

## Ten Pāramīs

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Good morning, everyone, and welcome. And today I'd like to talk as an introductory talk of sorts of something that's called the *Pāramīs* in the ancient Pāli language. And one of the meanings, and it's often translated into English, is as the perfections, which is a dangerous word for some of us. But the word also means something which is kind of ultimate or fantastic. And there are 10 of these, 10 *pāramīs*. So I'm going to go talk about these 10.

And some of you might be already disappointed because here we go, one more Buddhist list. Buddhism has a lot of lists. And there's actually books of lists, lists of lists. But I think it's reasonable to be somehow discouraged by all the lists that exist in Buddhism until you understand their purpose. And part of their purpose is that they're describing some aspect of the ecology of the heart-mind, the natural processes that operate as we practice the Dharma that get awakened and move through us and develop over time.

And the metaphors that Buddha uses for this growth are all organic metaphors of the growth of a tree or a plant that flow and develop in contrast to what is made synthetically. So we don't build up the Dharma. We don't build a practice like you build a house or make synthetic products, plastic or something. But it's more like a gardener that allows something to grow, to develop, and so you're supporting something to happen. And so these ten *pāramīs*, these ten perfections, are natural qualities, capacities that we have that we can grow, that can develop.

And they grow most specifically when they are rooted or connected to compassion and liberation, to care for the world, and a sense of non-clinging, not holding on tight to things. And in fact, that's what kind of defines them as perfections, when they have an intimate connection to compassion and liberation. They both support the development and growth of compassion and liberation, and they're an expression of compassion and liberation in the

world. And when I was in Burma, a common statement among some of the meditation teachers there was that if someone was having challenges in their spiritual life, they would say, oh, that person hasn't developed enough of the *pāramīs*. Or someone has a really easy time, which maybe once in a million happens in Buddhist practice, they'll say, oh, that person really has already had the *pāramīs* in place.

And so because they were there, the person was able to practice quickly or something. So I want to talk a little bit more about this organic process. It's like if you've ever been through a forest after a forest fire, it can be sad, devastating to see everything charred and black, burnt. But how quickly, I've seen in some areas, how quickly, sometimes within months, life comes back and things start getting green again. Some of the trees, if they haven't died, will leaf out. Some of the plants in the understory begin to appear.

And then if some person comes along and says, well, those things that are coming back there, those plants that are growing now, those are not the forest trees. We want the forest trees to be back to be the way it was before. So they cut away the things that are growing up, you're actually preventing the return of the forest. Because there's a natural process by which succession of plants will appear after a forest fire, each of them kind of preparing the ground for the next succession of plants until the forest returns. There's a natural succession. And a botanist who's following this might make a list of 10 different successive plants.

And we don't complain, like, oh, 10 plants, one after the other. But actually, oh, they recognize, oh, this is how it grows. This is how it develops. One succeeds the other. And so we're back at maybe 20, 30, 50, 100 years. We're back into the forest that burnt.

When I lived at Green Gulch Zen Center, it's in Muir Beach, Muir Valley, which is near Muir Woods in Marin County. And the San Francisco Zen Center bought the place in 19... I'll tell you the full story because this amazing succession, we're all living succession of amazing things. Who knows why what we have is here because of today. There was a man named George Wheelwright who invented the Polaroid camera long ago. I don't know if they have any more, if they make them anymore. They do. So Polaroid camera. And so you could imagine he got a little bit wealthy. So he bought a huge ranch in the Marin Headlands and ran it as a ranch, maybe kind of like a, I don't know what to call it, a gentleman farmer or something for a while.

I don't know if he did this or the previous ranchers did it, but they cut direct channels down the valley so there wouldn't be this meandering river, creek that went through, because they wanted to make fields and farms and they kind of rectified, they kind of changed the wetlands that were down near the beach where the two creeks came together. They kind of made

again probably deeper channels and made a canal and then they put pumps in the canals and they had fields down there and they grew plants and they had horses and cows and hay and all kinds of things. At some point he decided to sell it all. He was getting older. And he sold most of it to the Golden Gate Natural Recreation Area, so the national park system. But the actual farm itself, he wanted to go some good place, and he sold it to the San Francisco Zen Center. It's a remarkable thing to have this Buddhist center in the Red Headlands, this beautiful property. And they were able to kind of now have this very thriving Buddhist retreat center in this beautiful place. That was 1972. And I came there, lived there first in 1979.

And it was very much like what had been. And I remember I used to help with the farming at the bottom fields down by the ocean. And they were kind of salty, so all they could grow was potatoes. And I was down there harvesting potatoes and helping. At some point in these 45 years since then, since I was there, someone had the idea that it should be returned to this natural habitat, the natural way, the lower fields at least were a wetlands, partly to allow the salmon to come back up to those two creeks and partly to let it return to where it was. But that took a lot of steps. First, there had to be a lot of discussion. They were going to actually turn some of the property over to the Golden Gate Natural Recreation Area, hand it over to them. But there had to be a lot of discussion, negotiations, and all this. That was the succession of things that had to happen to return to a natural state.

It was a lot of steps. There was a lot of discussion. People had to be part of it. Money had to be raised. Grants had to be made. And then at some point they had to kind of clear out everything that was there. I don't know if they brought in bulldozers or what they did. And to kind of get rid of weeds that had come in and I don't know what had come in. And then they had to change the canals and the rivers to make it more flow the way it used to be. And so riverbanks could overflow and create kind of wetlands where things could grow.

And I hadn't been there for years until I think about two years ago. And I walked by the place where I used to do the fields, where I used to help with the potatoes. And I couldn't quite see it anymore because now it was overgrown with wetlands and trees and it was beautiful. But it took the succession and all this planning and step-by-step had to happen. So it turns out that our Buddhist spiritual life is the same way. It's a succession of different things. We create a foundation. The foundation allows other things to happen. And it's not something that we build, but it's something that the conditions we put in place so that something can grow and develop. And a lot of these lists that Buddha provides, if you actually study the lists, you see many of the key ones are actually descriptions of spiritual maturation.

The five faculties starts with faith. It's a great place to start with. You have to have some faith

and some confidence. And with that faith and confidence, you do the second faculty, which is you put some energy and some effort into studying, learning the Dharma, practicing the Dharma, engaging in it. And as you put effort into it, that allows mindfulness, awareness, present moment awareness to grow and develop. As you develop more present moment awareness and you understand how the mind gets distracted and gets fragmented, it supports the growth of concentration. And as you get more stable and concentrated, that is a foundation for wisdom. So there's a sequence there that follows a progression. Not everyone follows exactly that way, but this is the way it's presented. So many of them.

So faith, effort, mindfulness, concentration, and wisdom. They're kind of described as a succession. One grows strong, allows the other one to grow, and so forth. So the ten *pāramitās* are this. Ten *pāramīs*. In Mahāyāna Buddhism they have something called *pāramitās*, they call it in Sanskrit, and they have a slightly different list of ten. They're not quite exactly the same as our school has the ten. These ten qualities are things that are already in the teachings of the Buddha. And way after the life of the Buddha, the tradition gathered these together to create this idea of a succession. And they gather together with a brilliant idea or brilliant recognition that these things, starts with generosity, that's the first one, that these things are intimately connected to liberation and compassion.

Not that generosity is, but for generosity to be a *pāramī*, to be a perfection, it has to have some relationship to our capacity for compassion, our capacity for freedom, the heart's freedom. That's what makes it a *pāramī*. It's great to be generous, just for its own sake. Don't wait. But it becomes a *pāramī* when it has this wonderful part of an ecosystem that supported or in reference to our capacity to have caring feelings, compassion, kindness, love, friendliness for others. And it has an intimate connection to our ability to not hold on, not tighten down, not cling or grasp or crave, not be caught in addictions and obsessions of the mind and the heart. And as we get a feeling for what it's like not to hold on to freedom and being free, then generosity can have a very different feeling. Because generosity then can be more an expression of that freedom. It can be done with freedom.

Not a few of us will have genuine feelings of generosity, but it gets so entangled with our attachments and our expectations and our ideas of exchange. Well, I feel generous, but they better give me something back. You know, it's not just, it's not completely pure, you know, generosity that's done freely with no clinging and expectations at all. And then, yes, it could be nice to be generous, but to be generous with a kind of sensitivity to how this supports others. And the key one is compassion, which is attuned to the fact that there's a lot of suffering in this world. And we can work as a community as part of alleviating some of that suffering in

the world. And so part of the motivation for generosity can be how to support and alleviate suffering in this world, which I think is a profound, profound instinct that we have.

So the first *pāramī* is generosity. That's the foundation for all the nine that are going to follow. And one of the brilliant things about it is generosity is done in community. You can be generous to yourself, but chances are it's not quite generosity. Generosity is usually something we do to others, to living beings, for the planet. It's done in relationship to the world. Many people start Buddhism in the West with meditation. And the first instruction for some people, in some schools like us, sit down and close your eyes. Which is kind of like sit down and shut out the world. Kind of just shut out your senses to what's around you so you can really focus here.

It could, for some people, give the message that being self-serving, you know, just like it's me, myself and mine, it's my practice and like all these people to get in the way and I just want to become a Buddha, you know, just even be the best Buddha on the block. And it could do that. But classically the practice begins with generosity. It begins by caring for how we're relating to others. It's a relational practice that's rectifying or purifying or making healthy the relationships we have. Cleaning them up so that they can have genuine sense of compassion that's related to our beginning, our beginning of some inkling of what it's like to not cling, to be attached. And generosity is a wonderful place to learn that. Because generosity is, to be generous it can't be obligatory. To be generous it can't be a should. It's a, like here, please.

So there's a kind of a letting go in being generous. Does it have to be compassionate? No. But perhaps we can see where is the compassion here? So you can feel generous to someone and you might want to give them something. Someone is allergic to peanuts, you have peanuts here, I want to give you. That's not compassionate. You know, I've had people who I was so full of food already and they just wanted me to eat more and more. You know, like, please, like, you know, it's now I feel uncomfortable because I feel obligated and I'm making you feel bad and they're just being generous but in a certain kind of way, but it just feels like something's off here. So generosity to be attuned to people and their suffering and their joy and benefit makes generosity to be much, much better.

So the first one is to be generous is establishing healthy relationships, I would suggest. I've just told my wife a story. I thought I told her a long ago. She said, I never heard that story. I've told it here sometimes. So don't worry. When I was about 19 or something, I read a study of it. They called it back then a tribe and lived in the mountains of the Philippines. And they were people who had a huge practice around dreams. And apparently every morning families would get up and at breakfast they would tell each other the dreams they had.

And one of the customs was that if you had a bad dream, where someone in the village, someone in the tribe, was in that dream, like scary or something, the custom was to always go find the person as soon as you could and give them a gift. So who knows what was going on socially with that fear or that bad dream around someone there. So they didn't necessarily analyze it, but they just did something positive. Imagine generosity, what it does to our relationships, if that's the instinct. And I've done this, and I've known people who've done this. When there's been bad relationships, people are upset with each other. And someone comes with a gift. Here. And I've done that a number of times with people who had trouble with their in-laws. Bring them a gift. And that seems to have worked well.

So, the *Pāramīs* begin with generosity. It continues with another social capacity that helps clean up or make healthier relationships. Emphasizing how important this is in Buddhism. And the second one is being ethical. And so being very careful not to harm people. Live at least a non-harming life. It's one thing to know how to benefit people. But do what's ethical in a sense. It's easier to know what is unethical, what is causing harm. And the idea in Buddhism is that sometimes it's easier to know what it is to avoid doing than necessarily knowing what you should be doing.

So the line is supposed to be quite strong in Buddhism. Don't kill anyone. How to benefit people and life flourish, that's not so clear. But don't kill them. Don't steal from them. Just don't steal. This gets more complicated around sex. But don't cause harm sexually. Don't be involved in sexual misconduct. Don't lie. Maybe it's hard to understand exactly where those are, but still, don't lie. And don't get drunk. Don't intoxicate your mind so you're foolish. And part of the reason, the argument for not to do that, is if you're drunk or intoxicated sometimes, you're more likely to break the first four precepts. People become careless and act ways that they, when they're wise, would not do that way, do it. So the idea is to be ethical. And that can include positive, ethical, beneficial things. But the key thing about it, it's relational.

And how is that tied to compassion? Is there a relationship between ethics and compassion? You better believe it. That if you're concerned with people's suffering, you don't want to make more suffering for them. You want to make it better. Is there a connection between non-attachment, liberation, and ethics? Of course there is. Because most, I would say most, the great majority of unethical behavior where we actively harming other people, we are clinging to something. You don't break the precepts without some kind of clinging. You don't kill people without clinging to something, stealing, lying, these things. And so as we get a stronger sense of liberation, freedom, then these are the natural ways. Ethics grows from this. As we're more generous and we have this healthier relationship to people around us,

the instinct is to be more ethical. Because we have this connection, we understand each other, we are attuned to people.

Then the next one, it takes some explaining, and some of you will flee, maybe if you could, politely, if you hear what it is. The next one is renunciation. Is that a big dangerous word? That's the English word. It comes from Latin meaning to announce again. In the ancient Latin monastic Catholic traditions, when a monastic declares themselves to be a monastic, they take vows. They're enunciating these vows of doing without, well, then all kinds of things, without sex and things. So it's just stating against something. So I like to see it that way because it's something that's voluntary. You voluntarily renounce. It's something that you know to do. And in Buddhism, the word doesn't mean the same. It's a different word, of course, it's Pāli. And the literal meaning of the word is closer to going forth freely. Going forth freely into freedom. It's a very different feeling than the English word renunciation.

But as we are living in the world of generosity, as we're discovering the value of being ethical, and how it benefits us, and what begins to grow inside of us with generosity and ethics, it becomes a natural thing to recognize when we are harming ourselves by clinging and holding onto things. Maybe we feel pretty relaxed and happy and content. And we find ourselves now holding on to some lie that we want to perpetuate somehow to create a better impression on people of how great we are. And then we feel, having that lie doesn't feel good. Having that clinging doesn't feel good. Of course I want to let go of it. Of course I want to go forth into freedom. Of course, and some people actually come and renounce, announce to teachers on retreats. It's beautiful. I love it when people come, they meet with a teacher and talk, and then they come next time and say, I want to tell you and apologize. I wasn't 100% honest when I talked to you about how my meditation was going. And because people get so sensitive on retreats, they can feel and sense how they feel off. It doesn't feel right. And to rectify that, they feel like they need to just say it to someone. So they renunciation. So there's a movement towards letting go. Not because you're supposed to let go, because we know this is really good. Something benefits from letting go. And so, again, liberation is right there in the letting go. And it turns out that compassion, too, is heightened and developed in letting go. Clinging interferes with our healthy social emotions. And so here we have compassion coming in relationship to renunciation, letting go. As we let go more fully, it feels good. It feels wonderful to not hold on and cling and grab. And that becomes a source of wisdom.

And wisdom is the fourth of the *pāramīs*. So, wisdom here is experiential. Wisdom here grows out of what we're learning from the first three *pāramīs*. And we're learning, for example, how to recognize clinging and attachment, and how it diminishes us, how it limits us, the down-

side of it. And we're learning something about how good it is to not cling. And to have wisdom about that. We can't always act on the wisdom, but we're starting to see this dynamic going on. And we see that this wisdom around clinging and non-clinging is also connected to compassion and helps connect our instinct to further liberation, to let go. Because we understand the dynamics of clinging. That sets the stage for effort, for action, for courage, for engagement in the practice more. Because now we have the firsthand personal proof of what is possible in this practice. We know for ourselves. It's possible to be free. It's possible to let go. I might be 99% of the time completely attached, but that 1% taste that I had, I know something now I didn't know before. And I'm inspired. This is the direction to go. I see the downside of being attached. I'm harming myself, I'm harming others. It's not really healthy. Let me trust this path of letting go, of compassion.”

And so after wisdom, there is this more effort. And the word in Pāli, *vīriya*, could probably be translated as courageous effort. And sometimes it takes a lot of courage to do this path. But once you start making effort, you're going to have to learn patience, which is the next *pāramī*. So this is not like getting onto a conveyor belt and just kind of sailing to *nibbāna*, sailing along. There's ups and downs and challenges and it's kind of like a really good romantic partnership where one of the partners is troublesome and one is not. And so you're engaged in the practice and the practice is difficult. One of the partners is difficult. It's not the practice. It's you. And you get to meet yourself and see yourself and all the ups and downs and the good, bad and the ugly and your challenges. And rather than being discouraged, by now you have enough experience, you know, this is part of the richness. This is invaluable to see this part. Of course, you'll be patient with this and keep practicing and find your way. With patience, and exactly how this moves to the next stage, maybe you have a better rationale. But remember I'm describing a growth, succession of how things can develop over time. This tradition says the next one is truth, becoming truthful.

Maybe if you've been patient and really can stay present and see what's there, the good, bad, and the ugly, that allows us to be truthful. And some of us need to be truthful about ourselves. About the things we don't want to look at, see in ourselves. Things we'd rather not admit. But to really be able to have the wisdom and the patience, the acceptance to, okay, I have to admit this is what I'm doing. And sometimes that's hard to come to, that truth. But then to understand that telling the truth about ourselves, what's going on, can be a compassionate and liberating move. That makes it a *pāramī*. Perfection. With truth, when you see the truth, that's the condition for the next *pāramī*, which is resolve.

Resolve is taking a stand. This is where I want my life to be about. This is where orientation,



this is the purpose, this is the values I want to live by. And it could be all the previous *pāramīs*. I'll take a stand. I'm resolved on generosity. I'm resolved on being ethical, on healthy letting go, healthy renunciation. I'm resolved on wisdom. I'm resolved on effort, the right effort, practicing. I'm resolved on patience. I'm resolved to be truthful. These are invaluable. If your life's going to be rooted in something, these are fantastic roots. If these are going to provide the meaning, the purpose of life, these are fantastic. And for people who are devoted to Buddhist practice, the Buddhist path, that's actually the foundation. You know that too. Okay, I'm committed. Doesn't mean I can do it, but this is the orientation I really want to make my life about. It gives purpose and meaning.

And then with that purpose, maybe we feel really good about ourselves. With compassion and letting go, having a healthy, good purpose, having a strong sense of connectivity to other people in our society, practicing not only for ourselves, but practicing for the benefit of others as well, is now in the domain of even the social emotions becoming even stronger. Feeling even more connected to the world and to others. And from this then grows our kindness, our *mettā*, loving kindness, friendliness, kindness. And so then the ninth *pāramī* is a growth of a strong feeling of kindness. Isn't that, that can't be too bad if after all the goal, the purpose, all this is, where's it going? It's going to becoming a kind person. Isn't that nice? I think it is.

And then the last one is not always so inspiring for people when they hear, but in Buddhism if you understand what it is and you understand that it's a powerful state of heart-mind that is only there because the first nine *pāramīs* have been there first. They've been set in place, set in motion. These are like you've built a beautiful. You've grown a beautiful tree in your yard. It's taken years to let that tree grow there. You had to clear what was there. There were all these terrible weeds there. It shouldn't have been there. Invasive plants. You had to condition the soil. You had to plant the tree. You had to water it, take care of it. Slowly, slowly, slowly the tree grew and you protected it from the deer or whatever it took. And eventually you had these beautiful blossoms that grew there. Wow. But maybe it's a fruit tree. And then you have these beautiful, wonderful fruits. And that's kind of the final. So we're growing the *pāramīs*. And the last one is kind of like the blossoms of the tree or the fruit on the tree. So if you don't like the word, the idea, I hope I set the stage now for you to appreciate it a little bit more. It's equanimity. The capacity to have all these wonderful *pāramīs*, have them alive in you. And with those alive, that support, to be able to look at the good and the bad in this world. The good and the bad in yourself. And to have clear, open channels to see, to know, to be wise, without being reactive. Staying balanced. Not being pushed around, or dismayed, or

crash. Not go up and down with praise and blame. Just be completely, have this tremendous balance and clarity, equanimity. And for that equanimity to be intimately connected to the sense of liberation that's possible, liberation of heart-mind, and the sense of compassion for the suffering of the world. These are the *Pāramīs*.

And so these were put together as a list this way, probably three or four hundred years after the time of the Buddha, when people were beginning to think about how does one become a Buddha? And the Buddha became a little more distant memory, but the people who are close to his lifetime, they had him. They were happy with who he was and what he had to teach. They were kind of fueled by that. But probably over the centuries afterwards, the idea of him being more distant inspired people to say, how are you going to have the next Buddha? How do you become a Buddha? So they put together these ten in this way that I described as a description of what it takes to become a Buddha. You have to cultivate all these qualities to become a Buddha. So if someone asks you, what does it mean to be a Buddha? To have these ten perfections, perfected these ten qualities. That's not enough to become liberated, but the liberation of Buddha requires this to be in place first.

And then down through the centuries after that, once this list was created, it turned out to be a fantastic list to support people to understand how you develop your heart-mind in a good way to develop your own practice towards liberation, towards freedom. How you develop your own life of compassion, service in the world. And so now it's become kind of a reference point. And for many people in the modern world, and I don't know about the ancient world, but the modern world, especially here in the West, where I'm more connected to Buddhists, it's proven to be a fantastic reference point, these ten *pāramīs*, as things to practice or cultivate or reflect on in daily life. And some people, so meditation is one thing, but meditation shouldn't just be about your private little meditation life. Buddhism is about also how you live your life. And some people then have found that the teachings on the *pāramīs* have been invaluable for bridging their meditation in their daily life. And some people don't even like to meditate, don't even meditate. Some of you maybe. But the *Pāramīs*, learning them and practicing with them, is an invaluable way of developing the Buddhist path. Developing these capacities and potentials that Buddhism says that everyone has.

And so to maybe spend a month on each of them. And I teach programs where we do a month on each of the *Pāramīs*. Other people have done this as well. And I think Diana Clark has done programs here on the *Pāramīs*. She rushes through them in five months. So there are ten *Pāramīs*. So if you felt that that was a long list, I apologize. But what I was hoping to do through telling you the narrative around these was to inspire in you that you have a capacity

for an organic growth. And whether your growth is described by these ten *pāramīs*, that's not as important. But there is a healthy way in which Dharma practice, meditation practice, and mindfulness practice allow something to unfold, to mature and develop that you can't make happen. But you can be the gardener of your own garden, the garden of your heart-mind, and create the conditions that allow something inside to grow and develop. And maybe you'll be surprised by what grows in you when you begin watching your equivalent. It's dangerous what I'm going to say. Your equivalent of the forest fire. What will grow after that and mature in you. And it goes, you know, it can go quickly. The greenery will come back and grow. So the ten *pāramīs*.

So we have about five minutes before the official end here. Would any of you like any questions or protest anything?

Hi Gil, thank you for the talk. I wanted to ask why are the Dharavadin *pāramīs* different from Mahāyāna *pāramīs*? I have that question too. I don't have a good answer. Maybe if you dig deeply into the doctrines of Mahāyāna Buddhism you may see why the differences are. And one of them that's interesting is that the Mahāyāna list has *jhāna* or meditation as one of them. And the Theravāda doesn't have that listed as one. So, you know, is maybe meditation more important for Mahāyāna than it is for Theravāda? I doubt that. But why that is, I don't know. So I don't really have an answer for you.

So I'm back on the first *pāramī*. Generosity. That's great. I'm happy to hear that. Okay. I'm usually back there too. Okay. Starting over. When I'm thinking that I am not generous in spirit, not so much giving of things, but more when I find myself judging other people, assuming things about them, that strikes me as not very generous. And I wonder if you might have some ideas about how to deal with that. In those circumstances, what would be generous? In those circumstances where you're judging people that way, where do you find generosity given that that's what's happening to you? Rather than thinking you have to wait, could you find generosity even when you recognize you're that way? No. Then I'll offer you a way. You become generous if you decide to discover what would be generous. If you have the desire. I don't want to be generous here, but I think I'm going to try to understand where and how to be generous. That's generous. That begins with that desire to be that way. Don't underestimate that. So I'm not answering the question the way you asked it, because you asked what to do about when your spirit is not so generous. And I answered by saying, don't wait to be generous. Just do it anyway. And don't wait until you've rectified yourself and worked with it. So that's one answer. I think it's a valid answer, a good answer, I hope. What to do about it though, to answer your question the way you asked it, is become the connoisseur

of your lousy spirit. Get to know it really well. So well you can see it coming. So well you see the conditions for that. That also comes from conditions that are in place that grow that. You have to understand the conditions that give birth to that for you. And what supports it and makes it grow and become strong. And I use the word connoisseur so that you're not doing it in an aversive way or angry way or think that you're wrong for being this way. But you really get in there and savor or feel or sense until you become the expert. Thanks. So you can choose between those two or do both ideas. Both. I'll take both. Oh, fantastic. So I saw over here there was a hand. Yes, maybe one more and then we'll stop. No, no, because...

Hi, this is a historical question. About the intoxication part, in modern day there's obviously a lot of ways to be intoxicated with drugs and all kinds of things. Historically, what were they referring to back in the Buddha's time? Alcohol. So that was... The words were literally alcohol. And they listed three different types of alcohol in the precept. So, you know, exactly how we have beer, liqueur, gin tonics, I don't know what... They list three different types. And so it's literally alcohol. And by extension, people have, in the modern world, have including drugs that have the same negative, can have the same negative consequences that people get. The literal word in Pāli, that will make you careless. And *apamāda*, careless. And *pamāda*, careless. And the careless means that you do things that you later regret, that are not healthy. Is that good? Yeah. Okay. Okay. So look at that, 1045, we're right on time. So thank you all very much. And if you want to say hello to the people next to you, that's always nice, but you might not have time anymore. And thank you for being here.