

# 2004-01-26 Kalama Sutta

Thu, 7/16 7:24AM • 44:11

## SUMMARY KEYWORDS

people, buddha, greed, suffering, qualities, delusion, world, refuge, tradition, teachings, buddhism, discourse, religious, paragraph, harm, bit, liberation, called, understand, idea

## SPEAKERS

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What I'd like to do this evening is to talk a little bit about a very famous discourse of the Buddha called the Kalama Sutta. The discourse to the Kalamas and a little bit of the background to the chain of thought that brought me to want to talk about this today was a kind of a conversation, I overheard a part of that dialogue I was part of this weekend with different people from different Buddhist traditions. And I kind of sense kind of saw something or realized something about the Theravada tradition that stood out much more in contrast than it had been in the past. And so I wanted to share that with you and it's a little bit dangerous, of course, to talk about one's own tradition in contrast to someone else's. The other one of the problems of Buddhism is that, or one of the situations in Buddhism is there's so many different schools of Buddhism. Each of them have their strengths and their kind of purpose. And people belong to particular ones if you like the other people or the other, and I like it and Hinduism, there's an idea that there's different paths, different yoga. There's, you know, karma yoga, people like to do service and work. There's Deana yoga for people who are more into the more, perhaps more the contemplative or intellectual approach to liberation. There's the bhakti yoga path, there's different kind of ways, and they're all kind of held, as far as I understand them the same umbrella though recognized as being equal paths. So in Buddhism, there is no such idea like that exactly. But if we see the different, you know, Buddhist traditions kind of each have their own way to ensure their own path. So I don't want to disparage any other path today, but today There was interesting that in this dialogue, discussion, we're having presentation, all the tradition present to talk about the triple refuge. The refuge in Buddha, Dharma and the Sangha is something we all have in common. And it was quite beautiful, and it's quite inspiring. But then I realized that kind of implicit in some of the discussion was the understanding that in, in a couple of different traditions, there is a fourth refuge. And that's what became interesting I thought, and, and in the adironna tradition, the fourth refuge is the guru. And, and so you take refuge in the Buddha, Dharma Sangha and your guru. And then there's a kind of a whole system of how you relate to your guru and the Theravada tradition. The fourth refuge is oneself. And so then the question is, how is it you can take refuge in yourself? in a way that is reliable is a real source of refuge or protection or, and. And then little bit, you know, in contrast to the luxury, honest tradition, often the teachings are imparted to you from your group because the empowerment that you get, and, and so there's all this stuff that comes down to you from the guru from the lawnmower, the teacher, and you're the recipient of this. And in the tera, vaada tradition where oneself is the Guru is the one self is the refuge, there's much more than a sense that we're going to discover this honor, we have to do the work ourselves, we're going to discover the truth we can discover the path through our own endeavors in it, it isn't something something's gonna be handed to us as much as something that we engage in. And there's probably less difference between traditions that I'm making out now. But



that there was interesting that distinction. And I think a lot of people come to the Theravada tradition or vipassana tradition because it requires very little belief in some other kind of authority, that it's hard to believe in unless you're kind of a faith follower and you have some intuitive sense or faith or some reason to believe in it. And so maybe prostitution Theravada tradition emphasizes much more of this way of engaging the practice and it kind of ordinary, down to earth kind of way and discovering the path as you do it yourself and the practice of awareness. The difficulty little bit of the taking oneself as a refuge is that for Westerners, the idea of what it means to be a self gets entangled with that. And we have a very rich legacy here in the west of ideas of self and currents of what it means to be a self how to fill oneself, that sometimes get confused with Buddhist practice. And so one of them for example, is that to a great extent, we're were the recipient we live the legacy of the romantic movement of European philosophy. And where the idea of self expression became very important and self fulfillment that you fulfill yourself to your, your emotional and your aesthetic, your artistic expression. And so the kind of freedom that you found by finding your true expression who you really are, often uncover some kind of emotional sense to it became kind of a quest to the romantics. And so now it comes down to the modern world. And this romantic idea comes into the, some of the areas with the modern sense of self, that we needed discovering my art, my true self and my true expression of who I really am and how I'm going to be in the world, how I'm going to express myself and my creative potential perhaps, or, or kind of connected to the romantic ideas that spiritual life has to do with a, an emotional experience of life of emotion, an emotional way of being in the world, the feeling of intimacy, a feeling of communion with, you know, some sense aesthetic appreciation or some kind of emotional appreciation of the deity or nature or something. There's a kind of a. And so what happened with the romantics is that, to some degree, they bypass the traditional sources of authority for religious truth, in favor of kind of like the Protestant state, but in a much more direct way, even perhaps, for everyone's own personal experience. And sometimes romantics went so far as said, that's really the ultimate ability ultimate truth, the ultimate authority was your own experience, regardless of what anybody else said. And so the question was for John's experience, so in the modern world, in modern California, you find some of these things. In white people pursue Buddhist practice. They're looking for Buddhism to help them get in touch with their true self, their true expression. They're looking for some kind of feeling to validate the sensitive as they arrived or come to some religious, important, important places spiritually important place. And I don't ever want to belittle any of this. I mean, I think it's part of our legacy who we are and it's a wonderful things. But if we limit our understanding of Buddhism or Buddhist practice, by this kind of finding the self or taking refuge in itself, then we're going to shortchange the possibility of Buddhism has to offer of liberation, of somehow finding a kind of transformation within that doesn't really does involve some kind of emotional or aesthetic appreciation or intimacy or intuition or expression, but how we are just making any sense to some sense. So you know this idea of in taking refuge in oneself or relying oneself being one's own one's own. You know, trusting oneself and finding a truth through oneself is something that A lot of people come to me positive outcomes Theravada Buddhism really want to have the Buddhism say, and they say they find certain teachings in Buddhism resonate with that kind of interest. And one of them is this teachings called the Kalama Sutta, the discourse of the Buddha to the Kalamas. And it's one of the very most quoted, a certain section of is one of the most quoted pieces of the Buddha in the modern world, especially among kind of free thinkers, people who want to feel like it's all about my own, my own personal kind of discovery of the truth. I can't I can I can do away with anybody, any other religious authority, spiritual authority, gurus, or whatever texts and just a matter of how I find my truth, and that's what it's all about. And someone showed me once a postcard that someone had that where the Kama Sutra was kind of reduced to, you know, one little short Telegraph and it was something basically like You know, believe in yourself or something or trust yourself, or it was kind of almost like a cartoon of



what the Buddha has actually said in this discourse. So I'll read you this famous paragraph. And then I'll go through the discourse with you a little bit, you can kind of pull it out. There's a wonderful Zen teacher called Yvonne Rand. And she once said it was her wish or her thought that this particular discourse and I think she meant this paragraph should be tattooed on the inside of everybody's eyelids. Personally, because so many people had she'd seen so many people get involved in Buddhist practice, and, and not understood this paragraph and so had invested authority invested belief or trust in institutions and teachings and people With a shouldn't have actually have invested so much in they should take more responsibility for their own spiritual life. And she would have would have seen a lot less suffering in the western Buddhist world, if people had known this discourse, this paragraph, so this is the paragraph the world's most quoted. So enter in terms of, you know, understanding what's spiritually true religious, religiously true. Don't go by reports, by legends, by tradition, by scripture, by logical conjecture, by inference, by analogies, by agreement with your views, by probability, or by the thought, this contemplative is my teacher. What's left it's a pretty exhaustive list seemingly It's a lot of things. It's it's that a lot of sources of authority that a lot of religious people rely on, not Buddhists and non Buddhists, scripture. I'm reading a scripture right now to you. So it's a little bit you know, paradox at the best. So don't go by scripture. Don't go by tradition. This is the way the tradition says it should be the custom or your family tradition or cultural conditioning or whatever. Don't go by the witch, because that's the way it's been done, or by legends. Legends, of course, includes, you know, myths and amazing stories we tell it to ourselves or each other, that we know that religious people are quite fond of. They don't call their own stories, legends as the other people. And then they're like the one logical conjecture or your Don't, don't reason out. It's here. It's As you can tell, don't depend on reason to come to your spiritual religious truth. Now, that's a challenge to these free thinkers. That, you know, I mean, that that's the whole, you know, it's one thing to kind of do away with Scripture and teachers and all this so that you can really rely on yourself, what can you rely on your reason, right, you can reason it out, you can be a good, you know, or inference analogies, and then I like the one by agreement with your views. I mean, that's, you know, these are my views, right? And then he goes on the but then the Buddha offers in the second half of this paragraph, what you can rely on the alternative. So I'll keep you on the edge of your seat a little bit longer. Before I tell you this, so the context of this discourse is the Buddha's wandering around northern India and he comes to this town called Kalama, where the Kalamas live. And the Kalamas encounter the Buddha, and they go to him and say, Look, there's a lot of the spiritual people that come through here. It's kind like a spiritual supermarket, they come through and, and they're all say that, you know, they're different teachings from each other. And they all say their teaching is the truth. Now, they were kind of wise people. So here came in the spiritual teacher came to town. But rather than telling him, you know, what's your teaching, is that you know, some, you know, ladle out or giving him a chance to say this is the truth. They asked to kind of a trick question. They asked them. So he said, all these people come through and they all say this is the truth. How do we know which one is true? Or how do we know how to find the truth? And so the Buddha answers of course, you are uncertain Kalamas, of course, you are in doubt. When there's reason for doubt, uncertainty is born. So in this case, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference by analogies, by agreement with your views by probability, or by the thought this contemplative is there is our teacher. So when you get all these people coming through giving teachings don't take their teachings of being true, just because of these reasons. That's kind of context for what's going on here. And, but then he says, The Buddha says, when you know for yourself, and this is the tricky thing when you know for yourself and that's kind of what's free. thinkers like to think, you know, you have to know it for yourself. But the question is, how can you know reliably? And there's a whole school of philosophy, I suppose, psychology philosophy, that studies very carefully, how accurate our knowing is. And often are



knowing is not that accurate? When is there isn't there weapons of mass destruction? Do you know that a very gross level or the issue of memory is memory accurate? I know my memory is, you know, really accurate. When I remember, you know, but memory is not selected because memory shifts over time you remember things differently from different times the fish gets bigger each telling of the story. And, or we get some new piece of information or you know, we realize how much is interpretation in the memory. So the idea of knowing is is a little bit challenged. by modern kind of studies of how human beings know, so the idea of simply saying, I'm going to know for myself, that's what spiritual life is about, you know, I'm going to know for myself, then the scientists come and say, Well, you know, if you start analyzing how is it, you know, what you think, you know, then, you know, there's you're on shaky ground, because there's a lot of inference, there's a lot of guesses. There's a lot of assumptions, a lot of interpretations going on there and, and upon what basis do you believe this? I think a lot of our sense of self, how we understand who we are as people and what we need to do as human beings. The basic underlying assumptions underneath that is missing is not seen very clearly for us for ourselves. And other kind of strand currents that went into wanting to give this talk today, which I just mentioned to you, but I didn't know how to weave it in. But so it's a footnote is I had a long talk this morning with someone Who is deeply troubled by all the good works she does. She's works for a wonderful nonprofit that has a lot of really good work, social work, social action work and, and she's involved in different kinds of groups. And she's, and she's too busy. And she's also a practitioner, and she fit her practice in and she just kind of overwhelmed suffering by the, you know, all these demands in the world has no end to social needs. And so she's got there to save them, right. So you have to do you know, this is so she was being burdened by but in talking with her, you know, I pointed out what I've been saying sometimes lately is, I'm in awe of this seemingly contagious disease that a lot of people in our society have. And the contagious illness is an epidemic is being overly busy having too many things to do. And there's a lot of reasons I suppose for many, many reasons for it, but I think some of it has to do with how what we understand it needs to be human being in our modern life. And what do we understand and what we think it means to be fulfilled as a human being. And that comes, those ideas come from many different sources. But some of it comes from the romantic movement itself. But we don't see that we don't know that. So when we say, you know, I'm going to know for myself, and we don't understand the assumptions, the lenses through which we want to know something, then how reliable is that knowing. So, the Buddhist problematizing, making a profit kind of challenging people not to believe in these other sources of religious knowledge. Of course, the paradox here is that he's expecting them to believe them. And he's a teacher, right? But he says when you know for yourself So, what does it mean? So, how what can you know? How can you reliably know something for yourself? But this is what the Buddha says. When you know for yourself that these qualities are unskillful these qualities are blameworthy, these qualities are criticized by the wise these qualities would undertaken and carried out, lead to harm and to suffering, then you should abandon them. So, he's kind of narrowing the window and sense of what you can know. You say Firstly, saying with these qualities here means internal mental states, the qualities of the mind the actions, the behavior of the mind, the heart, when you know these qualities of the heart are unskillful unskillful means that, that may be another translation that makes more sense sense to us. When you know these qualities of hearts are unhealthy. When you know that being driven by greed wants to do more and more and more, or driven by a sense of responsibility, they just can't say no. When it's time to say no. When you see these qualities are unhealthy, then you should abandon them. So somehow the Buddha's saying, you are able to know the quality of your heart to the quality of your mind. And you can you can know, the direction that your mind is going in or that your heart is going, is it going in a direction that's healthy or unhealthy? That's a very, very simple, very simple kind of criteria. This was what you should know. So it's not saying it's, you know, great spiritual truths about God or the nature



of reality or the true nature of the self is saying you can do something about the quality of your own heart. Is it healthy? Is it going in healthy direction? Or is it not? And then he goes on with you can know is these qualities are blameworthy or not blameworthy is little bit problematic for us because we do blame and, and praise is kind of problematic. But I think take it more innocently that when that certain things, if you have a certain level of self respect, then to violate your own sense of self respect by doing something that is contrary contrary to that would be considered blameworthy we consider it to be something that doesn't feel good, doesn't feel right to feel something that you somehow would value as being you know, not something to be done. So, again, it's focusing on qualities of the heart or qualities of the mind. Then it goes on and says these qualities are criticised by the wise. So here, the Buddhist saying, you don't only Rely on what you know for yourself, but you're willing to take the opinion of other wise people into account. It doesn't mean that you believe them absolutely. But you listen to your elders, you listen to the people who are wise around you, who've had much more experience perhaps, and take their into into account that they say oh, you know, going around robbing banks is not a good idea. You know, and you know, your favorite, you know, grandmother tells you that, you know, maybe I should listen to that. And then this is, this is the last phase I think, is one of the most important ones here. When you know for yourself that these qualities when undertaken and carried out, lead to harm and to suffering, then you should have been in them. So, here what the Buddha saying you could know, is you could know whether the, the activity of your heart activity of your mind the qualities there lead to greater suffering into harm or not so instead of being overly busy, you know, there's a lot of wonderful, important good causes in the world to be engaged in. But we can't do them all. But if you do one, it might feel really great. And it actually leads to your own sense of well being and purpose and meaning, and it benefits other people. Also, when you sign up with a 32nd, nonprofit, or certain project to be involved in at some point, doing so causes more suffering and harm because of the way that the heart is getting kind of dried out or burdened or fragmented by all these different kind of activities. So to have some sense of capacity to track whether we're moving in a direction that causes suffering, or away from suffering. That is, the Buddha says something you can reliably know for yourself. That's a very limited domain of knowledge and for For some spiritual and religious people, it's completely inadequate for in terms of real religious knowledge, isn't it? I mean, where's where's the, you know? Where are the big things? Where are the really important issues? Where's God? Where's liberation wears, you know, oneness with nature or wears, you know, whatever there's very little, you know, he's kind of ultimate religious things being stated here with something very simple and you could maybe you could maybe if you kind of creative and how you use the term you could say incense This is just therapy is therapy not necessarily psychotherapy, but therapy in terms of like, you know, healing moving towards, away from suffering, moving towards health then the Buddha so that's the that's the famous paragraph. Maybe it's not so clear. So the Buddha now is going to is going to elaborate a little bit what he means here. And this is the next section of it is liberation. He does this in a Socratic fashion, we asked questions of the audience and they answer back. And he asks the Kalamas, what do you think? When greed arises in a person, does it Arise for welfare or for harm? So ask you. So when greed arises in you, is that for your welfare or for your harm? What I can for your benefit, more and more. Could be so we have different opinions here. While the Kalamas, they said for harm, because, and then the Buddha goes on. And this greedy person, overcome by greed is mind possessed by greed kills living beings take what is takes what if not, not, what is not given, goes after an other spouse tells lies, and induces others to do likewise, all of which is for long term harm and suffering. So, somehow here he says very dramatically that if you engage in greedy activity severely, I mean different major kind of greed, that leads to certain kind of unethical behavior. I think a lot of you here are not about to go out and kill and do these, these kinds of things. But probably some of you have recognized certain kind of greed, certain kind of drivenness that around desire kind



of clutching desire. It doesn't feel good in and of itself when you're paying attention to it. And so they're suffering right and just having it, too be driven or to have repetitive greed to have that being one of the kind of dispositions of your character puts a tremendous strain on the body in the mind and the heart over time. And it kind of causes it to dry out over time, it can cause long term harm, also acted on it can cause harm in the wider world. And it's been pointed out by many people, that a certain kind of greed of consumerism has a tremendous impact on the wider world, economic world and the environmental world. And, you know, the level of consumerism in some countries in this world. Is it is an expression of greed, or is an expressive expression of reasonable. Reasonable what's the reasonable, reasonable lifestyles that everyone should have? Now what do you think when Hate the rises in the person does it Arise for welfare or for harm? Well, they said it's for harm. And then he goes through the same thing again. And then he goes to the next thing, when delusion Arise for the person is for it does arise for welfare or for harm, and they say for harm, and then he goes through the same thing again. So what do you think Kalamas? Are these qualities skillful or unskillful? They produce health or they produce disease disease, and they say they produce disease. Are they blameworthy or blameless? They're blameworthy or they criticized for the wise or praised by the wise, criticize, criticize or otherwise? When undertaken and carried out, do they lead to harm into suffering or not? They say it does lead to harm and suffering. And then the Buddha repeats again that famous paragraph, don't go by legends and scriptures and tradition. And then he says, repeated twice, to really drive at home trying to refrain this discourse. And then he goes through the same kind of questioning of them others by saying, when the lack of greed arises in a person, does it Arise for welfare or for harm, and they say for welfare. And what you have to understand is that in the ancient Indian Buddhist tradition, maybe in ancient India, the absence of something, absence of an unhealthy quality or like greed, did not mean only nothing, but implied the presence of the opposite quality. So, the absence of greed implied the presence of generosity, the absence of hate, imply the presence of love, and the absence of delusion imply the presence of wisdom. You can make a little metaphysics and that metaphysical teaching about this saying that when you strip away Hey hate, then it's the nature of the heart to be loving. strip away, grease nature to be generous. The Buddha never made that kind of metaphysical claim. But you could almost see it here. And so then he goes through these mind free of greed, hearts free of hate heart free of delusion. And they go say these things are skillful, they're blameless, they're not criticized, and they lead to welfare and to happiness. So again, implication here is that you can know qualities of your heart qualities of your mind, and whether they move you towards hell, or suffering or harm or not. And the implication here is it's important to track this. It's very important to track this movement. And what I see in people, a lot of people, including myself, is not tracking this carefully enough overlooking the ways in which we allow ourselves to suffer. The woman today that I talked to, she had built up she had neglected to pay attention to the way in which or social actor activism had slowly over time, the years and months or whatever, built up as a kind of stress in her system. If she pay attention that level of stress earlier, she would have probably could have made wiser decisions. But she was blinded by her sense of responsibility, that it's up to her to go out there and answer the calls that were coming in. So the question for you is, are you paying careful enough attention to your suffering and to what brings you benefit. Now, this also is something that's very delicate to look at, because to look at one's own suffering and one's own welfare could could be narcissistic. It doesn't doesn't unnecessarily, spiritually beneficial always, if there's an excessive focus or misunderstanding of what benefit actually is. So if you think that what's ultimately beneficial for you is to have a Rolls Royce, a mansion, infant, record recreational partners, or whatever it might be, then that's not going to be, you know, that's probably an expression of greed. And greed is understood to be unhealthy in and of itself. So in doing this analysis, you have to be very careful that Bruce not saying Be very careful how you understand what benefit is here, and what harm is here. And I believe



he's saying use the use the presence and absence of greed, hate and delusion as part of the markers for that differentiation. And in the Buddhist tradition, greed, hate and delusion are called the three routes. out of which all other unhappy unhealthy motivations spring from and non greed, non hate and non delusion are the three routes from which healthy motivations actions in the world come from. So in the Buddha focuses on greed, hate and delusion here, it's really talking about kind of something very, very fundamental to who we are. So if you follow me adequately enough, yeah. And is it seemed relevant enough? So we go on then he does now we come to the last section of this, this is the discourse, which is quite beautiful I think. And now we're going to give an example. Now in a person who is thus devoid of greed, hate Just as just a delusion, just greed and hate what happened to delusion? Who is this? devoid of greed and hate? Oh yes it does. This is an undiluted, so devoid of greed, hate and delusion, alert and resolute keeps pervading the eastern direction as well as Southern, the western, the northern, with an awareness imbued with loving kindness that she keeps pervading above, below and all around everywhere and in every respect the all encompassing Cosmos with an awareness imbued with loving kindness, abundant, expansive, immeasurable, free from hostility, free from ill will. So here the person who's free from greed, hate and delusion, is practicing the practice of loving kindness, and supposedly has suddenly we master this practice. So they're kind of sending this vibes sending this, this, this vibes probably about the Buddhist word but sending the, the intention sending the sentiment there of love in throughout the cosmos is the word in all directions. So it isn't just law of attraction to the strongest love you felt for another person. And then imagine that maybe strongest unromantic love you have felt for some person and then imagine that you can do that, too, for the whole cosmos in all directions. That'd be pretty good, wouldn't it? So this is what's going on here. And then imagine the same person doing the same for compassion. pervading the whole cosmos, with their compassion and then doing the same thing with sympathetic joy. And then doing same thing, the same thing with equanimity so this these are some of the most skillful most healthy activities, qualities of mine that person can develop in Buddhism is to develop these four qualities of love. Then the Buddha says, a person who's done this acquires for assurances in the here and now the four benefits that you be assured of having if if there is a world after death, if there if you're reborn after death. Remember, he's talking to the Kalamas and the Kalamas aren't Buddhists. So he doesn't assume even though most Buddhists believe in rebirth, he's not assuming they believe in it because they're not Buddhists. They're just asking him you know, for advice. So he's saying, if there is a world after death, if there is the fruit of actions in the next life Then that person will reappear in a good rebirth. In fact, the person will reappear in a heavenly realm because they're nice. But if there is no world after death, if there is no fruit of actions in the next lifetime, then that person will look after him or herself with ease. Free from hostility, free from ill will and free from trouble. So if you do this practice, if you free yourself from greed, hatred, delusion and live viewing with loving kindness, then you'll do well at ease in this lifetime. So, you know, Pascal's Wager. Kind of a bit like that, right? Either way, you're going to get a good good deal, right? Yeah. So and then it says the third one is if evil is done through acting, still I have willed no evil for anyone having done no evil actions, From where will suffering touch me. This is a third assurance, their worldview, this is that suffering will come to you, unless it's a product of your own karma. If you do do evil acts, it'll come back because the seeds you sow will come back and affect you. But then he says, but if no evil is done through acting, then I assume, then that person can then assume themselves pure in both respects. So here he's saying that even if karma is not a true teaching, Still, the person is pure, because the pure the purity of heart is there and they can be sure of that. So here the Buddha what he's saying is that you can track little bit the direction that the qualities of the heart are going. And if they're going towards a healthy direction, watch that follow that the moving towards unhealthy directions. Watch that and avoid those things. If you follow through on that which is unhealthy, it will produce harmful benefits for you harmful



results for you. If you follow through and what's beneficial, it will bring benefits to you. When they heard this, the Kalamas said, magnificent, magnificent. Just as if the Buddha was To place upright what had been overturned, were to reveal what was hidden or to show the way to one who was lost, were to hold up a lamp in the dark so that those with eyes could see shapes. In the same way the Buddha has, through many lines of reasoning, made the Dharma clear. We go to the Buddha for refuge to the Dharma and to the Sangha. May the Buddha remember us as lay followers have gone for him, gone to him for refuge from this day forward for life. So they liked what they did what they heard. And so in terms of what can be reliably known as an alternative to those lists of things don't rely on the Buddha is pointing to something very simple, very, very, very ordinary, and a very small area of our life. And that is have mindfulness of what is going on in your hearts. When your mind and be the safe garter, be the protector, be the steward of your own heart. You can know when your heart is suffering, and you can know when your heart is not suffering. And that little distinction is centrally important for the Buddhist tradition. That's something you can know reliably. And knowing that reliably, you can make choices. Or you can start making choices, moving and making towards making choices to live a life that moves away from suffering liberates you from suffering, and moves you towards the freedom from suffering. When the Buddha did not teach the Kalamas, he did not teach them the ultimate teachings that he has in teach them about liberation itself. He gave it he talked about You know, in this example of doing loving kindness in all directions, and being reborn in heavenly realms, that's kind of understood to not not to be the ultimate goal of Buddhism, the ultimate goal of Buddhism is, is the ultimate liberation can be understood as being the ultimate liberation from those forces of greed, hate delusion, so the heart no longer has them at all. So the idea of kind of uprooting them once and for all completely, or at least moving in that direction. So they're operating less and less and less, kind of slowly liberating it to purify it. For some people, this is a very unsatisfying, kind of religious message. Because we would like from our religion, something really grand, something really we can, you know, show our neighbors and be the best person or a block or, or to get some great assurance, some great sense of safety because we know some ultimate kind of teaching. The widow was trying to offer some assurance here to People in this analysis that he gave, but the I think that if you follow this kind of practices guideline, you'll, you can really rely on yourself. You could rely on yourself in a reliable way. You can really depend you can you can rely on what you know, if this is what you're studying. You can know. And it's going to transform your life dramatically if you take it seriously and probably put you through the kind of spiritual changes, that even people who have that also made even, but other people have much more grand religious ideas go through themselves. So that's how we become a refuge to ourselves in this tradition. So I hope that made enough sense today. I hope that If it didn't make sense or if it troubled interview, then please just leave it here. Thank you