

2015-02-16 Seven Factors of Awakening Investigation

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SPEAKERS

Gil Fronsdal

Good evening. And can you hear me okay? It's not loud enough.

I think of Buddhism as being mostly a set of instructions, as opposed to a set of teachings. It's not a teachings about enlightenment or becoming enlightened, but rather it's instructions of how to do it. And one of the key instructions for the path to leading to awakening or freedom liberation, enlightenment is a list called The seven factors of awakening, seven factors of enlightenment. And these are particular qualities that get developed in our hearts and minds that are most supportive for most of the most important foundation for becoming free and mentally free, internally free. That is the kind of freedom that enlightenment is pointing towards. And so, right now, this is the third week of offering a series of talks on the seven factors of awakening. And today I'm going to do the second one, which generally is translated into English as investigation. So these these seven are mindfulness investigation, energy, joy, tranquility, calm, concentration and equanimity.

And some people think of them as the crown jewels of Buddhism or they're the gems, you know, that's the treasure of Buddhism because it's so important and so valuable for the individual to have these developed their qualities we all have, but they get developed to a heightened degree, if they practice. The first one, mindfulness has a lot to do with having a heightened awareness in the present moment, to be really present here. Once we're present, and here, then we have the capacity we have the ability then, to look more carefully to see what is here what's going on. What is our experience here? And so it isn't just a matter of being mindful in that sense of being aware and present here now. But we want to have wisdom about the world that we live in when it had wisdom, but what is here so the second factor of awakening is the beginning of wisdom, where we begin discerning or seeing more deeply, what is actually going on. The and one of the really important steps towards this wisdom of investigation takes the form of a very simple question. And that's the question, what is this? What is this? Maybe it doesn't seem very profound to you. What is this? But it's to give a second, what do we know once you're here? What what's really this even if you might think you might know what this is, what really is this? What's going on here? What's this experience? It changes things radically, to bring investigation or this or this very question into the middle of our experience. It's called Like if you bring a new species into an ecosystem, the whole ecosystem shifts and changes. So if we're in the ecosystem of greed, hate and delusion, confusion, being caught up and preoccupied with our life, then you bring in investigation. And it begins to shift and change the whole ecosystem, we're in the whole mental ecosystem we're involved in. So if you're like me, you from time to time have the capacity of getting completely caught up in something.

Some preoccupation, some concern, some important thing that's really important to do, to have happen. And it could even be and but it's not so useful to be completely preoccupied and caught up because there isn't the kind of clear seeing of what's happening there. There isn't a wisdom operating. So it's helpful to kind of, you know, wake up and you know, see what's going on. Step back and get the bird's eye view of what's happening, not being tangled and caught and what's going on. And that could be within a challenge you're having with another person and you're involved in a heated conversation. Chances are, you're not as wise as you could be, you don't see clearly if you're and then in the heated conversation, you're really engaged in it, and you don't even let the other person speak because you have to, you know, say what's important. And so what is this? What is this argument? What is this conversation? What is the situation? Who is this person? Who am I? What's going on? You've asked that question seriously enough. It begins by making space in the situation space in your mind space, to kind of to kind of look and see rather than being caught it involved the if you're involved in a, you know, some some kind of accident happens around you. And now or something dangerous. is about to happen. Chances are that if you kind of take a second look what's really going on here, you'll be wiser in the situation. If it's a mountain lion about to pounce on you don't ask. Just runner. Make a sale make yourself big. They say you're not supposed to run modern lines. See, see what happens if you if you act by instinct, your run and then they get you. You're supposed to supposed to be calm and stand tall and make yourself big and, and walk back slowly facing it. And that takes certain presence of mind. Right? So what is this? Oh, it's another mine. Okay, now. If it's a bear, you do something else. If it's a rattlesnake, you do something else. So what is this? What's the right approach was the right support needed here?

Remembering that many years ago now I had a horrendous headache driving down 101 it was so the headache was so bad. I wondered whether it was safe for me to be driving even. And I saw, you know, so I was going along and doing what some people will do comment for phenomena. I was having a lot of self pity for me with my headache and so after a while it dawned on me, you know, I've been doing this mindfulness thing for a long time. And kind of committed to it. Why don't I try being mindful of this and what's going on? What's happening here? What's a headache? So I started kind of bringing my attention to the whole experience of having a headache while I was driving, you know, so you know what it felt like especially a kind of zeroed my attention in what is this pain? Where is it what's exactly like that is hurting so badly. And what I found was that as I asked myself, What This I started looking at it more carefully. One of one of one one species of the ecosystem got crowded out. And that was the self pity. A kind of like there wasn't space for it, it's not was now engaged in something more wholesome. So more useful investigating the situation. And as I did that, it, the headache decreased a little bit, there was more space in my mind, I calmed down, I think my breathing got better. And it was just, you know, it was just a better situation. So that was nice. Except when when it got more manageable then it wasn't so I wasn't so motivated anymore. To be mine, to be mindful. You know, sometimes we're only not motivated, be mindful of things that are challenging. So I wasn't some I wasn't so motivated anymore. And so my mind start thinking about something else. And when I did, the headache came back with a vengeance. So then had to do it again. So I had to keep having two or three times coming down from San Francisco just doing doing my mindfulness thing so I could drive safely. So what is this? I've kind of mixed up some people like the idea of you're stepping back from a situation to get a broader perspective on it. Some people like the idea that you're kind of looking much more deeply you're diving in to really see what's there. Some people like they'd have a bird's eye view. You know, a variety of different metaphors Can you can work here, but what they have in common is we get interested in what is this experience we're having. And so that's a really important part of developing wisdom is wisdom is not something we bring with us. Wisdom is something we discover by being interested in what's happening here and now and seeing more clear carefully here.

So the central insight or Vipassana question is what is this? And it works also really well in deep states of meditation. And when mindfulness gets really, really strong, and meditation is very quiet, very peaceful, to maintain a very quiet interest in what is this and look more carefully, by teacher in Burma was always encouraging us to look more carefully, look more carefully. What is going on what's going on? Then we had to go report to him what, you know, what we saw, and it was amazing. The precision which he asked us to notice what was going on in the moment, and because he, he required of us precision in the reporting, it encouraged us to be precise in the investigation. What is this experience? You know, where is it? How is experiencing What's happening here? Now, this kind of investigation generally is not analysis. That's not thinking about, you know, trying to figure out what it is. It's the kind of wisdom we It's more close to a kind of a silent awareness, a silent looking or intuitive looking or awareness, we kind of perceive in a silent way in a silent mind What is this? Can we have that question what is it but then we kind of like, open the mind's eye to see or to feel or really be there for the experience the register the experience more deeply. There are other questions that are can help this interest to help kind of shift make us look at the situation in a better way or useful way. One, Nick, one question that's sometimes useful to ask is, what am I avoiding? What am I avoiding right now? And or what am I not paying attention to a slightly different question. What am I not noticing? What am I not paying attention to? Because often we have blinders on often we have, you know, they got their prejudice about what we pay attention to. And so what do we not paying attention to here now?

So I in meditation practice I found I find this very useful because sometimes I'll be very focused on some aspect of my meditation, say the breathing. And then it's going along, okay, even when it's going along, going along well, and I'm kind of staying with the breath. What else is going on here? What am I not paying attention to? And I'll kind of for a moment, kind of look around. And I noticed that something else I noticed something about my posture, my posture is a little bit tense or a little but not balanced. Or I noticed that the way that I'm being mindful what's going on my mind is a little bit contracted or tight pushing, or that, yes, I'm with my breath, but I'm really, you know, voiding some emotion that I'd rather not look at. And so that, you know, I might be focused on something, but there's more important things to notice. So what's the bigger picture? What else is going on here? An interesting question is the question what needs acceptance right now? What do you have to accept? So you can be present in a balanced way, in a centered way. So you might there might be resistance, there might be desire at the mic, the expectation, there might be judgments, there might be feelings that this is not okay. All kinds of things might go on. What do you have to accept. So driving down the highway, one on one with my headache, I had to accept my headache. That was the beginning of it. If I was fighting the headache or, you know, lost and self pity, then, you know, there's no investigation, there's no stepping back. There's no freedom to be found in it. So what needs to be accepted in awareness? To accept something in awareness does not mean that you condone it or accept that it's okay for it to continue. But it means that your your awareness has space As your awareness can embrace it and hold it without fighting it and resisting it or grabbing on to it or whatever it does the powerful question to ask what needs to be accepted right now? Then later, you can decide whether you're supposed to say no to the situation. But you start by having this balance, open awareness that sees more clearly. The another interesting question is to ask yourself, what would be good to let go of right now is something it'd be good to let go of. Meaning that are you holding onto something that's not so useful to hold on to some belief, some idea of self interpersonally, it can be a lot of selfing going on, self concerns going on, that maybe it's not so useful to be caught up in self concern as much as you are. And so it would be useful to let go of it. And to let go of the self concern again, creates more space creates more balance. You're not stuck Hot and what's happening? So to ask questions of your experience sometimes can bring interests can open it up can change what's going on. The word for that we trend that's translated as an investigation in Pali is dhamma-vicaya. Dhamma is the Pali word for dharma. And vicaya means something like to

distinguish. So it's just some people translate is distinguishing the Dharma and what dharmas probably means here. I mean, we don't know for sure, but most likely what it means dharmas here is it means mental qualities, the quality, the states of being states of mind that you have. And so you want to start being becoming discerning to differentiate what's going on in your experience and this idea of being able to differentiate and not have everything be one big buzzing field of confusion, to begin to kind of notice the details of what's going on and separate out. And in particular, what the tradition puts a lot of emphasis at, is to discern the difference between those qualities of mind those activities of mind, which are skillful, and those which are not skillful. Or they're also the word skillful is sometimes the word is, translate skillful is also translated as wholesome, beautiful word, what is wholesome and what is not wholesome.

So, what this means is to be able to distinguish between two different activities of the mind or the heart that we're doing to those activities which nourish us and those which deplete us. Those which are helpful for us, those which are not helpful for us those which are wholesome, and those which are not wholesome, with, to make that distinction is in Buddhism is one of the primary doors to have your own wisdom in the situation. Because it's very practical. It's very practical. If you want to become the custodian and caretaker of your own heart in mind, you want to be able to keep your house clean, you want to be able to recognize when what your your heart and your mind is doing something which is depleting you or you know, causing you pain and suffering and dragging you down. And you want to be able to distinguish, notice the things that you do that nourish you that support you that enlighten you that uplift you that make you feel better. And to really become clear, not just in the big, big things, you know, like you know, it's really nourishing really, really uplifting to I don't know, read spiritual books or be with good friends or I don't know what all kinds of kind of, but in the moment, what do you do? What's the what are the what is the quality of the activities of your own mind, of your thoughts of your motivations, your impulses, your reactions to things. And that's why mindfulness is so important as a foundation. As we get more and more mindful, as we get quieter and more more in the present moment, then we can start noticing this, these two possible paths that we can take, we can either take the path of staying involved in those things which are depleting for us, or take the path that those things which are nourishing supportive of us. And it's a very simple dichotomous thinking, that has a huge difference over time. I'm very fond of this idea that if you take a parallel line You know, two lines that are parallel and you have them go off to infinity, they're always stay parallel, never cross and never go further away from each other because they're parallel. But if you take and just nudge one of them slightly to the right, you slightly off to do away from the other one, then it might be for the first 10 feet the first mile, you don't really see that they're, you know, parting from each other. But over time they part and over a long time, they're going to get far far far away from each other's two lines. So we have these two lines, two tracks are life can be on. And generally they kind of the wholesome and unwholesome tracks. And if we just make that distinction, and nudge a little bit more towards the wholesome does not be much. Then over time, those lines go further and further apart and we leave leave The unwholesome activities of the mind further further away. And we cultivate and develop the wholesome the skillful the useful, the helpful the nourishing.

So in the example I gave you of driving down the highway with my headache, it was not very supportive of me, and certainly not nourishing to have to wallow in myself pity. Poor Gil. Gil has a headache. This is hard. It was much more nourishing for me to bring interest in mindfulness to that experience, I could feel the difference physically. When I did that for myself, I could feel the difference in the quality and then the quality of my mind, my mind felt more like a place that I like to be in that whereas the self pity I don't want to be there. So start making a distinction. And as we make these distinctions Then we have slowly, slowly we'll discover we have more and more choice. And it's this place of choice where we begin to find our freedom. If we can't make that distinct those distinctions between what is wholesome

and unwholesome, then we don't have any choice around matter. And then we wonder why we continue to feel bad. So, some of you know, some of the things which are considered unwholesome is activities, mind mode movement movements, that involve hate, hostility, of any kind at all animosity of any kind at all, animosity towards oneself animosity towards others. What is considered nourishing and hope and helpful is to be friendly, to be kind to have loving kindness. What's considered unwholesome is to be miserly, to be greedy, to covet the things of other people. Those are not nourishing for the good quality of your own heart and mind. To be generous, is considered to be nourishing. To have a genuine generosity from yourself, and to go about your life in a generous way, nourishes some of the best qualities in your hearts.

So in Buddhism, we put a tremendous emphasis on looking for opportunities to be generous, looking for opportunities to be kind and be friendly, not because it's good, you know, in some moralistic way to do that. It's just good for you. It's like good medicine. It's meant to be it's meant to be nourishing. But if you're investigating, if you're doing this kind of careful attention to discerning what's nourishing and not nourishing, then you'll also be able to distinguish between when acts of generosity are nourishing, and when they're not. If it's if it's a duty you're obligated to be generous. And that's why that's how you act and generosity. If you're a very sensitive, attentive to what's happening in your mind and heart, you'll see this doesn't feel good. And that becomes the guide. Not some analysis, not some principle, but rather your own capacity to feel that the dis ease the unease that comes from doing generosity in an unwholesome way. Or you can discern and feel what it's like to do generosity in a wholesome way. Ah, this feels good. This is nice. Same thing with compassion. You can feel when compassion is nourishing, and you can feel when it's not. And when compassion is not nourishing. Generally it's not compassion, but rather something is being confused with compassion. Some people feel distress and worry In the presence of other people suffering, and because they're concerned with their distress and worry, they think I'm being compassionate. But it's not compassion is compassion and Buddhism is not compassion, unless it has some quality inside of it. That feels right kind of a rightness to it. Maybe I don't know if we want to say it's like nourishing when you're sick being with somebody else's suffering but, but there's something of a rightness to that feeling odd. You know, it feels like you're connected, you're aligned, you're in harmony with something good in that. If you don't feel that then it's probably not compassion. To to be able to discern the difference between being restless or agitated, and being calm. Some people don't recognize when their mind is agitated because of agitation. We're often caught up and concerned about something. So to see that difference and to feel have in common a situation is more nourishing. So this is ideas with ideas, we're supposed to become our own teachers finding our own path. And so we need to have the reliable evidence of reliable data information to be able to find our way. And it's the function of investigation, this dumb avichai this distinguishing the qualities of the mind. That's one of the really important ways of becoming your own teacher. And so the mindfulness sets the stage for you to ask, what's happening in my heart right now? What's happening in my mind right now? What does it feel like in there? What's the atmosphere in there? What's the mood? What did it feel like to have? What does it feel like to have these thoughts and these beliefs that I have? These desires these wants these impulses. What does it feel like? What is it like is investigation? What is this? What is this? And then starts fear because we're feeling more than thinking about it, we start feeling the quality of it, does it feel good or does it not feel good? And if it feels good and with little bit analysis, if it feels good in a wholesome way, not just because it's pleasant for nourished by it in a wholesome way, then it's probably a good chance that something support and develop, we want to develop the wholesome. If it feels unwholesome, unhelpful, it feels like it depletes us or drains us. Then we want to be very careful about how we relate to that. unwholesome states of minus or unwholesome tendencies, because it's unwholesome to have animosity towards your unwholesomeness.

That's very important. So I'll say it again. It's unwholesome to have animosity towards your unwholesomeness. So if it should happen once in a blue moon time, you know, that you should have some kind of, you know, thought or impulse or desire or hostility or something, which you know, doesn't really feel so good. Maybe happens, you know, if you remember back last year, maybe once and so if it happens, then this discerning distinguishing the qualities the wholesome and unwholesome is then is meant to also encourage you to just not make it worse by adding unwholesomeness on top of unwholesomeness or for just a few of us, adding unwholesomeness on top of the unwholesomeness on top of the unwholesomeness. You know, and then we can go on right because it's we can get pulled into that world of our beliefs to the world of our reactivity, a world of it should be this way or not good enough for all this stuff. I just pile and pile on. So we investigate what is wholesome, what is not wholesome, what is nourishing and not nourishing. And this way of investigating being really still are mindful sensitive, is to start doing it. Going back to the source, the capacity of mindfulness to kind of look deeper and deeper, or you go back, I like the word back to the source. Go back to the beginning. So it's like you follow the stream. So you know, so maybe I have some sense of disappointment. So I feel the disappointment. And the disappointment doesn't feel very, you know, supportive doesn't feel so wholesome to kind of wallow in the disappointment. So I bring and feel the disappointment. And I'm careful not to add anything on top of it. Just disappointment. And then I kind of then it's possible to kind of see through maybe the cracks or the disappointment, to see that I had an expectation. And so then I bring my attention to the expectation. And I feel with that extra, maybe that particular expectation I had also did not feel so nourishing to have it felt kind of anxiety, kind of, there's pressure of wanting, a longing and that expectation. So then I kind of feel that longing. And then I go back. We know what's that longing, like? What does that feel like? And it is keep going back, keep staying with it until some clarity some deeper resolution can happen. And some deeper resolution can't happen. If you see something like disappointment and bounce off it, you see it and you treat it as something it's wrong. I mean, you should let go of it at first, your first opportunity. You want to keep looking, investigating. What is this? What is this, feel your way into it. Feel whether it's wholesome or unwholesome or nourishing or not nourishing or helpful or not helpful or feels like it's harm in harmony with something or not in harmony or, or feel like it's a way of being where you feel at home in yourself. Or you don't feel at home you feel kind of estranged from yourself. Or I don't know exactly what we know what these dichotomies work best for you. I'm offering A variety different kinds. But let's see. We have some time here. Maybe before I take some questions. So one of the points of this investigation is to be able to distinguish pairs of qualities that which is helpful and that which is not helpful. The Buddhist tradition calls it a wholesome and unwholesome or skillful and unskillful. I call that nourishing and depleting. Being at home in yourself or not at home, being estranged from yourself, being a kind of feeling in harmony, feeling not in harmony, feeling or rightness, feeling not right about what's happening. It's a variety of ways of seeing it. I wonder if some of you would like to offer some dichotomies that maybe speak to you some deeper way or seems like your words for it.

Anybody like to offer some?

I have a lot of anxiety issues, and one of the things I've been trying to learn lately and experiences is sort of the difference between anxiety and excitement. Hmm because they both feel physically feel very similar. But I'm thinking that this is maybe a constructive way of looking at it as like, anxiety is never gonna feel helpful to me but you know, maybe excitement wouldn't if I could feel if I can tell ya this actually feels hopeful. Maybe it's excitement,

anxiety, lovely, yes. Because many times things can be wholesome and unwholesome can be confused for each other seem very similar. So as we get more sensitive, we can distinguish between a version which is helpful and when it's not, it's great. Thank you.

I guess one that came to my mind was vulnerable or, or protective,

so vulnerable or protected. I think it's a great thing to notice that distinction. But ISIS, I suspect, that that we can be more refined where that there is a wholesome ways of being vulnerable and unwholesome ways. There's wholesome ways being protective and unwholesome ways. Yeah,

that's very true. As thinking about this quality of openness is a vulnerability Yeah, but there's a very strong piece with it. So, it is very peaceful vulnerability then

peaceful vulnerability here.

And that and then the other is an anxious defensiveness. So I'm giving, qualifying.

Okay, so I see. Okay, so you're, you're a wholesome some kind of vulnerability versus an unwholesome kind of anxiety or defensiveness. Yeah. Great, beautiful to see that. someone opens another, another sort of there, my goodness, that side of it felt

anxiety again, in ease.

So anxiety and ease. So those kinds of words are really great because they applicable in so many different situations. They kind of cover so many different things, you know, And there's anxiety here. So, in this situation

I think this is so subtle, it seems to me and sometimes I feel like it's not quite so subtle for me, but it's very clear and that is like when I find myself in a mind state that I have a version for. And then I bring some compassion to bear on it and I become more accepting of the way it is. And it seems that I learned to recognize the aversion and the trip I'm doing on myself and to to to let go of that and to be kinder, but it doesn't always last. My mind is habitual and it is used to not thinking so highly of myself when I get into that mind state and so it's very easy to slip back in force between being compassionate and then the old ways of not doing that.

Yeah, I'm sorry, Abraham that that, that we haven't figured out yet the way of just being done with this practice is you see here a little trick, you know, just this is what you do and you do it once and then it's that's it.

Jeepers, I thought maybe I had it there. I'm sorry.

Oh, no, you get it, you tell us the rest of us. But I think it's really it's a, you know, I like it that it's a practice, right. And it's a lifetime practice of taking responsibility and being at bringing attention to it. And you know, this distinction between wholesale wholesome can bring a lot more ease in just keep doing the practice. Because one of the things we want to be careful for is how we do the practice. And if we're doing the practice as a burden as we tie this as a sledgehammer to our experience, doesn't feel good when you want the practice itself to feel wholesome. And then you're happy you look forward to it.

Could I just add something? And I don't know if this has anything to do with that, but it seemed to me when you were speaking about the quality of investigation, that you can have a sense of pleasure about it. It's, it's pleasurable. Yes, it

can be pleasurable, I think is a very important point. You're talking you're mentioning. But what do you mean by pleasure, you have a little bit careful for but it can be enjoyable, it can be been, it can be right now I'm using to keep going through and nourishing it can be nourishing, it can be have a deep sense of satisfaction or rightness to it. So that you want to do it. It's, it's, it's a, it leads you on to good states in a nice way. And there's some people in here the word investigation, it's like, oh, no, you know, it's a lot of work and I have to kind of know, analyze, And look and you know, and it's just kind of a drag, you know, because we want to have spirituality be really easy. But the idea is by using this this, this this dichotomy to be able to investigate is we find our way to how to do the investigation itself in a way that feels good. That feels like oh, yeah, this is nice. It's good to know you can feel Oh, I'm more clear, I'm more engaged. There's a little more energy here. There's more light. You know, there's more space in the mind or clarity. This is nice. And then if you're trying too hard to investigate, you know, and you're getting a headache. Yeah, looking, you know, that's not so useful.

Yes, please. Um, I've, I've noticed whenever I'm in the unwholesome state, I'm also usually confused. And so sometimes when I, whenever I feel confusion, that's my like alarm or signal Something's off.

Great. That's wonderful. So what do you do then?

So I try to find something simple.

That's clear.

Great.

This is where? I mean, you think you were talking about click clarity, like it feels clear, but and then also that feeling of curiosity, which is different than the confusion where that's more like I'm tangled in this thing that I don't understand. Mm hmm.

So that's really why so you go find something gets clear. You come to you can understand something that grounds you hear, rather than spinning around the confusion? Yeah. Yeah, confusion is not so wholesome or unwholesome not to, I don't know if I don't wanna use the word unwholesome, but it's certainly not useful. That's great. Thank you. Over there.

I've got

discerning versus justice. Finding discerning versus justifying, going to other people have discerning versus judging. Great. So I take it that discernment feels wholesome and justifying. Nobody face. I got the message, it's not wholesome. Yes.

I also do this practice of mental noting where I assess whether something is a version or desire or neutral. Where does neutral fit into this? Where I don't I think of a thoughtless a a planning thought. There's no anxiety about it. There's no a lot of anticipation or pleasure or anything. It's just kind of neutral. Hmm.

I think it's fine. be neutral, just what it is. So you can just let it be then if it's neutral and not causing any problems for anyone. You can let it be Oh, Or you could say, well, that's nice. It's good enough in and of itself. But there's an opportunity to maybe cultivate what's wholesome now, what would be wholesome

in a situation? And you can cultivate that and develop that. Sometimes that's a nice thing to do. Does that answer your question? Enough? Well, I'm still

not sure what to do when I get 45 minutes of neutral thoughts.

Oh, well, I think I think then you should probably ask yourself, ask yourself What are you missing? What are you not noticing? Because it's very unlikely that that person within 45 minutes in neutral like that, so what do you what do you not paying attention to what's missing? And maybe it takes maybe it takes a very kind of very kind, quiet, kind, quiet attention to kind of feel your way more deeply what's going on here. That's why not staying with a thought. But going deeper into the heart What's going on here? Okay, so I saw one more hand suited you have a hand. Well, let's let's see what you have to say. And then we'll stop respectful and disrespectful. Hmm. What does that look like for yourself? respectful is more open and honoring more connected and disrespectful is more ego based more unwholesome evil based to me and it's just what categories towards yourself, respecting yourself or disrespecting yourself but also in relationship to others. Yes. It's the lines blur, right? Great. Great, thank you. Okay, so investigation. So we need to recover to the factors of awakening, mindful And investigation and next week we'll do the next. Thank you all.