

2005-04-17 Be Your Own Authority

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SPEAKERS

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In the discourses of the Buddha, there's a record of the conversation the Buddha had with the people in the town of Kalama, they're called Kalamas. And this conversation he had with them is considered very important than was preserved. And now it's called the discourse, Kalama discourse, Kalama Sutta and Yvonne Rand, who's a Zen teacher from the San Francisco Zen Center. She believes she said once that this particular discourse of the Buddha should be tattooed on the inside of every Buddhist practitioners eyelids. It's kind of a little bit unfortunate image exactly, but the idea is that it's such an important discourse, that it's you should always have it ready at hand. So you can close your eyes you see it there it is. And, and partly she she has such a strong opinion about this discourse, because she was kind of at the epicenter for a lot of different ways in which people related to Buddhism in a dysfunctional way in an unhealthy way, where people gave up their own authority, their own good sense, their own ability to find their own way out of faith out of teachers or faith in kind of in kind of, kind of blind faith and teachings. And you saw the tremendous damage and that created for a lot of people in 1980s, in particular, Buddhist America and she's so she fell off you review. Keep this discourse in mind. You're gonna save yourself a lot of grief. So, the discourse take Place from the Buddha comes to the town of calm. Yes. You can't hear Yeah, we should always check. Always get the check.

Let's see. Sounds a little dull. We don't want that. The dharmas cutting edge. Let's see. I tried higher. Hello, is it better Is that better? But I don't want to I think we're exactly where you're sitting good person. Great kind of place right there as often have a dead spot or odd spot. But Henry says it's odd here for him to then better higher up like this is that better now it doesn't echo you And you won't mind moving maybe maybe if it isn't troubling the people around you also sure that Glasgow is muffled it's muddy. They got a good night's sleep last night. So let's see. Is that any better for us better? can all join you there?

Can we continue? Are we ready? We like to get it right. You can hear that sounds better now. sounds better now. It's a very temperamental system. And so I apologize. So let's try again. So the discourse of the Kalamas, the Buddha comes into this town, and this town is like the San Francisco Bay Area, in that it's not smaller. But in that there's a lot of spiritual teachers that come through, or live here, just lots and lots and lots. And as maybe, I don't know, if it happens that much around here, I'll go checking different teachers. But back then teachers would show up and say, I have the right way. And this is the true way, the right way. And the other people they don't they don't have it. Right. I have the right way. And these Kalamas found it a little bit. confusing to have different teachers was one, only one person said, I have the right way that it's pretty clear. But you have a lot of different people say this is the right way. Then, you know, what do you do? How are you going to choose between them? So the Buddha was just one more of these people coming through town. And so they said, well, let's ask him. How do you make sense of this? How do you decide who is right? So rather than giving the Buddha a chance to kind of say what his way is kind of like a testing unit, partly testing him and partly asking you a very important question. In, in the wide diversity of spiritual teachings, do you find the right way or the true way? Or were they helpful way? How do you find your way into to do you know? And the Buddha then replies that by telling them the first that it's fitting, it's appropriate for them to be confused to ask these questions not to know. And then he says something that little, says something which has been repeated over and over again by many Buddhist Buddhist teachers, particularly as a quote paragraph in the way it's recorded. And sometimes that particular paragraph is taken by itself. And sometimes it's reduced, shrunk to just like one sentence. And sometimes it's that one sentence is a little bit of a they've taken too far beyond what it actually means, but sometimes it's reduced to something like Trust yourself, trust your own experience, trust your own trust what you know. And that's probably a little bit too simplistic for what the Buddha had in mind. But you kind of is kind of going in that direction with what he what he says. It also what he says, and this undermines or pulls the rug from underneath most forms of spiritual authority that human beings rely on. And if you kind of get you can use your imagination as I read it to you to imagine how many people in the world who engage in spiritual life are taking as their authority for what is true, one of these sources

and you will also appreciate the fact that I'm reading from one of those kinds of sources is kind of a paradox or

So the Buddha then replies to the Kalamas,, it is fitting for you to be perplexed. It is fitting for you to be in doubt. Doubt has arisen in you about a perplexing matter. Listen, don't go by oral tradition. The expression is more literally don't go by what you've heard. Don't go by what you've heard. By lineage of teaching. By the authority of a teaching lineage, by hearsay, by rumors, by scriptures, by logical reasoning, by inferential reasoning, by reasoning your way, or reflection on reasons, by acceptance of a view after thinking about it or because of the seeming competence of a speaker?

Or because you think this person is our teacher. So what's left? So don't go just because you heard it's hurt if that's the way it is, don't go for it. But you know, this whole scripture thing, you know, you know,

just because it's in a scripture, don't don't depend on that, because of that. And rumor certainly shouldn't go on. But your reasoning, because you can reason out and it seems logical. Don't go that that's not a reliable source of spiritual authority or belief. Some people, inferential reasoning some people haven't heard interpret that to mean because it feels right. Don't go with something just because it feels right. Or you think out that it's right. Sometimes when we think something out or some things we read, read Something or sometimes when we hear something, it's true, right? And sometimes it's not just because it has just because it comes from those sources is not enough for you to know that something is true or accurate or right. So, then the Buddha offers the alternative there kind of what where you can what you can rely on. But when you know for yourselves, it doesn't stop there. And say when you know for yourself, when you know for yourselves, these things are unskillful these things are believable. These things are censored by the wise. These things if undertaken or practice lead to harm and suffering, then you should abandon them. And when you know for yourself these things are skillful these days. Are blameless, these things are praised by the wise, these things that are undertaken and practice lead to welfare and happiness, then you should engage in them. So he gives you a criteria gives you criteria by which to judge teachings or practices of how to live your life. And the end of it, he says, when you can know for yourself, that this leads to your welfare and to welfare into happiness, or the opposite. It causes harm and unhappiness. So, there's a kind of an empirical test, that hopefully every individual person is able to discern for him or herself and that is, is this harmful? Or is it beneficial? Can we see the difference between our two choices we make and to help with that, and the Buddha elaborates a little bit more by this idea of skillful is it skillful or unskillful and skillful here means is it helpful for leading towards that which is our welfare and happiness? Or is it unskillful? Is it those things which may be in and of itself maybe it's not a problem, but it leads towards unhappiness leads towards a lack of welfare to our heart. And then it isn't just completely something if you rely on your on your own by yourself. There is a suggestion here that you listen to wise people. And isn't it isn't that you necessarily believe them, but you give them maybe some benefit of the doubt. These things are praised by the wise or these things are are censored by the wise. You know, if you want to learn any skill at all, you could you know, if you want to learn how to play the piano piano, you could, I mean, some people, I guess, are musical geniuses and they sit down, they just figure it all out. But it's a kind of inefficient way to do it. And you go to someone who knows how to play the piano, and they can kind of give you pointers, and make it much more efficient to find out how to do it, because they kind of tell you a little bit, the terrain, the area where it's about. So same thing with spiritual life, you can kind of get a little bit closer to make it more efficient for you. If you listen to people who are wise. That doesn't mean you believe them. But they kind of listen to them say, Oh, they say, oh, it might be good for you to meditate.

You know, then you can be quiet enough in your mind still enough in your mind. So you can really be very discerning about what causes harm and what causes benefit. What brings happiness and what brings on happiness. It takes a very quiet mind or very still mind to see deeply into what is it that really brings lasting happiness and well being What are the forces within us, we have to make very deep, subtle choices in our self identity, on where we hold on to sense of self. So if I hold on to this kind of sense of self, this idea of who I think I need to be, that actually is not helpful for me, it actually creates

unhappiness for me. It's very hard to see how we are attached and hold on to a sense of self. So the Why say, because it's hard. It's really good if you can get quiet and still and concentrated, take a concentration class and get quite quite stale. So you can kind of see, well, what's going on. So our own experience becomes the primary criteria for finding our way. But we we kind of use some benefits of what's here called the wise in a different discourse of the Buddha. He talks about two primary factors that a person needs in order to go on the Buddhist path deliberation. One is a person needs to have wise reflection, to be able to use their own mind and heart to reflect and consider and to see and to make choices about what direction to take our life in. And person needs to have good spiritual friends, to have models, to have community, to people for whom we can get feedback, we can mirrors for ourselves, people can we can converse with and talk about and explore what's going on. That those two combinations are two really essential ingredients in order to find to be able to find our way. There's not completely doing it alone. But it's not turning our authority over to anybody else. But kind of doing it more cooperatively. getting help discussion, conversation examples. So I find this emphasis of spiritual life very refreshing. Because in my mind as I encountered as I live in practice this, it seems very simple. It's a lot. It's a very simple practice. And it because it's so simple, it's, it's this deceptively simple. And it's very easy to overlook how profound it might be. And this is simple to watch very carefully, to watch yourself and make those choices that lead towards peace, or to happiness. But you have to know what happiness is really reliable. You know, some people might think that, you know, the good choice for becoming happy, is to buy a lot of lottery tickets. Now, that's is not a wise way of finding happiness. That's an unskilful way. So. So again, looking for what is skillful, to allow us to have some lasting, ongoing level of peace and well being. Rather than seeking outside of ourselves and running around, chasing things. Chasing teachings, teaching teaching practices, the image of the suttas arrived, presents me is the image of just kind of sitting down under a tree, as the Buddha did, the very simple place and then beginning to look at one's own heart and his own mind and to see what choices can I make to make my heart simpler, more open, more, more peaceful, more happy? What is that? So the Buddha then goes on in this discourse to give kind of some examples He says, What do you think? When greed, hatred or delusion arise in a person? Is it for his or her welfare or harm? And the Kalamas answer, it's for that person's harm at the presence of greed, hate and delusion brings harm. And then the Buddha asks, When non greed, non hatred and non delusion arise in a person is it is it for his or her welfare, or harm, and this time they calamba say it's for his or her welfare,

non greed, non hatred, non delusion, are understood to imply the opposites of greed, hate and delusion. So, non greed is generosity. Non hatred is love, loving kindness and non delusion is wisdom. So, here, the Buddha say look at your own mind and your own heart. Notice the qualities, the quality of it is it being is what's happening now being influenced by greed, hate and delusion, or the opposite qualities. And when it's when greed or hate and delusion are present, can you see if this is helpful for you or not. And if you have the ability to notice that, at least the teachings of the Buddha are that greed, hate and delusion are always going to be for your harm. So to begin taking responsibility for the winds of our mind the winds of our heart, we go moving towards greed, wanting things and grabbing ambition, we moving towards hatred, and living with the hatred, they can get up and running with it. Or with delusion. Can we simplify the mind can quiet the mind so he doesn't get caught up by those

forces and rather than just living up Passive life, can we then can we pick up the qualities of mind that have to do with generosity, with love, and with wisdom, like we live by those those things lead towards our welfare. Then Then this course goes on a little bit further, and says, if a person can purify him or herself, of greed, hate and delusion, just temporarily, just find it, find it find some ability to be quiet or be peaceful, be settled enough so that greed, hate and delusion don't have the upper hand, in a heart in the mind. Then if the person cultivates loving kindness, or cultivates compassion, or cultivates what's called sympathetic joy, or cultivate cultivate a particular form of love that As we Buddhists use the word equanimity to describe this kind of love. If you cultivate one of these four kinds of love, one of four things will result when four benefits will happen to the person and that is, and this is kind of, you know, Pascal's Wager. Pascal's Wager, I understand you said like Pascal was it anyway, this is, if God exists, you're better off, you better off kind of believing you better off living as if God exists than not. Because if God exists, and you live as if God God exists, then live accordingly and live a good life, then you'll be rewarded and go to heaven. And that's pretty good. If God doesn't exist, but you live as if God exists, you'll live a really good life here. In this life, this lifetime will be this lifetime because you don't get in trouble. You're going to jail. So you're better off living as if God exists. That's Pascal's Wager. So this is what kind of the Buddha had the same kind of idea, that with God and that is, so if you live a life, if you practice this loving kindness, live a life that comes out of the love of your heart, then one of four things will occur. If there is rebirth, you'll get a really good rebirth. If there is no rebirth, then you will live a life that's pure and beautiful here and now. If there is if your actions now have consequences in the future, in this lifetime, if the seeds seeds you plant now are going to sprout a year or two years or 10 years. Didn't you plant the seeds of love? They're going to sprout for your benefit, bring fruit in the future. If your actions now, do not bring fruit in the future, they just kind of exist for themselves, then you've done something really beautiful. Now, that's very satisfying for your well being here now. So you're better off doing these things. Because either at least you benefit now, or it will lead to your benefit in the future, whatever, you know, is really the case.

And so then the story goes on to Kalamas were delighted by what the Buddha had to say. And, and, and they asked if they would become, according to this record, of followers of the Buddha, they were satisfied with what he had to say and said, Okay, we'll choose you, you're the one so to be able to discern To be able to pay attention, be mindful enough to see what's going on with how, with the quality of our own heart. To know whether the quality of a heart the actions of our heart, the activity of our heart, is leading to our harm or to our benefit. In particular, the looking and seeing is there greed operating here, there hate operating here? Is there delusion? Is there Love is a generosity or is there wisdom. It takes some doing, it takes patience, it takes practice, it takes time, to be able to watch oneself clearly enough to see all these things. If you're greedy for, you know, for winning the California Lottery, maybe you can see that pretty quickly. But there can be very subtle movements of attachment of clinging. And, but the subtle ones aren't trifle trifling thing. The subtle ones are often the most deeply rooted ones, the ones that have the most consequence To sit still enough and begin watching and seeing and take responsibility for the quality of one's own heart. And so for example, if you sit and meditate or you or any other activity, which brings you a good quality of being, you go for a walk in nature, you listen to music or play music or something that kind of makes you feel good, in a nice way.

Is that something we can use as a teacher as our teacher? What can you learn from that? Once you kind of touch into that? Can you pay attention to when the mind leaves that when you pick up or get caught up and in greed, hate and delusion or anxiety or worry or fear? And watch that and say, Well, wait a minute, let's pay attention to this. Let's watch this. And can I let go of that? Oh, no, I can't like Oh, that's so easy. Okay, so what's skillful here, given that I can't let go of my anxiety, what's skillful, skillful thing to do? And so let's follow what is skillful so what the Buddha is offering here, I believe, he's offering a way in which each individual person can find their own path. And not a path in some. In the Buddhist, I think the Buddhist suggesting isn't like some people find any path at all. But he's suggesting the path that leads towards peace, to happiness, and to lasting well being. Each person needs to find their own way. And so I think no one can give a generic path that's gonna fit everybody. But there's a very simple principle that he's offering. And that is, follow that path that is skillful and skillfully moves you towards what is beneficial, what is peaceful, what is kind of improves that wonderful quality of happiness that is available for everybody. Everybody's hard when I was thinking about this talk this topic I remembered a passage from Thomas Merton's diaries, when he went to Sri Lanka and he was very interested in Buddhism and we did a kind of tour of Buddhist Asia shortly before he died. And he wrote this in his diary. Visiting a temple in Sri Lanka. The path dips down to the temple, a wide, quiet hollow surrounded with trees, a low outcrop of rock with a cave cut into it. In besides the cave, a seated, big seated Buddha on the left and Reclining Buddha on the right, I'm able to approach the Buddha's barefoot and undisturbed my feet in wet grass with sand. So this is introduction to what's about to happen. It's very nice because I this is the grab someone who's mindful and really present. He feels the sand feels the grass, the wetness kind of recognizes where he is very simple. presence and mindfulness.

The silence, then the silence of the extraordinary faces of these big statues that he saw there. The great smiles, huge and yet subtle, filled with every possibility, questioning nothing, knowing everything, rejecting nothing, the peace, not emotional resignation, but of emptiness that has seen through every question without trying to discredit anyone or anything without refutation without establishing some other argument for the doctor near the mind and needs well established positions, such peace, such silence can be frightening. I was knocked over with a rush of relief fullness, at the obvious clarity of the figures, the clarity and fluidity of shape and line, the design of the monumental bodies composed into the rock shape in landscape that your rock and tree so they experience the kind of piece that can exist without refuted reputation without refuting anything, without being for and against spiritual teachings of other people. So the Buddha didn't refute the other teachers who came through we didn't say all those people are wrong, but rather we offer people a way of finding peace on their own, finding what is useful for them. If some other teachers have useful teachings that lead towards peace and happiness and well being, then follow those teachings. If they don't, then don't follow them. What is it that brings you What brings you welfare and well being when I was in Thailand, I With a giant Buddhist monastery the assistant Abbot was Junko. I spent a fair amount of time with him. I liked him a lot. And one day he said to me, if you come to a monastery and you don't find it helpful to be there is a little bit dangerous teaching but he said, if you don't like me know how helpful he said, then you should leave so quickly. You don't have time to say goodbye to the abbot. And hopefully, when you realize is not helpful, it's for

really good reasons. Some people will as soon as their practice becomes challenging situation for challenging they're out of there. And sometimes what's skillful and beneficial for our long term happiness is staying present for what is challenging and being involved and looking more deeply. We're always running away from difficulty will never become peaceful. But it was very nice little teaching of John Paul was, you know that we should actually be able to judge for ourselves what is beneficial and useful and be able to make choices based on that. So teachings, teachings are not so important. What's important is each of us finding our own path. And

maybe it's maybe it doesn't follow the logic from what I've said so far. But my sense of this kind of teaching is that it points to something to a simplicity of being to a simplicity, a way of being in the world and taking responsibility in that simplicity, for who we are and how we are what we do.

Anyway, that's what's on my mind today. And do you have any comments you'd like to make or questions or clarifications

But I'm not so clear about illusion. Yeah. delusion is hard to delusion can be quite hard to see. Because it's kind of camouflage itself, you know, you think sometimes if it takes the form of confusion, then we can feel confused with delusions like seeing something and believing is one thing. It's really something else. If, if the mind is quite mindful, if we're quite mindful, acquired enough to be quite mindful, as possible, delusion is always an activity of the mind. The mind does something the mind thinks something, the mind creates an idea or an image. And if you're quiet if we're mindful enough, you can watch that image that idea arise. And you can see that that idea, is it different from what's actually being seen from from the actual experience there. Often our minds in the way we live our life is so fast that we don't see the difference between our interpretation of the event, the situation and the situation itself. But if you can watch how that the creative activity of the mind works. And you can see that the creative activity is different from the thing out there, then you have a better chance of seeing that. This is not, this is not representing what's out there. This is a delusion. This is a projection, this is an imagination. And the imagination might have some truth to it. But because you see it arising in your mind, hopefully a person then can question it and say, Well, I don't know if this is really the case. Maybe I should go check this out. Maybe I should have mentioned this to my friend. You know, I have this idea about you. I saw this idea surface in my mind. I don't know if it's true. But what do you think of that? And the person says, Oh yeah, I think exactly how I feel and how it is, or Oh, no, not at all. When I said that, I didn't mean that at all. That's your, you read into it too much. So. So just to watch also to be able to watch the creative activity of the mind is a very important part of being able to discern delusion. Does it make some sense? We'd like to ask more to put on your question.

When we watch our own hearts, the quality of our hearts or quality of our mind and especially I think it's going to be alized the happy If that's available in the simplicity of our hearts, simplicity of just being, then one of the ways of finding our path in this way that the Buddha talks about, I believe, is to be very attentive not to sacrifice that will be. And it's very interesting to study how quickly we're willing to

sacrifice our well being, and to and to study that, not to not just kind of dismiss it or be upset by it, but actually begin studying and investigating. Why what was going on here? Why, why I had this great morning, you know, I had this great sit or I had this great walk or had this, you know, woke up quite refreshed and relaxed. My night's sleep, or whatever, you know, and you recognize that you've had this good feeling. And then you notice I'm no longer feeling so good. I feel anxious. I feel angry or feel upset or I feel confused. What happened there? What was the transition from feeling at peace and feeling good to feeling upset? What was that happened there? That's a really important area of study. This whole thing plays itself out there and that interface for what are we willing to sacrifice our well being? and probably a lot of people find themselves willing, making continual sacrifices, saying, oh, the situation I find myself is so important, so dire, that I can't take the time. To go back to my sense of well being or to investigate what's going on. I have to kind of rush in and take care of things. It's a crisis, or whatever. So but what are the arguments in your mind, implicit or explicit, for which you're willing to sacrifice your well being? And then if you look at those arguments, look at the beliefs for why it was a sacrifice your well being, then the question is upon what authority you want what authority do you have that this is useful thing to do? Is there some what's the what's the authority for that belief? And chances are, I believe that there's no reliable authority to support the idea that any human being is supposed to sacrifice a good heart Is anybody can come up with come up with a good authority for me. I would like to hear about it. Oh. Usually a reaction to fear. Uh huh. reacts Okay, can you Oh, She said usually it's a reaction to fear that she sacrifices your well being. And could you could you without to the long story very briefly, could you just play that out a little bit how that works for you? use the mic if you don't mind. Jeannie, if you don't mind, could you

elaborating

an outline outline

was the first thing that came to mind because

I work with drug addicts and alcoholics and people in recovery. And what I was thinking is, what is it that makes us drawn to our addiction to which is the opposite of our well being? Yeah. And so the Kind of knee jerk reaction is what takes us and makes us decide against that. You know, this is good for us. This is skillful This is our well being. And what I've seen is it's when a somatic fear, cellular fear that maybe goes back to the experience of trauma or disease, or whatever discomfort makes us choose.

The giving up of our well being Yeah. And whatever you whatever you learn, is skillful to do and that fear arises for you.

Watch the breath.

Pay attention to the body sensation. Try to soften the heart. And something I learned from you in many years is looking at what's behind it. And what's behind that? And, you know, just tracking that to where you get to the ability to make a choice

for the wealthy.

Beautiful, thank you. Yes.

One question I would have is when

the means justify the end.

So the sutta you're mentioning, you know, talks about

is it skillful in the now or is it skillful in the future. There's something Things that are apparently unskillful now, but you do it because in the future it will be skillful. So for example, when I yell at my kids, right, get angry at them, that leads to a disruption in my own sense of well being, but I know that is an appropriate thing to do. When it's appropriate thing to do, it's appropriate thing to do. At least that's my feeling, because you know, they've done something it could be potentially dangerous for them or, or something that will, you know, if it's not corrected, will lead to something in the future. So my reaction now, maybe there's a way to do it. That's not in an angry manner. But still, it seems as a parent, it seems appropriate to get angry at them. And so while you're angry here, you know, you're going to be physically not in the state that you'd like to be. But it seems justifying what justifies the And I'll give you even a broader example. You know,

let's say the need to

go to war, you know, I mean, does the does the end justify some extent to means? And so there's a small example and then a large example where, you know, I mean, it seems like it comes up oftentimes where your actions at the moment are not generous, loving, or wise Apparently, it ultimately think it's worth but those first two, but then you know at the end hopefully you'll achieve that you do it because you will achieve something at the end that will be generous or I've noticed that when I have these little boys at home, right. And so a few things I say using that example and that can be kind of cute. expanded out probably to other situations like nations, but a few things. One is that I have occasionally spoken angrily, very brief and allowed anger to my older son because of something. And it seems like that worked great, you know, he shaped up and everyone's happier was great. You know, sometimes, but what's happening is that he's now using that voice for his younger brother. And it's not appropriate. And so he's where'd he learn not from. And that's one thing and the other thing is that when I've come back from retreats, in particular, when I do a lot of sitting, I have a lot of clarity and much more mindfulness I normally have in daily life. My wife has noticed that I And much wiser in how

I relate to the children. So my buttons don't get pushed as quickly. And so rather than responding in an angry way, I'll go with my son and say, sit down next to him and say, Look, we have to talk, we have to see this, look at me look at my face, I talk to you. And we have to know, you know, I have all kinds of things I do. But I have access to a wider range of skillful things besides anger, when I'm present and clear in a good way. And so the suggestion I'd have is to anybody who wants to ever wants to use anger, it feels justified that pause for some time and really think out Are there any other options that might be just as effective. And it's my belief that there's always other options that are probably not only just as effective, or probably in the long term much more effective and if you You find those other more effective things, then you also the side benefit is that you get to safeguard your heart from beginning angry. But it's really hard with kids boy.

So the, if you forgive me, I want to say one more thing about this little area is that people seem very quick to want to justify anger and sometimes justify violence. And I'm not going to say it is never appropriate. I don't want to be in that position Exactly. To never. But I remember some years ago, a woman came to me when we were in Palo Alto and asked my opinion about whether she should get a handgun because she would park in downtown Palo Alto at night and you'd have to go to a car and then parking lots felt very unsafe and she had a handgun, she could be come safer. And I actually didn't want to be in a position to making advice. Exactly, you know, tell her what you should or shouldn't do about a handgun. There's no, but what I said, I said, I said something like something like, I think it's kind of sad. If people go to the easier the obvious option of getting a gun before having investigated the other options that are possible. And there might be other options and there's all kinds of training, for example, in self defense moves, or, you know, there's maybe it's academies, or maybe it's just parking someplace else or, you know, other options. And so, to take some time and some of these other options, take education, take learning, learn skills, you know, study Aikido, for example. And, and Akito is not going to guarantee that protects you in all situations, but you probably increase the options of getting out of a situation in an unhealthy way than a gun would do. And so the idea of sometimes alternatives to anger, alternatives to violence, take effort on our part, it takes study takes training, it takes effort, and some people are unwilling to take the time to investigate and learn about other options. They don't have time. They're lazy or they're busy. They're just going to do the quick and easy thing. And the quick and easy thing sometimes it's not for the long term benefit.

Okay, so I hope this was useful for you for your benefit. And if not, then leave what was said here. Don't take it with you. Thank you.