These weeks that I am speaking these last few weeks the subject has been the five faculties that's the most common translation narcy, what's called the invidia. And the these are very important factors of meditation. There are very important faculties or capacities we have. And when I was practicing meditation in Thailand, I was told that traditionally vipassana teachers in Thailand when they are listening to students give their ...

When meditation teachers are listening to their students talking about their meditation experience, they're trying to listen to their experience through the perspective of these five faculties or capacities that the students have, and to see which of these need to be strengthened or which means to come into balance or how to work with these five. And in the five, which we're going through our confidence, sometimes called faith, I think confidence is a better translation, effort or energy or engagement. It's number two, and the third one is mindfulness. And the third one, the fourth one is concentration. And today we'll talk about what's usually called the wisdom and the word for facts faculties, the five faculties comes from the name, Indra, which is one of the chief gods of the Indian Pantheon in the time of the Buddha, and kind of like the God who kind of controls back then at least the things change in appearance, guys, but back then it was they were the chief controlling kind of God's in charge of the heavens, I guess. So they had some kind of power control over things. And so some people they will translate these five faculties by the word, five controlling faculties to the five things which control the spiritual life with or control meditation. It might be an unfortunate translation thing, which because we have such a strong association with media control, we're control freaks. And, and so the day of control might not be the best. But if you think of the fewest number of things which control the car that you're driving, it's just no driver controls. It the Engine controls it, I guess the transmission system controls it, you know, various things kind of control the, you know, how the car is driving speed controls it, all kinds of things come into play. And you can adjust the different parts of a car to certain
degree in order to control better get more control or less control or something of the car. So, it's also said that these five faculties that are cultivated limitation, develop or strengthen can be developed to the point where they become rather than called faculties or capacities or potentials. They become powers that we have powers we carry with us. So, they become like strengths that we have kind of here with us, rather than something we potentially have that we kind of develop, boot down, they're developed, so they become strengths and it said that these five faculties can they control a lot of different things. But one of the things they control is that they're opposites. That when you develop these strengths with built these capacities, the opposites won't be there. So the opposite of confidence is doubt. So if you develop if you have a lot of doubt, then far what needs to be developed is confidence. And it'll help it will push your side or, or, or not make it possible to have the doubt there. Then if your person is sluggish, or lazy, or lethargic or various kinds of things like that, then the energy factor is the medicine for sloths or laziness to arouse the energy to arouse oneself in practice. And when when we arouse properly when it's a really strong vitality, really strong engagement in spiritual life, then sloth is not going to be part of it. And then mindfulness is the is worth is the medicine for what's usually translated to English as heedlessness. I have no no English situation where we use the word heedlessness except in Buddhist texts. I guess the old the east to talk to us more about it anyway, any of you used the word heedless in your in your day to day life? Yes. But you know what it means right? And so to be careless or to be negligent, and not to be careful. And then the concentration is the medicine for a scattered, agitated restless mind. So, when there's a lot of agitation, then we develop concentration. And then wisdom is what is the medicine for ignorance for not knowing the word for wisdom in the five faculties is In Pali is punya. And some of you might know better in the Sanskrit version which is present. And it's most commonly translated into English as wisdom, which probably is fine in many situations, though I prefer in these five faculties it translated differently translated as discernment. And it's fairly common for translating English Buddhist words into English, to need to use different English translations in different situations like the word Dharma just like 52 meanings of the word dharma. And so you have people translate will translate it differently depending on the context. So in the context of the five faculties I prefer the word discernment and wisdom. Wisdom, Buddhism is often considered to be a wisdom tradition. Where's the word wisdom is sometimes synonymous with truth or reality as it is or the ultimate reality Ultimate Teaching. Wisdom is a very powerful word in Buddhism. And sometimes Buddhism, as I said, it's called the wisdom tradition, where wisdom and compassion are the key pillars, or the wings that support the tradition itself or the practice itself. And wisdom is a great word. I love the word wisdom. And I think it's such so evocative in my mind, there's so many different things that are that are wise, three different aspects of wisdom. And I think everybody will have a different angle on wisdom to different people develops or different kinds of perspectives of what is wise or different ideas. And I came across this in the last few weeks, I thought this was very wise. And I thought I'll share one one little piece of wisdom that someone came with. This is a book called novice to master and the subtitle is in the Ongoing lesson in the extent of my own stupidity. Now, is that really wise statement or is that a foolish statement? Anyway, this is a so called morinaga, who is a very famous or very famous Zen
master in Japan, who died a few years ago, who was a bit of some very famous monasteries in Japan in Kyoto.

So he's not any old fool. If I were to sum up the past 40 years of my life, the time since I became a monk, I would have to say that it has been an ongoing lesson in the extent of my own stupidity. When I speak of my stupidity, I do not refer to something that is innate, but rather to the false impressions that cleverly stockpiled layer upon layer in my imagination. Whenever I travel to foreign countries to speak, I'm invariably asked to focus on one central issue. Just what is enlightenment? This thing enlightenment whoever is a state that one cannot understand only through experience, it cannot be explained or grasped through words alone. through practice, Zen training is not a matter of memorizing the wondrous wonderful words found in the sutras in the records of ancient teachers. Rather, these words must serve as an impetus to crush the false notions of one's imagination. The purpose of practice is not to increase knowledge, but to scrap the scale scrape this Gayle's have the eyes to pull the plugs out of the years through practice, when it comes to see reality, and although it is said that no medicine can cure folly, whatever prompts one to realize I was a fool, is in fact, just such medicine.

So, you know, he kind of begins talking slightly about enlightenment. And what he offers is not the definition of what enlightenment is in a wonderful wondrous way all the glory of enlightenment, but rather says, as he matured, as he developed his practice, he became increasingly aware of how foolish he was, is or was. And maybe that's a flipside of enlightenment. Enlightenment is clear seeing of our nature of who we are. Seeing the possibility shows us also how we had been living sure serves as the foolishness We've been living by the delusions We've been living by the attach unnecessary attachments and cleanings We've been living by the unnecessary fears that we've been living by. And so it's really seeing something and seeing what is not necessary and scraping the scales from our eyes and seeing a new. So that was one kind of version of wisdom, someone who understood you know, something. Another little piece of wisdom that I like, Is someone once said, offered that a wonderful question to carry with you in your practice. as you go about your life. You can hear sometimes teachers will give one of your students one question and never carry that one question with them. And until maybe until they die with the care of that one question with them as their guide in the spiritual Life. And this one question that one person was given was what is left out? What's left out? That's good over and over again, what's left out here? What's being left out? Is my neighbor being left out? It's my feelings being left out. Is my environment being left out? What's what am I leaving out there? What? What am I leaving out of awareness? What am I leaving out of my heart? What am I close to? What am I? And so, you know, to hold that question over and over again and ask yourself that question is a wise question. And it can lead to wisdom, if we really kind of apply it in all kinds of situations in life, partly because many people find themselves closed, shut down or turned away or attached or stuck in some way. And what's being left out is a kind of a question to kind of open up into a wider sense of reality. So Buddhism is a wisdom, tradition. And wisdom is said to be acquired many different ways. Buddhism does not denigrate the kind of wisdom that can come from study, from teachings from reading the old days, they would they call it wisdom that came from listening, because
they didn't have books. And there's one form of wisdom is the wisdom that can come from reading or listening or, or learning from others. And the second kind of wisdom is the wisdom that can come from thinking, reflecting about our lives, thinking about our lives, thinking about truth and reality of practice. And that also is not denigrated, has a place in Buddhism, to reflect and think and to contemplate sometimes I occasionally am around people who've done Buddhist practice for some time, who have some idea that they're not supposed to think that thinking is somehow bad and thinking is enemy to spiritual life. But my exposure and experience has been the thinking has been very important part of my overall life as a human being. And I'm very grateful for my thinking. It's gotten me certainly into plenty of trouble. But it's also something that has been very valuable. It's gotten me out of trouble too. Then, the third kind of wisdom is the wisdom that comes from practice. And this is kind of a hierarchy. So the wisdom that comes out of practice is considered to be the most profound and most important or the most transformative, or the wisdom. And this coming out of practice means that it's coming out of your own experience, your own life, your own practice. The Buddha once said, I I can only point out the way the path You have to walk it. You can. There's certain things that other people cannot do for you. So, some of the other people who this guy says here in this book, he says, other people can't pay for you. Certain things, certain things you have to do for yourself.

And so in the category of painting and things, is developing deep spiritual wisdom, no one else can do it for you, in the depths of it, you have to do it for yourself, you have to practice and engage in some way yourself. And that's required to practice through engagement. And when you come to the five faculties, then a certain form of wisdom is the wisdom that comes from discernment. And discernment here is much bigger than thinking about something or understanding things, think analytically and thinking about things in meditation can be a hindrance to meditation practice, to analyzing what's going on some analytical, contemplative or cognitive way, can get in the way, though might have a very important place, other places, other parts of one's life. in meditation, we don't want to investigate or be discerning in a thoughtful way, if it makes the mind more agitated. So what is discernment? Or what is wisdom here is these five faculties. As a faculty, it's something that we all have. It's something that only we all have, but it's operating all the time to certain degree. And when we're asked to do in meditation is to strengthen it or highlight or heighten our capacity for discernment. It said in the Buddhist tradition, that sometimes that a mind which is liberated Or a mind which is they don't say it this way, but just take lightly. A mind that's in a natural state. That's not colored by greed, hate and delusion or fear or attachment. There's not trying trying to gain anything or becoming anything or push anything away. The mind just said, rest deeply with itself will also be involved in discernment. In in the process of coming to wisdom, in cognition, sometimes it's called the cognitive functioning of emptiness. And you can watch it, you know, just I see it in young children, very young children. Their minds are awake and alert and you know, kind of discerning and just understanding what's going on in life. It's kind of curiosity, amazed at my one and a half year old as fascination with Tinker Twice. There's a lot of discernment, a lot of engagement there, no one told them to do this. He's not being propelled by fear, you know, anything's just kind of seems like just natural functioning of his mind. So, in meditation, also, we want to kind of allow the natural functioning of discernment, to move through us and not put it on hold or not squash it or inhibit it. One way of talking about this, I believe, is to say that
we are supposed to bring our intelligence with us into meditation practice, that meditation practice is meant to be to use all your intelligence. Now, we know nowadays that we have lots of different kinds of intelligences. It doesn't mean that you have to be intelligence, you know, some some kind of comparative way like, you know, 180 iq or something. What it means is that whatever intelligence you have, we want to use it. We want to engage, engage it for The purpose of developing spiritual life and developing the path of freedom and liberation. And so as a as a five faculties, it's the sermon faculty, which tracks engages, how things are going, is the sermon factor that discerns or discriminates or sees differences between what's in what's going on. It's a discernment factor faculty that can notice, oh, right now I'm tense. It's possible not to be tense. This is what's useful to do in order to let go of my tension. It's as the servant faculty, which will notice Oh, I think I'm straining mindfulness notices I'm straining in my practice. It's a discernment factor. It says, oh, what would happen if I just relaxed my my eyes, my job My shoulders little bit. Maybe that would help and when string so much to determine factor that kind of finds its way to the How to make a correction, how to adjust what's going on the mindfulness, it recognizes that, oh, I am pretty laksa days

basical in my effort here, I'm just kind of here meditating, but I'm not really here, I'm just gonna let my mind wander freely up and around and all over the universe it goes. And, you know, occasionally remember to bring it back and, you know, but mine was recognized as not only that I'm not so present, but recognize, you know, I'm not really putting much effort into this not really that serious. I think it's enough just to kind of be sitting here and, you know, and, you know, you know, something will happen by magic, or whatever. And then it's a sermon factor that says, oh, now that I've recognized that I'm being laksa days ago. Why is the wiser way more useful way to be present in my meditation, Do I need to arouse more energy and more effort? Do I need to apply myself more in what I'm doing here? And maybe that's the case. But it isn't just simply asking, saying, Do I need to apply myself. The sermon shows you how to apply yourself or suggest various ways to apply myself what I need to do now is sit up straighter. What I need to do now is to heighten my mindfulness to be more mindful, more clearly mindful moment by moment what's happening, and more continuity of mindfulness and more strength and mindfulness in the moment right now. So the sermon kind of helps us find the way sees the possibility of the way he sees the path in the forest, for example, or searches out the path in the forest.

I believe to some degree this discernment is operating all the time. When we're asked to do in looking at these five faculties is how to use discernment in a way that strengthens or heightens or improves or develops our spiritual life. And for that, and for this for the purpose of discernment, and we need to know, for what, what is the purpose? What is the goal, that we want to be discerning. Wisdom is not just simply wisdom in the abstract, but there's a sense of a goal or a purpose or direction that our life is about. And if you have a sense of a goal, then you can talk about being discerning. What is the surname? What is helpful for finding that goal for pursuing that goal for you know, where's this? What? How do I find that find, oh, I want to go to Los Angeles. Then you can ask the question which roads will take you there? But if you don't, if you don't, you know, you want to go somewhere where no one's told you aware then You know, it's really hard to find your way, some sense of where you're going, is
really necessary. And that's part of the wisdom faculty, is you already reflected and thought well about every really good sense of what you're doing, and why you're doing it. The thing about this is that there's a lot of different things you could do, that are wise. There's a lot of different spiritual teachings about what the goal is spiritual life is like, including wonderful spiritual teachings that say the goal was to have no goal. But that's also to have some sense of where the path is. The path is found in not having a goal. The path is found and not being directing myself in a particular direction. But even that involves a certain Oh, yeah, right now, I'm goal oriented. What I'm trying to practice is goal let's practice. I'm not trying to make anything happen. But that's what I'm what my mind is trying to control what's going on I trying to manipulate the sermons mindfulness sees that and discernment is okay. How do I correct for that? What do I have to do here? Do I have to do nothing and just see it. Just be mindful and be honest What's going on? Or do I need to let go of something? Let me let go of my efforts, let go of my will let go of the ideas I have, trying to improve myself. Let go of the ideas I have of south of me the one who's doing this thing here. So, there's a process of engagement with our life, with our practice, which is enlivening. And part of what in all these five faculties is what enlivens the practice. We want to develop meditation to the point that we get absorbed in what we're doing. And getting absorbed in what we're doing is helpful. If there's faith or confidence, there's engagement, if there's mindfulness, if there's concentration, and if there is discerning if there's questions If there's looking and wondering and exploring, how is this, what's going on now. And if you're if you're really absorbed in this present moment experience, and you find it fascinating, you're not going to think about the future, you're not gonna think about the past or you're not gonna plan your plan, you know, the next day, whatever you get caught up in. So the sermon is one of those things that helps us get absorbed in what's happening. One of the important aspects of discernment is that it's self correcting. And what I mean by that, is that when you hear that part of meditation practice is to be discerning. And to be looking and wondering and kind of looking where How To what do I need to do now and how to make a correction here? How do we let go of this, you know, what's the right thing to do here? It can sound like there's a lot of doing in meditation practice, it can sound like there's a lot of efforting a lot of technique, a lot of analysis, a lot of a lot of contemplation and thinking. And it can give you a headache because most people are are so stressed out that mostly what they need to do when they sit and meditate is to do nothing for the first 10 years just to cool out and so it's very powerful to have a practice of practice of don't doing don't have a goal. Just let go just be just be here because we're so used to becoming and doing and getting all these things and but it's the sermon hopefully will tell you oh right now what I most need is not to listen to talk on discernment. Because you know, that's just not what I need to hear because what I need to hear is just relax. discernment is what tells you Oh, whatever you have what's happening now my practices I'm analyzing and thinking too much.

What's happening right now is I'm too controlling my situation. I think I'm in charge. And by controlling and thinking that I'm in charge, just getting in the way so using mindfulness to the sermon together, it becomes self correcting, we can feel the tension, we feel the way in which we get contracted or get agitated by how we're practicing. And then we make a correction for that. We adjust for that, for the purposes of becoming more peaceful, with the purposes of becoming more calm, or more concentrated, more at ease, or happier. So if you have some sense of what is useful to develop and
practice, then you can kind of sniff your way forward to what is helpful to get there. And if you have a 
sense of develop that building peace and calm is really key to developing a meditative mind. Then you 
use your discernment, just to the extent that it helps you develop greater calm and peacefulness. Part 
of the goal and meditation is to develop a very still mind, which is also very good. vital image it's used 
in the in the ancient text is that of a candle flame, which is unflattering. It doesn't move just completely 
still. But you know that the candle flame inside is very dynamic. It's very bright and live in a sense. And 
sort of same way with a mind that's very still is also very alert. And so, to use a sermon to see how can 
I cultivate a mind which is still there? If I think too much, but what am I, what I need to do, I'm not 
going to be very still. So how can I How can I be discerning and still the same time? How can I use 
that faculty of mine to lean into or feel my way into a place of greater stillness that's also that's not dull, 
which actually is quite keen or quite sharp.

It's the role of mindfulness and discernment to know also, when we should not be discerning at all. It 
comes various points in practice, where we should not even be involved in that activity of being 
discerning what's going on. But actually just leave things alone some radical simple way. That's also 
has important place, but you use your intelligence to find that. So discernment, making the distinction 
seeing seeing differences and seeing which which differences or which side of the differences are 
helpful, which side differences are not helpful. And then learning how to engage in what's helpful or 
pick up what's helpful, or to let go of what's not helpful. And there's a lot of things that a wise life or 
practice will reveal.

So for example, A person might discover that their life is a lot saner, a lot calmer, if they meditate every 
day. And so they do the work, the reflection to see what would it take to set up my life so that I can 
meditate every day. that's a that's a function of discernment. We're discerning we're making a 
distinction between things, sanity and insanity. And, and we're figuring out, oh, this is what I need to do 
to develop more sanity in my life or more calm. And so this so that we do those things, hopefully, and 
set things up in such a way that we can do it. And then we sit down to meditate, for example. And we 
find out that in meditating, that the mind is just really really agitated. So you could just sit there and let 
yourself just be with the agitation and might be useful sometimes sometimes I do that I just Be there 
with my thinking mind, my restless mind, and just being with it, not doing anything with it not pushing it 
away or fixing it or doing anything. Sometimes it's very wise for me because it just settles by itself. If 
you leave it alone, it quiets down. Other times, I don't quiet down after a while or trying to get a sense, 
through my experience and my history of being with my mind knowing it or whatever. That particular 
kind of agitation I have right now. Really, where it does require some careful attention. It's kind of like a 
friend who's agitated who just needs to be able to have someone to talk to so they can really hear you. 
Sometimes the mind needs some very quality attention from yourself. And so I need to really pay 
attention to his agitated mind. What it's like the feelings behind it. Maybe there's fear or anxiety or 
irritation or anger or something. Which is kind of fueling and keeping agitation going, listen, listen 
really carefully. That's what's needed right now. And then, and then discernment, maybe says, Oh, 
well, how do I listen to it? How do I be with it? Do I do it just listen to the thoughts and the quality of my 
thinking, do I feel the emotions? Or do I feel how it's being manifested in my body, the physical,
physical aspects of, of being agitated. So discernment kind of finds our way with the agitation, where to put our attention, where's the key, where's the door, that helps us really connect with what's happening in a wise way. Or I'm sitting in meditation and I no longer agitated and perhaps I'm sitting there and the mind is beginning to get quite calm. And I find myself now the mind just kind of drifting off into kind of pleasant thoughts kind of daydreams almost. And it takes a while maybe to catch on to that. And after a while, I catch on, I really saw you know, spending a lot of time just drifting off, my mind is just kind of dated And I could do this. But this is not particularly useful for me to have the mind drift so much. Maybe what I need to do is to really bring a key mindfulness to the drifting mind, at least see clearly what's this like for the mind to be kind of. So kind of lethargic or kind of so calm, just whips around. Or maybe what I need to do here is to try to just gently, very gently, because I don't want to, I don't want to lose the calm I have, but very gently, try to arouse a keener sense of knowing what's happening in the present moment. Or maybe what I need to do is develop a little more emphasis or own behind focusing on my breath. Because because I need to kind of have more energy in developing greater concentration, I'm already calm, which is good. Let's say if I can use that calm to get absorbed in my concentration. It really developed into a kind of more concentrated state, not just a calm state and perhaps, you know, I'm calm and cost And very presence. And then I noticed other things going on, I noticed, for example, I might notice, for example, how proud I am of my practice. My conceit was really great. I hope other people are noticing all this. And, and, and I said, you know, if I pay really, really honest attention to that thought of conceit, it's really unpleasant to have this certain kind of pleasure knowing I'm the best meditator and I'm on my block. But you know, it's that's the kind of superficial pleasure because we're going to need that pleasure. It's actually masking a greater sense of discomfort when I have that kind of thinking. So making distinctions again, between, you know, different aspects of what's going on, and I see oh, you know, I don't think it's so useful for me to be caught up in this conceit. I could just let it go rampant, or I could do something about it. One thing I could do about

it is just be very mindful. Have it so mindful of it, they're not caught by it. Everything I can do with it is let go of it. I'll try to let go of it. Look at that. I let go of it. I'm so good.

It's so tricky, you know the mind right? And then and then I might notice that stole after after, you know, enough time, a long time. So finally this conceit that whatever you can begin to dissipate a little bit enough to see that, you know, I'm really everything that I experience everything that I it's happening to me. I'm always understanding through the perspective of the self, myself. This is happening to me. I need to do something about it. I need to become better person, it's self improvement project. It's I'm trying to make it better me I'm trying, you know, it's all about me in some way. I'm the one who's making the practice either I better try and or I better be more discerning. I i. It's great. That was great when I was living in Japan learning Japanese little bit because I kind of spoke Japanese like I was speaking English and Japanese very seldomly use the pronoun, I just implied. You know, you speak. So, you know, if I said, you know, going out the door in the context, you'd understand, I'm going out the door. But you don't say the I, but I, but I didn't, you know, I couldn't quite do that. So, I was always starting sentences Watashi wa, which is the way you say I and it became so You know, weird, you
know to always be saying aye. Aye. Aye. Aye. Aye. There's no one else said it's hardly ever. And but if I'd stayed in America, it wouldn't have seen odd because we say it a lot. And no one thinks twice about it right? Which was big I statements. And so you notice, there's almost dying going on. I'm saying that would be like, if I don't do that, or let go of that, or what have you like if I discovered that part of life of my experience? That's independent from it. And there's various ways of doing that. One way, for example, is to notice is again, it's to bring mindfulness to the process of it. There's a lot of iron going here. on here, everything's about me. Everything happens to the perspective of me not exactly conceit, but everything's around me. My experience. My I'm the one who's doing it. Well, there's a word like, I just bring very keen mindfulness really see this be very honest and hold up in awareness for all this activity. Every time it arises, told just that the number of things might happen if you do that. One of the things is it might relax and let go. And you might find this wonderful thing of being being present for reality, without doing so through the thoughts or the ideas, the construction of a self that is experiencing things. And that's a really sweet thing to experience. The other thing that might happen is you might discover that mindfulness or the awareness, which is aware of the eye, is not the same thing as the eye.

And what do you do? So what's that? And then you can be discerning see that difference between the awareness which is doesn't seem to have any I in it. And the I which seems to have a lot of I in it, and what happens if I just kind of lean into that part of my experience where there's no i into that awareness? Where there doesn't seem to be any I You can't even say an awareness that, you know, you're aware or anybody is aware, just awareness kind of floating by itself in a sense, we happen to use rest there. So, what I was trying to paint here is a whole series of kind of questions or explorations, that is part of what discernment does. And that discernment is a very important aspect of human life in a very important aspect of spiritual life. In the Buddhist tradition, and sometimes it's called wisdom sometimes I call it discernment, what's going on. And it's something I think, to be treasured, something to be really celebrated enjoy this part as aspect of human life when it's used wisely, when discernment is used discerningly and today's talk was mostly a celebration of it, or kind of focusing, kind of highlighting that aspect of our life. Remember that the five faculties operate together. So even though the talk today was all, mostly about discernment, you have to remember that this is one fifth of these five faculties, which have to come into balance and work together. If you overemphasize discernment, and under emphasize the other four, you'll get in trouble but you need to have enough All four kind of working together. So there's the appropriate amount of calm or concentration, stability that goes together with the discerning that there's clear mindfulness clear seeing of what's actually going on. So the discerning, discerning doesn't get abstract or or, or theoretical or you know, and there has to be a certain amount of engagement or applying oneself. You know, if I can be very discerning and like to say it can be like reading the menu, I can have all these ideas of what's useful to do than not do anything about it. You have to order the food at some point. And there's certain discernment also needs to be together with confidence. And the confidence part is that part that's also connected to faith, which makes it a sermon to make sure this discernment is heartfelt. There's a heart where we put our heart into rather than Just some kind of intellectual exercise we might think it is. Sometimes we hear about wisdom or discernment. We all have the
capacity of living more deeply peaceful lives, living lives which are liberated, connected to compassion. We all have the capacity of living lives, which are sane. And the purpose of Buddhist practice is the become saying, I hope it'll happen to you soon. All of us So, excuse me for my foolishness tonight. Thank you