

2015-03-09 Seven Factors of Awakening Tranquility

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SPEAKERS

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Announcements also or just a follow up on what Jim said. The class this Saturday by Diana Clarke on the life of the Buddha should be quite interesting. Diana has been studying life with the Buddha quite a bit and knows a lot and has a wonderful sense of the stories and concepts of the Buddha and background, their tradition, probably asked to answer any of your questions on this topic, and how the life of the Buddha fits into our teachings, our practice what goes on here, including if you go you could ask her whether the Buddha really existed and see what she says. So, and Anna has a master's in Buddhist studies, but she's a long term and she finished her studies last year and she's a long term member here at IMC and was our treasure for a while and is part of our integral integral part of our community. So it's kind of special that she has a chance to come and do this here.

Okay, so this evening I want to continue the series of talks I'm giving on the seven factors of awakening seven factors of enlightenment. And I've done four of these already. And now we have the fifth factor of awakening, which is tranquility. Many people associate meditation or even Buddhism with tranquility, serenity, peace. People put those peaceful Buddhas in their gardens, you know, in order to kind of create a nice tranquil feeling in their gardens, perhaps. And then, in fact, the Buddhism itself champions the value of being calm of it being tranquil as a stepping stone to being able to see really well to see things as they are to see clearly. If the mind is agitated. It's kind of like the mind gets cloudy or jumps around a lot, because it's caught up in its thoughts is concerned. And it becomes a filter through which we can't really see very clearly. And to be able to see into the depths of our lives and depth of ourselves, it helps a lot if we have a lot of tranquility. So ancient person said that if you want to really see yourself reflected in the lake, you want to find a tranquil Lake, not a lake that's choppy, and you know, full of waves, wave made waves, you don't see yourself no reflection happens. So the same thing with our mind, we want to make it calm so we can see honest, good reflection of ourselves and the world we live in. So this, the topic of today is tranquility in the context of the seven factors of awakening. It's one of the really key lists practice lists in this early Buddhist tradition. There were two very important lists that the terms of practice meditation practice that was really emphasized a lot and they kind of go not exactly hand in hand, but they kind of Couple of, I don't know what to say. But there is the list of things which we have to contend with which are difficult in our practice. And then the list of things that begin happening our mind when the mind gets settled and starts getting concentrated, focused. So the difficulties are called the five hindrances. And these good qualities that get developed are called the seven factors of awakening. And the task of anyone who does this practice of mindfulness, mindfulness or the path of liberation, is in fact to become intimately familiar with their mind, and how the mind how the hindrances operate, how we get caught up, and agitations that can

come from sensual desire, the agitation agitated mind that can come from ill will or hostility. The agitated mind can come from, oddly enough sloth and torpor, being really resistant or lethargic, and the kind of restlessness that can come from agitation or coming restlessness and remorse. And then last of the hindrances doubt, that can be very agitating and often with a lot of doubt, you can't see clearly. And so these, these five then, are to be addressed directly to understood how to settle them to calm them down, have them recede. And to say, maybe in a different way, is we sit down to meditate, perhaps, to let all the agitation of the day drain away. And without the agitation, then we can start seeing clearly. And that's a task of mindfulness to see clearly. And I like to think of mindfulness as looking reality right in the eye, willingness to turn and see what's there. And then how you see how you look is what's really important. It's important to see what's there for sure. But how you're looking is really the key to this. And if you're looking in an agitated way, if you're all discombobulated a confused mind something around a lot, and you can't stay on on, you know, unfocus, then you're not going to see clearly what's actually here. So, but to be able to turn towards whatever is happening, and have the ability to gaze at it, to look at it, be present for it, in a calm way, is part of what we're looking at, or we're cultivating here in this practice. So when the mind is agitated, the task is not to berate yourself or feel bad about an agitated mind. But to turn and turn your gaze the best you can to look that right in the eye to look at an agitated mind agitated body, the concerns the preoccupations, the worries, we have the things that are causing us to spin and say I see you and I see you, there you are, this is an agitated mind. And then in the looking, begin seeing if you can become in the looking Can you be settled in looking can be nonreactive and looking. Just there.

There's a very famous kind of story myth that from the ancient Buddhist times, of, you know, when the Buddha was getting enlightened, in that process, he there was a kind of a certain kind of demigod called Mara, who seems like Mara's job description is to prevent people from getting enlightened. It's not quite like a devil because it's not necessarily evil in the usual way we think here the devil being evil, but he's His job is to kind of like you know, he doesn't really want people to leave his realm. And his realm is the realm of sensual desire be cutting caught up in the world of the senses and material possessions and things. And so he has certain paths his domain and if people get into liberated they're no longer in his domain, so he wants to stop it. So he challenges the Buddha fiercely the night of his awakening. And then Buddha overcomes Mara and conquers Mara and is able to become enlightened. But then after the Buddha is enlightened, Mara continues to visit the Buddha. And one of the questions is what's the Mara doing after the Buddha is enlightened? Especially if it's some of the tradition says Mara is a personification of our inner forces of temptation of restlessness, all these things. Watch these forces coming to see the boat at boot after his enlightenment is supposed to be happy ever after enlightenment happy ever after, right? And so I don't know about that. But what I do know what the story is saying is whenever Mara visits with one of the most common ways that the Buddha responds, he says, Mara, I see you that's all he says. He doesn't get angry at Morrow or kick her out. He doesn't invite Mara to tea. He doesn't engage, engage in a deep psychoanalytic psychoanalytic investigation of Mara, just as Mara I see you, there's something very powerful about turning our gaze And seeing clearly what's here. So that's kind of like the bottom line of what we're doing is to really see.

And in that regard, I want to tell you a little story of a friend of mine and longtime student at San Francisco Zen Center, who was a student of Suzuki Roshi, the founder of Zen center. And this friend of mine, who's a teacher, Buddhist teacher said, asked Suzuki Roshi, if I do if I practice then will I get enlightened? And Suzuki Roshi, his answer was, if your practice is sincere, it's almost as good. And he was satisfied with that answer. Your practice is sincere. It's almost as good. So maybe not quite the same thing. But there's something about sincerely being present and engaging your experience here and now. It's very precious. It's one of those really wonderful qualities of being human being And to really kind of be here and direct and see and be, this is what's happening and to be with this experience

here and not be looking for something beyond it not trying to necessarily automatically fixing and push it away. But to offer yourself fully. Okay, let me just be here with this experience what that's like, and try to do it sincerely means maybe you don't do it. Well. Maybe that's what it sincerely means. But your intention and your effort, I'll do the best I can. I'll offer what I have to look reality right in the eye, to really be present and see what's here and try to see it clearly. So we're not expected to kind of measure yourself against some high standard of you know what all this looks like. But we offer ourselves sincerely to this moment and do the best we can. So the hindrances are operating, we turn ourselves and we see I see you what's there. But as we sit in practice is looking directly at our experience then As as we're looking deeply at it to the present for it, at some point or other, and the sooner if you're instructed to do this, then the second factor of awakening arises. And that is to look more carefully at what you're seeing and see it. What is it actually and have the question, what is this experience What's going on here? So there's a kind of an inquiry, it's kind of like being willing to be allowing for the experience to register more deeply, you take it in, you begin to differentiate what's really going on this experience.

So this curiosity and interest in our experience, is what helps us get we'll start getting more concentrated. And as more involved and engaged in our experience, it becomes more more interesting to be here. And that gives rise to the third factor of awakening, which is effort, engagement, to really be engaged and to really be here to look, to be present, to feel to be engaged in this process. Not to be Kind of half hearted, not reluctant, but you because your your interest, yes, I'll be here for this breath for this moment of sitting for this experience of having whatever it might be. So this wholehearted engagement with that interest in a wholehearted engagement. As we get into that and kind of getting the momentum of it. There's something in the psychophysical system that brings joy brings the light, the delight of being engaged, being absorbed, what we're doing a certain kind of joy, and then deeper, stronger experiences of joy and practice.

I learned a great term today. I had lunch with a Catholic priest who had been studying Ignatius meditation, Jesuit meditation, and he sat the Zen retreat. He had an experience that he loved he said he, he hadn't had a level of contentment and tranquility or peace, he used the word contentment. He never had anything like that ever before. He was a little bit worried about going on the retreat. He hadn't done a lot of meditation before. And they were going to meditate for six hours one day, and he was worried about that. And then he started sitting and after a while I was it was something like unexplicable consolation. consolation without a reason. It was kind of the idea that somehow you felt you felt this deep contentment. And he couldn't, he didn't know why. It just happened. And so then he actually six hours of meditation that he was worried about became actually quite lovely for him.

So the kind of joy that arises with the factor of awakening is not something you can really kind of evoke, but it kind of arises from within. And it can be quite strong as I talked about last time. However, the, the joy factor in the world in in, in this, especially for meditation can be quite lovely when it first occurs. But Joy has a kind of thrill to it. This quality, kind of excitement, energetic quality to it. And after a while, in order to experience a deeper levels of happiness and well being deeper, something even more satisfying enjoy. That Joy has to become tranquil, has to calm down. And it's good and so at first sometimes when people start feeling a lot of joy and excitement in the practicing, this is great. It's too early to tell them to calm down. You know, it's like oh, I'm not supposed to be happy now. You know, you know, some times are good they should go with it feel the joy feel the bliss, if it's there, the enjoyment the delight, but at some point as the kind of as a natural thing almost you sit here and that becomes tranquilize everything moves to becoming more calm, less agitated, and that you start realizing that the joy has a kind of agitation in it, they're kind of energetic quality, that feels really good at some point to let it settle down become calmer, and then the person starts experiencing calm calmer

levels of well being. And the tradition uses the word happiness to refer to this. And it the happiness is, is more embodied more physical and less mental, because the joy of meditative joy especially, has a kind of mental quality to mental excitation. And as a mental excitation calms down. What's left is a very satisfying sweet sublime. kind of feeling in the body feeling contented, smooth ease, very tranquil, very peaceful. So there's movement towards tranquility. So at some point in practice, we movement is to become more tranquil. And there's a variety of things that support tranquility. That tradition goes, repeats over and over again, that it's really helpful to have a blameless life. So don't do things that, you know you get agitated with, because you're to blame for what you did. Whether for what you said what you do, or even sometimes what you think, and to do the things to live a life that you're contemplating in western terms, you might call him a clean conscience. And so there's no reason that your conscience would be agitated, worried concerned. And one of the warn you people, if those of you who have never been on retreat before long retreat it's fascinating to see what can it's up to you if you go on retreat, if you sit down to meditate, you know, from, you know, many hours a day for day after day. If you have unresolved issues, they'll visit they'll come. And if you if your conscience you're you think you're having pretty clean conscious perhaps. But your mind has a different idea. And you'll sit there and things that you've long forgotten about, will come and revisit oops, Oh, whoops. Oh, no, what did I do 20 years ago. And then sometimes you have to come to terms with that. Sometimes you can do that in your in yourself, you know, kind of come to terms with it. And sometimes I've known people who had to leave a retreat in order to go and make amends for something that they had forgotten about, but somehow it exploded in the middle of their sitting. So this idea that if you live a blameless life, it says the right conditions and supports tranquility of the mind and tranquility of the heart. That's one way or the other way to be tranquil iteration puts a lot of emphasis on creating. If you want tranquility if you want to be supported by that, within reason have tranquil environment they say that it clean environment helps tranquility of the mind, be around tranquil people, they say helps create tranquility. And so if that's a need you have, you can kind of see if you can, what conditions you can you do that supports you to have that.

In this factor is seven factors of awakening. That tranquility is said as follows after joy and it's kind of wonderful. I think that tranquility that one of the conditions for tranquility is having joy having some kind of satisfaction contentment, since a well being and so that there's a kind of tranquility doesn't come from just kind of relaxing, you know, relaxing the muscles, relaxing the mind. It's Great to do that. But there's a kind of tranquility that follows out of a contentment, a delight, a sense of being at home a sense of being comfortable and delighted with just being alive and present. That lets us kind of drop our maybe our defensiveness or ambitions, our fears or worries are our greed or lust or addictions we have, because it's so satisfying to be here. so satisfying to be present for your psychophysical being here in this life that we hear so much more satisfying than anything that you can get on television, anything you can get, you know, and recreational activities. It just so good. And so this goodness, this feeling of goodness of sweetness that can arise here is said to be then a condition to help us become more tranquil. And then tranquility. I don't know how to characterize it. It's calm. peaceful, cool media of coolness especially coming out of India where it's gonna be so, hot coolness has a very different connotations then then come out of the English language and coming out of England. And so, you know, so we think the English language maybe maybe associated with a climate of England, we like warm but in India, they seem to like cool a lot and has different connotations than you know, you know, that we have in English but you know, somebody he was really, you know, and, you know, you know, what's cool different meanings of cool here, but the idea of cool in India was meant refreshing. And the idea of sitting under a sitting under a tree on a hot day in the shade of the tree is kind of an image of tranquility and in the Indian Buddhism so tranquility all these Factors of awakening are our ideals and ideals are dangerous, because we try to live up to the ideals too quickly. And then we measure ourselves against them. And that's why one of the best ways of healthy ways of attaining ideals in

Buddha Buddhist ideals is to study what gets in the way of the ideal. So rather than think, Oh, now I have to be calm, relaxed, even I even have to be cool. You know, and so you make your efforts to become and it's a little bit forced what's and who knows what calm is supposed to look like. That's part of the problem with trying to be calm, act calm, is you know, you don't need a car maybe has many different flavors. And you don't know which flavor is right for you at any given time. So rather than trying to become directly become a student of how you're not calm, try to understand When you're not calm, be curious about that be interested. Remember, look reality right their face right in the eye. So be interested look for don't make yourself uncom make yourself agitated, but go around your days looking for good opportunities to study yourself and next time you notice that you're agitated, great. Lucky me, as opposed to Oh no, this is a drag. Because it because it gives you a chance to study that. Look and see what happens. What are the beliefs that are operating when you're agitated? What are the emotions that are operating when you're agitated? What are you trying to do? What are you trying to avoid? what's actually going on within you? And are there ways in which you're feeding that agitation? Are you reacting to the attitude agitation Are you being pushed around by it are you kind of is it kind of driving you like your speech and you're talking faster and faster? I've been around people who seem to they talk themselves into frenzy, and they start talking and they get more excited. And somehow the excitement gets them to talk faster and faster and, and all that. So how do you react? How do you respond? What's your common strategy that you have? When you get agitated?

Do you get it to get really active? And you talk a lot? Do you run away? Do you attack? Do you, you know, what do you do when you get agitated? And what's your usual strategies? So there's all these things you can study. And the purpose of studying those and getting familiar with them is that the more familiar you are with how you are, when you're agitating, what's going on, the more likely you're not going to completely buy into it, the more likely how you look at it, how you're present for it can be calmer, more independent of it a little bit more balanced in the middle of it. And as you learned, learn about how you get agitated, what trips you up, then with time, maybe you won't get tripped up anymore by it, you won't kind of those triggers that come along to make you agitated, those beliefs, those desires, those expectations, those fears, those resistances whatever it is, that causes the agitation maybe won't have as much power over you. And so they don't move into an agitated state. And then you might find yourself calm because you're not, you know, you're not agitated. And I kind of like to think of calm, the definition of calm or tranquility, to be an agitated and there's no like an agitated is that it's harder to have an image of what an agitated looks like, than what calm looks like. So and just to make yourself calm, you know, or think you're supposed to be calm. Maybe there's an image of what that supposed to be like, but an agitated, you know, just, there's the absence of something, and then absent of something you're allowed to be as you are You don't have to kind of live up to something that makes some sense. So this is the value of studying. So the ideals are important, but one of the functions of the ideals is to help you then study what gets in the way of those ideals. And to do it, you know, compassionately, clearly relaxingly don't make it worse for yourself. One of the very popular images for calming the mind in Buddhism is that of the settling of a muddy pond. So many of you've heard this many times before. So if you have a pond, that's maybe maybe the cattle have run through it or something, and all the mud is stirred up. And then you'd like the pond in the pond to be clear. So you take a big stick, and a paddle or something and you stand the edge of the pond and you kind of like stirring the, the muddy water and kind of get that mud to settle Pushing it, you push the water down with the pedal the paddle and encourage it to, you know, stare at some more and push it down some more. And the more you stir it, the more you're stirring up the mud and unless it settles, and you're ready for the mud to settle, you have to learn to leave it alone, leave the water completely alone. And then the water will settle over time the muddle settled over time. And then over time, it'll become clear. And to a great extent. That's often the case with our minds and our inner life, that if we try too much to settle it, we try too much to fix it in some way. It just stirs it up. And there's something very significant about

learning to leave it alone. So this has come back to the mindfulness thing to look at directly and leave it alone. Just see it for what it is. Mind, I see you and just hold it, you have to hold it in awareness. You can't leave it alone and then go you know, think about, you know what you're gonna have for dinner. You have to kind of really be present for it and See what's going on and hold it in your awareness. But beyond that, it's quite something just to be let it be. Don't try so much. And if you start doing some investigation, the investigation is a very light touch. It's like more almost like this little simple question, what is this, and then look more you know, and then kind of let it show itself. But then giving your mind time to quiet and settle. And so there's settling quality of the mind. The last thing I'll say, on maybe last time, never lasting for me these days. It's occupational hazard. I've noticed the Buddhist teachers. The longer they've been teaching, the more they talk. So I don't know when I'll stop. I apologize. But I'm feeling I'm getting near the ends. Maybe you're hoping I'm getting in the so And then I lost my thought.

It said that in the myths of Buddhism, that the turning point for the Buddha in terms of starting his search for enlightenment was he encountered these deep existential issues that all of us will probably encounter if we're lucky enough: sickness, old age and death. And it troubled him to see this. And then, and then he encountered a renunciant. And there was something about the calm demeanor of the renunciant. That gave him some sense, there was an alternative, there was a way out there was a possibility of something different. And this idea of seeing a renunciant or seeing someone calm was a turning point for Buddhism. Because it's created and made it possibility Buddhism to be around The same story is told of a very of first Buddhist King. His name is king Ashoka and Buddha stories, you know, he's teaching stories they love to make strong contrasts. That's how they teach partly and here the so this king it was a circle King conquered much of the known territory of India of his time. And he did it he was known to be had been very cool. His name was the cruel one. And into these massive battles, apparently many people got killed in these battles. And the story goes, at least the Buddhist story goes, that he was walking across the battlefield after he'd won a battle and seeing all the carnage, all the people who had died and laying still laying on the field. And then he saw walking across the field, a Buddhist monk, walking with a very calm, tranquil demeanor just walking steadily through cross. And the contrast may be between the carnage and the con monk got his attention and then he went To stop them and said, You know, I want to find out what was going on what was happening to him. How could he be so calm? What was this about for him this tranquility. And in reply, it's the story the monk said, some verses from the Dhammapada. He said to me, I'll say it a little bit differently than to how he literally is, is some people translate this way. Mindfulness, mindlessness is the path to death. Mindfulness is the path to the deathless. So imagine this field while this step and mindlessness is the path to death. Mindfulness is the path to the deathless. So the alternative to death in Buddhism, something called deathless and, and this has a lot to do with his tranquility and peace. That The monk kind of radiated. So, then the function of this tranquility so the joy The deeper the tranquilizing the deeper happiness, deeper levels of tranquility continue to deepen his so the mind can get concentrated. and here also we see that part of this Buddhist tradition puts a lot of emphasis on having the right condition having conditions in place, when the conditions are in place, that things can start happening rather than us making it happen. We put the conditions in place. And so the joy and the tranquility are the healthy conditions that support concentration and support Samadhi support a very stable, peaceful focused mind. And so the sixth factor of awakening is constant And that'll be the topic for next week. So we have about 10 minutes before the end. And if any of you would like to ask any questions about any of this or any of these, I don't think there's been many questions during the series so far and factors of awakening, if you want to ask any of it, you're welcome to ask.

Are these stages like a linear series? Like? Everybody goes through one and then then the next one in the same order? Do you sort of like work on different aspects of this one after the other all at the same time?

Yeah, both can be true. Sometimes. There can be very linear and it's a way of, especially people after they've gone through a lot of meditation sometimes will go back and notice Oh, I could have followed that trajectory. I didn't realize at the time, but it makes sense. It's kind of a natural unfolding. That happens. More often people's experiences that different ones are just noticed. And sometimes people use the seven factors of awakening as a way of evaluating their practice, you know, and saying, well, maybe I need a bit more tranquility. In fact, these seven are divided into, take mindfulness out per minute, then the six remaining ones are divided into two categories, the tranquilizing ones and the energizing ones. So investigation, engagement, effort, and joy are all energizing and tranquility, concentration, equanimity, or calming or settling. And so one way to approach these seven factors of awakening is to notice if you need to be get energized or you need to calm down or need to be more set. In your practice, and many times what we need is more energy. And so then to use investigation to arouse more inner energy, mental energy, to some people can have the ability to allow some joy, delight, gladness, and so that there's more kind of spark in the mind sparkle in the mind, it keeps you kind of engaged. But if you're too agitated, then it's good to kind of calm down. And so things like concentration practice can help a lot, or equanimity. And then mindfulness sits in the middle. It's kind of like a seesaw. And mindfulness in the middle, that's the balancer. So the more more you can be mindful of what's going on, the more either you know how to balance, or the mindfulness itself will actually help you come into balance even without any effort on your part, if mindfulness is a great balancer, so it's a maybe a long way of saying all of the above. So, and one of the interesting things to do when you learn about the seven factors of awakening is to consider as you go about your days, which of those seven are you most familiar with? And which are you? Which are you least familiar with? So you might say, Well, you know, mostly familiar with, I don't know what none of them mean. But you know, there might be one or, you know, which seems most foreign to you, you know, like, like, what, what are you even talking about? And so one is your stronger one, that's nice to know. And if one is really weak for you, or you don't even know what it is hardly, then maybe the one that's weak, maybe there's some way of studying it, investigating it, looking for it, talking to friends about that quality, trying to and coming to a better understanding of it. So you can start identifying and appreciating it and cultivating it in your life. So you might you know, if you have a Dharma buddy, a friend who's also practices, you might say there's seven things and especially someone who knows you really well when you ask them what they think which which This my face my strong one, which ones by week one might be interesting to hear what they say 30 minutes all kinds of ways of practicing with them.

Is there a mic out there?

If tranquility isn't one ideal, but it has different flavors for, I guess as many different people as we are then the investigation and looking straight at whatever is occurring. Although it takes that effort and it takes that I just assumed that that looking can have as many different flavors to it can be courageous. It can be honest. And the tranquility that arises from that has, I don't know what I'm trying to say just seems to me that it becomes a very personal thing.

Yeah, I think so i think i think it's very helpful to think of this practice is very personal. And there might be guidelines and there might be kind of signposts from the tradition from the books and the teachers about some of the things going on. So my talks about the seven factors of awakening and but don't assume they're not nice signposts. They're nice kind of suggestions, the nice pointers to things that maybe you know, you can notice or practice with. And it might help you be a mirror so you can see yourself more clearly. But yes, it's very personal path. And no two people are going to have the same path of practice. No two people are gonna have the same experiences. And people are going to be quite some people can be quite diverse, very different from each other. how their meditation or how

their Buddhist path unfolds. So it's very important not to view do a lot of comparison about, you know, that person has got a lot of concentration. You know, and, boy, I know that concentration is important in Buddhism, boy, my neighbor has concentration, but I don't. Well, that might be possible concentration path is right for that person and not for you. It's possible that that's not the right path for that person. And that person a neighbor hasn't learned it yet doesn't come up to the limited limitations of it. It's a very personal thing. And I think to keep that in mind, so that you can have content to negotiate it on your own. Find yourself to be present for yourself, trust yourself. Respect yourself for who you are and what goes on. And in that process, find your way along the path. So you can take it all the way in the back back room, Abraham, Mike

So, as I continue my practice, and, you know, maybe there's more continuous mindfulness, there's more awareness of agitation. Right? And great.

Yeah. self knowledge is seldom good.

And so one thing that's been helpful for me is instead of taking the approach of investigation, to often take not not always but often taken approach of accepting it as a habit of mind. And that there seems like there's a calming and just in not believing it, and just thinking, Oh, this is just a habit.

But there is a button here. And that is that in order to have that much wisdom, to know, to do that much, you had to set doing a little bit more than being mindful of it, you had to understand how this works for you, you have to be able to differentiate between leaving it alone and just accepting it, versus some, you know, investigating in some kind of, you know, meditating way. And so you're making a differentiation you're you understand, you know, what's skillful, what's useful and what is not. And you use that ability to say, I right now I just need to be with it and accept it. So you're using what's called the factor of investigation to do what you just described. Thank you. That makes sense.

Yeah, it does. It does. I mean, I've been sitting I spent sitting with it for probably about five years, and feeling like you know, my meditation isn't going anywhere. And then, you know, recently I just started thinking, Oh, this is just a habit of mine.

I don't need to believe it. You Nice. And then what? How did that what shifted then for you?

And? And then you know and then I feel very settled. Mm hmm. But I don't know how long that will last probably not.

Anyway thank you very much.

So besides noting when I'm agitated, what are some ways I can diminish the agitation

How can you diminish agitation besides just being aware of it, accepting it and holding in a nice way. Sometimes you can in the meditation With so many you talk about meditation or in daily life, both both. It's a big world out there to answer you know, so many different things you can do. But in terms of meditation, sometimes it's good to relax the body relaxation helps a lot. So if you're if you're notice how you're physically tense and see if you can relax that, if you're in daily life, some people find it very useful to notice what they're doing with their hands. Some people when they're, you know, are doing things with their hands, you know, and, and sometimes just, you know, noticing that maybe, you know, keeping your hands kind of a little bit still is a vehicle to be calmer because the hands actually reinforce if they're, you know, fidgeting a lot. relaxing the body. Sometimes sitting up straight, having good

posture, is that can be very helpful to relax. There's something about oddly enough, you know, I said relax, help. But if you relax into a real slump and kind of become like, you know, collapsing, chances are that a collapsed posture or sunken posture doesn't help the agitation relax, but it might hide it a little bit from you. But if you sit up straight, it doesn't hide any more, you can feel it more, but then it has a chance to settle in a way it doesn't if you're kind of like collapsed around it. Concentration practice is a classic way of calming everything down. So like so take take the breath, for example, and just really focus on it. And best you can not let the mind waver from the breath, because part of the causes of agitation is a lot of rumination, a lot of thinking in the mind. And so if the energy of the mind is directed towards something like the breath rather than directly towards these thinking, then that can settle the mind. As similar thing can be done by distracting yourself some There's a wise distraction. If you're really worked up and really agitated and having a panic attack, then sometimes really just rather than being mindful, there's strategic, distracting yourself with something healthy and useful to do. You know, go take a shower or go for a walk or read a book or talk to a friend or something, something that takes you out of the concerns you have, so you can calm down, and then if you if it's appropriate to do it, you can once you're calmer, then you can go back and look at your concerns in a different a different perspective. So I could go on and on but exactly that helps enough ideas. Thank you. Okay. So,

so you might consider this week what your relationship is to tranquility, calm serenity. See when in it when in the course of the week, when in the in the course of the day, you feel most common, most tranquil, when in the course of the day and what situations you feel the most agitated? And what does it teach you about yourself these two situations? What is it? What do you learn about yourself by paying attention to when you're agitated? And what do you learn about yourself when you pay attention to those times? Where you when you're relatively new for you in the course of the day, more tranquil? What can you learn? Pay attention to those? Okay, thank you.

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