So today, the topic is the seventh of the ten pāramīs. And the topic is truth. And that the truth or truthfulness, being true, can be one of the qualities of character that are built through practice and that support practice. In fact, it's considered to be one of the most primary forms of character that support the unfolding and, and ripening of Dharma practice to discover the truth, to be the truth. In their mythology of Buddhism, it says that the Buddha and all the many lifetimes he lived before he was a Buddha. He broke all the precepts except the fourth one. He never told a lie. He's always was truthful. And it's a quality of mature people, mature spiritual people, that they never lie to themselves. That we have a capacity for self honesty, to be able to tell ourselves the truth, even if we can't necessarily say it out loud, even though it might be difficult interpersonally to say what is true, we have to be wise about it. A wise person is always true to themselves, always recognizes what's happening and really, even if it's not necessarily good news about oneself. There's a tremendous benefit and even peacefulness or ease that can come. When we tell ourselves the truth, this is what's happening.

The truth has a lot of benefits. We know the truth can be truthful, that it's a lot easier to go through the world, there's less conflict, less things to keep in mind less kind of things to try to protect and to remember or to. Just be plainly one is, it's easier to truth when we're truthful tends to bring along other qualities. It tends to bring along a certain way honesty, it goes without saying, but it tends to bring along a greater clarity and mindfulness of what is it tends to bring with it compassion and kindness. It tends to bring with us some of the better qualities of who we are when we're allowed to be truthful. Or to say it differently when we're not truthful, that tension of lying, tension of fabricating ideas and stories, protecting ourselves that way, or whatever we're doing tends to emit the good qualities of a heart from kind of flowering and being there fully.

And the and so here the seventh of the pāramīs is truth. And it's it's noteworthy that we're now getting towards the end of them. The emphasis on truth is built on all these other capacities. I think that implies to really plumb deeply into the truthfulness and truth of the moment and ourselves isn't
necessarily an easy thing to do. And so we prepare ourselves for that. We practice in such a way that we get to the point where we can really flower into the present truthfulness of the present moment. We can speak it truthfully. And, and so this dedication towards practicing generosity and ethics, renunciation Wisdom, engagement or effort, and patience, all build towards the capacity to be truthful and honest. And the truthfulness of the past and the practice, which I'd like to think of as a kind of a wonderful foundation for more complex truths, social truth and to personal truths is the being able to really be connected in an in a direct way, to the truth of the moment to moment experience, and to have that clarity of ability to settle in and not be swept away and thoughts and commentary and conversations and judgments and all these other things. Analysis. Some people love to think about wonderful ideas and plans and figuring things out which kind of is can be a wonderful capacity of the mind. But to be able to rest or settle into the flow of the moment, a moment experience, so that we're there, as things appear. So as a thought arises with presence enough to see, that's a thought. That's a commentary. That's starting a conversation in the mind. If there's a feelings to kaleidoscope of emotions that might come through, we recognize that's discouragement. That's joy. That's aversion or anger. That's compassion. That's kindness. We kind of recognize what's coming through. We recognize the sensations of the body, the sounds around us, and to be able to stay in the flow of the flow of the present moment experience and be really recognized. This simple direct experience is a way of being with the simplicity, the simple side of truth, that which can be true in the moment. That is what in Vipassana practice goes in deep to realize the deepest truths.

And on the way to there we realize the truth of how much how easily we get caught and get entangled, get aversive get attached. And because in that flow, the present moment, it's kind of it highlights when we leave that and we get wrapped up in something or resistant to something or we get involved in thinking and relating to what just happened. And we started to see ourselves more and more better and better. All the different tricks of the mind to not stay present just in the flow of the river of experience. Though it's phenomenal information we get about ourselves to see that. It isn't like we never supposed to get involved in distracted Thoughts are all that, but to be meditation moment, a moment and see all the little tricks of the mind all the ways we get attached and caught. And to be honest about that, wow, look at that. There I am caught again, I'm doing it again, or versiv fulfilled with desire. And that's where I left the flow, the present moment. That's where I'm not really present for what's going on moment by moment. And, and to see the truth of ourselves that way. Sometimes it's not uncomfortable to see ourselves that way. But rather than dwelling with the discomfort, the encouragement is to do well with the tremendous value and importance of our capacity to see clearly what's happening. The joy of truthfulness, the joy of seeing things as they are the power of being on a path that leads us onward, moment by moment in our ability to see What's going on, including what's difficult for us. And as we go deeper and deeper into this present moment experience, starting to see the truth of freedom, the truth of not clinging, the truth of keeping an open hand open heart, open mind to all things. The joy, of freedom of liberation of being awake to what our experiences. This is one of the great truths of life, to really savor in a sensory register deeply. what it feels like to have glimpses of real freedom, where we're not operating under attachments, or habit or entanglement, so we get caught in things. These are kind of some of the truths that we kind of delve into with the past. And
these become a wonderful foundation to know ourselves well enough that we can change ourselves. When we need to speak the truth out loud in the world, we can know ourselves well enough to know how to do that without hostility, without attachment without clinging. We know how to do it and it kind of open hearted, open minded way. And we have the courage to do it. We no longer are caught by or into influenced by our fears. So that if we feel it's really necessary to speak the truth to someone else, and we've checked ourselves to know that yes, I have no attachment I have no hostility. This is a timely thing. This is a useful thing to say. This is a kind way of saying it supportive way. That then you have the ability to speak the truth, to say when a relationship is challenged.

You know, this is difficult what's happening between us. To say, when someone has hurt us, you know, I want to come back to you now and say, You know when you said so and so I felt quite hurt that had a big impact on me. And saying the truth like that, rather than saying, You're terrible because of what you said, I don't know if that's really the truth. That's more of an interpretation and judgment. But to really stay close to what's true, and speak it, you know, if that really hurt me, I felt impacted, then we're more likely to be in a in a conversation where it can be collaborative, there's space for the other person to participate. When we speak what's not purely simply true, then it's more complicated for other people to be part of the conversation. So if we speak our judgments as if they're true, then it's harder for people to participate. So this idea of discovering the truth being with the truth and knowing ourselves was true is One of the great powerful means for reconciliation for deep connection to other people. Not everyone is able to, to reciprocate. But when we're able to find the truth together, then there's power, there's reconciliation, there's connection. There's a love, there's knowing someone deeply. So whether it's to know ourselves in a deep way, or to know other people or to know the relationship that that's being formed between people. That's truth is such a powerful and liberating force in us and to have within our own practice and minds, the Truth and Reconciliation committee, that we sit and meditate, practicing truth and reconciliation, truth and compassion to what we see in ourselves and what's here. So, truth is the seventh pāramī. And the more patient we can be, the more we can take the time to discover what's true. And that as we become more connected to the truth, that can lead to a certain kind of power, which is a topic for next time.

And so for these next 24 hours, please consider what your relationship is to the truth is true. Something that you welcome is something that you're resistant to something you have doubts about and mistrust. is truth something that inspires you or, or to spirits you in some kind of way? What have you learned about the value of truth? How do you find out what's true? How do you share the truth with other people. There's a whole bunch of areas to explore. And maybe you'll find some some friends, you can talk with today on the phone or zoom or some other way or right about a journal about your relationship to truth and, and what the truth, the relationship of the truth to your Buddhist practice.

And someone asked I see the Pali word for truth, it's sacca, s a c c a. and Sanskrit is Satya. Satyagraha was the famous term by Mahatma Gandhi, that sticking to the truth, holding to the truth.
So, thank you very much.