

2014-07-28 Three Kinds of Equanimity

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SPEAKERS

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So I would like to explore the topic of equanimity with you. Equanimity is a word that was probably not in my working vocabulary before I started doing Buddhist practice. And maybe if some of you, you know what it is kinda but it's not something you use regularly. It's a very important mental quality mental state. In Buddhist practice, it's considered to be one of the more pristine or satisfying or meaningful states are qualities to have, even though some people when they first hear about it, confused with indifference or aloofness and fear kind of like feel like it just confirms that these Buddhists are cold. Then, you know, equanimous, but it's actually quite a beautiful state and experience. It's very important for Buddhist practice as a whole Because equanimity itself is a kind of a freedom, freedom from reactivity and being caught and preoccupied and pushed around by experiences in life. It's kind of a freedom there. But also, it's considered to be the stepping stone, a very good kind of platform or diving board or, you know, something for liberation for the kind of freedom, that ultimate freedom, which Buddhism points to. So it's a good, good thing to consider. And what I like to do today is to discuss, introduce to you the idea of three different kinds of equanimity. Because it's such an important quality in Buddhism. It's maybe a little bit like they say, you know, Eskimos have so many words for snow. So Buddhists have a lot of things they associate with equanimity. They, they parse out, they understand different kinds. And so there's one list of three kinds of equanimity and that's the equanimity of balance. equanimity of love, and equanimity of wisdom. So those are the three to cover. So to begin, I'd like to tell one of the great myths of Buddhism. And myths contain kind of the archetypical stories or images for a tradition and so they certainly for Buddhism as well. And so it's as a myth, it's kind of evocative, and also kind of points to symbolically to other things besides itself. And one of the great myths is a story of the Buddha sitting under the Bodhi tree on a full moon night in May, in northern India. And he was sat rooted in his place, committed to the practice, and going to be unwavering in his pursuit commitment, for liberation for freedom. And as he sat there the Mara came to visit him. And in a, in a some people kind of associated Mara Caracas was a Buddhist devil. But Mara is in the ancient Indian pantheon of gods was a particular God, who was didn't like it when people became liberated. Because when they became liberated, they kind of left his realm but he rules it's kind of in charge of, and he wants to be in charge, like he's a little bit control, control freak. And they and, and so it can control people if they get free. And the and so Mara came to the site of the Buddha's awakening and did whatever he could to prevent the Buddha's awakening his freedom. And so he came forth with all his armies and all This amazing array of different ancient Indian weapons, arrows and spares and disks, and you know, size I don't know, whatever they could could. And I came with huge the misko on describe this huge, huge field of battalions of soldiers and armies, and they've come from all directions and their gods right? So they go up in the sky to, you know, I mean they're all directions means a lot and thunderous and loud and lightning and thunder and, and, you know, and gore and faces of you know, you can imagine fierce violent faces with teeth and fangs and you know, you can imagine these you know, this picture maybe. And, and, and the Buddha

sat there economists and unmoved was unfazed by this. And in fact, all the arrows and weapons and spirits are thrown at the Buddha turned into flowers and fell peacefully to the ground.

So Mara didn't like this, of course. So then Mara tried something else. His armies didn't seem to work to scare the Buddha. So, as Mara had quite attractive daughters, and the daughters had names like, less than passion, and I don't know what good things were, so they were names like that. So three of them. And so he came with his daughters and presented his daughter said, you go there and do what you can to seduce this man, this monk. And so I'll leave that to your imagination. How the how these myths work. You know how what they tried to do in order to get his attention First of all, and try to kind of get him to come out of his meditation. And again, he was unfazed and move the state economists and balanced through it. And then Mara came with his ultimate weapon. And that was doubt. Because that's who gets gets, I think get people you know, nothing else does. And he said to the Buddha basically compare themselves to the Buddha said, I'm a god. I've done so much good merit in the past and lifetimes after lifetimes that I deserve to be the kind of certain king of the gods, the control of this domain someplace and you know what right do you have to sit here in this spot? What right do you have to get awakened and who are you who you think you are? And but the Buddha responded this time he didn't lose his equanimity or his balance, but he did offer a kind of response. And what he did and is that he put his hand to the ground And one hand, his right hand you see the statue, sometimes many statues like this. He's Earth touching gestures touching the earth. And he calls upon the Mother Earth, the goddess Earth, to be the witness to his right to be awakened. Because the mother, the earth goddess, see what happened. His story in the myth is that Mara has all these armies and minions who are with him. So he turns to them and says, you know, are you my witness for all the merit and great deeds that I've done so that I could become great God? And they say, Yes, you've done a lot because you have to do a lot of good marriage even think of my bad, bad God. And so hit all these witnesses. But the Buddha was just this monk sitting under a tree with nobody around, right. So who was he going to be his witness? So he calls upon the earth goddess who's been around for millennia and in there Earth Goddess is the witness to Buddhists, all this good past deeds it is right and all that. And so then the earth goddess responded by having an earthquake. And that got Mario's attention. And then Mara ran away. And then Buddha then state of equanimity is through the earthquake and, and then the story is a happy happily ever after story right? He became awakened. So that's kind of the kind of archetypical picture story of a person who stayed economists. And if we take it symbolically that'll be one of the one of the understandings of the tradition is that Mara is a personification of a lot of the ordinary things that happen to people that cause people to lose their equanimity to cause agitation in the mind. preoccupation, get us wrapped up caught up in the world. And a lot some of these things that Mara is famous for the armies of Mara are ordinary things like tiredness and hunger and thirst. They're not evil, they're not bad. That's by the bars as soon as the devil. But, you know, they say that you know that you probably had the experience that if you're tired and hungry, you're maybe not fit for civil company. You know sometimes when people are angry, they usually ask Are you tired? Are you hungry, and perhaps if you are, you need to take care of those because it can put us on the edge quite easily quite quickly. And health problems. Use all kinds of things that happen in the world, difficulties in the world that can be challenging and difficult to be with.

And then there are things like jealousy and lust and anger and fear, they can come along, all these things are considered armies of Mara kind of play out this myth because they're, they're all the things in the world and you can go make up your own list of your army of Nara, all the things that get your mind gets your mind agitated, get your mind worked up, get your minds cut up and concerned and, and you sit down to meditate and you're still going, you know, 100 miles an hour because like or, you know, how could she How could he you know or maybe it's like a beautiful you know you're you're calm things are good, you're happy and contented as you create this fantastic fantasy of sexual pleasure. And boy, you

know, this is like so nice and it's wonderful and your mind drifts off and, and the bell rings and in meditation. That was a quick meditation. I wasn't no problem. I'll come back again. But you know, that's Mara, too, right. Mara has all kinds of ways of getting the mind caught. And so it's ordinary thing for the mind to get caught up in To get preoccupied and to lose its balance to lose its equanimity to lose his poise. And it goes chasing after thing it goes, runs away, runs around in circles, gets reactive gets caught up in reactive loops of mental behavior and activity. And there's no freedom in the mind and the heart when that goes on. And so in contrast to that is the Buddha and his story. You know, he's sitting on the ground, solid earth that supports me said it's beautiful, this cross legged, yogic position sitting in Lotus posture is not only a nice stable posture, but also represents tremendous stability is tripod. People sometimes liken it to a mountain the stability of a mountain. And so here he is in the on the ground, stable rooted, and the back spine that's straight and upright, with eyes, the eyes usually considered to be half open. So he sees what goes on around him and breathing you know, often Like a statue here, you see the chest is little bit extended, and nice usually considered to be an example of someone who's breathing harmoniously breathing easily. And so that's the way artists do it. Sometimes it's had the is that puffed up in and conceited, he's just breathing nicely and freely. And so he represents the capacity of human beings to be balanced, to be centered, to not be caught by our experience, to be free and to be at ease to have this different kind of peacefulness not to have the mind caught in its loops Caithness concerns over and over again.

And so this is the image this dramatic image more on one side, equanimous Buddha on the other. So how does this work for us? And their task of any kind of story like this and the myth is not to react to a story that's a silly story and you know, these Buddhist tell fairy tale And now it kind of you could do that if you want. But if you're interested in the practice he don't we're not that interested in judging a story. But rather what you're helpful to do is to is to interpret the story for yourself apply it to yourself, find how is this true for me? So is there something like what this symbol symbolism is Miss points to? Is this true for me? Am I somehow are the things that I get caught up in? Do I get caught by fear my anxious a lot and running around being anxious in my partner in my mind? Is there lust is there? Is there do I get reactive to the situations of my life the ordinary biologic biological situations, I get hungry, I get tired, I have health problems. And tomorrow, you have to go to the doctor to get some news and, and you know, it's, you know, and the mind is kind of spinning. So without judgment, that that's Wrong myth would say this is Mara, because you've been you've been caught you've been put pulled into it. Now with a example of a health issue, I think is very illustrative, I think important to consider, because it's very, very easy with a health condition to serious when something gets, you know, important for your life maybe to then justify being caught by it being caught up in and spinning around and being agitated, like, of course, you should be I mean, yours, you know, it's a serious condition. And so that Mara has you doesn't mean that you're supposed to just kind of be indifferent and not talk to the doctor. But you know, to the mind to be spinning and churning and you can't go to sleep. It's, it's to us the story, the myth, Mara has you. You're under bars control, you're spinning up in Khartoum. So Buddhist practice, and it's a Good to think of it as a process, not as a black and white thing is to start developing and training the mind. Helping the mind nurturing the mind. So the mind can stay balanced. Stay at peace stay economists, no matter what the challenge is you find yourself in that you can stay the equivalent of grounded, rooted, present, eyes open, responsible and involved and connected to what's happening. But your inner life doesn't get churned by doesn't get caught by it doesn't get swept away by it. And one of the advantages of that is then you can stand with a balanced stance, with the eyes open. You can you have a chance to be wise. In order to see more clearly what has to happen, what needs to do that you can't do if you're spinning around and caught up in reactivity occurs to me too now to say that in some religious traditions, they say that if someone hits you to guess, turn the other cheek so they can hit you the other side, the Buddhist response, what do you do if someone hits you, or you don't give them the other cheek? You stand there and look them in the eye. So you don't hit them back. And you

know, maybe you run away, sometimes it's good depending depending what it is, but at least you know, the more you know, in the ideal situation, the Buddhist responses, not the offer the other cheek, but rather just look them in the eye, make a human contact and have the equanimity in the peace just to what's going on here. Let's look at this look at you and they might hit you again, of course but I told us many times many stories the story many times before. I apologize those who heard it. That's a good story. There was a I heard he's great. I hear great things, teaching retreats, people come and tell me the stories. It's amazing what I hear. You know, it's just like, sometimes I feel like I should. Whatever I read in the newspapers and UPS Cummings Cummings on retreat, I should pay attention to the newspaper because somehow sooner or later someone will come and retreat and have been through that. And so there was someone who came to me and said that she went down to the south during the Civil War, civil rights time in the 60s, to protest against segregation.

And she protested with small group of people on a corner of a city street and sidewalk. And these white racists came along with a pickup truck. A few of them came along and jumped out of the truck and started to beat up the her and her friends. No punching them out and, and they were back then there was a very strong dedication to non violent civil disobedience. So they didn't defend themselves. Well, it wasn't so bad because they were able to go back to the same corner the next day to do the same stand in protest the next day. But the same guys came and beat them up some. But apparently wasn't that bad because they came back the next day. Probably bruised. I don't know how it was. And what she told me was that on the third day, the same guy who beat her up the first two days, stood above her, with his fist ready to hit her. And he looked, he looked him in the eyes, they look each other in the eyes. And he paused. And he said, What in the world are you doing? He couldn't believe it. You again, what are you doing here? And I he lowered his arm and they had a conversation, and they defuse the tension. And I don't know what the result of that conversation but there was no fight. There was just the two people talking about What was going on, there was a chance for maybe some kind of dialogue. That's what that's the story she told me and woman on the retreat. So don't offer the other cheek. But, look, look the person in the eye, you know, face the person, be present, be economist Be strong, unless it's situation costs for running. So equanimity is a tremendous asset. It's one of the rich part of the richness of the inner life to be able to have this ability, because the opposite of is to be poor, to be psychically. heartfully pour. Because we're kind of lost ourselves. We're not really in touch with ourselves as the mind churns, it's lost and spinning. So there are three kinds of equanimity. First is equanimity of balance. And that is just as if, if you develop physical strength, and have a really strong you can maybe hold your stance and the ground. And even maybe there's a strong wind or someone comes in bumps you, and because you're strong and stable, you're balanced, then you're not going to push be pushed over. But if you're weak and you've been sick for a long time, and you're kind of unsteady on your feet, and someone comes along and bumps you, you'll probably fall over. So there's a kind of bad physical strength, you know, it can provide a certain balance. So the same way there can be psychological strength, that we have inner strengths that get developed, and, and when those are strong, they provide balance and we're not pushed around so much. And there's a variety of things that provide that inner balance. One is confidence, to have confidence in yourself to have confidence in your capacity to respond wisely, to have confidence that there's no need to get caught up in those particular concerns that the world wants to get you caught up. He said it's a great place to cultivate This kind of balance of not being caught is to read shopping catalogs and see if you can read the catalog without having a desire.

Today, someone was talking about teaching about how when people have many people when they look at catalogs, buying catalogs, they're they're they're wanting to have a desire. They don't know what they want yet, but they're they want something to desire and they're looking for that thing they can want. So can you you know, there's all these messages in our society that want to catch us and get us I need to get that latest this and that. So can you not get caught? Can you What does it take to have

what kind of what kind of inner strength helps you not get caught. One of the forms of inner strength that Buddhism emphasizes a lot is to be happy to have an inner sense of satisfaction and well being. And part of the function of a lot of Buddhist practices is to create the conditions that you feel good about yourself, you have an inner sense of satisfaction, and contentment. So being ethical ethics is very important in Buddhism. In and of itself, it's important, it's very important to cultivate an inner sense of confidence in well being. So you're contented in there as opposed to being you know, worried about getting caught. And then there's meditation practice. One of the functions of meditation practice, is in fact to create a contented happy state a sense of being a feeling, whole or complete. Become. So there's things we can do, we can do cultivate calm and cultivate concentration, we can cultivate well being to some degree cultivate confidence. All these things support us being economists. And I think a lot of people will find that if they meditate, they probably are more economists at the end of the meditation they were before you can walk down the street and before meditation, you know, someone might back into your car in the parking lot. And it produces one reaction after meditation, someone bumps into your car in the parking lot, and you have much more space and like when empty and your first reaction isn't to, you know, go punch the guy out. And your first reaction is like, Oh, this is interesting. You know, what's this about? And then so then you get out and you're calm, and you say, you realize you don't have to react, no need to kind of get angry right away. Maybe later you can do it but no need to so you could turn around your look and you see and you see what goes on. You see that in fact that the person who backed into maybe is violently sick and throwing up in their front seat and you realize, oh, something else is going on here now. And so then you have a whole different relationship to it, then you jump out with your fists clenched and ready to like, you know, explain why you're not at fault. In a, so after meditation, it's very common for people to have more equanimity to be have more space in the mind, so they don't react as quickly. So this is basic balance is psychological change psychological strength, like a logical place that we can come to where we have equanimity of balance, we're not thrown off center so easily, or for thrown off center, we easily come back right ourselves. And they say that some of the things that can throw us off balance are called in Buddhism that eight worldly winds so the witness that pushed us around, and so fame, fame and ill repute, success and failure, pain and pleasure. And then there's one more it's called gain and loss. Maybe, maybe I'm a little comfy. I would have said that too. But I think there's another pair anyway, do this. Anyway, there's probably more pairs and what praise and blame and remembering during a talk and not remembering.

So, you get to get caught by these things very common. So the balance. The second form of equanimity is the equanimity of love and care and it's a little bit surprising to some people to connect. equanimity with love love with equanimity. Again because some people feel that equanimity is, you know, kind of aloof or cold or different, which is not at all. It is NPK, I say. And so the way we usually talk about this kind of equanimity of love, is to call it usually it's called grandmotherly love, but maybe we should say nowadays grandparents love and, and so, the love of a grandparent, grandparent loves a grandchild. But the thing about a grandparent is that usually they've raised a child. So they've gone through all the drama, at least once before. Whereas first time parents are going through the first time and I can tell from experience that that it's a it's a first hand experience that they lack of equanimity of first time parents. You know, oh my god. This is a crisis. You know, and, and no big deal. And so but grandparents have gone through these things before and so they love the grandchild. But they're economists they love it, but they're not caught by the drama. I mean, I literally I don't know if happens, some of you have parents or some of your parents but you know, when the kids are really small, they can go from literally saying, I love you Will you marry me to I hate you in a matter of seconds or minutes, you know. And so, you know, like, your kid says I hate you. She my son said to one point, I think I was born in the wrong family.

You know, so I reacted and internalized like oh my God You know, it's I think within a day I don't think he remembered saying it for him, you know, that I did, I can tell you right? The first time the child falls and scrapes its knee, oh my god. But you know grandparents, the grandparents knows a lot of these things knows some of the cycles and developments that go on know some of the common experiences of a grandchild. And so the grandpa some grandparents then can express their love can invite fix the fix the wound, clean it up, be responsive, there's love, but they're not caught in the drama. So the equanimity of love is like that. That can be love. But we don't get hooked in. We don't get hooked into the drama The story. And some people feel when we love someone when you feel close to someone. That unless we get hooked in unless we worry that we don't show the love. That's worrying and being gay kind of cooked in And preoccupied and spinning out with people is how we show our we love someone. But that's not what the grandmother does, or the ideal one, the mythic one. And so it is possible to develop a certain kind of love, where we have a lot of compassion, a lot of care, a lot of kindness, a lot of friendship for someone. And we realized that maybe one of the most profound ways that we share a love with someone is to stay balanced. Stay equanimity is to stay not caught, to stay not spinning out with them, stay present, but offer them a calm presence, accepting presence, offer them space, are for them, allow them to be who they are and what's going on. care for them caring, but not agitated by what's goes on. The third kind of equanimity is the equanimity of wisdom and this is the equanimity of Understanding a situation well, what's going on the literal literal pot, the word, the ancient Buddhist word for equanimity is upekkhā. And the word literally, if you take the roots of the word in mind literally means having an overview. So having a bigger picture of what's going on. And so if you know, at work that someone's you know, has family situation is very, very, very difficult. Maybe someone's very sick, or maybe someone's died in the family or something. And you're not you're not understand that, then if they come and they snap at you, at work, you understand, oh, this is, you know, this person's challenge this person is stressed. And so this I don't have to take this personally. So there's a there's a wisdom and understanding that we have that allows us to not get caught or wrapped up in what just happened and take it personally. So important part of Buddhist practice is to the wisdom of not taking things personally. And this is one of the major force sources of having wisdom, and to understand how it's wise how it's not necessary, take a lot of things personally. And the good news is that you don't even have to take yourself personally. Because then you can have a lot of equanimity. So, you know, all these things happen, right? You have your react, you, you get angry, you get jealous, you get afraid. And it's very easy to get caught in a loop. Where I'm angry, and this is bad. I'm angry. And I'm going to explain all the reasons why I should be and why this person is a jerk. And so we tell ourselves stories that get the anger, you know, just puts fuel on the, on the anger and there's all kinds of ways and We are not economists, by how we are. We react to it, we get involved in it, we get spin out by it. And it's something really wonderful. And I think very deeply meaningful. To allow yourself to be as you are given a kind of very generous generosity to yourself as you are not to feel bad about how you are at all. But don't take it personally don't get personally involved. Just let it be. And have is that equanimity, this balance, a certain kind of love towards yourself with love with equanimity. You love yourself, it's good to love yourself. But you don't have to take yourself so personally. Don't take yourself, you know, important after all, you know, you're the most important person in the world, but that doesn't mean you're that important.

You know, it's you know, both are true. You're the most important person in the world, but you're not that important. You're not important enough, you know, so It's okay to be who you are. But don't get so involved. Don't take everything as being so important, every thought, every feeling every reaction. It's possible to be a equanimous where the equanimity has lots of space. So you can have a desire. You want something, you want to do something, you have an impulse. And that impulse arises in the space of the mind, space of the heart. And you and you see it, you know, it's there, but there's no need to do anything. It's held in equanimity and peace. And if it's wise to act, you can act on it, but there's no need

to. You can have fear and the fear arises, and there's lots of space and equanimity to allow the fear to be there. It's a beautiful thing to cultivate and develop a space in the mind equanimity in the mind, stability in the mind. Peace in the mind. wisdom in the mind, so that we don't have to get hooked by what happens in the world around us. We don't get hooked into what happens within us. And part of the function of meditation part of the function of mindfulness practice is to cultivate the ability to see deeply, what goes on in my inner life. So that the inner life can move towards greater equanimity and freedom in this world that we in and if you do that, then you you will have access to much more wisdom. But if you don't have equanimity, you don't have peace. Chances are, there's not going to be that abundance of wisdom available. So equanimity three kinds of equanimity. Which one is strongest for you? Which one is weakest for you? The equanimity of balance the equanimity of love. Or the equanimity of wisdom and understanding.

That's what I wanted to say today. And then and then I know maybe it's not really the right thing to do. But hopefully you're all economists now. So I can change gears. Because I wanted to make an announcement about kind of news about our scene here. And that's interest. Some of you some of you are already getting hints about a rumors about it. So they, it's a good thing. And that is that, so we have a retreat center about two years, four years ago. So we bought this property in Santa Cruz to have as a retreat residential retreat center to residential meditation retreats. We opened it about two years ago, and we have a great retreat center and beautiful place. wonderful place to do retreats. And today as most of you know, Joseph Goldstein came to see it today for the first time. And Joseph said, I had no idea. I thought it was gonna be funky. It's quite beautiful, he said. And so we have this beautiful retreat center and running very nicely nice retreats for a couple of years. And then this wonderful thing happened. And I just realized this, this way of understanding in the last two days. We had a problem there. But I didn't know we had that problem until the solution came. Isn't that great? If you can have a problem that's a good way to have a problem right. You know, we could have many we could have happily going on for a long time. We still go happy where we are. But what happened was that in the end of May, the only house that's next door only properties next door, the rest of its gonna forest around it. Little forest Went on the market was for sale and in a very nice supportive neighbor for many years. These years we were there. But the house is only like 50 60 feet meditation hall. And first we kind of like, we're a little bit concerned. And like, if the local rock and roll band buys it, you know, that's gonna be interesting for our retreat, the interesting for our equanimity practice. Or someone builds a big two story house, it's a big property, it's an acre, so you know, build houses. So we were kind of concerned. And then so we then we realized that having the property and this is where the solution arises, would we have a great retreat center, but to really allow it to thrive and to be able to be healthy and stable for well into the future? It'd be really useful to have a little bit more property, to have a few more housing, we depend where all are all run by volunteers entirely. And we need a few more places to house the resident volunteers. He'll take care of so many things. And I didn't realize there was a problem with the teacher housing that we had. I was going very contemporary was. But now I think we have a problem. It's actually quite cramped and doesn't really work very well for teachers to collaborate and work together their little place we have with teachers to live and other things. And so this house is house hisoka makes me kind of just fills it out and creates a really good scene to kind of fill out and make the place really work well for into the future. It's an acre three bedroom house right next door. And we had no hope of buying it. But we did do a Hail Mary, we put a notice out saying, you know, we can't afford to take a loan, we don't have any money for it and but if anybody out there has a lot of money, you know, you want to buy it for us. You know, we hope he felt he had responsibility, at least put it out there. Turns out that at the retreat, that when this happen, there was a wonderful supporter who, after the retreat, sent an email or let us know that what he would like to do is to buy the house for himself, buy the property, and then hold it happily equanimity Asli for five years, while we raise the money to buy it from him. So that's a pretty generous offer. It's a pretty amazing thing to someone to do in this case, you

know, we like to do things slowly and mindfully and, you know, equanimous Lee, and so this gives us that time. So now we have this time to fundraise. And we're starting to we're starting other fundraising campaigns a little bit sooner than I would have wished. But this is this is how it happened, right? So we're kind of excited by this. We're kind of looking forward to it. That idea of feeling out and having Extra property right next doors, I think, makes me happy with the idea of creating a better, richer, healthier place.

And so well, well, you know, and we're so we're going to start the fundraising campaign in the next couple of weeks, we have a fundraising letter and we'll let you know those of you who come. Those of you who are new to here, don't know how we do things here. Don't worry, we're not very aggressive about finding about fundraising. But we, you know, we do our thing in the spirit of fundraising, I like in Buddhism is how manette Buddhist monastics, every day we'll go out with their begging bowl, for alms. Alms means they go out for their food, so they grew up with a bowl and walk the streets. And they don't ask they just walk with the bowl open. And then people you know, who want to put things in. So like our fundraising letter, it's kind of in that spirit. It's our alms bowl. It's like if your interest you put something in And then I'll end with a story. Okay. Stories are good. So there was a there's a wonderful monk in California named Ajahn Sumedo, who was ordained in Thailand lived there for many years as a monk. And then he went to London, and to live there. His teacher sent him left him in London, his Thai meditation teacher. And he every morning he would go out for alms with his bowl, and many times in the early days and we first got there like in the late 70s, he would leave and come back empty no one do it. What's this guy wearing? Orange Orange curtains and a bowl, you know, you know, no one knew what he was about and so he would walk the streets and come back nothing right. And but one day he was walking I think through the park or next to a park. And this jogger talking by stopped and said like, what Who are you what's going on with you? And he explained I'm a forest monk for three years, this particular kind of monk, forest monk, and I'm not walking from my alms, you know? And the guy said, Oh, can I put the forest in your bowl? And he said, Well, he is I guess, because it happens. I inherited or I have this forest. And Chitters and has this kind of building on it. And I'd like to give it to you. And that became their first monastery in England. So anyway, so our fundraising letters are alms bowls. And anyway, so if you want to ask more questions about that, again, stay afterwards and ask me how it's going but with it, but that's the big news. I want to share with the community. So thank you for this evening. And I hope that you will consider and explore And the topic of equity equanimity for this week and your relationship to it and how it might work for you and may your inner Mara and inner Buddha work it out.