

2005-02-06 Self Efficacy

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SPEAKERS

Gil Fronsdal

There's a story that I've heard a few times about Mahatma Gandhi. I heard different versions of it perhaps app in different times in different ways. But one version is that when the United Nations was had written, or someone had written the, into the United Nations Declaration of Human Rights, so it was called, they took it to Mothma. Gandhi, and maybe with the idea that he would be the first person to sign it, they took the draft to him, and asked him to sign it or to approve it or support it or something. And he said he had nothing to do with it. And, and then he said, but as you come back with, with the Declaration of Human responsibility, I'll be the first person to sign it. And the people were apparently quite surprised that Mahatma Gandhi would refuse to sign a document of human rights. They thought he was a natural for it. And I've noticed that Dalai Lama also speaks a lot about human responsibility more than human rights. I've also noticed that human rights is something which is kind of really, it kind of almost the intimate part of Western culture, and something kind of idea that arose out of Western culture. And occasionally, people in Western culture, tried to impose it on other cultures. And it seems like a natural thing to do, obviously, through seems like it's such a, you know, obvious way of respecting human beings and that it's, you know, it's self evident. These tweets are self evident that it should be good for everybody. Let's make sure everybody has it. But we find in different cultures around the world people are sometimes react against this idea of human rights and you They have sometimes a very different cultural understanding what it means to be human being or what it means to be human being in the world, human culture. And I find very interesting that both Mothma Gandhi and Dalai Lama focus more on responsibilities and rights. And part of the argument of this is that rights imply a variety of things maybe not so useful to imply. One is that rights implies that someone has a duty to provide these to you. So, the right to vote seems like a wonderful right to have, but then someone out there has to be responsible for getting you to vote. And, and so, it's a little bit suggest kind of a passive approach. It's not my responsibility, someone else's responsibility, duty, obligation to provide me with a rope with a vote, and I'm just gonna sit here and wait until they come if they don't, and they're not someone's not doing the right and so I convinced Anything to variety of things perhaps that when you have the idea of a right, that implies that someone else is supposed to do it. And

sometimes, sometimes you kind of can put the kind of oppressive for other people do expect them to kind of provide you with what you feel is your right. I know in some parts of American culture, a word which is derogatory, almost the idea of entitlement, that people feel entitled to certain things. And I don't know all the cultural aspects of why that word is such a hot topic. But the idea of this, you're entitled to get something is something a little bit problematic in certain circles. And I think it's a problem in spiritual circles perhaps or in Buddhist circles. And I've seen that in Buddhism and that's why I'm bringing it up today, that people will have a different attitude towards what Buddhism is pointing to, to, to the, to the truths of Buddhism to the practices of Buddhism, and sometimes people come to Buddhism more of a sense of, I have a right or kind of focusing on what I'm going to get, what's going to provide it, what's good, what's gonna be provided to me. And the idea of making effort when self responsibility responding from inside is a little bit goes in opposition to the idea of, if I just sit here peacefully, and sit quietly, eventually, something will happen to me, kind of magical thinking. I just sit enough I don't people who just got an endless retweets, and they're just waiting for something to happen, as if sitting on retreats is going to do it. And as Ajahn Sumedho said, If sitting a long time was going to do it, chickens would be enlightened and so the idea of responsibilities rather than rights. And I think for some people to talk about responsibilities, it's a little burden, burdensome responsibilities imply that action activity rights implies it's going to come our way, or we can just do it. And rights can imply kind of the, we're not, we're not to be restrained in any way. So there's supposed to be this boundless kind of cornucopia of opportunities, and let's not restrain it for us. And so in this way, we can see also you can even compare different notions of freedom. Similar to the idea of freedom, you know, rights and responsibilities. Be very simplistic. The American ideal of freedom is one of unrestrained activity. You're free. You have, you know, free to vote, you're free to, to own property, you're free to shop. You're free to watch television, you're free to do a lot of different things. It's there's not going to be restraint, in a sense to your activity. And certainly a very important aspect of freedom within the hidden side of that is that sometimes what is the impulse to act is not free that we have an inner impulse to want something and we're driven by that. And so if we you know, for example shopping, you know, the right to shop, everybody has the right to shop, the free the shop. And, and so, if you have an impulse to shop and you're free to shop, you feel good because great, nice imagines. But if you're limited in your ability to shop and you feel like you have a right to shop, you should shop you want to shop, then that inability to shop makes you feel, you know, a little bit off and then you want your freedom. But what Buddhism says is you need to look at your impulse and if you're driven by an impulse you're If you're in control of your life and your activities, your motivations, under the control of an impulse, you're not really free. So rather than free to act on your impulses, Buddhism focuses on learning how to be free from your impulses. So how to, you know, you know, have a desire to shop, and to see the desire and see that's interesting. And, and have in mind is spacious or expansive enough. So that that doesn't have to go anywhere, just that's an interesting thing, a desire or just a rose. And desire doesn't have to be acted on

the

So, so Buddhism folks and freedom from rather than freedom to and freedom to is an important aspect of times, but I don't know don't negate it, but focus on freedom from rather than freedom to and so then, come back to responsibilities. Freedom to respond, freedom From a responsibility freedom from, from, you know, these neurotic tendencies or addictive tendencies or attached tendencies that we have. On Friday, we had here a Dharma practice a kind of retreat on the topic of effort or energy or vigor engagement. And one of the questions I asked the participants

was if

what would be what's your reaction will be your reaction? If you knew something required effort of you. If something requires effort, What is your reaction? And I don't know. I didn't do a poll of what the responses people's responses were, but a good number of people responded it was had some kind of response there was a little bit. This is burdensome, this is negative, this is draining, this is not so good. They're required to make effort. The input the association with effort making effort, having to make efforts for something is tiring. So I don't know what they're doing the rest of the time. Because effort is put, you know, everyone always making effort, but the word effort implies some other people I think, I don't know, again, I my guess was a smaller percentage of people that found that effort, a delight. Oh, making efforts, great. Whatever, you know, for just these nice, wonderful way of channeling my energy being involved being engaged to you know, two different ways to different relationships to this word. So I guess maybe what this talk is like, it's like, it's like a collage. And I've noticed a lot of people will is very, very natural desire for a lot of people is to be loved.

And

you know, I wish everyone the nicest everyone could be loved. However, one of the things that one of the conclusions I've come to through my I've tributed to my years of practice of practicing Buddhism in practice, is that so maybe it's dangerous to say something, you just my own conclusion. I don't have it from the Buddha or from anybody else. But it's my impression that it's more important to love than to be loved. And in the search to be loved. Some people are overlooking the importance of finding out They can love or what they can love. The difference is between what comes from inside and comes out, versus what we just waiting for waiting to come from the environment to come from others. And I think that one of the important aspects of Buddhist spirituality is learning to tap into and give expression to what is inside of us and find that what comes from inside in a sense, the vitality, the motivation, the joy, the love, has tremendous value, and can be a wellspring of support for our life A wellspring of, of our life. So much so that what happens in the environment, what happens to us from the world around us, is seen as being much less interesting, much less important than what We do in response, what we do, what we comes from inside of us, is more important than what happens to us. And we know the horrible things that can happen to people. And so as a very powerful statement there are times in my life where what comes out of me the motivation, the inspiration, the energy, the vitality, is very clearly, much stronger or has a greater clarity, or a greater refuge for me, than what happens to

me was coming out at me. And the image of someone that images are like, is that a kind of like an umbrella and maybe it's a better images but an umbrella, an umbrella, open rain, and the water just kind of washes right off when there's a sense of self efficacy, a sense of inner confidence or possibility. So the way I do is important and I think capable of doing it. I'm capable of acting. I'm capable of expressing myself that our efforting our responsibility are, what comes from outside of us is like an umbrella. And no matter what comes to us, it kind of washes off it doesn't really penetrate with inside, or maybe there's a note there's another quote from the Buddhist tradition that goes degli goes just like an ill attached roof, just like the rain penetrates the hill. That's true. So, desire, no craving penetrates. And a no deal fetched mind. Just like rain, rain does not penetrate a well thatched roof. So craving does not penetrate the well. That can't be right There are times certainly where I felt like what's coming out of me, for example, love coming out of me feels like a furnace almost. And it doesn't really matter when at all what other people feel about me or they liked me or don't like me just this thing that's happening is just so much more powerful, super meaningful, so much more present than what other people are doing and thinking. So much more immediate. So I read an article this last week by a Stanford professor, professor. There was very so MUCH kind of, like, scientifically psychological psychologically scientific, slow reading. But there were no references so that you can slow it down was kind of a survey of what different I guess psychologists have discovered about this area of self efficacy. And self efficacy, it means the ability for human beings to feel that they can accomplish things, they can do things they can act in the world. The kind of confidence in one's ability to act. And there was a lot of interesting things about this. And one of the things they noticed is that people who have a high degree of self efficacy, highly have confidence in their ability to do something. When they're thwarted in their efforts. When they're not successful in their efforts. They tend to attribute it to not making enough effort, and they just have to make more effort. They can accomplish it. People who have low self efficacy and it gives us ways of measuring this low sense of confidence in their ability to do something when they're thwarted in their efforts. attributed tend to attributed to their lack of ability rather than lack of effort. So there's a great story from the Aesop fable story from the Buddhist tradition, kind of like that of a squirrel with a big bushy tail that rendered onto a lake next to this huge desert area where there was a drought and dipped his tail into the lake and then scampered across onto the parched ground, and then shook his tail out, back and forth, back and forth. And then Rama, the great God, Zeus of India, kind of

came and

looked at this and said, This is amazing. This is kind of ridiculous. And so Zeus went to a squirrel and said this, you know, what are you doing? It's like, you can't do this. And this is you know, Too much in a tale can't tell them enough water. And the squirrel said, Oh, if I just do it long enough,

I can

say do you know putting enough effort you can accomplish something? One of the things that article says that the idea of self efficacy has a lot to do with our belief system. And people who believe that they don't have the ability will not put in strong effort. And so it becomes kind of self fulfilling story, or you don't put enough effort over time. People who believe in their ability to do things will put in the effort. Now, one of the things that article said, it's really important to fail. Do you all agree? It's really important to fail because if things come too easily, then people that are developing some kind of inner strength capacity for persistence capacity for patience, I get all kinds of things that come when we keep trying and try. And so it's really important to have some degree, some appropriate amount of failure. And also when we fail the first time or two times or three times, and we persist in our efforts, the sense of self mastery, the benefits of self mastery that come when we finally succeed, feeds back on our perceived sense of self efficacy. If it's really easy, it doesn't do as much for our perceived sense of self efficacy to our confidence. The other thing the article said is that we learn to see ourselves as being efficacious as being, you know, through small steps in mastery. And this is what some of the Buddhist teachers I've known have said to. It's really important to develop confidence in one of the ways you develop confidence is not getting someone to someone reassuring you. It's fine, it's fine. It's fine, you're great. But rather is by taking small steps in in doing small steps, having a sense of accomplishment. I can do this. I can do this. Look at this, I'm going to try really well to follow two breaths, my meditation and you get to one. Well, I know I can do this. To try again, get to one and a half. I know I can do it. And then after a while you get to two.

Well, I did it.

I know I can do that. But enough effort I can get to two breaths. So maybe a silly example but but it is in small steps. Don't underestimate the value of of building confidence, building capacity in the small steps that it takes. When I was in graduate school, I struggled with writing papers. It was really hard. I hadn't written any really any papers and undergraduates so much And managed to get through undergraduate school without writing papers. I wrote one paper on me I took an English Lit lit English comp class. And with that didn't count. And but I wrote one paper it was called was titled something like the intensive cultivation of fruit trees. Because I was in agricultural major. But as I came to graduate school, I had to write all these papers. And I found the papers really hard to write and I struggled and struggled and struggled. And my wife helped me and she looked at my writings, Gil, where did you go to school? You know, I just I didn't know how to spell I didn't know grammar. I still don't know so well, but I've learned some by now. And so you know, it was a real struggle to write. And, and then I saw one of my professors who I admired a lot for her ability to write these fantastic papers. You could write these really intelligent Well, we research papers on Buddhist studies suited Buddhist scholar that read kind of like a mystery novel. You know, just like you just wanted to read it, you kind of want to get to the end it was like so fascinating, these little subtleties of, you know. And, and then one day, she showed me an early draft of one of her papers. Now, I had been operating under the assumption that it was really easy for her to write these papers, and that I was struggling and struggling and you know, I could never do this and it was so hard and, you know, it's very low confidence. And then I saw her early draft, and it was terrible. And it was all crossed out and arrows

here and there. And, and, you know, that, you know, I realized that didn't come off, how to remind finished and polished that it took a lot of efforts and work. She worked on it worked on and worked on it for a long time. And then finally something came out. They say an effort. So I wasn't doing illusion that you have to be finished and perfect. That's my son's illusion. He's six, seven years old. And he just doesn't understand that you have to practice it. So it's very sad because he doesn't want to try certain things because he doesn't like to draw, we'd like to draw, he doesn't want to draw. Because he can't draw what he wants to draw. He doesn't know. I can tell him we have to practice and practice. And you'll come to you're seven years old, you know, you know, it's a practice with normal and this is what you do you learn, you know, no way. So there's a lot of a lot of suffering there. But the idea of you know, trying and trying and trying and self efficacy having being confident in oneself, and when we have confidence in ourselves confidence in our ability to do so do something that affects the kind of goals people will set for themselves. And so if there's a great goal, people have some confidence in them. We will maybe feel if I can do this, people have low confidence won't do it. And then if you have this great confidence in yourself, it also you won't get discouraged when you're rejected or fail to this wonderful article I read. I gave a list of people who had been rejected. Because, you know, it's kind of lovely. You know, so for example, Gertrude Stein, had nothing published, she tried but nothing published with 20 years. James Joyce had the Dubliners rejected by 22 publishers. The impressionists were rejected by the artists stablishment in Paris at the time, so they had to organize their own art show because no one else wants this ugly stuff showed right. But they believe in themselves as kind of The Beatles were really By Decca Records, you know that. And there's a great statement written somewhere from Decca Records executive saying, oh, groups of guitars are on the way out. And so to 2% have perceived oneself as being efficacious, have confidence in oneself affects what we do with rejection and failure, and effects, also the goals that we set for ourselves. Now here we are at a Buddhist center where the focus is on meditation and Buddhist practice. And all this relates directly to this practice. There's, in a sense, a goal in this practice. And the goal can be seen as being something accomplished in the present moment. Not so far away. And it's also seen as something that is quite lofty, the enlightenment of the Buddha, fully fully awakened. Some people contend themselves with one type. It's very Both very profound. But there is, you know, great things to accomplish in this practice. There's great, you can develop your concentration, you can develop your loving kindness, you can develop your capacity to be free, you can develop your capacity to rest in the awakened mind. And to have confidence in that and not be discouraged by the step by step slow process that it takes will encourage someone to really strike for great things in their lives. If we don't try for great things, nothing happens. And I know that there's people who try things that they shouldn't try, because they can't be done. But then it turns out, they can be done. They could be done, they were done. So to not be willing to kind of extend extend oneself. And this comes back then to the first issue of kind of what comes out of you Rather than what is going to come to you, and sometimes what I've noticed in western Dharma circles, as Buddhism has kind of evolved in the West, there has been an emphasis that certainly is, is on board is taken from Buddhism comes out of Buddhism. But an emphasis is kind of his. His teaching of Buddhism doesn't really strongly emphasize sometimes in western Dharma circles. And that is a teaching of Buddha and something like teaching of the Buddha, Buddha nature, that somehow innate we're innately good we're in a pure, innate luminosity of the heart of our being.

That somehow we're good, you know, rather the original sin, its original purity of beauty. And, and it's a matter of, we can rest in that we can appreciate that. We could, we could touch them to that. And I think it's a very profound teaching. But it'll end it's kind of it's it's Only inspiration. If it's only really reassuring people, oh, I'm good after all great. Or if it's only wow, this is really great. I'm inspired, then I think the teaching really hasn't done as much good. And it's a little bit more kind of like, kind of like bandits. It's kind of like reassuring. It's kind of like maybe the people who want human rights a lot for saying, Oh, you know, you're fine. Just the way you are. Suzuki Roshi said that he said, You're perfect just the way you are. But there is room for improvement. There's one that wonderful balance of those two. There I read some years ago, a great interview. Maybe 10 years ago now there's some of you read it. Have an interview with a 13 year old Tibetan Lama teacher He was, I think his father was from Montana, Montana, Indian kind of a, you know, of the Caucasian persuasion. And his mother was Tibet. And as happens in Tibet, the system he was a tacho. So he was found, and he was reincarnated llama. And, but and they went back and forth. He lives in India and Tibetan temples and monasteries communities there, and was trained somewhat in Buddhism there. And he lives sometimes I think, in Montana. And they went back and forth. And in Montana, he said, this was a great interview with him. And among other things, he talked about what it was like to be one of the only non Caucasian type people in Montana, and how there were all these little gangs in the school and so he had to form a gang with two Chinese kids in the school and an army He said he thought the irony of that of you know that they were his allies in the school because in India, their relationship with the Chinese was not so good because of what the Chinese are doing to Tibet. And so he was a little, you know, this little and but he talks about how people came to him for advice, because he's supposed to be the best teacher. But, but he went to his father to ask for help once because these people have talked to me about the relationship problems. And I'm 13 what do I know about relationships? So his father gave him the card for local therapists if they ask for a relationship problems, you give him this card. But the reason I'm telling the story is that

he was,

you know, the way you kind of new generation is critical of the previous generation. You know, those, you know, can they they can see through things that we don't see ourselves. They do ridiculous ridiculousness of ridiculousness of some of our values or whatever. Maybe well. He was really critical of this teaching that you're already a Buddha, the Buddha nature, you have a Buddha nature, it's all about kind of resting in who you are. And, you know,

I'm not interested

in that I'm interested in what I can accomplish and do that's what's important, you know, acting in a world of, you know, activity, and not just the resting and kind of just being all about just being stuck. I mean, that's, what's that about. And so I think both teachings are important being and acting. But but sometimes I hear what he what he was pointing out is that in certain Western Dharma circles, the

emphasis on being was over emphasized. And maybe it has within cultural context for doing that. So our own efforts, what comes out of us the expression that comes out of us How do we feel? How do you feel about effort? Or energy or engagement? Do you allow what's inside of you to come out and have a life? Do you have confidence in your abilities to do to act, you know, in the world? Or do you in some ways hold yourself back? Do you resist hold yourself back? Is there complacency? Is there laziness? Is the unwillingness is there fear? What that what is it within you? That which is your aspiration and hopes? You follow them? Do you live them? Or do you shortchange yourself and what you can do with your lives? What you do, what comes out of you and what you do, how you how you respond to the world, might be much more important for you. Then how the world responds to you. So how do we take responsibility for what comes out of us and one of the ways is mindfulness is to be mindful is to be attentive to somehow be able to have the capacity to hold what goes on inside of us with enough patience with enough expensiveness with enough clarity, so that we could separate out that which needs to be acted on that would use to kind of give us strength equities to be followed through on from that which needs to be let go. ignored, pushed, you know, abandoned. Fear arises, can you see it well enough and have the ability not to let the fear get in the way when mother rises Can you make room for the love and not be blinded by this the parallel desire that might arise, to be loved? To have an exchange, for example, or to lose touch with your love? Because you're so interested in what you're going to get back? What are you gonna get from someone else? But to stay with what's coming out? What's here? What's the beauty that's here? What's the strength that's here? What's the capacity that's here? The implications in the Buddhist teachings is that the capacity of the human heart and the capacity of the human mind is awesome. It's really an amazing thing. And each person is here, every single one of you has that capacity to cultivate and develop the awesome capacity of the mind to the heart. But if you think of the awesome capacity versus where you are, right now, it can seem too tiring. But if you start with small steps, if you see the value of the goal, the value of that kind of approach to life, and then start with small goals, it becomes self reinforcing. As you see the benefits of acting of responding, taking responsibility, and then see the well being that comes from that. See the protection that comes from that. Then it becomes easier to do it some more. So the little kind of cliché that energy begets energy. I think that it has a times of great truth to it. That engagement small steps, leads all the way so the word for sometime in Pali that sometimes translated as effort or energy viriya is by one Buddhist translator translated as persistence. And, and that's part of the key to all this is persistence, just keeping it, keeping it, keeping at it not being discouraged. Use the failures as places to become stronger rather than places to give up and to persist and to persist, persist. That's this morning's collage. We have five minutes. anybody like to make a comment or say anything?

So I'm just wondering how Persistence

goes with letting go. Is there a balance there persistently letting go. And, for me, that was a very important part of my practice is to learn to be very persistent, very careful with when my practice has been a lot about letting go, let go, let go let go and be hyper attentive, be very attentive. So I can catch the subtlety of what's needed. And just, you know, persistent and energetically letting go. Other times

it's the opposite. It's letting go into persistence. Letting go of what gets in the way of just doing whatever activity,

persistence, and effort.

related, but they're different

and you questioning, oh, they're similar and different. I don't have Yes. Okay. So

persistence always requires effort. Effort doesn't always require persistence. Because sometimes we you know, we make a little effort and we've accomplished you know, it's done with we you know succeeded so the effort to drink you know, a little bit of water You know, it's it's done right. There was no persistence needed particularly. But so persistence is what is when effort needs to be done continuously, over and over and over again kept up. That's what I see that helpful.

Since you seem to be collecting quotes in this topic, I'll share one

share this means it was

I tried again, I failed Better.

That's great. I tried it. I tried. I

tried again and again, I feel better health better. It's very

inspiring.

The whole idea of slow, which is that sort of New Age thing and I've read several books on getting into the flow. Can you come in on that? versus persistence? Are you familiar with

it a little bit? Yeah. The and also in the meditation circles, they sometimes talk about effortless effort, which is kind of maybe like the flow. The there are times when when the activity, the movement, the effort that's coming from inside of us or through us seems effortless seems to just flow. It's like you know, if you if you start running with jogging, and be the first hundred yards seemed grueling, like all this resistance in heaviness, but after a while you get into the flow of it into the rhythm. Have it. And after a while, even though you're expending a lot of energy, it feels like there's no effort. There's no self conscious effort. There's no directed effort, no, no trying to overcome resistance, it just kind of things are just going. And sometimes it can go and things can go very, very smoothly and wonderful. But generally no relationship to this talk today. Float, you don't just you know, sit in your couch waiting for flow to happen. The what you do is you have to make some initial effort. You have to learn a skill, you

have to be familiar with an activity you have to make it make an effort. Sometimes it feels like manual effort. And then eventually, when it's mastered well enough. Then at some point, something clicks returns, and it gets you feel like effortless effort. Something's moving through us and everything's working together, harmoniously, wonderfully.

When you're talking about effort, what is the difference between a willful effort and effort truth that is predetermined by intention,

unfortunately has to do with agile that question has to do with your definitions of the words. And so you have to kind of try to define for us we'll willful

something where you're actually your effort just putting your will into it, rather than having an intention and having it come from arising something from inside.

I don't know what to do about this. These words the mean sometimes it willfulness

can be

white, why isn't the wheel coming from inside?

Well, it just seems like there might be a different when you use the sense of willing something to happen and making an effort willfully rather than having flowing An internal intention that comes naturally. Yeah.

Yeah, I'm not sure what to say, man. I know in years past, I would have been right in with you with this strong opinion. And that, that there's no role for will willfulness in Buddhist practice, because I associated will willfulness with a kind of a kind of a self centered attachment or clinging with the effort, kind of egotist egotistic will or something. And so that kind of effort is counterproductive. But I don't, that might have been a peculiar understanding I had and lately I've been realizing that in Western culture, Western philosophy and different teaching, the goodwill is really important. It's so important that I feel like we lucked into kind of dismiss it and without understanding better what's going on and, and so so certainly, but Part of the art of learning effort, or persistence or engagement, or in practice, or anything, is the art or the ability to track or monitor the quality of that effort. And it's really important in meditation to have periodically in a wise way knowing how to monitor the effort we're making, and then make corrections to the effort, or we straining too much. Are we too complacent? Is there too much self in it? She must expectation, you know, what, what's going on? What what are some of the things associated with the effort we're making? What was the way and then find our way to a more balanced, healthy effort? So the answer to your question is not for me, because I'm struggling to answer I don't know. But the answer is really for you, in your engagement with whatever is to monitor

very carefully, what you feel the differences are, and then in your kind of immediate embodied experience. Find out what is healthy and appropriate and what can be shared with Help helpful? And that's where the answer is found.

Okay? It just seems like sometimes in the morning, especially during the winter, when I'm in the middle of sloth and torpor, and I'm having a hard time getting out of bed, I need to will myself to get out of bed, all the intention in the world doesn't seem to make any difference.

It sounds good to me. Sometimes meditation practices, for example is manual labor. It's really hard work. And sometimes it just flows. It's so easy, you know, but to think that it's always supposed to be one way not another way. So it's flowing today. I'm not going to do it. You know, that's sometimes willful and, and so you know, and also if there's some attachment, you know, or some egotism involved in your will the efforting if not relying on that clinging

keeps you in bed.

Maybe you should, you know, rely on your egotism to get you out of bed and then let go, then let go of it on your cushion.

Thank you. I just wanted to get your opinion about it. I agree with you actually

got the will. Okay.

I just wanted to clarify this point of Well, yeah, in the West philosophically, will is tied up with manifesting one's own destiny. And in the east, Destiny is more of a Dharma based entity. There isn't this sense of personal

or personal destiny destiny thing you're supposed to do? Yeah.

So it's sort of like you

destiny. Okay, thank you very much. Okay, so I hope it was useful. Hope that my intention, my hope here today was a little bit insane. For you, and give you some sense and also to challenge you to look at some aspect of your efforting what comes from inside of you and how you relate to what's inside of you and, and, and hopefully in the Inspire challenge the challenging inspiration. It's been useful.

Thank you very much.