

# 2003-11-16 Equanimity

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## SUMMARY KEYWORDS

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## SPEAKERS

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So this morning I'd like to talk about equanimity. And equanimity is a very important mental state or attitude in the Buddhist tradition. It's the argument we made that it's important attitude in many of the major religions of the world, they have a place of honor for equanimity. And it's something which we're probably all familiar with in some degree or other. Sometimes we're a bit by the absence of it and wish we wish we had some more. And sometimes we're more familiar than we realized. And that probably there is many times in life where you're relatively economist about things. And you're not even aware that you know, that you're economists you know, be aware that you're being nonreactive and not caught by it not hooked by it, your buttons are not being pushed, because you've gotten used to the state, but maybe 20 years ago. If you remember how it was, you would probably remember that There were a lot of things that really perturbed your mind agitated your mind. And now it doesn't agitate you in the same way. When people think about equanimity as a form of Buddhist practice, there's sometimes some reactions to it, that it is maybe not so interesting people a little bit of versiv, to equanimity in that equanimity might seem to be a flat state, kind of indifferent state kind of place where there's not much passion or interest or, or, you know, excitement about life. And, and why would anybody want to just kind of be, you know, flat. And so hopefully, that's not what it's meant. And what I want to do is talk a little bit about how the Buddha talked about equanimity, as a way of helping you reflect on it maybe this weekend, you can be employed with black knight make it a theme of your contemplation of exploration. For the week, for the one day sitting we did yesterday, at the beginning of the sitting of the day, I encourage people to look at the issue of equanimity, in particular, to look at how they weren't that quiet equanimous situations that arose where the mind was reactive or caught or agitated by what was going on, and to study that, because one of the ways of developing any ideal in Buddhism is to study what gets in the way of it, rather than going for it directly. And the word equanimity is an English word. Of course, it comes from Latin. And it might not be the best translation of the Pali words for equanimity. And also the fact that we equanimity is a usual translation belies the fact that there are a number of different Pali words that are used for they're translated as equanimity into English, but in Pali, they see it as different words And so the nuances of differences might be

missed the most common word in English and also I just want to say in English the word equanimity is interesting because it comes from the Latin word. Something like I'm not sure how to pronounce it but aqueous plus animus in aqueous means even. And animus means you know this, that's what animates the spirit animates the being alive the spirit within us. So it's an even balanced spirit, even balanced psyche or inner life with what goes on the two main words in Buddhism they're, they're understood, translated into English as a equanimity. Upekkhā and a long word called tatra-majjhataṭṭā. And upekkhā relatively well known because it's one of the four brahma vihara is one of the four divine abodes that is a meditation practice that people cultivate people cultivate meditation and loving kindness, meditation on compassion meditation on sympathetic joy and then meditation on upekkhā on equanimity. And as a brahma vihara, as one of these divine abodes there can be understood as for as a form of love. So each of the each of the Brahma vihara is is a form of love loving kindness is obviously that, but the other three also including equanimity, and most people don't think of equanimity as a form of love. So it's a little bit you know, a little bit maybe seems a bit strange. Sometimes it's likened to having a grandmotherly mind. They love the grandmother at the archetype of the grandmother at least, is someone who has a lot of love for the grandchildren, but as a relative equanimity, about the grandchildren, compared to the parents, especially first time parents were you know, you know, the kid trips and so crying are the kids you know, whatever. And they're right there and you know, so concerned and worried about every little thing and the meaning of everything and how this little scrape is going to affect the rest of their life and the grandmother seen it all before and baby cries and you know, she meets some babies lots of love and but isn't so caught up in the drama of it doesn't make a drama of it. There's a kind of equanimity. So I don't know if I describe it well, but some of you are grandmothers perhaps, and you can describe it better. But you know this the love of equanimity is likened to a grandmotherly mind love of a grandmother who is balanced and seen it all and kind of can be relaxed about it or not caught by the various drama. The word who upekkhā comes off from a root that has at its heart of the root of the word to see means literally something just to see toward two or sometimes it's understood to see with Patience is kind of a colloquial use of the word upekkhā. It shows a Sanskrit root to see. And there's a difference between looking and seeing. Looking at said just to kind of use we look around, but to see is a little more active, we really see something for what it is. You can look within you really see deeply. There's a lot of words in Buddhism that have that honor the role of seeing. And, and we have it in Vipassana, the insight, and we have sight in the word insight Vipassana comes from the word castanet which means to see, or we have the word darshana, which also means to see or kind of a kind of a seeing. Vision, knowledge enlightenment, sometimes it's called the knowledge and vision of liberation. So the idea of seeing is very important in the tradition. And so what are the what is the ways in which we can see an experience see yourself see Others, so that we have some equanimity about that situation. Is there some new perspective that we can bring. And I think that explains a little bit about the background that equanimity that involves a little bit. partly what involves is a perspective that allows us to see a situation so we're not caught in the drama of it. The second word that's translated as equanimity, is this longer word tatra-majjhataṭṭā. And it's just a simple kind of words strung together as a compound, touch rod, as a simple simple Pali word for saying they're just there. There are sometimes in a more general sense, it can mean all this or all of this, the situation here and my job is the same word as the

Majjhima Nikaya. Which means middle, just the word for middle and Tata is the same word as the end of Sati putana. And it means to stand or to pose. So to put those three together to stand in the middle of all this, it's understood to be in the middle. And so you start to be balanced. So to have a kind of balance in the middle of all this, what's happening, whatever is happening to be balanced, and the image I have is that of a seesaw, that's balanced perfectly on its pivot. And so it just doesn't, you know, she's balanced there. But as soon as you have more weight on one end of the seesaw than the other, it dips down and the other goes up becomes unbalanced. And so are the situations in life where we get tipped one direction the other so that tipped over the edge or pushed over the edge of the expression in English we could push that push me over the edge we say that was just too much. And, and, and so then we go berserk or we do something something happens to us. We get caught by it or we get depressed or discouraged or something, some very dramatic way. And it said, there's a lot of things which can kind of two polar extremes, which tend to push the mind around, agitate the mind oscillate the mind. So that were kind of spinning around in there. And it said, one of the things is praise does that. And the opposite that blame does that. And maybe most of you understand how blame oscillates your mind, but you don't understand how praise does it because such as feels good, right? But they also can agitate the mind getting Praise, praise and blame, you'd be caught in that game going back and forth. And some people will look we'll circle around those, those. The other two extremes that is sometimes talk about his success and failure. And we're caught by success or caught by failure. And the mind gets agitated gets aroused gets loses its equanimity and it's calm and even with wonderful things. Like success and praise, which can be nice to have and sometimes they're for a good reason to have them with the mind loses equanimity loses its balance, then it becomes a setup to suffer often later. Like if you lose your balance around success, it goes to your head, you get proud, you get too arrogant, and then to set up for when next time there's a failure that you know you're used to, you know, you're not used to that or you kind of built yourself up. If you lose your balance with getting praise, you get puffed up also or something, right? If you lose your balance, if you get criticized, then we feel rejected or something. So how do we keep our balance in the middle of these kinds of extremes when they happen? The other there's two more dyads pairs. One is pleasure and pain or comfort and discomfort is another thing which can cause the mind to lose its balance. push us over the edge, we feel some discomfort. And we get excited about that we get discouraged, we get agitated about how things are, or we, we feel a lot of comfort. And it's possible to lose one's balance with getting too much pleasure and wonderful things. And it's a setup for suffering some other way. And maybe I shouldn't say this. And maybe someone afterwards will tell me I should never talk this way again. But it's a kind of thing you know, where, you know, back in the golden age when I was a kid, kind of, you know, you shouldn't talk that way. Right. So back in the Golden Age. You know, one of the reasons to go and practice in Asia is not is because of the level of discomfort. meditators have to experience retreats in there. You go to the monasteries there and it's very few monasteries, which are in a state of the art you know, meditation centers like we have in here in America, where we spend millions of dollars to build spirit rock or mouth Modano IMS, or the forest refuge for these different regions. centers around. And they're very comfortable. And, and what happens when you go to Asia to practice in uncomfortable situations, even if you have no good meditation experiences, it can be character building. You know, you get, you know, you get used to it,

you kind of are faced with your, you know, how you're caught by your preferences, your likes and dislikes, your expectations and things be a certain way and they work a certain way. And after a while, you kind of get used to it all. You can't expect them to be the way you want them to be or you realize how much it's you suffer because you have preferences and maybe it's okay not to have a preference. And maybe So, you know, you realized after a few months of sleeping on a wooden bed with no mattress that you know, it's possible to do this. And your your your anger, irritation, and patients can affect but eventually kind of fades away. It's, you know, after a while you'll have it you know how much juice for that kind of activity anymore, and you get used to it. And when I came back to America after doing that for eight On a wooden plank, in a meditation monastery in Asia, one of the greatest monasteries in Asia, one of the best ones, to give me a wooden plank to sleep on. So I came back here and came back to San Francisco Zen Center, and hadn't been gone for a while. And so they put me in a guest room, which was very kind of plush. And there was very plush bed very, very soft mattress and big down comforter. And I looked at that I just couldn't get myself to sleep in it. So I slept on the rug on the floor next to it, because that was a lot subtler than that, you know, certainly softer than the wood. But that only lasted one night. And so, but then you have all this, you know, a lot of comfort. It's very easy to lose your balance, even little things go wrong. And I've seen people go to spirit rock which is so plush, compared to you know, compared and And little things go wrong and people get so upset thermostat doesn't work so the rooms a little bit too hot. You know, it's very common when people expect to have a high there's one person who showed up at spirit rock board retreat. And anyway and left to right away because I'm gonna pay \$35 a night for a room. It should at least be like the Hilton or something. And then the last thing we can lose our balance with the for the eight worldly wins is fame and infamy. A little bit different than praise and blame. But having it being famous or being caught by fame or infamy. A lot of people a lot of famous people suffer when they're no longer famous. And they don't recognize how they've lost their balance when they're famous because it feels so great. But it When the fame drops away, and then they're they noticed how much they've tipped one you know, depends on this one. So the Buddha said in reverse. As a solid mass of rock isn't like a mountain, a solid rock, massive rock is not steer stirred by the wind. So a sage is not moved by praise and blame. As a deep lake is clear and undisturbed. So a sage becomes clear upon hearing the Dharma. virtuous people always let go. They don't prattle about pleasures and desires, touched by happiness and then by suffering. The sage shows no sign of being elated or depressed. Such a person who liked the earth is untroubled who is like a lake without mud. Continuous, continuous wandering No more. Here's a good one. I like this one because next verse because I think upon hearing it, all of you will feel a little bit more economists. I hope you better or I won't be they find fault in one sitting silently. They find fault in one speaking much. They find fault in one speaking in moderation. No one in this world is not found at fault. There has been there is and there will be no person who is only criticized or only praised. Does that help? The setup right? Life is a setup. You can't do it right. Someone will criticize you And if you know that, then, you know, like your four year old says, I hate you. It's not such a pleasant thing to hear. But you know, five minutes earlier they said they want to marry you. You know, it's I think a certain amount of equanimity is called for one of the primary, perhaps I like my suggestion is one of the primary causes for losing our equanimity can be when we take things personally, that we use it as a way of defining who we are. Someone praises us

and we take it personally, or this says something about me and we get puffed up, we have failure, and we take it personally, oh, this is terrible. I failed. So all kinds of ways in which we somehow identify with experience make it mine me mine myself. relationship to experience. So the Buddha said, the person for whom there is no making into mind, anything in the realm of body and mind. And it doesn't grieve what doesn't exist is called a monk. The person for whom there is no making into mind. And it's relatively common for meditators to discover at some point, the kind of shift that happens when you have something experience like say it's paying users with pain, or some emotional pain and feeling some discomfort like that. And they feel a shift between seeing the pain as my pain versus the pain and feeling how things lighten up a little bit. We don't take it personally we don't identify with don't say, you know, this is my this is happening to me and some of this happening to you. You know, it's not like we're not denying that but, but the mind has all this extra stuff that goes on contraction. When the mind makes this is mine, this is an illusion it's very easy to lose its balance that way. And the last verse, peaceful and body, peaceful in speech, the monk who is peaceful and well concentrated and who has rejected the world's bait is called one at peace. It's a very strong statement to have rejected the world's debate. You know, the world has bait trying to bait you. All you have to do is go out on one on one or a one on one. And there's bait. They're poised on the billboards waiting for you trying to bait you trying to get you hooked. And it's just, it's just rampant in our society. The way in which people are trying to bait us pop up advertisements in our country. Right, this little date, they're trying to get us. You know, there's all these ways and I've noticed some of the magazines. Like I've seen, like Newsweek, I've seen Newsweek many years ago. And I've seen in Newsweek nowadays. And now they have this whole section often, like the color like underwear, they call it technology section. And it's all about these great products, they want you to buy the reviewing products, and they're just, you know, they're just trying to help you be better consumers, encouraging us to be consumers. The bait has been set, you being helped, you know, hopefully you bite but other other forms of bait besides the kind of bait where people are trying to grab you, trying to get your attention, trying to win. You know, and there's certainly bait that you know, we, we were we get, we bite on sensual pleasures, we bite on all kinds of things. We You know, the mind loses its balance. Because we want to we don't want to be pushing away holding on to things. So a lot of mindfulness practice involves is beginning to appreciate all the ways in which the mind gets agitated all the ways in which the mind bites or gets hooked, or reacts. And to meet that with equanimity, to be equanimous about it. The way that we pass in a mindfulness practice is taught in America is taught. According to traditional Buddhist psychology, technical psychology, where we teach mindfulness is we teach it in together with equanimity, because we talk about mindfulness being a nonreactive awareness of what's happening. And what's actually happening is we brought two two elements together, mindfulness and in a sense, mindfulness and equanimity, and there's an attempt to try to meet our experience. Have some level of equanimity, not to be reactive to what's there. And of course, it's very interesting when you find yourself being reactive, then the task is to judge yourself bitterly for being reactive, right for not being a good Buddhist right? Now, the task then is to be economists about your lack of equanimity. To try somehow try to hold it in a bigger embrace, to be more accepting of it or more open or not to get in balance because you're imbalanced because then you're soft, you're suffer more than you really be pushed over the edge. So is equanimity. A dull flat, an interesting thing to develop? Probably most of



you will say no, it's not dull and uninteresting, but it's not juicy. It's not exciting, like some things can be exciting. Here are some descriptions of a mind that's filled with equanimity. A mind imbued with equanimity, abundant, exalted in measurable without hostility and without the ill will. That's quite a strong set of descriptions, abundant, Exalted and in measurable. It's a very powerful state when equanimity is really well developed as a meditation practice, there was one more description. So on attaining a very deep level of equanimity, the remains only equanimity, pure and bright, pliant, malleable and luminous. Just as if a skilled Goldsmith were to prepare a furnace heated up, heat up a crucible, and taking gold with a pair of tongs, placed it in the crucible. He would blow on it sprinkle water examine it, so that the gold would become refined, well refined, thoroughly refined, flawless, free from dross, pliant, malleable and luminous. Then whatever sort of ornament he had in mind, it would serve His purpose. In the same way, the remains only equanimity, pure and bright, pliant, malleable and luminous. So, that's not a very dull state, is it a flat state, this is a very brilliant state. And it turns out that one of the most sublime or the most sublime, the dharma, one of the deepest states, to attain along the Buddhist path, is a state of equanimity. Equanimity is considered a deep state of equanimity is considered the springboard to awakening to becoming free. In this tradition here, or this is one of the ways to become free is to have the mind so equanimous, so balanced that You can almost like it's, you know, it's so balanced that in zen, they talked about the bottom dropping out of the bucket. It's completely completely balanced. Then there's nothing holding the bottom and just drops drops out. And so you find in a lot of a lot of the lists practice lists in Buddhism, equanimity appears last and all in lists. And interestingly in the list of the 10 armies, the 10 perfections. Equanimity is the last one. Number nine is loving kindness. And it said that equanimity perfects loving kindness, Isn't that beautiful? Unless you have some equanimity, some balance of mind your relationship to others. It's you can't really perfect your love for other people. Your loving kindness It said also in the as a parable, that equanimity is accompanied by compassion and compassion is accompanied by equanimity. So has a very important role, together with being compassionate in the seven factors of awakening, equanimity is one of the things is sometimes said to balance the other six. So these wonderful qualities that come into play as a person gets deeply into practice, mindfulness, investigation, effort, joy, tranquility, concentration and equanimity. And the analogy given is that of six horses being pulled by carriage being pulled by six horses, and if some of the horses are pulling head further, or some of the horses are lagging behind, you can't they don't really run very well. And so you need to have a good cheer your tea or whatever. It's called. horseman, who is getting the horses running just balanced and perfect together in tandem. So the role of equanimity is to bring into balance these other factors. So mindfulness and investigation and effort and joy, tranquility, concentration are all working in tandem in a balanced way. It's, as I said, the fourth one in the Brahma vihara in the divine abodes, fourth have the kind of forms of love we can have to other people. And interestingly, the way to cultivate the equanimity as a brahma vihara is to have some understanding some wisdom about who is responsible for our suffering for for a person suffering, to understand the degree to which people make their own choices and decisions, and we can't make choices and decisions for people. And so the kind of hook of feeling response Other people is lessened, we realize that even if I have other wishes for you, I'm trying to do the best to help you. You're still making those decisions on your own that are causing you more suffering. I'm sorry about that. But that's your decision. some sense of the

way it's technically talked about is beings are, are inherit their own karma. Everyone inherits their own karma. So that sense gives kind of a balance of mind. If you leave people alone, with their responsibility, and maybe that's probably wasn't a good way of saying it. But it brings a balance of mind when we realize that it's not up to us to save the other person. We might help try to be helpful and be compassionate in all kinds of ways. But if the person makes choices, which are you know, not wise, those are that's really, you know, their choices and, and if not, not get pulled in by that brings equanimity, a certain kind of balance. of mind. Here are some of the kind of phrases people use for equity practice. You are the owner of your own karma. Your outcome depends on your actions and not my wishes. No matter how I might wish things to be otherwise, things are as they are. Although I wish only the best for you. I also know that your happiness and unhappiness depends on your actions, not my wishes for you. So, there are many different kinds of equanimity, talked about in the tradition. And what might be interesting now is to spend a little bit of time Talking about what supports equanimity, the conditions that allow a good in equity money to be here for us to we can meet the world with greater equanimity, since it is a very important quality to have that balance of mind. It's to go through kind of the sequence that they would go through in the traditional texts. The first thing that will support equanimity is your virtue is your integrity, to be able to live a life that's blameless, where you feel confident about your actions, your behavior, your words, so that you don't have to feel agitated. When you encounter someone we think about what you said, brings a kind of equanimity. In the ancient texts, they talked about being able to go into an assembly of people and feel blameless. And so there's no reason to be agitated or concerned excited, because you're blameless, you haven't done anything that anyone has any reason to blame before. So to cultivate a life of integrity is a foundation for it. MIT and other foundations for acronyms it is, is afraid of missing a second one. Now, some people here on Friday remember the second one in the list we had. We had to have faith, faith. Faith is a very important quality faith or trust or conviction. If you have a lot of faith that gives you a sense of understanding of what's happening since the order a sense of purpose has a meaning and what's going on that sometimes larger than just the details of what's happening or details of your preferences or likes and dislikes that can let the mind be much more relaxed and less reactive to what's going on. Now of course, all kinds of faith can provide equanimity Even faith which is based on you know, something which is false, as long as you have some strong understanding, if you believe that when you die, little green Martians are going to come and take you to this wonderful, you know, green Palace on Mars where all your everything's gonna be, you know, dandy just fine. You can die with a lot of equanimity is great I can. That sounds good, right? And are there people on Mars who are going to come and take us away? I don't know. But faith can can provide. And there's some things which are going to be better things to faith in than others. But faith can provide a lot of equanimity. In the Buddhist tradition, we talk about conviction or confidence. So if you have confidence, for example, in your own ability to engage in a practice to understand this, to work with it to process what's going on, then that can be doing a lot more equanimity, because you know, you have the skills for dealing with it. If you have so faith Confidence or conviction can be very helpful. I know for myself, that I have a little bit more equanimity than I used to have because of my tremendous confidence in the practice of mindfulness. And so in situations where in the past that would have been caught by them and lose my balance, I still might not know you know, how to respond or how to act. But I trust the process of

mindfulness of waking up and being present for what's going on. And as I'm present, things seem to kind of move if I'm present, I'm really aware they process another thing that can bring equanimity is a well developed mind. Mind which is concentrated like mine which has developed itself but develop its mindfulness developed its its ability to apply itself, develop its stability of mind, its ability to focus. It's kind of like a strength, concentrated mind is kind of combined, which is strong. And so, you know, like if you go and workout in the gym and get strong then You're not gonna be buffeted around as easily by some of the things that might make you more imbalanced. Same thing, you develop your strength of your mind. The mind is not so easily pushed around. And we know this because when people go off to do something that's challenging, like give us give a public talk and they're nervous about it. Sometimes people will meditate first or breathe or do something that brings the mind makes the mind calm. And when the mind is calm, you're less likely to be buffeted about so to cultivate calmness or concentration, is a foundation for equanimity, another foundation for equanimity. Is it his understanding, or wisdom? So to understand, for example, have the wisdom about how people are other people are the owners of their own karma, how other people that part of other people's lives will be responsible for their own decisions. And even though you might have wished the best for them are involved trying to helping them. You're not going to be caught by their hooks. You're not gonna be hooked by their choices, they'd have to make you let them okay. I'm offering you the best conditions I can. But this is your choice that you have to make. There is a whole range of kind of deeper understandings we can about, for example, understanding other people is going to be connected to compassion. There are situations where we might get angry when someone does something for to towards us, then we have a different perspective of why they did what they did. Then the irritation, the anger can drop away, were much more economists maybe compassionate about that person, that person's actions. Maybe we understand something about the nature of their suffering is wow, that I didn't know the person was suffering so much, even though with what the person did was, was not good. boy does I understand the depth of that person's suffering. You know, I'm not going to be so caught into reactive about about you know, What the person did? So understanding can change the context change the perspective and part of mindfulness practice is to not take the initial perspective for granted or, and to actually massage it. Look at it. Are there other perspectives here? Is this the only perspective? And what authority Do I have this perspective as being the right one. And then another foundation for mindfulness for equanimity is insight itself. And insight, a little bit different than understanding or wisdom that they can overlap? Because insight is a kind of a deep seeing into the nature of how things are, and one of the primary ones to seeing into the nature of impermanence, to really see things are always passing arising and passing can provide a tremendous amount of equanimity to people. So much so that there's a Sufi story about the man who came to the teacher and said, inscribe inscribing my ring, some piece of wisdom That I can look at periodically and help me in my life. And so the master wrote on the ring. This too will pass. And this has been very helpful as a parent of a young child. This little piece of wisdom, this too will pass. You know, and if I hadn't had that in mind, when I don't have that in mind, I'm much more likely to be caught by the drama, because there's a way in which my psyche and I suspect some other psyches also, what sometimes has is even though I know it's not the case, but unconsciously or subconsciously or it's just a working assumption that's behind the scenes. This is it. It's this this is permanent. I'm angry. This is terrible. I'm



an angry person. I'll be angry forever. I'm depressed. I'm depressed this way forever. My kid is obnoxious. This is the way it is. I have to deal with it. If doc noxious kid enough for the next you know, decades. This too will pass. Let's go going through you know In some understanding about phases of life, and, you know, kids go through phases, and they talked about, you know, periods of equilibrium and disequilibrium, particularly for kids and grownups and have some sense of these patterns, you know, it can bring a lot more equanimity. And I got time my wife looked at me and said to me, I'm having difficulty with our son. And he said, she said, we're having one of those days. And that just kind of my mind became balanced again, just one of those days, which was always that easy. So better understanding of things pass things change can bring a lot of equanimity. Though sometimes it brings agitation or this is going to pass this person is going to leave me this person is dying, things will pass. In the deepest forms of insight, we realize that things are changing so quickly that we We can't really hold on to anything in the way we think they're there. And so when we really see that we can't hold on to anything and the way we think that's really we think it's there. The mind has no choice. Eventually, because it has choice, that's why we suffer. But sooner or later, you realize you have to let go of everything, everything, everything. And this, this letting go of everything brings a kind of deep equanimity. And the final equanimity is the acronym. The equanimity of freedom. And this is the kind of equanimity that comes. When you have we had you have no buttons to be pushed. Your tendency to be reactive to be caught no longer operates inside of you. And I believe all of you probably have some sense of that. You've had some experience of that. Probably most of you in this room. If you got a zit on your cheek today. You'd be it's not that's not a big button. Is it for you? When you were 14, was it a bigger button? I know it was for me going to school is it. And so some things you know, you've been liberated from. And the whole thrust of traditional Buddhist practice is to increase or expand the range of life, the range of experience that you're free, you're free in relationship to. So it's not just it's but actually much more profound things like yourself. So I'll end with one more quote from the Buddha and this is a, an instruction for Developing meditation on equanimity. And this is a little touching kind of a little bit, touching the quote because it comes from a discourse that preserves time when the Buddha was giving teaching to his son. And his son at some point became a monk also. And a novice monk. So you see the human novice join the order relatively young. And here he's talking to his young son, and giving him teachings about developing equanimity. Develop meditation, that is like the earth. For then agreeable and disagreeable sensory impressions, will not take charge of your mind. Justice when people throw what is clean and unclean on the earth, feces, urine, saliva, pus or blood, the Earth is not horrified, humiliated or disgusted by it in the same way, agreeable and disagreeable. sensory impressions will not take charge of your mind when you develop meditation like the earth. So may you consider equanimity for this next week, I encourage you to reflect on it and think about it, explore it. appreciate all the ways in which you're not you're not economists understand. If you understand the forces of lack of equanimity, it's actually one of the primary ways of developing more equanimity. And may be that your family, your colleagues, your neighbors, your community, all benefit from your equanimity