

# 2018-03-12 There Is No Blasphemy In Buddhism

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buddha, people, buddhism, buddhist, dharma, buddhists, community, teachings, speak, praised, monks, person, criticize, life, unwholesome, monastics, hostile, called, kinds, important

## SPEAKERS

Gil Fronsdal

Okay, great. So today I want to talk about when it first will seem like, maybe unusual topic, maybe because it's not immediately obvious it has to do with the kind of mindfulness meditation that we do. But it's an important topic, I think, for Buddhism and for Buddhists. And many people come in to ask me questions about what's happening in Burma and also in Sri Lanka, with you know, these Buddhist countries where some of us have gone to practice and very influential for us in our practice in our encounter with Buddhism, and now we have Buddhist incited violence in these countries. We have people being arrested for what's called blasphemy. And recently there was a few years ago there was a man from New Zealand who was working at a, I think was a bar and young goon. And I in order to get people to come, they made me like a poster made of the Buddha statue with headphones on. And this was considered the plus for me. And he was sentenced to two and a half years in jail. So it's kind of surprising. That's kind of the mild version of what's happening in these countries. And then we have in Burma now in Sri Lanka, we have Burmese and Buddha and in Sri in the center, these monks who are quite nationalistic, some of them that are inciting violence, some of the violence against throwing gum, the Muslims In Western Burma, is fueled by some of these ultra nationalist Buddhist monks who have a certain kind of hate speech that they speak so much. So that Times Magazine a year or two ago, in their Asian edition, not in the here in America, on the cover, they had a picture of this one particular monk. And in big letters, it said something like Buddhist terrorist. And most people don't associate Buddhism with terrorism. And so here it is. So I want to talk a little bit about this issue of blasphemy in Buddhism. And then I want to take you kind of on a little journey to do what's talking about it more broadly, and then bring it into something more directly connected to our practice here. So it starts with a story that in the suttas and Has this story has maybe is very important, because it's the very first story in the ancient sacred scriptures of Buddhists. So Buddhists have is very multivolume large kind of bipolars called suttas. And, and there's no none of it has to be the beginning like the Bible has a beginning. But there is structurally there's they're organized his particular way, and the way they've been organized, there is a first sutta. And that first sutta, scripture has a story that it begins with. And so it kind of is the gateway in to all these many, many say 18,000 scriptures that this ancient tradition attributes to the Buddha and the story has to do with a wandering religious teacher. Whose name happens to be well loved and walking with his disciple, who happens to be called divinely given. So it's kind of nice brother walking along and they happen to be walking right behind the Buddha, who is also walking through the countryside on a road together with an entourage of other monastics for monastic monks and nuns at the Buddha. And so they're kind of going along the same pace close together. And this other religious teacher well loved his constantly criticizing the Buddha, the Dharma and the Sangha and finds all kinds of faults.

And his student is constantly praising the Buddha Dharma Sangha, and saying all the good things and this is kind of an interesting beginning, especially in the age Indian culture where students are not supposed to kind of disagree with their teachers in this kind of strong way, especially all day long. And so they're going along, and they're just kind of, you know, talking about this and the Buddha and their followers, I guess have to hear this. And they come to the end to the end of the day they both camp in the woods someplace, and both parties and so they're right there and, and that they just come in there. Well loved continues to complain and divinely given continues to praise the Buddha. So, you know, all the Buddhist monks and nuns are hearing this and the Buddha. The next morning, the everyone wakes up and the monastic Buddhist monastics wake up and they kind of talk among themselves what's going on here because it's kind of, you know, unusual. And they what they comment on is, you know, the Buddha doesn't seem to be disturbed at all by this. It's pretty, it's pretty wonderful. They say how well the Buddha understands the dispositions of people. And we don't know exactly what this expression is about, but supposedly how well the Buddha understands how people function and operate and, and, and you know, it's knows it well enough not to take it personally, I suppose and seems to be unperturbed by this. But then the Buddha does call together his monastics. And he says to them, I gives this teaching to them. If someone should be critical offer dispraise for the Buddha, Dharma and the Sangha, basically from Buddhism. You shouldn't get angry, or hostile. Because if you do that, that'll just be a hindrance for yourself. But if what they say is correct, you should affirm that it's correct if their criticism. But if the dispraise is incorrect, you should explain what is correct. So in other words, you don't just kind of you don't you don't get riled up around it, you don't get angry and hostile, but you don't you simply sit quietly and do nothing. But if you can, if it's possible to have a conversation, you speak up and you explain what is correct and what is not what, what you think is going on here. Then the Buddha goes on, and he says, if someone comes along and praises the Buddha, the Dharma and the Sangha Buddhism. Now, if it's, if what they're saying is correct, no, in that case, you should not get elated and get all kind of happy and all that they're praising you, because that would be a hindrance for you. But if what they're saying Correct, you should acknowledge it is correct. But if what they're saying is not correct, you should explain what is correct. So, the so that's how the Buddhist scriptures begin. And in a way, it's, it can be seen as this is the attitude. If you enter into the Buddhism, this is the attitude in which you hold what you're about to study and read when you read the scriptures. Clearly a scripture clearly it's important for Buddhists, but how you relate to Buddhism, how you relate to the teachings of Buddha, Dharma Sangha is an important subject. how you relate to your own religion is an important subject. And you want to relate to Buddhism in such a way, that if someone is hostile to it or critical to it, that you don't get angry in return at the same time, Don't be passive. Don't just accept it and just be there. But you would actually explain if it's possible, what's correct and what's not correct. The. So, in a sense, this is a teaching of what to do with less money. If this blasphemy against Buddhism, don't get alarmed, don't get upset, there's not really reason for anger for that. Because if you get angry to your hindrance, it's an obstacle to you. It's a problem for you if you get angry. But you can still do something, but you don't get you don't do it in a hostile way.

And then if you start looking at more of the other places in the collections of things that are taught, there's a story of a man who comes to the Buddha and he clearly wants to get into a religious debate and kind of get the sense they probably can came along with a little bit hostile. And he said to the Buddha, what is it that you teach? And he's and he's just ready to kind of like you know, find fault or find something. And the Buddha replies, I teach that which Suddenly, I teach that which, for which there is no basis to core with anyone. So what do you do if you want to quarrel with someone to date and that's what they say. So that person left. And then when they left and the Buddha gave some teaching to his to his monastics who were there and about what he meant by this, but to have a teaching, we don't quarrel with anyone. And this is around the teachings you don't argue with and you know, hold on to it.

It's one thing to say what's correct and not to correct. But it's another thing to quarrel and argue what's true. In fact, there's a place where the Buddha said that you shouldn't hold up anything as being the ultimate truth as being what's ultimate. Because if you do that, it's just, it's just more stress for you. But most religions hold up what's ultimate, you know, my religions, more ultimate than yours. And that's why I'm following this religion, not that religion because this teaches the ultimate what's most ultimately true. So the Buddha is kind of strange that he says, Well, you know, don't be concerned with what's the ultimate. I mean, what good is Buddhism then? Shouldn't we be shouldn't Buddhism also teach us what's ultimate? And what the Buddha offers is an alternative to some idea of ultimate truth, ultimate kind of states of mind ultimate experiences. They come whatever we want to call Ultimate. What he offers is an alternative is not to cling to anything. But we don't want to take not clinging as ultimate because then we didn't get into arguments with people who say that their thing is ultimate. But if you don't cling to anything, including to your religious doctrines, then you won't have any stress around your religion about Buddhism. So these are all kind of teachings pointing to the idea, that Buddha, that for Buddhists, if you take the Buddhist teachings here, how we relate to Buddhism is actually an important topic. And we want to relate to this Buddhism that some of us have, in a way that we're not going to quarrel with people about it. We're not going to hold that up as being ultimate. We're not going to get angry when people criticize it. But because to do so is to get caught up in this little kind of, you know, tension, of stress of reactivity of anger and all that. The very thing that in Buddhism we're trying to free ourselves from to free ourselves from being caught in the grip of reactivity and anger and hostility and, and the conceit of having the best religion and the best thing. The only thing that I think is good about these terrible stories coming out of Burma and Sri Lanka, and a few decades ago in places like Thailand, the only thing that I can think about that it's good is that it kind of benefits some of us who have been thinking that Buddhism is better than the other religions. Because we don't because it you know, and people say that Buddhism, there's no war, you know, Buddhists have never had a religious war something just claims like that made It might be slightly true in some kind of way. But there's plenty of examples of Buddhists who have gone to war and, and, and incited violence, that maybe haven't been massive crusades that some religions have done. Where they send hordes of children who are innocent to go fight the infidels, all kinds of strange things. But there have been, you know, monasteries who have that in Japan in particular, sometimes in China, who had soldiers as part of the monastery and they would go down and terrorize. terrorize exactly, but they would go down and get their force, their will and the populace fight each other and things like that.

And so to hold Buddhism up as being somehow a better religion, because there's more peace, more emphasis and harmony, and certainly everyone who's a Buddhist must be like the Dalai Lama. You know, Buddhism is all good. It's a little bit of a conceit. And also kind of obscures what the real how it's really lived in people's lives. And so then and because of doing so it might not it might prevent us from really seeing carefully how we hold it. Maybe the attachments we have to the very religion, which is trying to teach us not to be attached. How we think it's special, and we're special, and because we're connected to it, the very kind of religion is supposed to free us from conceit. So that's the only benefit I can see from these Buddhist monastics who are doing inciting violence in these countries.

And then, if you look at these ancient texts of the Buddha, he does talk about he does the Buddha himself advocates that his people, his people, his monks and nuns and maybe others if they invest They get in scrutinize something that should be praised, they should praise it. If, after investigating and scrutinizing someone should be something should be dispraise they should dispraise it. There is a another religious teacher in time the Buddha came to the Buddha and said, Hey, you know, I think the best thing to do is if someone praises you don't do anything. And someone criticizes something, you know, he says it this way says the best thing is if what needs to be if what could be praised is praised and what could be criticized as criticized after being investigated and scrutinized so you really

understand well, what you're doing, the best thing to do is to just do nothing, and just abide in equanimity. And that's some that it's an attitude of some Buddhists that I've seen you're just be cool I just Mr natural and the Buddha says no, the highest the best is if after investigating scrutinizing, if, if something is and deserves to be praised, it should be praised something deserves to be dispraise it should be disgraced. So it's a little bit surprising for some people to hear that is this idea to actively praising and disgrace. So, in this regard, one of the things that in the sutta as a Buddha repeatedly says we, we should speak up and do something if people are killing. He said that a Buddhist should not be involved in killing and should encourage others to not kill. We should not be involved. In stealing and should encourage others not to steal. We should not be engaged in sexual misconduct and we should encourage others not to be involved in sexual misconduct. And so he goes on about a whole series of kind of ethical things. So it isn't just that it isn't just kind of a passive teaching, just sit and be cool and do your practice and just relax and, and, and just be economist and don't get involved. You know, just let that let the world out there do what it does, and, and don't think it's your business and meditate. Then there's an interesting teaching where he says something like, if another, I was talking to his monks, nuns as monastics, if another monastic is doing something unwholesome doing something That is kind of causing harm to himself or to others. Then you should encourage that person actively encourage that person to stop doing those unwholesome thing and help establish that person in doing what's wholesome or healthy or appropriate. But you might think that it's troublesome for you to do that. You know, you're meditating, you're peaceful, and, you know, you've done a lot. It's been years, you know, finally getting kind of peaceful, you're finally kind of a quiet, peaceful mind. And, you know, and so, you might think it's troublesome to get up there and, you know, in some of these, you know, difficult monastics community members, you know, they're kind of, you know, a challenge to talk to, but if you think you can kind of help them to move away from doing the unhealthy thing, the unethical things then, unwholesome things, to do that which is wholesome. Even if it's troublesome for you, he should do it. Because what is a trifling? trifling a bit of personal trouble compared to the benefit of helping someone live a wholesome life. It's not quite something. So, you know, even if it's a little bit uncomfortable a little bit, you know, challenging little bit or agitate you don't, don't kind of hold on to your piece. It's okay to lose some of it. He says some, you know, so the question is, how much is okay? You know, to get uncomfortable.

And so the idea is, you know, we're not supposed to score around and always be comfortable and peaceful and just chilled out. Sometimes some of the things we're asked to do is uncomfortable to do. But here the Buddha says step up and help others. So this idea of actively encouraging people to be ethical, actively, you know, stepping forth and helping other people to move Some kind of unhealthy ways of living if their fellow practitioner and developing more healthy to take some some role, you know, step forward and speak certainly I think not aggressively. But But you know, certainly speak up and do something. Finally, there was an interesting article published recently in a journal called the Journal of Buddhist ethics by a woman named professor named Sally King. And, and she's looks at at the idea of rights speech and how it's talked about the ancient texts. And it says there that you know, that there's different qualifications that makes for good speech, right speech. It should be truthful, it should be timely, it should be kindly, it should be beneficial, but you have to say, and it should be not harsh speech. Are these kinds of things that would make that's really good speech? That's nice. However, it the Buddha says, in some circumstances, what is true? What is beneficial? What is timely to speak can be done harshly or sharply. And that's still appropriate speech. In other words, it's sometimes appropriate to speak sharply and clearly what's going on. So she quotes this passage. And maybe it's slightly unusual for this kind of Buddhist journal like this. But she kind of goes through to the whole list discussion about this whole house talked about all for the purpose of discussing how it's appropriate for Buddhists, United States to criticize Donald Trump because she's heard that some Buddhists think You're not supposed to be involved, you're supposed to kind of, you know, always have kind and gentle



speech and always supposed to mediate and not kind of create any kind of, you know, criticism for anyone and all that. And she wants to argue against this kind of idea that's out there about this kind of thing. And then she points out there one Buddhist teacher had brought in Buddhist magazine recently that we should, we should never criticize a person, but only what they do, or what they say. That's like, in some ways, it's a very nice, it's a, sometimes a very wise approach because it makes it easier to be in dialogue with people. But she says, The Buddha didn't say that. He actually said sometimes you want to criticize the person. So that's, you know, so for, for people who have kind of like a dual distance relationship to the ancient texts of the Buddha. Some of these teachings are a bit surprising, because the teachings of Buddhism that you get, tend to be you know, you get a selective version of it. And Buddhist teachers like this person in front of you. You know, we have our particular preferences of what we teach and how we teach. And so there's a kind of a selection process that goes on. And so sometimes I certainly don't emphasize this side of the teachings as much as the first member said some of these things here Right, so I said, I wanted to bring it you know, back to us in our own practice. So it has to do with the nature of the Dharma. So there's three things represent the Buddhism, Buddha, Dharma and the Sangha. But the Dharma in particular was almost the word Dharma is almost synonymous with Dharma with the Buddha Dharma with the Buddhist with Buddhism, for Buddhists. And the question is, one of the questions is where do you find the Dharma and I would suggest that the so called teachings of the Buddha the scriptures, and the teachings that someone like me would teach are not really the Dharma, their teachings about the Dharma. And it's kind of like with its fingers pointing towards the Dharma. And the only place you find the Dharma is in yourself. It has to do with how we negotiate our inner landscape. It's only here that only you can be the custodian of your inner life.

Other people might have an influence on your inner life, your inner well being, but to really the only real true custodian of that air in life can be you yourself. And it's that in that inner life, understanding how it operates and understanding the choices we make the attitudes we have the impulses we act on reactivity we have learning how to let go, learning how to find peace and that inner life, learning how to negotiate the world. So we kind of maintain a high quality, sense of well being within. That's where the Dharma is found. And in that Dharma, there's only one person who can harm. You know who that is, if it's yourself. So someone might say terrible things about the Dharma, you know, the teachings of Buddhism. Buddhism is just a bunch of Bologna or something. But you know, that just, that's just like, that's just information. That's just pointers. That's just ideas. That's about the Dharma. The Dharma is not being harmed by those people. Dharma doesn't care that people are saying the Dharma is baloney. The Dharma has nothing to do with that world of what people are saying. The Dharma has to do with the world of your heart. And how you choose to live from the heart from the inside out. How you? What are the motivations that you want to live your life by? What are the responses to the world that arises from your heart? Open to how you want to speak, how you want to act in this world? What are the you know, how do you safeguard the best qualities of your heart? How do you find a heart and mind that's liberated and free and stay close to that freedom? That's really up to you. And only you can kind of get in the way of that only you can hinder that only you can kind of, you know, tie that up in a knot. And if we get an effect, I would say that if we get angry and even worse, hostile because someone is Critical or worse demeans, or as, you know, slanders Buddhism, if we get angry, our anger is, is what destroying the Dharma. It's not what they say. The very thing that we What if a Buddhist wants to protect the Dharma, you can protect it by being hostile to the people who are critical. Because the very hostility that we arises from Windows is the very thing that destroys the Dharma, because it's found here in us. That's where it is. And the Buddha criticizing the Buddha, I'm pretty confident the Buddha doesn't care. The Buddha will not be offended. And just like the story, oh, well love that opening story. So these two people being Critical and praising the Buddha. And that situation the Buddha was nonreactive was equanimous. He didn't buy into it. But he did it next morning, tell this monks you look, you know, don't just put up with this. There are things you can do, you can speak up. So, you know, the

Buddha won't care. The Dharma doesn't care, really. But you destroy the Dharma when you get hostile yourself. And then there's a Sangha, which the community of practitioners and it's my hope that the community of practitioners understands their hearts well enough that they also will not squeeze out the Dharma from their hearts and destroy it, but will live the Dharma in that way, with whatever equanimity they have, and maybe whatever loving kindness and compassion they have, they will sometimes go to the trouble of speaking up, when something needs to be criticized, something needs to be dispraise when we need to kind of correct what's there and offer a different point of view, that that's part of being a Buddhist, Buddhist or not just simply sitting quietly being, you know, meditating and letting the world around them just kind of do what it does, as if, as it has no part of my own life.

So at least that's what you know, the natural conclusion, I think that comes from studying the Buddhist teachings, which is the guide for you know, some Buddhists. So, that's the idea. And, and I, and then he said that, I will say quite strongly, that those people who are inciting Violence those people who are expressing hate where they're waiting God for the Tamil Tamil Muslims in Sri Lanka that this is actually wrong that this is an SS no role in a supportive mutually supportive, compassionate life and I think we should speak up so we have about 10 minutes and now if anything I've said is worthy of praise you know I'll not if it's correct and I'll correct it if it's not. And if anything I've said it deserves this praise. I'll go I'll accept it if it's correct and tried your best the corrected if they can be corrected, but I won't be angry. So, any any comments or questions or concerns or criticize critiques? Oh,

I'm wondering if any

Buddhist leaders have publicly tried to point a more wholesome way to the Burmese who seemed to be killing or creating violence? And if so, what did they say?

Yeah, I don't I as far as I know, there's no been no direct communication from Buddhist teachers that I know with some of these ultra nationalistic monks like in Burma, but I do know that some Western teachers have sent petitions to the government in Rangoon concerned with this issue this whole issue and offering rebuttal for it or suggesting other ways? I don't actually know. offhand. I can't remember what they actually said. But there have been attempts. But how well those have been received. I don't know. You know, it's quite something that this country will Burma will jail someone for putting headphones on a Buddha. But they're quiet. When someone is giving talks, Dharma talks they called they called Dharma talk, filled with hate against other people and, and inciting violence. And, you know, and some of the things that some of these ultra nationalistic monks in Burma isef said, has been quite shocking. And, and but no one protests against them. That's not considered blasphemy against Buddhism or crime against Buddhism or something. So, to have access to that, too. Have people you know, listen to them it's very hard in those countries and, and for many people have been quite disappointed that unsung Suchi, who was considered such a wonderful representative of non violence and non violent change has now seemingly, you know, now that she's become a politician is disappointing many people for not taking a stronger stand on this. And so people have certainly contacted her and, and that's what I know. Thank you. Yes, please.

Um,

in terms of these really big issues, I think there's some stuff that's very clear that you can say, but you also talked about when you see your fellow practitioners, maybe doing something unwholesome to To speak out and say to help help them out on that. And that feels like that it's really hard to determine if you're mean, I feel like there are a lot of situations where people try to help each other out and it's really

not appropriate, right? Or they don't know what's best for someone else. Or what's going on inside for them.

It just came up for me.

Yeah, it is hard. It's very hard and not right and hard to. It's also hard to know what to say and how to speak and how to do it effectively and depends how open people are for it. But all kinds of things. I remember once when I was a monk Tassajara Monastery, and I was working in the kitchen I was kind of the kitchen manager of the kitchen crew. And in that monastery kitchens are considered to be pressure cookers For interpersonal challenges and so I was leading this crew and guiding them getting meals ready and all that then, and this man on the crew turned towards me. Instead in a very, I call it a white anger who's feeling I don't that's expression but for me is like white anger with a clean anger. He just said to me like he said, Don't ever do that again. And as soon as he said it, it was gone from him. It was like, you know, it's like, I was more impressed by how quickly he dropped it. And then I was by what he said. He got his message across and he wasn't holding it anymore. I got the message. And I understood that I'd crossed the line or done something I shouldn't do. And it was all done with I kind of appreciated that moment. Not I say, you know, somehow he'd had the wisdom to know. And he had the ability not to carry out to make it a hostile act, you know and be angry. So how to how to do things effectively, you know, that is really hard and when to speak up is really hard. When Buddhist community I was in they let there was a person who was an alcoholic living in the community. And they no one knew what to do, and everyone just kind of ignored it and pretend it wasn't happening and, and then at some point, the person died in his room from alcohol overdose, got sick, you know, sicker and sicker. And then from that the community and we can't just kind of turn another turn away and not look at this. We have to be able to really face those kinds of things speak up and address it once they're in the car community. So it's hard, I agree. Take skill and sometimes

What's coming up for me is that I just is that there is sexual assault and abuse of power within Buddhism and sexism. And that that has that happens and has happened. And so I just want to make sure it's not overlooked that there's classism, sexism, racism within Buddha Buddhism or absolute here now and people abuse violating other people.

Yes. So today that taught me I was focusing mostly on the most egregious things we see in some of these countries. So people come to me and ask me kind of horrified by it. But even a Buddha in Buddhism in the West, we have those things and, and some of it is pretty egregious what goes on in Buddhist communities here in the West as well. And that's been hard for Western Buddhist teachers to address and deal with within the teaching community itself. I remember in 1982, that my, my Zen teacher gathered all of his monastic disciples together. And to say that there's one Zen teacher in America, who, we don't want anyone to go to that person. We don't want to encourage anyone to go there having to do with it, because of so much abuse that that person had been involved in. And then some years later, when I was more familiar with what was going on American Zen Buddhism, found found out that they were sent some Zen teachers have been actively trying to stop this abuse for probably for about 40 years that went on that long and but, you know, somehow the person went through, you know, his board would resign and he would just continue and no people would come and so there it was, you know, it's very hard for Some of these self contained groups too, for some of them outside has no real authority to come and do something. Speak up and so it's been very unfortunate there's been Buddhist communities in the west where abuse has gone on for literally decades. And And so, as a response to this, some Buddhists communities have put together ethics committees, ethics documents, so there are processes where there's people in the community can respond and deal with these things. There's procedures and stuff. And then the community members communities I am most

familiar with, are actively looking at some of these issues you're raised and trying to find their way through them.

We have the mic up here, please.

First, I just really want to appreciate you bringing up this range of topics. It's not an easy range. And I think it's very important that it's brought up publicly, repeatedly. Actually, I don't know if there's a short or good answer to this, but I just wonder. In my experience of much of the Western, the positive community, there's not a lot of energy towards vocal action. And I'm wondering, that might just be my perception, but is their view of thought on ways of cultivating a culture that is a little bit more more oriented towards naming what we see when it is important to offer.

So it's a very broad topic you're bringing. So do you mean, within our own communities? Do you mean in our neighborhoods? You mean nationally? You mean, I was

I was thinking more in terms of the bigger picture stuff. So the Rohingya, for example, or Sri Lanka or

larger society, it's a hard one because not everyone has a disposition that everyone has the nature that they want to do those kinds of things. So to require it. I was very touched. Many years ago, I studied with a Zen teacher named Robert Aiken. And Robert Aiken was kind of the kind of the elder statesman for American Buddhism and like in the 1970s 1988, he is very dignified man, beautiful man. And he was also one of the founders of Buddhist peace, fellowship. And an organization is very much involved in these kinds of issues. And he would go back to Central America to be a witness for some of the Canada witness but a protector for he would go live in certain communities where there was potential violence against the members of the community. And if someone from the west or from someone from the kind of innocent states was there, the government, the police, the gangsters, the different people involved in politics will tend not to come and fight or kill someone. So he was like, would be there as a bodyguard kind of, sort of whatever it's called. So he was very, very interested in these kinds of issues. And there are people are, when I went to study with him, there were some people who went to study with him only because he had this engaged Buddhist approach. However, there are people who have come to study Zen with him, who had no disposition towards that direction. And so the people who came to study to this Engage Buddhism with him complained to him that he should get everyone to be involved in a game everyone has responsible everyone should do this. And he said no, not everyone. people's lives are so different people's dispositions are so different people circumstance or lives are so different, that it doesn't make sense to require everyone to do this. If you want to do it, you should do it. It was his reply back. So, you know so but so why not so it's more to answer your question more specifically. What I'd love to see is some Western Buddhists in our seen the Vipassana seen English speaking people to really start studying investing in scrutinized carefully unwell Buddhist ethics, Buddhist teachings on these kinds of issues and how these apply to our art National international life or public life and to be capable to be speakers people be writers about these issues. So in formed and deep and thoughtful way, they can participate in the public discourse in their just the right way. But if you can't expect people who haven't been trained and educated, I mean, Martin Luther King was so great. He had a PhD. And he was a well studied it for years being a public speaker in a particular way that worked for our country as a whole. You know, it'd be great to have a Martin Luther King come up out of our scene, I kinda kind of person what kind of training does that person have to get? It's not going to appear out of nothing. So, you know, so I'm hoping that I'm gonna I want to see more people. I want to support people to get that kind of education, and to do that kind of exploration, some people and then those of us who are not going to be That involved will support that person and benefit from that work and, and because you know, it's it's all of us together and all the different forms that we have that work.



We can't expect all of us to do everything. Maybe it'll be one of you. Wouldn't that be nice and waiting?  
So thank you all