time, and it might seem like very high standards that I must go around now and think about compassion, loving-kindness, and letting go all the time maybe. So maybe it can be the fundamental intention that you have in the background, that you'd like to live by, that you think about regularly. What you think about regularly makes a difference. So even if you can't have the intention, you can wish to have the intention. Even if you can't have the intention, you can't muster it up, it's possible to exert a turning of one's thoughts to start thinking about, "What would it look like if I was compassionate? Would it be a good idea? And what would it be like if I didn't yell at my kids?" You know, maybe that's, you know, maybe that's the alternative. Just to actually start thinking about alternative ways of approaching a situation, even if you don't feel like that way, that sometimes your heart follows your thoughts, and sometimes your thoughts follow your heart. So if your heart can't go first, try with your thoughts—not to have positive thinking, not to cover over how you're feeling. But it's possible to start thinking in a matter-of-fact way, "And how could this be?" and reflect on that way. And I know if I'm not being conscientious or being mindful of my own thoughts, what I'm thinking, I'm capable of thinking for quite a while some pretty unusual things that I know I don't particularly want to share with you, you know? So, but you know, I'm pretty mindful of my thoughts. And if I'm seeing that this is not a useful way to go, I don't really care for this kind of thinking. Sometimes I just let go and see what else comes up, and sometimes else. And if I'm going to give a Dharma talk, probably a good idea to think a little bit about what I'm doing, and so my thoughts will go down that line for a while. So to start taking some responsibility or some creativity, some intentionality around, "What are the intentions which we live by?" And it's kind of fun to do. You can actually plan ahead and think ahead. You know, you ever planner?

Look at your planner. I've done this for a while. I used to have a planner. When I used to have a book planner, and as I looked at what I had scheduled for the day, and rather than just go ahead and doing those things, I would take a few moments to look at that. What intention would I like to have in those activities? I'm going to do a get there in time. You know, I could do that, do the shopping, so I can come home. I can have the intention to go shopping. But it's a lost opportunity because you can infuse many activities with extra intentions that are nice, that are meaningful, even like the intention to go shopping. You know, the intention is to get food and get home as quickly as I can. Or the intention is to get food, get home as quickly as I can, and try to relate to the store clerk in a kind way, to try to be in store in such a way that the people I might encounter, that a little bit I can make their life a little bit easier and nicer, smile or something. And maybe I'm not that successful. Maybe it's kind of hard to do that socially, but at least it can be the intention I go by that I'm looking out for. How can I do this? And at least I didn't crowd the person in line. At least I didn't judge them for all the doughnuts they bought, you know, a cart full of doughnuts, who knows? And, you know, because I didn't, because I set this intention going, intentions are very powerful. And to plan ahead and set an intention, it's kind of like sometimes it goes under the surface of the brain and the heart, and it kind of has a conditioning, things. And it might be surprised how things come up, and this is particularly true for people who meditate. And this is a known phenomenon in the Buddhist meditation world: that as the mind as a meditator becomes very concentrated, the more concentrated they are, the more powerful the workings of intentions are. You can set an intention when the mind is quite concentrated, and it will have, it'll work its way through the byways and highways of the mind, unseen ways, and come out and show up in ways. It's kind of like the idea that some of you might know that you can, maybe some people can, when they go to sleep at night, kind of make the resolve to wake up at five o'clock in the morning, and lo and behold, they wake up at five o'clock or a minute before the alarm goes off. Something in there in the system knows, you're not thinking about it. The more still, more peaceful the mind is, more concentrated, the stronger that kind of route of intentionality, the cleaner that intention can work on you. So you have to be careful what intentions you have, because if you have intentions which are going to cause harm for you and others, and you get concentrated, watch out how it comes, how it works its way through you. If you have good intentions, so plan ahead. It can be fine. I've found it quite fun and creative, and, you know, half the time I failed at, you know, living by them. But it was really, it was really nice to think about it ahead. It was really nice to think later, "Well, I spent a little time having some good thoughts about people, having good intention." It was good, and I felt that slowly I increased the muscle of intention so that it became something that becomes a more important part of

my life.

And then the final thing I want to say about this thing, about intention, the second path, the right intention, the second part of the Eightfold Path, is that lust, ill will, and cruelty are generally done towards others—it's possible to do to yourself, but generally, not how you relate, not you, but how people relate to people. This may be renunciation, if it's meant to be non-lust as it relates to people, how you live in the world with others. But certainly the other two, good will and compassion. And so the right intention that the Buddha was encouraging us to develop has to do with intentions about how we live in the world, in our minor collective world or social world. And since it's very early on in the Eightfold Path, it indicates, shows that a really important and fundamental aspect of Buddhist spiritual life is not sitting in your room with your eyes closed meditating—that comes later according to the path, this description—but rather has to do with establishing healthy and beneficial relationships to the world that you live in and that living. And that's a part of the path: cleaning up your relationship to other people, cultivating good intentions for how to live in the world, and then living by those worlds, those ways. And so the next three steps of the Eightfold Path continue to be about how we behave in the world, how we behave in the social world. It's so important—half the steps of the Eightfold Path have to do with how we live in the world with other people. It's not only an internal, inner transformation and change, but it also has to do with how we are in the world.

And so the next step in the Eightfold Path, which we'll talk about next week—not next week, but the following one—is Right Speech. And then after that, it's right action. It has to do with ethics and integrity, and then right livelihood. So intention sets the stage. The intention you live by is the guide then for, with those intentions, to guide for how are you going to speak, evaluating what's it, what's that, how do you want to speak, how do you want to act, how do you want to have a livelihood. So intention here is quite important. So I hope that makes some sense to follow that too. It's one of things that I've found very meaningful in my life is to pay attention to intention and work on it.

And now, and last thing, as I said, I always said, I'd say the last thing and I love to say one more thing. I said the last thing. This is the appendix. I hope I'm not going on too much. It's kind of hard sometimes to know how much to speak, because in ordinary life you don't carry on these monologues. You know, it's usually not considered socially right, you know, to go on and on and on, and somehow I ended up in this profession where I'm allowed to go on and on in a captive audience. And so sometimes I'm not quite sure that's OK. And then if I ask, you know, what are you to say?

So with my apprehension, after I saw I was a practitioner at the San Francisco Zen Center for many years. And then I went to Southeast Asia and practiced this tradition here, possibly not the traditional tradition. And one of the differences was, and then we did a lot of meditation, but we almost never talked. But what happens in meditation, like you, that's not part of the conversation, like you're not supposed to talk about it, almost like taboo. You're supposed to meditate but don't talk about what happens in meditation. But in Southeast Asia, that's what we, in meditation monastery, that's what we talked about and we got. We learned how to talk about it, how to understand our experience. The teacher was very keen to learn about our experience, gave advice and feedback and teachings around our meditation experience. So there was a whole kind of like maps and whole deep understanding of meditation that I hadn't ever seen at the Zen Center. So I was a priest at Zen Center, and I came back, and I went to a priest meeting of all the priests at Zen Center, and so I had the notion to raise my hand and say, "Now, why is it that we never talk about meditation here, you know, and we don't, you know? Why is that?" And no one said anything. There was no response. No, there was no. But then later privately, one of the most senior teachers came up to me and said, "Gil, I'll tell you. At Zen Center, Zen practice, what we focus on is purifying our intention. And if we purify our intention, everything else follows. So rather than focusing on the details of the hindrances and the breath and all that, that'll take care of itself if you set your intention right." And that was, I think, it's true. Thing is a very powerful teaching. I really appreciated getting that answer a lot.

So care for yourself a lot. You're important. You're very important as a person. And because you're so important, one of the things you can do for yourself to care for how important you are is to take care of your intentions you live by and try to live by the best intentions that are possible for you. And part of the appendix to appendix, since it's wrong intention to be ill will and cruelty to yourself if you don't live up to your intentions. So have right intentions about failing your intentions. Have compassion, have good will, and try to do better. Make sense, sir. This isn't a nice path, this kind of self-correcting.

So next week I won't be here. Maybe I'll be here, but I won't give the talk next week. We're going to have this amazing woman who is going to come and speak. She's a teacher, a Theravāda nun who has a little place, monastery in North Carolina. And when I met her about a year and a half ago, she was like this bright light for me, quite unusual. I had a very rich and wonderful life. She started off in life as being a devout Christian, and became a minister, and African American, so African American church kind of thing, and was a real estate developer, and a real estate broker, and mortgage person, and, you know, was up against

Donald Trump, and you are quite an amazing person, and then she should tell her own story. She has an amazing life story, and she's very different. You know, as a Theravāda nun, most of the Theravāda nuns we meet who are quite beautiful, ones to come and teach here, they have, they come out of both a Western and also an Asian Theravāda tradition where there's a certain kind of reserve to how they are, maybe a beautiful reserve, a certain kind of reserve. She does not have this, and she is a powerhouse. So her name is Venerable Pannawatti, and I just think she's really great. So it's a real treat, really special that she's going to be here, and so, you know, I recommend you come and hear this. I hear, I listened to one talk of hers, and I'm not alive, but I listened to it on the side, and it was two hours long. So I don't think she's going to get away with that here. Not at nine o'clock at night, and she's going to be talking in different groups before us in the Bay Area. I can't imagine by the time she gets to us, she hasn't got, you know, the desire doesn't work. But you could, you know, you can always leave at nine o'clock if that's what goes on. Or we'll figure out a way to stop and then people who want to stay can stay with her and hang out with her. But she's a treasure, and so I hope, I would like it, being very nice if you get to meet her and get a sense, get a hit, get an impression of what she's like. Venerable Pannawatti: So thank you very much.