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SPEAKERS

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I would like to use this Monday to continue with the once a month talks I give on the power armies, the perfections. And normally I do with the Monday after the Friday, army class, practice day. But there were other things that I talked about to now catching up with that today. So, there are 10 army's 10 perfections. And so in the course of about a year, we're going through all 10 so one Monday a month. And the perfections are the Army's power meters in Sanskrit. Some people know that word are sometimes referred to as forces of purity, or forces of character that individuals can have that can be developed. And not only they provide a foundation, but they also should have kind of as a force, a force in a person's life that can is a person who moves a person along. And so that's just kind of passive things that are available that we can tap into and use. But they are kind of strengths or qualities or impulses or movements or strengths that are actually kind of carrying us along as we go about our practice life. And classically, in Theravada Buddhism, it's understood that you need to have a certain amount of these forces of purity, this forces of character in order to really be able to progress well in the Buddhist spiritual path. And without sufficient number of these qualities, then sometimes people will get stops in their path or just go so far and they reach a plateau and they don't seem to go any further. So the 10 qualities are, the first one is generosity. The second is virtue. The third is renunciation. The fourth which is this month, is Wisdom. And then the fifth is strength or energy. And the sixth is patience. The seventh is truth. The eighth is resolve or determination that ninth is loving kindness, and the 10th is equanimity. These are kind of some of the can be abstractions. And people can have all kinds of views and ideas about these abstract qualities. But in the tradition, these are meant to be something that comes from within us something we develop and cultivating within us. And regardless how much of them we have, they can be strengthened within us. And part of classical Buddhist practice is to take time and take the effort to develop these different qualities. 10 is a big number. So maybe you do one at a time over a long period of time. But you do the work to develop these qualities so they can be of service to do the really deep work of liberation. cultivating compassion. They're very interesting. These aren't these they're understood to be the foundation or

the background of the supports for spiritual practice. But generosity by itself, or the idea of these qualities by itself, the way we normally understand it is not a perfection. What makes it a perfection is when these are connected to two things. One is liberation, freedom, awakening. And the second is it's connected to compassion, or compassionate response to the suffering of others. And both those things have to be present. So a generous act, that is a part of me is one where the act itself or the impulse to generosity is liberating for the person who's being generous, somehow moves a person in that direction to freedom. So you wouldn't you wouldn't practice generosity as a burden then or as an obligation or as a duty. It or something that, you know, you kind of lucked into do in order for it to be a perfection that kind of moves us along the path that has to have some quality of liberating us to freeing us. So it has some benefit for the giver. But also there has to be connected to compassion. So if we're giving to someone, we have to understand it's not just giving again an obligation or does us good. But we understand that it really helps the other person in along their path along their way. What I find very beautiful by this system, is that benefiting oneself and benefiting the other are closely tied together. So much so you can almost say at times, that the two are kind of two sides of the same coin that both exists together. And so spiritual practice in the Buddhist point of view and traditional Theravada practice is not meant to be something that's only selfish, only self centered practices for me and my own well being. But then it's also not only about other people and their well being but it's a wonderful combination of Both and they both work together, kind of a symbiotic relationship, they both support each other, strengthen each other. And both go hand in hand. Benefiting self we benefit others and benefiting others we benefit to sell. So today The topic is wisdom. And wisdom is a great abstract word. It's so abstract that I kind of don't like to use it too much. It's kind of state, like the state through the domain, the state of being wise. And wise, partly implies kind of knowing, knowledge, being judicious being able to just discerning and what's going on. But sometimes when we use the word wisdom, I have this feeling that myself and maybe sometimes other people associated with having certain knowledge, like you have some wise knowledge you learn something really wise from someone and you carry that wisdom with you. And it's kind of acquires and you carry with you. And the Buddhist idea of wisdom, tradition, yeah. In Sanskrit, a pioneer in In Pali, is much more than some me acquire from books or from a teacher from life experience, something, something that you can carry with you as a knowledge or piece of information, then you can apply in different situations. Because I associated wisdom with that kind of situation. It's kind of abstract, I like to explain wisdom as being fourth is that there's four different aspects of wisdom, and then use these four different words for different words to describe these four aspects. Now, in talking about these, one of these four aspects, one of the things we need to understand about the Buddhist idea of wisdom is that it involves some kind of subjective change. It's a kind of, partly relationship to ourselves subjectively, and partly the way we subjectively are in relationship to the world around us. So having some understanding of oneself as a subject, and how we experience the world is and how we're transforming changed is a very important Part of negotiating finding wisdom. And along this line, the tradition says that the Buddha said that there is no wisdom without concentration, and no concentration without wisdom. So in order to develop wisdom in the tradition, there has to also be a simultaneous development of the ability to be concentrated or focused or a stability or calmness in the mind or the heart. So, again, it isn't just simply some acquiring of knowledge, but wisdom itself involves some kind of change, that we go

through some transformation that we go through, in order for the wisdom to arise through us and out of us. So, developing concentration is understood as an important precursor or supports or doorways, into developing concentration. So that's one of the reasons why meditation is very important, because meditation is one of the places where we develop the calm, stability of mind so we can see clearly. The analogy that's given is that if you want to look into through the surface of a pond, and if the wind is blowing and the pond is agitated, you can't see through into the bottom or the pond won't reflect, you know, what's the forest around it. But if the way if the pond gets really still, then you can see through the surface or the surface will reflect what's around it. Same thing with the mind, if the mind gets still and calm and it's no longer agitated, the mind can see much more clearly you can see to the bottom of the mind and you can, the mind will reflect much more accurately the world around it. Developing that calm concentration is a really important part of the Buddhist spiritual endeavor or path. So there are four different aspects to wisdom and one of the visit fact understanding or knowledge. So this also, even though it's only part of what it is, it it does have a place and that can indeed come from Books are from Dharma talks are from, you know, different sources where we get, we learn about the example of Buddhist teachings, it's considered very helpful to do a certain amount of study certain amount of reflection on what the Buddha had to teach or what different teachers might say, to reflect on in some deep way. Not just to kind of take it superficially, or take for granted or just believe it or don't believe it, but actually engage in the teachings and some very active way of discussions about it with friends or with teachers challenge each other challenge teachers you know, I don't get challenged anywhere nearly enough here at IMC. I don't know why that is but you guys are just you know, haven't been haven't been haven't been doing your job very well. So to be cheated challenge, so we're going to be kind of in the challenge. All kinds of things are clarified and find out what's going on to kind of go deeper in what's going on. But to do the whole called reflective thinking about experience of understanding. So it's more cognitive, the cognitive side of understanding. The tradition says it's certain kinds of understandings, certain kinds of perspectives, when adopted and used are very helpful for finding the path and engaging the practice. One of the things that's considered very helpful perspective to have, that gives a certain level of confidence for finding the spiritual path or engaging in it is to have confidence that our actions make a difference. And this is what the teaching of karma is about, is pointing that our actions make a difference are our physical, verbal and mental actions make a difference? If we want to lose weight, if you want to learn a musical instrument, we're going to practice in practice in practice, we're probably not gonna undertake the musical instrument training, unless we had some confidence that our actions of training are gonna make a difference. In fact, we will learn the skill over time. A lot of human endeavors very ordinary ones. take for granted that our actions make a difference. And so we train ourselves or we develop ourselves in certain ways. So the Buddhist spirit Life is the same thing, to have confidence or to understand that our actions make a difference and how to make a difference is a very important part for having the confidence in the path, the confidence in ourselves and finding what we need to do. Our behavior makes a difference, the degree of our ethical behavior, ethical activity, our behavior, our activities of generosity, of kindness, of compassion, they all make a difference. They're planting seeds are creating conditions that conditioning us in such a way that disposing us to enter into the path in a helpful way. So that's one of the understandings the distribution says it's really helpful to have some

people don't believe this is the case. Then what the Buddhists say is, you don't have to believe it. Why don't you just act as if it's true for a while? Why don't you act as if it's true that your actions make a difference? And then see if you can start acting in certain ways that are considered benefits. So understanding that being ethical was beneficial and seeing how that makes you more sensitive how it brings more peace and calm to your life and clarifies your relationships. For example. Another piece of understanding the tuition says it's very helpful to have is some appreciation of impermanence. And you'll find Buddhist Buddhist teachers giving talk after talk about impermanence, change, transiency, reflecting and seeing things as if they're impermanent that they're here now, and then they're going to go away they come and they go, and I find this very, very helpful in my life. Because there's a little kind of twist, little kind of I don't know what it is little little. There's probably a gene in there, the delusion gene because it seems so automatic, where even against my, you know, my best understanding my mind operators if what's happening now, is going to be this way. Always. Sometimes it's too My favorite because sometimes I'm kind of optimistic, this is great. You know, it's always going to be so great. But sometimes if things are kind of not going well, oh, no, I'm always going to be depressed or, you know, my children are always going to be this way. This kind of permanent permanence gene are, you know, permanence kind of little bias. So this is it. And it's so helpful to remember that I've gone through these things before and they come and they go to children go through phases, or any one of those days today. And probably tomorrow will be different day doesn't have to be you don't have to make big lifetime life life long plans based on the kids behavior right now. And the same thing, you know, all kinds of situations, to understand the impermanence of it. It's change in terrified in countries in Southeast Asia. It's really built into almost the cultural matrix cultural view of life, the idea of impermanence and what it tends to do is To make people lighter, rather than heavier and feeling kind of all the things, you know, things or impairments are not going to be here. And we might even like try or, or, you know, or doesn't make people, you know, kind of serious or morbid or something. Rather, impairments tend to make people lighter, they kind of won't go through life a little bit lighter, so that when something happens, like they go find a car has a flat tire. One of the first thoughts is Oh, yeah, of course. Tires aren't permanent. inflated tires aren't permanent. Of course, there it is. In all kinds of situations here, oh, there's that teaching. That's what I was told. That's what I was expect. Things are impermanent. And so there's a kind of a lightness that oh, this is what they expect. And then they take care of it. They do the best they can take care of things. But this teaching of impermanence is said to be very, very helpful to kind of look at things through that perspective or remind yourself that things are impermanent. There's a lot of other understandings but Third, understanding that tradition says it's very helpful to carry with you, as a perspective have looked at your life and orientation for understanding your life is what I talked about last week, the Four Noble Truths. The emphasis in the Four Noble Truths is one that says, There's so much to understand in human life. human life is immensely complex. And spiritual life and spiritual books or teachings are so vast and multifarious. One person can't really understand at all, let alone sometimes in the complexity of will, it's kind of hard to find where am I supposed to go next was to do where's the spiritual life? What's most helpful? Wait, what's the most helpful book to read? So with quantum physics, or should I read, you know, you know, the history of the English language, or should I read philosophy or should I reach car mechanics or should I read, you know, what should I read what's really helpful to be they're going to go forward here

with my life. What the Buddha said, is that One way to make it very simple is to find what is most essential to know. Or is it if you can find what's most essential to know, that makes it a lot simpler. And this the simplest most essential formulation where we need to know is in the Four Noble Truths, that all of Buddhism are the whole path to liberation is found within this very simple formulation called the Four Noble Truths. And the Four Noble Truths are not meant to be beliefs were meant to be kind of understandings or orientations or frameworks, perspectives, with which we begin seeing our life. So the first one, for example, is seeing suffering. If you're suffering, it's a lot easier to figure out what to do and where the path is spiritual path is, if you can honestly recognize that you're suffering. If you put blinders on and don't see it. That's not very helpful. So take a look to turn directly out of the way see it for what it is. And that investigation of it is also nice to see how there might be clinging, grasping attachment that seems to have brought about that suffering. And then from having between those two, to see the very simple movement, the possibility of least of letting go of that clinging and experiencing the peace to the freedom the happiness that comes when we let go of clinging so that's it, you know, in a very nutshell is the orientation of the Four Noble Truths. So understanding is very important. And what some of the places from getting understanding his books and you're encouraged to read within reason. Some people are a nightstand Buddhists and they just do a lot of reading. And that's really good. You know, it's gonna be okay. It's better than a lot of other things you can do. I like to recommend one way of reading that I found very helpful for me, and that is to read something every day. Read some Buddhist texts or some spiritual book inspires you every day. But maybe only read one page. And then maybe read it, maybe two or three or four times during that day, rather than kind of rushing through the books, you can get to the next book. And if you really take a good Buddhist book, or even a mediocre one, and take one page, and then reflect on it, think about it practice with it explores how it applies in your daily life. Talk to friends about it, you'll be busy all day, there's enough teaching in one page to go a long distance. And you're much better kind of taking it in the kind of serious way kind of engaged way, one page, then you're kind of trying to rush through everything. And so Oh, yeah, that's great. I understand that that's important, less inspiring, that's great. And it all kind of goes in and kind of superficial way. But just take one page and really kind of let it work your life and explore. I find it very helpful. There was a period A time when I was practicing a lot, where I would sit down to read, I did kind of formulate, because I had to kind of sit down in meditation posture, and I had a table there. And I would read my book, you know, read my page, and I'm finished the page or so it was like almost too much just the Page PAGE of teaching was too much. How am I can deal with all that. So, you know, you might think about studying in that way, one page at a time, one page a day. So that's the first aspect of wisdom is understanding, there is a place for understanding. The second aspect of wisdom is what is can be called insight where the insight meditation center and this is the non cognitive side of practice, which means that it does not doesn't rely on understanding or ideas or concepts, but it's actually that capacity of the mind to see through the concepts. See through concepts means to see what's on the other side of concepts, but also to see the nature of concepts themselves, to see the nature of thought, to see Oh, to see the ephemeral nature to see the, the empty quality of it, or to see that the conditioned aspect of thinking of concepts and ideas to see how a concept arise and how it passes away. About a week ago, I did an exercise in a workshop that year, kind of a workshop. And the exercise had to do with kind of diversity, training sensitivity, diversity sensitivity. In the group,

we divided into groups of two. And then we had to ask answer, three questions. That kind of a diet. And we took turns with the questions. The first question was I talked to Talk of few minutes about experiences you've had of being discriminated against. Some people had, I've had a lot, something maybe not so much, but talks about experiences you've had of being a recipient of some kind of discrimination, racial discrimination, gender discrimination, some kind of discrimination. Then the second question was talking about how you have discriminated against others. And then the third question, I don't remember, remember McQuaid was requesting we did? Anyway, doesn't matter that much. And we had these great questions, three great questions. So we did this in the diet. And then the instructor said now, two pairs of people join form a group of four and when you form a Before each group kind of talk a little bit to the other group of what what happened in your discussion of these topics, we're gonna make a report or something to talk about what happened. And as soon as that was the instruction, what I noticed was that what had been created, or was being created that moment out of thin air was an idea of me and my partner, were a unit, were a group. We were like, you know, a group, we were like, We had like a tribe, like an identity. We were like our own little, right. And now someone else was kind of coming, who was not part of our group was joining our group. And we had to relate to them. And I could feel a little bit odd, you know, I don't know. And the and what was really fun, was really very profound was to see the arising of that sense of identity, of this creation of a group. This is who I am. And to see how, you know, it was somewhat arbitrary, I could have done the exercises with another person. I knew that you know, within a few minutes, we will break up and that identity would disappear. And probably within a couple of weeks if you forget to my partner was, but for that moment, I could see that identity being created being woven out of thin air in a sense. And it only existed in this ephemeral world of my thoughts, my concepts, as long as my thoughts and concepts held them in place. And I felt very lucky to have seen it. Because in many situations in life, we live by those kinds of concepts. But you'll see, we didn't bring see when they arose. And we don't see how we hold them in place. We don't see how femoral or empty they are. And it's really important to be able to do that. So part of the insight work is to be able to see through the concepts to see them their nature to see what they are, and when it's not easy to be free of them. We see how they are that way. All kinds of thoughts. We have all kinds of concepts and ideas. We have about our The world around us other people, we think needs to happen in our life. So many different concepts we've inherited or developed over our life that we can, we can kind of pull the rug from under or see their arbitrariness or see their usefulness kind of begin having a wiser relationship to them. The other aspect of this insight work is also to see the other side of the concepts and to realize that there are other things going on, besides our interpretation of different events. And this is really important part of our particular meditation practice is to learn to distinguish between what is happening, and our interpretation of it. And then the inside work that could be kind of deep inside work of our tradition, is this non cognitive, seeing, we'd like to use the word seeing intuition, because seeing is not thinking, seeing. Having a direct observe observation and perception of kind of a bit the sensory or the elements building blocks from which we create a sense of self from which we create a sense of the world and sense of relationship to ourself and other to see those building blocks under an underlying structure, or the process by which we come into being. And the world comes into being. So the mind has to be very concentrated or very strong in order to be able to be still enough to see through or see the other side

of concepts. Some people find it very refreshing to begin having experience of life that is not so strongly mediated by their concepts and ideas. And this is a very key part of what wisdom is to have that kind of development of insight. The third aspect of wisdom is what can be called discernment. And I know some translators will translate the Pali word *punya* by the by the English word discernment. And part of what's beautiful about the sermon is that the word discerning or discernment activity that we're doing. We hidden we engage are in discernment to understand what's going on to be discerning. Some people will call it liberating liberating discrimination. I know when translation, appreciative discrimination, they like the word discrimination, because it has to do with discerning or discriminating or distinguishing one thing from another. And then using that ability to distinguish using our intelligence, to begin looking more carefully at what's there, and distinguishing making distinctions and then making those distinctions seeing what's there and making distinctions. Why distinction and what's there and then being able to choose based on those distinction, how to fall follow a path of liberation and compassion. So if I'm sitting meditating, and I'm able to see much more clearly what's going on. And I can see that if I start thinking about Tomorrow when I need to do that, that's a very different activity than letting go of that. And following my breath. It's a very, very simple distinction, make distinction has a different, you know, our actions have result. And thinking about the future and planning has a very different effect on me than follow my breath. I have a choice here, I'm going to choose to follow my breath. But in following my breath, there are distinctions to be made. I think it's more useful to follow my breath, maybe in my belly, because it's more comfortable there and following it in my chest. So I can feel the distinction between following the breath, my belly, my in my chest. that distinction is a valid distinction, just very direct and immediate. And based on distinction, I can make a choice about where it's helpful to follow my breath. Because I followed my belly and then I'm paying attention I noticed that there's a difference different ways in which I apply my attention on My belly, I could, I can be really tight and really focus and really try really hard to bear down to keep my attention there. Or I could have kind of a very light touch and kind of drift away. Or I could kind of just be there in a committed way, firm way, but it's not really pushing, or it's not really kind of lackadaisical about it. So making those distinctions as Oh, what is wise, what is useful? I think what's useful is to make this firm, committed effort, not too hard, not too light. So this is this kind of monitoring oneself, seeing distinctions, seeing different experiences, what's happens, and then making choices. That ability to be discerning and making choices is a really important part of the wisdom aspect of Buddhism. It's using our intelligence. Now, what I've noticed is that the way Buddhist teachings sometimes get conveyed to Westerners or the way Westerners hear them, it sounds If that you're not supposed to use your intelligence when you meditate, when you practice, it's supposed to be kind of like a sort of blank mind. You're supposed to just trust. The Dow is supposed to move through you and you're supposed to kind of get out of the way. And you're supposed to just kind of, you know, not try not make any effort and just be one with something and you're supposed to happen. I hear a lot in different kind of language, different understandings. I hear a lot of people have this assumption, that they're not supposed to make any efforts to be discerning to use your intelligence in meditation. My my feeling is that you're supposed to use all the intelligence is available for you. When you meditate. You're not supposed to be passive in that way, but you use your intelligence, not in the way that agitates you. But you use your intelligence, your discerning ability to help you find the way to become peaceful, calm

still. If being discerning agitates you then be discerning enough to know that that doesn't work. And stop doing whatever you're doing. If that is agitating you, maybe you need to be passive for a while and not do anything for until you get settled. And then once you really calm and settle, maybe you can bring in a quality of discernment to help you find the way but you use your discernment to help you become less agitated, and more concentrated and still, the fourth aspect of wisdom is the mind which does not claim the mind of liberation. The mind which is free, is described as a mind that is wise. So again, here, it's not a mind that understands anything particularly out there. It's not even a mind making distinctions here, or having insight, but it's something to do with the quality of the mind itself. When the mind is not burdened By preoccupations, by fear, by resistance defensiveness, by ambition by desire, but the mind is at peace on itself resting in itself, not needing to defend itself not needing to build itself up in any way. Just kind of some people like to use the word, having kind of a healthy kind of vulnerability, just kind of openness to experience. But when the mind is at peace in itself, and it's no longer clinging, that is understood to be a wise mind, the perfection of wisdom. When wisdom gets completely perfected, it's anonymous with a mind that doesn't cling to concepts or to anything at all. So four aspects of wisdom, developing, develop understanding, develop insight, develop the ability for discernment. And mine This developed to the point of not clinging to what's happening. The first three aspects of wisdom helping us find the fourth. The mind that doesn't claim are the hearts of the mind. Hearts can be interchangeable. Those words for the Pali word Cheetah, the heart, the mind that doesn't cling, is also seen as a mind, which will express its natural compassion. It's kind of like clinging is like the crust that inhibits the mind that minds capacity for love or compassion. And when that crust dissolves, then the minds ability to love or to have compassion is what is partly just maybe all that's left and one of the one things that's left. So here again, we see the coming together of wisdom and compassion. The mind that doesn't cling is defined as wisdom. But the mind doesn't cling is also one that's compassionate. So you see the both going together. If there isn't the if there isn't an increase in compassion as a person who becomes liberated, perhaps, is not really liberated. Perhaps to just simply relief or kind of aloofness or kind of holding myself at distance from our experience, and finding some peace and doing that, rather than being at peace, and allowing ourselves to really feel others and experiences in the world as a force of purity or a force of character. Wisdom is something that can develop and grow. And all of us have the capacity becoming wiser, developing all these aspects. For me, I've understood it to be wisest to think of it developing very slowly. Sometimes it seems to kind of pick up speed a little bit, make a little bigger steps, but I think it's I've been very content and kind of just to be realized. It happens really slowly, slowly, slowly, slowly, and it'd be very easy You'd be discouraged by how slow it happens. Because we're often in a hurry. But it actually happens very quickly. If you keep it up with if you have if you have enough, if you have a, you know, a bucket under a faucet and water is dropping into it seems like one water is not gonna make much difference. But eventually the bucket fills up. I think I said to someone today, I said, we were thinking plans for something that might happen, maybe in five years. And I said, you know, silver discouraging I think it's gonna take us five years before this thing could happen. It seems so far away. But if I think back five years, that was just like that, that was like snap the finger. So I think let's just plan for this thing. Because in five years comes, it'll seem like it was no time at all, even though it seems so far in the future now. So it kind of you know, I don't know if that was a good analogy or a good thing, but Small

steps, done over a long period of time can make a huge difference down the line. With dripping drops of water the bucket is filled, making small steps towards developing wisdom, insight, discernment understanding. If you do it every day, cultivate that ability. Maybe imperceptibly, day after day, your bucket will be filled, and your heart to be filled until the hardest self filled that the Buddhist tradition will say that it's empty even though it's full. So, those are my thoughts about wisdom. We have a couple of minutes. Anybody want to ask any questions or have any comments? Or ask for clarification? Yes, please. The compassion or the non clinging heart. Is there a term or concept for something that is not a positive statement? Rather than non clinging is there another meaning to, to that non clinging is something that is not well, is there something that it is? So just this sort of absence of something, yes, the sometimes happiness or peace is used as that as a description of that heart. Sometimes compassion, you know, it's as compassionate is also a description of it. The tendency in the in the early Buddhist tradition is not to offer a lot of positive descriptions of what it is, but to describe it by what's absent, and then being confident that what remains is good enough. The part of the reasons for that, when there's a positive description, positive descriptions tend to kind of miss the mark. The language can't quite talk about what the liberated status like and so if you try to make a positive description of it, people can get Attach that description. That's the way it's supposed to look like. And so by having a negative description, they kind of make a little bit harder to get attached to some idea of what it supposed to be like. That's one thing. The other is that maybe the way it is what it's like, varies in different situations in different people for different people. So for example, two people could be in jail in prison. And maybe they both get liberated from prison the same day, and they go off to live their lives, their life. And their experience of being liberated is the same, the sense that they're the, what's absent, what's absent is prison. But how they experience their life as they go away from prison will be very different depending on the choices they make as they go about. So their, their life, their liberated life can be actually described very differently. But the what's what's absent in both their life is the bars. So perhaps exactly also in the spiritual life. And maybe the positive description really depends a little bit on individual and what goes on in a person's life and experiences and practices they do. And it might vary. And so we want to make some room for the varied ways in which liberation is experienced. There's a wide kind of kaleidoscope of spiritual states and maybe different situations, different ones kind of predominate. But, but all liberated states share in what's missing, that there has to be this freedom from clinging. What do you think of that answer? You think about it before, before you come back and challenge me some more. Yes. I'm not quite sure that I have the difference clear between understanding and discernment. So if you could just kind of they kind of understand understanding is knowledge. It's a concept of having certain concepts and understandings that we kind of use to interpret our experience or understand your experience. And they pay based on our past experience or something. So You know, for example, we understand the importance the role of karma in our life. And so we make decisions based on that has to do with understanding we carry with us some bigger picture, having a picture of what's going on and discernment as to do with once we have the ability to have insight to see clearly what is it kind of not so influenced by our interpretations of what it is, then we started making distinctions between you know, different situations or different qualities or different directions we might go. So, discernment has it doesn't doesn't so much belong, understanding might come and play a part of that might influence the discernment. But the sermon

itself is not centered on understanding so much. It's centered on the ability to see clearly and seeing clearly starting to make distinctions and see patterns and see you see Kurdish conditionality. See that, for example, that, that when I do x Then y follows Okay, maybe that's a distinction that's it's seeing a pattern and then being able to see that pattern and say okay, if I don't want y, then maybe I should let go of x. So, then can we understand it as it prerequisite for discernment is first comes understanding from you, because you mentioned also that implies activity. So, from there you go on to take it further, I think so, I think I think that in terms of finding the path using your sermon to find the path, some understanding comes into play. That you know, that helps guide that discernment. But this I don't think of the sermon as being just concepts and ideas, but understanding has some role and what that role is varies from person to person or in from philosopher from different. Some people have very little understanding, let go of it all. And keep it very, very simple in the practices we thought bigger understandings they carry with them that guys that discernment, and that's the kind of person No choice are different styles from people. That make sense. So last one. For me, the line between discernment and judging is a difficult one. I keep slipping over to the other side, particularly when it comes to self judging. So you're so you're being discerning. I see that you're sorting through those two. That's a good beginning. Yeah, I wonder if you have any words about how to steer clear of that? Well, tendency, well, judging usually implies some kind of attachment and discernment doesn't have any attachment as part of it, some kind of clinging. So one way to be free of it is to then begin to smell your way or smell out and search out. Where's the clinging What am I attached to, and that might take many different forms, and might may take the form of being afraid. Sometimes people who are very judgmental this without judging is actually some kind of fear or desire to be self protection and protection. So you might look at, if you when you're judging, what is a function of the judging, what are you trying to do by judging, it has a function, you're trying to do something. And a very common person is trying to protect themselves. That's what's really going on. But you might, you know, might be other things also. So you might look you know, what is it what I'm judging? Why am I trying to do that? What's the function does it have and as you clarify what it is, then it might be easier to let go of it and not participate in it so much. Okay. So may you all the ways Thank you