

2007-11-19 The Seven Factors of Awakening Energy

Fri, 7/31 6:58PM • 44:12

SUMMARY KEYWORDS

energy, people, awakening, qualities, effort, buddhism, mindfulness, helpful, factors, forces, present, relax, engaged, situation, monastery, life, tradition, investigation, important, joy

SPEAKERS

Gil Fronsdal

So we're in the middle, more or less in the middle of a series of talks on a very important list in the teachings of the Buddha called the seven factors of awakening. And as I say, it's a list. I feel a little bit deflated list. It seems so impersonal in human list. But another way of saying it is that there are seven qualities, capacities. Some people called virtues that can be developed that are developed, as people do, practice, do my first practice. And they're very helpful and important to know what these are and to recognize them and to support them and encourage them as we go along in practice. And they are presented sometimes as an as the counter to a whole different list a whole different set of qualities. which are called the five hindrances and in juxtaposition to each other, the five hindrances are those forces of the mind those qualities of mind, which hinder or obscure the clarity of the mind, the ability of the mind to be present. And the seven factors of awakening are those qualities of mind, which support our capacity to be present and open and clear, in the present moment to be awake. It's called seven factors of awakening. And then a sense the five faculties or forces of being asleep, spiritually asleep. And the seven factors of awakening are forces of being awake. So to step back even further, to talk about the background for the seven factors of awakening. And the five hindrances. The early Buddhism teaching of the Buddha was as far as I can tell, was not particular Interesting the question of what is human nature, as if there's some essential human nature kind of characterizes who we are, we're essentially good or essentially evil or something or the idea of Buddha nature, which appeared later in Buddhism that we have some nature inside of us, which is Buddha like or is a Buddha. Those that kind of discussion wasn't present in the early tradition, but rather, what the early tradition was interested in was, instead of human nature was human capacity. What is the human capacity? What's the human capability, what are we capable for, of doing? And the idea of human capacity is very important for this tradition, because human agency what we can do when we take responsibility for in terms of ourselves is very important. The idea that what you do has consequence was taken very seriously by this early tradition. And sometimes we win certain religious Christians talk about human nature. It lends itself sometimes to like, like you say what human nature is all good. Some people just relax, which is good to relax the Oh yeah. And then there's the boy and supported by a religious view, or I'm just I'm great, I'm good, you know, end of story. I don't do anything, I just know that I'm saved for something. And, and the idea in the early tradition is that you don't want to just simply just in a sense, except where you are, you want to take what you are. And understand that who we are is also a capacity. And we wouldn't be able to use that capacity in order to act on this insight, that our actions have consequences our behavior has consequences. So if you so if we constantly go around lying and stealing, then that continuity, the regularity of that kind of action has consequence One consequence It has made big make a habit out of that kind of behavior. And, and so it becomes a lot easier for the mind to, to lie. But even more worse, chances are in order to lie and steal, there's a kind of contraction, lack of sensitivity, lack of empathy,

lack of understanding, lack of connection, and many different fronts, many directions in that. And so as we continue this kind of activity, we build up a certain armor or build episode of closeness or distance or numbness or something to what's going on. If we spend a lot of time with the five hindrances, for example, caught up in central desire caught up in diversion. It has a consequence, and it kind of closes us down. It kind of sets up the forces inside of us that perpetuates ignorance perpetuates being disconnected, perpetuate acting from places inside of us, that maybe are more subconscious unconscious and not well. considered.

And, and I think probably most of you, my guess you have had some experience in your life of acting out of desire, acting out of aversion, and later regretting having done that, that this was unfortunately I wonder well, how can I done that, who was going on with me, I was kind of caught up in the moment and these forces. So, these have consequence to these things, or actions have consequences, a fundamental principle of Buddhism. And, and we can take some, we have some responsibility, we have some capacity in us in the field of action to make a difference for the better. And so human capacity is one to move towards something better, but not just simply better and some generic way of better to make us kind of generally happier, generally kind of less stressful, but the tradition actually points to a possibility of a radical change radical transformation. Which is defined by the word often defined by the word awakening. And the word in, in Buddhism is awakening translate is awakening his body. And body gives us the name for Buddhism. And for Buddha, so to be awake, to be awakened and to be awakened to have these qualities of awakening, this has come just another kind of some disembodied or disconnected kind of state. But it comes with with some really nice qualities of mind like qualities of heart, and these are called the seven factors of awakening. And so the first one is mindfulness. The second one is investigation. The third one which is a topic for today is energy. The fourth one is joy. And the fifth one is tranquility. The sixth one is Samadhi or concentration And the seventh one is equanimity. And these are considered kind of like the crown jewels of Buddhism, or little treasures, these seven qualities. And so these are qualities that are found not externally in the great repository of Buddhist books, but rather are found inside of yourself. I think we cultivate the capacities we all have. So we look at human capacity and capability. And these are qualities that can be developed over time as we practice. And there's, these get developed get stronger, until they get strong enough that they put us at the edge of this transformation that Buddhism focuses on, who we kind of take a leap into a very different orientation, very different kind of understanding of who we are and how we are in the world, that sometimes define the tradition as being unconditioned. So a stance or position, a way of being in the world that's not dependent on the conditions of the world. There's discovered some way of being unconditioned and dependent unsupported independent in some very radical deep way. And so what's beautiful about this, that as the movement towards this radical transformation is built on having these seven factors awakening quite strong. So rather than it being some radical giving up of some, you know, of all good things, the movement towards freedom comes along with cultivating, developing these treasures, these wonderful qualities within us. So one of those qualities is energy. And in the sequence of the seven factors of awakening, energy follows investigation. Because one reason is that they say that, as we begin engaging in our life, through investigation, looking more carefully, being curious about what our life is, like, what's going on here, and now, that tends to bring more energy, we get more engaged because of the curious so the interest, what is this? What's going on here? So part of the one of the one of the important qualities of Buddhist practice is interest to be interested, what is going on here? What's present here? What's our experience here? And, and to have him be able to hike and to strengthen that interest. And as an interest get stronger in the, in the wake of that comes greater energy aroused energy. There are a lot of words in the teachings of the Buddha, that are close synonyms to the word for energy. And it's quite amazing if you go back and read the ancient text, how many words that are how much the emphasis is on on active engagement, endeavour, energy, diligence, vigilance, ardency and the Greek word to be ardent.

So the Buddha emphasized the importance for people who practice mindfulness to be ardent, and sometimes Buddhists get the reputation of being kind of really calm. And you know, everything's okay. You know, Buddhists everything's okay for Buddhists. So you know, just whatever is fine. Remember when I was a hippie hitching around communes in Oregon? Many, many years ago? I was quite young, naive, idealistic. And my girlfriend lost her flashlight someplace. And I said, Oh, it doesn't matter. Nothing matters. She got angry with me.

So, so they so you know, against this. So certainly it's important. It's helpful because it's one of the factors of awakening. tranquility is one of the factors But as a factor of awakening, it's listed after this quality of energy or urgency. And I've seen this when I was in Japan, practically. Zen Buddhism there in the monasteries. I got admonished sometimes for the other monks the older, more senior monk sometimes, because I wasn't doing I wasn't engaging in some of the activity in the monastery. Whatever it was, might be working, cleaning, sweeping, different works we did. I didn't do it with a proper Zen no chikara Chicka chicka power strike, I'd had a Zen shikara and everything has been done Zen power and strength and that kind of do something everything if your whole being is really engaging with your whole being whole everything, everything has to be there involved and engaged. You couldn't just kind of like you know, casually sweep the path. You know, like, you have to kind of put put yourself into and be engaged energy. So energy. So for people who are already exhausted from working so hard, it can be quite discouraging to hear that Buddhism emphasizes energy and engagement effort ardency I mean, she, you know, I'm already so exhausted. And the reason I come to Buddhism is to get some rest. And now they're telling me that I have to kind of gear up. I mean, that's what the whole society is telling us all the time. Gear Up, gear up, grew up, you can't get enough you have to do doo doo. And I've heard these Buddhists who say, let's stop doing Let's just be you know, being I'm just be I don't have to be anything I'd have to be I have to be something for anybody. Isn't that great? So as an antidote to people who overdo and over B or over in whatever the teaching of just like don't stop doing just be you have to be anything has become a thing just kind of relax is a wonderful medicine, a very radical very powerful medicine. And so when I was I went to Tassajara the Zen monastery first time to be a monk there. The Sahara if you don't know how to use wonderful hot baths, people come from all over the world to go through their summer to be routed to a resort or summer to use a hot bath luxuriate in the wintertime when it's an intense then monastery. The hot bath is still there and the monks have it's in the schedule every day you get to go in the hot bath. There's a bath our five o'clock or so. So it's very good in the winter because cold to donate. There was no heat when I was there except hot dogs so you go there and get warm. When I first got there, I would luxuriate every day in this wonderful hot tubs. And then of course, of course of the month, I found that I took shorter and shorter baths. I would shower up in the shower, the shower, the showers, clean up and then go to the plunge. And as the time went along my period and the plans were shorter and shorter and shorter, until it basically became just a quick dip. There was enough I felt finished. I did a little bit warm, and went on my own with my monastic life. And I noticed this and I said, what's happening to me? I used to be able to luxuriate enjoy it relax, and now you know I'm getting more tense. Am I getting more ambitious trying to do more things or what why don't why am I not staying enjoying the bath? I mean, this is a world class resort and so I kind of looked at a little bit. And my conclusion was that the reason I luxuriate when I first got to the monastery was I needed to relax. And it was a compensation, it was the relief, it was the medicine. And as I lived my life in the minute monastery, the tensions and stresses in my life starts pulling away. And I didn't have them, I didn't build enough, I wasn't trading as much as I used to have. And so I didn't need to use the bath to relax. And therefore I didn't, I didn't need to linger. And not that I just could do it and get up and go and do my life.

So there's certain teachings that people love to hear that are more medicine for particular states. But as the as the illness gets goes away, then perhaps we find it more appropriate and helpful and, you know, and something we want to do, to be engaged to make effort. Just like when I finished being, you know, had all the relaxation needed. In the hot tub, I got up and went about my life did the things I had to do, you know, I was happy to do them, but didn't have to stay there and just rest and linger. So I think that having energy and engagement is a beautiful quality of life. And it can be done in ways that doesn't cause stress. And one of the ways that doesn't cause stress is when we engage with effort, and we don't connect that effort to measuring ourselves and the self identity, the self concept or self representation that we're trying to build up and hands, protect, defend, do all the things people often do that often connected to the way we make effort, the way we engage in life. So as practice as the mindfulness investigation helps us to relax, extra stuff, we kind of connect to effort, then the effort and the energy can be cleaner, simpler, more straightforward, and in being cleaner. It could also To be more energetic, more engaged more full here I am presently engaged ready to do. So what do so it's good to be energized, a nice, balanced, relaxed way without then the question is, what do we do with this energy? The energy of seven factors of awakening which we do is effort. Now to kind of add to kind of strengthen the power of this qualities idea of energy the word entails, I can tell you the etymology of the word energy, the Pali word, it's a very, the word is viriya. And various Veera from from Vera. Vera means hero. So, it's not just energy, it has this connection to being heroic. So, that's quite something she, you know, Buddhism supposed to be relaxed and being no one going nowhere, and now To be heroic, give me a break. But I think there's something I don't know if maybe you have to use the word heroic, but there's, there's a great nobility so if there's a greatness there's a really wonderful thing that we're engaged in we do this practice possibility of awakening, or freedom is one of the great goals of life, not only for our own sake, but it's really I think, phenomenally helpful for the people around us to discover this to have this new story or like to tell, to make this point. In September of 2001, after 911 there was a couple from IMC, who were going to go sit a three month retreat right afterwards. They're like a few days later, they're going a week later, they're going to go off and sit the three month meditation retreat. And I made the point to go find them. And I said to them, he might feel like in the wake of not 11 when the whole country is traumatized, this huge need that to go off by yourself on a retreat for three months, and Shut up, you know, not be connected to our society, and what's going on is unacceptable, not appropriate, somehow that's wrong. But you have to kind of maybe not go on retreat, stay connected or help with a cleanup or something. And I said, I want to reassure you that I think that it's a very powerful and significant response to 911 to go on a long retreat like this because someone, some human beings, we need someone in this world, who engage in the process of getting down to the depths of their own hearts, their minds, and uprooting the forces of greed, hate and delusion. uprooting and awakening the forces of compassion awakened reinforces a peace, awaking the possibility of awakening. If we don't have some people who can show us that that's possible, then maybe there's no very little hope in general. Then it's all just kind of rearranging the deck chairs on the Titanic. So somebody needs to do that deep work. And hopefully that the work is very helpful for some of the important causes and issues that our whole society has to face.

So the energy is really a noble one eautiful one. And, and so once we've kind of settled that settle out the kind of neurotic energy, the exhaustion we have the trauma we have with trying to prove ourselves and be somebody, there can be this beautiful quality of engagement that can come up and be there. Sometimes we talk about effortless effort. When there's no self connected to the effort, it kind of flows out of us within a beautiful way. But there's still effort. And because this early tradition focuses on the importance of human agency that what we do can make a difference. effort is not just effort, whatever you want to do, but have an emphasis on the efforts in particular areas of life. So not just simply hard after effort and sweeping the past of the monastery, but particular kinds of You certainly should be engaged and present for everything you do. But certain kinds of efforts are more helpful and more

efficacious than other kinds of effort. And the tradition talks about four kinds of right effort, four kinds of right engagement. And, and these can be summarized in a very simple way. avoid trouble. If you're in trouble, get out of trouble.

Cultivate good skills and keep them up. And going. I first heard this kind of summary of the four right efforts from someone who was a kayaker. And the person said, Oh, this for effort is just like, what I've learned kayaking, which is stay out of trouble. steric trouble if you're in trouble, get out of trouble. develop your skills, your capacity, and then keep them up. Keep your skills up so you don't get you know, so you can do this kayaking well. So the way it's said in the tradition is a little more complicated. It says, abandon the unskillful unhelpful states of mind. prevent the arising of the unhealthy states of mind, which have not not present currently. And then cultivate the skillful helpful qualities of mind and then promote them once they're there. They're called the 444 efforts. So with this comes some appreciation that we have some ability to tip the balance in our own mind and hearts. That's when our hearts and minds are engaged in In inactivity in forces and thoughts and motivations in states, which are unskillful, unhelpful, unhealthy, it's possible to move away from them, it's possible to learn the skills, the capacity to let go of them, not pick them up, not to act on them not be under the influence, it's possible to kind of put them down. It's also possible to do a certain kind of inner cultivation. So the tendency towards picking those things before the rising of these things will not arise. So to know ourselves well enough to know how to keep ourselves out of trouble. How to have the kind of attention in our mind to watch what's going on the motivations, the desires, the greed, the hates to rise there, they just begin to watch their arising and be able to let go them immediately before they go into some more complicated states complicated mental activity. And then then there's the cultivation of, of healthy qualities, helpful qualities of mind, we can tip the balance in that direction. So we don't have to be the victim of circumstances. We don't have to just have to be you know, are the state our happiness or well being doesn't have to be based on the on the whims of society of life, what goes on around us, but we can have some agency, some participation in helping move ourselves in directions of greater psychological or spiritual health. We can can always do it very quickly. It has to be unwisely. And people sometimes have tremendous struggles around this because they expect to happen quickly or they don't understand themselves well enough. And so their efforts kind of a kind of go up against kind of a wall with a cancer. They make a lot of effort, but nothing seems to move. And change. But this early Buddhist tradition emphasizes that it's possible to learn ourselves well enough to study ourselves and learn how we function, what goes on, develop the inner knowledge and psychological insights that help us begin tipping the balance towards greater psychological or spiritual health. And so as some of you probably know, there's been studies native, but how people who meditate a lot, some people have been able to shift, the basic baseline happiness, base happiness level that they have, beyond, you know, to extreme levels of happiness. It says everyone has put everything here you say they say that most people have this kind of basic area of happiness that they always add. So you have a certain base happiness. And then if something terrible happens to you, you might feel upset for a while. But even if things are bad, you tend to go back to the base are really wonderful things happen to you, you win the California Lottery. You know, you go back to the base, you know, it doesn't really make a big difference to people whose base, it is the range base range, they go inside. But what they're finding is that people who meditate can shift that base range towards greater happiness, greater well being, that the basic aspects of our personality, that influence how happy we are, how free we feel, can shift as we practice.

So, so right effort making this effort is made is based on having a very simple understanding about what are the forces inside of us, that lead us to unhappiness to suffering in what leads us to happiness. And so we have these two lists, we have the seven, the five hindrances, and we use seven factors of awakening. So being addicted, caught preoccupied with sensual desire, with a version with sloth and torpor. With restlessness and anxiety, and doubt, those forces when you're preoccupied with them, tend

to drag a person down. The drag person can track the person, greater suffering. So a very important part of the Buddhist tradition is really understanding Well, these five hindrances, and this I can't underscore how important this is that sometimes when something is unfortunate and painful, we want to get away from it as quickly as we can. And part of the healthy energy and healthy engagement is investigation is to understand, I mean, look at this, this, you know, this is really, you know, it'd be understand how I tend to be versus what this aversion versus aversion like for me what's going on, rather than saying, Well, I don't like to look at it because it's painful. I shouldn't know it, or I'm embarrassed by it, or I should get out of it quickly. We understand as well. And the paradox or the irony of this, in the sense, is a very investigation of these unhealthy states is a healthy state. investigation on the seven factors of awakening. So we're strengthening that investigation. as we understand it better, then it becomes easier for us to let go of it not be under his influence. And as we do that, other qualities become stronger as well then mindfulness becomes stronger. energy becomes more available in good ways. The five hindrances hinder energy as well, good energy. And then with time when the energy is more involved and engaged, energy, the engagement is a condition for joy. Isn't that great? So in case you were thinking points, energy skills, was talking, just exhausting just listening to this emphasis on effort and energy and monitoring myself and tipping the balance of squaring that, you know, but as we get into it, hopefully, it's been my experience. It becomes a joyful thing, rather than becoming a burden, rather than becoming exhausting itself, perpetually. It's kind of like a self perpetuating joy machine. It kind of gets you it's kind of gets, you know, it gets kind of fun. It's enjoyable. It's kind of engaging, to do all this. And, and I think it's really helpful for the world, to have people have good clean energy available to respond to to see the present for our life is we have it.

So we have mindfulness, we have investigation. We have energy, dare I say heroic energy and then we have joy. And those those investigation, energy and joy are also understood to be energizing factors. As we awaken, more investigation, more energy and more joy, we get more energy. The last three qualities, tranquility, concentration, and equanimity are to be tranquilizing factors. And part of the part of the task of mindfulness of energy and effort is to bring in the right balance. And so part of the investigation and mindfulness quality is to be able to monitor the monitor the energy, we have to make sure it's at the right level. If you're over energized overexcited, that's not very helpful for practice. If you're under energized, that's not very helpful for practice. And so there's a monitoring to find the right balance. And there's that you know, and there's, I think, for people to practice there's kind of a trial and error kind of constant monitoring going on, bringing energy into balance with retired with too excited. And so these seven factors of awakening apart That part of that monitoring without destabilizing or that the boundary is balanced that that when people use balancing of the energy to help us come into the right balance. So, energy. So next time I talk, which there will be in two weeks after sister loving kindness comes next week. We will, Mark I think it's great. Isn't that great? Having a name like that? is great. So SR method comes and then I'll talk about joy. So we have now about 10 minutes. And now it's your turn to if you have any questions or comments or protests, about any of this is, this is your chance.

Anything at all you want to bring up? Yes, please. Oh, it's totally in the back. And if we can get the mic.

I hope this isn't too much off topic, but it's to me, it seems like an interesting question. You See Is What, to me, it seems like a very, very relevant for me and very interesting question. So as I practice, I find that I am able to be more mindful and more present. And in my work, sometimes I come into contact with people who are very unhappy and unpleasant. And I had an experience about two weeks ago with a man who was basically yelling at me. Very, very, you know, sweating and really Very, very aggressive.

And

I was able to listen and be present. And what I found was, I thought I was monitoring myself and my own energy and not being too vulnerable to what was going on. And what I found afterwards was that my for about a week afterwards, my mind constantly went back to him yelling at me. And I realized I actually absorbed a lot more of his negativity, and became very upset with myself that I didn't protect myself better. And a year ago, I would never have had this spin in this situation, because I would have been more protective of myself but because as I meditate more, I'm just much more open and present, right, as Dennis

says, I can understand that very well. So there's a lot of responses I could have. So if some of the things I say are not relevant, please don't please just let them go. Leave them here. But certainly as we become with our defenses come down, we can be more open and be receptive to the energy around us. And sometimes if we don't have street smarts, the openness and lack of defensiveness is sometimes not so useful. You have to have some sense of how to handle different situations as well, if you're going to be open. And so sometimes it takes a while to learn the skills and the understanding to know how to be present in a relaxed way. So that you're not don't feel like you're victimized by the situation. So it's possible that you were felt so much victimized by it. Even though you're open and relaxed. You're still under some sort of lack of Power, lack of control, lack of choice in the situation. And that sometimes can cause a lingering kind of effect on on us kind of lingers for a while as a problem. I find it useful in these kind of situations to ask myself a question that's in the background for the question is that when these kinds of things happen for the most part, I think of them as things coming towards us. And the reason they don't go right through us is that there is something inside of us they strike. In English, we talked about hooks or buttons. There's something inside of us those things strike. Like there's a flag or posters, you know, banner we're holding up. And so, that energy that anger comes and hits that banner, that hook button, and then does something for us. But if you have no hooks in our button, then it goes right through. So an interesting investigation is to then go back and see what was my foot? What was my banner? What was I holding up? What was a holding on to? What did that strike inside of me. And if you go back and review that, maybe it might be very hard for you to discern this, but in my time, discovered that there might be something inside of us that it's striking. And there might be a variety of things and different people. There might be some beliefs that Oh, the world's supposed to be a safe place if I relax. And so striking that belief. It could be that there's old wounds of old trauma that there's that haven't been resolved yet. And there's a clinging or fear or some sense of being a victim or something, that still standing up there that somehow that is striking, like putting salt sometimes in order to have that happen. It could be that there's a sense of self righteousness. It could be a sense of fear, a lot of different things. I think I can just kind of go on and on the list, but they're going to investigate and so what it is, it's a striking, so to me, so it just doesn't pass right through. Now it's, it can be kind of, it's too too big of an expectation is too big of a, you know, you can't expect that none of us are gonna have that we're not gonna have any hooks at all. So these things might strike. And then I find it very useful to have some way of dealing with it after the event. So sometimes being able to go sit is very helpful. Sitting sometimes can be relaxed, some of the holding intention that's come up. And sometimes when it's being big event than something like sitting or some kind of process of discharge of relaxing and releasing can be very, very helpful. And so it's perhaps there's some times in doing that I've seen in myself that, that I'm still holding on to something days, weeks, months later, around around this thing, and, in fact, I remember one person who, who wronged me when I was a teenager. I have done that for probably a good 20 years. You know, there's still there's still that, you know, that person you know. And so still holding something took it took 20 years before I was able to let go of that, that kind of thing. So is there something that still lingers, lingers? Because Joe, so that's so so. So to say. So two things, something I'm trying to say here. One is, as you become more open and mindful, you need to develop, anybody needs to develop more street smarts, and part of street smarts in basic either understanding how to work with these situations might involve saying things like, stop. If we see that this is not

acceptable. You have to you can't just have you yelling at me, or, you know, or finding some way of engaging that in a way that that, you know, just sitting there passively receiving it, walk away, ask for help to find someone else do something and

and it takes A lot of wisdom, different situations know what the right street smart thing to do is with the development of skills, learn wise communication, learn communication skills, many things. That's one thing learning better street smarts, or whatever it calls out to the street smarts. And the other thing is to learn better what our triggers are inside of us. And that's a big, big, big task. And it's not something to be that's saying that I don't say that it's easy. So it's a very important thing you asked. So how does that answer for you?

And I was very good.

I mean, I do think a lot of it is for me is learning more about myself. And the more open I am, the more important it is to know to know your to know for me to know myself. I had a very similar situation today, where this woman was not nearly so violent or upset, and I handled it much better. I mean, it was it went perfectly. But it was very interesting to, to have the situation come up and to believe firmly that I was taking his words of anger and that it really was passing through me and then to find afterwards that I was dead wrong was

the one of the advantages of being open the word you used or being mindful or sensitive being heightened mindfulness is hopefully we become more quickly aware of when we're uncomfortable when things something's uncomfortable here, and rather than over rather than, rather than saying, Oh, you know, you know, I'm supposed to be detached from discomfort. I'm uncomfortable, I can handle it and deal with it. What I think was very important to do is to take this comfort seriously, into personal discomfort seriously, and investigate understand what's going on here. So hopefully a person who is mindful because more sensitive discomfort than you were before. And it's very important not to overlook that, or deny it or ignore it, but to take it as very important information, and then to investigate what's going on what's happening here. So the and I think with time, you might person might become sensitive to discomfort earlier and earlier in the process. So rather being sensitive, there's something wrong when people or things have exploded, you become sensitive because you see that the person's eyebrow went up or you feel a little look, you feel a little queasy in your stomach, feel queasy and wonder what's going on here. And then you can kind of deal with a situation where it's much milder and sometimes easier that way. So using mindfulness helps us be hyper focus helps us to be uncomfortable. And so we can use that as helpful information. And if you're not mindful, you'll still get uncomfortable but you will Know It. And in Buddhism we say it's much better to know you if you're uncomfortable it's much better to know you're uncomfortable than not to know it. Thank you for your question. So there was one more it's not nine o'clock if the first one more person if they thought there was a quick answer to your question, then I will you can say it but if you don't think I'm capable of the quick answer then here

if you can just recap that personal joy machine self perpetuating from using just one more time I I didn't quite the self perpetuating joy machine maybe it's not the right expression but but but the When when the energy and engagement is clean, especially with mindfulness in the mindfulness, the energy of being mindful engagement of mindfulness where it's clean and self conscious, and it comes with the kind of interest that arises. And that interest sometimes it becomes zestful energize joyful, happy. And, and that joy is builds on itself. And that's why cause self perpetuating is just self building. It's built on itself. certain kind of inner sense of well being and happiness. And you see that with a lot of different endeavors. Not so she knows. That's a strange thing, that when people get really engaged in

something, they can lose themselves. And if they say sometimes, it is very, very deeply, deeply satisfying. So the same thing can happen with meditation or with mindfulness, it's a very deep satisfaction, or joy can come from that kind of wholehearted engagement involvement in it, including with being mindful

Enjoy your efforts. Thank you