

Divine Exchange Wisdom School and eCourse with Cynthia Bourgeault First Evening: Welcome & Introduction

Many people ask me about what I'm wearing on my legs, so we might as well get that done with right now.

I had a little boating accident in the Caribbean on the next to the last night of a cruise I was taking.

So I have a cleanly fractured left ankle, which is about halfway along its healing curve.

So don't worry about me.

The greatest bitty of the whole thing was that they outfitted me with this absolutely awesome little golf cart, red convertible, the closest I'll get ever to a Corvette.

And it only goes five miles an hour, but hey, with an imagination, you can even hear the wind whistling in your ears.

So I'd like to begin this evening with something of an invocation that will also be a wake up call.

You'll get to meet all of the musicians in due course, but one of the musicians to whom I'm most indebted for a number of things is Paulette Meyers, who is here, who is a living example of what many people would think of as an oxymoron, the Quaker chant tradition.

[LAUGHTER] But Paulette has been single-handedly over the past, what, six or seven years, at least now, taking beautiful pieces of Quaker pith sayings from the pearls of wisdom in this extraordinary, canonic wisdom tradition and setting them to music in what I call a roughly Appalachian ballad style, so that they actually get out there and can enter into our brains and our hearts as inspiration for transformation, and also a realization that the Quaker tradition and the Roman Catholic tradition were just walking down parallel tracks for so many centuries without even knowing it.

So it's been a wonderful honor and blessing that Paulette's going to be around and with us all week, working with the music and also offering it in times during our school, her own sort of more intricate and beautiful solo chants as one of the grounds for our own meditation and conscious work.

So I've asked her to begin our evening with one which is a rousing wake-up call, which, as I recall it, the words go, "Ye have no time but this present time, so mind your time." - "Prize your time." - "Prize your time." - "For your soul's sake." - "For your soul's sake."

So I'm going to ask us all to stand as she offers that.

Let her sing it through one time.

And then if you want to join it, join her in the second time through, go for it.

OK, we begin.

This was a quotation from George Fox in 1652.

"Ye have no time but this present time.

Ye have no time but this present time.

Ye have no time but this present time.

Therefore, prize your time for your soul's sake."

Ye have no time but this present time.

Ye have no time but this present time.

Ye have no time but this present time.

Therefore, prize your time for your soul's sake."

That's fine.

Let's do it one more time.

Let's harmony it if you want.

Ye have no time but this present time.

Ye have no time but this present time.

Ye have no time but this present time.

Therefore, prize your time for your soul's sake.

Thank you.

You don't have to sit up here squirming for the rest of the evening.

Thank you, Paulette.

And welcome.

Thank you, all of you.

I think we have given our wisdom school the proper invocation.

So I wanted to tell you just a little bit about the theory and basic situation, orientation of what we're going to be up to this week.

I know that many of you have traveled long distances and are still sort of tired, sorting yourself out and finding your way around.

But so I don't want to heap you up with a lot of content tonight.

More like a trailer for where we're going.

But I welcome you.

I join with Robbin and with the music team and with your wonderful staff in welcoming you to wisdom school part two.

And it really builds on what we did in our introductory school that probably many of you in the room attended or you now have been plowing through in our wonderful online e-course on it.

But in the original introductory school that I did, this material was all part of intro one.

But I found that when I was trying to put together a curriculum that would work in five days and not overload the decks, that I reached a place I couldn't go beyond, I had to either take a fork into teaching the material on the heart of Jesus or a fork into the metaphysics of the wisdom tradition.

I couldn't do both.

And when I tried to do both, it wound up just completely collapsing the wisdom format by over stacking it with content at a rate that was faster than people could absorb.

So we solved the problem by splitting it into two wisdom schools.

I decided to go with the heart of Jesus material as more appropriate to the first school.

But we come around-- it's really important for our understanding of the wisdom lineage that we belong to and that this tradition springs out of and is essentially in dialogue with and accountable to.

It's really important that you have some sort of sense of the metaphysical terrain on which it rests.

So that's basically what we're going to be up to-- hi, Carla-- up to in this week.

We're going to look at really the basis, the metaphysical, the overall assumptions about the way this world is that frame our wisdom understanding.

And I think it's fundamental to look at this work because particularly in our own era, where we experience almost daily that the systems and the roadmap and the institutions that have brought us this far are in disarray and are crumbling all around us to the point that a lot of people are saying, is it all just dust?

And we know-- I don't think there's anybody in this room who doesn't know-- that we're undergoing some major paroxysm of readjustment planetarily.

And that the institutions and forms and theologies and cosmological maps that have carried us this far aren't carrying us anymore.

And that it leaves a lot of people with a sense of desperation.

Is it going to have come this far just to tank?

And is there anything that can help to reorient and to point the direction to where hope lies and where the future comes, and also, frankly, where accountability lies?

Is there something that we ought to be doing that we've failed to do?

Is there something that we ought to be doing that we can grow into doing with newfound hope?

Is there a light that comes from a longer perspective that could be brought back to shed insight and new energy into situations where, so much as Yeats said so many years ago, the best lack all conviction, while the worst are filled with passionate intensity?

And I think the answer is yes.

There are understandings in the old wisdom roadmap of what human purpose is and accountability is, what the scale of the cosmos is, who we are in accountable reciprocal relationship with, and what the implications are for how we conduct ourselves both individually and collectively.

And I think these insights have been there in the tradition all along and have been given rebirth and, as a matter of fact, renewed energy as we finally struggle out of the old

Ptolemaic cosmos and Newtonian mechanics into a larger and much more flexible and quantum cosmological sense of the planet.

So these ideas that were there all along finally begin to make sense.

And the only problem is that they have, by and large, not been transmitted through the main intellectual, cultural conversations of Western civilization.

So you don't get them in academics.

You don't get them in universities.

You don't even get them in the mainstream church because it's still tied, by and large, to the old cosmos.

But there is a worldwide universal tradition that's guarded the insights into a larger, a vaster scale sense of human collectivity and human purpose.

So it's that that we're going to be looking at this week.

And the core of the metaphysics that we're going to be looking at, it's not some complicated thing about angels and archangels and this realm and that realm, so much as one simple idea-- exchange.

The core of the metaphysics that we're going to be looking at, top to bottom, is a metaphysics of exchange.

Giving and receiving.

The sharing of goods, the sharing of information, reciprocal mutual feeding, nurturance, bootstrapping, cosmic shape-shifting in a dynamic interplanetary system whose sum total is the heart of God.

Not God at the top, kind of jerking the puppet strings.

But the whole thing in all its scales, dimensions, mansions, as Jesus called them, in its very dynamism, is our living experience of walking about inside the heart of God as it ever dynamically moves to manifest.

So that's the basic notion we're going to be looking at.

The whole interplanetary, interdependent, galactic, inter-realmic shebang.

As a walking-- as a living into existence of the heart of God.

That great secret, the great Islamic mystics, in one of the early extra-Quranic sayings, picture God as saying, I was a hidden treasure and I yearn to be known.

And so I created the worlds visible and invisible.

And in the continuing participation in this dance of creation and co-creation, which is simultaneously a revelation of what's implicit inside, in that we begin to experience the heart of God.

And in that heart, we discover human purpose.

And not just human, but the purpose and the interrelatedness of all sentient being, and furthermore, all non-sentient being, if there is any such thing.

I still love this beautiful passage from Barbara Brown Taylor's *The Luminous Web*.

She talks about the change in her own understandings of the world that were brought about by her first exposure to quantum physics.

And she talks about the radical shift in her understanding of God.

She says, where is God in this picture?

God is all over the place.

God is up there, down here, inside my skin, and out.

God is the web, the energy, the space, the light.

Not captured in them, as if any of these concepts were more real than what unites them, but revealed in that singular, vast net of relationships that animates everything that is.

I'll say that again.

God is revealed in that singular, vast net of relationships that animates everything that is.

And if you don't think she could get any more radical than that, she goes on and says something that's a complete jaw-dropper the next sentence in.

She says, at this point in my thinking, it is not enough for me to proclaim that God is responsible for all this unity.

Instead, I want to proclaim that God is the unity, the very energy, the very intelligence, the very elegance and passion that makes it all go.

So this is the metaphysics we're going to be looking at.

And we're going to be tracing this through and looking at how it picks up and plays out.

We're going to be seeing, first and foremost, tomorrow, how it informs the teachings of Jesus, the basic self-consciousness of Jesus, how it's impossible to understand the heart of God or the mind of Christ apart from a metaphysics of exchange.

And we're going to look at how this notion of exchange, about how living fundamentally in a relational field in which the act of giving and receiving, of sharing, generates a kind of abundant presence of the heart of God.

We're going to look at how this informs everything he's about.

Then we're going to look at how it's particularly picked up and accentuated in the Gospel of Thomas, in some chords that certainly reverberate very closely what you would find in the Gospel, but with some edges put in that suggest that the teaching and where Jesus is coming from is from a far deeper place than has been entirely caught in just the canonical tradition alone.

We're going to look a little bit more at the mystical wisdom roots of the teaching that Jesus seems to emerge out of.

We're going to look at how this metaphor of exchange is epitomized in the Trinity.

And that if you really know how to read the symbol of the Trinity, you can't not see exchange as the heart of what this particular path is all about.

As a matter of fact, Richard Rohr, my colleague, likes to say that unless you see the Trinity, unless you really understand that as the fundamental ground, you'll never get Jesus right.

Because he simply can't be understood or approached, apart from this dynamism of exchange in which he's embedded and from which he emerges as the door.

Come on in.

Jump into this jump rope with me and see what life is like when you live it not in hoarding and defending and owning and possessing, but in radical giving and receiving in that great and only dance, the abundance.

[LAUGHTER] So more of that tomorrow.

We're going to look then at how-- we're going to look a little bit at the ancient wisdom roadmaps of the embedded universes that got developed to a high art form in the Islamic metaphysics of the 12th century, but were really the common property of that whole near eastern seabed in which Jesus emerged, and how some of his own teaching echoes that knowledge in some of the gospels, such as the Gospel of Mary Magdala.

And then we're going to look at how this whole idea of a dynamic, mutually informing, relational field really has been pulled into prominence again and put at the forefront in voices such as Teilhard de Chardin and Ilia Delio, and is representing one of the major growing edges for our lively, mystical Christian wisdom faith, as we discover that this whole Jesus vision of a universe in this process of constant information exchange and relationality fits right in with the tempo and the pace of modern science, and is actually radically liberated, works a lot better in that context than it did in the kind of narrow platonic confines into which it had been shoehorned for so many centuries.

So that's some of the things we're going to look at.

And we're going to look at it not just from the point of view of a new theory.

It won't have been wisdom school if all you do is go home with a new roadmap.

What we're going to really show is also we're going to practice through basic spiritual practices, practices in our tradition that are so directly founded on exchange, that will allow you in your meditation, in your devotional life, in your intercessory life, in your gesture life, to really get in your body the notion that exchange is the ground of the Christian wisdom path.

And probably most of the other wisdom paths of the world, but we're working within our particular branch of the lineage.

So that's basically what we'll be up to.

And you'll find when you get to your schedule that the topics that we have and the series that we go through them, we'll pretty much pick through and come back to all those points that we've looked at.

We're going to be looking tomorrow in the morning about exchange as we see it as a leitmotif in the teachings of Jesus.

And we're going to be staying primarily with the Gospels and stories that you're familiar with since you were a kid.

But we're going to be looking at them through the lens of exchange.

In the afternoon, we're going to take a look at some of the practices like Centering Prayer and the Welcoming Prayer as living avenues for the active practice of that kind of giving is receiving exchange.

Then in Tuesday, we're going to launch onto the idea that exchange is not just horizontal, but is vertical.

That there's something that we upload and something that we download.

And that the health of the whole cosmic system, worlds visible and worlds invisible, really depends to a greater degree than we think on our assuming a place that has been appointed to us cosmically and collectively.

And that how much of the woe and what you might even call scourging that we see playing out around us today is the inevitable and what you might also call the lawful consequence of us, particularly as human beings, having forgotten what it is that we're cosmically required to do.

And having lost our way in deep ways, which is also, in some sense, why we're so damned unhappy.

Why it's so hard to find really deep meaning and purpose.

Is this all there is?

Make a lot of money to give it all to the nursing homes at the end?

Got to be more to it.

But what?

And we're going to look at how the deepest purposes can only be touched as we understand and assume the role in the planetary, intergalactic, inter-realmic collective that's given to us.

And in the assuming of that role comes our essential humanity and our essential purpose.

So we're going to look at that, and we're going to be paying a little bit of attention to the Gospel of Thomas and its whole idea of vertical exchange.

We're also going to come back in the afternoon and take a pass through the Trinity and look at how the Trinity really is Christianity's icon.

And if you look at it in a certain way, the sacrament of exchange as a living, breathing path.

So that's what we're going to be.

Tuesday will be a heavy day for your brains.

Use a lot of time to go out and think and exercise and work and all that kind of stuff.

On Wednesday, we're going to come back to a very core idea in Christianity, and we're going to look at the Paschal mystery, particularly in terms of exchange and particularly in terms of a wonderful concept that was really put forth by the English mystic Charles Williams, substituted love.

We're going to take a look, come back, and take a pass through the old you love to hate atonement theology, but we're going to flip it in for end.

So that what if this was not a sacrifice required by an angry God, but a voluntary act of love which carries someone's burdens in perhaps the most basic of exchanges where love and kenosis meet in the middle.

So we're going to come back and reread the heart of our Christian mystery from the perspective of exchange.

Then on Thursday, we'll wander through some of the wonderful new teachings that have been emerging out of Teilhard de Chardin that really pick up the whole idea again of exchange as not only the moral universe in which we live, but the evolutionary one.

We're going to look at how if there is a thing as a mystical body of Christ, what it must look like at a cellular level and how it forms.

And on the basis of that, we're going to come back and look at what our purpose might be as we go about sitting at this cusp between eras and say, what are we being called to do now?

At what scale and how do we do it?

So we'll be looking at the Teilhardian material.

And then I forget what I'm going to do Friday, anything we haven't gotten to.

But I think the real intention is to come back and really take that question of going back to exactly where we are here and now, our situation in which so many people feel that the apple cart has just been knocked over.

There's a loss of hope.

There's a loss of orientation.

There's this real sense that we're going backwards as a race.

We're going to come right back to that and see because part of what you do in wisdom school is it's not theoretical.

It's practical.

And the purpose of a wisdom school is not to come and sit at the feet of this random hobbled guru and absorb interesting roadmaps, but to equip you and to impel you to go back into your own communities with a little bit more vision and a little bit more sense of a connectedness to a body which is larger than you, to start living the visions into action.

So we're going to talk about that a little bit and try and reframe our cultural history of the past maybe 8 to 10 years at least from the point of view of some of these longer range lines, curves, trajectories that the wisdom tradition has asked us to look at under this filter of exchange.

So that's the idea.

The two kind of core heart ideas that I find in this that I just want to put out to you right at this point that frame this whole inquiry into exchange.

The first is an insight that I owe to Helen Luke, that great wise woman who wrote the book Old Age.

How many of you know it?

I hope at least-- yeah.

Well, about half the audience.

I hope that the other half know it within the end of this month.

It's a profoundly wise-- it's a classic book of spiritual work.

So Helen, who was a literary person and a linguist, and she loved the dictionary, and she pointed out that the word mercy, as in Lord have mercy, comes from the same root, the old Etruscan word, "merc," which is also there in commerce, merchant, mercantile.

And the root word means exchange.

And while we often think of the mercy of God as something juridical, he's in, she's out, you know?

And we think of mercy as something that means something like pity, and that it has to do with a power differential.

This other reading suggests that mercy is the field.

Mercy is the living field of exchange when you are in relationship in this collectivity.

And the mercy of God is not a juridical action.

It's a substance.

It's an energy in which we live and move and have our being.

So we're going to look at this.

And it's not so much a power differential as a scale differential.

When we say, Lord have mercy, it's tantamount to understanding that the world is so vast and so intricate and so huge, and that our it'sy bitsy issue is such a tiny piece of the vastness of the whole thing that it's really like a gasp of the scale of this thing, the intricate detail in which everything belongs.

And the plea, restore me to being in this field, being part of the living whole.

So we're going to see if we can work with mercy in that way this week, that we might come home with a slightly higher comfort level around this term, which I think is the absolutely indispensable lentel over which you step into the heart of God.

And without a living, active experience of mercy, both giving and receiving, you never meet the heart of God.

Because it's only there that the heart is to be found.

So we're going to be playing with that.

The other thing that I'll put out for you is it's that only within this living relational field of the mercy can we truly discover what human purpose is, what human meaning is.

And our being, just like in St.

Paul's wonderful, wonderful teaching so many centuries ago about we are all members of the one body of Christ, different functions, different roles to play, but all informed by the one body.

And we're going to suggest that our capacity to regain our own sense of deepest identity, worth, meaning, and accountability will be found within the mercy, within this collective.

So that's where we're going.

We'll see how we get there and if we get there.

So we are in wisdom school.

And you'll see that in the schedule.

And remember that wisdom in essence means not knowing more, but knowing with more of you, knowing deeper.

And our particular line of wisdom was founded on the bringing together of two streams of spiritual change, one of whom the classic rhythm of ora et labora found in the Benedictine tradition.

It's been the bedrock and the foundation of transformation for at least 15 centuries in the Christian spiritual practice.

So the idea that the day has to have a rhythmic and intentional circulation between times of prayer, times of work.

And then that combined with some of the wonderful insights that came to me for my 10 years of really active duty in the Gurdjieff work, working about what is mindfulness?

How do we stay present?

How do we spot when we're just going on automatic pilot and falling into like and dislike and anger and daydreaming and wandering and all the sort of stuff we do in the castles overhead?

And how do we pull ourselves back out of it to actually be here while our life is going on?

So it's those two threads.

And a wisdom school is set up to take you through a set of intentional activities, if you want to call them that.

I call them quadrants where you're working.

And each one will have your mind, your body, and your emotions, your moving center, your adaptive movement.

They'll all be hooked up in different ways.

But they'll be called for.

And the idea is that all quadrants are equally essential to your understanding.

So it will look like if you just read the schedule and just say, oh, well, we're going to get up in the morning and meditate a little.

And well, that's for the early risers and the people that do centering prayer.

And then Cynthia's going to give a talk.

And then we're all going to go outside and work.

We got these groups.

And they're going to be raking.

And why don't they have people here?

They pay to do that.

And then we get some time off.

And well, we're going to go jogging around in the snow.

And then we come back.

And oh, yeah, there's meditation again.

And then Cynthia's going to talk again.

Oh, yeah, we do the small group stuff.

And then, oh, yeah, then we have another discussion in the evening.

So you may just look at it like there's times when I'm teaching the content.

And then the rest of the things, you're doing these activities wrong.

Each part of it is equally important to your understanding.

And the time you spend in the morning making the effort to get up and be silent here together is not just because the pious people that like centering prayer or introverts like to meditate.

It's because it's really there to still you down, to open some deep things in that time, particularly in the morning when you're still half asleep and you're kind of in that thin place spiritually.

And we have a wonderful gang of musical people around this week whose real purpose is to help open your heart.

Because there are some things that emerge in and through music that just won't stay with you as concepts.

But you get them when you're sitting in stillness and when you're absorbing the chatting and all the adventures we'll have.

So that's what that one's doing.

And the work, what you're doing in teams under the guidance of your team leaders, your staff, is not just because we're being helpful, not just because it's time to run outside and play, but because the rhythmic labor in community is an opportunity to allow your body to fully participate in understanding exchange.

And it's also there to allow you under the skillful guidance of your staff, your leaders, to begin to practice skills of self-observation and mindfulness so you can see when you're drifting off into your mental castles or emotional castles and regroup your energy so that you basically can bring more of yourself back.

Very important work.

You can't do wisdom without it.

And then there's space off in the afternoon, which I really encourage you to use for whatever has been less utilized in you.

If you're just brain fried from all the ideas that have been popping into your head in the morning, don't try and figure them all out.

Go for a walk.

So be careful and take some sort of ownership in helping yourself to be an attuned wisdom vessel.

We're trying to give you just enough content in the teaching sessions so that we pique you, pique your interest, but not overwhelm you.

This is not supposed to be an academic seminar.

And you should expect that you're not going to get it all at once.

Don't fret.

You find that sometimes with these ideas, you just have to live with them for two or three years.

And not even live with them directly, like needing them all the time.

It's just like they quietly soak in at their own way.

So be patient.

Don't think that you've got to do what you have to do in an academic course and master all this material so you can regurgitate it back.

Live with it.

Let it come in and let the things that you don't get or that trouble you, let them rest.

Challenge them as you will, but don't feel like you've got to solve everything and convince yourself that it's right or wrong.

This wisdom takes living into, wisdom takes growing into.

So as Rilke once said, be patient with all that is unresolved in yourself and try to love the questions themselves.

And if you can do that, all shall be well.

Again, I'd say that your staff people are part of the living transmission of wisdom, that these are people that started out, every one of them one day, sat on a cushion or a chair for the very first time in wisdom school.

And this is in finite memory.

And they came back and they came to other wisdom schools.

And little by little, we sort of noticed they were there.

And because, hey, Bill, can you take care of helping park cars?

Or we ran out of carrots.

Can you go down and get them?

Or, hey, someone needs to be picked up at the airport.

Their plane got in three hours late.

I know it's 2 in the morning, but hey.

So little by little, they begin to be offered minor responsibilities.

And as they begin to assume participation in helping make the whole thing work, you begin to see them in a different face.

So these are people who have put in their hours, have moved through, and are increasingly willing and able to serve among you.

And as Jesus said at one point, I think those that can be entrusted with little things can increasingly be entrusted with big things.

Most of the folks that you'll have as your group leaders and staff essentially are actively running groups or working with things in their own community, are really holding responsibility.

And they've come here to serve you and to serve wisdom school in a couple of ways.

One of which is to help with me and with Robbin and with the rest of the staff hold an energetic container around you so that ideas that may seem hard and challenging, if you approach them all by yourself, somehow it may feel easier because their energy is there holding you.

And if they get it, that morphogenetic field of getting it is out there.

And everybody gets it a little better.

So that's part of what they're doing, supporting me and supporting all of you in this process of assimilating wisdom understanding.

They're there to help a big group of people feel intimate.

And I think we can feel intimate even as a big group.

But particularly in the smaller sections, you really have a chance to talk, to get to know each other, to chew ideas around, to develop some sort of stable, recognizable friends in this sea of people.

So that's there.

And they're really also there to serve your needs, your preferences, your anxieties.

As you settle into the school, if there's stuff that's troubling you, if there's stuff that's not right that can be fixed, if there's something we need to know, you're never lost in the crowd.

Nobody is faceless in wisdom school.

And your groups are-- and your group leader is your point of first recourse normally to anything that needs to be working at.

But you've got a lot of staff around.

And just feel very much like you're held.

You're not a beginner.

You're not a student.

You're not a receiver.

You're a co-creator holding your own post as part of a gathering of people that with this much energy, sincerity, and life experience has got to have prophetic implications.

So let's keep in mind the seriousness of what we're undertaking and the point in time in our planet when this is being undertaken.

And come together with both the determination and the confidence to show up.

So that's about all I would say.

At this point, we're going to do what we do in wisdom school, which is to end our evenings together, conferring ourselves into what traditional monastic practice has known as the great silence.

And the idea of the great silence is this, that from the time that the sun sets from the end of the day until into the beginning of the next day, the time is primarily for you and God alone, without words.

The time is over for chatting.

The time is over for the putting on the face you need to put on to meet the face, as T.S.

Eliot said.

It's the inward time.

It's the silent time to let it go, to let it be.

And we're not going to enforce it brutally.

We're not going to walk around to all the cabins and wrap the knuckles of anybody who's talking.

Particularly on the first night, there's some necessary exchange of information that's always necessary.

And people are going to be crashing and banging around and getting lost.

We know all that.

But to the extent that you can accept the spirit of it and let it go-- there's those lovely lines in the New Zealand prayer book-- what's done is done.

What's not done has not been done.

Let it be.

And to the extent that we can accept that and give ourselves into the comfort and solace of the night, we'll be fresh and ready to work tomorrow.

So try and hold the spirit, and as much as possible, the letter of silence tonight, and through breakfast tomorrow.

Put that in your notebooks and underline it so you don't forget.

Because there may be other people, other groups in the dining room, and they may be talking.

But our intention-- it's really, really important in a school which is going to be this filled with content-- is to allow that time right through breakfast to be an intentional silence, to really take time to dwell in that healing and deepening umbilical place that silence and night leads us to.

So we entrust ourself to that.

The musicians are going to lead us in the chant, "All shall be well."

Am I right there?

A wonderful, beautiful chant setting Julian of Norwich's beautiful comforting thing, "Sin is behovely, but all shall be well, and all manner of thing shall be well."

And in the spirit of all shall be well, we entrust ourself to the night, and we entrust our planet into the mercy as we begin the school.

Well, you'll pick up the chant very easily.

Wisdom chatting goes on forever.

We'll chant for a while.

Then we'll sit for a very, very brief silence, you know, 10 minutes absolute max.

And then as silently as possible, we'll break camp and go to our places.

If you need any help, staff will be around to help orient you or pull you out of ditches.

So thank you.

Whenever you're ready there, gang.

[Chanting] [Chanting] [Chanting] [Chanting] [Coughing] [Coughing]