

Getting Something From Nothing

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Good morning, everyone, and online as well. Hi. And so this morning while I was meditating, at some point in my meditation, I realized that what I was doing was nothing. Not earlier than this year. And it was so good to do nothing. And I felt like I can't do anything better than nothing right now. So that went fine for a while.

And then I thought, oh, I'm giving a Dharma talk today. Why don't I talk about nothing? And I thought, well, that's a good idea. But let's not do something in the meditation about nothing. Nothing. Let me not plan the talk now. Let's go back to doing nothing. There was a brief kind of the wave rose and passed, but at some point after the meditation that topic rose as a wave again, so that's the topic.

And much ado about nothing is kind of what we're about today, but with a very different meaning than Shakespeare had in mind. Maybe nothing is one of the greatest things that we can do, we can have, we can be. And what was so nice this morning when I was sitting there just doing nothing was I could feel that some of the ways in which I was a little bit bound up, tense from the weekend, from the days, what I've been doing lately, was settling myself. And I could just say, okay, this is good. Let's trust that settling. Trust doing nothing.

Let's not now speed up the relaxing. And just make space. Just make space and let you stay here. Do nothing. This is good. This is really healthy. And I thought, well, you know, my shoulders are higher than they should be. Okay. Gil, nothing. Just let it be, let it be, let just be as it is.

And it was quite wonderful to be there and to do nothing. And I recommend it. It is one of the great things to do in meditation. And a lot of the instructions that are given are not instructions to do a lot of things, but one of the ways of understanding them is they're pointing you towards how to get to nothing, how to get to a radical way of just doing nothing at all.

And why should you do that? I mean, there's so many important things to figure out, so many things to solve, so many places to go, get, so many things to defend against, so many things to take care of. There's so many concerns that we have that those are important. How could doing nothing be as important as all those somethings? That's the big question. And I know that there are times when my subconscious mind has chosen the answer for me. Of course, some things are more important than nothing. And there I go.

And sometimes I've had a, you know, it's challenging to bring the mind back, be here, be here, because of the authority, the pull of those things. One of the reference points for this idea of nothing, where nothing is quite significant, is the sense that there's space around things. When we feel claustrophobic and hemmed in and tight, there's no space. It can be claustrophobic, it can be difficult, it can be oppressive even. And when the space opens up, it's a relief. It's like, oh, this is good.

When the space opens up, some people reclaim themselves. They find, oh, here I am, back. Now this is who I like to be. Or this is who, you know, now I know what's going on. Or what a relief to have this fresh air all around me, breathing room around me. And so part of this nothing is not just nothing at all, but a very special nothing that sometimes I associate with space.

And sometimes what the most very significant piece of a room is not the things and the people in the room, but the space in the room. And the space in the room makes a huge difference to what goes on in the room and all that. Someone who is a hoarder and just has been hoarding things for 50 years in their house, and there's boxes and things that are kind of piled up to the ceiling. And there's little channeled avenues. You have to squeeze between the boxes to get to anywhere in the house. And if you don't know the layout, it's like a labyrinth.

And a person's deep in the house and they call 911 and say, you know, I got a heart attack. Can someone come and take me to the hospital? So very compassionate, caring, important, you know, very well-meaning medics come to the house. And it's important to get him to the hospital soon or take care of him soon. But they have to find their way through all that crowded hoarding. And they're like, oh, that's the wrong turn there. Let's go back. And how do we get the stretcher in there?

And, you know, this is like, it takes them, you know, half an hour to even find the person, let alone get the person out. And by that time, what? The person has gotten worse. So one of the things that's been hindered is the compassion, the care of the medics. It's that way in our minds. There's a few of us who are mental hoarders. We gather and hoard and concern and preoccupied by all kinds of things.

And in that hoarded mind, crowded mind, there's no room for all kinds of things to really come through cleanly and openly. Our own compassion, our own love, our own generosity, our own wisdom has a hard time finding us or finding its way out. If there's lots of space in the mind, if there's breathing room for the mind, breathing room for the heart, then there's kind of open space, open for direction, for things to come and go.

And one of the remarkable things that I find with just doing nothing in meditation, remember nothing is almost not nothing, but don't make it something. You're in trouble, but it's almost not nothing. One of the things that happens is in that nothing, the space of this breathing room, this spaciousness of our experience, not trying to make anything happen, you're still alive. You're still alive. And being alive counts. Being alive means that life is coursing through you in some way.

And as we give more and more room for the heart, more and more room for the mind, for our inner life, lo and behold, the inner life has a life of its own. That it's not going to really show itself to you if you're hoarding preoccupations and concerns and fears and desires and ambitions. You need a lot of space, a lot of quiet, a lot of room for the deeper wellsprings of wisdom, the deeper wellsprings of compassion, of love, to have a chance to surface.

There's a whole inner healthy process of coming to homeostasis, coming into harmony with ourselves. The whole system is designed to come into homeostasis. And it's a marvelous thing about sitting and doing nothing in a nice meditation posture, is that it begins giving room for the inner kind of process, which is not exactly something you can do very well. You allow for it, you don't do it. You're making room for something deeper to flow through.

And in the language of the Buddha, he called that *bhāvanā*. And the word *bhāvanā* does not mean a technique to be done, but rather states to grow. There's an inner growing that can happen, cultivating. And we're making room to cultivate, grow capacities that exist within us that grow best when we make room for them. They don't go very well if we huff and puff and try hard.

Some of the deepest states of concentration I've had in Buddhism did not come from trying. I've tried a lot. I got war medals. Wounded in battle. For, you know, trying to get concentrated. And it was a great revelation for me to discover that I get more concentrated when it's a gift that comes to me.

I get more concentrated when I've learned the art of getting out of the way in a particular way, not interfering, making space and room for something to settle and open and gather together, than if I'm the one who's kind of directing the show. And then I get much more

concentrated, much more gathered together, settled, more peaceful. And so this idea that the system knows what to do if you get out of the way is a fantastic gift that this practice can provide.

So I apologize for not leaving you with nothing. Be very careful with these words. I'm saying doing nothing gives you something. Watch out. Now you're going to kind of lean into, I'm going to do that nothing, because I've heard it's good, you know, I'm going to do nothing better than anyone, you know, and I'm going to, let's go in a hurry to do nothing. So you have to be very, very, it's just the whole thing is a gift to the whole deeper spirituality.

In some traditions, not necessarily Buddhist ones, they call it grace, right? And I think in my reading or my way of understanding the Dharma teachings, the word Dharma sometimes means nature. It's nature. It's the natural flow rather than grace. So this kind of giving breathing room for our experience I find very meaningful.

So get breathing room to your breathing. I've gotten all tight around my breathing, like focused. Just make room. And if you're controlling your breathing, don't worry. Make room to have a controlled breath. Make room for everything. That's what awareness practice is.

If your mind is thinking a lot, maybe don't even let go of it. But what happens if you make lots of room in the mind for those thoughts? If you're claustrophobic around it, and it's, I've maybe said this too many times, if you're tight and claustrophobic and caught up in your thoughts, it's a little more like you have the cap off the toothpaste and you keep squeezing it. It'll keep coming out. And we have an infinite amount of toothpaste inside.

And when we're caught up in our thoughts, squeezing and tight and pushing, it's just going to keep pouring out. You know, you could brush it off, you know, let go, but it's just going to keep coming out. We have to make room. We have to relax, make the open space around it, breathing room, so that something relaxes and softens and quiets, so it's no longer claustrophobic.

And so sometimes I think of meditation and mindfulness as giving ourselves a vacation, and a radical vacation from the preoccupations of everyday life, so that something profound can happen that can't happen as long as we're preoccupied. And one of those profound things is a vacation from yourself. A few of you, not many, but occasionally some of you might be caught up in all kinds of self-preoccupations, trying to defend yourself, trying to prove yourself, trying to improve yourself, trying to retell the stories so that you can have a better past, trying to tell wonderful stories for the future so you can be grand.

I used to have delusions of grandeur when I was a new meditation student, and I started

seeing, what are you doing in there, Gil? Gil? Stories of, you know, great things, heroic things. And I learned to put all those down, put all those down. I learned to put down, I had a neurotic or something like that, an obsessive concern for wanting people to like me, wanting not to be rejected. And so there were all these thoughts and concerns about that going, was spinning in my mind.

And it was just marvelous to come to meditation and have all that eventually quiet down, settle, and there was one of the forms of nothing, one of the many varieties of nothing, was no Gil. That was just fantastic. You know, all the usual ways I defined myself, identified myself, concerned myself, the usual way in which I was the doer, the actor, the usual ways I was the victim, the oppressed, all these things, all these different kind of selves that I had began to soften or quiet enough and they weren't there for a while.

And that was just a delight. When there's so much peace and beauty and delight in just sitting there, who needs Gil? I don't need him. Finally, we're friends. It's okay. I'm not the enemy to myself. But it's certainly nice when Gil goes on vacation. And meditation is a vacation time. Ah, it all falls away.

And then one of the great things to give breathing room to and do nothing about are your fears, are your strong desires, are your hates and your resentments and your envies. Not to justify them, not to go merrily along with them, but what happens if you give those breathing room? What happens if you stop being claustrophobic? What happens if you stop squeezing the hate paste? What happens if you stop squeezing the desire paste?

And many of us don't even know it, but we're constantly squeezing tight, wanting, pushing. And one of the consequences of that is that it's actually uncomfortable to do that. We don't actually maybe recognize that discomfort. And then we react to that discomfort to want more, to hate more. And it kind of builds on itself.

And so this chance of giving yourself breathing room and discovering another way, or discover what we are doing that we don't need to be doing. Oh, soften, quiet, still, breathing room, just let it be. And then slowly, maybe you discover yourself in a deeper way. There is a finding ourselves in meditation that is very different than finding our ordinary social self that we've built up and created over time.

To deconstruct the social self and find that there's a kind of a self or way of being that just feels so healthy, so nice, just to be alive, just to be present, to become freer and freer. And slowly what begins happening is that all the extra somethings that we're doing begin to fall away. As we go along, we start noticing more and more, there I am doing. And there are layers

and layers of doing, of constructing, of building, of making, that goes on in our body-mind.

And the Dharma practice is a gradual process of deconstructing, letting go, by recognizing each step along the way, oh, I was all concerned about, you know, that people at the party are going to like me. Well, that's settled now. And now I see that I'm concerned with what am I going to have for dinner, and I'm preoccupied with that because I need to be a good cook. Oh, that's settled now. And now I'm just meditating, and I need to be a good meditator.

Well, that's extra. I'm doing more, being a good meditator. And then, oh, I just want to have a delicious meditation. Well, look at that. Now I'm building up. So slowly until finally we drop all the coarser things. It becomes more and more refined over the process of maybe a lifetime of meditating. Just, oh, doing less and less.

And so a lot of meditation is not about what we do, but what we do to understand the extra we do. We understand all that we add on top of doing nothing. So in this way, meditation's much to do about nothing. And your neighbors ask you at the block party, what is your meditation like? Oh, it's much to do about nothing. Maybe they'll stop asking you.

Why would you do that? Or maybe they'll ask you, why do you want to do that? And then maybe you'll have an answer that's your own personal answer to the value of the benefits of nothing. So I've offered you mine for today. Okay. And so maybe it resonates with some of you.

So now it's your turn to either bring up something, you're very welcome to do that, or ask questions about nothing, the talk, or offer testimonials about how wonderful nothing is, how nothing can make you really wealthy in a spiritual way. Thank you.

Thank you, Gil, for your teachings, information. The question I had was some traditions have this concept of Sabbath.

Of?

Of Sabbath.

Sabbath, yes.

Yeah, of just taking a day off and just doing nothing essentially. And I thought about it and then of course the next thought in my head was I don't have time for that. And then I thought that's probably why I need it. So just any thoughts on that?

Yeah, well I think you almost answered your own question. But yeah, sometimes I think of meditation as a Sabbath, or doing a day-long retreat as a Sabbath. I think it's really valuable

to really have unstructured time, time where you're doing really nothing and you're free from the ordinary activities that you do.

And so I try to do, whenever I'm not teaching something on Saturday, like a retreat or something, I try to keep Saturday that way. And I usually don't even meditate on Saturdays. When I first started meditating 50 years ago at the San Francisco Zen Center, I didn't know how people, I didn't know anything, but I went there and meditated and lived there for two weeks. And they meditated six days a week, but never on Sunday. So I kind of thought, well, that's the way you do it.

So then for years, when I was on my own in college and stuff, I did the same thing. I just, six days a week, but not on Sunday. And now, because I come here on Sunday, Saturday is the day I usually don't. And I almost did yesterday. But maybe that was going to be too much. Something.

And so, but the way I presented meditation today, it is kind of like, I call it a vacation, but a Sabbath. What's wonderful about the word Sabbath, I think for me, is it offers a sacred association with that word. And so it gives it more value. And sometimes nothing doesn't sound like it has any value. So if you can add a little sacredness to it, sacred nothing, then we're kind of willing to go along.

And so two things I'll add. One of them is, you basically said it, but we have so much to do that sometimes we have so much to do we can't afford to not do this Sabbath. Because that's what gives us the energy, the resilience, the creativity, the ability to do many things. If we just keep going and going and going, our efficiency around them and our health around it can decrease. So the more we do, the more important that kind of thing is. It's maybe counterintuitive, but it's very important.

And then I have a friend who many years ago went to her teacher, said something like, you know, I have a lot of responsibility, I have a lot to do, and you know, I don't know how to fit my practice into that. And maybe because he knew her well, all he said was something like, oh, you're too lazy. And, you know, from all external points of view, she was not a lazy person, competent, capable, energetic, engaged, and lots of responsibilities.

And so she went home and that's what the teacher said. I'm lazy. And she decided he's right. The hard work is to stop doing all that. The hard work is to not give in to it. That's what's easy, just giving in to it. The hard work is to look at that and really come to terms with it. Is that okay? Answers?

Yes, thank you.

Good morning, Gil.

Hi.

This morning I was listening to a podcast by Vanderbilt Monk. And he used the word nowhere as now here, nowhere. And the whole talk was about exactly what you said about just being very, very aware and feeling of this layer. So fortunate to hear this talk this morning from you. Thank you, Gil.

I love that. I love that. Nowhere, now here. And so maybe now here should be nowhere. Both directions.

At some point in the talk, you said, I think you used the word grace. I think it was talking about another spiritual category. And I wanted to offer a different view of it. As someone who trained professionally in ballet and studied classical music, play the piano, I feel that, and I feel fundamentally an artist, I feel that grace to me is, or nothing to me is actually equivalent to finding grace. You know, when, if I take the example of dance and I'm trying to, I'm dancing the same piece, one in doing something and one in doing nothing, the one in doing nothing is going to look spectacular. There is magic. There is grace in doing nothing, in trying to like get your head to do it. Well, yeah, and letting go and trusting your body to dance.

Yeah, nice. Yeah, yeah, thank you. It's very nice, what you're saying. I think it also has to do with a variety of meanings, the English ideas of what grace means. Sometimes it relates to being graceful, to be full of grace. And so it has to do with what you're describing is coming out of nothing.

And sometimes it's a religious term where grace is bestowed from outside, from God, for example. And so in that context, I said, so the language I like is rather than grace, as a religious term, but is a gift. And that's, I think, there's a beautiful gift, but the gift doesn't quite express the gracefulness that flows.

Yes, I wasn't really thinking about grace as the beauty of dance. I was thinking about it more as the gift and the magic. You know, like when you're listening to classical music and this really amazing orchestra or something, the grace in the music is a, it's not necessarily beautiful. Like, you know, if you listen to 20th-century contemporary music, it's not always pleasant, the sound, right? But there is still, the grace to me is, I was going to say the silence between the notes, but it's exactly that nothing, right? That it's not necessarily, it can be beautiful, grace can be beautiful, but it's kind of, to me, it's really a state of surrender, and that kind of comes to what you are describing about nothing. Thank you very much.

Thank you.

Good morning, Gil.

Good morning, Gil. I guess my question is about like doing nothing. I'm wondering if like nothing, it's sort of like a body scan and just kind of like a long—

Can you turn it up?

Oh, yes. Can you hear me now?

Yeah.

Okay. I wonder if body scan, it's like doing a, I mean, doing nothing, it's kind of like a body scan and just giving space, whatever comes up. I often feel like when I do nothing, I can allow that for way too long. So I'm wondering what nothing, or like that vacation of nothing, looks like to you.

Very good. It's a great question. I think there's plenty of meditators who do nothing, but what they're really doing then is giving free rein to the thinking mind to keep thinking. Yeah. And so they, I'm not in charge, I'm doing nothing, and they just, they spin out in their thoughts.

And so to have a little intentionality and focus that keeps you from spinning out in thoughts can actually create a higher-quality nothing. So for you, if doing a body scan maybe does that for you, and that depends a little bit on the purpose of the body scan. If the purpose of the body scan is just to make a lot of breathing room for everything, as systematically going through your body, that's one thing. If you're doing the body scan in order to get super concentrated, let me get really zeroed in here, then you're doing something rather than trusting the natural nature moving through you and unfolding within you.

So it depends a little bit on the purpose of the body scan. But you can do next to nothing with a body scan, but the intentionality of it protects you from spinning out. Is that an answer for your question, or do you want to ask again?

Yeah, I think that answers my question. I just was wondering if that was one way, or if there's like what works, like what does the application of nothing look like to you? If there are other ways?

Yeah. I don't usually do the body scan. I usually, my primary focus is the breathing. So I do the same thing with the breath. I'm with the breath. That's what the intentional aspect of it. And the art of it is how to be with the breath, taking into account how I am at any given time.

So I don't have one way to be with the breath or one way to be nothing. Sometimes it's actually important to do something because the alternative is worse. So sometimes, for example,

my mind is just racing and spinning and I'm upset about something. And I say, Gil, you're doing nothing. It's just going to make room for all that. Maybe eventually it'll settle down. But I think I need to really address this in a clear way.

Let me really be present for my upset. Let me breathe with it. Let me feel in my body. Let me make room for the upset. Not just try to do nothing, just be with the breathing. Okay. So, and sometimes my mind just seems to be not really a good place to be. And so sometimes I've actually, I give myself over to get concentrated on the breath because I feel like I need to cut through or break through something.

But just enough so that that crazy mind quiets down. So then I can shift what I do again. And sometimes I'll sit down, or during the sitting, I get very, very quiet and still. And I might still stay with the breath, but then I'm not hanging on to the breath, or really focusing to stay with the in and out closely. Then I'm with the breath as if it's next to nothing.

So we don't want to have one policy, one practice that that's the only thing we are allowed to do. We have to learn how to read and know ourselves. But what a lot of people don't understand in our culture, I think, is the value of nothing. And it's really to have some sense of it and know how to tap into it at the right time, which is maybe more often than people realize. Is good?

Thank you.

Thank you.

Thank you for the talk. So in my practice, usually the way I go about it is like I'm always—I can't, can you hold, these microphones were actually constructed to be held this way, so you get to be like a rock star. That way I can, I have trouble hearing.

Okay, thank you. Yeah, so in my practice, usually the way I go about it is that I'm always counting. And that helps me focus. I'm counting till five, then back. Otherwise, mind just spins all around. But counting is not nothing, right? It's something. So do I need to do anything about it?

So I counted for years. The way I was taught was to count to ten and then start over again. And so there's all kinds of practices we can do and counting is one of them, but the answer to your question is not doing it or not doing it, but rather what, how you do it and for what purpose.

If you're trying to count to five to be the best counter in the world, no one's going to count to five better than you. And you're going to count to five a thousand times so you can get that

badge. Yeah. Then you're doing a lot. But if you're counting to five, just so that each count is complete in itself, without any thought of before and after, just enough to keep you on track so you don't spin out in your thoughts, and you're not really trying to do much else than just do that, stay very, very simple, then it might be a very wise thing to do until you feel, until you recognize that you don't need to count anymore. And then now you can let go of the counting.

Okay. Thank you.

Thank you.

Good morning, Gil. I've been listening to your series over the last several days about *equanimity*. And it occurred to me that, at least for me, a sense of doing nothing feels like *equanimity*. Am I understanding this correctly? Or do you want to maybe speak briefly to how those things might be related?

Well, I'm so happy that you brought this up because in the way that I was walking down here this morning, I think about my talk, and right in the middle of the talk I was supposed to talk about *equanimity*. That was the plan. I teed it up for you. So I just kind of got, I just followed the trail as I gave the talk and I forgot about that part. So now I've been reminded.

But yeah, so this idea of giving space, giving room, having a vacation is very closely, allows us to be more equanimous. Makes room for not riding close on top of things. Makes room so that everything that happens doesn't impact us so deeply, like so personally. And so we don't take things as personally. We don't take things as being, you know, our desires as being so central. We have room for things.

And the more space we have, it's become the *equanimity* has the feeling sometimes in the classic Buddhist imagery of a small cloud drifting in an endless sky. There's all kinds of things. There's thoughts that arise, desires, aversions, feelings, emotions that arise. And each thing that arises is not a collection of all kinds of complicated collection of associations and thoughts and feelings and ideas and memories. It's just one thing, the pristine experience of one thing that arises.

And that one thing is floating in an endless sky of space, an endless sky of mind, of awareness. So a thought arises and it's the worst thought that anybody has ever had in human history, at least that's what you think. It's so bad. It doesn't matter. It's just a cloud, just like some clouds are really ugly. Haven't you noticed that? Wow, now you are looking for the most ugly cloud.

And it doesn't matter. It's just a cloud floating, especially in the endless sky. And this whole

idea of ugly clouds is ridiculous. Same thing with your thoughts. It's ridiculous. In that spacious open mind, you don't identify with it, it doesn't say anything about yourself. It just goes.

And so *equanimity* is closely related to that. We're not going to react, we're not going to pick up, we're not going to judge, we're not going to do anything with it. So thank you.

Let's see. Since, since, sorry.

Gil, you mentioned awareness makes room for space. So when we are very aware, and let's say anger arises, how do we make room for that space, especially in terms of quality and all that?

Well, a few things. It's ideal if you already have room. So if you've already been relatively calm and settled down, if you have a daily practice, meditation, if you know yourself well enough that in the course of the day, you don't allow yourself to get wound up so much. There's a check-and-balance system. Meditation gives a fantastic reference that as you come out of morning meditation, you can start tracking yourself and stop doing the things where you get spun out, get caught up in reactivity.

And so if you're able to maintain some modicum of calm or ease, relaxation, then you'll see the anger arise and there's more room for it. And maybe not automatically, but you have enough self-awareness to monitor that and manage it. So look, oh, there's that old friend of mine. Okay, let's just kind of back off now. Let's not say anything. I'll put a zipper. I'll close my mind. I'll close my mouth. I'm not going to say anything because that's dangerous.

Maybe I'll go for a walk around the block. Maybe I'll excuse myself to the bathroom. No one asks why you're going to the bathroom. And the only reason you're going is just so you can make room and space for your anger. You go in the bathroom, you breathe deeply, you feel it, you recognize it. And slowly, just that practice of mindfulness, slowly something softens and you have space for it. So, those are some things you can do. Is that adequate?

Good. So, one more and then we'll see here in the front.

Hi, Gil. So, doing nothing. Doing nothing. Okay, being Gil and doing nothing. Don't try it. And so, my curiosity about it is, what is it like to sit and do nothing, right? From the perspective of practicing meditation, right?

And so I wonder how I took it in. It's that idea of holding space. Perhaps there is that mind that is paying attention and is having this boundless quality, right? But, you know, I'm thinking of the witness per se, the mind is there and is aware. And then there is a point where I see if

the consciousness is just the pool of infinity, and there is a drop in infinity and the meditator become one, or the mind, the witness become one. It's a very boundless quality of being, right?

And could you share a little bit more about what it's like to, in your consciousness, to do nothing? Because I have heard this aware, this teaching in a beginner's, right? Right? And then, you know, like today, doing nothing. Could you say a little bit more about that?

Well, I think that what you have to appreciate is that there are infinite numbers of ways to experience and do nothing. It depends on the context you're in. And so, if we sit down and meditate, there's so many different ways we show up to meditate today. Some days you're calm when you first sit down, some days we're agitated, some days you're really tired, some days you're really sharp and alert. And so what doing nothing means in different contexts varies quite a bit.

Doing nothing for a beginner meditator will look very different than someone who's a long-time meditator who gets really, really settled. And then your experience, like you had, it's very different. You have your capacity to drop into that infinite space. That means that that calls for a very different kind of nothing than a beginner. Maybe for them, a beginner, all it means is that they're going to stop resisting the instruction. That's all. You know, I'm going to stop, you know, pretending I'm not here or something.

So there's many, many answers. So what I love about your questions is that it gives me an opportunity to not answer it.

And that's what I'd like to leave you all with. Not an answer, but with a question. What is your way of benefiting from nothing? Rather than taking the teaching today about nothing as like you have to do this, in your life, in your situation, in what way can you benefit from nothing? What is a nothing that you can be doing now so it enhances the situation?

Like you're with someone, a friend who's sick. What does it mean to be nothing there when they're sick? Maybe it just means you sit next to them and you don't ask them difficult questions. You know, you just, oh, you're just there. Maybe to offer them a drink of water. Nothing else.

Or doing nothing with a small child means maybe, you know, is building blocks, is you do nothing but you're building blocks with them, and for you that's like almost nothing. So it varies so much what it means. So it's for you, I love leaving the talk with a question for you rather than an answer. So how does that work for you?

So thank you all very much. And next Sunday is when we have the tea. So if some of you are

pleased, if you have time, make time to stay for tea afterwards and talk. It's a great thing to do. Or you can turn to the person next to you and say hello if you want.