

Session 3 Transcript
Chapter Two: Translating Heartbreak into Action
A New Republic of the Heart: A Guide To “Being the Change” For Real, with
Terry Patten

Terry: Welcome everybody. Let's begin by dropping in, by transitioning from whatever busyness we may have been involved with up until now. I invite you to find your way into a comfortable sitting position. Take a few breaths. Let your attention soften. Drop into the body. With every out breath, enjoy another wave of relaxation and being present, in the pleasurable simplicity of just sitting and relaxing.

As you breathe or maybe, in a sense, as you let yourself be breathed by this mystery that is beating our hearts, here in every moment of now, sparking our intelligence, not different from awareness itself. Relax, allow yourself to be held by being itself. Let go, compassionately, of this tendency to think, to be focused in thought. As you let go into just being, into inherent goodness, into inherent okayness... being itself is always here. Underneath whatever pain or agitation or stress, there's a profound okayness, into which we can just keep relaxing. We can really let go into this okayness, even more perhaps than usual, because we are secure that we are not simply bypassing reality with our spirituality, because we are committed to life itself, as well as being. When we let go into being, we can let go completely.

This level of reality in which there is no problem is inherently joyous and loving and blissful, a reality in which the conscious light that is the substance of us and all moments is allowed to be felt and known, allowing ourselves to be deepened into contact with this sacredness and divinity in whatever ways are authentic for us. So enjoying this field of fellowship, this brother/sisterhood, let's also engage. So please raise your hand, and we'll wait until somebody's ready to interact live. Please, feel very much invited to raise your hand. Until that happens, let's just keep deepening into this mysterious profundity, within which we are always held.

There's Eric. I'm going to unmute you, and if you can start your video camera, we'll bring you on. There you are. Hi, Eric. Nice to meet you.

Eric: Nice to see you Terry. So what has been coming up for me, as I've been engaged with this chapter, and it goes back also to the sacred activism weekend that I did with Andrew Harvey. But being able to find the self-care balance so that activism burnout is something that becomes a practice to let go of, instead of something that just gives you carpet burn that lasts for too long. My major burnout experience was being president of the Iowa Renewable Energy Association, the non-profit, with a green board, and trying to move the green swamp, basically, back down into healthy blue and get some structure, and then move it through green to try to get at least a foothold. I was deeply burned out and still am. I mean, I'm still neck deep. I still like Shirley MacLaine. That was a burnout experience, and now I'm trying to get back into activism. There's the contraction every time I go forward, the contraction from the last burnout experience.

Terry: Sure. Well, all of this is asking for us to practice more and more profoundly in ways that are more and more truly integral. A truly integral practice isn't exclusively self-focused. The fact that you tried so hard that you put the service you were doing ahead of your own well-being attests to your care for the whole. It's important that you honor and appreciate the goodness in your motivation, even though the circumstance shows you the necessity of another level of maturity in your growing. That sense that you're involved in a process that's always teaching you, that this life is a school, and that our attempts to be effective activists, none of them have been as effective, no matter who you are, even if you were Bill McKibben or Jerry Brown in his leadership with California's recent commitments to 0% net carbon, nothing is enough.

Everyone one of us is in this koan, this impossible question of how we can be more effective than we are. So there's a healthy thing of experiencing that as a kind of teleological pressure, a kind of inherent pressure. Yet that easily becomes a burden to us and I, no less than you, need to practice exactly what I teach. In my sense that I had articulated something in a new way that was important in this book and that getting this message out was so important, I recently have gone through such a period and I'm having to steer back towards self-care and toward my own wholeness, because we do have to put our own oxygen mask on first. The vehicle that we are has to be fundamentally, basically, healthy. Yet if we always prioritize ourselves over the whole, we just end up another selfish, middle-class, privileged person, particularly if, like you and me, you're white and male and over 40. You're kind of the face of the problem, so to speak, at least viewed from some progressive perspectives.

It's necessary for us to question ourselves and go beyond our contentment and our passivity and the way we're consoled by all of the unsustainable dynamics of our lives. This self-questioning is really healthy, and yet contact with that which restores us is absolutely essential too. It's easy for one of these to get ahead of the other, for us to get out of balance in one way or another. Some activists really do need to be reminded of self-care, and yet most of us need to become more effective activists. How we can manage that without going into a dark place is a big part of this course. We'll get into this a whole lot more particularly in Chapter Six.

But what I want to bring forward most strongly right now is the first thing I said about self-compassion and appreciating and honoring the impulse that caused you to get burned out in the first place. Because a kind of fundamental respect for and compassion for ourselves is crucial to steering either way in this course correcting that we have to do. Steering more toward activism is only possible to do in a healthy way if we're fundamentally self-friendly. It's only possible for us to do it in a way that has some measure of dignity and restraint and care for the whole as well. Either the whole or the self is only held in a healthy way if we continually wake up from the ways that we get ourselves jammed in these zero-sum, push-pull dynamics where either I'm making a sacrifice that makes me unhappy or I'm feeling guilty. We have to wake up from those kinds of self-limiting dynamics. We have to accept the fact that this is who we are, and this is where we are.

We are beginning in the mud. We're pulling ourselves up by the bootstraps, so the fact that it's not perfect, the fact that we have ground to cover is to be honored. The fact that we're facing that with honesty and we're actually attending this school of life, we recognize what time it is on the planet and the urgency of us breaking into another level of effectiveness is a challenge; it's a psychic challenge. So we're coping with a lot, and that deserves to be respected and honored. If we can hold this with a kind of self-honoring perspective, we can do it. But we easily get drawn into dynamics where we're down on ourselves, either in guilt or in pushing ourselves too hard. We really do have to wake up from that completely. There is joy at the center of effective activism. There is fundamental health. There is contact with that uncaused happiness. Restoring ourselves to that and restoring our self-friendliness in a very ordinary, psychological sense as a practice, many times a day perhaps, because the old patterns die hard, so this needs to constantly be reasserted.

I can feel how this is a real question, so we're having the kind of conversation that this is all about. I really appreciate that. Thank you.

Eric: Thank you.

Terry: I don't see another hand up right now. I think I want to answer one question from last week's session that's actually quite relevant to this week. Then maybe we can go into some small groups and interact with each other. During the previous session, somebody who didn't give his or her name asked, "As one who is living in a trance bubble vis-a-vis spiritual bypass, or just plain numbing out, intellectually

and wholeheartedly, I agree with activated community being the appropriate response through this mess we are in. But, emotionally, I'm terrified to let go of my sense of privacy, my complacent safety and misanthropic judgment of human ignorance. I do not have a bodhisattva orientation yet, but I do want to participate. How does one identify a particular contribution in the midst of so much aversive conditioning?"

I loved this question because it's very self-aware and self-challenging. Again, I honor that. I think we have to recognize that there is a marketplace of values and a marketplace of ideas and a marketplace of motivations that work themselves out. As our inner voices of aversive, our courageous, heroic voices, our intellectual integrity contending with our attachment to our comforts, all of those voices get a chance to have their conversations and to work out their controversies. There is an inherent directionality to what comes about; that's why there are levels of development that actually proceed in a particular development. There is a kind of values gravity, Steve Macintosh's term, of goodness and truth and beauty.

So if you're being honest with yourself in this way, there are some things that you will find that you can do, your sense of privacy, your complacency, your safety, your judgmentalness. The fact that you're using those harsh words to describe aspects of how you're oriented means that you can't really stay there. If you stay in this consideration, you will evolve. Later in the book, later in one of the future sessions, I'll talk about this kind of catch line that I came up with, which is, to understand where your most powerful activism can go. I say: follow your heartbreak and your genius with your friends. Your heartbreak being where your care directs you and what values really inspire a response from you. Following your genius is noticing what you are good at, where your capacity's mobilized, what inspires and engages you. You're going to find a place that includes both of those, and do that with your friends.

There's this other great line from the protestant theologian Frederick Buechner, *the place where your deep gladness meets the hunger of the world*, I think is the phrase. So there's a finding-forward of more and more of your capacity and your willingness. But time is moving. There is something that is an imperfect version of that that's coming along, and waiting for the perfect expression is a little too precious. So being willing to make yourself a little bit uncomfortable, even as you honor the fact that these are parts of your experience, and find your way into an engagement that brings you alive. This is our task.

So if you begin to do that, you're going to begin to discover, luckily - the happiness research shows, it's when we're engaged on behalf of something greater than ourselves that our own happiness comes alive. So you begin to discover that the consoled contentment that you're tending toward is actually not as fulfilling as some measure of engagement on behalf of something greater than yourself. As that circuitry begins to have some energy flowing in it, you're going to discover a self-validating dimension of how activism actually can make you happier. It isn't all hardship. In fact, that goodness is filling you as well.

I want to invite other questions. I think that the live questions are one of the most dynamic things, but let's store them for a little bit and go into little groups of three. Cheri and I will set this up, but, Cheri, if you could come on and explain the basic procedure. We'll just go into this for a little more than 15 minutes and come back to the large group. But I want us to have a chance to interact on some of these issues so that everybody is speaking and bringing themselves personally into the process.

So what I'd like you to do in your groups, each of you will have a five-minute turn, and what I'm hoping you'll do is to speak for four minutes, and then leave a minute for others to respond, and so there's some interaction. In those four minutes, in a very summary way ... It's kind of cool to have these time limits. If we're just totally relaxed, we stretch out. We talk at length. It's a kind of a practice to bring

yourself in a very real way and bring yourself forward in a time-efficient way. I'm suggesting that, in those four minutes, you can cover quite a bit.

First, just the facts, briefly. What is your history with activism? Was that in the system activism, like politics, candidates, organizing for laws or for local initiatives? Against the system, protesting? Around the system, maybe charity or other creative social entrepreneurship? What are your feelings? You probably have many, sometimes maybe contradictory feelings about activism. What ways are you inspired by it? In what ways do you feel discouraged? In what ways are you conflicted? We've all had a complex experience with activism. Then bring it up to the present moment, so it's your history, your feelings. Then the third is: How are you growing and changing in your relationship to activism now? How are the inner work and the outer work coming together for you? We'll put those up on the screen too, I think.

If you're in a moment where you feel like you don't want others to see you, you don't want to be visually visible, that's okay, but no matter what, I hope you will be willing to participate, because the people who are put into this group of three with you will really benefit a great deal.

The practice here is as much in the listening as in anything else. I think all of us have had the experience of walking away from a conversation and feeling like it was an amazing conversation and feeling all this gratitude and respect for the person we spoke with, mainly because of the way their listening helped us to find our way into speaking our truth. So the practice here, in a way, is to bring that kind of listening to one another. Again, to summarize, four minutes of talking, and you'll get a little visual reminder, and then have a minute just to interact. We're going to want to cover our history of activism, our feelings about it, and what's happening for us now. What's our inquiry? What's our sense of possibility?

Break-out groups

Terry: Hi, everybody. Thank you. So, I'm curious if anybody has any comments to make. I was in one of the breakout groups myself. It's a little bit of a new situation. There may have been some awkwardness over the logistics, but I hope we got to a place where we were able to begin to share and to begin to sense that there is a rich international community of fellowship. What are we? We're students of the paradox, and we're also stewards of the future in training. I hope that some sense of that fellowship has arisen for you.

Does anybody want to share anything that's come up? I think it might be a nice time to have some live interaction.

We have Kerry. Hi, Kerry.

Kerry: So the question that I wanted to bring up last week, and it kind of bleeds into this too, is there are a lot of us that have various kinds of circles, and yet it's still like a meeting of silos. I haven't gotten to the part of the book where you talk about the particular kind of we space practice that you use. But the thing that I'm looking for is practices that help small circles, even these when we break out later, of how do we get in a space that can bracket over opposing positions and find commonality and help move conversations forward?

Terry: Well, that's a very big question that in some sense, I wrote a lot about. I've written academic articles about it. I've participated in a big we space summit. There are a lot of different approaches, and there's a lot to share about it. You know, we'll get into it in a lot of richness and depth in future weeks, but we're also meeting in the meantime, so it's a very important question to ask right now, and I can say a few things.

One thing is it's really important at the beginning to make this transition into depth. Part of that is everyone finding themselves sincerely into a place of genuine curiosity and learning. The fact is the

biggest challenge in each of our lives, in some sense, is the biggest challenge in everybody else's life. We're all in this together. The biggest challenges are how do we become a different kind of human being, and how do we graduate to a different level of maturity? None of us knows that completely. Everybody is in that question together. There's a kind of vulnerability and humanity that's a necessary part of this.

In spiritual circles, there's an awful lot of discourse that takes the form of somebody going into their most enlightened state of mind and speaking as if they're enlightened and speaking the qualities of clarity and unity or whatever. There's a space for some of that to happen, I think, appropriately, but, very often, there's a spiritual bypass in that, because people aren't only that enlightened being. They're also a complex person who's got unmet ego needs and early life trauma and attachment issues and habits of avoidance and compensatory motivations, this shadow. Every one of us has this shadow and we bring some measure of that to the party.

I think that the ground that works for a we space to come together requires us to show up as people who are human, who are not hiding their humanity or the fact that they are a work in progress and the fact that they are continually learning. All of that has to be kind of what we bring to the party, because that creates the opening for contact. There's a kind of leadership that we bring by being vulnerable, by being courageous enough to speak to the places where we're vulnerable. Not to speak only of the lessons we already learned that we're on the other side of, but to speak of the lessons that are currently in our life that we haven't finished learning. That is a form of leadership and courage and generosity that isn't as commonly appreciated in our social worlds most of the time.

I hope this course creates a context for those of you who are in study groups or just when we do something like this little breakout group we just finished, where we lead through that kind of generosity and curiosity. Because looking at the introductions - many people have introduced themselves on our Facebook group and I hope more of us will do that - there's a lot of depth and a lot of experience and very interesting human beings who are drawn into this course. We might just look like an ordinary whatever, 30, 40, 50, 60, 70, 80-year-old-ish person, but what's embedded is worth being curious about and worth being interested in. The potential for an intelligence to come about that is not you and not me, but the inner subjective space between us, is really exciting. So that openness and willingness and generous curiosity is what we can begin to bring.

Now, the we space is going to be a work in progress. It's going to require a certain amount of patience. I frequently retell this cliché of a joke: I love humanity, but people drive me crazy. We do disappoint each other. Part of the challenge of the we space is to show up as our most conscious, our most awake selves. Using that we as an opportunity to really show up as your best self is another piece of the practice. There's no series of injunctions. There's no formula. It's got to be something alive and emergent. That sense of the possibility, the living quality of the next now moment is another piece of what we can bring. But this is a conversation we'll keep having. Thank you for asking it. That was a partial answer, and we'll be back into this conversation more in the time ahead. Thank you, Kerry.

Great, we have Marjory next. Hi, Marjory.

Marjory: Hi. Yes, when we were in our breakout group, it was my turn to speak, and, all of a sudden, I just became very present in the moment. What's happening for me in this moment that I believe I shared on Facebook also is, where I happen to be living in the location that I'm at, is we're about to get hit by a major hurricane over the next 36 hours. It's coming right here.

I'm in North Carolina on the East Coast, and I'm 85 miles inland, but this particular storm is going to be coming inland. I'm a survivor of Hurricane Andrew in South Florida years ago, and this is not my first spin around the block with this particular type of Mother Nature's force. But I'm looking at this as a sort of

initiation, again, another initiation. My goodness, the things that come up. I mean, you do all the preparations. You know the drill. You look after your family members, your neighbors. It's an opportunity actually to experience the very best of human nature in many instances, because it brings out the best in our community. We're looking out for each other. We're checking on each other. At the same moment, we're fighting for the last bottle of water in the grocery store or something. We're sitting in our cars waiting in line to get gas and all kinds of stuff like that. It's an opportunity for me personally to practice showing up at my best, and also allowing for the moments when the fear does come in and allowing myself to experience the fear. Mother Nature, she's got her own force and tension, I believe.

Terry: For all her children, students and, hopefully, devotees, caring beloveds, there's an opportunity here just to send our goodwill, our healing intentions, protective intentions to you and to everyone else. I hope that you'll share with us whatever lessons you learn from the process itself. I like how you're relating to it, and blessings, Marjory. May you be safe.

So I'm not sure I see any other hands raised right at the moment. There are a couple more questions that I wanted to take on that have been asked.

Chip asked, I think, a really good question. He said, "We could spend 12 weeks on this chapter alone. My question is about the paragraph on victimhood and trauma on page 62. You're right, to the degree that our trauma has impaired us, it is imperative that we recover enough to end the cycle of injury and trauma. I hear a lot of truth in this, and yet I'm also detecting a tiny bit of privilege. This is nearly my only disagreement with Ken Wilbur's Integral perspective because it focuses a great deal on the upper left and pays too little heed to the lower right, in my opinion. I'm fortunate to have the ability and resources to heal my trauma and end the cycle, but I don't think we can expect people in generational poverty with marginalized identities to end any cycle. Some of the people they must engage really are perpetrators of their trauma. It may be that this course is not applicable to our human cousins in such straits. If so, I think that bears explicit mention. Thank you for listening."

Well, you know, Chip, I think this is called an enduring polarity. There's something called polarity management theory, and it has to do with the fact that there are some polarities that are good-bad. We want more love and less hate; that's a good-bad polarity. But then there are many polarities that are enduring, the individual and the collective, the mind and the heart. You need both of many, many polarities. I think that there's a background here. When we get into the chapter on integral politics, the left, liberal position tends to emphasize systemic causes for social problems. The right tends to focus on individual responsibility. But this is an enduring polarity. There's definitely important truth on both sides.

When I'm in conversation with any individual, I'm going to be doing my best to encourage that person to find their way to recover enough to end the cycle of injury and trauma, and it only happens in the life of an individual when that individual becomes resourced enough that they can do that. That's the way in which conservatives are right. We do have to take individual responsibility. Of course, there's the way that we progressives are right. There are all kinds of systemic causes, and that's what you're giving voice to. Therefore, at the level of policy, at the level of allocation of resources, at the level of some measure of compassion, we have to recognize these systemic causes are enormous.

I think what we have to do as individuals, and mostly we're more progressive-minded, I think, in this course, although probably not universally, we have to question ourselves. Because we're part of a progressive social group that has its own progressive attitudes, we'll tend to get involved into group think on our side of the political spectrum. In that, it becomes, you have no right to speak if you're a privileged white person or male or a middle-class person or whatever. You just don't understand the suffering and marginalization that others have suffered, and really you just need to listen to their

experience and understand their experience. It becomes an absolutizing thing. This is the phenomenon we see on college campuses where conservative speakers aren't even allowed to speak or where classes call on LGBTQ Muslim women with handicaps before anybody else. The more marginalized, the more disadvantaged you are, the more respected you are, and the more your voice is given preference. I'm a white male in my 60s. I would never get to speak in such classes. That takes things too far, and we can all sense that it becomes kind of doctrinaire.

There's something about presencing these that brings up our tribal identities and tribal attitudes and tribal allegiances. We don't want to be the person who's accused of being an unconscious beneficiary of white supremacy and somebody who's called racist or sexist or something. This has many progressive people stampeding into a kind of politically correct stance that is not healthy. If I'm speaking to any individual, I stand with what I wrote in that chapter. We still have to find our way past it and become a source of responsibility. That's still what's real for any individual. But when it comes to governmental policy or when it comes to social and political choices, then, obviously, I have a lot of resonance with what you're saying, so I hope that's helpful.

Yes, Grant, I'd love to hear from you. Please, come on.

Grant: Hey, Terry. Hi, everyone. Before I say anything else, Marjory, be well. My thoughts and prayers are with you. I was in a group with Chip and Ed, and I just was going to make two quick points. With regards to finding our strength and finding our way as activists, whether we're in the system, around the system, or against the system, Chip shared with Ed and I this difference that you've helped me understand so well, Terry, which is this difference between seeking and practice. I think when we deal with these issues of burnout as activists, there's a kind of a refuge when we characterize and feel our way into our activism as a form of practice, where essentially surrendering to that identity is or can be kind of its own reward.

That leads to the second point, where I think it's useful to redefine our idea of success as not necessarily reaching some kind of end point or objective or goal by such and such a date, recognizing that these problems may be multigenerational in nature. We all need to sort of lean our shoulder into the wheel to be a force for change, but to surrender the fruits, as they say, to God or the universe or whatever, that there is a holding lightly to outcome. By redefining our idea of success, this alignment with our deepest truth, by living that authentically, that we can find both the gumption and the energy to keep working on these challenging issues that we're all facing without slipping into burnout. I think holding it as a form of practice is one way to do that, that it's not practice for the big game that's coming in two or three month's time or however long. But rather, a practice that is a spiritual practice in the same way that a doctor practices medicine or a lawyer practices law. It's what we do, because it's who we are, and that there's an okay-ness by being in process, but not trying to hold on to the fruits.

Terry: That's right. We are all a work in progress, and, in fact, what we can hold as a culture together is a great deal of respect for others who present themselves as being in the process of learning and practicing possibilities beyond what we have realized. In fact, this is a super important point, and it expands on things that we've said earlier, so maybe this is a theme of this session. I sometimes give people a practice to go to a public place where people are walking by and to look at people as they walk by, recognizing them as cartoon characters, and recognizing that the most preposterous and silly and ridiculous thing about every human being is the way in which they sort of try to look like they've got it together, because they're obviously a silly, goofy cartoon character. That's the only kind of people that are made in this world. Every one of us is, in a way, a goofy cartoon character. The lack of humor about ourselves that we project in trying to be somebody who's got it together is probably the silliest of all things about us.

There's something of a humorous, even affectionate, amused kind of willingness to be the that cartoon character - everybody's a little bit exaggerated in some way. A caricature artist would blow up our lips or my bald head. Some part of us would become more exaggerated, the nose, whatever. For us to cease to be embarrassed about that and become friends at a whole different level because we accept that is one of the core ingredients in a different kind of we space and in a different kind of attitude. The attitude then that we're practicing, not to have it together and look good all of that all the time, but practicing to be more authentic, generous and awake and excellent. And, you know, the world needs us to be the very best versions of ourselves. It's weird that we have to become more serious than ever, and the only way to do that is to become more humorous than ever. How cool is that?

Tom, I see you raised your hand. I'd love to take your call. I'm not sure we'll have time, but if you write it in, I'd love to engage with you.

The next chapter is called Wholeness and Fragmentation, and it's a really important and uplifting chapter. In some ways, it's an emotional repost to this focus on activism in Chapter Two. It's a very, very rich one. I hope you'll spend some time with the reflection questions as well as the chapter itself. Everything is now, I think, uploaded. There's something else, which is I've uploaded another asset to this week. The week on activism has its resources in one place and the week on wholeness and fragmentation, Chapter Three, is separate. In this weeks' material, there's an extra handout on activism.

We didn't talk about our specific activist engagements as much as I had expected us to in today's session. As much as it can be an assignment, I'd like every one of us, during at least the time of this course and certainly those of us in the United States, because we have these very important midterm elections, I hope you'll engage very directly. So I've got a handout on ways that you can be involved, in the system political activism, which is, I think, a moral obligation for every one of us. During these important midterms, there is something that every one of us can do, no matter what. Even if you're off by yourself, alone, and you have nobody to organize with and you're in some remote place, you can do this. It's called postcards to voters, and you can connect in and help turn out the vote particularly in places where the vote is likely to be closer. There's a link for that, and there's a link to a variety of other resources. Some of them are transpartisan. Some of them are more philosophical.

There's also going to be an opportunity to get engaged with me and with a new non-profit that I'm starting, and I'll be telling you more about that in the weeks ahead. But I hope that all of us will take on our responsibilities as citizens. Those of us who are Americans have a special responsibility. This is a very international community, and one thing I feel very keenly in my relationships with my friends who don't live in the United States is how much as a participant in a so-called democratic process, not always perfect, in this country, because it is a superpower, we have a responsibility to all our international friends to turn this around. We have fallen down on the job. We let a completely irresponsible power block that is ... It's hard to exaggerate just how negative its implications are. We have to take responsibility. That's a very important thing, and there's a handout specifically on that.

But, of course, the context of that is what we began this session by emphasizing, which is the unconditional well-being and joy and happiness that are the foundation of practice, of being a practitioner. We have to find our way into that, and so that's what we're going to focus on in next week's session on wholeness and fragmentation. I'm excited that we're about to open into that. All that material is there on the course homepage now. We've gotten that together. I think the questions I ask about this are quite provocative and deep. If you're not in a group, I still hope you'll take a look at them and really reflect on them. I think it'll deepen your appreciation for the paradoxes and potentials of the ideas in this chapter.

Well, thank you for spending this time with me. I think what we all need to do now is to bring this to an end, so it really will be done before 1:30 Pacific. So please turn on your video feeds, and unmute yourselves, and then please also go to your upper right-hand corner of your screen and hit gallery view. Let's all come on and say goodbye to each other. So, go ahead. It's in the lower left that you can unmute yourself.

I'll unmute everyone on the count of three, two, one.

Bye! One of my favorite things about switching to Zoom Meeting is we get to do this. I'm peering in at all of you, how delightful, fantastic. Great meeting, thank you!

Wonderful, thank you, everybody.