Kamma

Greg Scharf · Notable Dhamma Teachers — Three-Month Retreat (IMS 2012) · 52:49

There's an understanding that really runs throughout the Buddha's teachings. It permeates the fabric of what the Buddha was talking about, something that he stressed over and over. And although it's a teaching, an understanding that's quite central in the discourses, in what the Buddha spoke about, it's often misunderstood. There's confusion, doubt that arises in regard to this teaching—confusion that can often lead to real suffering in people's lives.

This is the teaching on the law of karma, or kamma in Pali, karma in Sanskrit.

Some of the confusion and misunderstanding that surrounds this is at least in part related to the fact that this word has come into the modern lexicon, into the culture, in the last few decades. It's there a lot. It shows up, but it's shown up in a way that's used very casually, in ways that are not actually reflective of the depth of its meaning. There's an oversimplification, a superficial relationship to this word.

We hear it a lot. We hear references to good and bad karma, or "instant karma is going to get you"—song lyrics. We use the word ourselves. There are bumper stickers: "My karma just ran over your dogma." It gets used in these sometimes jocular or oversimplified ways. We hear references to what this teaching is about in phrases that don't use the word itself—things like "as you sow, so shall you reap," or "what goes around comes around." These expressions have some connection to this understanding, to this teaching, but they don't really get to the fullness of what it's about.

There's another aspect as well: the teachings on karma are very closely tied to, and certainly when the Buddha spoke about this, in a way inseparable from, teachings on rebirth, which are also often misunderstood. A lot of questions come up. Who is reborn, or what is reborn? Who is it that reaps the fruits of these actions? What's happening there? How is the fruit of past actions coming to bear in terms of rebirth? Is the suffering that I experience in my life the result of some past actions I may have done? Am I to blame? Was it my fault? Many questions arise around this.

There can sometimes be an almost blaming quality to the way we relate to this word, as though karma is somehow functioning like fate—some force emerging out of the past that we're responsible for in some way, and that there's nothing we can do about it. We hear this in the language. We'll say, "It's just my bad karma," or "It's so-and-so's bad karma coming into play." This fatalistic relationship to the word is actually a deep misunderstanding of it.

From there, it's not far to take the next step, which uses karma as a way of blaming, as though beings deserve their circumstances. "It's their own fault. They just deserve that." The attitude arises that they

don't deserve compassion or care because they're just getting their just desserts. We have to be really careful not to use the teachings on karma as some kind of excuse for indifference.

The reflection on karma is very much tied to the reflections used for cultivating equanimity. And this quality of indifference, as Skye was speaking about in her last talk, points to this near enemy or near neighbor of equanimity, which is actually not the real thing at all. It's a kind of disconnected relationship. But real equanimity is all about connection, and in my mind is very closely related to the qualities of compassion—compassion that is not looking at causes of suffering to determine whether or not it should be expressed, but rather relating to suffering by touching it directly, with the wish that beings be free of suffering, the wish to alleviate it when and if possible.

A colleague of mine once referred to the teachings on karma as "the science of happiness," which I think is a very useful and beautiful way of holding this teaching—quite an apt description of what's really pointed to in the understanding of the unfolding of karma and how it actually functions in our lives. Because if we really understand it, then in a certain key way, it is a recipe for happiness. It is a science of happiness: human happiness here and now, you could say heavenly happiness, and in its deepest way, ultimately, the happiness of liberation.

In order to understand the teachings on karma—I'll use the two words interchangeably, karma and kamma—we need to look initially at what we mean when we speak about the conditioned nature of experience, of life. What is actually meant when we speak about conditionality, the conditioned nature of life, of experience?

And what do we mean when we say that in any given moment, experience is the product of causes and conditions coming together—that each moment is the result of these causes and conditions? We say this a lot. We use this kind of language.

What this points to in a very fundamental way is the manner in which each moment impacts and conditions subsequent moments of experience. There's an understanding that this is not a random thing, but that there's actually a lawful way this process unfolds—a lawfulness to how conditioning happens in our lives and experience. Things do not happen in some random way. What happens is not just the product of the luck of the draw, of random chance. There are natural laws that govern how things unfold in our lives.

A really good and often used illustration of how we might hold this is in terms of the laws of nature. We can see it very simply in terms of a seed. When we talk about karma in terms of planting seeds, that image is used frequently, and it's an apt one. We can think very simply: if we plant a certain kind of seed, we'll get a certain kind of plant. If we plant an acorn, we're going to get an oak tree, not a birch or a maple. If we put hollyhock seeds into the ground, we're going to get hollyhocks, not daisies or cosmos or some other kind of flower. There's a lawfulness to that. You put a seed in, and though you don't know exactly what's going to come, if it's a particular seed, it will bear that kind of fruit, that particular kind of plant.

In the teachings on karma, this same quality of lawfulness applies to the way our own actions yield results—they also unfold in a lawful way. There's the understanding that we can see this functioning within a single life, within our daily ongoing experience as we move through a day, through a lifetime. And this same lawfulness applies from one life to the next, through this process of birth, death, and rebirth. The quality of consciousness at the moment of death has a conditioning effect, an impact on what's called rebirth consciousness—the consciousness of the next birth that happens in that flow.

We can see it in terms of mind moments. This teaching regarding rebirth appears throughout the texts. It may or may not be meaningful to us, and there's no requirement that one adopt a belief in rebirth in order to practice and have the teachings unfold. That's not a requirement. I'm not asking that of you tonight. We can see this in terms of each moment being deaths and rebirths. But we might open to the possibility that it operates on a larger scale, a more vast ongoing scale. Certainly the suttas, all of the Buddhist teachings, are permeated with this understanding of a more expansive way of looking at things. Yet it's not a requirement that you adopt some sort of belief. You might suspend disbelief, perhaps.

Whether or not this is meaningful to us, we can see the process unfolding moment by moment. There's an image I find helpful—using one candle to light another candle, then moving on through a series of candles, each one lighting the next. For this illustration to work, imagine that as I light the next candle, the previous one goes out. If I take a candle and bring it over to light another, what's actually happening there?

We can see mind moments in our ongoing experience in the same way. It's not that I'm taking the flame off this candle and putting that flame onto the next one. That's not what happens. But conditions come together for a new flame to arise—the conditions of heat, a combustible material. We haven't taken the flame off, but there's that conditioning effect. The next flame arises out of those conditions, and so on. It's a lawful process.

When we ask questions about rebirth—who is reborn?—I think what's key is not to turn what is a process into a thing, into thingness. What we're pointing to here is this process, this flow, this conditioning that happens. There's no thing. In the same way that we don't take a flame off one candle and put it onto the next, there's no thing carried over in thingness. But there is this conditioning process that unfolds.

The understanding regarding rebirth, whether it's the new birth in each moment or over subsequent lifetimes, is that wholesome, skillful, beautiful actions in one life will tend to condition happy states in a subsequent life, in the future, in the next moment. With this idea of rebirth, however we hold it, we need to be a little careful not to use the teachings of karma as a way to reflect backwards and say, "Oh, because of some past action, that's why things are the way they are now"—adopting that resigned or fatalistic attitude I spoke about earlier.

As though we could use the teaching to reflect back and point to some reason that things are the way they are now—some kind of "because of this, then this." But it's a far more complicated and dynamic process

than simple cause and effect. As though, for example, if we have bad health in this moment, at this time, that it's reflecting some misdeed in a past life or earlier in this lifetime. This quality of "getting what one deserves," as though it's all some kind of predetermined thing that's just unfolding. Because as I was saying, it's a dynamic process. It's not mechanistic. It's not fatalistic. There's nothing that is fixed or predetermined in this system. It's much more alive than that. It's ongoing.

A key to understanding the teachings on karma, or kamma, is really found in the literal translation of that word. Many of you may know this, but the word kamma or karma means action. That's what it means—action. We have a shortened way of talking now. We speak of karma as what the term in Pali would actually be kamma vipaka—the fruits, the results of actions. But the word kamma means action. It's a doing of a thing. Actions of body, actions of speech, actions of mind. It's this active doing.

And if we look at all actions—bodily actions that we might do, actions of speech, actions in the mind—they all have their origin in the mind. Anything that exists as an action has its genesis in the mind and heart. That's the beginning. The Buddha spoke of this in the famous opening lines of the Dhammapada when he said, "Mind is the forerunner of all things." And on from there—the power, the importance of the mind in this process.

In Buddhist psychology, the teachings of the Abhidhamma offer a very detailed exploration of the mind-body process and how it functions on a very minute level. It's quite a dense teaching. But within this, there's a detailed examination of the mind, of mental processes. And there are a couple of things that are key for the purposes of this talk that I want to point to.

Within that understanding, there's a mental factor of consciousness, which has the function, the bare function, of knowing. It knows the object of attention. A simple way we might think of this: if I strike the bell, that sound arises. There's contact at the ear door. If the ear door is functioning, it meets there, comes together with that sensitivity. And hearing consciousness then—the knowing of that—arises. So that's this moment of contact, these things coming together, consciousness arising there.

The understanding in this teaching is that along with that moment, a whole host of other factors arise—some of which always arise, and some of which may or may not arise. For example, it's said that with every moment of contact, there's a feeling tone, a vedana. We're all familiar with this idea of pleasant, unpleasant, or neither pleasant nor unpleasant. That feeling tone is there, arising in that moment of contact. It may or may not be seen; it may be very subtle. And there are a host of other things that may or may not arise.

There's also a mental factor of intention that arises in the mind. Cetana is the Pali word. Sometimes "volition" is used for this term. This is the energy that gives rise to action. And there's an understanding in the teachings of karma that actions born of intention—this is what leads to the karmic process, to fruits. It's this quality of intention, of intentionality.

So this is key. The Buddha, in a kind of famous statement, said: "Intention, I tell you, is kamma. Intending, one does"—meaning action—"intending, one acts by way of body, speech, or mind."

So that quality of intention arises with actions that we may do. We can see this in our ongoing experience at times, this quality—it's like an energetic gathering of an impulse before acting. Sometimes we can see this. It's quite subtle, but we can notice it before movements, for example. It's arising and passing, arising and passing all the time before any action that is taken.

is neutral in and of itself, but there are other qualities, other factors that can arise that color this. We can think of this in terms of what we might call the motivation that impacts or colors this quality of intention. Actions may be colored by desire or greed, by aversion or love or generosity, by confusion or wisdom—these can be operating and color the intention.

So this quality of motivation along with the intention is key to how karma functions. The karmic weight, you could say, or the power karmically of an action is not inherently found within the action itself, but is tied into this quality of intention and the motivation that comes together with it.

We could think of simple examples, like the activity of starting a fire. You could have the same activities of starting a fire, and in one case it could be a fire being used to cook food or keep warm. Or it could be an act of arson to burn down a building. The intention, the motivation behind these is very different. Or using a crowbar to pry open a door—it could be someone breaking and entering to commit a robbery, or it could be a fireman trying to rescue someone trapped in a locked building, a door that needs to be broken open. The action might look the same if we just took that snapshot, but the motivation behind it is very different.

In terms of the understanding of karma, these motivations show up in the broadest way as the three unwholesome and conversely the three wholesome roots. We can have motives born of greed, hatred, or delusion, and all the different permutations of those, or motivations of non-greed, non-hatred, non-delusion. You could phrase them in the positive as motivations of kindness, generosity, compassion, wisdom, clear seeing, clear understanding.

As we go through our days, we can look and see for ourselves. As we sit and walk and watch the mind and body closely, we start to understand which of these qualities are wholesome and lead to good results, and which lead to suffering in our lives.

The power of intention is not to be underestimated. It manifests so subtly and quickly that we miss it most of the time. We don't see it, so it seems very small and not a big deal. But the power there is really remarkable.

We go back to this image of seeds. We have these tiny seeds that can produce huge trees. The power of that is amazing to consider—this tiny little seed can produce a huge tree. And then that tree flowers and brings forth an abundance of different fruits just from this one tiny seed. The quality of intention in and of

itself can seem like such a small thing, but it has this incredible potential, the same potentiality that a seed has.

We can look at intention as a seed in the mind, the seed of action, that can flower forth in many kinds of ways. Intentions with wholesome motivation tend to yield beneficial results, while motivations and actions born of unwholesome, unskillful motives will lead to suffering, stress, and difficulty. There's a lawfulness to that.

One of the beautiful things here is the quality of empowerment we have. We can choose which seeds we want to plant. It's not a random thing, and we're not condemned to follow only one course. We can alter the course of our lives by the seeds we choose to plant.

So then it's worth looking: how are we living? This may seem pretty clear—there's nothing really complicated in anything I've been saying or in this understanding. But how do we actually put this into practice? Do we look at our intentions and motivations before we act?

There's a well-known sutta in the Majjhima Nikaya where the Buddha is instructing his son Rahula, who when he grew up became a monk, one of the Buddha's disciples. This is an excerpt from a much longer teaching.

The Buddha asks, "What do you think, Rahula? What is a mirror for?" And Rahula answers, "For reflection, sir."

"In the same way, Rahula, bodily actions, verbal actions, and mental actions are to be done with repeated reflection. Whenever you want to do a bodily action, you should reflect on it: This bodily action I want to do, would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful bodily action with painful consequences and painful results? If on reflection you know that this would be an unskillful bodily action with painful consequences and results, then any bodily action of that sort is unfit for you to do."

But if on reflection you know that it would not cause affliction, would not cause painful results, that it would be skillful with pleasant consequences and pleasant results, then that is fit for you to do.

And then he goes on and recommends that Rahula reflect this way in terms of actions of speech and actions of mind. So this quality of reflecting before doing something, while doing it, and even afterwards—he talks about it in terms of actions of body, speech, and mind. Reflecting before the doing, in the process of doing: Is this leading to good things or not? And afterwards looking back: What happened there? Did that action lead to good results or not? Did it lead to affliction for myself or others? This kind of reflection that one can bring to bear.

Another way that the Buddha spoke about bringing attention to our actions is in terms of a teaching on what were called the ten unwholesome actions to be avoided. I'll mention these briefly—I'm not going to

go into them in detail—but in this list of ten, there are three actions of body, four actions of speech, and three actions in the mind. And there's the reverse of them as well, the ten wholesome actions which one should do.

The three bodily actions to be avoided are killing—intentionally killing living beings—taking that which is not given, or stealing I could say in a short way, and then engaging in sexual misconduct or lack of care with sexual energy. The four actions of speech are lying or false speech, harsh or abusive speech, malicious speech that's used to undermine another or cause division, and useless speech—idle, gossiping, frivolous, useless speech. And then actions of mind to be avoided: covetousness, which is desire for what belongs to another person, coveting another person's things or experiences or whatever; ill will; and wrong view.

It's interesting that wrong view is listed here among these unskillful mental actions. Wrong view and right view—this is a big topic in the Buddhist teachings. But a key way that we might look at wrong view, or correspondingly right view in this case, is in terms of the understanding of the law of kamma. Wrong view would be the view that our actions do not have consequences, do not bear fruit, that it doesn't matter. This would be seen as wrong view. If one is holding this wrong view, then it leads to all kinds of heedlessness, of not being careful in what we do. These are actions based on a false or wrong view of reality. So that's why wrong view is listed there.

Refraining from these unwholesome actions then gives us the ten wholesome actions that one might cultivate. We could phrase them negatively as non-killing, non-stealing, or we could phrase them in positive terms—kindness and generosity and renunciation, for example, as opposed to covetousness.

In either case, we have these clear guidelines or frameworks for our behavior, for our actions that lead to wholesome, good, pleasant states. When we live very carefully, when we bring real mindfulness to this process, it can lead to what the Buddha called the bliss of blamelessness—a mind that is free of worry and remorse for actions we might have done that would cause harm. We have this blissful quality of blamelessness that one feels to be blameless. One has not acted in ways that are worthy of blame, that others might blame.

So even though it's said that only a Buddha can understand the broadness and scope of the unfolding of kamma in a life, we can see ways that this functions just in our daily life—simple ways that we can see this process of conditionality, of cause and effect, how this unfolds.

A common experience that happens on retreat is that for many people, at times, there can be a flood of memories of past actions. All kinds of things that come, sometimes memories of things that we had no idea were even in there. And sometimes these can be difficult to be with.

I know for myself, coming up a lot at times in my practice earlier on were memories of times when I had been incredibly cruel as a little boy to insects. Little boys are often pretty bad, behaving badly at times.

And it was mixed, because I was also kind to them—I would rescue them, I wasn't afraid. I was the kid they would call to put them outside, and sometimes I would do that. But there were other times when I was incredibly cruel. These memories coming back, all this worry in the mind about the repercussions of that, feelings of such regret and remorse for having done these terrible things to these living beings when I was young. Very strong feelings and the reverberations of that in the mind and heart.

We may also have memories of very beautiful, wholesome, wonderful acts that we've done that arise. And the result of that in the mind is a lot of joy and lightness and brightness and pleasant, happy mind states. So we see cause and effect in that way—the way the mind can be conditioned from those kinds of memories, the results of these past actions, the mind states that come, and the impact in our meditation.

We might also notice this present-moment unfolding of kamma in the way that others respond or relate to us depending on the climate of our inner world. If we're filled with love and warmth, the way people respond to us is very different than if the mind is filled with envy or jealousy or anger or fear. So we see cause and effect in that way.

With mindfulness practice, we can start to really see the motivations behind our actions. We can bring attention to this and start to see how actions and results are linked through conditionality. This opens up the possibility that we're not just running on automatic, but that we actually have a choice. It opens up the possibility for choosing whether or not we act, depending on the quality of the heart, the mind, the motivations present there.

It's not always easy to see. It can be very subtle. It happens very quickly sometimes. We're already halfway through an action before we maybe pause. But the possibility is there to see.

And sometimes our motivations clearly are mixed, aren't they? For example, maybe we're sitting here meditating in the hall, and it's getting late, and there are unpleasant feelings arising in the body and fatigue. There's the intention to move, the motivation to change postures or to go to bed. And there's wisdom in that—it's getting late, we're tired, we need rest. We need to rest the body, rest the mind.

But then we may also find at the same time the desire to keep sitting, the intention to keep sitting. And there can be some wisdom there also. Let me push the edge of this. Don't just immediately say, "Oh, it's time for bed" when the first feelings of tiredness come on. But these motivations could be mixed. Maybe we want to look good. We want to be a good yogi. We want to be able to tell someone how we sat for three hours late at night—something like that.

Or maybe we're moved to make an offering, a sincere desire to do something generous. It can be a very pure, beautiful quality of just wanting to give. But then there could be some feeling of wanting people to see that we're generous. Or maybe we're hoping to get something back, either praise or something in return. Or maybe there's some guilt, and we're hoping that by giving, we can have these guilty feelings go away, that it will alleviate that.

So motivations are often mixed. But with mindfulness, we can start to uncover them—the sometimes hidden or subtle aspects to the motivations behind our actions. It's like we see, okay, what's running the show right now? That's the way I like to think of it. What's running the show in my mind, in my heart? Is it greed? Is it some kind of aversion? Is it confusion? Is it wisdom? Is it clarity? Is it generosity? Is it kindness? We see what's running the show. We see what's present in that moment.

We can also look at this quality of karma, of cause and effect, in terms of what we think of as personality. What do we mean when we think of our own personality, or we speak of someone having a particular kind of personality? What do we mean by that?

Usually, if we really look at it, we see that it's a tendency to behave in certain ways. It's certain patterns of somewhat predictable behavior that we see, maybe in ourselves or in someone we know. And we tend to look at this as though somehow it's fixed—that we just have a personality. I have my personality, they have theirs. We tend to think of it as a fixed thing.

But actually, if we look carefully, it's a process of repeated kinds of actions in the body and in the mind, repeated mental qualities that get expressed and conditioned. They tend to wear a kind of groove, so they tend to happen again.

Every time we perform an action of body, speech, or mind, it's as though we're practicing that action, conditioning a tendency to do the same thing again. As the Buddha said, whatever one frequently thinks about or ponders on becomes an inclination in the mind.

If we act out of kindness or generosity, we're conditioning that tendency—we're practicing it. And the opposite is equally true. When we act out of anger or fear or selfishness, we're practicing that, conditioning the tendency to act in those ways. Personality gets built up through this process of conditioning.

This understanding opens up tremendous possibility—we have the capacity to condition the good, to practice wholesome things. If we think of karma in this way, as a science of happiness or a recipe for happiness, we see that it functions by giving us great responsibility. This teaching places great responsibility in our hands for how our lives unfold. The choices we make have a powerful impact. We could say we create our own destiny in a way.

There's a very frequent reflection that the Buddha recommended, one to be done often, whether nun or monk, layman or laywoman. It's one of a number of reflections, and it's also the traditional reflection used in the practice of cultivating equanimity. Sky mentioned this the other night:

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I may do, for good or for ill, to that I will fall heir.

This is a powerful reflection for us. We begin with our own internal world, looking to see what is

happening in our own mind and heart—the intentions, the motivations that accompany those intentions—and then see how this shapes the course of a life.

I want to stress once more, as I come toward the end of this talk tonight, the dynamic quality of this process. It's not fixed. Nothing is predetermined. There's a very dynamic quality to how this unfolds.

His Holiness the Dalai Lama addresses this directly: "Some people misunderstand the concept of karma. They take the Buddha's doctrine of the law of causality to mean that all is predetermined and that there is nothing that the individual can do. This is a total misunderstanding. The very term karma or action is a term of active force, which indicates that future events are within your own hands. Since action is a phenomenon that is committed by a person, a living being, it is therefore within your own hands to decide whether or not you engage in any particular action."

There's this element of choice. We have to be careful not to oversimplify this process. Yes, the fruits of our actions come to bear in our lives, but there's also a whole range of things outside the realm of karma that figure into what happens—illness, the effects of food, climate and weather, accident. These are said to be outside the functioning, outside the realm of karma and its fruits. So it's not a closed, mechanistic system.

We can think of it in terms of a seed that might be planted, with all the factors that come into play: where it's planted, whether it's cared for, whether it's watered or fertilized, whether weeds are pulled away so it has room to grow. This holds true in our own lives in the same way. How we are in the present has a powerful impact on the fruiting, the unfolding of the fruits of past actions. Goodness in the present tends to draw out the power of past wholesome and skillful deeds and bring those to bear. We could say it's a way of wrapping past unwholesome actions with goodness in the present, and this has a very powerful impact.

There's a beautiful story from the time of the Buddha that many of you have probably heard, about a monk who became a disciple of the Buddha named Angulimala. He was a serial killer. Actually, his given name was Ahimsa, which means "harmless"—that was his birth name. But then he received some terrible advice. He had many good qualities, and a jealous teacher, wanting to destroy him, gave him the instruction that he had to kill—I think it was either one hundred or one thousand beings—and wear their fingers in a garland. Angulimala means "garland of fingers."

So he was doing this. The Buddha, I believe, was going to be his last victim. The Buddha was walking through the area where Angulimala was living, and Angulimala chased after him but couldn't catch him. He called out, "Stop! Stop!"

Apparently the Buddha said, "I have stopped. It's you who need to stop."

And anyway, he was impressed by the Buddha, became a disciple, and became fully enlightened. According to this story, he became a fully enlightened follower of the Buddha. And it's said that after this time, whenever he went on alms round, people threw rotten fruit at him. He had to bear a lot of lingering

bad feelings from the life he'd committed. The Buddha said he just had to bear this. But clearly, the Buddha didn't say to him, "Well, you just have to go spend a few eons in hell realms." He took him on as a disciple.

And it's interesting with Angulimala. I'm teaching the Metta chanting, the Karaniya Metta Sutta chant, which I've described as being one of these Paritta chants, chants of blessing and protection. Well, there's an Angulimala Paritta, which is a chant about Angulimala. Apparently, after his awakening when he was a monk, he was on alms round and came by a household where he knew the people. There was a young woman who was having a difficult labor in childbirth, and he was very moved by the suffering. He went back to the Buddha and said, "Is there something we can do?"

The Buddha said, "Yes, go back and tell them that you've never harmed a living being."

Angulimala said, "I can't say that. I'm a serial killer. I'm a bad dude."

And the Buddha said, "Go back and say that since you entered the holy life, you have never intentionally harmed a living being."

Angulimala said, "Yes, this is true. I can do this."

So he goes back to this household and says, "By the power of this truth—that since entering the holy life, I have not intentionally harmed a living being—by the power of this, sister, may you be eased in this childbirth." And it worked. So now that paritta is chanted in Buddhist countries as a protection for women in childbirth. That's an interesting legacy following on from the life he lived at that time.

There's a lot that comes into play in the unfolding of kamma. It's not "because of this, then this is going to happen." It's a very dynamic kind of process. And the power of the mind, the power of intention, of motivation in the mind is really significant and has far-reaching consequences in our lives. Within this whole understanding, we really can choose, to a great extent, what seeds we wish to plant. And this has a lawful impact on what will grow from that.

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