

2005-10-10 The Precepts: Not Killing

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SPEAKERS

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So, last week I started. What I hope to be a six week series on what conventionally are commonly in our tradition is called the five precepts. However, the word to translate it as a five precepts, maybe maybe a little bit unfortunate. The word it's the common word for this punch of sila five, sila means virtue. So it's the five virtues. And it's also the same list is called the Panchashikhapaddas, which is the five training precepts. And so, these five virtues or five training precepts are conventionally again, it's said not to kill and not to take what's not given not to engage in Improper sexuality, not to engage in lying, not to engage in intoxicants. And these are kind of the one of the one of the very important foundations for Buddhist spirituality for laypeople. People who are monks are basically expected to follow these as well and often much more strictly, but they will do so with with many other training precepts many other rules that they have to live by, trained by one of the differences from an aesthetics is that the third precept precept of no illicit or inappropriate sexuality, sexual activity is not is a precept or training rule of celibacy for the monastics. So today, yes, last week was more than production to this and today I want to talk about the first virtue and first virtue virtue is the In Pali, the ancient Buddhist language goes by not depart as a training precept goes by not the pot of money see cup by Samadhi army and which goes means pi not the pata means. panna punya here means breathing like on upon a Sati on a piano. So, for any beings that breathe, I undertake the training precept of not striking at them striking out at them not physically hitting them striking them. This is universally translated into English or understood by the tradition to mean not to kill. But by extension, it also means not to cause physical harm intentional physical harm to any any being that greets So, no worms Supposedly in fish and birds and, you know, any kind of animal that breeds including human beings. It seems that in the ancient Buddhist understanding of life, plants don't breathe in the same way. So the training preset doesn't apply directly to plants. Now, to be born as a breathing being, in even more so to be born as a human being, is considered in Buddhism to be a very rare event. You know, many of you know that Buddhism believes in rebirth. And so you have this endless round of rebirth. If people get bored. beings beings get born, they die, they'd get born again. And being reborn as a human being is a pretty rare event. And it's pretty you know, it's people who are biologists and

realize that How many creatures there are just inhabiting this world, it's only a small percentage of them that are human beings. Even though nowadays they have the biggest impact maybe, most obviously, but the chances of being born a human being, are said to be the same chances of a blind turtle swimming out in the ocean. In that a blind turtle that once every hundred years surfaces the chances of that cert that line turtle surfacing once every hundred years and poking his head up through a log that has a hole in it that's floating on the ocean. That's the chances you have of you know, being born as a human being. So it's considered very rare. Maybe you'll have better chance winning the California Lottery. This key kind of teaching about the rarity of human birth, is meant to be is is conveyed. So we understand how precious and valuable human birth is, both so that we take our own human birth quite seriously. It's a rare event to be born as human being. And so we should take it seriously and do well with it, use it well. There are opportunities in human life, that are that exists in human life much better than any other form of life that you might take. So while your human being you might as well take advantage of these opportunities, in particular, those opportunities to cultivate a spiritual life for those those opportunities to cultivate a life of liberation. So, on one hand, the teachings of the rarity of human life, use encourage us to use this life well. The other aspect of this is that to realize how precious life is at all, so that everyone you see around you here in this room is also very Precious, very heavily involved into a very rare occurrence, the universe, they've been born as a human being. For people who don't believe in the Buddhist idea of rebirth, then there's certainly many Buddhists who don't. For those people who don't believe in it, then you'd have to say the chances of being born and being seen rare. Then that little turtle, I mean, you basically have one chance, at least with rebirth, you get, you know, you know, he blew it, once you get to the next time you get to try it again. So to be born human life, and any life at all is considered very precious. Here, any kind of life is a life that was possible to have empathy for with. So one of the ways that human being seemed to have been created, at least most human beings, is with some capacity for empathy. There are certainly people who don't seem to have it but Generally, the generic person is born with the capacity for empathy. And given the right conditions, we will feel a tremendous amount of empathy. Some people feel it for the ones who are closest to them, they feel it for their family, perhaps some people feel it for their, their neighbors or their, you know, people who they know close by. Some people have the capacity to feel it for strangers for distance, strangers, people feel it for people far away. But we have this capacity for empathy. And some of the conditions for the arising of empathy is being present, is being mindful. When the mind is distracted, when we're caught up in the busyness of life, the ambitions of life, our anxieties of life or worries or plant pining of life. Sometimes there's not enough space in our attention, to allow us to take in the experiences of life, the experiences of other people in such a way that it trigger Err vibrates, that part of us that is empathetic, empathic. The word compassion in an awkward Karuna is called the trembling of the heart, in contact with suffering in the world that's trembling, some kind of vibration, some kind of some sign of, you know, residents that we have inside of ourselves, in contact with suffering in the world. When there's joy in the world and pity takes the form of happiness or joy, or sympathetic joy, it's called. So we have a capacity for empathy. And we have a capacity of not of covering over that empathy and not living in touch with it. When we practice mindfulness is a practice which will tend to open up or release that capacity for empathy. Because mindfulness is to be present is to open up the doors of attention. So tension is open and

clear, and not covered over not preoccupied, not lost to ourselves, but rather open and available to take in the experiences of the world. And in that kind of condition, empathy has the best chances of arising and happening for us. Empathy is kind of empathy in Buddhism is assumed. There's no theological or Dharma logical Buddha logical explanation of why human beings are this way. It's just that's the way they are, it seems to be at least some of them are that way. So it doesn't have to be justified. There's no elaborate attempt to try to justify why you should have empathy. I mean, you could it's not that difficult. But it's just assume that it's there. And because of it empathy, then there's a sense there's a kind of encouragement with that empathy, to kind of put yourself in other people's shoes and one of the classes IQ exercises for empathy in Buddhism is to realize that you have, hopefully realize that you have a desire or wish for your own happiness. And just as you would like to happiness, so other people would like happiness as well. So use yourself as an example, to understand other people. So you have to understand you have to know yourself well. So again, this mindfulness practice is very important, where there's a certain degree of self understanding and knowledge we understand ourselves. And some of the things we understand about ourselves, allows ourselves to understand other people better choices when we love ourselves, well, very important. Buddhist virtue is the capacity to have self love. It's a lot easier to discover how to love other people, capacities and happiness for ourselves is easier to to imagine that possibility for other people. And so it opens up those doors of empathy, that exercise to put ourselves in other people's shoes. So with this empathy and with putting ourselves in other shoes, other people's shoes, Buddhism then has puts a tremendous importance on the first precept, which is the precept not to kill. And it's kind of like Cardinal precept, in in the first recorded contact of Buddhism with the West, as far as I know, there was a Greek King, maybe one or two centuries before Christ, who met a Buddhist monk. King's name was Melinda, and the monks name was Nika Santa. And they had a long debate. And discussion, king asked all these kinds of questions, Greek King, and one of the things that this Buddhist monk told the Greek king he said the paraphrase, I don't remember exactly what it was. But the exact said, the primary characteristic of the Buddha teaching in Buddhism is non violence is non harming. The primary characteristic of the Buddha Dharma is non harming. That's quite a strong kind of, you know, things to say about the value of non harming and Buddhism. And one of the things you could argue or explain is that the practice of liberation practice of freedom of mindfulness is a practice of learning how not to cause harm to ourselves, and harm to the world around us. So it's kinda like a cardinal virtue of Buddhism not to kill. It's also considered to be a wonderful and very important gift that we give To the world, it's a form of generosity to create the conditions through our own behavior, where no one has any reason to fear us. And no one has any, ever, you know, crazy conditions so people feel safe around us. So to know that people No, no in the world, there are people who are dedicated to non violence to non harming, I think is very helpful and very encouraging. I met a few weeks ago, Ari Ratana, who was kind of the is the Gandhi of Sri Lanka. And it was awesome to meet this man who's dedicated himself to non violence and to do it in a grassroots way to organize people across ethnic divides in Sri Lanka, so that people who often are fighting each other, become friends and learn how to work together in Sri Lanka. He is his organization's servo dia was recently given an award by United I may see patients as the most effective non governmental agents agency to respond to the tsunami January, December. And they had people organized starting to organize within three hours of the

tsunami. And part of the one of the things that made them very effective was they they had members in all the different ethnic communities in Sri Lanka, they cry, be able to cross across boundaries, that often you know, there's soldiers facing each other because of the civil war there. So this man, you know, it's a great exemplar in the modern world of someone who's living a life of non violence. I give you one example. I told the story recently hope it wasn't Monday night. He's not universally loved in Sri Lanka. And, but he's also has his very famous and his point of view his opinion is highly respected also. And he was in America just now because visiting because they're about to have a presidential election Sri Lanka and he said that if he stays in Sri Lanka, the various candidates will call him up and ask for an endorsement and it puts him in a situation where he can't say yes and he can't say no. So, the solution is not to be in Srilanka there and so he's hiding in America until the elections over. But it tells a story of housing, large family of Tamils, and the Buddhist Sri Lankans who are often you know, in civil war with a tenemos a lot of animosity. And they take taken in large group of large family and they were living in his house. And a large group of Buddhist Sri Lankans came to his house, kind of a gang big gang kind of thing. No Game clinching game came to kind of some kind of do something to those that family was there. Somebody violence. And the only person home and his family that day was his 17 year old daughter. And these guys came to the door and wanted to come in and cause some violence. And she stood there and said, you know, if my father was home, you'd only be able to get to these tables over his dead body. But he's not home. If my mother was home, you'd only be able to get to the demo family over her dead body. But she's not home. I'm the one who's home. It's only if you killed me first. Can you get to them? And so they left. See my story. 17 year old girl who's raised I imagine in principle non violence. And that's what she did. So the idea of non violence, I think, you know, is we know the primary characteristic of Buddhism. Anybody who's considered themselves a Buddhist needs to take this virtue, this precept, this characteristic of Buddhism very, very seriously. Not only being not necessarily a moralistic way, but here it kind of feeds back on the meditation practice of practice that we do ourselves. Then, when we look at these virtues of these precepts is training precepts. One of the things we're looking at is what is the impulse inside of us inside of ourselves, that would break these precepts that would do the opposite activity. What is the impulse inside of us that would kill? What is that like? And if we're if we're really honest, with that impulse, chances are you'd find things which are not new. scarily exemplary for who you know, exemplary motives. Chances are when you see the motive to want to kill, cause physical harm, you probably find chances are with human beings, you probably find a fair percentage of us humans will have hate. A fair percentage of the agreed a fair percentage potentially fear motivated variety of very strong motivations and probably name a few others. Those are the very forces in our own psyche, that Buddhist practice is meant to work to release us from resist, help us release us from hate, from greed, from fear. So, the working with these precepts is a chance to look in deeply at the very at these very impulses that the practice is trying to get at. And so some people use these training precepts as a mirror to help them understand them. sells more deeply more clearly. You feel the impulse to kill, to look of stock. Don't just do that to stop and turn around and what's really going on here? What's really happening deep inside, try to be extremely honest about that. When we act on those impulses then we're acting from places of delusion. We're acting from places of attachment, we're acting from places we're clouding over, coloring over. Our innate beauty is precious beauty is precious, precious empathy,

freedom, openness, peace that's possible to have in our own hearts. So do you want to hurt someone physically? Or do you want to hurt someone at all goes directly counter to that movement that we're trying to cultivate through meditation practice your Buddhist practice. We're trying to cultivate a practice a greater sensitivity to kill or cause harm is to become insensitive. have to be insensitive some degree in order to want to harm someone. So, Buddhists, you know, when they, when they try to live by the spiritual are trying to negotiate or trying to understand or work on or reflect on or understand themselves in a much more deeper way to help with the purification process. What covers the possibility of freedom in their own in our own hearts? So, this is all very good. Certainly, it's good to live, to want to be dedicated to non violence. But then comes our real lives, right. What is it? How does this apply to our real lives? And I've heard people say, well, the monastics those monks and nuns, they live in saffron, Saffron towers. And, you know, they're removed from everyday life and they have these really strict rules. And it's black and white for them. What do they know about, you know, the kind of issues that lay people have to face. And sometimes, in fact, if you go to try to talk about some of the ethical issues with monastics, sometimes they won't even answer your, they don't engage sometimes occasionally, in some of their very thorny or difficult dilemmas that might exist in life. Today, I was talking to one Buddhist monk, and asked, because I was talking about going to be talking about this first precept, I was asking some questions around his take, and I brought up the issue of abortion. And basically, he didn't want to, you know, he was very clear, you know, abortion is breaking the first precept and but try to engage, you know, well, you know, but when, you know, he wasn't interested in talking about it, just hands off, kind of question. So, but in our daily life, How to negotiate this precept. How do we what does it mean for us? I suspect very few of you are engaged in activities that involve killing other people. What about killing animals? Any of you butchers? I haven't met many butchers in my life. I have never met one in IMC. So that might be the one of us a butcher. But chances are not a lot of slaughterhouses nearby. Maybe some of you are hunters, that's more likely to be some of you hunt. Some of you might fish. And is that breaking the precept? How do you relate to that? In places like Thailand, there are people whose professions are hunting and fishing and the Buddhist and they'll still feel that this is not appropriate activity for Buddhists to do but this is their profession. They're kind of freebies as they say. making bad karma for myself. But they'll try on the Buddhist holy days, which is, depending on different people celebrate different ways, but on the new moon and the full moon days, particularly on those days, they want to go out and fish, because those are the holidays, they want to try to maintain the precepts. Keep the precepts on those days. So they're trying to do the best they can. That's one way. The would you know we're in our lives, though to kind of live with people here in this room. Where does it first precept come into play? so that it becomes something to reflect on? Think about? One of the most common ones, which when I give a talk on the first precept is people who garden and what do you do about or people have homes we do, but ants and termites, what do you do about slugs in your garden? And people have come to me and asked, you know, what should I do? And I'm kind of neglect as monastics I'm actually I actually don't want to tell people what to do. And but I love it that people come and ask to talk to people will stop and consider whether, you know, should I kill the slugs or not? Should I What should I do with these ends, which I do, that's me is very important if people are stopping and looking at the issue and then trying to think about it as intelligently and as deeply in their hearts as they can. The reason I don't want to ask you to answer the

question for people is that it's very clear to me that we should I think we shouldn't kill, but then there are consequences not killing the termites, right if you they destroy your home, that could have huge economic and social impacts for your family and yourself in ways that are very detrimental. And I would, I don't want to be in a situation kind of, you know, to you know, You know, I still kind of feel uncomfortable making the decision for anybody, but I like it the people. I want to be supportive of people who make whatever decision they make, you know, but I want to encourage them to reflect and think about it. So it's one thing you know, maybe slugs, snails, ants and termites. But are there bigger issues that we have to face in our lives? Around verse precept? There are questions. For example, if abortion is question of euthanasia that some people have to face, there's questions of war. There's questions of capital punishment, that somehow some of these questions come very close at home for us. And some of them go quite far afield is maybe a little bit of non sequitur but a little bit, just reminded of this and very touched by this memory. Many years ago, when we were in Palo Alto, I gave a talk around the death penalty. The Buddhist idea of death penalty, basically Buddhism is against death, as you can imagine. And there was some discussion in the room afterwards about the death penalty. And maybe some people for some began something different ethical questions around it. And this man stood up. And he said, You know, I've had to be on the both sides of this question. Because my parents were murdered. And the person who murdered them was given the death penalty for the person who murdered them was my brother. That's, you know, what do you do then? How do you negotiate that kind of question? Where's the empathy? Where's the understanding? What do we do? How do we understand these issues? One of the ways we understand some of these issues in Buddhism is understanding them. possibility of people changing the possibility of people having a change of radical change of heart. So not to hold people back from that change, but rather the ability for people to change is so important in Buddhism, the ability of people to be liberated and become free. Develop a loving heart is so important that we want to kind of do whatever we can to, to make that possible that change. The movie Gandhi, maybe some of you saw 20 years ago, there was a these riots in India. And there was a thing with a Hindu man, or Muslim man, I forget, doesn't matter too much. A Hindu man who came to Gandhi and said, you know, during his riots, I killed some Muslims. What should I do? And Gandhi says to him, go find a Muslim orphan and raise them But raise them as a Muslim. quite something. So again, I think Gandhi knew that he Could something have to change inside the man, it wasn't enough just to kind of for you wasn't gonna forgive him. But he had to do something had to be some atonement, sometimes he had to do something in the world. Because of what he'd done. He had to change he had to kind of act in the world as a form of atonement. The classic example in Buddhism of being able to change oneself, you know, radical ways that story, the story of Angulimala Angulimala was a serial killer in time of the Buddha. And the king was actually out with an army to try to capture Angulimala and to kill him because he was killing all these people. Before the king got to him, the Buddha got to him. And the Buddha converted him. Not only converted him, but Angulimala became a monk and became enlightened. But after he became a monk, Nick With his entourage of soldiers, came into the Buddha to Buddha was living in the woods and said, in these woods, there's this mass murder. We're looking for him, Have you seen him? And the Buddha says to him, oh, if you and Rob would have sitting there, there's a man like fanning the Buddha, it's a hot day, I guess, a monk right behind the Buddha fanning. And, and Buddha says, oh, if you knew that

Angulimala had become a monk, and he renounced his evil ways, and was purifying his heart. What would you do then? And the king says something like, oh, in that case, I'd leave them alone. And then the Buddha says, Well, this monk who's fanning me, this is Angulimala. And the hate and the Kings here, which stood up straight. He was so afraid of, you know, this guy. And, but here's an example of someone who radically was principled And then he was left alone. As a society, in America, we tend not to have that kind of attitude of radical transformation as being something that could change someone enough that we want to leave them alone. There's a strong focus in America and punishment. If you do something, you need to be punished for what you've done. So in California, we have the death penalty. How do we relate to that? So for a Buddhist, you know, I don't think any of you particularly are, you know, the executioner at the same point. But some of you might, at some point, might have to vote if this comes to, you know, California votes, should we have a death penalty or not? And then then it becomes a relevant issue because then in some ways or other, you're participating. If you decide to vote yes, for the death penalty, you're participating in that act of capital punishment. So there's a question people have to face and look at the question of us because in Asia One, some of you may have had parents or loved ones that you had to be involved in to help decide what to do. Some people have animals they decide, people have come to me not infrequently asked me about what they should do with their animals. And, you know, their animals are sick and suffering, should they put them to sleep? That's the word right? And to be proud to face these kind of dilemmas, what to do? So how do we negotiate these kinds of issues? The background, for the first precept or the kind of root kind of foundation for it, in my view is compassion. The first precept is an expression of compassion. What takes precedent does a rule take precedent over So, the maybe it's maybe it's not fair to maybe not fair to kind of pose it that way. But is the precept of the virtue of not killing? Does it Trump, compassion or just compassion, Trump the idea of non harm. Other times when harming when killing creates greater good for an individual for society for wherever that is, it's appropriate sometimes to allow killing to happen or actually to kill. Is it appropriate to do that? We haven't, you know, in America, the idea of calling sometimes animals, you know, like, if you get you know, somehow the ecological ecology gets imbalanced because you have too many D or too many something or other. And so we have this idea that you need to bring the ecology back into balance so we justify then killing How do we make these kinds of decisions do it at times when compassion is more important than the idea of non harming? in some schools of Buddhism, compassion trumps the idea of non non harming. There are times when, for example, when there's a awful tyrant in Tibet, there was a terrible tyrant that lived for a while, I guess he was killing lots of people. And there was a monk who went and killed him. Because he felt that killing one tyrant was better than letting the tyrant kill 1000 people. But once you start making choices like that, equations like that, it gets really what's called a slippery slope. And it's very easy to kind of justify war justify all kinds of things when you start kind of crossing that line, where you're allowing come You know, some bigger idea to allow you to sacrifice the life of one person. So some Buddhist schools have very strict ideas. Some Buddhist schools put non harming as the pinnacle. And other schools put compassion at the pinnacle. But how do we, how do we work with these? How do we work with it? So what I find the most inspiring and most of them are very inspiring, is when people are negotiating these questions when they're asking when they're thinking about them, when they're talking about them when they're exploring them, trying not to take what's not not taking

what's, you know, the received wisdom not taking what's their gut feelings are, but really engaging in it. So for example, maybe it's not a good example, but many years ago in Palo Alto there was a woman that came to me Nene said she sometimes has to park in Palo Alto late at night outside in the streets or in the parking lots there and Stark. And she feels it felt very unsafe. And she wanted to know what I thought about her getting a gun. Again, I'd rather not have to answer those kinds of questions. But what I told her was that I don't think gun is a good idea I said, but what I said was there's a very strong tendency in people to look for the easy, was seemingly easy solution. And a gun is kind of an easy solution. And if a person is really dedicated to something like non violence, then maybe they should prepare themselves, so they're ready for the difficult solutions. So maybe I saw this one, maybe what you should do is maybe random getting Gun, maybe we should, you know, you can go to Walmart and get one pretty quickly. Maybe rather than getting a gun, you should go do a self protection course. And you can do like a 10 week self protection course. And maybe that's a better way of kind of adhering to that precept than just getting a gun getting gotten kind of lazy. I've seen with little bit jumping here. I have sometimes yelled at my bullet my older son, who's now seven, because it seems like you know, I you know, it's not exactly done without any consideration. You know, it's not something I can do easily but sometimes it seems like this is the only thing is going to work to get his attention. It does get his attention. But then what I've noticed is his younger brother Somebody has heard that voice of mine. And guess who's trying it out? The two year olds trying it out and also the seven year olds trying it out in the two year olds. Without the kind of careful consideration that I've done. What are the conditions we're setting up? What to do with it varies by choices we make. And we want to create a society where people feel safe. We want to create a situation where the conditions are that we tend to move forward. peacefulness or do we want to set up conditions where the obvious and easy thing is to go out and express our anger or to live in our anger and get a gun fight when I was 1819 it was still during the time of the Vietnam War. And I was draftable. And it was very real possibility that was gonna be drafted. And so as with the other man, my college dorm, and we spent a lot of time debating war, non violence, passive ism. And I was the I always took this extreme pacifist position. But passive ism for me didn't mean just being kind of doing nothing. Passive ism meant I was gonna fall through my beliefs admits standing in the street standing up and protesting but in a non violent ways standing in front of the guns, saying no, you can't do this putting my life on the line. I felt as if I was going to live by my beliefs. I had to be able to put my life on the line. At the same time, I was very aware that I was afraid to die and I felt I really couldn't Through a my beliefs. And I really didn't like this, that I have a belief that I didn't feel like I could follow through on. And I was looking for some kind of way to that I could actually let go of my fear so that if the time came, I could follow through on my online beliefs. And it was that time that it began casting about for some kind of practice that would help me with that training. And the one that I kind of settled on and found out was Buddhism. Somehow, there was no clear kind of thing that told me that but somehow I felt my reading of Buddhism, Buddhism, Buddhist practice was a solution to this kind of fear. So I could live my beliefs. And that was the beginning wasn't it wasn't enough to get me seriously started in Buddhism, but that was my beginning of being interested in Buddhism, was somehow trying to deal with that fear. So I can live my beliefs. So the idea of being living a non violent life is not one that simply Doesn't have to only be a decision. Yes, now I'm going to try to my best. But it's also gonna involve a training,

training ourselves, taking the time to develop ourselves in such a way that we can respond non violently to the world around us. I've known people who have a lot of people because of living in San Francisco Zen Center, which was very dangerous place for many decades when you're up there. I knew many people up there who were held up knife to shot, one person was killed in the neighborhood there. And, and it was interesting to watch a difference or to hear the differences between the people who handled themselves really well, when they're being mugged. And those who didn't. And the ones who hadn't since really well said it was because of the years of meditation practice, they were able to stay calm and centered. And so because they were calm, they able to know the right thing to do and the right thing to do Each circumstance was radically different. And some of them have been really creative. So if maybe creativity comes up you know, when you're being mugged and but really you know, it's who knows where who knows where the solutions but because they've stayed calm, that creativity could arise. I'd love to tell you some of the stories but it's got a time. I'll tell you one story. When I was leaving that neighborhood this car came careening down the street in a noisy kind of way, hearing from both sides of the street, and then made us kind of skidding turn and stop right in the intersection. Just I don't know 10 yards above where I'm standing. The stop in the intersection of hating Laguna and out of this car, tumble this woman kind of he on all fours kind of tumbling out of the car. And then these two big, you know flipbook kind of guys. football player kind of guys came out of tumbling, coming chasing after, and she was definitely trying to get away from the big guys are trying to get her so it seemed like this shouldn't be. So I ran up there and stood between her and these two guys, she wasn't exactly running away, but she's trying to get away from them. And, and these big guys took us two steps towards me. So I took two steps back and they took two steps forward and I took two steps back you know, quite know what to do with these two big guys, but you know, I felt kind of small. And I'm six foot one. And, and I didn't where's this gonna go and they want to get her get her somehow. Do something with her. I mean, wasn't clear exactly what's going on. And so we were doing this dance. this other guy runs up. And he kind of gets in the middle of us all he says, you know and as you see the guys are telling me you have no business is our business, get out our bit our business. We're taking care of something here. You're not no business being involved here. So this other guy runs up. And he says, you know, if you are in the same shoes as this woman, I hope someone stopped for you. And finally find out what's going on try to stop. And when they said that, he said that to them, you know, kind of like, you know, put yourself in her shoes. Then it just kind of diffused everything. And then there was a discussion and everybody calm and they were just talking and sorting things. out. I don't remember all the details, except the whole thing was diffused, who said that was the key that diffused it when he kind of called them the empathy of putting these putting them in a woman's shoes and that that was quite a beautiful moment. So the issue of non violence as a training precept is an opportunity for us to look at some really important issues in our lives. One of the issues is what is most important for us, what's the most important activity was important wasn't important purpose, or intention or goal for human life? What's the most important thing for you? Is, are some of the things you're willing to kill for We're willing to let other people kill for as valuable as you know, what is what's, what's the value is being represented there. Another question is what is your relationship to other people and other beings? What is that relationship? To really question that and look at it? That's what you're being asked to do here. What is it to be yourself? What is it to be

another? What is to be self another? What is it to be in contact with other people to look at that very deeply? It's calling upon us to look at our motivations, our impulses, and the way we justify them? Do we justify when there's greed? we justify things by lofty beautiful philosophy or basically just greed. I want something and I'm going to get rid of this. push it away, kill it, or out of fear, or out of hate. Or do we have philosophies and beliefs of retribution or punishment or have trolling and putting boundaries or creating safety? What are our beliefs around all these? And are these beliefs the most useful police for us to have? So the precept of not to kill, the value of the virtue of non violence in Buddhism, I would suggest for all of you is one that is, is asking you to reflect very deeply. And I don't know how you're going to decide some of these very important issues. Some of you probably have to face sooner or later or have faced. But I really hope that it's something that's done with tremendously deep consideration. And the kind of consideration is not just intellectual, but actually somehow touching the depths of your heart. And that somehow that depth of your heart will show you the right thing to do the appropriate thing to do. So I hope that Okay. And I apologize for not taking time for questions because I probably stirred up a lot of things. But that's the way it goes.