

## Foundations of Mindfulness Part 4 - Mindfulness of Posture and Activities

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I'll pick up where I've left off from last week. So what I'm doing is giving a series of talks on probably one of the most famous or important teachings of the Buddha about mindfulness practice. It's kind of like the considered to be the text from which my whole mindfulness practice down to the century originates. And it's a somewhat lengthy text that gives a series of exercises for cultivating a strong mindfulness. And it's divided into different exercises, divided into three different areas of life: of our immediate life, physical life, or embodied life. Mindfulness of the Body.

A little bit deeper than that is considered to be what's called feelings, which we'll talk about in a few weeks, which is the ways in which we sense and pick up the pleasant unpleasantness of experience. And deeper in that is the mind states that we live in. And deeper in that are the deep seated mental processes by which we either get caught into bondage or by which we become free and break the chains of mental bondage. And so right now we're talking about mindfulness of the body, which is an extremely important area of Buddhist practice and which I didn't see when I first started doing Buddhist practice. The teachings I was given didn't talk about the body much, and it seemed like everything was more intellectual in ideas and mind things rather than anything to do with the body. But that was the rhetoric I picked up.

But the practice that we did was all about being in the body. It was all these physical things and physical activities, and what you did with body, how you carried your body, what you did with your body, the attention that you used through the body, and walking, and standing, and sitting, and walking through doors, and eating, and everything was kind of set up to be aware of what you're doing with your body. And so, without being taught to be aware of the

body, that became a huge part of my life. It became a kind of second nature to have a mindful presence or present moment awareness rooted or centered in my body. And it's been a huge gift for my life, and I just love it. It's a wonderful thing.

And so the first five exercises in this set of thirteen exercises for cultivating mindfulness have to do with the body. And a little bit, do a little word play. To emphasize a little bit how this works is the word *sati*, which we usually translate into English as mindfulness, and which I prefer to translate as awareness. The word *sati* is related to the ancient Indian word for memory: to remember. And if we take that idea in English, to remember, and you kind of pause between the "re" and the "member"—to re-member, to bring all the members back together and become whole. And many times we are disconnected from ourselves, and it's very easy to be disconnected to the body.

And as I said, modern life has done more to disconnect bodies from people than any previous lifestyle or century or culture at all. We do so many things which are mental, you know, spending. Some people spend hours a day on the screen, which so much process through the mind and the eyes. And you know, the body's kind of, you know, it's kind of incidental, you know. And they don't pay strong attention to it. And some people spend a lot of time preoccupied by things.

People who have, maybe for good reason, have a lot of fear can live swirling around in their imaginings around fear about what they are afraid of, thoughts of fear, anxiety, emotions of fear. And in some ways, very present for the fear, anxiety. But it often keeps people disconnected from themselves. It keeps them also in their thoughts, imagination. It keeps them tense and sometimes removed from parts of their body because of the tightness they live under. So some people have been taught by their culture or religion to disvalue the body. The body is not important.

And so the body is treated as it's a hunk of meat that, you know, is useful because it carries you around, but it's kind of inconvenient at times too. And so the body is not seen as—sometimes body is so strong that the idea that I'm not my body, there's a real disconnect or separation from the body. A strong Western current of thought makes a very strong separation between mind and body, and the mind is where it's really at. The body is just kind of incidental. And so all these different ways and more that people get disconnected from their body, spending a lot of time thinking about the past, thinking about the future, fantasizing, drifting off into fantasy. And some people don't realize how disconnected they are until they sit down to meditate, and then they discover how much their mind is swirling and caught up in thoughts and futures and plans and fantasies and, you know, fears, and all kinds of things go on that

put us up in the head and into imagination.

And the body, again, is lost touch with. Sometimes there's a message, you know, in some places, that the body is not to be felt. Some people don't want to feel their body because the body is the primary vehicle to really feel fully. Our emotional life and emotional lives are difficult for people, and some people have had very difficult emotional lives, and remnants, very powerful remnants of difficult things that happened in the past, still live in their body, still live inside. And so it's too hard sometimes to feel those emotions that are there, and so people disconnect from it when the body's not to feel so much better. Not feel anything. Shouldn't feel anything below the neck.

So some people have, and so some people, different parts of the body get shut down or shut off. Then an example of how I remember I met many years ago. I met this man who was paraplegic. He had been sleeping in a sleeping bag in a farmer's field, and the farmer didn't know he was there, and drove his tractor right over him. And now he became paraplegic. And he told me he was a mindfulness practitioner, very serious about it.

And he said that he's always in pain unless he shuts off the connection between his head and the rest of his body. And he had his abilities completely shut down because to not do that put him in fiery pain. He couldn't, you know, manage that. So you know, the mind has many, many very powerful capacities. So either we're so disconnected because we're distracted from the body, or some people have aversion to the body, and some people just shut down the body because they don't want to feel and feel their lives much. And so to sit down and meditate is to go in the other direction than that.

Meditation is a process of reconnecting, remembering, bringing all the pieces back together, and awakening the body to the degree to which it's fallen asleep or gone numb or disconnected. And so this discourse on the four foundations of mindfulness begins with mindfulness of the body and the exercises themselves, and some of them can seem kind of a little bit dry or not so inspiring, but to take them on as practices. Our practice is here to reconnect us and really be present through our body. And it begins with mindfulness of breathing, which I talked about two weeks ago or two talks ago. And that explicitly is a process of settling into your breathing. And as you settle in, if you relax, the breathing becomes calmer, slower, in a nice way.

And as the breathing calms down, as we sit and meditate, that means the mind begins to quiet down, and that opens up a heightened sensitivity to the body. And it talks about how then we become aware of the body in a fuller way, the tensions and stuff in the body. And then the Buddha gives the instruction to calm the body down, to relax it further. And as we

feel the body and relax it, we feel the body more fully, and to really relax and lower all the resistance we have, all the ways we're disconnected, and have the body be relaxed and fully integrated is one of the great pleasures of life. It's a beautiful feeling to really be here and feel it through the body, and to do this in a focused way, to really stay with the breath. They focus on this process, show up here, and cultivate a stronger attention to the present moment, and a more stable attention than most people go about in their daily life.

And the text gives a simile for that kind of attention, and that is someone who has a lathe, and there with their knife they're carving something on the lathe. Here the texts call a turner, and a person has the kind of attention they would have in order to bring that chisel, I guess, up against whatever wood you're turning, shaping, and just hold it there very precisely. And that idea of, you know, you hold it very precisely, and the more refined it gets, the more you get close to the shape you want, the lighter the touch, the more precise you have to be to get it to just work right, to stay smooth and nice. And the kind of focused attention that keeps you right there as someone doing that kind of work, a craft work. It's the kind of attention the Buddha, I think, is trying to encourage us to have for staying on the breath, really there. It's a beautiful thing.

You feel this if you think of your cycle of breathing in and out as being the lathe, and your attention being the chisel. And you want to keep that chisel of attention right there in the full cycle because if you take your chisel on and off the bowl that you're making, you're not going to get a smooth round thing. And so the craftsman, craftsperson, keeps their attention honed and focused right there. You can't miss anything. You're right there. And they might be thinking about things, looking at the bowl, studying it, being with it, but their primary attention is just staying right there.

So we're cultivating this relaxed attention on the breathing that's all so finely honed like a chisel. Just sitting right there. Feel it, be with it. Not only for the purpose of cultivating strong attention, present moment attention that is able to stay in the present moment with something, but also so that refined attention begins to awaken up the body, and we start feeling and become aware in the body much more. And we have many different kinds of perception in the body, and this we know right—there's hot and cold, and there's pressure, and there's a perception that can feel the movements of the body. There's a perception that then you identify with parts of your body. You look at your hand, and you know it's your hand, which seems obvious to most of us, right?

But there can be brain injuries where people say that the brain's capacity to identify a part of the body as my own is a particular capacity or function of the brain that can be damaged.

And there are people who look at their hands and they don't see it's their hand, you know, for most. But those of us who do see our hand as my hand, it's kind of inconceivable that you would look at your hand and not think it's yours. But then that's a particular kind of perception or way of relating that there is an understanding that perception allows us to feel the body in space, location of the body, the movements of the body. There's all these different kinds of perceptions that go on throughout the body, that are constantly feeding us information of what's going on. And all these perceptions, all these forms of perceptions operating together contribute to, as a whole, to a very full set feeling of awareness, of being aware, of being present.

It's kind of like when they come together and operate in harmony as a whole. They get the impression the whole feels like something very special. It feels like awareness. Some people say consciousness, and it would be kind of like my teacher in Burma. He had this example of if you look down on the sidewalk and you see this long black line that's continuous, looks as though someone painted a line there. But if you go close, you see it's ants, and the ants are discontinuous. But from a distance, it just looks like there's a continuous line, like a move, right?

It's an individual, at least in the old days, with eight millimeter film or something. They're individual still shots on the movie screen, but they happen so quickly that the mind, the brain, constructs movement, and so it looks like they're doing something exciting on the screen, but they're not doing anything exciting up there. Trust you, no, it would be very boring if it just spent, you know, one minute on one still shot, and the next minute another still shot, and you know, it takes a long time to get through the movie, and it would be very uninteresting. The movement gives it life and vitality. So we have this mental ability to put things together into a kind of a whole. And in part, that's what may be the generalized sense of awareness can be—all these things of perception operating together.

And so we have all these capacities for perception throughout the body that wake up and start operating well and start kind of vibrating together. And it's a beautiful feeling to feel like awareness radiates from the body. That radiant awareness is centered in the body that you can't feel if we're caught up in our thoughts, can't feel if we're caught up in desire, can't feel if we are caught up in the future or the past. We can't really feel in a full way if, you know, we're in fantasy. So why do this? Why cultivate this stronger sense of awareness and the strong mindfulness?

And now that's here. The topic last week we talked about the refrain, and the refrain talks about we want to cultivate a strong enough mindfulness so that the non-ordinary concepts

we have that we overlay on experience are not operating. And in particular, it's concepts about and identifying with the experience: me, myself, and mine. This is who I am, you know. I can look at my hand, and I can say that I have the most beautiful hand in the world, and I'm so special, and wonderful. And don't you really admire me? Because my hand, like, really the best hand person around, you know?

Or it could be the opposite, like, That's an ugly hand. How did I get born with that hand? I'd better not even, you know, I can have my hand right, cut my hand, and I go overboard with it, right? Or I can close my eyes, and I can feel the sensations of my hands. I can feel the pulsing and the vibration, the warmth and heat, and without the overlay of all these crazy ideas about, you know, the value of my hand and what people think of it and all that. So this ability to quiet the mind down from all its busy thoughts and judgments and all that, and just experience something in and of itself, in its pristine simplicity, just the sensations of the hand before all the overlay of projected ideas on it. So that's the direction this practice is going.

And so one of the reasons to drop into the body and develop the strong sense of present moment awareness in the body: it drops us out of this being caught up in the conceptual realm. And as we can relax in there, and relax in there, and settle down, there's less and less of this conceptualizing, telling ourselves stories, what's going on. The storytelling mind quiets down, and it gets very peaceful in the mind. But that peacefulness helps us just to see things in this simplicity. Why do we do that? Some people do it because it is so pleasant, one of the best things going—hard to believe if you haven't really experienced it.

But for the Buddha, we do that because when the mind is not caught up in stories and ideas and shoulds and shouldn'ts and what I want and what I don't want, and it's quieted down, calm, then it gets, it's easier for the deep structures of the mind to relax, also to let go. And that relaxing or releasing of the deep structures of attachment is what in Buddhism is called liberation or enlightenment. And yet, to prepare the ground for that, in order for that something deep to be able to let go, there's to be a lot of softening and settling that goes on. And that letting go is described as a dwelling independent, not clinging to anything in the world. So that's the direction we're going. And so I review all this, because now we can understand the next two exercises in the book for cultivating this awareness, or why they can be seen as being significant, or what we want to infuse them with, what they're all about, because, you know, they could be seen as being kind of boring.

So the first of these is called mindfulness of the four postures, awareness of us using the four postures, primary postures people take as a vehicle for developing this strong sense of awareness. And the four postures are walking, standing, sitting, and lying down, and sometimes

are called the four dignified postures, you know? So I think all the postures in between also count, but you are assumed to be aware of your posture for simplicity's sake. They call these four. And so when you're standing, it's very simple, and when you're—when one stands, one understands standing. When one is walking, one understands walking. When one is sitting, one understands one is sitting. When one's lying down, one understands one's lying down.

Now, if I didn't spend four weeks now describing how we get to this and prepare you all for this, if I just go downtown, Redwood City, and walk up to someone: I have some instructions for you. When you're walking, just know you're walking. When you're standing, just stand. You know, they'll probably call the police, or they'll probably think I'm crazy, or they think, What is this guy saying? It has no meaning whatsoever. You know, it's like, This is kind of bizarre, you know? Let me read you something really important from Buddhist scripture. In fact, it might be one of the most important things: when you're standing, know you're standing. What are these Buddhists up to? You know, I've a better religion at home than something as simple as this, so I can see, you know, for the uninitiated, as this is like, you know, silly. This is a religion.

However, the whole context for this is to live in such a way, so that this heightened sense of present moment awareness can live in us, so we can awaken the body, and the body becomes a vehicle for enlightenment, a vehicle for peace, a vehicle for knowledge and understanding of our life. And so when the text says, When walking, one knows, one walks, it means really know it. How many times, when you are walking, are you really knowing that you are walking? Or are you walking and thinking about things? I mean, nowadays, for some reason nowadays you notice a lot of people when they walk that keep their head down—you notice that—and their arms up, it's usually one arm, and they're having a relationship with their hands or something, right? And so the idea that I am walking is far from the consciousness that they're not. They're not clearly, actively aware, I am walking. I'm really walking.

One of the inspiring moments for me when I was in a Buddhist monastery was seeing one of the more senior practitioners walk across a courtyard, and there was something about the way he walked where he was purposely going someplace—he was going to work in the kitchen. But it was almost as if I knew that—however, the way he was walking, the way at least I saw it was he wasn't walking to get anywhere. He was walking just to walk. And he was just in the walking. That's what he was doing. And it was so inspiring. It was kind of like watching a great athlete in the Olympics or something, a gymnast or something, or a dancer do something, and, well, they're really trained. They're really there. They're present. They're really there in their dance, right?

So I was like watching this man walk around. He is really there in his walk. And to see that and to feel that, and somehow visually kind of have something inside of me resonate with that kind of presence was really inspiring for me. He wasn't looking at his telephone. And because, you know, most people are not inspired by people who walk down streets looking at their telephone. If anything, some people—can you believe what they're doing out there? You know, they're not paying attention and they're not being friendly, and they're just absorbed in their little world. And then if someone else walks down the street, even here, I bet if someone is really walking down in the present way, and is just walking and present for their experience, it could stand out in some communities, you know, and this is different. And so to really know that you're walking. It says, When you're walking, really know it.

If you are bored, because I know it, I know walking. What's a big deal? Then we don't understand the value of inhabiting our experience, of really being centered in it, and learning how to put aside the distractions that we have, and having the experience of walking come alive from the inside out. And what we're trying to do is to use the walking as a place where we start moving towards this heightened sense of embodied awareness, present moment awareness, so that if you're interested in this path or the goal that the Buddha set, if you're interested in abiding in deep peace in our experience now, if you're interested in the freedom from clinging that the Buddha teaches, if that's what you're interested in, then use the opportunity of walking for that purpose. Really be in the walking. Those of you who have been on retreats know that walking meditation is a very important part of our practice.

We do sitting meditation and walking meditation on the residential retreats. It's equal time, about equal time, fifty sitting and walking, maybe a little bit more sitting. And for some people, like it was for me, it was an acquired taste, because you know, what is this walking about? But that would do it. And slowly, over time, this walking meditation also became a beautiful thing to do because of the heightened awareness that flows up and is here. And it's so satisfying to really be in the present moment in a relaxed, deep way. In a way that you can't imagine. If you are into the pleasure of desire, or the pleasure of hating something, or preoccupied in thoughts that seem so important, what can be important? Just being, you know, your papa is not going to give you a raise just because you're really walking with embodied mindfulness. It doesn't count, right? They know in the commerce of our life. But it counts a lot spiritually to wake up.

And so when the Buddha says when we stand, know you're standing, but really know it and keep knowing it, keep waking up to it until it becomes like second nature. When you sit, really know you're sitting. In Zen, they talk about when you walk, just walk. When you stand, just



stand. When you sit, just sit. Just really just be there and do the thing you're doing. And then when you lie down, know you're lying down. So this is part of the training for cultivating, establishing this heightened awareness, which is mindfulness.

So if you're interested in developing this heightened awareness, then you could use these very simple, ordinary tasks, activities that we're always doing to do that. So then comes the next exercise, and that's called—I know what it's called, but it has to do with being clearly comprehending, having clear comprehension, clear knowledge of activities that we're doing. So, you know, sitting, standing, walking, and lying down are activities. But now we're talking about many of the other kind of ordinary activities we go about with all day. We can do them mindlessly and not really inhabit them and be in them, or we can do them in a habit, fully present way, in order to cultivate this heightened awareness. And so here is what the text says: one acts in full awareness when going forward or returning. One acts in full awareness when looking ahead and looking away. One acts in full awareness when flexing and extending one's limbs. One acts in full awareness when wearing one's robes and carrying one's outer robe and bowl. For monastics, one acts in full awareness when eating, drinking, consuming food, and tasting. One acts in full awareness when defecating and urinating. One acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

So it's a whole list of very common things that people do. And in a sense, we could say that the instructions are to infuse all the ordinary daily activities of life with your spirituality, to make them spiritual. On a Buddhist point of view, that is to infuse them with your awareness. So you're really there doing it, present. You're not distracted. You're not thinking ahead. You're not, you know, doing something to get it over with. So you go on to get through your to-do list. And while you're thinking about what's on TV tonight, you're really present for the experience.

And so the training is, a number of the Buddhist monasteries where I practiced, when I was explicitly, when you do something, you really do it with your whole body. Zen was really good for this. You don't just pick up, you know, you can pick up a bowl. You know, you're eating soup or something. You don't just like, you know, looking at, you know, the birds and the things, and thinking about lottery numbers, and just kind of, you know, grab your bowl, and you know, kind of look for your spoon, and kind of shovel it in while you're looking at the news. What you do is you would look at your bowl mindfully. You see it, you turn towards it, you take both hands, and you would pick it up as if it's something precious, and you're really there. You pick it up, and you really hold it in. You're right there. And then you would take

your spoon, and you would mindfully eat. Really be there in the eating, and you wouldn't be watching TV or listening to the news or whatever you're doing, you would just be there with the eating.

There's no moral obligation to do this. This is not a moral thing. This is optional. But it's considered one way of using all your ordinary life as a place to cultivate this heightened awareness, which in Buddhist spirituality is the source of spiritual life. It's what infuses spirituality into our life. This heightened sense of awareness that it can be so powerful that to kind of either dismay you or inspire you. I occasionally, talking to people who believe in God, I equated, and they ask me, What do you do in your practice? And I say, I practise the presence of God because it's so powerful, the presence of attention, awareness that's embodied, and present and here and really here for it. And it's a beautiful thing to live that way. It turns out that if you can really live at present and aware and attentive to what's going on, all this goodness starts flowing out of us, a kind of wisdom and understanding. And we're in touch with so much of ourselves that require heightened awareness to be in touch with, to be aware of, that can't be there when we're distracted and caught up and doing things half-heartedly and in a distracted way.

So all these things, you know, and you know, I love it, and even defecating and urinating, even there, you really be present and talking. You mean, that's the hardest place to do it, right? But try to be present and attentive as you talk, or when you keep silent, and says, Then putting on your clothes, wearing your clothes, tasting your food, moving your arms. And the goal in when you're in these monasteries practicing, or people who are really serious about mindfulness practice, is to bring mindfulness into all the activities of the day. So it becomes kind of seamless, so that it is not a separation, a compartmentalizing of our life between that part of our life which is for meditation or for spirituality and that which isn't. It all becomes a whole. This remembering—big part of Buddhism, Buddhist practice, is remembering into returning everything, reconnecting everything into one big whole. And so making our life whole, not living in compartmentalized ways. And a lot of this is done through developing this heightened awareness. It's deeply satisfying in and of itself when it's really become strong. And it's wonderful that it's onward leading. It's the way that leads to the deep letting go of clinging.

So the beginning of this text, these instructions, are: settle into your breathing and meditation, and outside of meditation, cultivate the same quality of attention and mindfulness in your daily life as you go around during these simple, ordinary activities. And if you're afraid you won't be able to take care of your ordinary life that way, chances are once you get into it you'll take care of it better. You'll do things more efficiently or wiser or clearer. Or you'll

discover it. Or you'll discover—and this is one of these frightening ideas—that you'll discover maybe you don't need to do as much as you think you do. Maybe it's okay to settle in and appreciate and love this life of being aware rather than just filling it with busy activities that keeps you disconnected.

So we have about five minutes before the official end. What do you think of this? This seem like a good idea, or a bad idea, or was this motivating for you, or discouraging for you, or confusing for you? Or I'd like to hear, Yes, you. We talk about calming the mind, the way I talk, you talk, I talked about real relaxation of the body and calming the mind. Yes, the meaning more you are dropping into the body, versus calming the mind. Which one? Is there a rule? Which one comes first? Maybe they happen together. Maybe they don't happen separately, because the way the way specifically the way the Buddha in this text talks about relaxing the body, it's not that he talks about what's called the bodily formations, usually translated into English, and that part of the body that needs to be relaxed is tense because of what happens in the mind. The tension and mental activity, the tension, mental tension, physical tension come together. If it wasn't for something going on in the mind, generally there would be no physical tension in the body. So there's a very close connection—they're not really separate.

And so it goes in reverse as well. As the tension in the body relaxes, there's like little strings, puppet strings that go up to the mind. And so the puppet here begins to relax, too. Just to elaborate on the question and your answer. So if I drop into the body and feel the sensations, I'm not really avoiding the thoughts, but I'm bringing my attention to the body. So naturally the mind starts to calm down. And vice versa: Yes, naturally. It's, you know, it may be a little. But if we say, naturally, eventually, that's it. Thank you, because, you know, I don't want to say, you know, it's automatic that, you know, one to one correspondence, just feel your body, and everything kind of relaxes. But it takes practice, and it takes a lot of care and attention and compassion, and really being present, and developing that presence. And with time, it goes faster and faster. But at first, some things are so frozen and so caught mentally, emotionally, and physically that it actually takes a while for things to thaw and to relax. And so, in the meantime, we hold it with a loving attention, patient attention, and then things start to wake up and relax. Thank you. We pass the mic down there. Thank you.

And I personally aspire to be in touch with the body and have been practicing mindfulness for a while. I think my big question is, how does one practice when, for example, defecation—that would be, I think, for me, the easiest example to use—leads to a heightened awareness of mortality and death and oblivion, and actually in one of my more relaxed states, my few

*jhāna* states that I actually achieved, I felt complete terror. And I'm secular, so I don't have the comfort of thinking that there will be other lives. So what would you recommend around working with terror that comes up? I see. I think that if, in a deeper meditation, you talked about *jhāna*-like states, and there's deep terror, you'd probably talk to a meditation teacher about it. It's a known phenomenon, so first teachers would probably normalize it for you. But first, I'd like to hear more details what is going on. And because there is a certain kind of deep meditation practice or deep unfolding that can go through a layer of fear and terror. And it's for some people, it's a short layer, just hardly notice. They go through it. And some people, it becomes, you know, the kind of, you know, stays for a while. And there's a variety of reasons for that. And so take some care, and some support, and attention, and to help normalize it, and understand how to work with it and be told that it's part of the process. And so that's what I'd encourage to do, and to do that way.

And in the meantime, until you've had a chance to talk to someone, a few guidelines. One is that as important as it is to go through this kind of terror, sometimes it's also very important to have confidence that you can pull away from it. And some people haven't learned that as a lesson, so they just think, I've to hang in there, and just, you know, till I pop or something. But it's actually, you know, to touch into, That's enough for today, and pull, and learn how to pull out. And it's actually very, very important part of the process. And the other is to try to cultivate a lot of compassion, a lot of *mettā* and kindness, maybe at other times. So there's a reservoir of that as you go through with, and that can hold you and support you and give you some confidence. So think, Great, and we will, you know, in a few sessions, talk about—as part of this is one of the sessions—here's mindfulness of death, and that's when you should wear your T-shirt, you remember, if I remember.

Yes, so if you're at all inclined, I'd encourage you to spend this week looking at your ordinary activities of standing, walking, sitting, eating, defecating, feasting, talking, all the things you do, and as your monastery, as your place to really enter into and inhabit, almost like you're becoming activity or being it in a deep way. And see what happens to your awareness, and see how satisfying it is to draw up everything else as if you're allowed. Isn't this radical idea, as if you're allowed to not be busy. Just do this one thing: standing, sitting, eating, urinating. May all forms of release bring you happiness.