

2017-04-02 Content And Discontent

Mon, 9/28 6:16PM • 44:59

SUMMARY KEYWORDS

contentment, discontent, content, people, meditation, life, desires, meditate, disrepute, moment, mind, world, comfortable, settled, agitated, feel, praise, sit, driven, robes

SPEAKERS

Gil Fronsdal

The topic that I'd like to bring to you is contentment, and discontent. And I'd like the spirit or the attitude of bringing it to you, is to just highlight these two things as worthy of reflection, exploration, and practice. And so that you will hear some ideas about it. And then go into your life and look at how you are content, how you're discontented, how contentment might support you, and how discontent, how it operates for you in your life. There are times to be contented, and times to be discontented. There are there is wise contentment, and there's foolish contentment. There's wise discontent, and there's unwise discontent. So to kind of find your way where this is very important. And one of the ways to explore this, consider it I think it's important not to have one generalized idea of contentment is always this way, or discontent is always this way. But rather, it's situational. And in fact, there can be both discontent, healthy discontent and healthy contentment, that operate together at the same time. So and one of the ways to consider this also is not just to do it, kind of intellectually with ideas, but to really become familiar with what contentment feels like, in your body, what it actually feels like it's a lived experience. Because if you know how it feels, then that can become a guide, and a support for understanding how it operates in our life. And how we can be content in a way that nourishes us supports us great good conditions for us to move on. And also same way to understand in an embodied way what this content feels like. Because if we have a physical experience of what it's like to be discontented, we're more likely to be able to understand how to relate to it or understand the causes of it, and how to be wise with the discontent. So one of the steps along the path to liberation, the Buddha taught is to be content. And contentment is a kind of a happiness, maybe a subtle kind of happiness. Where we feel settled, we breathe easily, we feel we are the body, our bodies, weight is addressed in itself. And there's a kind of a kind of acceptance of something about the present moment, so that we are at ease and settled by being here, content and happy, maybe being grateful about what we have here. And one of the places to really, for meditators to really experience this and appreciate this is in meditation itself, because it's hard to develop meditation in any kind of fullness, without sitting here and being contented to some degree. So if you're sitting here, and you're mostly discontent, with all kinds of things out there in the world, it's going to keep your mind agitated and jumping around. And you're going to feel kind of physically unsettled in that discontent. And so in that agitated mind agitated body, it's hard to kind of allow the mind to settle and get focused and present here. But if you know how to be content, in the moments and the minutes that you're meditating, that contentment brings with it as he is a set on this, and more important in interest and a willingness to be here in this experience. So for example, I might be very discontented with some of the things in my life. And it might be I have the wrong car, the wrong clothes, the wrong watch the wrong phone. You know, there's all kinds of things that you know, since I bought these things many years ago, there are improved versions of all of them. And so, you know, it'd be really good to have, you know, the latest, the greatest something. So I can sit and meditate, you know, think I'm meditating and be thinking about, you know, being out unsatisfied I am and how can I plan and how can I go look for this and that and, you know, wonder the stores open on Sunday, and,

you know, you know, I want to get there right away. And if you open a 10 then maybe should I stick to the talk or what should I do?

And so, you know, the mind is discontented. But if instead you call upon contentment here that you know, maybe there's something about being content that you have for these moments, you have the blessing to be able to sit quietly and peacefully in a room of other people meditating. At this moment, maybe there's no pressing demands for you. At this moment, there's no one maybe who is harassing you. And you've maybe maybe you've had enough to eat, maybe you have enough clothes to be comfortable in this setting, or something, you know, so, and it's maybe you see it is a blessing to be together with other people who are meditating there. I hear a lot from people who are all over the country, and sometimes the world who feel very alone, as meditators and as Buddhists, and how difficult it is to be in communities where no one else does it, talk to someone yesterday, who lives in a narrow kind of rural town in California. And he says, I can't even tell people that I meditate, because I'd be ostracized in this in this town where I am, because it's so foreign, for what everyone else this community is about. So he feels very, very alone. And so to be content, maybe, to have, you know, to be together with people who have similar interests. And so to sit here and be content that we can breathe, we can just be present, maybe contentious to be alive in the simple moment here. Now, granted, there might be many things that are appropriate to be discontented about in your life and in the world around you. But is it necessary to bring all your discontent up when you sit down to meditate? Or is it appropriate and healthy to kind of appreciate what you can be contented about now, almost strategically, so that you can really settle in and get deeper and more settled and more peaceful here. Because if you learn how to be deeply contented with what you have here, right now, this moment, you're going to be in much better, you're going to be in a much better position to address the things you're discontented about. But if you're always discontented and agitated, you might not be very effective, and really understanding and looking at this content. Some people justify being discontented being agitated, because they think that what they're thinking what they're concerned with is really important. And their anxiety tells them, maybe anxiety kind of gives the maybe subliminal message that this is so important to be anxious, you better keep it up. So that you can really somehow solve these problems or deal with them. But maybe you're actually much better positioned to deal with some of the challenges of life. If you're really settled and calm and not agitated, you'll think better, you'll feel better, you'll have a better perspective of what's going on. So to come and sit and discover just be content to sit here, breathing, breathing in and breathing out, being contentious sitting here in this body, being contented to be asleep, be alive and present for this, these moments that you're sitting here. It's not an easy thing to do. But it can be a goal, it can be kind of that's the orientation, if you have a sense that that's your, your, your guide for what what you're doing here. That's a very different guide, than letting the business as usual gone into mind where you're guided by anxiety or preoccupations, or resentments, or you know, thinking about things and what's you know, anything, but be content with what's here. So one of the reasons to meditate when the reasons to be content when you sit and meditate is because you're you're you're discontented with something. So some people are content. They don't want, they would never say this to themselves. But in principle, they're content to continue suffering. Sometimes they don't want to have change in their lives. So it's better just to kind of accept and cope and just manage with what's here. Their content used to feel it. Sometimes relationships are not harmonious. And so they kind of let themselves be content with a relationship because the alternative system may be too frightening or too difficult. Some people are gonna have a certain kind of contentment or willingness to accept their suffering.

They have that sometimes even they never occurred to them. They should be any different way. Some people grew up with tremendous amount of suffering. And they're so familiar that they think what this is, this is how things are. The story I like to tell of on retreat, meditation retreat, a student came to the

teacher, and said, I'm feeling something really unusual. I feel kind of strange. And the teacher said, Well, why don't you go back and meditate for a couple more days, and see if you can recognize what it is. A couple of days later, the student came back to the teacher and said, I figured out what it is, I'm calm. Turned out, the person never felt calm at all. Or I've been on meditation retreats, where some people have said to me, this is the first time in my life where I felt safe. because growing up the community I live in, I've never felt safe. That's quite a phenomenal thing. So if people get used to a certain kind of suffering certain kind of distress or stress in their lives, and our content is to kind of let it continue, then there's no change. And there is healthy discontent. You know, I don't want to keep living this way. I want to change this, I don't want to always be anxious, I don't want to always be on my guard and afraid I don't want to always be filled with desires and addictions and wanting something I don't always want to be suffering. So with propelled by that discontent, I'm going to sit down and try to be content in this moment, for this not content with a suffering, but contented with a kind of come to some kind of contentment that I'm sitting meditating. What I have right now is good enough in order to practice. And now let's try to practice deeply get settled and focused and present here with this. So what are some other so what I'm suggesting is, one of the things you can do in your life, in terms of contentment, is to go pick the low lying low hanging fruit. actually consider and think about, what are the some of the reasons why you might have some contentment, here and now more often in your life than you do. Because sometimes the momentum of the one thing mind, the frightened mind, the agitated mind, the spinning mind, the discontented mind is so strong, that we don't stop. But perhaps there's more things to be contented about in your life. And you realize it has been pointed out I don't know how true it is. But I suspect it's pretty true. That we live in some of the most affluent situations of human history, not only about the human world right now. And I wonder if we're actually more discontented than people who have a lot less? What's that about? It's kind of strange, right? You know, the standards, the expectation that comparison to other people, we think we need to have for successful life to be happy. You know, it keeps going up and up and up. And I remember when I first was living here in the peninsula, back in the early 90s, I had a I was actually first I was living in San Francisco. And I lived up there for about five years, I come down here in the 90s. I would come You know, and drive down here and study at Stanford and teach the Monday night group that we had back then. And I had an old Toyota that I was very happy with having. And in San Francisco was like, you know, it was an ordinary enough car, especially in the kind of poor section in San Francisco where I lived. An ordinary enough car, I was completely content with my car didn't think about anything about wanting a different car. But I would come we used to this group used to be in Palo Alto. So once a week I'd be in Palo Alto driving around very content with my car. But slowly over a few years, I kind of gave what is insidious, it kind of entered my mind. At some point, I noticed that my car wasn't so harmonious. in Palo Alto. You know, it kind of stood out an old Toyota and what it was, and then the day came where I said, You know, I think I want a new car. Did I need a new car? No, but maybe I did because there was there were mushrooms growing in the backseat. And maybe that's, you know, a sign. So, but you know, I could see how the in the influence of being in Palo Alto and what I compared myself to affected my contentment and discontentment.

So it's actually quite dangerous to live in certain environments by the message we get, or what it means to be successful person or praise per sinner, what a pleasure is and all that. And so we have situations in the world, I think, where there are people who have very little, and people come from a privileged background, and go to these, and are so amazed how happy and contented people seem to have with very little. Now so what's that about? And how does that work for you? How does that fit into your life? one of the purposes of Buddhist monastic life minded monks and nuns is to be an example to other people about how to be content in the life of simplicity. And from, you know, an affluent lifestyle of monastic life can seem aesthetic. However, there's a wonderful story of there was a monk named Ajahn Amaro, Ajahn means teacher. Hammer was a he was an English monk who lived here in California for many years. And he came the early 90s to San Francisco. And someone was giving him a tour of

downtown San Francisco and was explaining to him the American financial system banking system. And at some point, that tour guide, the first friend turned to the monk and said, You're wealthier than most Americans. And the monk was kind of like a shock, because he wasn't supposed to have any money. He had no money, he had to kind of vows of poverty where he was supposed to have any money at all. And so we can, you know, he was like, How can that be? I have nothing. All I have is I have two sets of robes. I have a bowl, begging bowl. You know, and I my shoes, and back then, you know, I don't think he had much more and maybe I don't know if he had medicine, he was relatively young, healthy. He had a place to live in a monastery. And, but very little possessions of his own. So how could it be that I'm wealthier than most Americans, and the guy said, You're not in debt.

So, so the monastic example is an example of is not not meant to be an example of asceticism. And there traditional ideas, monastics have just enough to live well. They have just enough medicine, just enough clothes, just enough housing, just enough food. So they're comfortable, but not Ascetic. Not indulging and all these things, but also not deprived, but just enough. So I mean, part of the consequences of that is that they might have a change of clothes. And you know, they might have two sets of robes, but they're the same. And there was a, when I was in Thailand, there was a custom of some of the monastics that I saw that, you know, I don't know exactly what their mental mental thinking was. But what they explained was, they were supposed to be just content to wear whatever they had without any vanity. And so it turns out that these robes, but they they're made up of all these patch, this patch, you know, these patches of cloth that are sewn together, and so they're sewn together, and so there's an there's a guess where the seam works, there's an inside of an outside, bending, how the seam is folded together and to that. And so, in order to not have any vanity, they, they wouldn't put on the robes, they were supposed to be unconcerned about whether it was inside out or outside in. So, you know, content to the you know, and so just content with having clothes on to keep warm and keep the insects away, but not concerned about vanity. So this content, what makes you discontented? How can this content you have and is it healthy to discontent because it motivates you to change something that should be changed? Or is it a kind of discontent that is driven by desires? We wishes and hopes, which actually can never be satisfied. To be content, because your desires are fulfilled, is a very different contentment than the contentment of having no desires or having less desires. So to be content with, with getting your desires filled, that means your side kind of reinforcing your desires. And it can mean that it desires are perpetual then. And I've seen it in myself. And I've seen it in other people, that as soon as one desires filled, there's a kind of momentum behind the desire that is just that I want something else. Because sometimes desire comes from a kind of sense of lack or a sense of inadequacy, that's trying to be filled. And just because I've fulfilled the desire for the moment, doesn't mean that that deeper underlying conditions are satisfied. And so then I just want the next thing and the next thing. The but, but be to be content, because you have no desires, or you're not caught in the grip of desires is a very different kind of contentment. I've come to recognize some point, in doing all this practice, I came to recognize that of the different was in Buddhism has talks about different personality types. And there's one personality that's called the desire type. And I think that's fits me. For a good I think, like, for me, I can have like, desires and like a diamond doesn't for me that they're so easy to have. And you know, but so I recognize that about myself. But you know, a huge percentage of the desires out there, right? I can have in my mind, I'm content to just let them pass through. You know, that's interesting. Okay, that's interesting. And thank you for the message. And you just let them go by and not, I don't want to pick them up, they don't drive me there's not a discontent, there's not a drivenness around them. It just, that's what the mind does, is kind of like idle chatter, the mind has these thoughts of what he wants. And sometimes they're kind of fun to see what the mind comes up with. But you know, it's just let them go. So to be so be content, because there are no desires, or be content because the desires we have, they have no power over us. There's no force behind them, that makes us discontented, they just come and go. In terms of discontent, the Buddha talked about the

eight worldly wins, the eight kind of winds of the world or common currency in the world, which helped people become discontented and unhappy.

You get caught by these are pleasure and pain, gain and loss, praise and blame and fame and disrepute. Some people are very motivated, to avoid discomfort, pain, and to have comfort or pleasure. And that seems to be almost like, you know, some on some people's operating principle is to be reacting with against one and for the other. And the more pleasure we can have, the more successful we are, the more content we are something. But that's kind of also a recipe for not really being deeply content with what is, but always need to adjust the circumstances situation we're in. So in Thailand, one of the little teaching exercises that meditation teachers will do there is ask someone to take a very comfortable and a very comfortable chair, you know, more comfortable, the better. And go sit in the chair, and don't move and see how long you're content and comfortable in that chair. And it's the little exercises are less than that. Even the most comfortable chair is not comfortable for a really long time. At some point you want to shift and move and, you know, be adjust your posture so that you can get comfortable again. So the pursuit of pleasure and comfort. has, you know, all too easy keeps us keeps us in being pushed around by the winds of desire for pleasure and avoiding pain. gain and loss, wanting wanting concerns, but we have concerns but we don't have what To what degree are we driven by wanting to what degree are we driven by not losing holding on tight to things? Is there a healthy this concern or freedom from gain and loss, measuring our life but what we have and what we don't have measuring our life in. So if I'm, you know, in my car, that story, I was happy with the car I had until I was in a different environment. And then I was interested in the game wanting something. So I was kind of discontented. So gain and loss. And then praise and blame is that's really powerful for people. Some people are addicted to praise, some people are very, very sensitive to any kind of blame any kind of criticism, because their sense of self is maybe insecure, their sense of self is very fragile. And so they're constantly needs to be propped up constantly to be defended, or constantly feels, somehow something I'm somehow fundamentally flawed. That so even if something which is not blame, strikes us penetrates us with pain. So praise and blame. And then there's the last one is fame and disrepute. So little bit connected to the to the first. But you know, to have a big reputation a lot of people know you, is, you know, a goal for some people in our society. I read it yesterday. Was it someone said, young person said, what she was saying was, she didn't care why she just wanted to be famous. And it seems that we've have some of the people, some of the professionals to me, seemingly young people who've done serial killing, like in schools. It's partly to be not exactly become famous, but be well known and respected, kind of a fame that motivates them. And disrepute, you know, to, to, to lose your reputation to pay people not like you. These are winds, these are concerns. These are kind of swirling forces that drive a lot of discontent, and a lot of unhealthy behavior in people. Is there a healthy way of not pursuing pleasure and avoiding pain? Where we're just content with what is? I'm not going to answer that question. But it's more than just a very specific way. But it's a good question for you to consider. Is there a time and place to be content with what you have? So one of the places a laboratory for this question to explore it, is in meditation.

If you're basically safe, healthy things are well, and you sit down to meditate. And it turns out, your body gets uncomfortable as you're meditating. And within reason that discomfort is safe, you're not going to harm yourself. Are you better off shifting your posture, looking for pleasure and comfort. Of course, there's something to be some kind of personal maturation and freedom and growth that you can find. by sitting with that discomfort, and being and learning how to be content with this. not needing it to be any different, can be interbreed, settled, just this is how it is. So I've certainly learned this a lot. I've had a lot of time to be uncomfortable and meditation. I've been doing it now for over 40 years. That's a long enough to learn some lessons about it. And I've learned if within reason within this, I'm so much more comfortable. Now with physical discomfort than I was when I was 20. in meditation, I used to fight or

struggle, I used to be quite tied up in knots about that having discomfort in my body, that now it's just like, you know, it's like no big deal, same same intensity, but I'm at ease and comfortable. There's not an issue for me in meditation itself, gain and loss, or is that operating as you meditate. Some people are very driven in meditation, again in mind, they want to get something they want to get concentrated, they want to get joy, bliss, they want to get something they want to get lost, they want to get rid of something, or they had a comfortable, nice meditation yesterday. And it's not here today. I've lost it. I'm a meditation failure. And so the whole idea of gain and loss can play itself out in meditation. Praise and blame can also play itself out, mostly in our imagination. You know, I'm sitting here I probably the only person who's the meditation klutz here today. You know, I'm good thing, everyone has their eyes closed, because there was that realize that, you know, I'm failing in my meditation. And so we're kind of criticizing ourselves, we're blaming ourselves for how we are, or we're praising ourselves, you know, certainly, I'm the only one who's in the brink of enlightenment here today. And who are these, you know, bumbling fools or making all this noise around me. So, you know, they're, you know, our mind has, you know, can be caught up in praise and blame, and we've internalized perhaps how important it is in our society, and we continue it for ourselves. And then fame and disrepute, I guess those kinds of thoughts can come up in meditation. And you can look at it and see what goes on. All these things as they arise, and meditation can help us to ask the question, what's the discontent here about? Is this appropriate now? Is this the kind of discontent that I should be discontented about having? And instead, can I look for contentment? How would I be content right now, in what ways would be appropriate to experience contentment to tap into it? So at the sort of nourishes me, supports me helps me to be here helps me to breathe easily and likely. So I'm not so agitated. So how is it that you can be content?

So I'll end with a couple of little quotes or stories. The famous American, Ben Franklin, supposed to have said, a rich person who is discontented is poor. A poor person who's contented is rich. So kind of interesting, you know, look at it. What is well, what is poverty? Is there some kind of valuable Well, in contentment, the Buddha kept repeatedly referring to well, in terms of inequalities, people have not monetary well, but is there kindness was a well, compassion is a well, contentment is a wealth. Maybe it's more valuable than a lot of money. Maybe money is a sometimes a pursuit, for contentment, that can be attained much more easily. So there's a story of the famous wise fool of Sufism, Mullah Nasreddin lived in a little poor house. And every day, he had rice and beans, for breakfast, lunch and dinner. But next door, there was a wealthy person with a big mansion, who was look over at millionaires in that life that will always lead leading and it was kind of didn't think I was right. So one day went over to bowling as a dean and said, you know, if you would just, you know, go start working, and get a job, and be a little bit ambitious and entrepreneurial. You could pretty easily you know, make a lot of money and eventually have a big mansion like Miami, and you can have servants who cook wonderful food and have wonderful, rich food and be very happy. And Mullah Nasreddin said, Well, if you could just be content with eating beans and rice, you wouldn't have to work so much. So, you know, I think it's a nice story. And I'm sure you can, some some of you will probably raise your what your exceptions and why that doesn't work in hearts. Why it's a bad story. But if you immediately protest the story, you won't pull the wisdom out of the story. Don't be quick to protest. Spend time reflecting and thinking how did that story? How's that? How's it useful for you the story that if you could be content with what you have, then perhaps you don't need to do that many things that keep you stressed keep you active keep you busy, engaged doing all the time. Perhaps there's more contentment, deep wellspring of contentment. That's possible. in your life, then you realize it's more accessible more here. And I think that's part of the lesson of meditation practice, that if you do a regular meditation practice, you will begin to understanding something about the nature of your discontent. Understand the roots of it, understand how to let go of some of the discontent you have. So you can settle into the moment and be happy and peaceful here now. So that you realize that the profound sense of happiness, profound, profound sense of peace doesn't depend on so many of the things new external world being different than that how they

are. In fact, there's a profound level of peace that's available here now. Probably more profound than most people could ever realize. And from that, a deep contentment in how we live our life moment by moment. And it's the kind of peace and contentment that perhaps can give power, or motivation, to our healthy discontent.

The world has a lot of problems, a lot of things to be, we should be discontented about in the world. But if we know how to be peaceful and settled, then perhaps how we address the problems of the world, we do from a place of where we, we, how we do, it becomes a gift to the world. If we do it out of anxiety, and stress and agitation, maybe we are not really conveying the full depth of how we can benefit the world, what's really possible for human beings, and perhaps will be less effective. I would like to believe that once we know how to be deeply contented in ourselves, actually, we can be more more effective in our discontent about the state of the world. Two can go together content and discontent. So we have a few minutes before the end. Any comments or questions? Anyone who's discontented with a talk? Yes, that was fast.

I love this topic. So thank you. For me, I find you know, you're speaking about this at the beginning, when I'm meditating, it's like, all these other pressing issues in my life, I have to figure out here and now and the mind is so convincing. And I try to kind of let that go and remind myself that if I find peace and presence now it's going to help me later. But it's like an ongoing challenge. I don't know if you have any.

Oh, yes, I mean, that's what meditation is meant to help address. And so one of the there's a variety of things to do, and possibilities. And I'll offer you two. One is some people find, when the mind is really agitated, and spinning around with desires and things, that it's, it works really well to be very, very simple meditation. And to do a simple concentration practice, just use stay with the breath, just keep coming back, keep coming back, keep mine goes off, keep coming back. And for some people, that settles things down, every time you come back from being distracted, you're actually weakening little bit more this force of distraction. And then you're also strengthening the ability to stay present. So sometimes, that's the best thing to keep it really simple. Second thing I could suggest is sometimes what's helpful to do is to do mindfulness of the agitation. So rather than avoiding it, that you do with concentration, you'd actually turn around 180 degrees and look at it directly. And look at it kind of with a big mind with a spacious open mind, kind of like you're in a big room. And your agitated mind is over there. And there's lots of room in the room to kind of see it and deal with it. And to get the big picture. So not the content, not the details. But what's happening here physically, emotionally, mentally. And sometimes you can take a bird's eye view or step back and kind of take the whole package, something begin to settle. Because in that big, big, big view, we're not in it, we're not necessarily fueling it, and we're addressing and remeeting it. And inevitably, when we're really preoccupied by something. I think it's helpful to think that it represents a need that we have. And so taking this bird's eye view and stepping back, and usually the need is something immediate, usually just kindness compassion, respect for ourselves in the moment. And if we can bring that kind of attention to ourselves, something deeper than the agitation can begin to relax to things. Okay, so maybe one more I saw, especially if you think I can answer quickly.

Okay, so it's not really a question, just want to share a quick story. As you know, Gil and others know, I go to Cambodia and volunteer at an orphanage every year, while I just finished my fourth time going. And as I'm sitting here listening to your talk, I've had actually quite an epiphany. I am more content and happy there than I've been anywhere in my life. And I've been saying that to people, they kind of can't believe that. And what I now am aware of is my personality type as well as my life circumstances is one much more of discontentment. And I have a lot of physical pain, relational, discontentment, etc. And when I'm there, the dichotomy between this pure happiness in simple living of these kids, which is

phenomenal. And the living conditions are horrible for someone like me, being older, they're hot, it's dirty, uncomfortable living quarters. And I can manage that in a way that I can't at any other time in my life. Wow. So it's just, it's just phenomenal. And when I came back this time, I didn't want to leave. And I didn't say that was. So that was kind of my, my, the one flaw was just the content that I stayed when I say, but since I've been back, I've been thinking I want to live there, I want I want to, I want to live there, in spite of all that discomfort. And it's because I don't have this natural state of contentment. And when I'm there, I let go of everything. In the most simple life, that's the most joyful place I've ever been.

So Ben, Ben Franklin would say you're wealthy, when you're there.

Yeah, I am wealthy when I'm there. And

so that's wonderful. So maybe you should be living there. Or, or maybe the lesson of there, casts a different light on your life here definitely helps you kind of begin to find how to do that here and your life here. And exactly. And that's one of the values that some people have with meditation retreats, is that independent of what happens in their meditation, going on a week or month long meditation retreat? You know, life is pretty simple. And no TV, no internet, no shopping? No, you know, fancy food, no chocolate does apparently, some people sneak chocolate in a lot of people. They just don't tell me. And so people learn how to be content with very little. And for some people, it's a revelation. And it's sometimes the biggest, biggest value of the retreat, rather than the meditation itself. Because like you, they come back to their, their life, and they see it in a new way now. So if you remember at the beginning of the talk, I was trying to raise this topic, as a way to encourage you to reflect on this for yourself. What is your relationship with contentment? What's your relationship with discontent? And there are ways that you can think about it in ways that contentment is healthy, contentment is unhealthy. discontentment is healthy, it's unhealthy. How does it work for you? And what's your relationship to it? And could are there ways that you can appropriately evoke or help yourself to be content more often in a way that supports your life in general and helps it out. So spend time thinking about that reflecting on that, and one way to do this is to go and find some friends. Or maybe find some total strangers and have a conversation with them about contentment and discontent, and what they've learned in their life and how it is for them. And sometimes, it's really nice to do it with a total stranger. Because sometimes, occasionally, you might feel actually more candid with them than you would with anybody else. You can really tell them, because you're never going to see them again. So we're here to where you're discontented and just where you're struggling. Anyway, I hope all of you become deeply contented in a way that you feel really happy. Thank you.