Hope to Inspire: The Seven Factors of Awakening in Daily Practice

Bhante Bodhidhamma · Notable Dhamma Teachers — Bhante Bodhidhamma · 43:19

Namo tassa bhagavato arahato sammā sambuddhassa — Homage to the Buddha, the Blessed, Noble and fully Self-Enlightened One.

So this retreat is the beginning of our little season which lasts about three-quarters of a year. So I suppose I'd better say something especially inspiring to kick off the season.

That exercise, that standing exercise that we do, just to get across those particular qualities, that's the platform of your meditation. Those qualities are what you first of all develop before you bring in the inquiry. So the seven factors, right awareness.

Awareness is just being here, isn't it? Just like, it's just being here. You know, awareness is all the... People put a mystical turn on it. But it's quite natural. Animals have it. Everybody has. You're just being here. What turns it into right awareness, of course, is what it is you're aware of. That's the difference.

And then there's these qualities of calmness. So you always begin our meditation by establishing that sense of calmness. See, the body, calm body, still body, that's about the easiest. That's the easiest thing we can get. Just to bring the body to us, to a stillness. And that immediately affects the mind. Because, remember, in Buddhism the mind and the body are not... they're entwined, they dissolve the one into the other.

When the Buddha talks about the body, he's not normally talking about the physical body that we know, such as your nails or your bones. He's talking about the sentient body, what you actually feel in the body. And actually that belongs to the mind. It's where the body and mind meet, that point of contact. So as soon as you relax the physical frame, the sort of heavy physical nature, it immediately begins to relax this inner body of the mind. And that brings about a stillness.

Normally speaking we do it by lying down, and then very shortly fall asleep, which isn't really insightful meditation. You've got to somehow establish that calmness that you would normally get just lying down and relaxing, but to keep the wakefulness. That's the problem. And that's the sense of *passadhi*.

Now this *passadhi* actually has a connection with curiosity. And curiosity is that quality within us that wants to know. And if the calmness isn't there, then what happens is it gets very excited, and then the mind starts wandering. So these two things balance themselves. But if you try to go into a meditation with just that sense of wanting to know, you often find yourself getting just excited about it. It brings in a

wrong energy, a restlessness. So if you have this platform of calmness, you see. So that's why we use the breath just to bring this sense of calmness.

And when that's there, it's as though you awaken that wanting to know. So if you're looking at this carpet, for instance, and just relaxing your eye on it, you see. And then this little bug walks across. And immediately the curiosity comes. It's not as though you have to work at curiosity, it's quite natural. But if the calmness is not there, or if your attention is somewhere else, you don't see it.

You know, I think about watching, I think it's a football match, and they put a gorilla going across the pitch and nobody sees it. You know that one. Basketball, is it? That's too much concentration, you see. So you don't want too much concentration, you want enough to see things arising and passing away, you see.

Then there's that sense of steadiness of attention, which I think is a much better phrase than concentration, because when you say concentration, it brings a tightness to it. I think it brings reminds of school and things like that, or a knitted brow and that sort of thing. But actually, it's just steadiness of attention.

Now, when I first began teaching, I taught it in the Eastern Method, which is really about effort and concentration. And I just found people exhausting themselves. And it was only later I realized, actually, what motivates us more is this sense of inquiry, this sense of curiosity. And that when it comes to energy, if anything, we've got too much of it. So I wouldn't worry too much about concentration. If you ask yourself, do you ever have problems with concentration when you're interested in something? You don't, do you? It's just natural. You just naturally want it. So often our practice is raising that interest. See? Raising the interest.

And then there's this quality of equanimity. That's really, really important. Equanimity in the factors of enlightenment has these two qualities. It has a heart quality of not being attached to something, having no preference, not holding on to something. And it has a wisdom quality or a mental quality of not coming from a particular view or an opinion. So it's really a very deep concept about a position you take in life. Very relaxed, very much at ease with the way things are, not wanting them to be other than they are.

I mean I'm talking about the present moment. So you don't find yourself in conflict with the world once we are in a situation and we see it as it is. Then potential always arises because time changes, changes everything. There's no such thing as time, it's just this process of change. So it's not as though when you walk into a situation that you accept it in that resigned way, this is the way and I can't do anything. It's more in the sense of, this is the way it is, and then what can be done? But if you don't see it as it is, then you're always imposing something on that situation. As soon as you do that, you're in conflict. You want it to be other than it is, you see.

And that's what we're learning in this meditation. We're learning just to let the body be the body, let the heart be the heart, let the mind be the mind. So if the body feels discomfort, you just let it feel discomfort.

Most discomfort in meditation comes from mental states within the body. Heaviness, dullness, all those sorts of things.

And if there's a pain comes in meditation, then you have to decide whether it's just something which is not important or something which is. So for instance, if you're getting pain in the back, it may be your posture's wrong. So you have to look at that and make sure your posture's correct. If the posture is correct, then it's probably some mental state caught up in there, some tension. Because that's what we realize, isn't it? That the mind deposits these turbulences in certain places in the body. That's why you feel anger in the chest, you feel grief in the chest, you feel fear in your stomach and things like that. There are certain places, you see, where it deposits it.

And often we're not aware of it at all in our daily lives. But suddenly when you sit, you suddenly get these funny feelings come up. But if you feel that, if there's a physical feeling, such as your knees, then obviously that's coming from the body, and you just have to be careful, that's all.

So these factors, the awareness, which is a governing factor, the Buddha goes as far as saying, if you get the right awareness, the rest of it just falls into place. You don't have to work at the others. That doesn't mean to say that we shouldn't be aware that sometimes things go wrong. So, if there's too much calmness, there's a tendency to sleep. So you've got to put effort in there. Keep awake. If there's too much effort, then it gets tight. And you find yourself getting restless. So then you have to calm yourself. So it's a case of juggling these states, you see, until you find yourself in a position of just general calmness, stillness of mind.

And in a sense, we ought to try and do that within 5, 10, 15 minutes of a sitting. And what happens if you do that is you find this observation post. That's a phrase I get from Nyanponika. It still is the best book to read, The Heart of Buddhist Meditation. He was a German monk. He died quite a while back now.

What you find is that this awareness, it withdraws, doesn't it? It finds this place above, within the psychophysical organism. Am I correct? Not vigorously pleased. So you're finding this place, you see.

Now this is the spiritual point, you see, because from this place you can observe what arises in the body whether it's pleasant or unpleasant. You can observe what's arising in the heart in terms of its emotional mood states. And although it's difficult, you've got to be really sharp, you can see thoughts, but you can definitely catch images. So it's a very privileged space that you find when this awareness abstracts itself from that psychophysical organism.

And our job is to maintain that as best we can. And just to keep watching, just to keep watching. And our faith, you see, the trust, is that this awareness is itself Buddha nature, is itself the intelligence. And it will come to know, it will liberate itself. As soon as you try, it's coming from some other center. It's coming from this, I know, this is the way it should be, is it? And as soon as that happens, we're completely deluded. And this essence within us, this consciousness, this awareness, is constantly screaming, get that

meditator out of the way. See? And you get the meditator out of the way by observing whatever is arising and passing away in that calm way.

Now as you're observing things, so pain comes up in your knee, there's always this reaction to something which is unpleasant. So you're always watching this reaction because it's drawing you into a relationship, a wrong relationship. So a mood or emotion which is nasty, some sort of fear, some sort of anxiety, depression. You're always watching that, not wanting to go there.

And remember the two suppressive forces are aversion and fear. That's what's keeping things away from us. So by turning on to that reaction, you're getting in contact with this aversion, this fear. And it's allowing that to die away, that we're able to find that space, that courage really, to face the original problem.

And as you face the original problem, which is this nasty emotion coming, which is normally felt as a feeling in the body, you're actually allowing it to exhaust itself. It's just, all it is, it's an energy. It's the mind which puts a label on it. So when you get something like fear or depression, you see, the mind suddenly says, depression, fear, so you get this pushing away, not wanting. You wait for that to die away. And as that original feeling starts coming up, you see, and you draw your attention into it, it loses that definition. It just becomes heaviness or sickliness or... yeah.

And at that point, you see, all you're doing is observing energy. You're in a flow of energy. And this is a turbulence. And if you just give it enough time, it exhausts itself. And that's one set of conditioning gone. And then you think, no more fear, no more depression. Oh, very foolish. Next morning you wake up with more. And that's what can be a little depressing. In fact, there's a lot of this gunk down there, you see.

But what you discover is that by creating a right attitude towards it somehow it takes the edge of suffering out. And what you begin to realize is that the pain which is coming, the discomfort which is coming, is not actually suffering. It's always that relationship that's the suffering. And when you identify with that relationship of wanting and not wanting, that is the suffering.

As long as we can maintain the position of the objective observer, the objective feeler, the objective experiencer, even in the most disgusting and awful turbulences, it's not the same as actually suffering, which is when you become it, right? To observe depression is not the same as being depressed. To observe fear is not the same as being fearful. And it's catching that distinction, you see, and realizing that this position of the observer, the feeler, is a liberation in itself, a liberation in itself.

Now when it comes to the pleasant side, see the indulgence brings us shall we say a sense of *nibbāna*. Because when you're actually enjoying something, you are, in that moment, perfectly happy. I mean, when you get lost in a DVD, that's heaven, isn't it? You know, when you're eating your tiramisu, it's heaven, isn't it? You see, the actual indulgence doesn't present you with a problem, see?

So when you're in love, when you're in a beautiful relationship, when you're out in the country, when

you're listening to music, all that is wonderful. What we don't realize is that we formed a certain relationship to it. And that relationship is becoming a dependency. And we're describing, unwittingly, happiness being an emotional state. Happiness is an emotional state. And this emotional state is dependent on something outside me over which I don't have control. You see, the DVD doesn't get posted. The friend dies. The person I love most disappears and hates me. I mean, you know, like, yeah, see?

And then you realize that maybe there's a different way of relating to what is beautiful in life. Hmm, that's a difficult one. But we don't start really seeking that new relationship until we see the aftermath of indulgence. And the aftermath of indulgence is dependency. Some sort of psychological dependency on something. Even if it's, you know, just taking a walk in the country. It can be something very simple, but if you don't get it, then you feel that lack. Hmm?

There's a frustration when we don't get what we want. Yeah? There's grief when you lose it. There's a constant sense of anxiety which we very rarely acknowledge which is always that knowledge that there is a possibility of losing it. That's why we have this huge insurance industry.

And then finally, something that our society won't link with indulgence is boredom. And boredom is the psychological driver for all our commercialism, for all our consumerism, is boredom. I mean, I know that they put these adverts out and they blame the adverts and they blame all this clever stuff, but actually, psychologically, it's the inability to be with boredom. Boredom seeks distraction. So you don't have to advertise very much. As soon as somebody's bored, they're going to seek distraction. You just put something in their way, you know, cost of coffee, doesn't matter what it is, you just start and you've got to go in there and get out of this state of boredom.

Remember that after the Buddha was fully liberated, Mara sent his three daughters. There was sensual pleasure, sexual pleasure and boredom. It comes with that indulgence. And what that little myth tells us is that even though the Buddha was liberated on that night, there were still these leftover conditionings which took seven years to burn out. So finally it took seven years. So really catching that in our lives, you see.

Now what happens is, I think, is that when you do that, you become afraid. There's a possibility that one becomes afraid or averse to pleasure because you see the aftermath suffering. And this is often a big mistake for monastics, actually. That's why you can't laugh in a monastery. There's no humor. You don't crack a joke. So you have to be careful that you don't get this idea that you have to get rid of pleasure. You have to get rid of the joys of life. That would take you into the second mistake of self-mortification.

So remember the Buddha in his first discourse, he talks about indulgence in the world is ignoble, useless, and all that. And self-mortification, which is part and parcel of a misunderstanding of the role of pleasure and joy, where you're trying to get rid of it, thinking that it itself is evil, comes under the area of self-mortification. And he found that was ignoble, and wasn't on the path, and in fact just more suffering. So there's no point in laying suffering on it.

Our problem in daily life is to recognize that certain things bring us great joy and great pleasure and after we've enjoyed it just to wait a little bit for the aftermath, the loss, the feeling of something coming to an end. Just to stay with that and very slowly we begin to develop an attitude within us of enjoying something without creating that psychological dependency.

Now that's why I stress this business of eating. So when we go for lunch it's an opportunity really just to enjoy something without indulging. And the problem with these two words, enjoyment and indulgence, is that they're so close. Aversion is very easy because what aversion and fear does, it pushes the object away so you can always make a distinction between them.

But this business of enjoyment and indulgence are very subtle. And it's only when you begin to work with it that you realize there is a way of being in the world and enjoying it fully and enjoying relationship and enjoying everything the world has to give us without this aftermath, without this clinging thing.

It's very difficult for us. So in our meditation, when something pleasant comes up—a pleasant feeling, a warm feeling, a peaceful feeling, or it might just be a complete relaxation of the body which can be very pleasant—just be aware of that draw of wanting to fall into it, and just begin to experience it as feeling, just as feeling. It's fine. As feeling, there's no problem. It's still very pleasant and it's still enjoyable.

So these things I think are very difficult for us to practice, but once we begin to catch the aftermath of these things, then you tend to be drawn to really investigating this whole area of our lives which is to do with pleasures and joys. Just to take a for instance: in our work, in whatever work we do, if we do it with the right attitude and turn it into a service, then joy always arises. The heart naturally feels joy when you do something from the right attitude. It's just there within the mechanisms of being a human being. And then one enjoys that, and then very subtly you're beginning to do these wonderful things in order to feel good. Then slowly you turn yourself from being a saintly person offering your service to the world to a do-gooder, and that's dreadful, because what a do-gooder does is they do the good they want to do to you, whether you want it or not, because it makes them feel good.

And you always catch those sorts of people, so you can see that movement in you. You like doing this, you enjoy doing this, and then you start doing it for the enjoyment. So it's just catching that movement in the mind and re-establishing the right intention. That's all it is.

And this brings us to the role of intention, and that's why this standing meditation which is about always coming to a stop—after you've done a job, after you've seen somebody, after you've had a cup of tea, you just stop. It doesn't take a moment, you just stop. It's a lovely word, stop. And then you see the next intention. And if we can be aware of these intentions, then you can see some of them are taking us this way, some of them are taking us that way, and there's some that are taking us right on the spiritual path.

And it's a case of waiting until that negative intention, whether it's towards some indulgence or towards some aversion, just waiting for it to exhaust its energy, and then very slowly, just by reinforcing those

intentions you see are skillful, wholesome, you just change yourself. There's no magic to this system and there's no tremendous great effort, unless you have something like a severe addiction or a severe mental problem. There's no big effort needed. What's needed is patience and continuous practice. Because as soon as you let go, the old habit reasserts itself. That's all.

So people come here and they do a week retreat. Occasionally they do a three-month retreat. And they go out and they recondition themselves completely. Even within a week, you're behaving completely different than in ordinary daily life. And by Tuesday, you're drunk again. And it's just been able to sort of maintain that steady road. And to do that, you have to get in these habits of cajoling yourself. Come off all that criticism, self-criticism. That doesn't do any good at all. And it's a case of just being very kind and just being very gentle, treating ourselves like children. You cajole, you urge yourself towards a more skillful behaviour, and remind yourself that where skillfulness is, there's happiness. Skillfulness and happiness come together. Virtue naturally brings us happiness. You don't have to work at it—happiness is the result. If you work for happiness, you're sunk. But if you work for skillfulness, wholesomeness, if you work for that, for virtue, happiness just arises naturally. You don't have to work at it.

Now, all that really belongs to the area of, we might say, ordinary daily life. But in a sense, we also have to dig at the roots a bit. And this is where you're looking at the other two characteristics of existence. That's what the Buddha called them. Three characteristics of existence. The first one is to do with our psychology. It's to do with all beings in Buddhist understanding. And it's to do with this business of wanting, not wanting. But there are two deeper ones, which is to do with impermanence and to do with this idea of not-self.

And the impermanence is just recognizing that things come to an end. It's very difficult for us. We're always at the beginning of things, something new. That's not a problem. But we always want to make sure we've got something in place before that newness disappears. You never see things coming to an end. It's like putting the attention on the ending of things, the end of a day, the end of a job. Just see it come to an end, a full stop. And the more you do that, the end of a breath, for instance. If you're right there with the end of a breath, you're not sure the next one's going to come.

And the ending of things draws us towards that whole area of decay, dissolution, death. And unless we touch that area, then it's always there underneath us because we know we're going to die. And it's getting accustomed to that. It's getting the feel for that. Losing our fear of it. And then it doesn't impinge on our lives. And the way that the fear of death impinges on our lives is that it's a sort of underground pressure, an underground pressure, and we're running. We're running away from things. And this all fear—all fear is the fear of ending. So all fear is the fear of death. The anxiety of something corrupting, disappearing.

And it's just getting in touch with that, no matter how difficult it is, that brings around a certain acceptance of it. And with the acceptance, there's a loss of fear of it. And the underground, this underground welling of pressure in our lives begins to sort of drop away. Find yourself getting just a bit

more peaceful. It's not as though, so long as there's a self, so long as there's a feeling of a me, it's not as though we're ever going to overcome the fear of death. As long as there's me, it's going to die, so it's going to be afraid of it. But it's just feeling, it's getting a comfort with it. This is the way things are.

And eventually, the great gift of seeing impermanence, in the Buddha's words, is that we begin to realize there is nothing in the world worth holding on to. You keep repeating that phrase—it's got a tremendous value for me anyway—it sort of gets into the heart of things. There's nothing in the world worth holding on to. There's nothing in the world worth holding on to. As long as you just play around with the phrase and slowly it sinks in: there is nothing in the world worth holding on to. And there's a sense of release, a sense of release. When you release it, what have you lost? You haven't lost anything. The world's still there. What you've lost is this cramp in the hand.

So these little phrases, they really help to sort of form a different relationship to the world.

And the third one is this sense of not-self, not me, not mine. And that brings us to the area of not control. So we notice that the breath breathes itself. That once you decide to walk across the road, the legs move. You don't have to—there's something sort of magical about the human body. If you think about the body like now, do you know what your liver's doing? In a sense, do you experience what your liver's doing? You might know what it's supposed to be doing. Have you ever felt oxygen being exchanged for carbon dioxide? You know, all these things we know at this sort of intellectual level, but they're beyond our experience. I mean, I dare say some yogis might get down to that sort of level of direct experience of the body, but most of us haven't a clue.

And then you realize that you're an alien within your own body. You're just this consciousness just stuck in this frame, and it's getting on with things. And sometimes it doesn't, of course. That's frightening. And when illness comes, then you realize that actually you don't have this—you think you've got this control. Like it's my body, but actually, suddenly it falls ill. That's it.

So that sense of no control is very fearful for us. But what it does is it makes us come back on ourselves to find where is that place of security, where is that place of comfort. And that's what the meditation does—it draws us into this observation post. And the more you see that that space, that that place is unassailable, nothing can touch us in that space. When we fall out of that space, then we're into the world of suffering, we're into the world of *saṃsāra*. And our job is to try to maintain that sense of mindfulness in daily life.

These terrible things that are happening in Japan—there was once I heard a tale of some Zen monks when there was an earthquake in a restaurant. Everybody, of course, got quite upset and fearful, but the Zen monks kept eating. It's like that's what they were doing—eating. So the body—the building's shaking, and they know that, but they just keep eating.

So it's getting that sort of sense of poise. And it's just practice. It's not as though these things are magical. It's just a case of constantly reminding ourselves to be present.

Now, one of the confusions is that we have to be self-aware. This position of the observer, remember, is still a false position. There's still somebody up there who's observing, who's feeling. So it's not quite—it's a good place to be, but it's not quite right, because there's still a feeling of somebody. And when we take that into daily life, we get the feeling that we should be aware of ourselves. So I'm aware of myself when I'm speaking. I'm aware of myself when I'm writing a letter. I'm aware of myself when I'm adding up my bills. And of course, you can't do it. You get all confused. Your sums will be all wrong. You can't, because there's a clicking consciousness. One minute you're doing this, and one minute you're being self-aware.

When you're washing the pots, you're supposed to be aware of yourself? No, that's not it. One is aware of oneself, but then one, as it were, concentrates, pays attention to what you're doing. And as you do that, there's an absorption into what you're doing and there's a loss of a sense of self. You're just doing. That's meditation in action. And what turns it into a skillful action is the intention with which you enter into that practice, into that action.

So if you're washing the pots, something as simple as that, and they're just something you've got to get out of the way because you want to get on with something else, then of course you will absorb into it, but you'll absorb also into anger, irritation, fed-upness. But if you see washing the pots as just a simple action of mindfulness, of mindfulness action, putting aside all that negative stuff, seeing a certain beauty in washing the pots, then of course that's the mental state you are developing. And as you give yourself to it, you lose the sense of somebody washing the pot. The pots are just being washed. That's meditation in action. And it's a case of keep reminding ourselves of that.

I spend about half an hour to an hour, sometimes one and a half hours on emails. And at times I think, I'm going to strangle this computer. All these emails, emails, emails. So I have to stop and say, no, no. Emails, and I have to get myself into that right frame of mind. And then, of course, I enjoy it. It's not a problem anymore. But if I think of it as a chore, as something—these emails keep coming at me—then you get that sense of boredom, fed-upness, frustration, all the negativity. And that's all coming because something in me wants to be somewhere else, wants to be doing something else, wants to employ a secretary.

So every time—I mean the great thing about becoming aware like this is that every time something is negative, you know that's the wrong frame of mind. That's it. So you work with it. You let it manifest in its fullness, and if you've got time, you let it arise and pass away. If you haven't got time—supposing you go to work and you feel depressed—you park it. That's not the same as suppressing. To suppress something means you don't want to look at it, you don't want to engage with it, so what you're using there is some sort of aversion, some sort of fear. But you can park things. You can just say, "I'll deal with you tomorrow. I'll deal with you later in the day." Then you put your whole attention into what you're doing, and that brings up a different mood.

And that mood is the mood or the motivation, the emotional state that is going to support your work. It's like when I—there was a time in sort of what you might call, all this, what do you call it, the psychology

of—I can't think of the word—but there was once a point, I don't know when this phase has passed yet, but there was a point where if you felt angry towards somebody or you were upset with them, you had to go and tell them. I was—

Venting. That's it, venting. Oh, goodness. So this was presumed that this other person was causing you the problem. So when I was at Gaia House, I used to have this woman used to come up, and she would start off our interview with, "I have a problem with you." What was I supposed to do? "I have a problem here. Thank you very much." It was as though she was venting.

And the thing is that you don't have to do that, because as soon as you realize that your moods and your mental states are not directly caused by others, but are caused by the internal conditioning that we ourselves have manufactured—this is the point. We ourselves have manufactured these mental states. Nobody does it for us. Whatever somebody does stops here, stops at the point of contact. So if somebody's angry with me, I hear the words and it stops at the eardrum. I feel their mood of anger and it stops at the body here where I feel it. It's when I take it into myself and then react with anger or with fear, that's the conditioning I'm dealing with.

So when something comes up, if I meet somebody, if we meet somebody whom we have a disliking for, whom we feel has done things horrible to us and all that sort of stuff, we have to recognize that this pain that we feel inside us is self-generated. It's not caused by this other person. And that's why you can put it to the side and still greet the person with at least a sense of no harm. You might want to strangle him with a sense of no harm. And then you deal with this, you deal with this as just a mental state.

And remember you don't think about it, that's not the way to cure the mind, cure the heart. You allow the heart to express itself. You have to sit with that nastiness and slowly it dissolves, slowly it dissolves. And when we do that, that's another little pointer to this business of not-self. These emotions are not me, they're not mine.

And they have their — it's like being, I mean, I liken the heart to the weather. Storm comes, storm goes. Nice day comes, nice day goes. Our problem is to find a relationship with the weather where it doesn't bother us. When we had the opening ceremony, it was chucking it down. And we asked the chief monk who was here to offer a blessing. And his blessing was, may the weather not bother us. Not may the weather go away. May there be a change in the clouds. No, just may the weather not — which means, may we not be bothered about what the weather is. And we weren't. We just bought them all wellingtons. All these monks lined up with green wellingtons.

So that's a roundabout touching upon our practice. And to try and see how it melds into our daily life. So the morning sit, the evening sit. The morning sit gets you into the right frame. It reminds you of that level of awareness you want to take with you during the day. And throughout the day these little stops. If you can extend it to five minutes. You just relax. And then in the evenings, always best when you come back from work or sometime even before you eat. It's always better. Just to allow any residues of the day to

come. Some little irritations, some anxieties. Just let them exhaust themselves. They've got a nice evening ahead of them.

And of course, sleep. Sleep's so important. Good sleep. The idea of a rushed life and then it's time for bed and you fling yourself into the bed. You try to go to sleep, pull the clothes over you. And it's so counterproductive. The whole idea is to wind down, give yourself a full half hour just to let the day disappear. Some pleasant music, some *mettā* meditation, something that draws the mind to a quietness and stillness. And that's your mental state just beneath your sleep. That's your subliminal state. If you go to bed with a subliminal state of anxiety, it keeps popping up, doesn't it? You can't rest. So no matter how bad the world is, we can spend a little time just allowing the mind to rest, the heart to rest, and then you get good sleep.

So if questions come up out of this, at the end of the day we can bring up whatever needs to be for discussion. So I can only hope my words have been of some assistance. May you be liberated by your constant endeavour of all suffering sooner rather than later.

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