

The Seven Factors of Awakening: Energy

Gil Fronsdal

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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, a list. It seems so impersonal, inhuman, a list. But another way of saying it is that there are. They are seven qualities, capacities some people call virtues that can be developed, that are developed as people do practise to my fullest practice. And they are 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 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. Seven Factors of Awakening And in a sense, the five faculties are forces of being asleep spiritually asleep, and the seven factors awakening are forces of being awake. So to step back even further, to talk about a background for these seven factors of awakening and the five hindrances. The early Buddhism teaching of the Buddha was, as far as I can tell, I was not particularly interested in the question of what is human nature, as if there's some essential human nature that 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 nature inside of us, which is Buddha like, or is a Buddha to? 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 doing? And the idea of human capacity is very important for this tradition, because as a human agency, what we can do, what 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, when in certain religious raising talk about human nature, it lends itself sometimes to, like a lie, if you say human nature is all good. Some people just relax, which is good to relax. Oh yes, then there's to be bored and supported by a religious view.

Oh, I'm great. I'm good. You know, end of story. I don't do anything. I just know that I'm saved or something. And the idea in the early tradition is that you don't want to simply, in a sense, accept where you are. You want to take what you are and understand that here we are is also a capacity, and we want to be able to use that capacity in order to act on this insight that our actions have consequences, our behaviour has consequences.

So if you are so, if we constantly go round lying and stealing, then that the continuity and the regularity of that kind of action has a consequence. One consequence it has is may make a habit out of that kind of behaviour, and so it comes a lot easier for the mind 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 armour, built up a sense of closeness or dis numbness or something to what's going on. If we spend a lot of time with the five hindrances, for example, caught up in sensual desire, caught up in aversion. It has a consequence, and it kind of closes us down.

It kind of sets up the forces inside of us. It perpetuates ignorance, perpetuates being disconnected, perpetuates acting from places inside of us that may be a more subconscious unconscious, in a not well considered, and I think probably most of you, my guess, have had some experience in your life of acting out of desire, acting out of aversion, and later regretting having done that. This was a fortune wonderful. How could I have done that? Was going on with me. I was kind of cut up in the moment in these forces. So these have consequence to these things in our actions have consequences, a fundamental principle of Buddhism.

And we can take some. We have some responsibility. We have some capacity in that, in the field of action, to make a difference for the better. And so human capacity is one to move toward something better, but not just simply better in some generic way or better to make a kind of generally happier or generally kind or less stressful. But a 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 Buddhism is awakening. Its translator's

awakening is bodhi, and bodhi 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, does not come just as a count of some disembodied or disconnected kind of state, but comes with the 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 tranquillity.

The sixth one is *samādhi*, or concentration, and the seventh one is equanimity. And these are considered not like the crown jewels of Buddhism or real treasures. These seven qualities and so these are qualities that are found not externally in the great repository of Buddhist books, but rather a frown inside of yourself. We cultivate the capacities we all have. So we look at human capacity, human capability. Then these are qualities that can be developed over time as we practise, and there's a These get developed and get stronger until they get strong enough that they put us at the edge of this transformation that Buddhism focuses on, we kind only take a leap into a very different orientation, a 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 as stands a position in a way of being in the world that's not dependent on the conditions of the world. It has discovered some way of being that's unconditioned, independent, 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 curiosity, the interest. What is this? What's going on here? So part of the one of one of the important qualities of Buddhist practice is interest to be interested now. What is going on here? What's present here?

What's our experience here? And to have to be, to heighten, to strengthen that interest. And as an interest gets stronger in the in the wake of that, there comes a 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 active engagement, endeavor, energy, diligence, vigilance. Ardency isn't that great word to be ardent. So they are.

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 Everything's okay. You know Buddhist, everything's like for Buddhists. So you know, just whatever is fine. I remember when I was a hippie hitching around communes and organs many years ago. I was quite young, naïve, idealistic, and my girlfriend lost her flashlight some place, and I said, Oh, it doesn't matter. Nothing matters. She got angry with me so, so, so against this.

Certainly it's important. It's helpful to be calm. It's one of the factors of awakening. Tranquillity is one of the factors. But as a factor of awakening, it's listed after this a quality of energy or ardency. And I've seen this when I was in Japan. Practical Calm Zen Buddhism there, in the monasteries. I got admonished sometimes by the other monks, the old, more ignorant monks. Sometimes, because I wasn't doing, I wasn't engaging in some activity in the monastery, whatever it might be, working, cleaning, sweeping, different works we did, I didn't do it with a proper Zen no chikara. Chikara was pronounced chikara power, strength. I had a Zen chikara, and now everything as be done. A Zen power and strength, and you had to kind of do something. You are your whole being, your thoroughly engage in it, your whole being. You know, 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 had to kind of put yourself into and be engaged in 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, 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, grow up. You can't get enough out to do. And I've heard these Buddhist who say, Let's stop doing. Let's just be fine out being fine. It can just be and have to be anything. It just to be. It ought to be something for anybody. Isn't that great?

So as an antidote to people who overdo an over b or over whatever, the teaching of just like, Don't stop doing it. Just be you out to be anything. Its become anything. Just kind of relax. It's a wonderful medicine, a very radical, a very powerful medicine. And so when I was a went to a Tassajara at the Zen monastery, the first time to be a monk. There, too, Sahara, if you

don't know, has these wonderful hot baths. People come from all over the world to go to in summer to be on as a resort, in summer to use the hot baths and luxuriate, and the winter time when it's an intense Zen monastery. The hot baths are still there and the monks. It's in a schedule. Every day you get to go in the hot baths. There's a bath hour at five o'clock or so. It's very good in the winter because it's cold. There was no heat when I was there except the hot baths. You go there get warm. But when I first got there I would luxuriate every day. in these wonderful hot tubs, and in the course of months I found that I took shorter and shorter baths. I would shower up in the shower to shorten the showers, clean up and then go in the plunge. And as the time went along, my period in the plunge was shorter and shorter and shorter until it basically became just a quick dip. That was enough. I felt finished, got a dip, got a little warm, and went on 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, and relax, and now, you know, I'm getting more tense and getting more ambitious, trying to do more things. and why don't I? Am I not staying and enjoying the bath? It is a world class resort. And so I kind of looked at a little bit, and my conclusion was that the reason I luxuriated when I first got to the monastery was I needed to relax. And it was a compensation. It was the relief. It was a medicine. And as I lived my life in the mental monastery, the tensions and stresses of my life started falling away, and I didn't have them. I didn't build them up. I wasn't creating 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 in the hot bath. I just could do it, and get up, and go on, do my life. Oh, so there are certain teachings that people love to hear that are more a medicine for particular states. But as the illness gets, goes away, then perhaps we find it more appropriate and a helpful one, you know, and something we want to do to be engaged to make effort. Just like when I finished being, you know, I hadn't all the relaxation I needed in the pot tub. I got up and went about my life, did the things I had to do, you know, I was happy to do them. They don'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 it 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. That is self identity, a self concept or self representation that we're trying to build up, enhance, 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 and investigation helps us to relax all this 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 be more energetic,

more engaged, more full. Here I am, present, engaged, ready to do.

So what? So that's good to be energized in a nice, balanced, relaxed way without. Then the question is, what do we do with this energy, the energy of the Seven Factors awakening? What do we do with effort now to kind of add to a kind of the strength or the power of this quality, this idea of energy, in what it entails. I can tell you the etymology of the word energy, the Pāli word. It's *vīriya*. The word is *vīriyo* and very *vī vera*, which comes from *vīra*. *Vīra* means hero. So it's not just energy. It has its connection to being heroic. So that's quite something she, you know, is Buddhism was to be relaxed and being no one, going nowhere. And now I'm being told to be heroic. Give me a break. But I think there's something and maybe not to use the word heroic, but there's a great nobility. There's a greatness. It's a really wonderful thing that we're engaged in when we do this practice, this possibility of awakening, of 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.

And it's a story I like to tell to make this point. In September of two thousand and one, after nine eleven, there was a couple from C who were going to go sit a three month retreat right after. So they like a few days later. They're then a week later there on to go off and sit a three month meditation retreat. And I made a point to go find them. And I said to them, You might feel like, in the wake of nine, eleven, when the whole country's dramatize this huge need that to go off by yourself on a retreat for three months and shut, you know, not be connected to our society and what's going on is unacceptable, not appropriate. Somehow that's wrong. That time come may be not going retreat. Stay and be connected, or help with a clean up or something. And I said, I wonder to reassure you that I think that it's a very powerful and significant response to nine, eleven, to go on a long retreat like this because someone, some human beings we met, we need some one in this world who engage in the process of getting down to the depths of their own hearts, their own minds, and uprooting the forces of greed, hate, and delusion, uprooting and awakening the forces of compassion, awakening the forces of peace, and waking that, the possibility of awakening. If we don't have some people who can show us that that's possible, then maybe there's very little hope in general, and it's all just kind of rearranging the deckchairs in a Titanic. So someone needs to do that deep work and hope for that deep 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, a beautiful one.

And so once we've got to settle out the kind of the neurotic energy, the exhaustion we have, the drama we have of 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 effort-

less effort. When there's no self connected to the effort flows out of us in 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 after the emphasis on the effort in particular areas of life. So not just simply a whole hearted effort in sweeping the paths to the monastery, but particular kinds of you certainly should be engaged and present for everything you do. But certain kinds of effort are more helpful and more efficacious than other kinds of effort.

And the tradition then talks about four kinds of right effort, four kinds of right engagement. 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, keep them going.

I first heard this kids summary of the four right efforts from someone who was a kayaker. And the person said, Oh, this four efforts, just like what I learn in kayaking, which is, Stay out of trouble, stay in trouble. If you're in trouble, get out of trouble. You develop your skills, your capacity, and then keep them up. Keep your skills up so you don't get no so you can do this kayaking well.

So the way it's said in the tradition is a little more complicated. It says: a Abandon the unskilful, unhelpful states of mind, a Prevent the arising of the unhealthy states of mind which have not present currently, and then cultivate the skilful and helpful qualities of mind and then promote them. Once they're there, nourish them. So you call the four for four efforts. So with this comes some appreciation that we have some ability to tip the balance in our own minds and hearts, that when our hearts and minds are engaged in inactivity and forces and thoughts and motivations in states which are unskilful, 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 act on them, not be under their influence. It's possible to kind of put them down.

It's also possible to do a certain kind of what I call inner cultivation, so the tendency towards picking those things for 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 attention in mind to watch what's going on: the motivations, the desires, the greeds, the hates, the rise. Begin to watch their arising and be able to let go the immediately before they go into some more complicated states, complicated mental activity. And then is the cultivation 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, the state or our happiness. Our well being doesn't have to be based 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. I can't always do it very quickly, and have to be done wisely. 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 up a kind of go up against kind of a wall where they can't make a lot of effort, but nothing seems to truly 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 made of but how people who meditate a lot, some people, have been able to shift the basic base line happiness, a base happiness level that they have beyond you, noting to extreme levels of happiness. It says that everyone has, but I say they say that most people have discovered a base area of happiness that they always act on. 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. Or 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 you. People have a space, this range they go inside of, but what they're finding is the people who meditate can shift that base range towards greater happiness and 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 right effort making, this effort is making. It is based on having this very simple understanding about what are the forces inside of us that lead us to unhappiness, to suffering, and what leads us to happiness. And so we have these two lists. We have the seven, the five hindrances, and we are the seven factors of awakening. So being addicted, caught, preoccupied with sensual desire, with aversion, with sloth and torpor, with restlessness and anxiety, and doubt those forces, when occupied with them, tend to drag a person down. Then to drag a person down, contract a person, great us a 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, a healthy

engagement in investigation, is to understand, Let me look at this. This is, you know, this is really not. Let me understand how I tend to be aversive. What does aversion like for me? What's going on? Rather than saying, Well, I don't like and look at it because it's painful, I shouldn't know it, or I am embarrassed by it, or I should get out of it quickly, we understand this well.

And the paradox or the irony of this incense is the very investigation of these unhealthy states is a healthy state investigation, one of the seven factors of awakening. So he's strengthening that investigation. As we understand it better, then it becomes easier for us to let go of it, not be under its 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, a good energy. And then, with time, when the energy is more involved and engaged as energy, than engagement is a condition for joy. Isn't that great?

So in case you are thinking, For this energy, it gains. Talking is exhausting. Is listening to this emphasis on effort and energy in monitoring myself and tipping the balance of swaying that you not. 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 perpetuate sounded like a self-perpetuating joy machine. And getting its kind of a note gets kind of fun, the enjoyable. It's kind of engaging to do all this And I think it's really helpful for the world to have people who have good, clean energy available to respond and to see and be present for our life as 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 investigation, energy, and joy are all understood to be energizing factors. As we awaken more investigation, more energy, and more joy, we get more energy. The last three qualities tranquillity, concentration, and equanimity are tends to be tranquillizing 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 also to monitor the monitor the energy. We have to make sure it's at the right level. If you're over energized, over excited, 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 no, 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. We're too tired, or they're too excited. And so these Seven Factors of Awakening are part of that. Part of that monitoring, or that stabilizing, or that's a balance, is the way people use balancing of the energy to help us come into the right balance. So energy. So next time I talk, which now I'll be in

two weeks after a sister loving kindness comes, next week we will. One more thing is, I think it's great. Isn't it great to have a name like that? I think it's great. So a sister mettā comes, and then I'll talk about joy. So we have now about ten minutes, and now it's your turn to if you have any questions or comments or protests. But any of this, if this is your chance, or anything at all you want, ring up.

Yes, please all follow in the back, and we can get the mike. I hope this isn't too much off topic, but it's. To me, it seems like an interesting question. You think, What? To me, it seems like a very, very relevant for me and very interesting question. So as I practised, 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, you know, sweating, and really 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 I 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. Then and a year ago I would never have had this been 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?

I understand this, says So I understand that very well. So there's a lot of responses I could have. So if some of things I say are not relevant, please don't. Please let them go. Leave him here. But certainly, as I've become with our defenses come down, we can be more open and vertu the energy around us. And sometimes, if we don't have the 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 can 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 not don't feel like you are victimized by the situation. So it's possible that you're so much victimized by it. Even though you are open and relaxed, you still have a sense of a lack of power, lack of control, lack of choice in the situation, and that sometimes can cause a lingering kind of effect on us, can lingers for a while as a problem.

I find it useful in these kind of situations to ask myself a question. That's a 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 talk about hooks or buttons. There's something inside of us. Those things strike like there's a flag or a post or, you know, a banner

we're holding up. And so that energy, that anger comes and hits that banner, that hook, that button, and it does something for us then. But if you have no hooks, no button, then it goes right through. So an interesting investigation is to then go back and see: what was my hook? What was my banner? What was I holding up or was I holding on to? What did that strike inside of me. And if you go back and review that, maybe it might be very hard to discern this, but you might, in time, discover that there might be something inside of you that it's striking. And there might be a variety of things in different people. There might be some beliefs that that the world's must be a safe place if I relax. And so striking, that belief. It could be that there's old wounds, of old drama, that there's haven't been resolved yet, and there's a clinging or fear or some sense of being a victim or something that's still standing up there. That's somehow that is striking, like putting salt sometimes in a wound to have that happen. It could be that there's a sense of self righteousness. There could be a sense of fear. A lot of different things I make in just can't go on the list. But to go in and investigate and say, What is it striking inside of me? So it just doesn't pass right through now. It can be a kind of a a. It's too big of an expectation. It's too big of a, you know? You can't expect that. None of us are luca, 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 of being able to go sit is very helpful. Sitting sometimes can be lax, some of the holding and attention that's come up. And sometimes when it's a big event, and something like sitting, or some kind of process of discharge, of relaxing, of releasing, it can be very helpful. And so it's perhaps, and sometimes in doing that, I've seen in myself that I'm still holding on to something, days, weeks, months later, around this thing. And in fact, I remember one person who wronged me when I was a teenager. I held on to that for probably a good twenty years, you know. There's still, or still nothing, now, that person, you know. And so, still holding to something. It, too, took twenty years before I was able to let go of that kind of thing. So is, or something that still lingers, because God there is. So that's so. So two things are two things I'm trying to say here.

One is, as you become more open and mindful, you need to develop body, need to develop more street smarts and part of street smarts and basic understanding how to work with the situations might involve saying things like, Dear, stop, please. It is not acceptable yet. I can't just have you yelling at me. Or, you know, finding some way of engaging that in a way that you know you're sitting there passively receiving it. Walk away, ask for help, or find someone else do something. And it takes a lot of wisdom, a different situation, to know what the right street smart thing to do is. But to develop that, those skills learned, wise communication. We learn communication skills many things. That's one thing: learning better street smarts, got what we call now, today, street smarts. And the other thing is to learn better what our triggers

are inside of us. And that's a big, big task, and it's not something to be. Now, in saying that, I don't say that it's easy. So it's a very important thing. You asked, So how was that answer for you?

That 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 I'm it was just very interesting to have this 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 that then? What one of the advantages of being open, the word you used of being mindful or sensitive, being heightened mindfulness, is Hopefully we become more quickly aware of when we're uncomfortable. One thinks it's something uncomfortable here, and rather than over, rather I rather and say, Oh, you know, you know, I'm supposed to be detached from discomfort. I'm uncomfortable. I just can handle it and deal with it. And what I think was very important to do is to take discomfort seriously. It into personal discomfort seriously and investigate, understand it, what's going on here. So hopefully a person who is mindful becomes more sensitive to discomfort than you were before. And then 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 do and I think, with time, you might. A person might become sensitive to discomfort earlier and earlier in the process. So rather be being sensitive to something wrong. When people are things have exploded. You become sensitive because you see that the person's eyebrow went up, or you feel a little queasy in your stomach. I feel it queasy. I wonder what's going on here? and then you can deal with a situation. It's much milder and sometimes easier that way. So using mindfulness helps us to be minds fellows helpless, 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 won't know it. And in Buddhism, we say it's much better to know 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 in one more person, if they thought that was a quick answer to your question, then I will. You can say it but you. But if you don't think I'm capable of a quick answer then? Here, I think. So if you can just recount that personal joy machine, a self perpetuating joy mind, just one more time, I didn't quite self perpetuate enjoy machine. Maybe it's not the right expression, but then when the energy and

engagement is clean, especially with mindfulness, and the mindfulness, the energy of being mindful engagement of mindfulness when it's clean, unself conscious, and it comes, a kind of kind of interest that arises. And that interest sometimes becomes zestful, energized, joyful, happy. And that joy builds on itself. That's what I call self perpetuating. It's self building, which builds on itself a certain kind of inner sense of well being and happiness. And you see that with a lot of different endeavours. Not so as such a strange thing that when people get really engaged in something, that kind of lose themselves in it. They say sometimes it tends to be very deeply satisfying. So the same thing can happen with meditation or with mindfulness. It's a very deep satisfaction, for joy can come from that on whole hearted engagement, involvement in it, including with being mindful. So and you enjoy your effort. Thank you.