Last week I gave a talk on the eighth factor of the Eightfold Path and have been given a series of talks over many Mondays on the each of the steps of the Eightfold Path. And I thought this evening could be the final talk on this series. Because the Eightfold Path is all it's the most famous and most common description of Buddhist practice the reference point one of the primary reference points for Buddhist practice what's tucked away in the ancient teachings of the Buddha, there is also a 10 fold path. And, and it's interesting to look at this tenfold path because the continuation of the Eightfold Path the 10 infopath the ninth step is called right knowledge and then 10th is right deliverance or right to liberation. So, the Eightfold Path again is the probably the most standard depiction of the Buddhist practice. And it is divided into three different areas, which I kind of like to just kind of lightly refer to the head, the body and the heart. So, Buddhist practice involves integrated approach to spirituality that includes all of who we are all the aspects of who we are. And, and so the idea and a full path is to create a broad, integrated foundation are broad integrated approach to a particular path for particular goal. And so the first area of the head has to do with our cognitive function, your understanding or thinking, how do we understand what we're doing? How do we understand the way forward in this life, how to live a life, because most of us are not going to be sitting on the couch watching TV all day, we're going to be engaged in the world in some kind of, hopefully meaningful way. Some people are looking for a meaningful way for being in the world. And one of the approaches that some people take is to try to deal with some of the deepest existential deepest human issues, struggles, problems that humans can have.

And so what are those issues? And what is the resolution of those issues? What's the way through these issues and how do we deal with those issues? And the Buddha had his answer to that question. And his answer was to look at the cause, or the root source for what he called suffering. The word is dukkha, which, you know, is many, many things that cause us to stress causes difficulties causes tension, despair, depression, discouragement, fear, anger, all kinds of, you know, emotional difficulties and challenges that we have. And it's remarkable for me in this role I have as a Buddhist teacher, to encounter so many people who are struggling with some of the greatest struggles that human beings have to struggle with. And one of the things that I tried to reassure them with or tried to offer is that the practice that we teach in Buddhism practice of meditation of mindfulness, the Eightfold Path, is wasn't originally designed for stress reduction wasn't originally designed to just kind of fit into your society. Nice way and get along with things. But it was really designed as a very radical form of therapy, to deal with some of the deepest, the deepest, existential challenges that a human being has. And so the beginning of the path involves understanding that understanding how it works, how there is a particular approach of how to find this path that Buddhism offers. And so it's understanding something about suffering and how to address our suffering. This is the first step with a full path. And then also understanding that if you're going to walk on this path, it particular attitude is very helpful. And so you
want to try to cultivate an attitude or cultivate an approach that is conducive for walking a path to become free of suffering. And so if you want you want to do is become free of suffering, it doesn't work to be cruel. It's it doesn't work to be a lot of lol and doesn't work to be real. greedy, attached to things.

And so if you want to define a path to peace and freedom, to liberation to peace, there has to be some attitude that you're gonna. The attitude is the opposite of those an attitude of attempting at least, or directing oneself towards compassion. Directing one's itself towards goodwill, and directing oneself to the ability to let go. renunciation summarization, because you can hold on tight, nothing's going to work. This recently, I met with a woman who has a debilitating health condition that might not be curable, and progressively getting worse and worse and her capacity to take care of herself is decreasing. And when she was talking to me, she chosen to talk to me and we meaning a Buddhist teacher, at a Buddhist center, and I kind of take that seriously and when so comes to talk about some of the big challenges like this, you know, losing her physical abilities to be able to take care of ourselves, no longer being able to walk that, you know, it's it's quite a serious challenge someone has. And, and it's it gives birth to a lot of fear, anxiety, probably sometimes anger, despair and but you come to a Buddhist center to talk to a Buddhist teacher. And so I feel like I have permission I feel like I'm called upon, it's almost my responsibility to offer the radical therapy that the Buddha had to offer in those kinds of circumstance. I wasn't going to offer her a cure. That wasn't what I was doing. And she chosen to come to me right. So in her situation, I told her that what the one of the core aspects of this practice is to let go That's what you needed to do at this point, if there was no cure, you try to get a cure. So don't give up attempt to do that. But she should learn to let go, let go of her abilities let go of control, letting go taking care of yourselves. And let go is deeply because if you didn't let go, it was going to be he was going to be torn out of her hands. And that's like asking me more painful. And I told her letting go is, she only knows if she's let go. If she feels lighter because of it. If you feel sometimes some joy or some lightness or ease in the letting go, if she lets go and feels neutral, she hasn't really let go. And her task now is to learn how to let go. And so I went through a whole period of time with her exploring how someone will let go in a realistic way to meaningful way. I didn't want to give her you know, sometimes it can be very naive and simplistic to say I'll just let go. You won't have any problems. Because it can do so my dear sir a disservice. But with her it felt like she was so up Against, you know, this hugely dramatic difficulty and challenge. It seemed like what was really to do with it was to was to support her and help her and guide her in what she had to let go of the beliefs, the identities, the ideas, the feelings, that stood in the way, that they're kind of what weighed her down, that made the whole thing all the experience of this debilitating illness, much worse than needs to be. So they're like, Oh, this is very important part of this attitude, letting go willingness to let go if what you want is the radical piece that the Buddha had to teach. So understanding these things is the first part this has to do with the mind. And then the body has to do with our behavior. And so what do we do with our speech? What do we do with our body and so to, to do things with our behavior, which is in harmony aligned with being peaceful with creating a conditions of freedom from suffering? And harm. And then the last step of the Eightfold Path. And I'd like to say so the heart because it has to do with some of the deepest aspects of our inner life, that we begin tending with, we cultivate, we develop, we care for, we care for the quality of our heart, a very deep inner life. And this is what a big part of the path of meditation is about. The mindfulness has to do in part with cultivating a high quality of an inner life, not just being mindful of what is, but in the process of being mindful for what is cultivating a heart which is settled, which is peaceful, which is relaxed, which is open, has some some experience of peace.

And then the final step they call path, right concentration, is also creating the kind of steadiness and strength of the mind that then is able to see deeply, deeply to the very bottom of the heart to what's really there and so the head, the body The heart is a full path is seen as an integrated approach. But the point of it following that path is not just to follow a path for its own sake, but rather to create the
conditions that bring us a lasting peace that very conditions that help us to see in deep way. And so the nine step when that not when a tenfold SAP is tenfold path, as mentioned, is called right knowledge. And the idea of knowledge and seeing is really crucial, really central to the whole enterprise of Buddhist practice. What is means knowledge and seeing, knowing and seeing is, at some point, hope the whole, the Buddhist practice involves knowing and seeing something for yourself. It's not taking a book, which I'm going to read from maybe in a few minutes. And, and then you're saying, Well, now I understand what's going on. Understanding is only a preliminary aspect of the Buddhist path. The path is supposed to lead To a deep direct knowing that you know for yourself something and a dream. And so the words knowing and seeing those kind of terms are used for the study of direct seeing direct knowing that you have for yourself. And so then the question is, what is it you directly know what is the right knowing what's the right knowledge? the right knowledge sounds a bit frightening to you know, you're uninitiated to this. It's like you're not supposed to go to get a PhD in Buddhism to understand all this knowledge of Buddhism. So it's not knowledge in the abstract, but it's knowing something directly and personally for yourself. So here I want to read I think a quite remarkable passage. It's from the this discourse called the simile of the cloth from the middle length discourses and suppose a cloth Was stained and a dye or dipped it with some dye blue yellow red or pink. It would look poorly dyed in impure and color. Why is that? Because of the stain in the cloth. So to when the mind is stained and unhappy results come about. Suppose a cloth were pure and bright and a dire dipped it in sunny got some dye. Were there blue, yellow, red or pink. It would look well dyed and pure and color. Why is that because of the purity of the cloth. So, to when the mind is undefiled good results are expected. What monks are the imperfections that's stain the mind, covetous, covetous, covetous, covetousness, and in greed, our imperfections that stain the mind. Ill will anger resentment, contempt, insolence, envy, avarice, deceit, fraud, conceit, arrogance, vanity, are all defilements that stain the mind. So here were the saying that if you have a mind that has these kinds of activities in the mind. It's kind of like a stain cloth, you can't really stain it. Well, you can't it's not useful for the diet for the person who's going to dye it. The same way mine that's inflamed with these things caught up in these things, doesn't see clearly doesn't understand very well. is not able to get settled stays agitated. It's not a mind that's useful for the purposes of finding peace and happiness. So then it goes on knowing that quote, covetous, covetousness, and greed are imperfections that stay in the mind. A monastic abandons it, knowing gala will stains the mind, one abandons it, knowing that anger resentment, contempt and all these things stay in the mind when abandons and lets go of it easier said than done but one let's go over when a monastic is known, that these are stains or imperfections that the fire of the mind and as abandonment then the person has confidence in the Buddha, when there is confidence in the Sangha and when it's confidence and the Dharma and confidence in Sangha.

The idea here is that to know something for yourself, to know what it's like to have, for example, ill will or hate in your mind to know the heat and the tension that brings that discomfort that brings to know how it stains and colors, your vision of the world if you go around with the ill will. And then to let go of it, and know what the mind is like, when it's let go of that it will to know that absence of that agitation, absence of that bias way of seeing absence of that agitation that's there with that. That is something we can know directly. You can know when the mind is tense, and you can know when the mind is relaxed. You can know when the mind is agitated it can know in the mindset piece, you can know when the mind is filled with fear and you can know what it's like when the fear is abated. You could these are things in our psychological state, the quality of your mind, your heart is somebody you can know and when things are troublesome for the heart. You can know the troublesome nature of it, the feeling of it. And you can know what it's like much longer there when it's past when it's abandoned and gotten peace. This is what the nature the kind of thing the Buddha talks about when he talks about knowing something directly. So it might I don't know how, you know, maybe it doesn't seem so remarkable to hear this. But the language of Buddhism sometimes is quite lofty. Enlightenment is quite lofty term.
knows what it means, right? I mean, some people a lot of people use a term without knowing what it means. And they have associations with a grand world religions, like religion, like Buddhism, and people become highly attain, they must know something really mystical and mysterious and marvelous and profound that that certainly, you know, is something that you don't know about. But here it's pointing to something I would suggest is relatively mundane, relatively simple, something that most people have that hope that something experience with knowing the difference between a time in your life when you've been caught up in something like some of these stains, some of these challenges some of these splits, here's called imperfections, some of these struggles of the heart and the mind and then to have the experience of it no longer being there and feel it feeling and seeing directly that the palpable difference between these two states this can be known. Now, some people just have you know, emotions come and go, sometimes they stay for long periods of time certain states and then they go and so, the, the, you know, people can experience the presence of certain things in the absence of certain things. But most people have no sense of any mastery over that any role in that. And so, the idea of letting go is the middle way this is that or that the approach of Buddhism to learn a technique learn away to train the mind to When you're caught in something, you learn to uncaught. When you're tight in the grip of something, you learn to release the grip. And that's the whole training is about learning to do that. So that it isn't simply, you know, the presence of a stain in the mind and the absence, but you know, how it's abandoned, how you let go of it. And you have the ability to do that you have the flexibility, the strength of mind, to be able to do that, that follow me. So it's not offering some mystical teaching, it's not offering some supernatural teachings, it's not offering to telling us we have to believe in something that, you know, cannot be really be proved. Which you know, it's fair number of religions in the world offer a lot of teachings which are hard to believe if you don't really grow up in that religion. But here, it's offering something which, in modern terms, and here in the West, at least, could be called psychological terms and psychological in the sense that it's something is accessible to our own inner life, our mind, through our own ability to see something directly. You see the proof of it for yourself. You don't have to be, you know, be convinced once you see that this works. So once you see what's here called the stain and you see that let you can let go of it and you see the relief, the peace that comes from it. That gives that's when a person has a realistic confidence in the Buddha.

The term here in this text that's bigger body translates he translated that's perfect confidence in the Buddha. But the I'm not sure I doubt that that's the right best translation might be acceptable, but not the best. Because the word that he translated as perfect, could also mean based on knowledge based on knowing. So it's confidence based on knowing something, you know for yourself, this movement of the mind and then you extrapolate from that, if this is a little little taste of it that I have, then the Buddha represents someone who must have done it to a much greater degree. He represents a possibility of, of really radically removing the stains from the heart, the mind, but radically letting go so that there can be some peace. So the Eightfold Path, creates the foundation so that we have a fair chance of looking deeply into our mind to learn how to let go in a deep way. And for this to happen, there has to be a lot of a fair a fair amount of peace or ease or stillness. And so the Eightfold Path is creating a mind or heart which is not agitated. The behavior part the middle sections of the Eightfold Path, have a lot to do about behaving in such a way that we're not going to continue to be added. to stir ourselves up, it's very hard to be peaceful if we're being unethical, very hard to be peaceful, if we're going if our life is harming other people or harming ourselves. So we want to create the very in Buddhism offers of suggest a very high standard of ethical behavior, so that the heart can feel at ease. So we can really kind of not feel troubled by anything. So when we sit down to meditate, we're not troubled by what we're doing. And we don't feel remorse and regret and, or you know, churning away with those things. And then the function of this mindfulness and concentration and meditation practice is also to begin softening and relaxing the mind, so that it can be here in the present moment, in a stable, relaxed, soft way. So this is why we say that you should be very careful in meditation that you're not striving too hard, trying to get somewhere.
too much. Because usually with especially if you're in the West, a lot of people that strive and push try to get some place. Usually you stir yourselves up even more. And so, meditation is a lot to do about relaxing, letting go settling into the present moment, not because the present moment in and of itself is the place to be. But the present by settling in and relaxing into the present moment. A lot gives us a vantage point and to go deeper into to see the psychology of where the clinging is, or what's what's going on. So then at some point we get, we begin letting go. The mind let's go. At first, maybe it's in small ways, and then with time it comes in bigger ways. Some of you have had experiences of letting go that aren't so mundane and simple. It means letting go of your impatience at the red light driving your car. You could feel some subtle tension. And you feel this is not any point I can't, you know, and lights like I turned green faster because I'm tense. And so you kind of let go perhaps in that moment a little bit. And that's a little bit. You see the difference? know if you pay attention, you can know the difference from that, between what it feels like to be tense. And what it feels like like Oh, so that's a small mundane thing, I think. But then the practice is to begin applying that same principle to more and more areas of our life. So some of the deepest things we hold on to our identity, our desire to be, you know, to present ourselves a certain way, our security, all the things all the kind of deep and important things that people want, that are reasonable maybe to want, but we cling to and depend our happiness well being depends on it, which are saying different way, we get agitated when we don't get it or we get agitated when things we don't want remain. So what do we have to let go of when we let go of, so that we can know for ourselves the value of letting go so we can know for ourselves? The difference between an agitated mind and a peaceful mind. So that this this is the ninth step of the full path. Is to begin to cultivate and develop that knowledge to see and understand that. And to cultivate that knowledge, I think one of the things that's very helpful is to start appreciating what it feels like when you're no longer in the grip of what you were in the grip of. So if you're in the grip of anger in the grip of greed or grip of fear, you might be relieved to have it no longer there. But then you're busy with life and you're on to the next thing.

You hardly notice anymore, just you know, but to actually spend some time acknowledging appreciating the difference between the interstate that's caught and the interstate that's free, provides you with this direct knowledge that Buddhism says is right knowledge and Buddhism says is really the, at the heart of what the whole enterprise is about. And if you can start seeing that distinction between being caught and being free and appreciating it in small and big ways, in your Life, it begins to strengthen the minds or the hearts appreciation for freedom, it starts to strengthen appreciating the state of being peaceful and at ease. It's very, very easy to overlook the value and the nourishment that can come from peaceful states from no longer being caught from being settled to being at ease. So part of this practice of right knowledge is partly a result of letting go the result of the path and letting go in deep way. And then knowing the results of that. So then, if you start appreciating that and appreciating the kind of extrapolate, you know, you know, this thing about the red light, you know, I can see, you know, like, it's to my benefit to let go the attention and patience at the red light because, you know, it's not going to help me to get anywhere faster. So at least for these three seconds, I can settle back and breathe And I feel better. And then take something as mundane and simple like that and maybe extrapolate, extrapolate or imagine, what would what would this be like if the same movement was done in some of the deepest existential issues in our life? What would it be like to let go in such a deep way, or to discover ease in such a deep way, that in all the endeavors that you do as you go through your life, at work and relationships, in health and Mike of health, that there's such a deep sense of ease in the heart, that you're not, you're not liable to pick something up to agitate it again. So there's one thing is to let go and experience peace. The other thing is to know that peace well enough and thorough enough that you come you come upon an opportunity to clean Do something to grab onto something to get caught up in something. And you say, No, thank you. I think this piece I have is valuable. I think it's
more valuable and more important than the reasons I have for getting agitated. The reasons I have for clinging or resisting or getting upset.

So again, this right knowledge is very important, because it provides a reference point that helps us to begin debate the debate with ourselves about what we're doing in our mind. And one of the great debates from the vantage point of peace, some sense of ease and peace is is it worth clinging to what you're about to cling to? Is what you're afraid about? really worth being afraid about? Is what you're greedy about really worth being greedy about. If the cost of that of those states is you lose that piece. You probably have lots of reasons to argue it's okay to lose your piece. But it's you know, but part of the function of right knowledge is to give you a different vantage point to have that discussion with yourself. And to question Is it really necessary now to worry Is it really necessary to want this so much to expect this so much to to define my life by doing this way? Does it matter so much what people think about me that what that some of the things poorly about me, I need to get all worked up to try to talk to them and hammer into them that I'm different? What what causes you know, is it possible to keep the ease in the heart? So this is kind of the kind of the possibilities that comes from this nine step or the path because we know something for ourselves. We can then use that as a reference point. So then if you continue this process of letting go of practicing and going deeper and deeper into the mind and letting go more thoroughly, then at some point, you have an experience of greater and greater liberation Bhikkhu Bodhi and this translation translates as deliverance. And, and with one sense of freedom and ease becomes greater and greater.

And this experience of freedom.

The combination of the Eightfold Path is described this way in the text. And I'll read you Bhikkhu Bodhi's translation in standard way of translating this, and then I'll offer you a different translations that are, that are that caught the Pali words allow for so this eightfold path leads to complete disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, and to Nirvana. That's nice, right? So disenchantment leads to complete disenchantment. So rather than translating this is disenchantment. I would translate this as leads to breaking this spell. Breaking the enchantment does not sound better. So, some of you are in a spell. So leads to complete the complete breaking of the spell. Instead of dispassion to fading of lust This is interested to cessation The word nirodha could also mean destruction. And some of you know about Noah Levine and Against the Stream and the Dharma Punks, and they have these sweatshirts that say, you know, meditate and destroy. You know, it's you know, you know kind of kind of like makes us baby boomers have look twice the peace in love, meditating, destroy what? But this word nirodha means to me usually translate cessation also means to destroy. So Isn't that great? So break the spell, fading of last destroy. to peace, I leave backward alone. I like that word in English, and then to direct knowledge. So here I'd leave that alone to the idea of direct knowledge means personal knowledge, knowing and seeing for yourself. to enlightenment, I don't know you know, English word enlightenment. I don't know if it's a Useful word to keep using over and over again, I myself prefer the word awakening for variety of reasons. And then to Nibbana and the etymology of the word Nibbana. lends itself to also being translated as a release, to be released. Rather than read bit rather than being bondage to be released to let go longer be holding on. So, this is the goal of the Eightfold Path is to do these things. And, and, and as the Eightfold Path becomes mature, then it it gives rise to right knowledge, which is a direct knowing and seeing for yourself with this process of clinging and letting go and appreciating that being nourished by that beginning to use it use that as a greater and greater reference point. So you're less inclined to pick up you're clinging and more inclined to let go of what remains until At some point, there's a much more radical and thoroughgoing letting go, which the tradition calls deliverance or freedom or liberation. And this then gives birth to a, what's called an unshakeable peace, unshakable deliverance of the mind. So the
Eightfold Path that I've been talking about for these last couple few months is an extremely practical series of practices and tools and approaches and understandings that are beneficial for anybody's life. You don't have to be interested in liberation. And this whole step here that just you don't have to be interested in right knowledge and right deliverance and freedom. It can just help in the ordinary activities of our life to live a better life. But also, the way it was designed, was it was designed for a radical transformation of the person who walks the path.

And it's and that radical transformation has been called by the tradition, a path of transformation that makes it that enables the person who gets transformed person gets in no ennobled, or, or becomes more worthy or becomes they know, there's some kind of dignity and that freedom and that in that piece, I think it's one of the great goals of human life is to give us a lot of meaning to our path in our life. The idea that there is a path to this kind of freedom, there is a path to this kind of resolution of suffering. It's not a path that's esoteric and mystical, but rather, it's built on very practical things we can do, and very practical insights knowledge is and what we can see in our own psychology, but to do it thoroughly and completely is one of the Great's and valuable tasks, someone should do it and, and a lot of people should do some of it. And every step along the way is worthwhile. No amount of practice is ever wasted. So 10 full path, right knowledge and right deliverance. So we have a few minutes if you'd like to ask any questions about any of this you're welcome to do it.

So what's your when we are in the heat of the passions? Yeah. How do you remember the full There. What do you do recall it, consciousness.

So, I think if you’re lost, it’s hopeless. And I don't see how you can use either you're here or not. If you're not, then there's no hope. But unless you plan ahead. If you know you have a tendency in the heat of passion to lose your mindfulness and presence, then you know, I don't think you can do anything. But then you can, if it happens often enough, then plan ahead and have things that remind you you know, you know, so I don’t know what you want to do to remind you but have big signs in your house. And the bigger problem you have, the bigger the sign should be. You know, paint your whole door going into it attention. So, you know, that's one approach. But if what you're asking is that you feel yourself in the heat of passion and stuff and you understand it, you see that it's happening. And but it has the upper hand and you have the underhand. What do you do? One of the really important practices that the Buddha taught was a practice of restraint. So one of the things one of the really, I think, really important trainings and ways to get develop inner strength is to know how to restrain yourself and make any mistakes. So if you know you're in the grip of heat and passion and anger, don't say anything. Go for a walk, go to bed, take a shower, go for a run, do anything, but act on the anger or speak it. And then and then when you've cooled down, maybe then you can bring mindfulness to it and explore what's called enough this man is go away, but then you can sit quietly and look at it more deeply. understand what's going on and be more wise. And then once you've become so once you've cooled down and become wise, then you might talk to someone about it. What's going on? But restraint, the practice of restraint. It's, I think it's a really important practice. Hold your tongue and sometimes it can be the most challenging thing you can do. Because you know that the impulses are so strong but to have a commitment to not act because a little bit against maybe the grain of what some people here and here in the West were you supposed to express your emotions and act on them and stuff and, but there's really a lot of wisdom sometimes to restraining not repressing. repressing is not healthy.

Someone else? Yes, please. If you could use the mic, they said they're just unstaged their mic? No, there it is. She had the green light died.
Look, did you hear the mic?

I think so. Yeah. Keep it close to your mouth.

Okay. Um, you're saying about knowing something fully versus knowledge, right? Yeah. So what if you completely know something right within yourself, but someone else knows something else as well, but is in complete opposite to what you feel, you know. And what they know has like direct impact to what happens in your life. But yet you feel like you should be somewhere else. And so then like two year old sin about letting go right, so what's the difference between like letting go versus like being like, like rolling over and let something happen that you feel shouldn't? That's a good question, and that If I don't know if I'm up to the task of answer answering your question, so I'll do my best and see. So the there, maybe it's helpful to distinguish between two domains of life just for the purposes of answering the question two domains. There's the domain of our heart. And there's the domain of our actions in the world. And, and when we talk about actions in the world, and how to get along with people, and how we, you know, how to work, you know, in this complicated social world and differences people have, it takes a lot of street smarts, takes a lot of life experience, it takes a lot of intelligence, it takes a lot to kind of sort that out. And you might need to know a lot about all kinds of issues. To do that, well, that person might have grown up in a very different culture than you they have a whole different assumptions about what it means to be human being. And there's just so much going on that's so different between you that Unless you understand where they came from, and how they were trained, you just miss each other. So he needs a lot of, you know, something. So that's, that's the domain of the action in the world, but the domain of your heart, that's a different kind of knowing. That's no and it's a particular aspect of your heart that Buddhism focuses, I believe, focus on most, and that is you really understand how your heart in your own heart and your own heart and yourself what it's like for you to cling and what it's like to be, not cling, you know, when you're caught by something. And you know, when you're not, you know, when you're compassionate. And you know, when you're angry, you know, when you're generous. And you know, when you're miserly, you know these qualities of your heart this you know directly and because it's your heart No one else you know that's something you know for sure. There's no argument about that if they want to argue with you, you could get riled up and upset that they disagree with what you think is in your heart. Or you can just shrug your shoulders and say, you know, I know. I know what's there. And so in the domain of so in a situation with someone who knows something different than you about the world, and what's important, what needs to happen, and Buddhist practice, what you do in those conversation, is you would track what's going on in your heart. so that you can know for yourself whether you're getting riled up, but you're getting caught when you're getting resistant when you're getting angry or not. Are you staying peaceful? And that's the domain of direct knowledge, the Buddhism and was concerned about that is that that distinction useful for your question, or do I miss you? That was a was it was it addressing your concern? So it's important one because they use the word To know something for oneself is sometimes hard to say is, is sometimes used to casually or to sloppily what it means. And sometimes people say, I know something, because I think it whatever you know, and so their opinion becomes a knowing. And one of the things I think has been a little bit over done here in California than last years is the expression. My truth, you know my truth and you have your truth. And you know, your truth and you have your truth. You know, it's basically saying, I have my opinion and you have your opinion. And but it's couched in this very kind of, you know, ultimate language and then you can't say anything anymore and you find your truth, you know. And the, the so mean sometimes it's true that kind of language, but sometimes It's overdone, I think when it's opinion, and also, it's Buddhism, you know, not, not for this evening, but Buddhism down through the centuries, is that a very careful analysis of
what you can directly know? And what is inference? What our interpretations of events are aware conjectures. And there are so you can stay close to what you can directly know. And so.

So, you know, I have a story I like to tell of a study I read Long, long ago, it was 1980s with study of children in New York City who had near death experiences. And sure enough, they had some of the classic experiences that people have in near death experiences, kind of a white light a tunnel and seeing some great figure at the end of the tunnel. So it must be true, right? When you see Buddha at the end of the tunnel, that your near death experience, the Buddha must really exist, right? That's the proof of it, you know, and what are their time right? So now you know the Buddha is there because you've At the end of the tunnel so what these kids there's a high percentage of these kids in New York City, you know, young kids who had near death experiences, they saw the Ninja Turtles. So do the Ninja Turtles really exist? So maybe Buddha really exists someplace in heaven. But, but that kind of a kind of study raises a question mark. When someone says I, you know, I know the Buddha's true because I saw him in my whatever. You know, the fact that you see something is not necessarily symptom that it's true. And one of the one of the humorous episodes in this text here, ancient Buddhist texts when the Buddha describes how the great God Brahma Brahma is kind of like the great God of the Indian Pantheon, and how he thought he was Almighty, and how he thought he created the universe. And the Buddha describes it as a missile. You're standing. And he jumped to conclusions that weren't valid. So this idea of being very careful about seeing something. And jumping to conclusion is something Buddhism is very concerned about. So the care there's a lot of care around this issue of what we know what we can know. But the essential issue is not what we know about heavens and hells and, but rather what we know about our own heart. And so we don't want to get in Buddhism, I think there's a care to not get sidetracked or distracted from caring for your own heart by all these other opinions and ideas and interpretations of life that some people take as being very important. So to know your own heart and to know particular thing about your heart to know about what helps your heart to be at peace. Okay, so I hope this was interesting, useful and may you all Buck 10 fold