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SPEAKERS

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We hear the squealing no squealing okay. If I talk really quietly maybe.

So I think that one of the most important qualities for Buddhist practice for meditation practice for mindfulness is our sincerity and to take refuge in our sincerity to call forth our sincere. And there's sincerity is so valuable, that if we practice sincerely, then the practice is always worthwhile. It's always rewarding. And some people are very much concerned about accomplishing something and meditation getting somewhere getting concentrated, for example. And you can get places in meditation that are useful. They're nice. But the ability to kind of Marshal together our sincerity, to meet the conditions of our life to be present for what is to be ourselves fully, isn't itself valuable independent of whether we get concentrated or the mind quiets down or we resolve our issues and everything. That it's so it's such a significant thing. So sincerity. I think it. Some of the qualities of that is to be honest. When we're sincere, we're honest. And I like to think of mindfulness and honesty as being synonyms of each other. That when we sit down to meditate to be mindful, if you call it rather than calling it meditation, and rather than calling it mindfulness, if we call it we sit down to be honest. And what's really honestly what's happening now. And that movement, to be honest with what's happening is part of the sincerity and as part of just kind of meeting our life as it actually is, which can be very satisfying, very meaningful, independent of getting concentrated independent of, you know, you know, being a good meditator even, just to be, to be honest, this is what's happening. This is what's what's happening right now. This is who I am. This is the conditions of my life. And you might Try it if in your meditation practice to reframe it for yourself, to call it an honesty practice. And if you sit down to be honest, would you be honest about that asking it that way sometimes can reveal places maybe we're not really facing places in our life or we're not really being honest about. There's plenty of, it's pretty easy in life people live, to not really look at some areas not really deal with some things because it's difficult, it's painful, it's scary to deal with it. Sometimes in intimate relationships, there's certain areas of intimate relationship we don't really want to be honest about in order to really look at and discuss and be present for sometimes with ourselves areas we don't really want to look at and be honest about because it's just stare up too many things maybe. So part of sincerity is to Be honest, another part of sincerity is to have integrity. And integrity means to act and speak from the whole of who we are from from that honesty. To have integrity is to be integral to be hold be complete. And not to act or speak or be in some way that sets us apart from ourselves or so, you know, thinking conventionally integrity often means that you're honest but it also means that you see you do what you say, You are trustable that you're going to ethical, ethical person is often said to have a lot of integrity. But I think that all those names like ethical and He's kind of a shorthand for being complete to being a whole, to include all of who we are. And that's why the honesty and so on, so important to include everything. Because I believe if we include everything of who we are, and behold that way, that then we will be ethical. And also, if all of us are

included, then I think it's also meditation is much more satisfying. And meditations often challenge for people who, for example, if you have a really strong goal, like I want to attain one pointed concentration by you know, we started here 9:30 by 9:45, you're supposed to one point and concentrate, you know, whenever we're right tomorrow or next year or something. It's very easy to be so focused on a goal and the direction that we don't really, we kind of come separate from ourselves. I had that remember, I had that. time when I was doing walking meditation and I had in mind that I was gonna get concentrated. I've been practicing for a long time. And so, you know, I know how to get concentrated.

So I had this idea I'm gonna get concentrated. And it wasn't really getting concentrated, but you know, I was doing doing my efforts. And then I said, What's going on, you know, not getting concentrated, so what is going on? And then I noticed that, only then that I noticed that I was straining to get concentrated. And that strain disconnected me from myself disconnected me from the whole being holding present here, because I was so kind of narrowly focused on what I wanted to accomplish to get. And as soon as I relaxed that and showed up and just was here for who I was. Then I saw the way in which I had fragmented myself. I wasn't home, and then I settled back into who I was, and who I am just be and then and then Lo and behold, I got concentrated, because I continue doing the practice, but I wasn't trying to. So this integrity of being whole comes from being honest but willing to feel and be ourselves. And not to divide ourselves up with maybe judgments or criticism towards ourselves, or goals or desires or aversions and all kinds of ways in which we fragment ourselves, and how to become whole, and how to become whole in such a way that the tempted to become whole doesn't separate us from parts of ourselves. So you know, you might criticize yourself and part of yourself and judge yourself and think, well, I'm supposed to be a good practitioner. I'm not supposed to do that. And that to be whole I can't I have to stop doing that. So you push that aside, but then you then it's impossible to behold because you're pushed something out. How do you be whole given everything, the whole How do you kind of like making space, kind of like, make yourself bigger, not smaller, may sound bigger so that all the different parts of you can be included and be part of it. So to be sincere to practice sincerely, to practice, honestly, to practice with integrity, and the other third, so the two things about sincerity, so honesty and integrity, the third one is a wholeheartedly and so when your practice you know you practice sincerely, I think it means that you practice wholeheartedly, you have to give yourself to this, this is the task at hand, and you're going to give it the best effort that you have. And you're not expected to any more than the best effort that you have. And this was a very important lesson for me in my practice. took me a long time coming, that all I was expected to do was The best effort that was available. And the best effort there was available varied. from day to day, different times a day, I was tired, I was scattered, all kinds of things went on. And so the best effort sometimes was, it looked very nice and sometimes looked, you know, conventionally it didn't look like I had much effort at all, like I fall asleep and my mind drifted a lot and just wasn't there. But when I never beat myself up and criticize myself for how I was practicing, until I learned that all I was expected to provide was the best effort that's available, not the best effort that a human being could conceivably do. Just the best effort that I could do that moment that time. And, but to be sincere that is to bring your best effort and to what you're doing. And then your best effort has to be paced. So the best effort for someone running 100 yards sprint is very different than the kind of effort someone running a marathon. And so for meditation practice also you can't, if you have to kind of be, you have to figure out that just the right effort, just the right intensity or wholeheartedness. But, but it has to be wholehearted, it has to be the best effort that's available that's appropriate for the task at hand.

So these three elements of sincerity, have the advantage of helping you feel satisfied or feel like it feels good, it feels nurturing it feels it feels a sense of rightness, in the effort itself, and just the being itself. And so, if you practice sincerely, it doesn't really matter that much. How far you get, doesn't really matter if you accomplish anything or get anywhere at all. It just is. It's so wonderful in its own right, that

you're so lucky. It's such a fortunate thing. To practice with sincerity, and, and then if the causes and conditions come together then your practice can unfold over time, and grow and develop in whatever way is right for you, then, so be it. That's, that's, that's cream on the cake. Where the cake is you when you sit with integrity, honesty and wholeheartedness and sincerity just here.

The other thing that the last thing I'll say about sincerity practicing with sincerity is I don't know if this follows logically, exactly. But my association with this is that when you practice with sincerity, you're practicing with the conditions as they are and as you practice, but if you really practice with the conditions as they are, you don't come with preconceived ideas of what is supposed to happen to you. But rather you allow your inner life to flower in a way that's appropriate for you, not someone else or someone else's idea of what it's supposed to be. And so to make space for this growth and development of your own inner life that's particular to you is part of what's sincere practice allows to develop and grow. So, thank you.