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SPEAKERS

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So Buddhism is often considered to be a wisdom, tradition, more wisdom is a very important element of the practice of the religion. And when you start looking under the hood for what wisdom might be mean, it means to be able to know and see clearly what's going on. But then, if you look more deeply, what is it we know and see, the usual, the, the wise person is said to know how they get caught. Or a wise person knows how they're foolish. A fool doesn't know how they're foolish. But a wise person knows, not wise, what wisdom is, is to understand how we get caught up how we get attached, how we yet afraid or get angry, or get stuck in activities of our life. And that's very different than what most people think of when they think of wisdom, because wisdom is held up as being kind of a lofty ideal to have wisdom, Sophia, great, you know, wired to be a wise person must mean that you must have some great understanding that no one else says or not, you know, you know, so something that's really special, something that's impressive for everyone to see, or something that you can hold forth and give great talks about how much you understand the lofty aspects of reality and transcendental wisdom and the great teachings on emptiness, great experiences of liberation and awakening or something. But rather than wisdom being about some ideal attainment, or something lofty, the, the early Buddhist tradition, teachings of the Buddha, wisdom had a lot to do with being in the trenches of our life. And seeing and understanding how we get caught, how we cling, how we get pulled into the world of, of our delusions, how we get. And now that could seem to be very bad news. That this is what wisdom is. But it isn't that but it isn't, so that we can suffer better by seeing that, but we want to learn to recognize it. So we actually suffer less. So the tendencies we have to get caught to get deluded to get attached. We don't get pulled into so strongly. We see it, and then seeing it, we learn a different way. And this idea of again, as I said, wisdom has a lot to do with seeing and knowing. So there's two things, there's what's happening, and what and how we see, or there's what's happening and how we know. And so we might see that we are unhappy or struggling, we might see that we're caught in something, we have a lot of resistance, we have a lot of strong feelings that we're kind of stuck with, around what's going on, we might, but then the fact that you can see it is the beginning. And then one one kind of preach people take is once you see it, you want to get rid of it, you want to fix it. But the emphasis on becoming a wise person has a lot to do with how we see it. And so it's kind of like we step back. And then we how we see is is can we see it with some equanimity? Can we see it with some calmness? Can we see it with some little bit of maybe distance from the experience? Can we see it maybe with a little bit of humor? Maybe amused? Can we see it with a little bit of compassion and kindness? Can we see it? So it's the practice has a lot to do with experimenting with how we see what's happening. Not necessarily getting rid of what's happening or fixing what's happening, or having something better to happen. And part of the part of the delusions that people live on sometimes is chasing after better experiences, trying to attain something get something.

So kind of the bad news of Buddhism is that the new we're supposed to kind of grow up and face our life as it is, and really become wise by seeing what's going on. Seeing our attachment, seeing the fears, seeing the anger, seeing. And then in the seeing, there's two things that happen. We understand better, and understanding, perhaps we're not pulled into the world of clinging so much craving. The other thing that happens is we learn to see in a way that's peaceful. Even when you have a lot of turmoil inside, it's possible to see that turmoil for a peaceful place. Or it's possible to have the knowing the peaceful Oh, they hear a full of chaos and turmoil unfold, I'm really upset that I step back and look at it, there's a kind of a place of looking that can be peaceful or calm or settled. And that makes a world of difference, to be able to shift how we see. And that means that we don't have to be running away from things or we don't have to be so involved in trying to fix things or be different. It means that we can learn how to be at ease, find a peace with how things are. And then as we find our peace with how things are, how things are, have a chance to shift and change. Because if we are stuck and attached to something clinging or grasping, then that's a way of being involved with the experience what's happening. But as we learn to see it calmly with equanimity, we're beginning to be disentangling ourselves from that involvement, we're no longer feeding the experience. And we're not and when things aren't being fed, when our attachments are not being fed, they tend to dissipate, they tend to decrease, they tend to kind of fade away. And this is why I like to say that, with practice, we don't solve our problems, we dissolve them. Because solving is a big task. But dissolving is a whole different approach. So we learn in meditation, to sit with our life to sit upright and clear. And begin learn the art and the skill of seeing clearly what's happening exactly as it is. And as we do that, then hopefully, things begin to dissolve and unfold and resolve themselves. And the heart finds itself at home in itself, the heart finds itself at ease in itself. And to have a heart which is at ease at home. That not grasping or clinging or resisting or contracting, but rather just settled and relaxed is a beautiful thing. So Buddhism is a wisdom tradition. And a lot of what the wisdom is about is to become wise about how we're not wise, how we're caught, how we get attached, how we get caught up in our thoughts and ideas and ideas of self and to see it see it clearly. And then in the seeing beginning to find some freedom, some peace, so a different way of being in our life. So I hope you all can become wise or become wise together. So thank you all very much