Saṃvega and Other Questions

Bhante Bodhidhamma · Notable Dhamma Teachers — Bhante Bodhidhamma · 54:34

Just for those of you who have not yet studied enough Pali, *saṃvega* is translated as enthusiasm. And *pasā da* is confidence. Like *saddhā*. The "pa" is just a reinforcing word there. Great confidence.

The Buddha talks about these four ways of coming to know something. One of them is through what we hear or what we see, something coming towards us. There are instances in the scripture where even hearing his name, the Buddha, would say somebody like Anāthapiṇḍika, just that word arose, this enormous interest, enormous *saṃvega*, this enthusiasm.

When you hear something, and we'll talk just within the spiritual field, but it works with lots of things, when you hear something, it raises an interest in you. After you've received that information, you would think about it yourself. So that somebody else's thought, through your own interior dialogue, becomes your own knowledge, in a sense, your own intellectual knowledge anyway, and understanding.

So you hear something which draws your interest and then having heard enough of it, you think about it yourself. So the Buddha may have introduced you, shall we say, to his Four Noble Truths. You might have just been talking about suffering, the cause of suffering. I'm translating the word *dukkha* as suffering, unsatisfactoriness, whatever, we can come to that later. And it might have raised your interest, so you go away and you think about it. And that becomes your own intellectual knowledge, as it were. It becomes part of your internal thinking. But it still hasn't got the ring of truth in terms of experiential truth.

And that's where the Buddha would have offered the system of investigation that we call *vipassanā*. Now all the way along that line, this enthusiasm has to be there. Enthusiasm is perhaps a bit too big a word really, and so it grows into an enthusiasm and that enthusiasm comes out of this *saddhā*, this faith. Now it's translated as faith but it's just confidence, putting one's trust in.

So it's a gradual process for somebody, shall we say, who's coming to Buddhism for the first time or indeed any religious tradition. If you're born into it, it's a given. As a child you're already developed that way. There's no questioning or there's no need to raise faith because it's within you as a child. But when you come to Buddhism at a different time in your life, then there has to be this rather slow process of receiving that information.

As you hear it, as you hear the Buddha's teaching and there grows in you an interest towards it, that desire to take it further, that's your *saṃvega*, that's your energy behind it. And the energy behind it rests on this slowly growing confidence in the teaching which you're developing through first of all listening to what people have to say about the Buddhist teaching and then thinking about it yourself. But at some point it

has to mature into your own personal experience really, or else it just remains at a head level. It doesn't actually begin to flower within the heart as such.

The Buddha gave a particular methodology that he called meditation or *vipassanā*. But it's not just that, it is actually a fullness, a discovery of the path in everything we do. So this develops into an understanding of what he then called the Eightfold Path. So the first part of the Eightfold Path, this right understanding, develops through these three particular ways. So the right understanding comes because you've listened to something, you've thought about it yourself. And this draws into your attitudinal, it sinks into the heart as an attitude. And then there's that search to make it real. So that's your *saṃvega*.

And the joy that you get from that, from investigating. And the investigation then is both this process of introspection, this process of examining your own psyche really, and we'll come back to it in a minute. And then it has to begin to express itself in the way that we speak, in the way what we do and in our livelihood. So it has to be a systemic thing.

And this systemic effect of our understanding, as it were, coils back on itself to deepen our understanding of the Buddha's teaching and a greater desire to keep investigating. And the method of investigation in terms of the actual practice is through this *vipassanā*, which is, I suppose, the easiest way to describe it, I think, at least to myself, is that you're making objective everything that you thought was subjective. So just as when you walked into this room you didn't associate with it as being you, I mean it wasn't that psychosis, and you didn't also develop an attachment to it as mine.

So as you walked in the room you might have looked around and caught the atmosphere of the room and all that and the windows etc. So in a sense you're trying to find a position within yourself to turn this interior room into something objective so the outer walls of your body and what you get from your body, your sensations and feelings and the atmosphere of the room, your emotional life and the thoughts that come through. And as you begin to investigate that from the Buddha's perspective, which is always to try to understand where the mistake has been made, which is actually causing us to feel either severe suffering in our lives, mental suffering or even just discomforts. Something is wrong with what we're actually doing. And that's what we're trying to investigate, the technique that we're using which is causing us problems.

As we begin to delve deeper in that, two things are happening. First of all, you begin to actually see the Buddha's teachings for yourself and this then becomes your own personal experience. And with that, you get this greater *saṃvega*, this greater enthusiasm to keep on your investigation.

A lot of our scientific discovery is driven by people who have that interest and then are driven by a real desire to want to know. So that's your *saṃvega*. So the one, as it were, sparks off the other. The more you hear which raises your interest, the more you want to know. The more you get to know, the more your faith and confidence grows. The more you have confidence, the more you empower decisions to continue your investigation. And so it rolls on, just continues to roll on like that until hopefully we're all fully

liberated.

What the Buddha, shall we say, what set him off on his path, on his own personal quest, was two things. First of all, there seems to have been some time in his young manhood where there was a weariness, a disenchantment with the pleasures of the world. It's put in the story that he's had a big party and he wakes up in the morning and he just sees people disheveled and they've all got drunk. You know what it's like. And he thinks, well, this is an empty thing, just pleasure. An empty experience.

Usually, there are questions about sexuality and whatnot, and I always bring this up because when it comes to just sex, as a pleasurable experience, I always like to quote Woody Allen, who said, just sex on its own is an empty experience, but as empty experiences go...

So the Buddha, one of the things that happened to the Buddha was, as a Bodhisattva, before he was enlightened, before he was liberated, was this feeling of the vanity of trying to seek happiness in just sensual pleasure. That's the first thing.

And the next thing was a much more, it was a deeper experience, which was more existential in the sense that it was about the basic path that we take towards sickness, old age and death. So again this is put in a mythological way where he comes across somebody sick, old and a corpse. But it's really the end game of aging and especially death which, as it were, puts the rest of our lives into a certain context. And what with his feeling that all the pleasures that life could give him had an emptiness to them, added to the fact that he knew that death was at the end of the line, threw him into what we would call these days an existential crisis. And it was this existential crisis that really drove him to seek some answers.

He was part of a wave of what was happening, a bit like the hippies of the 70s, where there were lots of men mainly, few women because it was a bit of a dangerous occupation to be wandering about on your own, trying to seek liberation of one sort or another. And he was part of that movement. In fact, the Jain, the founder of the Jains, the Nigantha Nātaputta, he was a contemporary elder of the Buddha.

So there was a whole movement of the time, and it is said it's because, you know, this is what the academics tell you, is because society at that time was in a bit of a turmoil, much in the same as ours was. Moving away from a pastoral, easy-go-lucky, more democratic society to a monarchical, city-based, armies with elephants, all that. And a merchant class making money. It was all a big change going on and that feeling of dislocation, alienation, all these lovely existential words.

And so he himself is part of that movement and goes out to seek liberation. In his words, to seek the end of this *dukkha*. That's the other big word in the Buddhist teaching. This *dukkha*, actually its root meaning, it just means a hard place. So life's hard and then you die. That's what the comedians say, isn't it? And he's trying to find the reason for it and whether there's an escape.

So he works with various teachers and one of the things was to create an internal happiness which was not dependent on an external object. So it's easy to get happy on a good film, ice cream and all that, but

through the practice of absorption meditation and various techniques one can build within oneself an ecstasy you don't need to have an external object.

The techniques for that vary, but one of them would be a mantra, something repeated. Not just repeated, but actually greatly intended. And it's much the same as the technique that we use to get ourselves depressed, really. Where you say to yourself, I am depressed. I am so depressed. I am really depressed. May all beings be depressed. Eventually you just feel so depressed. If you say, may I be happy. May all beings be happy. I'll lift you a bit.

Then there's other techniques which we needn't go into at the moment, but the point was that when he learnt these things, although they created these beautiful spaces, internal spaces within him, interior loveliness, they came to an end. He later incorporated these practices within his teachings but he saw them as unsatisfactory, they weren't actually leading to or weren't answering his deep question about how is it that we are conscious beings and we've ended up being unhappy? Why is that? And was that the way it was?

So having left both of his teachers and then tried a form of self-mortification and the understanding behind self-mortification is that the problem lies in the body. So all our appetites, greed for food, lust, all these things you can say derived from the body itself. So the idea was to reduce the appetites of the body. And he went through these rather long period of mortification, it would seem. And he said all that did was made him suffer more. So he abandoned that.

And it was really after that, when he's quite, he must have been feeling quite depressed, having not found any answer to it, that he is sitting by the roadside, and a woman comes along with some rice pudding, and offers him that, and it vivifies him. And of course, you all know the salvific effect of rice pudding.

So with that bit of energy, interestingly enough he remembers this incident in childhood. Now in childhood he's watching his father doing a plowing ceremony and he falls into one of these absorption states. But it can't obviously be the same of these absorption states that he's learnt from these other teachers. There was something a little, there was something in that absorption state which was something different. And what it was was this sense of curiosity. And it was from that position of curiosity that he then, this *saṃvega* arose, this enthusiasm.

Suddenly he realized that maybe this was a way of investigating which would actually make him understand where the core problem was. And because of his past practice, and this tremendous *saṃvega* that now came, he found a lovely place, which we now call Bodh Gaya, and under the fig tree, the religious fig tree, he sat and was clear enough to say that this is it, I can't see anything else apart from this, and I'm going to sit here. And either I'm going to make it or I'm going to drop dead. I'm going to die. Which is one hell of a resolution when you think about it.

Luckily for him and for us, he actually makes it within about six hours. That's what it says. And within

that insight he cracks the problem really as to where the root mistake has been made.

And just for those of you who don't know, just to finish the story, he then of course goes through it and he's very clear about what it is that he's come to understand. And then there's that desire to teach. That's the compassion that arises, the *anukampā*, which translates as moving towards the other. And then of course begins his career.

There's a moment of doubt, which is again put mythologically as the Brahmā Sahampati comes down and asks him, that there are people with little dust in their eyes who can understand. And then off he goes to seek his five companions who'd left him when he'd given up those mortifications and that's it and that's the beginning of his teaching career.

So this word liberation, he's liberated himself from what he calls this *dukkha*. And this *dukkha* has three components to it. It's first of all the relationship that we have to things that we don't like anyway. And if you observe yourself you'll see that you're constantly moving towards comfort.

Even sitting here you might just catch yourself, as soon as there's some small discomfort in the body, there's a shift, there's a move, there's a constant effort to try and move away from what is uncomfortable. Now you might say, well, of course, that's absolutely understandable. Why would I want to sit in discomfort? Well, obviously we should not sit in discomfort just for the sake of it, but it's the underlying understanding which is making us do that which is at fault here.

And the fault lies in, you could say, psychologically anyway, is in seeking happiness in sensual pleasure, seeking happiness in this world that we experience. And what we find of course is that that happiness is entirely dependent upon what you experience and you can't control your experience. So you might feel happy at this particular point and then somebody says a rude word to you and then you feel unhappy.

So because we're living in a world which isn't following our dictates, then we're constantly finding ourselves having to try to manipulate the world, try and do something with it in order to establish this happy mind. So this constant seeking happiness in the world actually, paradoxically, puts us into conflict with it.

So you've got two positions there. First of all, those things that we are drawn towards, which we find actually make us happy, calm, peaceful and all that, because we rated happiness as being a mental state. We're therefore dependent upon that which is creating our mental state. And therefore we tend to hold on to it. It's quite logical. You want to hold on to your money and your friendships and all that. So that's what we mean by this sense of attachment. It's driven by this wrong search for happiness. And it lies in this mistake that happiness is some form of mental state, some emotional state. But there's never a time when an emotional state is ever steady.

You can't steady even your emotional states, even if you were to try. They keep changing. There's an obvious reason for that, which is the second reason for this unsatisfactoriness: everything is in a process

of change. Everything is moving, everything... What was disappears and what is doesn't hang about much and we just hope that something will be that makes us happy. So when we actually drive ourselves to the immediate reality that we live in we find there's not much there really because it's in this constant movement, constant change.

So the idea of trying to hold something still, get the world to stop, is ridiculous. And the fact that we try and do that, the fact that we try to hold things—this is it, this is the way we want it to be, the way a relationship... We form a relationship with somebody and that's the way we want it to remain. "You're not the person I married," that sort of stuff. All that doesn't take into account that you can't stop change, you can't stop this constant movement.

And the other thing which undermines any hope, really, of trying to establish a permanent happiness in the sensual world is that everything is dependent on something else. So even from that point of view, we don't have any control. So if I get great joy out of DVDs and my DVD player breaks down, it's a catastrophe, isn't it? My TV breaking down, something like that. And a TV is dependent on all the little bits and parts. It's dependent upon the DVD itself. I mean, when you begin to actually investigate the situation we're in, we're totally dependent on something else. So this body is dependent on air, dependent on food, something so basic like that. So trying to establish something which has such an interconnectedness with everything around us, trying to hold that, trying to maintain it, it's a big job, isn't it?

So you can see that this understanding of unsatisfactoriness comes not so much because of the way things are but because of our relationship to the way things are. And that relationship manifests in two very simple ways. You either hold on to what you've got at all costs or you try and get rid of what you don't like and that splits also into a fork because either you try to annihilate that which is uncomfortable or you run for it. So those are your three basic positions: one of holding, attachment, greed, etc. and one of aversion which is either pushing away or running for it.

So the question is from what the Buddha began: How do we get out of that? How do we find, and if you do get out of that relationship, what is the new relationship and what do you end up with? What sort of relationship are you moving towards? So partly with the *vipassanā*, with the practice of *vipassanā*, it's to understand those movements within our psyche which is where the problem lies and we begin to, as it were, having seen more clearly the idea that everything that I'm experiencing, everything that I thought was me is actually in a process of change, never mind the world.

This body is in a process of continuous change, continual change. The mind is in a continual... it's not the same mind you were born with, is it? The one that we've got now. And any relationship I have to what I'm experiencing of holding on and of pushing away, I'm just getting myself into a confusion, I'm just getting myself into a constant conflict. And I try and bury all that, I just fling myself onto the couch, fall asleep, or roll over when the alarm goes, it just gets too much. So even that becomes an escape, trying to find some sort of escape in oblivion, which is great—there's no suffering in oblivion, right? It's just you wake up.

That's the problem. You could disappear forever. But in Buddhist understanding, that's not possible.

So understanding that psychology takes us to a deeper level, which is about identity. And that really takes us to the core problem and this is where this teaching about *anattā*, this not-self arises. And the Buddha's technique is not to make some sort of metaphysical statement—there is no self or there is anything like that. What he's saying is when you look into yourself and look at your experiences, can you truthfully say this is me? This is me?

What the meditation is doing is drawing you into a position of the objective observer within yourself. And from that position of an observation post within yourself you can begin to observe what you're experiencing as an object. Now as you look at me now, your vision is filled with me, my face etc. But you can also become aware of the space between us and that space is the detachment, is the distance.

So this also within yourself when you, as it were, sense a sensation in your body or an emotion. As soon as you've made it an object, you've also created a space, a mental space between that which knows, your intelligence, your intuitive intelligence, and what it is you're experiencing. That separation is the experience of not me, not mine because in that space you can point to what it is you're experiencing and say well there is that which experiences or knows and what it is experiencing and knowing and that little separation is an experience of not me, not mine.

As you then pull back to that position and feel yourself to be the witness, the observer, the feeler, the experiencer, there is still a sense of a me, the one who experiences, the one who feels, the one who... And it's really cracking that one that eventually takes us to that position of no self at all. No sense of a me. And in our meditation, when everything's very quiet, you can even make that your object. You can even make that sense of self an object.

The fact that you're aware of yourself. The fact that you have this self-awareness, even now you can be aware of yourself listening to me, see? Even the fact that you're aware of yourself means you can't be the self you're aware of. It's already an object. Even as you sit within yourself and sometimes you clear everything out and you get a great sense of presence, a sense of being, right? So it's a sense of being. You can't be that. We'd like to be that, but you can't be what you're aware of. Tricky one, isn't it?

So then the question arises, well, who the hell am I? And it's driving your investigation to answer that question which allows us to have this final experience of what the Buddha called *Nibbāna*—even if it's only an inkling of it, even if it's only a little insight—and that's your liberation.

Now this word *Nibbāna* is rather interesting. There are various explanations, there are various attempts to try to find its meaning. Etymology is the root meaning. And various writers and teachers plump for one or the other. Some say it's some sort of the losing of heat. It's a cooling process. Cooling the suffering is cooling. But the one that I particularly like is unshackled. And there are two reasons we call that, because it seems as though that is a root meaning of the word *Nibbāna*, but also because in the process of our

liberation, we get rid of what's known as the fetters, is what the Buddha called them, the fetters.

And there are ten of these fetters, we don't have to go into them in any great detail, but the one that's of interest is the fetter that this personality is who I am. Now, although we would all desire to have our 15 minutes of ecstatic celebrity, the fact is that when you look into your personality, your character, you find that it's just made up of particular attitudes, of particular characteristics. The one dependent on the other. A lot of it dependent on the situation you're in. You don't know, for instance, how courageous you are until a situation demands that you be courageous.

Often we think of people who've been caught up in prisons, Tibetan monks and people who were caught up by Islamic extremists in the Middle East a few years ago. And everybody asked them, how did you have the strength to go through it? And invariably they say things like, well, you just find it. Everybody's got it within them. Although I know some people didn't fare so well. But the fact is, you don't know where you are in terms of your virtues and so on, until the situation demands it of you.

So one of the insights that you are released of is that you are not that. Even your personality, your character is something which is developing, changing, dependent on and so forth. The other one is the understanding that rites and rituals won't get you very far in terms of the process of liberation. And although that doesn't mean to say that you can't have rites and rituals, you just put them in the right perspective. They're there really to create an ambience, an effect. So you walk into a beautiful temple and it has a certain atmosphere and ambience, it has a certain scent to it—sandalwood, candles and all that. But no matter how much you bow to the Buddha statue or light many candles, it's not going to get you that far. It might make you feel good, but it's not going to get you that far.

So this unshackling—unshackling of what? It's the unshackling of this intelligence, isn't it? Unshackling the intelligence, this intuitive intelligence, from what? From its misunderstandings, its delusions.

So if we reverse that process, this intelligence finds itself within this psychophysical organism. I like saying that. It finds itself within this psychophysical organism and it's quite understandable that it should say, well, this is what I am. This is what I am. And within that, within the experience of this, of being a human being, we try to make, we try to create heaven. It's understandable, isn't it? And it's only when we fail and end up feeling quite miserable that we think, well, there might be, maybe I'm getting something wrong. And that's, of course, when you search for meditation.

And then you begin to reverse that process of undoing the wrong identities and the wrong search for happinesses and slowly, as it were, pull back from that commitment you had to this life form, thinking that this was going to deliver.

Now you might say, well, that's all well and good, so where does that lead us? You end up being a sort of amorphous blob, having left your body, society and all that. What's the end game of that? Well, paradoxically, it leads you back into an engagement. So first of all we find ourselves in an engagement

which is causing us problems, causing us to suffer, feel alienated etc. We then go through this process of pulling out of that which feels sometimes like a loss—you might have enjoyed a few glasses of wine and then you realize that getting inebriated is not quite the path.

And so you have to pull out of those areas where you were finding at least some sort of temporary happiness. And as you do that, of course, you have to re-establish a new relationship with the world that we find ourselves in.

So this is manifested as a transformation of our former attitudes. So whereas the world was there to feed us, the world was there to make us happy, that's turned around in a relationship of wanting to make the world feel happy. So what was selfishness now becomes generosity. And that's a very different relationship where you're not demanding anything of the world and yet in helping others you find your joy.

Whereas once you've found yourself in contradiction with the world, a hatred with the world, you then re-establish one which is looking upon others and the world itself as friendships, as friendliness, and all the virtues you would expect of a friend. Care and stuff. And that relationship of friendship or goodwill, perhaps that's the best translation of the word *mettā*, goodwill—you can see that compassion, the desire to help where it's needed, arises naturally, as you would with any friend. And sympathetic joy, to rejoice in other people's good fortune and so on, arises naturally from that basis of goodwill.

So whereas once even those acts of goodwill had within them some sort of kink of self-regard—even acts of compassion were driven also by perhaps some unacknowledged desire to please oneself—now become much more true acts of compassion and with it there comes as a return a real pure joy.

So just take a very simple example. If somebody says to you, a friend says, "I've just got a new apartment, a new flat, would you like to come and do a bit of painting for me?" So you say, "Oh fine, love to do it." So you go over there but there's a sort of underlying small print: when I need a bit of help you will come to help me. And of course when your friend doesn't, well what sort of friend is that? And so all the time even when we're actually doing something at a conscious level which feels to us to be compassionate, joyful etc., we're sometimes not aware of these subliminal demands that we're making.

And these more subtle demands, remember, are always turning the other into an object to please us. That's what you're doing, isn't it? Every time I do something with some unwritten contract underneath that you will come to please me, I turn you into something to please me, I turn you into an object. I lose that sense of you being a human being. That's what attachment does, isn't it?

When it comes to things like loneliness. So loneliness is driven by an internal feeling of perhaps not being loved or not being wanted or something like that. It's not a pleasant feeling. Normally speaking we wouldn't want to stay within that atmosphere so we call a friend and say, "I'm feeling a bit lonely tonight," and they're lonely so why don't we go out together and create company. And then our sense of joy of being

with somebody is an escape from really looking at the causes of our loneliness and we think that the cure of loneliness is simply more society.

But then you get bored with your mate, with your friend and you get into this seeking company at all costs. Now if we were then instead to sink into that feeling of loneliness, to come to feel it, to come to actually experience it fully within ourselves for no other reason than but to allow it to express itself, we may find to our surprise that once it begins to exhaust its energy, as it were, no matter how nasty the feeling is, it very slowly, as it were, moves towards its own transformation. And that transformation we call solitude, just being at one with oneself.

And that works really with all the negative states that we have. To be able to sit with it, not as a thought pattern, very careful here—if you sit with it as a thought pattern, it is unwittingly developing itself. Because it's through thought and imagination that our emotional states develop themselves. I mean, even on an obvious negative level, if somebody says something to you in the morning which has upset you slightly, but you brushed it away, you haven't really looked at that, you've just brushed it away as being nothing to worry about. And then in one unguarded moment over the morning cup of tea, you're saying, "How could that bloody..." and you're biting your fork when you're eating, stop, stop, stop, and by evening you take an aspirin. You've got to overcome the headache that you've got.

This person's only insulted you once, but you've been at it all day, repeating the insult, making it, churning it over. Then you begin to realize, oh, what the mind is doing is churning, it's just churning, just stirring the whirlwind. So when we want to really heal ourselves of all this negativity within us, we find the answer lies actually within the body, within that emotional state. And it's sinking into it and sitting with it and bearing it and allowing it to express itself no matter how awful it might be.

dreadful anxieties, even at worst things like suicidal feelings, just to stay with that and let the heart speak its pain, as it were, which it does through feeling, and to just stay there patiently, and to attend to it.

To attend to it, you can even attend to it with a sense of compassion. You can even flavor your attention with a little warmth, a little, for want of a better word, a little hug, just to embrace your own suffering. And in so doing, you're allowing this... I mean, what is it? What is it when you go down and feel an emotion and you've taken away its word?

When you've taken away the word depression, when you've taken away the word anxiety, and you go into the feeling of it, what is it? What do you come up with? You come up with very different words. Heaviness, burning, agitation.

And it's coming off that conceptual mind completely and entering into the feel, into the actual feel of an emotional state, that paradoxically allows it to expend its energy. And in so doing, you may be fortunate enough—it's not always obvious—you may actually experience that transformation where suddenly that restlessness drops and you're completely calm, where the hatred has turned and you feel in a very loving

state, where the loneliness suddenly disappears and you're perfectly happy within yourself. Not to say that these states do not arise again. I wouldn't want to give anybody false hope.

So that business of liberation is both a conceptual liberation, a beginning to understand where our concepts have led us, where our presumptions have led us. It has to be driven more deeply into the heart base. It must be driven into what we call our emotional mental state life. And there, there's seemingly no other way out than to bear, than to allow the heart to speak its problems. And if you don't, it'll come out through the body anyway, in psychosomatic upsets, back pain, headaches and so on, even severe disease.

And it's only then, through that process, that we begin to experience how it might be, you see. How it might be, if I can just move this different relationship, if I can find a different relationship to life. How it might be.

And that's where, going back to our earlier question, you get this surge of interest, this desire to carry on, to want to take this process to an end. So it's that process of understanding, of the practice, of seeing how the liberation comes, which moves you to further practice, further investigation.

"Just a point of clarification, are you implying that back pain, headaches and serious disease all emerge from the same origin?"

No. The body itself, as you know, has its own—well, intelligence is not the better word. And we can't say that all illnesses obviously come from that. I mean, obviously one of them is asbestosis, you know, the disease you get from breathing in asbestos. Okay.

But the suffering that arises when we get a disease like that is also self-generated. That's not caused by the disease, but by our relationship to disease and life and so on. And really that's where I think the cutting edge of investigation is most profitable, is to see, be constantly aware of our relationship to what it is that we're experiencing. And to just be aware to whenever we're holding on to something, you know, to really catch the conversation that's going on beneath the obvious.

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