

2005-07-24 Clear Comprehension

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SPEAKERS

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Last week I suggested that mindfulness practice has two elements. And one is presence. And the other is I don't know if I said what's the other one was, but the other call today, clear comprehension. recognition. So, presence by itself can be intelligent. And when we're kind of grounded in the sense of presence is quite could be quite powerful, quite wonderful. And there could at times be in innate intelligence, innate wisdom and compassion that can flow out of that sense of being grounded in presence and In a lot of spiritual life, sometimes as it has to do with discovering how to live in a sense of presence, being in the present moment, certainly, but presence is more than just being in the present moment. Even, you know, criminals can be in the present moment while they're robbing the bank. But maybe they're not very, you know, the President is not the same. And then the other side is that of our ability to you to use our, our, our capacity for understanding precognition, for comprehension, for analysis for other kinds of capacities of the mind. And in the, when the Buddha talked about mindfulness in the mindfulness discourse, he used a compound word, very long word, which sometimes is the fact that it was a comp con gets lost in the translations. The word is sucked at some pajama, and se the word for mindfulness in some pajamas, the word, what I'm calling here now, clear comprehension, the act of comprehending what's going on. And, and comprehension is not just passive, not just like, Oh, I know I understand. But comprehension involves engaging in a topic with our powers of reflection, we understand in a deeper way. And the only when we emphasize presence, resting in presence, much more receptive, somewhat passive, somewhat. Nothing's required of us except kind of resting or dissolving into sense of presence. But when we talk about clear comprehension, then, in a sense, it requires something of us kind of a certain kind of energetic involvement with what's happening in the present moment, considering it more carefully. Some people don't like to think of meditation practice or spiritual practices involving required Something of us, they'd rather have kind of a lazy person's approach to spiritual life. There's even a book out republished 30 years ago or so lazy, lazy man's guide to enlightenment. And I think it's actually a nice book. And someone who really liked the book when visited the guy who wrote this in Santa Cruz. And I was that

because of laughter. And so, today's subject is that other half of Michael's practice is some vagina that clear comprehension. And when I had started having children, I have to know. I was surprised. One of the surprises of it was to realize that I had cultivated an ability to be present ability to let go relatively well. And for example, endless retreats I've been in, you know, probably a year's worth of retreats to add it all up, you're sitting there and I could really learn how to be really present and things arise my mind and get distracted I get conflict I problems, when you let go let go let go in a sense or see through it, come back to the sense of presence, just be it just be there. And it was glorious. So, I kind of assumed that you could do that with kids. You know, just okay, just let go and just be there and just be there just let go and be present. And certainly, that's been really important in parenting. But the surprise to me is that it's not enough that I have to use all my intelligence. I had to kind of try to understand the situation and what's going on. Each situation each day is different. You figure out, you figured it out Finally, and then the kids change they Grow, you know something, I don't know what happens to these kids but they change and then you have to kind of understand the situation all the new understand what the needs are, what the situation with the capacities are. And then you have to kind of understand what the consequences are. We teach kids consequences, but we have to understand the consequences. If I do x to the kid, then that's going to happen down down the line, and to have some sense of what's possible in the future. This, you know, if I do this, then that's that that's more likely to happen. Or ever since a vision, oh, this, this this child is capable of this or in a year are we capable of this? And so we have some sense of vision of what's what's possible, and then also, take have a vision in mind and the choices are made in the moment here and now. And one of the horrible experiences of parenting for me was, you know, sometimes, you know, sometimes I find it challenging to parent difficult Children. And sometimes they use a strong voice thinking that you can use attention say, No, you can't do that with the intent of strawberry strong voice. And, and simio seems, you know, got the point across, you know, sometimes occasionally seems like maybe it's the right thing to do. And then to discover that my son older son, now uses the same voice on his younger son, younger brother. Oh, no. Where did you learn that? He doesn't understand the context given kind of situation when it's appropriate. You know, he doesn't have doesn't as a wise comprehension like I have any now uses it indiscriminately. And so, whatever, you know, so certainly in parenting, I've had to learn that more is needed than just presence, at least for me. Maybe there are other people who have some innate capacity of understanding how to raise kids but I haven't met them yet. So and so I think it's actually true in much of life is that, that life requires action of course choices. And, and so how do we engage in the choices we make? How do we engage in the action, the activity of life, when life requires more of us than just simply being, I don't wanna say simply more than being present, more than having a strong sense of presence in what we do. The wonderful thing about presence is that it's a foundation for being able to make wise choices in our daily life in our life. But then, you know, how do we make What's that? How do we make those choices? What do we what's the reflective engagement that we have in life? So the word some jhana, in Pali, is usually translated as clear. Sometimes translate is clear comprehension. And then there's a list of four different forms of clear comprehension four ways of reflective or comprehending situation in a more thorough, deeper way. And the first form of comprehension in Pali is called go Chara, and go Chara, Go, Go Charlie means a cow. And Chara means where they go. And if you said Pali word for pasture, so understanding the

proper pasture, comprehending your pasture, and what this means in the Buddhist languages, in Buddhism is that understanding the proper domain, or the pasture, where you're going to get nourished and fed depends the appropriate pasture to be dwelling in and your mindfulness in your presence and your activity. And it's not always so clear, where the appropriate pasture is where we get nourished. I know that it's we spend a lot of time planning, anxiously planning, thinking about the future, you're probably not getting nourished. It's probably not a very You know, it's probably eating a lot of weeds, then, you know, noxious weeds. It's not a good pasture to be in. If you spend a lot of time remembering the past, or a lot of time fantasizing, it's not a very, you know, long term, not very nourishing pasture to be in. If you spend a lot of time caught up in greed that feeds you in certain ways, certain kinds of foods, junk food, if you type in a lot of time with hate, a certain kind of, you know, against junk food for the mind, it's not very helpful for the mind, you're not getting nourished the proper way. So the proper what's the proper domain of where to reside, where to have their mindfulness in their presence. And that's a huge part of the of clear comprehension, understanding where the proper places to keep our precious attention, our precious presence, our precious engagement with life. If you watch your mind in meditation, for example, you can find most people can find that the mind has a tendency to get caught in Certain trains of thought, and not just in trades, some that get lost in them. But even if you're not lost in them, there can be you can get there's gonna be a lot of force a lot of energy in picking up certain concerns and thoughts. Even if you're kind of aware of it. Some people it's a big transition in meditation practice to realize that the difference between engaging in an active way or clinging way or forceful way with our thinking versus being very relaxed about thinking kind of very spacious and the minds aren't really that they interested in thinking the interest is not there the fascination with taking is not there the sense of desperation of thinking is not there their sense of thing is going to solve it and do it for me is going to be very very good so might be thinking but very spacious, very relaxed, like Easy come easy go, you know, I don't really remember they pay you know that the interesting what I'm thinking about floats around there, like lazy clouds in the background and to realize That when we're Ripped by thought, that are caught very strongly with it. That's in a sense, a choice the mind is making may not feel is your choice, but it's a choices making. It doesn't have to be that way. So where do you want to keep? Where do you want your presence to be the life energy you have, which should be part of this clear comprehension of the pasture? Is the pasture with the mid domain of mindfulness? Where should mindfulness be? And so one of the key things is mindfulness should be in the present moment. It mindfulness unfolds in the present moment, the present moment should be palpable, if we have to think about the future, which sometimes we have to do, can the sense of thinking about the future include a palpable sense of being here and now in the present moment, but more than just in the present moment, what's the proper domain or the pasture for mindfulness for presence, and that varies a little bit depending on what's going on. So part of clear comprehension is knowing where the attention should be. In different times, it should be in different places there should be a flexibility in attention to be able to move between different domains, different pastures, depending on what is needed at a given time. There's a story of a can be told from any tradition, but I heard it from a Jewish or Christian tradition story of, I think it was a son of a rabbi, who was sitting meditating or in prayer, and was absorbed in his prayer. When the rabbi came home, and the younger baby was crying nearby, and the and the rabbi said, You

know what's going on here? The baby's crying, right, you take care of him, and his son said, older son said, Oh, I was absorbed in my prayer. And the son recommends the father reprimands the printing side and says, if you're really praying, you would notice even a fly on the wall. You'd really be present for this life, you've noticed what's going on. So sometimes to get absorbed in a particular way, and not know what's happening around you, the context is, is nothing flexible. I mean, sometimes you put blinders on when that happens. So sometimes the situation requires a very broad awareness. Sometimes our attention needs to be in the person we're talking with. Sometimes that person has a great need. And so that proper domain and mindfulness maybe is to really be there for that person, but not to the exclusion of knowing what's happening here. What's happening with oneself, we can get lost in the other person. But sometimes we need to kind of know that part of the presence should be here know to be able to track the motivations we have, the reactions we have, the thoughts we have, the speech that we do, the actions we make, to have some sense of here, this is important place to be. Sometimes it's appropriate to turn off most of our attention all of our attention into our body, and be present for our bodily experience. And just explore that Be really present, some people are estranged from their body. And so learning to go into the body and feel it is a very important part of that nourishment of mindfulness. Sometimes what's important to pay attention to is our beliefs, our cognition, what's going on, in our mind, our assumptions. And so sometimes it's important to be able to have to turn the attention to that particular domain, or pasture, or the mind, what's going on there? What am I thinking? What am I believing? Sometimes it's our feelings which are important. And the feelings of somehow the situation has evoked a lot of strong reactions or feelings. And maybe rather than understanding the thoughts around the situation, we need to understand what's going on emotionally. So then the domain of mindfulness in the present moment is here is in our emotional body, feeling the emotions so to so at different times, different situations. Mindfulness will center on different pastures. And to look at and see this is what's going on here. Now. I know some people who meditate can get very good at certain pastures, and have ignored other pastors. And having only one diet is not often sometimes not a very good idea. So part of the mindfulness practice is to learn to have the capacity to look at all the pastures, the appropriate pastures, to look at the body, to look at the feelings and look at the states of the mind, to look at the activities in the mind what's going on there. You know, to to provision for the fullness, the fullness of who we are as human being. So any situation you find yourself you can ask, what needs my attention now, where should my attention be? And just to have that question, is just is to is to help can be very helpful and disentangle them a little bit. From the ways in which we're caught up by situation or reacting situation. We might be very reactive. And just ask the question, what where's my attention what what wish my attention be right now means you're stepping out of the reactivity for a moment, kind of, kind of, you know, getting your head out of the waters of expression a little bit sooner to see more clearly what's going on. Where does my attention need to be? And so that's the first kind of reflective actor for their confidence, a clear comprehension of where our attention needs to be the appropriate pasture. The second reflection or clear comprehension is clear comprehension of purpose. And purpose, I suppose, is similar to comprehension of having a vision of a goal of what's possible with the direction we're going. And so a clear confirmation of purpose I remember went many years ago, tracking I was gonna wash I think I was gonna move clothes from the washer to the dryer. And I had to cross the house, the perfect

where I lived to do that. So that was my purpose was to go and move the clothes in the washer to the dryer. And I noticed after a while, that I hadn't gotten there, that I had all these, all these other things on the way to do that, and that is good. And it's very simple purpose to do you know, to do the laundry that's sidetracked by all the other things that goes on. And so, to have a sense of a purpose and a people has a purpose, and then is their follow through. Some people don't have a sense of purpose, or they have mild sense of purpose or superficial sense of purpose. A sense of purpose, a sense of purpose is just to cope with life and get through the day. Sometimes parents make deals that way. You know, I know they're gonna change. I know they're gonna judge and know they're gonna change you know, and so, But so clear comprehension of the purpose, you know, for what people get very interesting question when you want to do something or someone asks you to do something, for what purpose? Am I going to do this? And sometimes the purpose is recreation or sometimes the purpose is relaxation and sometimes can be other people have a clear sense of the purpose of why you're doing something is helps to live a conscious life a purposeful life. I believe that Buddhism is encouraging people to live a purpose, purposeful life. So when we live, there's, you know, there's we're doing it with some sense of, yeah, it has a purpose. It has a goal and there's a vision that's connected to it strictly in Buddhism, the person who has no purpose is a person who's fully awakened because the ultimate purpose to be awakened when you're fully awakened, there's no need for purpose. But even the awakened, awakened person could have purposes because the person has kids, you know, what's the you know? You know, how do you, you know, deal with that? What's the purpose there was a sense of what's the vision what's, what's the vision of what's possible. Part of purpose is to have a sense of what's possible, our potential. And if a person is never engaged in a spiritual life and never get engaged in meditation, they probably have very little sense of the vision of what's possible in terms of purifying the heart, the mind, what's possible in terms of correcting to connecting to a sense of sacredness or sense of liberation of freedom. As people begin to do spiritual practice, sometimes it begins to dawn on them. They get a taste or touch of what's possible division. And sometimes it could be kind of like, like, it could be a temporary kind of clear opening over the curtains. And you have a clear view out and wow. I'm not there yet. But now I really see what's possible. And in Buddhist practice, part of that it can be a variety of things. Often we point to the possibility of freedom, or kind of a great sense of freedom of clarity of wakefulness, that there's no clinging, there's no constrictions, no, no, no contractions in the heart or the mind. The mind has no boundaries, no barriers. There's no limitations to it, since a limitless kind of sense of presence perhaps. And so that can be a sense that can grow as a sense of purpose or sense of goal or direction of a sense of direction. This is my drive going as my direction. It's easy to strive, it's easy to get contracted or have unhealthy relationships to a goal. So much so that some people some teachers will emphasize, don't have any goals. Because you can just get in trouble. But having a sense of purpose or direction can be very helpful, but the way it's held or I think, my understanding or if say this way, one way that the Theravada tradition talks about holding a direction Especially as you're going towards liberation, it says, incline the mind incline the heart in the direction of freedom. So that's very inclining as a very different flavor than, you know, enlightenment or bust. You know, like, I'm going to do this, it's like, lean in that direction. You know, if you lead in that direction, you'll fall. Eventually, it'll happen you'll kind of go in that direction. So it's much more kind of peaceful, and relaxed approach, but still inclining still to having a sense of

direction, and leaning in that direction, making that choice. So in all circumstances, in life, I think all actions and choices we can make, we have to make, we can ask the question for what purpose? Am I doing this? Sometimes it's interesting to ask that question, and then have an answer and then say, but yes, this is fine. But is there a deeper purpose to doing this? So something simple is like going to the store, you know, buy food you know why what's the purpose of buying food going to the market to buy food because the refrigerator is empty. That's a sense of, you know, that could be your purpose. If you leave it at that you miss, you're kind of scratching the surface. What's the deeper purpose of going to the market to go shopping? Maybe it's connected to Well, I have some kind of you know, I have some candy bars at home, I could have eaten that. But the sense of purpose here is, I think really helpful for me and for the world around me if I eat the healthy way. So I'm going to go and buy salad by lightest making nice healthy salad. And so it's not just simply buy food but since the purpose is to go in and get something which is nourishing in a deeper way. Or perhaps you have friends coming over for dinner. And so going to the market to buy food is connected to really want to be a gracious host a good host you really feed them well make them feel kind of as welcome guests when they come to your house. You can imagine a variety of different purposes a person can garner find out of going to the market. And I've seen many times gone to the market without thinking about it. And given a list you know, go get this stuff. And, and I found it very helpful to spend some time reflecting on the intention, the motivation, about why I want to do something, why I want to do it. And sometimes, if I take the time to reflect that, I can find that if I feel myself my heart My my values more deeply, I can find deeper values and purposes to to fuel that action behind the activities I choose to do. Choosing even if you do the same activity, if you do same activity go to the market. So it looks the same as actually looks the same, but it's fueled by different sense of purpose that makes a difference in our lives. If it's fueled by wanting to To be a gracious host, be generous host or to be nourishing hosts, for example, that's very different than a sense of duty and obligation. I had this list, I don't really want to do it. But you know, I don't want my wife angry with me. So I'll just go do it. So the motivation is to avoid unpleasant consequences. There's a very different result, depending on what the what's actually motivating the activity we do. So a clear comprehension involves taking time to reflect what is the sense of purpose, what's the motivation behind what I want to do? What's the direction I want to set my life and that can be done in the small details of our life, and it needs to be done. I think, personally, if a person's involved in Buddhist practice, it needs to be involved in the big areas of life to really take some time go spend some, go to the beach one day by yourself and walk the beach and think about your life and what's really important for your life and what you want the direction Your life to be to really to live a conscious life involves taking some time really thinking about what's really valuable important for us. And not just getting by not just getting by. And many teachers will say, don't fall into the trap of putting it off. Oh yeah, I just, I have all this stuff out to do. And when I retire, then I'll really think about these things and engage, or have the kids grow up or when I get that promotion or when I finished my education or, you know, you know, putting things off, but especially spend some time series time with oneself and what's really important, a valuable part of clear comprehension of purpose. can involve having discussions with friends, you know, exploring it with friends and saying, let's talk a little bit about my sense of purpose, my sense of direction and vision that I have for my life. So we can have any big issues and small issues, it can happen in meditation

practice, to have a sense of vision or purpose in meditation practice. Some people have no purpose at all, they just sit down, which is okay at times, some people can have a sense of purpose. Yes, I'm going to sit here. And it's important for me to somehow let go of my preoccupations. And that's a sense of purpose. I'm realizing I'm so preoccupied, that is actually unhealthy for me to be caught up in the way that I'm caught up with a have these feelings that I'm caught with the rage, and I'm caught when it's unhealthy from getting sick. Something else is needed here. My sense of purpose is set in such a way I can let go of my rage and discover some sense of calm. If you know what your sense of purpose is, then you can ask the next question or the next, the next area of clear comprehension, and that's clear comprehension of suitability. So the first is a clear comprehension of your pasture. Second is clear comprehension of purpose. Now the third one is clear comprehension of suitability of what's suitable. And here in Buddhism we talked about skillful means. What is the skillful means what's the appropriate way of following through on that sense of purpose? If you're struggling with rage, or struggling with addiction issue, perhaps you have a sense that meditation can help. And so you get some instructions and even this is a suitable approach is to meditate. Maybe you try it for a while you realize that sometimes it's not suitable sometimes meditation is counter indicated. And sometimes maybe just you get the more filled with rage. And so maybe what you need rather than meditating maybe this what's suitable to deal with your rage is to go walk on the beach. Take a long walk, you know, far from people get angry with the ocean for a while. doesn't mind And so what's suitable given a sense of purpose? And given the circumstances you're in right now, the situation you find yourself in. So, you know, you sit down to meditate, and I'm gonna say I had this great, you know, sense of purpose, I'm going to be awake, I'm gonna abide in the awakened nature of my true nature is awakening I'm abiding my true nature. And I'm going to sit here and just be that would be great if you can do it. But maybe what's really going on is, your mind is going at 1000 miles an hour. And every time you tried to sit and just be there's no there's no letting up on this very, very busy mind. Maybe what's needed what's suitable is not just resting in a sense of being or awakened nature, but rather what's suitable not given the nature of your mind is a turn the attention really look at the, the thinking mind itself. Look at the tension that's there. Look at the tightness of there look at the energetic qualities of that thinking mind. Look at the emotions and feelings that are connected to that thinking. It really kind of look at very honestly, what's actually going on. That's what's suitable given what's happening with you. So there has to be some sense of what's suited what's the appropriate thing to do right now is this is the sense of purpose I have is what I want to do suitable and appropriate at this time, the situation and with the person that I am right now. So that takes some analysis, some thinking. And it's a little bit unfortunate that some spiritual life involves reflection and thinking because it's hard to know what's right. It's hard to it's hard to be completely wise and know all the circumstances. So part of this, for me has been a sense of trial and error, we do the best we consider the best we can. We have a sense of purpose direction, we have a sense of figuring out what the best guess what's suitable here. And we try it. And then we learn from what does with trial and error means we learn from our mistakes, we learn from our errors. And I think that if a person's going to do a meditation practice, like mindfulness, it's really helpful to have a sense of the spirit of trial and error. And that means that you can have some air. Baseball is really big in my house these days. So yeah, maybe maybe understand why I have baseball analogies. But it said that baseball is really good to teach people

failure. Because mostly it's about failure. You know, the batting average of really good batters is they fail one, one third of the time they're in that upper upper upper two thirds, they fail to Texas, right, two thirds. Thank you. Two thirds, two thirds failure rate. You know, and there's lots of batters who don't even really good batters are still professional ball ballplayers, right? They they're there, they fail. four fifths of the time. They're they don't connect to the ball. So baseball teaches failure. You keep trying, right. So in terms of trial and error meditation, oh, I tried this didn't seem to quite work. I need to adjust a little bit here. Maybe I stayed with too long. You know, with my breath, what I really needed to do was to be able to, maybe I tried too hard, he has too much energy. Maybe I was too relaxed. I thought meditation was but was relaxing and being calm. And I just kind of put myself to sleep. I think that was too much. So I've learned from that, okay, tomorrow when I meditate. I think I'm not going to be that calm. I'm not going to just kind of linger in my breath and kind of soothe myself as I meditate. Sue. Each out breath karma You know, that's no, I learned I tried that it didn't quite work. Or maybe some people find that a mental noting is, is really helpful. And so some people find that mental noting is not helpful. So you try things, try things out, try different things. Some people find that if they try something new out every five minutes, it doesn't really help their meditation. And I think most people will sooner or later, have that problem of having too many techniques, and you learn too much. And then you know, you know, sitting two minutes in Samadhi Yeah, I'll try something else. Try something else. So that didn't work. So next time I meditate, I think I'm going to need to just try one thing for that period of meditation, or maybe one thing for a week or one thing for a month, and just kind of sometimes it takes a while to kind of get the hang of it and learn something and kind of work out Kingston it before it really kind of clicks and works. So sometimes you have to hang in there. So having some sense of what's suitable, what skill for what use useful, having some sense of suitability and some sense of what it takes to follow through that, it's, you know, if you're going to learn a skill, any kind of skill, what's suitable is a lot of repetition. It takes repetition. So no, that's part of the, what's appropriate is repeating and repeating reading, and then slowly kind of learn the third, the fourth, So, now, we took the cover three, pasture, purpose and suitability. The fourth, clear comprehension is clear comprehension of non delusion. And the non delusion is basically synonymous with wisdom, to be able to see with wisdom and this is kind of having having a certain kind of eye They can see not just be present for things, but see more deeply what is actually going on here? What is the nature of what I'm looking at what's present for some of this has to do with oddly enough for me, clear comprehension non delusion means non delusive comprehension of delusion. To have the ability to see delusion, when it arises, have the ability to see that we're holding on to something holding on to the experience of the moment holding on to something, or clear, clear just anything we know we have resistance or we have a version or pushing away, clear comprehension of the attachment in the mind. And to see Oh, or sometimes clear comprehension of projection. Sometimes I can see that when I look at someone, I don't actually I'm not really seeing that person. I'm seeing My assumptions of who that person is. I'm seeing ideas. And I feel really lucky when I see that because then I can kind of look behind those around those ideas and try to see the person for who they are. So part of clear comprehension of non delusion is to see delusion and not be deluded by it. Oh, this is what's going on. I've had a fair amount of luck. Maybe I shouldn't pat myself on the back but I feel a fair amount of luck this weekend, this last couple of days with my kids because of staying economists and staying

patient just being very present for difficult situations. And I find you know, all kinds of things difficult. I find the amount of time my son takes to brush his teeth difficult Now I'm sure you know, that's ridiculous. But I don't know why it takes so long. But, you know, there's a lot of preparation and a lot of exploration, a lot of stuff has to happen around the sink. And this and that, and now I could just, you know, get angry or I could just, you know, you know, get get to the point, you know, brush your teeth. That's what we're that's the purpose here. But, you know, he's not really I don't think he's doing it to cause problems for me. I don't think he's, you know, making a point. I don't think he's kind of dragging it out for some kind of sadistic purposes. He just, you know, a seven year old is kind of like they're very present and there's a lot going on there and the same is very present. And so I can watch my impatience arise. And, but I've been relatively lucky to stay economists are peaceful, they're spacious are very present. Oh, look, their skills and patience is arising, okay? There's no need to pick it up, then you can do anything with it. I'll stay in the pasture of being calm or being spacious. I'm not interested in my impatience. That is not suitable for him. It's not suitable for me. It's not that interesting. It's painful. It's bad junk food. I'm not going to not repressing It is like, picking it up. There it is. So that's, that's a clear comprehension of non delusion. You know, one aspect of it the clear comprehension, that the illusion is delusion. That's a clip as part of click operation non delusion, to be able to watch you know, the clinging that arises and say, Oh, I don't think I'll follow that or maybe let go that off. Do that another aspect of clear comprehension Nandu illusion, which is a very important reference point in this in a Buddhist life is to have a sense of a mind, which is clear, a mind which is seeing clearly, in particular a mind or heart, which is not contracted, not tight, that is free to have a sense to a sense of freedom, of liberation or freedom. And that can be either immediate sense of freedom that's right here now, or it can have something we've had in the past some experience and that becomes a reference point for our lives. This is possible to have a sense of how close freedom might be in this very moment. And defined value, palpable value in being free. When I'm sitting there next, in the sink in the bathroom, my son brushing his teeth It's been palpable. For me the sense of freedom, my own freedom, the piece that's right here, in this psyche, in his mind, his presence. And so it's not just simply a matter of seeing my impatience come up, and not being fooled by not being caught by it. It's also having a sense that there's something really wonderful happening here. Also, something that's very restful, something that is very as a lot of integrity and value. Authenticity, it's palpable. So it's not just kind of just choosing not to pick something up because it's painful. It's actually knowing something a lot better. So clear comprehension of our pasture. Clear companion comprehension of a sense of purpose or direction. also involves a clear comprehension of consequences. Clear comprehensive suitability, what's suitable again me there with doesn't get me there. Clear comprehension of non delusion. The trap, we're talking about clear comprehension is that a person can spend all their time thinking what's the purpose? What should I do? What's suitable here? And hopefully, their comprehension is self correcting. And we realize, you know, I'm just spinning my wheels. I'm just thinking a lot here, endlessly thinking and wondering and caught up. I think what I need to do is to come back the list, forget of all that thinking about things and reflecting on them and comprehending. I think I just need to be really simple for a while and just come back to presence. Rest in presence, establish myself in presence. Just relax, be present in a very simple way. But the mind just kind of go and then later, when the mind is clear, calmer, more relaxed, then maybe it's maybe after meditation. You go to the

beach for a walk, or you know, sit and have a cup of tea or something, then you can do some of the reflective work, the clear comprehension work the two sides to mindfulness, presence and clear comprehension. So, I hope that was today's talk was for the right purpose and that was suitable for the occasion. Thank you