

# 2008-01-14 Core Practices

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## SPEAKERS

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So Good evening everyone. And here in January on Monday evenings, I'm going to give a series of talks on various core aspects to the Buddhist teachings to Buddhism. And I called it last week with core teachings this week, talk on the core practices next week, core attitudes, and the last week in January, core realizations. And so in a sense last week was the core teachings. And the core the core is the Four Noble Truths. And when we say an English truth, some people assume that means I can't I get creed, you have to believe something like that. But the idea of the Four Noble Truths as it's Teaching is that they're not exactly teaching. They're meant to be four practices. And so the first noble truth is the truth of suffering, their suffering, the practice around suffering is to study it, to get to know it. The second noble truth is the truth of the cause of suffering. And that is to say the practice you're anchored to that is to band in it, to let go the cause the cleaning of the compulsion that somehow generates the suffering, we are to let go of it. And then the third noble truth, which is the end of suffering, is meant to be realized the practice going to do is to realize it. And then the fourth noble truth is the Eightfold Path, and a full path has to be developed to be cultivated. So the important point I'm trying to make here is that even something basic often we can call the teachings are not meant to be teachings and abstract. But they're pointing to practices. And all of Buddhism could be, could be said to be a series of series of instructions for action for what you do. And so some people like to have a nice worldview, nice kind of philosophy that allows them to relax and trust and feel a benign nature of the universe. But Buddhism doesn't focus so much on this kind of attitude and understanding as much as it does something that you do. And, and Buddhism has, you know, hundreds and hundreds of different or different kind of practices, different kind of attitudes, you can seem quite overwhelming to get it all at once. However, what it's a good reason why there's so many practices in Buddhism, is that maybe two primary reasons one is because of the diversity of human beings. There's so many different kinds of people, so many different conditions and situations and dispositions and conditioning, that there are different practices for people in different situations, but also because the human ecosystem human ecology is quite diverse. And, you know, quite varied what goes on inside of our own heads. And in all the different activities human beings do is quite diverse as well. And so the idea is that we can have practice that can be associated with all the different things we do, so that our whole life, in a sense can be informed by practice. It isn't so much that we're supposed to kind of busy our life with practice. It is supposed to be infused, it's the possibility exists to fuse her life, with, with understanding with practice with with orientation that takes her life towards increasing freedom from suffering, increasing, increasing degree of liberation, increasing degree of so we can live our life with greater compassion and greater peace. So these practices really kind of at the core of Buddhism, then and so what are we? So what are the core practices in Buddhism? The classic kind of description of practice is called the three trainings. In the three trainings are the trainings and ethics, the trainings in what's called Samadhi, and the trainings in wisdom or discernment. And so it said that all the different practices in Buddhism can be subsumed within these three trainings. And

the training and ethics is a very training and virtue is a wide variety of trainings that are meant to help us live a life that's wise. That reduces the amount of harm we caused ourselves and caused others and increases the amount of good we could do for ourselves. For others, and so their practices in the first practices listed in ethics, almost always is generosity. And sometimes it said Buddhism begins with generosity. It's like they don't have that core the cardinal practices in Buddhism. The second kind of Cardinal practice is among ethics is living by the precepts. So living a life that doesn't kill, steal, involves sexual misconduct doesn't lie, and doesn't involve intoxicating your mind so that you lose your mindfulness. And especially the first for the precepts and not killing, not stealing, you know, sexual misconduct and no line or practices that we do in relationship to other people. I guess it's possible to do those things toward yourself kind of, but mostly it has to do with we do other people and generosity also something we do with other people. We're generous to the guests. We contribute generous to us. But most of the week, mostly we talked about being generous to others. So what we see here is at the very foundation beginning of Buddhist practice, is the idea that how we are in relationship to others is very important. And this is sometimes forgotten by people here in the West. People practice Buddhism in the West, because here in the West, more often than not, especially in our insight, tradition. People came to it interested in meditation. And that was a door in western meditation. In fact, 30 years ago, 3040 years ago, when people first started getting interested in meditation, in the West, a lot of people had a lot to do with a counterculture. And the counterculture of the 60s, were rebelling against what they thought was the hypocritical ethics norms of their time, and they didn't want to hear about ethics. And so they go to Asia to learn meditation, not to be told, you know, avoid sexual misconduct. Because there's a whole that, you know, in order to avoid intoxication. So meditation was so the doorway in for a lot of people here in the West. And what happens to many people is that, who continue with meditation for some time is eventually they, they come around to realizing that ethics is a very important part of the practice, if they want to live the practice, they live some of the realizations and understanding transformations that happen through meditation practice, they want to integrate into daily life, then the way to do that is through the practices of generosity and ethics. So some people start with meditation, but the classic idea is to start with ethics with ethics and generosity. And many years ago, I knew a Chinese woman from Taiwan who had come to this country and was studying variety of things, but she hit was doing a graduate program in Buddhist Studies at Stanford decided to make Buddhism her kind of primary focus of her life. And she had a Buddhist teacher and she was studying Buddhism. And I asked her if she meditated, because people I knew Buddhists I knew were all meditators. And she said, Oh, no, not yet. I'm preparing myself so that I'm worthy enough to meditate. I kind of fell off my chair. Why wait? But I also I was really, I thought it was I was really inspired by that by someone who had so much respect for the process of spiritual changing trust, transformation, that she felt that she had to prepare the ground in her in her ethical life, so she'd be ready somehow to get involved in meditation. I think there's some really real wisdom to that. And part of the ground that's being prepared is our inter relational ground. So if you cultivate generosity and ethics, you're creating wise helpful relationships with people around You so your spiritual life in Buddhism begins very much with wise connection. If you begin with meditation, it can suggest the idea that we're doing inwards selfish, self absorbed. I couldn't care about anybody anybody else kind of practice and some spouses think that what's going on you know, their spouse the other spouse is going to begins to meditate and they get worried. What's this mean? The but if you start with generosity, I think your spouse is gonna be delighted. Wow, yeah, this Buddhism stuff is great.

You can do more of that all you want, generosity and ethics. So these are really core core practices in Buddhism, generosity and ethics. The other kind of things connected as considered part of ethics is how we speak And speech, speech also has usually we do in relationship to other people. And so there's a lot of guidelines and practices around eating, speech. And so our speech try to practice

speech which is honest speech, which is kind speech which is helpful, and speech which is conducive to harmony to Concord. So to practice, why speech, and it said some many people I know that one of the most difficult things to practice is mindful speaking, that one of the most powerful places where you kind of lose our mindfulness can often make huge mistakes in our speech. And most people I hang out with or come here, generally are pretty ethical people, because that's the way they appear to me. And so it is usually that many obvious places where they can kind of work on their killing and stealing. There's nothing, you know, it's not that much going on in at least in earthways. But the, but they are. But usually there's huge strides being made in cleaning up speech, working on speech. And one of the common things that greatly seems to me it's been a whole kind of series of people coming to me and saying that they're beginning to live this kind of more Buddhist life being more careful, more mindful. And they're meditating and they feel like from their meditation, they want to start living more ethically as well, just cleaner, and live a greener, cleaner kind of life is the way to behave. However, at work, there's all this gossiping and it's kind of like a culture of work children. And so they find it very hard because, you know, it's hard not to be part of the culture of the group. The thing was, it's also they don't wanna be part of it, because it's now uncomfortable to be part of it in a way it was maybe find before. And so there's also a little awkwardness around doing that about you know, how to how to communicate how to be with people. If we're not going to share in the way people often talk. So ethics is one of the first trainings. In Buddhism. There's three trainings on ethics, somebody and wisdom. The second one at then is Samadhi, which is a includes all the different ways in which we develop and cultivate the mind. The mind is understood to be like a muscle, or a whole series of muscles that can be strengthened, different muscles can be strengthened. And it's up to you which muscles you strengthen. Some people in our culture have developed strengthen the television muscle really well. And so that's one possibility. And I'm fond of this story that Kate has been around for a few years now. of the grandfather, the Native American grandfather was telling his son First grandson, there are two wolves inside of me. One good and one bad. And, and they're fighting. And the grandson says, well, who's which one's winning? And the grandfather says, whichever one I feed. So whichever one I feed, that's the ones going to win. So there's all these different forces within us in our mind. And depending where we put our attention pending what we do and what we reinforce, strengthens that muscle. And so there are really beautiful muscles, wise muscles, beneficial muscles, and they're really harmful muscles within us. And so, what do we do with these different kind of mental muscles that we have available to us? So Buddhism puts a lot of emphasis on developing those muscles. And so mind training, they've gone to the IMC the mind gym. We can big size change your name to you know, the most Jim, mind power. So some people have tried to teach mindfulness outside of Buddhist context, have like the kids sometimes called it mind power. I know a friend of mine, he went to juvenile hall and taught mindfulness there and he didn't use the word mindfulness at all he calls he said, mind power, you develop some power power, and the kids got interested. But they didn't get as interested in this Win Win friend of mine. Went to, I think, was like juvenile hall. And all these kind of really

tough kids were there rambunctious and Winston for the class to teach in mindfulness. And it wasn't didn't look like he was gonna get their attention at all. They were talking or do whatever. And so in a very quiet voice, he said, who's interested in having better sex? Who had their attention? They all got really quiet. What's this? And then he started teaching them mindfulness.

So, so I don't know, we sort of pointed out that we're kind of, you know, a little bit on the older side here at IMC overall, the average age, so maybe called, you know, talking to better sex is not so relevant anymore. But they were concerned about Alzheimer. So, mind power works well. So we develop, so the only things to develop. So some, so it said that developing the mind is very helpful. And a big part of Buddhist training then, is developing the beneficial qualities of the mind that sometimes are underdeveloped. And something as simple as mindfulness is a muscle or a quality of capacity of the

mind, that can be strengthened. And I love it that mindfulness is not an esoteric attention on esoteric, strange, mystical kind of capacity. It is something your mother told you to do. Pay attention. And so we've tried to develop that attention to become something as becomes a strong power within us. So he said available in all kinds of different ways available to send a spotlight of attention carefully, meticulously within ourselves. So you know, what motivates us and meticulously around us, we really tune in and know what's going on around us as well with other people. It increases our empathy and understanding. We look inside mindfulness helps us to see what motivates us. If you want to do one practice, that's I think transformative is you can do the practice of paying attention to what motivates you to say, what you're about to say. If you're used to that one practice, I bet you'll be transformed. Because so much of speech is somewhat unconscious, the motivation behind it, and so much of the motivation is, connects to deep deep levels that our subconscious motivates drives. If you take the time to really have a mindfulness, strong enough mindfulness, to be able to see what motivates you to speak, you'll probably transform yourself very quickly. But it's very hard. So most people don't bother. They'd rather meditate. So mindfulness is one capacity, one muscle. Another muscle that can be developed is the muscle of concentration. And so often, meditators are developing both at the same time, because often meditation develops both. And concentration is them as a, as a kind of a muscle that allows the mind to be stable, and still, while it's penetrating and looking very carefully at something very still focused, centered, composed. And the advantage of that is that then we can see much more clearly, when the mind is frazzled. When the mind is agitated, and we don't see very clearly, very much like if you try to, you know, look at the moon or a star with a telescope. You can't really hold your arms still enough so that you can see properly. So you have to put in a towel and a tripod and then you can tell you the telescope could be still enough so you can see something that far away. So the same thing with the mind if the mind is agitated, you can't see very well. So it helps to stabilize the mind still the mind and concentration is kind of like a tripod, you still in the mind, so you can see in a very deep, insightful way. What are the interesting things that about this practicing in Buddhism? And a little aside now to this below the of the talk is that because Buddhism focuses so much on practice, there's always something to do. And there's never a reason in Buddhism to come to complain that you can't do anything about something. You can always pay attention. It's some people I know some teachers who said when you become Buddhist You give up all, all motivation to complain. I don't know if it's true, but it's a nice idea. So when I was first introduced to this practice in Thailand, I've been practicing this, I know for somebody intensively for maybe a couple of months, for some reason that I don't quite understand. The teacher I was studying with, invited me to come along to, into downtown Bangkok, to a funeral of a very of a Thai general. And I went to this kind of funeral house, and there's all this pomp and ceremony and it was kind of gaudy. And it was all in Thai. And I didn't speak a word of Thai really. And so I was sitting there kind of this you know, and, and I was sitting with me so bored. so bored wondering why I was there. And then finally, after a while, I said, Wait a kill.

You just spent eight weeks paying attention, practicing, strengthen, do mindfulness in this little cabins, little hut, you know, with nothing in it but a bed. You know, and that wasn't boring. But now you're bored here. And why don't you start paying attention. So I started shopping on mindfulness, notice it was going on much more quickly. And very quickly, my boredom went away when I use the power of attention and mindfulness, and there's so many different things to pay attention to. So once you start being curious and interested in waking up, then you can pay attention to your inner reactions, you can attention to pay attention, what's going on around you. There's always something to do. So we can develop mindfulness, we develop concentration, we can develop our capacity for effort, effort, the amount of effort we can put in to our endeavoring whatever we're going to do. can vary, it can be developed with strength and we can develop our capacity for patients, we can develop our capacity for equanimity, to be equanimous. To not pushed around by things that happen, we can develop our capacity for loving kindness for kindness from love. And Buddhism, we say we don't leave love to

chance, or to chemistry. But love is something can be developed and cultivated. It's usually different than romantic love. But the idea of cultivating a warm, generous goodwill towards others can develop to such a powerful extent in meditation, that it's called in Buddhism, boundless it becomes so powerfully. Such a powerful force in the mind or quality in the mind, that it seems feels as if it radiates for most boundless directions in all directions, and the mind completely stabilizes. Center centered feeling of love. So love can be cultivated developed compassion, the same way can be cultivated and developed. So there's all these different qualities of mind that are inherent in your mind that the capacities you will have that if you wish, you can cultivate and develop them. I can go on and this can be longer if you like, the qualities you can develop. And so some of Buddha's training is to develop these things, so they become stronger, and the stronger they become, the more they become a resource for the third training and the third training and the first one is ethics. The second one is somebody with Mental Cultivation development. And the third one is called this usually usually is translated as wisdom. But I like the translation of discernment. Either one is fine. And this is where you begin using your intelligence, your capacity to see clearly to be in discerning what actually is going on to actually see more carefully? What motivates you with your reactions are what makes up your psychological conditioning. What your beliefs are, what your attitudes are, and more important, what you cling to what you hold on to. So as we can seeing these things, then we get more wisdom, more understanding, and we know how to negotiate better the inner psychological life. We've learned how to negotiate better or motivations, or interests or beliefs. We can learn to what is not helpful for us to have what beliefs, what attitudes, what reactions, what feelings are not helpful. And we can also begin seeing which ones are helpful. And that's simple. discernment discerning separating, distinguishing between what is helpful and not helpful is a key part of wisdom. Buddhism. And as we start seeing what is helpful and unhelpful, then we can begin to practice the training of letting go versus not doing things which are harmful and strengthening and picking up those things which are helpful. So it can be something very, very simple. And it's something could be as simple as, if you have to drive up to San Francisco. You drive up one on one or 280 Well, some of them might have to debate depending on where you are in the peninsula. But I've noticed that if I drove drive up to 80, I feel a lot better. When I get up there, you know, especially a nice sunny day and you know, the hills are kind of nice and all that. It just kind of creates a better condition. So that's the kind of see you know, look into the situation and see what the effect is going to be. And see the one effect is benefit more beneficial than the other to make that kind of discernment. To continue with a car examples. I found that leaving the car radio off

in the moment It doesn't bring me in, sometimes as much pleasure, it was kind of pleasure drive, sometimes turning on the radio. And it's kind of nice to have the music on. But if I don't turn the radio on, I tend to arrive where I'm getting at much calmer and more pleasant state of mind than if I had the radio on getting the pleasure that music. So it's kind of strange doesn't it kind of filled with counterintuitive, but it's so but in fact, the silence sometimes Bing silence kind of does a better thing for me. So that's making a discernment, seeing the effect cause effect, seeing what's helpful, not helpful. And then being able to choose what is helpful. And so also we can look at so that a certain aspect lips around and helps us look at our ethics carefully. So we can see what is it whatever ethical behavior is helpful or not helpful. And because the mind has gotten stronger, through this MIT practice, we have a greater ability to let go of those things which are harmful and greater ability to pick up those which are beneficial. So for example, people have addiction problems. Some people are really addicted to all kinds of issues, substances, a variety of types. And sometimes it's very, very certain behaviors, that can be very hard sometimes to let go of certain behaviors that people are continuing to do. And, and so just to tell someone to stop doing that is a disservice to them. Because the conditioning is almost unconscious, that drives are so powerful within us. And so sometimes you need to kind of help people develop certain capacities, and work through certain issues in their lives. And so there's all kinds of things we might do like a therapy, but Samadhi part of Buddhism is so we can develop a stronger mind

and body. So that's, that's increased strength, then we can not be under the influence of inner psychological forces, which we don't be under the influence of. So Samadhi is very important to be able to strengthen this capacity. So there's sermon part the wisdom part is you Using their intelligence to look more carefully. And this is a very big part of mindfulness, then stronger your mindfulness is, the more you can see what's going on. The other thing about the discernment of Samadhi, in his sermon process is Samadhi helps you to be in the present moment. And as you're really stabilizing the present moment, that's the place where you can kind of penetrate into what is actually going on in deepest structures of the mind. If you're fantasizing about the past, or facing or the future, it's actually a two dimensional world. And you can't really learn that much about yourself in that kind of two dimensional picture world are the past in the future. The three dimensional world is the present, present world and we're at the present moment. And so we can, so to enter into that three dimensional the depths of the depth of our life, the depth of our of ourselves, we have to be in the present moment. So a lot of the semantic training is about helping us be stabilized in the mind. So we're in the present moment. Winds are drifting off in thought. And then the discernment comes into play, we begin looking more carefully deeper looking what's really going on here. And one of the things we'll start seeing sooner or later, if you look carefully, is you'll see a certain attachment or clinging to a sense of self. So anyway, we're caught by an identity. And sometimes I call self identity when the drag because it's kind of like slows you down, even though we think might be good and so important to hold on to it. And one of the core sources of suffering is our attachment to self, self image self representation, how we want other people to see us. Even the very kind of seemingly nice, benign, seemingly benign attitude or feeling I am in Buddhism is, is considered a little bit problematic, because there's usually some very subtle clinging to that sense of emptiness And might be there. So part of the, the deep spiritual work of Buddhism is to have the stability of mind the strength of mind, to look deeply enough, and this and the discernment comes in so deeply enough and see how we cling to a sense of self, how this sense of self identity works within us, and then have that inner confidence and strength to let go of that. To let go of it, we don't have the inner strength often leads to fear and disorientation. And that's why the Samadhi part is so important, because Samadhi provides the inner strength. That is the ballast, for letting go of the sense of self that we often feel we need to have. So it's the alternative to self building is having a strong sense of strong mind that can handle a variety of different things, a strong discernment, strong ability, see, differentiate and take care of ourselves.

So with us Strong ethics with ethics as a foundation, it's a lot easier to develop the mind. As the minds developed through somebody practice, it's a lot easier to see deeply. As we see deeply, we can see what we need to let go. At some point, the stillness, the stability of mind is so great. We let go of so many things or extra some severe things which are not needed in the mind mental activity. The mind is so pristine, a quiet is still that we cannot do anything anymore. In terms of going further with a practice, any kind of movement of self will, in the practice gets gets in the way kind of muddies the water. And so at that point, we just stay very still in practice, and we're still enough to practice and don't do the doing anymore. Stop all doing it be very present is still in the present moment. That allows it some its own time and place allows for a fine final unraveling of the mind, if I were letting go the deepest, clinging, the deepest holding the shackles or constrictions of the heart can find them like oh by themselves. The final movement does it does it by itself isn't something we can do. And then that's, that's the practice of realization, or awakening or freedom that Buddhism put some store in. So that was that'll be the topic for in two weeks from now. As we go through and start cultivating these a variety of practices, there are some attitudes that Buddhism encourages people to develop and have a support for the development of these practices, and that the attitudes is what we're talking about next Monday. And then they have to wait two weeks for some discussion about what we call realization. So we have about 10 minutes and would you like to ask any questions before About this about practices. Do you have anything to say about the contradiction between being honest and maintaining harmony? The contradiction, I hope it

isn't always contradictory. But it can't happen sometimes being honest and maintaining harmony. It's a difficult call, you know, part of the principle in Buddhism when we look at Right Speech and what to say, is to see if it's helpful. So if it's not going to be helpful to say something, maybe then there's no need to be truthful. We shouldn't lie. But, but maybe it's not the kind of, if the truth isn't helpful, then maybe it can be used, let go and maintain the harmony. If it is helpful, which means that something better than harmonies can happen or some more proved harmony or a deeper kind of more genuine harmony can happen, then maybe speak up. So that can be one of your guidelines. Is it helpful? Another thing we say in Buddhism is, is it helpful? Is it timely so the right time, sometimes truth needs its own time. And sometimes, for example, I've learned that that you know, from upset upset with someone while I'm still angry, it's not a time to tell them the truth. So I'll wait until I've worked through my anger. And then I'll go back and talk to them. And because that is much more productive, that's even helpful. You don't know or ask ask yourself if it's, if it's, if speaking the truth is going to be helpful. And if it's not going to be helpful, then maybe he should look more carefully.

question with a question would be, what is truth? Because that can be very slippery sometimes. Whereas truth Yeah, so. So there's one thing to figure out what is truth. It's another thing to be dedicated to the truth. And so even if you might not know what the true, be dedicated to, it gives you It puts you involved in the process of discernment of looking at questioning, reflecting, asking for feedback, or you know, writing different things. And maybe that's more important actually knowing what the truth is the process. And so one of the things I like to do was I have a lot of faith. In honest communication, or direct communication, we say the best of our ability, what is true for us what's going on where we feel if the other person is also willing to be in dialogue, and that's closed down or not. So that way, I don't have to feel like I have to protect the people to be careful of everything I say, I can just say this is what's going on. And sometimes I don't have all the information, I don't have it right, what's going on? But because we know we're in dialogue, it's okay. Because I feel like together we're going to, we're going to come to some better understanding. And so it's the process together that comes to the true thread or a shared understanding rather than, you know, I haven't independently. So dialogue, communication, I think is a very important lovely thing to do. The other another avenue to look at this question of yours, is not to look at what is truth, but rather to look at what is false. What's a lie, and maybe that's easier to see or understand when I'm lying in bed. Lying or deceiving ourselves or into saving others, we're trying to pretend that things are different than what they are, that you can actually feel and see, we can be honest about that. Because you can see it, you know, I don't want you to know that, you know, whenever we say something a little bit, you know, off a little bit protective or something. So, you know, that's, that's interesting to look at. The other thing about truth is, there's a couple more things about truth to that occurs to me to say one is that I think that often is very interesting to, to say, when you say something to say, upon what basis, you believe what you believe. So, you know, some people might believe in some religious creed. And so you say, Well, I think that you know, that there is a God and the authority my authority for that is on the basis of my faith. My tradition, so I grew up in that way, or it's the face of this book, which tells me that's the case. See, so rather than saying, I know something's being true, I think it's true. I believe it's true based on this evidence or based on this authority, and based on this hunch, whatever. So you're kind of qualifying it from where it's from. The other thing is that you could also say, limited to what your direct experiences, you can say, on the authority of my own experience. The way I experienced now I understand it now. Is I understand that I'm angry. I understand that I feel kind, I understand that I feel kind of strange and uncomfortable in this situation. And I don't know why I'm uncomfortable. I don't know what's going on. But can you give me any reason why I feel uncomfortable? What do you think's going on? And so you can make what's called ice statements. Right? And that's can be very helpful, as opposed to saying, you know, you're a jerk. I mean, you know, maybe it's a true statement. I don't know. Maybe it feels as it feels like it's true statements, but, but it's kind of an interpretation. But he said, You know, I'm actually The uncomfortable

and then final thing about truth in Buddhism is, there's just one to 1111 direction for finding the truth that Buddhist practice is is kind of a pragmatic criteria of truth and that is, is it is it is it is it does it lead to certain direction is it helpful to certain practices certain activities, certain understandings lead to greater peace, lead to greater freedom, lead to greater experience of compassion. And so we find out what's true, because it's pragmatically true. So the Four Noble Truths is an example of this. The four noble truths are truths because they're absolute absolute statements of truth. But rather than they're pragmatic truths that we're supposed to realize for ourselves, that if we claim we will suffer, that's an experiential truth you can find out for yourself. If you let go, that clinging that suffering goes away you find peace And so the pragmatic truth so you find your way that way, you know, I know I suffer, I know I've discovered the cause of suffering, I know I've let go of it. So I don't know if that's helpful. But

truth is an important issue. And it said that of all these different muscles you can develop in the mind and the heart. being truthful is actually one of them. And it's a really beautiful one. And I say it this way, because it's something he cultivated and strengthened. And I think a lot of people who do some kind of like mindfulness or awareness, practice like mindfulness, find that the capacity, the sensitivity to truthfulness, gets stronger and stronger. It's a beautiful thing makes us feel pretty clean inside.

So thank you. We have one more, one more and then we'll have if I can, if I can answer it quickly. How do you tell the difference between my fulness and concentration, or if that's a quick question, the difference between mindfulness and concentration. Maybe the simple answer is that concentration is primarily a tremendous stability and composure in the mind to be able to focus on which one to focus on. Mindfulness is more to do with staying present for something, in essence, focus and present for something, but you're also understanding it with concentrations and understanding, understanding.

Okay, so thank you.