

# 2017-06-18 Being Your Own Teacher

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breathing, people, buddha, welfare, belief, teachings, teachers, harm, assurance, skillful, ease, life, settled, find, rely, question, delusion, greed, called, held

## SPEAKERS

Gil Fronsdal

Good morning, everyone. So this morning, I want to pick up a topic that I've given some thought to the last couple of weeks about teachings there, what kind of teachings to pick up and live with? And maybe what kind of teachings to put down. And I think so one of the one of the discourses of the Buddha they come to mind on this is a very famous discourse called the Kalama Sutta. And many people in the West who know something about you just a teeny bit about Buddhist sutras, sometimes they know that particular one, because it's often, you know, held up in high esteem, especially among people who are tend to be a little more maybe secular kind of Buddhist maybe or, and you'll see maybe why in a moment. And so just like today, in our world, back in the time of the Buddha, there were many different religious traditions, teachings, spiritual teachers who wandered around, maybe we don't have that many people wandering around on foot that way, but in a certainly a circuit where teachers go around and teach. But even more, so there's lots of books and all kinds of we can read, you can go around the Bay Area, and you could probably, you know, if you went to 10, spiritual centers a day, could you see all could you visit all of them in a year? You just in the Bay Area? Yes, there's so many options, and so many options of Buddhism as well. Different kinds of Buddhism and so how do we find our way with all this? So the Buddha came to a particular town once, and where the people called the Colombo's were living. And here came the Buddha, one more spiritual teacher. And I guess they were kind of maybe a little bit clever, smart, because that had, so they said, we've had a lot of spiritual teachers come through here, a lot of religious teachers, and they all kind of champion their own teachings, and they disparage the teachings of others. And, you know, we're perplexed. We don't know what to do with all this, because, you know, there's differing points of view, and they all say, so many different things to choose from, and how do we find our way with this. And the Buddha replies and says, it's appropriate that you should be perplexed when all these different teachings come along, and we're trying to find our way with them which one is true, which one is useful? It's hard to know for yourself. And then he, he makes a very powerful statement. And this is the statement that if anybody quotes the sutta, they quote, quote, this particular passage, and it goes something like this. So he says, when you are going to pick up or be involved in spiritual teachings, don't go by what's in the scriptures. Don't go by what teachers say, don't go by what the tradition was traditional. Don't go by your preferences. Don't go by your logic. Don't go by your intuition. So that's like, you know what's left. You know, that's for some people that pulls the rug underneath the kind of the basis of what they think is being authoritative. People really want to know what's true, and they'll go to Scripture, or go to teachers or someone and they must know it must have must be right there. And therefore, now I know. And so it's kind of, you know, curious, the Buddha should say that and that statement is preserved in Buddhist scriptures. And now a Buddhist teacher is telling you, so that's a little bit on you a little bit, you know, suspicious maybe. But because it's a just an encouragement to be cautious about what these people say, like me. And so but then he goes on and said, what you can go by. And often this part is left out. And often people but are summarized in a very brief way, sometimes summarize, just go by what you know, for yourself. And that's pretty good for

people who want to be individually individualistically autonomous and, you know, just, you know, and kind of really rely on what they know for themselves. But the Buddha didn't say it that way. He was more nuanced. He did say, rely on what you could know, but rely on what you can know in a particular way.

And there is an assumption in what he would quote the Buddha saying, and you have to kind of go along with this assumption for this to make sense. And the assumption is that you can know for yourself, what is what suffering is like, what causing harm is like what the cause of suffering is, that you can recognize this you can recognize when you feel Ouch, when it hurts when you somehow have what Buddhism called suffering, somehow stress, distress, sorrow, you know, all the kind of various forms of ways we get contracted and caught, or press burdened by, by the life we live. And you can recognize that for oneself that back you can know. And you can know something about what brings that about the causes, or the conditions that bring it about. So that's the kind of the basic assumption. So then he said, The Buddha says, Don't cover all these other things, or go by this. Go, go by what you yourself know, is skillful, that is blameless, that is encouraged by the wise. And that, which leads to your welfare, and happiness. If you know these things for yourself, then do those things. If you know for yourself, that these things are unskillful, these qualities, these actions, these mental states, they're unskillful, that they are blameworthy that they are discouraged by the why's that they are and that they lead to harm and suffering to yourself and to others, then avoid doing those things. And so there's a number of criteria for what we can rely on. One is we rely on what's skillful. Some people translate this word as skillful as what's wholesome or unwholesome. It's kind of suggest virtuous and unvirtuous. But wholesome. But I like the word skillful is nice, because it kind of means do that which is helpful, which is useful for a particular purpose. And the purpose is avoiding harm and creating welfare for ourselves and for others. So when you know that when you can see that, go for it, don't do the things which are blameworthy, do the things which are don't do the things which are blameworthy, do things which are not blameworthy. And you know, that basically, I think, if you understand it in the kind of context of Buddhist teachings, it means don't do the things that cause harm. Because those are the things that people don't feel good about. People feel kind of, you know, they're upset about that when you're causing harm. And then, be concerned, be interested in what the y's have to say. It doesn't say, you know, you earlier and he said, don't go by what your teacher say. But here a distinguishes someone out the people who are wise people who you think are wise in your life, the wisest people, you know, would you do things that the wisest people you know, you know, would feel kind of, you know, that this was kind of didn't doesn't feel so good, that you've tried hard time telling them? So there's a criteria that's outside of yourself in this finding our way so it's not just just, you know, no, no for yourself here. So, the assumption is, we can know what causes harm, we can know what causes a welfare, and then we can somehow tune into our experience, know for ourselves these things, and find our way with that. Is that enough for living a spiritual life, living a wise life leading a life of liberation. And some people say it is because what we're doing in the path of liberation is to liberate ourselves from the forces within us that perpetuate or cause us harm, or perpetuating and actively and cause harm to the world around us.

And so, those forces, we want to become free of. So the way to become free of them is to be sensitive to how they operate in us. And part of Buddhist practice can be understood as we develop concentration, stillness and mindfulness is become more and more sensitive. To recognize these operating in us, as we become more concentrated and deeper in the practice, we tend to do less and less things that cause harm, we tend to tune into more what causes welfare. But as we do that, we've also become more sensitive to the more subtle ways in which we do it. More and more subtle ways. And as we get more and more subtle, we come down to these kind of some of the baseline underlying kind of foundations that are touched and released in the path of liberation. So the Buddha offered this criteria, that something you can know for yourself. But it's criteria, that's a particular domain

of what you could know. And it requires some intelligence and cotton inquire. And that requires an engagement on one oneself, where we don't just take teachings at face value as a given. And just kind of then just, you know, just this is this, someone knows someone has told me how to live. But rather we we take enough teachings, enough ideas, and then we test them, we explore. And this is why mindfulness is important remindful, so we can see mindful, so we can understand for ourselves, where we can find the path. So then the Buddha goes on. And he's going to kind of do a, I guess you would say, right, I show the people of Kalama, the Kalama people, how they can do this for themselves. And he says, when someone is operates from greed is that there's greed that conducive to your own welfare, or the welfare of others, or to the harm of yourself for the harm of others. And these people say, Well, if we're involved in greed, then it's called it tends to cause harm. What about if we're involved in hate? Is it for your welfare or for harm? And they say it's for the harm? What about delusion? Some people have a hard time understanding, you know, how can delusion be harmful? But he asks, if you if you operate out of delusion, is that cause harm? Or does that cause welfare and the Columbia say, well, that also causes harm. And then he put us as the opposite, if you do those things, which if you do act from non greed, non hate non delusion, is that conducive towards welfare or conducive towards harm. And they say, those those states those activities are conducive to welfare. Now, the states of non greed, non hate and non delusion, sometimes are understood to mean love, compassion, and wisdom. possibilities too, but the negative is often assumes a positive corollary. So then the Buddha says, Well, if someone is able to put aside their greed, their hatred and their delusion, and then settles into a state of goodwill, of loving kindness, they connect to the capacity to have friendliness, kindness, kind of a generosity of love towards others, met them. And they settled into that in a deep way. Maybe through meditation practice, and it becomes kind of a state in which someone kind of feels or lives in. Then they get four benefits. And they word their word here that's used in English translations is for assurances. Now, when these Kalamas first talked to the Buddha, they were perplexed by all these teachings around they were uncertain. So they're not they're not as they're not his students, these people, but they're perplexed. So he wants to leave them with something that they can be confident in. Have some assurance of this we can be in this we can know with some assurance. And so he offers him for assurances.

And that is, if you put aside greed, hate and delusion, and you can awaken inside of you, loving kindness, goodwill. Then if there is rebirth you'll have a really good rebirth. If there isn't any rebirth, you'll be able to live this life blamelessly and happily and contentedly because you kind of are not causing any harm. And you have these nights in a very nice state to live into being. So either way, you're doing pretty good Elson, other suttas he says, if if there is rebirth, then you win both ways. In next lifetime and this lifetime, if there is no rebirth, you win in this lifetime. It's good enough. You don't have to believe in rebirth. And then he goes on to say something like, if, if harmful states, if evil states cause harmful things, then you have the assurance that you're not causing any harm. And that's pretty good. The word that he uses for assurance has a double meaning that it's a medic, it's kind of like a figurative meaning to call it assurance. Literally the word means to breathe easily. And when you breathe is when you're reassured you can breathe easily. And but I like this meaning of breathe easily because it points to the kind of immediate physical, personal, connected reference point that Buddhism wants to use for finding our path. In the spiritual life. We're supposed to become our incense or own teachers, by being able to recognize for ourselves when we're stressed when there's suffering when there's distress. And when there's the opposite, when there's when we feel welfare and well being goodness within us. So we can choose and find our way with it. And that's how we become our own teachers. That way, we don't have to rely on someone else. And to have the sense of ease for breathing, your breathing kind of is one of the great experiences of life, I think it's really wonderful because there's a kind of a freedom and openness of relaxation, and the ease that comes with a easy light, smooth breathing. That, that, you know, we kind of feel maybe more at home or at ease or peaceful or contented or reassured are different ways, different things, but something it feels nice.

When we're stressed or tense. It often is taken out is experienced in our breathing, the breathing gets held tight. And sometimes people's breathing can be held tight or be forced or be limited for a lifetime. Going for, you know, months years at a time that some people never know what a relaxed open. Easy breathing is. I don't think I had any idea. consciously or you know that it registered for me. Natural breathing easeful breathing until I was about 20. And then I was living on a farm and living very simple farm life and spending a lot of time outdoors and not being a college student. And somehow this settling over the months into this farm life. Then my breathing began to change. And I was surprised to discover this easeful relaxed breathing that happened there. And over the over my time of being a Buddhist practitioner, my breathing has become a very important reference point for me, noticing what goes on with my breathing and social situations. In activities, I'm doing meditation.

And I certainly get a lot of feedback about my breathing. When I meditate. I sit down to meditate and I get to find out how much holding I have how much I'm caught in something or, you know, I've been a little bit tense through the day. And I can feel it sometimes the band across my chest or certain kind of limitation in my upper ribcage or sometimes in the diaphragm area or the belly, where I'm not really breathing completely at ease because there's kind of the momentum of having held myself a certain way. Even sometimes I noticed that many years ago that even how I drove my car, shifted my breathing, and I would lose my ease for breathing. Because I was kind of in a hurry. You know, I was more interested in getting where I wanted to go than I was interested in just being present for the driving. And that little leaning forward a little kind of tightening up to get someplace affected my breathing. And when I got to where I was going it was it wasn't automatic to simply simply relax that breathing. You know because the momentum that you know it kind of got got a little stuck in there for a while. So I'm very glad that I have meditation practice. Because meditation practice helps me to ease up and free up my breathing. And, you know, I don't know if it's kind of faulty thinking on my part. But if when I think about what if I had never meditated and that, you know, and coming to this ripe old age that I am now that, wow, that would have been added, that I can't imagine that would have been a good thing. I couldn't, you know, avoid that all this accumulated and built up tension and holding and my breathing and my chest and my belly and never had a chance to release and relax and wow, I don't know, that would have been such a happy time.

So this Kalama Sutta. They asked the Buddha, what can we you know, we're perplexed or confused, but all these different teachings. The Buddha said, Yes, it's reasonable to be confused. Don't rely on a lot of these traditional sources of authority for your religious and spiritual teachings. And that also means as I kind of implied earlier, don't rely on Buddhist teachings to to, you know, dogmatically or to blindly don't put, you know, don't hang on to Buddhist scriptures as being as being a source of truth. You know, the Buddha said, it must be the case, don't rely on Buddhist teachers like myself, just because I say it, you know, does have to be true. Don't Don't kind of use your logic, some people are quite rational. And they're relying on that to find out what's the truth. All those things have their usefulness is there not, then it shouldn't be discarded. And one of the ways that they're useful is when they can point us towards our experience, they point us towards to help us to encourages us, inspire us to look more deeply into our own experience, what's happening here. And so you can get like I did a PhD in Buddhist studies, to better encouraged me to be inspired, look at the importance of hanging out with my breathing, paying attention to it. Use the breathing as a source of teaching or learning and finding my way, it means you don't have to know a lot. So imagine, you know yourself breathing in a relaxed, settled open freeway, easeful way. And you come across a, some, you know, important spirits of someone, someone asks you, or occurs to you some great spiritual question. There's all kinds of great questions out there it is there rebirth is there? What's the purpose of life? Is there God? Is there something cosmic? The truth here? And is there meaning to life? all kinds of great things. But as as you engage in this question, you engage in it through your breathing with your attention to your breathing.

And you notice that as you try to pick up this question, you're breathing contracts and gets tight. And then you start thinking, this is a really important question, how can I find my way unless I answer it, you know, as you get even tighter? And then it occurs to you? Well, maybe I don't have to sacrifice my ease for breath for this purpose. Let's go back to an easeful breath, and breathe easily. And then see if I can address this question then.

Then you may or may not have an answer to it. But then you have to, you know, then you have at least one assurance. If you get the right answer, whatever that is. You have some assurance that you you know, found the truth. But you also have the assurance that you've never lost your ease your sense of well being, you didn't get stressed about it. They're actually quite at ease and happy. If you don't get the right answer, or if you don't, you can't take out any answer. You don't have the reassurance of having the right answer. But you're still left with the assurance that you're your content and happy and breathing nicely. And isn't that nice? You didn't get stressed around it. Which is more important. I don't know what the answer should be. I don't want to offer the answer that question. But what would happen if you've all these questions, all these approaches, you use the reference point of finding your way. Your ease for breathing, relaxed breathing to whatever degree in which you can do it. And you notice when you start losing it, and you don't, don't allow yourself to do those things, where you lose your easeful breathing, but you stay connected to useful breathing. What what what does that teach you? What does that? Where does that place you in your life? How does that support you? One of the things it does, I think, is that it shows it points you to a path, a very profound and meaningful path of how to discover freedom for yourself. That's not contingent upon having spiritual teachings, Buddhist teachings, you might have them, but it's not so contingent upon it. I had a teacher in Japan, a Zen teacher, who said, everything that you need to learn it for the path of liberation, can be learned through your breathing, by practicing mindfulness of breathing. So maybe now you have some sense why he might have said that. As we tune into our breathing, there's more and more information there about how to be presence, moving into states of welfare well being, stillness, calm subtleness, that supportive for better and better seeing. There was once some people came to the Buddha, similar to the Kalamas, the man came and said, You know, there's all these teachers teaching you different things. And he also said, I'm, he said, I'm confused by all these different teachings. And the Buddha said to him, Well, if you got concentrated, you wouldn't be confused. It's kind of remarkable answer. The Buddha doesn't engage the man in the different beliefs that he's heard. He doesn't say, Well, those are no good, and those are good. And he doesn't offer his own belief system lies on teaching. Like what let me tell you how it really is. He says, Well, if you got concentrated, you wouldn't be confused. And I think how I understand this, is that when we have when we're really settled, and present, mindfully present, concentrated here, I know, then we're so connected to ourselves, hopefully, that it provides us all the information we need to find our way for our welfare for our well being, for a state of clarity, where we can see clearly for ourselves, what is useful, what is skillful, what is beneficial. And we don't have to pick up or get involved in these big, you know, spiritual questions that sometimes have no ultimate answer, or have no ultimate proof. We have to kind of sometimes believe them as an article of faith, and many of the tenants of many of the religions. And I think in my reading of Buddhism, that the number required to believe something is an article of faith. But there is certain beliefs that Buddhists are encouraged to, to believe. And one of them is that you're better off without greed, hatred, and delusion.

That's a good belief to have. And then to believe that it's possible to find find a path to that liberation from those things, isn't it? It's possible to be engaged in those activities to do those. And over time, as you get better at this, you'll become your own teacher, you'll find your own way. Through this, you don't realize someone else pointed out. So that's what's been on my mind. So we have some time for questions if you'd like to ask protests. Yes. So there's a mic over in the stage there.



Hi. My question is about basically talked about breathing, and how breathing should guide us in how we engage in life. So my question is that certain things The you have to do, let's say you need to take a test, or you need to, I don't know, give a very important presentation, you may very well be constricted in your breathing prior to these events. So I kind of interpret one of the things that you said about breathing. If you are experiencing any kind of stress in your reading, then maybe that's not the thing for you to do. And so you choose differently. However, you have some obligations in life that where you may feel,

you know, yeah, it's a good question, I think we do the best we can. And we try to figure out in the circumstances we're in, what is the most important thing to do. And certainly, there are times in my life, where my breathing is not as easy as it could be. Because the activity I'm doing requires me to breathe in a different kind of way. If I go for a run, I'm going to read very differently than he's full, relaxed breathing and meditation, if I'm focusing really precisely doing some kind of work a little bit, hold my breathing, Biltmore can tight and constricted, because it kind of like somehow that support sometimes the kind of real engagement and doing something precise. So our breathing is constantly shifting and changing in relationship to what's how much oxygen how much energy, the body needs to metabolize, and create. And so as always, the shifts are going on. So within reason, you know, you want to, you don't want to hold on to an easeful, relaxed, kind of flowing breath, you know, there's only one way of being, you kind of kind of, kind of flows in and out. But there is a difference between a breath, you know, in that there's some breedings are really tense, really contracted, you know, and you and, you know, panic attacks, or really, you know, you know, really afraid and the breathing really changed a lot. And, as I think most people know, that when there's a panic attack, or really a lot of fear, and some people find it helpful, take deep breaths. And that's kind of loosens things up. Some people who are giving presentations, find they're so tense, and their breathing is so tight, that they're not really in their proper state to give the presentation. And so maybe they go for a walk, or they go meditate or do something that calms them down. And so their breath kind of relaxes more. So sometimes it's appropriate to free breathing to change and kind of be more tense or held, sometimes is not appropriate, it's more harmful to do that, it's more difficult makes things harder, so hard that you need to take care of that in order to get by. And then there are situations where, you know, I have to do this task, I can do it well enough, with my with being tense. And I don't have the luxury to go and be relaxed. I don't want you know, to go and do something else, you know, to really kind of be able to deal with this presentation. And be really relaxed and at ease with it, I think I probably need a few years of practice. And I you know, I can't wait a few years. And so you know, I'm just going to, you know, do the best I can try to be as mindful, try to be as wise and necessary, of course, this is the cost of doing this is that I'm going to be tense as I do it. And this is what's called for I have a job, I have to feed my family, whatever. And this is where so so, you know, we have to negotiate and find our way through all this. As long as wisely as we can,

you know, what I wanted to add is that there are certain circumstances, let's say that you get involved in a situation. And so you're about to do something you're about to cause harm, that can also constrict your breathing, and you'd be like, Hey, you know, this doesn't feel right. So, by following how it felt for you, in terms of breathing, you can choose differently, right? or certain other things. That's right, even if it's difficult, you still have to write,

right, so I do that I you know, I do that often even, you know, I feel very lucky to know this, Mr. Sitting this way is kind of like my meditation posture. So I spent a lot of time you know, being mindful my body tuned in. So we kind of like second nature for me. And I've been giving these Dharma talks for a long time. And I practice mindfulness my body as I give them. And I think having done this so long, I paid spending a lot of time giving these talks, paying attention to my breathing and my posture. And

sometimes, you know, I get tense, you know, sometimes if I feel like I'm not getting my point across properly, or I can feel my my breathing, tighten up, and I lean forward, like, you know, I'm not I'm gonna really kind of, you know, try to get it across. And I don't think that that's, you know, I don't think it's helpful for me or for you when I get into that mode. So I've learned to recognize it now. Like I know I settled back.

Thank you. forget to watch my breathing frequently. So an example of this happened to me yesterday, I had to give, I had to turn somebody down would ask me for a favor. And I think I was so concerned about turning them down, because I like to please people, that I must have steeled myself in a certain way for this conversation. And I'm, I don't think I came across too harshly. But I'm considering that possibility that I might have said, No, I just can't do that. I probably set it just like that. And I got a really bad reaction from the other person, which I think retrospectively, I might have anticipated, but I didn't. And I was really surprised that how the lack of understanding of the fact that I just didn't have the time to do this thing this person wanted me to do. So as I'm listening to your talk this morning, I'm thinking, boy, if I had just been paying attention to my breathing, as I'm driving through hellacious traffic to get to this other place, I might have understood better the consequences of a very simple turn down, or something.

So if you had to do it over again, that's what you would do?

I think so. So yeah.

So that's that that's a great example of being your own teacher, finding your way finding out from your experience, what didn't work, and, you know, and maybe caused harm for yourself cause harm for others, and then making a course correction.

So now my challenge is to let myself off the hook guts.

Yeah. And it's interesting, too, you know, when we get off the wood, that task of getting, you're giving yourself off the hook. If you meditate, for example, or something like it and begin relaxing and settling in, it's sometimes easier to work your way through. It's that tense and held muscles of the body, make it more difficult for the whatever mental side that has to happen, for making our way through that. Forgiveness or acceptance or releasing. So I saw some Yes.

So I found this very interesting to see this different land, to look at the teaching, and I was following you. And I think when you go to the end of with all these questions, I forgot exactly what you said. But you said something, and then you said, that's a good belief to have. And I was like, as an EP speaking for 45 minutes about not having a belief. So I got confused, to remember what what he said about that belief.

I'll try to remember, or I'll say it maybe in different way, and that is that. So that I think the difference is between depending on beliefs as the truth, versus having using beliefs to support us in this process of freedom. And so some beliefs are useful to have, they may or may not be true. So the one the most, the one that I highlighted today that are most particular, is it's not exactly a, you know, true or false kind of statement. It's more like a pragmatic statement of what's useful. It's useful to believe that it's not helpful to be involved in greed, hate and delusion. It's helpful to live based on non greed, non hate and non delusion. That's a useful belief.

But how is it different than reading a Buddhist book that tells you don't do this? Like, you know, I don't know. Like, I guess the subtlety of not believing. And he said, there's this subtle difference between not taking this as truth. And I guess that get confused by that. subtlety seems very important to understand.

Actually, I think that probably I should have said it better than I'd set it that way. And that is that the really useful belief is that it's, it's that it's a good idea not to be involved in causing harm. And it's a good idea to be involved in causing welfare. And then as we tune into that, we see that living from greed, hate and delusion, causes tends to cause harm. They think from the opposite tends to support the welfare. And you might not know that hundred percent for yourself, but you might know Just enough, or you might trust, sometimes it's useful to trust the wise people or the people provisionally. So it's a provisional belief. And provisionally, we try it out. And it's not so you know, even though you're comparing it to religious beliefs, you know, so that's that was the beginning of the sutta. Because the Buddha uses the idea of skill. Rather than belief, find out what skillful, rather than the reference point for the Buddha being religious beliefs, the kind of beliefs that he's offering, that we be us are more like the beliefs you have to have, if you're going to pick up his craft and learn a skill from a teacher, you have to have some belief that this person that you're going to teach you knows what they knows what they're going to teach. You don't know for sure, but you kinda have to give him the benefit of the doubt. And you have to have some belief that if you practice the skill, that you'll develop it over time. So there are some beliefs that are useful, but they're a different category than doctrinal beliefs. And then they're also provisional. And then as we engage in this process of self reflection, self understanding, and being our own teacher, then over time we get evidence of how this works. And then we get then no longer becomes something that we have to believe is something we know.

Yeah, thank you, the world provisional really sank it for me, because, you know, I have kind of a scientific background and, and, you know, we make hypotheses, and then we demonstrate them. So, if I may make that analogy, like you're saying, you can take this hypothesis that not doing this is a good thing. And you demonstrate it for yourself, kind of thing.

And, yes, and what I like it, one of the things I like about this particular teaching, is that the Buddha used then as the, you know, as the experiment where people, they now they, you know, we kind of played it out for them, talked about putting aside greed, hate and delusion, and then practicing deeply like in meditation. The brahma vihara is loving kindness practice. And you get you get a different kind of test of your hypothesis. If you change yourself deeply, if you develop deep sensitivity, deep mindfulness, concentration and loving kindness, it creates better conditions for running the experiment.

No, thanks.

Okay, great. So those of you who like to run the experiment, I encourage you to run it all the way to the end. Great. Thank you.