

2015-11-15 Practicing With Sincerity

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SPEAKERS

Gil Fronsdaal

Good morning everyone. Welcome to IMC. So this morning I'd like to talk about sincerity and how maybe relates to Buddhist practice. And a couple of introductions to the topic. One is that a story that I've told before, there's a Zen student who was a student of Suzuki Roshi, the founder of San Francisco Zen Center. And this student asked the Zen teacher, that if he practiced then would he get enlightened. And the Zen teacher said, if your practice is sincere, it's just about as good. And I always was very inspired by this. It's almost as good. So maybe it's good enough. Good enough. Good enough. So to practice sincerely, and the other is a little bit about these terrorist attacks in Paris. You know, it's a big deal for global community that these this happened. And, you know, and then for Europe, you know, on top of this huge immigrant refugee wave that came in, that's really going to change the face of Europe and the globe in a big way. Not necessarily bad, but certainly going to change it and, and how we negotiate this and how we find our way through this. It's got a lot to do with what happens probably for the next century. And one of the important questions for any of us is what kind of world do we want to live in? And we could have all kinds of ideas of what kind of world we want to live in. As if the world is outside of us. And one of the understandings in Buddhism is that there is a kind of a teaching in Buddhism, the Buddha, that the world is here and you that you are the world, the world begins and ends with you. And that's a whole teachings around that. But in a sense, the world begins with you. The beginning of time begins with you when you wake up in the morning, or when you open your eyes from blinking it. That this is always something that's always starting fresh and new. And the Buddhist teachings on karma are not meant to explain why things have happened. But rather our teaching that encourages us that after we blink, how we respond, how we step forward, how we speak what we do, is consequential. And so the world begins for us in a moment with our risk To the world, how we take the next step, what we do. And so the question of what kind of world you want to live in, has a lot to do with, how do we respond? How do we take the next step? How do we create a world for ourselves in the next step that we make? So, the beginning of if there is a beginning, the technically there's no beginning to the Buddhist scriptures. But if one of the one of the passages that most qualifies as the beginning of Buddhist scriptures, like the Buddhist Bible or something, is the first verse of the Dhammapada. It goes all experience is preceded by mind, led by mind made by mind, speak or act with a corrupted mind and suffering follows, as the wagon wheel follows the hoof of the ox. All experience is preceded by mind led by mind made by mind, speak or act. With a peaceful mind, and happiness follows like a never departing shadow. And so, here if this is the kind of the beginning, it all begins in our mind, our experience, what goes on with us somehow has a Genesis in our mind in our interpretations, our reactions, or ideas or impulses or intentions, that that's where it all kind of begins for us. We blink and it becomes a new world we step into this radical kind of impermanence of Buddhism, emphasizes that what you do after you blink, and you probably blink regularly, right? Many times a minute, then it's a new world that how do you meet that? As opposed to, you know, you blink and you open your eyes and it's back to the same old world and you have your opinions and ideas and it's

oppressive or difficult or all this stuff. It's a fresh world that every time we start, and so how do we come forward? What do we bring to that?

And then almost right after this. There's a verse famous, very famous word verse. Well, actually, I'll just read you what follows these two verses is kind of like the examples I guess. He abused me, attacked me defeated me rabid me. For those carrying on like this hatred does not end she abused me attacked me defeated me robbed me, for those not carrying on like this hatred ends. So example of someone who kind of stuck in a certain view, they blink. And after they open their eyes, they're still having the same old ideas of being the victim, but you did it to me, you did terrible things to me. I've been abused. You've defeated me. And so to be stuck in those kinds of ideas is a source of hatred and fear and things. But if you don't have These kinds of fixed views, then hatred ends. And it goes on says hatred never ends through hatred. But by non hate alone, does it end. This is an ancient truth. Hatred never ends through hatred. And some people translate the next line is, by love alone does it end. And so the idea of how do we bring we blink and open our eyes? Do we meet the world that we encounter with hate? Or do we meet it with love or a non hatred? How do we meet it? How do we are and so Buddhist spirituality for this practice has a lot to do with kind of appreciating that. We start here with ourselves in the mind, in our hearts, and we care for that we tend to it and from that, then we could respond to the world. But if we don't tend to this here, Then we don't respond so well. Some people complain teachings like this, that we start with ourselves. Because it's selfish, you know, it's like self absorbed focus on yourself is more important to a lot of important things to do in the world, we should go out there and take care of things and spend some time meditating when you could be doing things. And I think it's as simple as like if someone you know, archetype of a doctor, doctors, you know, helping a lot of people heal and get well and it's a great thing to do, right. But I think most doctors continue, probably very ineffective as a doctor, if they didn't regularly shower. wash their hair and shower and take care of basic hygiene, brushed your teeth. You know, you know, and usually you do that alone. It's a private thing, you know, take a shower and brush your teeth and then you come back and then you come out to And you're, you know, that's you know your hygiene, you're ready to care for people and meet people in a way that they don't cringe or run away or put you know, clothespins over their nose, this thing and you know, he could go to your doctor. So you know this so we take care of ourselves so that we can fact take care of the world better. This morning I was I didn't sit when I first got up. But I sat and kind of read a little bit of news and had some good drink. And I was sitting in a chair in my living room. And I was I went through my mind was something like, something like, you know, I don't really need to sit, I'm going to sit here when I get to IMC and you know, and you know, I'm fine. Just sitting here I'm in good shape, something like that. And so then I went to sit, and as soon as I sat down and took this posture like this, I realized that I had fooled myself. That, you know that you I was fine strew I was kind of fine conventionally, but as soon as I sat there, I could feel that my breath was a little bit held, and my shoulders with a little bit held up a little bit. And that my by sitting down this way, then I really got in touch with a deeper level of what was going on for me, it wasn't dramatic what was going on, but I wasn't as fine as I thought I was. And so the idea of sitting here and then taking the shower or taking the mind shower, that meditation is letting things settle in, and the breathing come back to be more harmonious way and the body kind of relax a little bit. And I felt, you know, pretty good after that.

So the idea of taking care of ourselves and then how we come forward and how do we meet the world is how we choose the world that we're gonna live in. And so when These kinds of terrorist attacks that we all kind of experience and some of us feel closer to another some of you maybe had family in Paris friends or something. For me, when I saw the location where it happened, some of the locations that last year I was with my 16 year old son, and we stay in a little hotel about two blocks away from where we're at a couple of the shootings happen on the same road. And it's kind of like that was kind of felt close. A year later, down the street. could happen to any of us anywhere. So what what kind of world

we want to live in? Do we want to live in a world where we are kind of snowed under I set the expression to snowed under by the courage is what happens in the world and succumb to anger and hate and fear and closed down? Or is these are these the times That would be for those of us who do spiritual practice. The practice has been preparing us for these times. And, and, you know, someday it might happen here, something like this. And so we're preparing ourselves when that happens, we're preparing ourselves when the senate dress goes, we're preparing ourselves when there's a shooting, you know, in our neighborhood or when there's some tragedy to you. We're preparing us for those those so that we can when we blink, meet the world fresh meet it and kind of and have come forward with our with creating the world we want with creating the media see of here. Let's meet the world with love. Let's meet a world with care and empathy and, and rather than closing down so part of this is the topic for today, which is sincerity. I think that It's a I think it's a worthwhile topic or quality of mind quality of heart to, to consider meditation practice or Buddhist practice in light of. And just like the story of Suzuki Roshi saying and your practice is just as good almost as good, it's sincere. I think it's a to really feel the sincerity of your practice as a kind of measure of your practice, it's much wiser than it is to measure yourself by what state of concentration you're in. If you attain the, you know, a third fourth 15th jhana yet, you know, it's a deep level of absorption and you have one pointed concentration and be able to stay with, you know, 100 breaths in a row and, you know, have you gotten into some deep state of peace and equanimity in some states from experience Rather than measuring your practice that way to measure it by is it sincere, or we sincere way to do it. So I'm going to talk about some other qualities that I think come along with sincerity. And the first one is honesty. And I think of mindfulness practice as a practice of honesty. In fact, I'd be very content to, you know, drop the word mindfulness and call it say we're practicing honesty. And we're practicing and we sit and we sit in a posture and close your eyes, that conventionally is called a meditation posture. But it's an honesty posture, where we kind of can really check in and find out what's going on here just like I did this morning, that I was fooled myself a little bit, and I sat down to be with myself and then I only then did I discover some of the deeper currents or what's going on for me. And so to sit To be honest, and honesty is not so much about attainment of something, but about waking up to what is here for us right now. And so if you're really honest about yourself, what's happening, if you're truthful about it, sit in the moment. Well, what would you notice? What would you see? What would you discover? Sometimes if we're focusing on getting concentrated or getting some place in meditation, it becomes a bypass because we're looking beyond ourselves. And it's sometimes put by doing that we have blinders on and we don't not really taking the time to be just be truthful on what's happening here, which is really true for me right now. In my feelings and my emotions, my thoughts and my body and my heart. What's what is going on here?

And then to keep it up, you blink and my guess you meditate. You don't blink so often, but you know, you're blank. You take a moment and then and then how do you respond to that? How do you meet when you're truthful? Let's hear how do you meet that? And you meet that? What world do you want to live in? Do you want to live in a world where you criticize yourself? For what you discover and are afraid of what you discover when you're truthful? Or do you live in a world where you can meet it with generosity with kindness, with openness with some useful way? So to practice honesty, and the and in terms of, you know, Buddhist practice, we always want to be honest about ourselves. Honest to ourselves, whether we're honest in the world outside to people when we speak, I mean, that's little, that's a little bit more generally. Yes, it's a good idea. But as this they say, in philosophy classes, and they talk about honesty they say, you know, if someone's you know, it's an hour before the bride's getting married, and she asks you what you think of her wedding dress, And you think it just got awful? Me and you practice radical honesty and truthfulness, you know?

And let her tell her how it is. You know, that's pretty painful. You know, that's kind of that would be really kind of that could mess someone up for a lifetime your ideas you can either go on their way to their

wedding and feeling horrible and, and so, you know, you figure out something else to say you say honesty honest you say oh you know oh the color of that dress goes so well with the color of the dress of the other bride to women getting married, right so. So but you know so the question is, are we always honest and the world around us is you know, you know something we have to be careful with how We do that. But it's all we're always supposed to be honest, this practice was always supposed to be honest about us to ourselves. And that's part of the trick and the art of this practice here. And it's it's represented symbolically in Buddhism. We're kind of mythically in the story of the Buddha with this, this myth that Buddha had many lifetimes before he became the Buddha. And in those myths, he it said that, you know, in many of those lifetimes, he did unethical things, because, you know, he was not enlightened yet. And so there's stories about him doing all kinds of things which are unethical, breaking the precepts. But there was one of the precepts that he never broke in all this many countless lifetimes preparing to be a Buddha. He never lied. And so there's tremendous importance on not lying or being honest. So at least least to yourself, right and honest to ourselves, and so how do we create self honesty? I know that meditating is one of those ways Sit down and really be present and tune in to what's going on what's feeling a great place to check in kind of a truth teller is to go on a meditation retreat. A longer retreat I just meditating for, you know, half an hour an hour at home. But if you can go on a, you know, overnight presidential retreat, that's there's something about the stillness and the silence and then kind of a non kind of the way we step away from our ordinary life, just being there that reveals things about ourselves that I call it a great truth telling to show up there and be there. Occasionally, I meet people who say that, you know, they've done a lot of retreats in the past, and they haven't done retreats for a number of years and they really feel a need for it because they feel pretty, you know, okay in their lives and things are okay. And I say, Well, if this practice is important for you, if you haven't gone for a treat for a few years, you should probably go and one just to make sure They know that you're really. And there's not a few people who do this, then go and retrieve this, oh, I didn't realize how much I wasn't attending to and how much was going on for me, just like I did this morning with metal sitting. So sincerity has a lot to do with being honest. The second thing that I think of sincerity, I think of integrity. And integrity, can be related to ethics to being ethical. But I like the word integrity because of the how it relates to being integral being whole. And so we want to be hold on to be complete. And that's closely connected to being honest. if we're honest with ourselves, then we're not being separate from parts of ourselves. We're not denying or avoiding parts of ourselves. And so the idea of becoming whole the whole and so when we sit down to meditate, in an honest way to check in truthfully, what's happening here, what would it mean to be whole to sit here and become whole Again, it does not mean, you know, necessarily getting into some deep state of state of concentration, it doesn't mean necessarily to have some profound state of equanimity or peace or bliss. To be hold means that everything that you are, is included, nothing left out. And so part of you heard of you might be angry, you might be sad, you might be concerned about all kinds of things in the world. And how do you include it all, so you become whole? If you don't want to be honest about something, I'm not going to look at that. I'm not going to admit that. How do you become whole with that means to really see that clearly be honest about that and hold that in this picture. Part of what mindfulness is meditation is can be is to open up the field of awareness that's wide enough that all of who you are, can be included within it. So there's no division within ourselves that we're not at war with any part of ourselves. And we're not preferential offering preferential treatment to some part. ourselves, but the reopen up and we're very real ourselves, you know to be whole. So we sit and meditate, how do I include all of who I am right now? What would it be like now?

So it's closely related to the topic of being honest. But it's the principle of being whole. And their connection with ethics. And that kind of wholeness or integrity, is that I think that more often than not, people do unethical things, when they're separated from themselves, when they're not really completely connected to all of who they are. We're more likely to hurt other people or take not take other people's out, have empathy for other people's situations, and therefore do unethical things. When we're not

really connected to all of who we are. So to sit down and meditate and say, How do I how can I be complete now? What do I have to include what I've to include, in my awareness what I have to accept in my awareness right now, so that all of me is included. The third aspect of insincerity I, I associate with how we act what we do. And two, I like to do the expression to act wholeheartedly. To and there's a big part of my training in Zen was to learn to do what I did wholeheartedly. It didn't necessarily mean to do things fast. Though that wasn't as in monasteries in Japan, we had to kind of sometimes we had to run between everywhere we went, you know, most of the most of the monks were 21. And it was a little bit like boot camp that these some of these and monasteries in Japan and so it's a little bit over the top though that bell would ring and we all run. Sometimes in the meditation hall. We would have meetings with one on one meetings with a teacher very short phone meetings, you present your co on this question, you have your answer. So you can go through it very fast because most of the answers are wrong. So you need the teacher which is ringing the bell you have to leave. And so the first time I saw this happen when they rang the bell people sitting and meditating in the meditation hall, and it was time to go to the lineup and have these interviews with a teacher. I didn't know how it worked. I didn't know what didn't see it coming even it was new in the monastery. And so they they, all these, you know, there were probably about 25 30 monks in the monastery, all sitting in meditation hall, were being very still very upright, very pristine. Imagine a Japanese kind of silent Japanese, you know, rock garden, you know, feeling just as if it was a beautiful, beautiful pristine monastery and very still. And then there was a bell being and suddenly there was an explosion. monks and robes and soft foods and it's a Kepler sandals in the meditation hall and flying up in the air is never just linked positions running out the door trying to get to the abbot first. That was pretty hard I think a little bit too much and wholehearted doesn't have to be fast and you know racing and competitive competitive interviews with a teacher but wholeheartedly too, I think of is to give yourself completely over to what you're doing. If you're going to do something and you want to do it sincerely. Do it honestly. Do it wholeheartedly with integrity, and bring yourself fully into doing it. So you really want to do it like your heart is in what you're doing. So as a wholehearted, you don't do things sincerely if your heart is not in it and are lives are so precious is so important that if we don't do things wholeheartedly and have a heart in what we do, we're really shortchanging ourselves dramatically. And of course, there are things many times we don't want to do. We have to do, and, and then the task is to do figure out how to do it wholeheartedly. What do you have to do what you have to muster, we have to understand so you can give yourself fully into doing this wholeheartedly. And if you can't find a way, maybe you shouldn't do it. Maybe there are things you do in your life that you don't really bring your whole heart to. It's not a heartfelt feeling. It's not something you really care about enough to really want to bring all of yourself to it. And then is that really what you want to do how you want to spend your life so to to be wholehearted in what you do. Not to be held back, not to be afraid not to be inhibited. And so this idea that our world Starts fresh every time we blink. And so when you open your eyes, do you meet? How are you going to meet? What's there? Are you going to meet it honestly? Are you going to meet it? Completely? Like all of yourself, be there for that experience? Are you going to be there and respond in a wholehearted way?

And the last thing I'll say about wholeheartedly and sincere and doing thing being sincere in life. I you have to hear this just the right way to assume that maybe at first you'd understand what I'm going to say. And kind of then kind of be willing to kind of work it to see how it really comes alive for you. And that is that one of the I think most profound attitudes you can bring to life is to say yes to what comes. Now sometimes that yes, that Take the form of No. But, but that the disposition is to say yes this to into you know? Yes. So we're going to open and present for what's here. So we sit down to meditate and yes this to yes I'm feeling are really tense when I sit down to meditate, yes. So it's like this and open I'll be completely honest about this. And I'll be wholehearted in meditating as a tense person. That's what it is. I'll just be here as opposed to, oh, gee, I'm tense. And probably the only tense person in IMC this morning and I, you know, probably a Buddhist failure, and I shouldn't be here and there's one more proof how often I'm wrong and, you know, and, you know, it doesn't make any sense to meditate when

you're tense and I met us, you know, I'll kind of you know, here so I might as well kind of, occasionally I'll check in with my breath and touch in but you know, I'm you know, I think that fantasizing about what to have for lunch is more interesting. So, you know, there's the kind of not too, so. So to be honest, what's happening where you're at, to be able to be inclusive to include everything in a generous way of who you are and make space for it all. And then to be wholehearted in your engagement, and all of that supported by a yes to life as opposed to a no. So those are my thoughts today, and now it's your turn. We have a few minutes 10 minutes or so if you'd like to comment on that or ask questions of this or anything else about practice.

You're welcome to Okay, so what came up for me when you spoke about the things in Paris was how often it has to become personal before we pay attention to something.

Yeah.

Because there was a very serious bombing in Lebanon also very recently.

And that person California people I know in the me even, it didn't affect me as deeply.

So the Paris thing even wasn't terribly personal till I found out my sister was there with her husband. And I'm relieved that they're very well. They weren't harmed. But I think I would like to be able to care more about things that aren't personal to me.

I think it would be good for me to care

without To me, that

place is beautiful, beautiful what you say I appreciate it a lot. And yeah, so this is I know for me that the bombing in Lebanon last few months last week didn't certainly didn't affect me as deeply as, as what happened in Paris. The ever there was our there was a bombing in Lebanon in Beirut that had a big impact to me. And part of the reason I'm here today is because of it is that in 1981 or 82, I was at the monastery and it opened in time or Newsweek magazine. And there was a photographs of bombing of refugee camps in Beirut, in Lebanon, outside Beirut, I guess. And I've had been sitting in the monitor and retreat for months. They hadn't seen much news and a very still very open and opened his magazine and saw these pictures of the bombing. And that felt like, you know, I grew up on the edge of the Mediterranean. So you know, it's just down the down the coast and a little bit and it felt like it had big impact on me. And it felt so important to be a witness to this, I thought I should go to that I should go to Lebanon, just be a witness, someone who's been with me to witness these things and take them in. And that has such a big impact on me, it was one of the things that then moved me to decide to become a first Buddhist monk, and, but in order to support other people through Buddhism, and that led me eventually to become a Buddhist teacher and ended up being here. So bombings in Lebanon unit Connect, you know, if we take it in and are influenced by it, they can have a big impact. But it's this thing about you know, what, what affects us and you know, I don't As the support you know, know how much we can take in the world around us and is it okay to feel feel more deeply about things that are close and things that are far away? If you know somebody, if we have a dog and someone in my family yells and curses to the dog, it's pretty painful. If my neighbor yells and curses at his dog, you know, it's pretty painful but it's a little you know, a little bit further away. If someone in the next block yells and curses their dog you know, if I even hear about it, it's like, you know, such That's too bad. That's sad. If someone that next day state yells and curses that a dog you know, I, you know, if I hear about someone cursing their dog and yelling at a dog, you know, and halfway around the world, you know, it's just not

going to impact me as much. If I curse and yell at my dog. I hope that that makes a big impression on me and sit down to meditate. Afterwards, I'm still reverberating and feel as bad. So there's something about the concentric circles of where we are, that maybe there's some way in which that they're different distances for different ways that things affect us in different ways. And as the quote I read about, you know, it all proceeds from your mind. For me, it's meaningful that you want to be start with the most concentric circles you have, which is yourself the closest in place, and care for that. Clean that up, take care of that well. And then you want to add one of the principles of Buddhism. This is maybe what Stephanie is motivated to do is to slowly start to expand your love and care. So it becomes more and more spreads out to include more and more people in it. So first yourself, and it's so good to start with yourself, and then your family. And then your friends, your neighbors and then your community. And then keep expanding it out and out. So that eventually Everyone's included and we don't have live in a society of divisions and we can go on include the whole world.

Yeah, speaking of the wholeheartedness that you mentioned a lot of times at work and the union life you're wanting to

get his own when he's talking softly so maybe,

yeah. So a lot of times at work and in life probably would not enjoy doing a particular thing. And you mentioned probably find ways to do it wholeheartedly. So could you please exemplify with an example or something, how can you find ways to do it thing wholeheartedly when you In fact, don't didn't enjoy or wouldn't enjoy the answer?

It's a great question. So how is it that we can do things wholeheartedly when we when we don't want to do them? We disliked them firstly mentioned about being at work. But you know, again for me, since it was so formative when I was young to be in a Zen monastery where there's a lot of work physical work to do, rather than maybe computer work. I learned a lot about this by being fully, fully physically in the activity that I did. And it's represented by how when I was in Japan, I was sometimes my job was to bring the white rice the rice for supper, to the dining room table, and I would just pick up the pot by its handle one handle and just carry it you know, it was not as heavy pot, just carry it in one hand. And whenever I did that, I got reprimanded by the other monks. Because you partly because rice is like, you know, apple pie and me for some people in America, it's like represents Japan. And so you had to hold it with respect with me hold it with two hands, and then monitor if you drink a cup. You don't just pick it up casually, you know? You know, but you actually would go lean forward, you pick it up with both hands. And so you physically, you bring all of yourself to it, as opposed to as part of yourself. And that is I learned a lot about being arted. From that physical act and the Zen masters, you do something really be there with your full body and everything, because I was not very embodied when I was younger, and I would do things kind of partially, and I didn't like to do them, I would just kind of like, kind of use kind of this part of my body would kind of be in it. And so that taught me a lot of what it felt like internally, to do things wholeheartedly and to be fully present for something. And one of the things I learned through that through meditation was not how to one of the things that helped me to learn how to be wholehearted, was learned, I learned how not to be held back, how not to hold myself back. How not to have ideas, I don't like this, and then live in those ideas. I don't like I shouldn't be doing it. It's not fair. Other people should do it. In the monastery in Japan, the monks were sent out to mow the lawn. And so that alone wasn't that big, maybe as big as a swim or something. I don't remember how big it was. And they were you know, 2030 of us sent out to mow the lawn right. And the reason why we needed so many was we were all given scissors

you know, cutting and you know, and so that I thought that was ridiculous. You know, one person could do it really quickly with a little even, you know, you know, push push mower and so you know, I was sitting down with this is ridiculous in August. This like these people they don't know, you know, they're addition join the modern world and you get old push mower and you know, I could have been burning up with this and what a waste of my time I came to Japan to study Zen and in the heart what how are you good? How are you going to discover zen, you know, cut it, you know, the scissors at a lawn and, but what I learned was how those these kinds of attitudes it's a way of holding myself back and, and to learn how to let go of the attitudes that are holding myself back. And the more we can see those attitudes that we have that keep us from keep giving ourselves to the activity, then we can learn to let go of them. So you might look at your attitudes and see if there's some attitude that keeps you from really being there. Maybe one more We have time for one more. Question if I can offer a short answer

At the end, you mentioned that sometimes the yes has to come in the form of now. I know for at least me personally in the practice I've been kind of struggling with, when do you say yes and accept something? Or when do you recognize that it's healthier to kind of step away? So could you kind of expand on that?

Well, I don't I think the steps that I kind of cover today maybe is one way to find that is firstly, being really honest with yourself and what's going on and being whole. Being an Abbess integrity holder, include all of yourself in the picture. And those two things might give you better information. About what you need to do. And then if you can, sometimes if you can talk to other people about that, sometimes if you're just really honest whether people like if you have to say no to someone you know, if you kind of explain to people why you know what's going on with you, someone asks you, if they want to go out for dinner for lunch or something with you, and but you know, you're tired and you're kind of like you just exhausted and one more conversation with people just too much. So you can just say no. And then the person who doesn't know why it was just kind of feels like friction. Or you can say, Well, you know, I'm afraid I'm gonna have to say no, but here's why. And you kind of like this, you're honest, you're complete, you're here and so they know and, or, it's a lot better. So I think the more you can know yourself And the more you understand what's motivating you and the impact it has on you, and the easier it is to make those kinds of decisions. The short answer. So great. So, if this word sincerity has any meaning for some of you or others, then you might want to see what if you'd kind of drop it into your meditation practice, or in your mindfulness practice to go about your life or in your life in general. And see kind of just if you kind of carry that concept around and practice sincerity more than mindfulness, sincerity more than meditation, what happens when that becomes a leavening of your of your practice? Thank you