

2019-10-20 Equanimity

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There maybe a little bit more about the coup Sujata is coming here on Saturday. He's one of the great translators of the teachings of the Buddha. It's also a very learned monastic and has considered reflected on the Dharma in all kinds of areas of life and been very supportive of the ordination of women. Nesbit Cooney says nuns and fascinating man lives in Australia. So to have him here is kind of unusual and

kind of special to have him.

So his Saturday day long should actually be a fantastic event.

So

acronym It is one of the great gifts of mindfulness practice as the mindfulness practices

Develop and sustain over time. Sooner or later people will discover their capacity for equanimity in the face of all kinds of challenges, and it'll be feel like something not only something that safeguards them from making mistakes, but something that's very nourishing supportive.

The some people might not call it equanimity, they might call it calm, they stay calm is the great gift of the practice or peace.

But what makes it equanimity is a variety of things, but one of them is the capacity to be nonreactive to what goes on. So it's rather than being calm, it's the ability to be calm, and not be driven by all kinds of fears or anxieties and desires and things that go on.

There's a

wonderful equanimity story that comes from Japan Japanese instance, story of a priest named

hakuin, who lived about 200 years ago, and the way story is told is that

in his village, he had a temple and a small temple. And it was a small village, I guess in the village, there was a

young woman, a teenager who was still living at home with her folks. And she got pregnant. And the parents asked, you know, you have to tell us who the father is existed, but she didn't want to sit, tell that tell them that it was her friend down the street, you know, another teenager,

and get him in trouble. So she said, Oh, it's the village priest.

And so when the baby was born, the parents brought the baby to hakuin and said, This is yours, and hand it to him. And he said, Is that so? and proceeded to take care of the baby and, but you know, I think he lost his reputation village and it was, you know, probably a difficult time but, so he just took care of me.

And then after some months, the girl kind of regretted what she had done and I guess missed her baby. And so she went to her parents and explained who the real father was. And so the parents came back to the temple said, we're here to take the baby back. Now he made a mistake and accusing you of this. And so he said, Oh, is that so? and handed the baby back. So, you know, you can imagine for

you know, temple priest in a village, that story like that would be quite challenging and for his reputation for his livelihood for all kinds of things, and asleep probably he was an old man. All kinds of things, you know, that suddenly taking care of a baby but

so is equanimity around that it's acceptance of that. Not protesting, but just going along and maybe supporting the girl in that way and supporting the village and not being reactive and angry and

Something.

So

is that so? I think the American word for equanimity is okay. It's okay. But is that so? You know, all kinds of things happen is that so, to meet the world with Is that so? First and foremost as opposed to ah

no. Oh, is that so okay? Let's look at that.

The equanimity some one teacher said that equanimity is this is the peace at the center of the world.

And I'd like that expression, that piece at the center of the world. And

and you know, so

whereas the center of the world, I think the implication is that it's in you. So at the center of your world, is right to somehow inside and that is the piece that's their piece that can be there.

That is the acronym that's a source of equanimity.

And it's so hard to lose that peace. It's so easy to lose it. It's so easy to not be centered in some peaceful place and see the world through our peacefulness. It's easier to for many people to see their world through their agitation and through their reactivity, through their fear through their desires through their frustration.

And,

and, and we see a very different world depending on which eyes We have or what lens that we have the place that we see from.

And if we're centered in equanimity, or in peace or some kind of non place of non reactivity, then in a certain way, we're in charge, you're in charge. But if you're agitated,

restless, agitated, caught up and all these things, it's all too easy to be that the pirates are taken over the ship.

And you're not really in charge anymore. What's in charge is your desires or your frustration or your fear or your anger? Suddenly, that's what's You know, that's what's driving the engine, that's what's driving the ship, is these things that, that maybe you'd rather not be in charge,

though what some people identify, identify with what they want. So identify with their emotions and their thoughts, that when they are hijacked by anger, fear, doubt, or desires or greed, all kinds of things that could come along,

that it doesn't occur to them, that they have lost control. For them, they are in control because they are those things. And actually, when your gift of mindfulness is that if you really settle on yourself deeply, you actually feel that now something has come along, it's taken over, that doesn't really feel like it's really you

doesn't really feel like that's who you really are kind of it at the heart of it or the center of this world. And it can feel like you're hijacked, you know, please.

And it's possible

to have enough mindfulness and stability, to have all kinds of things occur and not to be reactive to it not be agitated by it or caught by it, pushed around by it. And in Buddhism, we have a teaching of what's called the eight worldly winds. And these are things it's possible to be economist about. It's possible to say, Oh, is that so?

So for exit, so the first two are praise and blame.

So someone praises you, is that so?

Someone criticizes you blames you. Oh, is that so?

Really? That's my baby.

Is that so?

As opposed to baiting people, you know, as soon as you start praising someone or blaming someone, you know, they listen. Because a lot of people, a lot of people, you know, there's a lot of energy around praise and blame, there's a very sad social thing, that if a person hasn't has no bearing on a person's praise and blame, and they're kind of uninteresting, and the person will kind of move on to the next person, because, you know, you know, you know, somehow that that's where the energy is defend yourself from criticism or taken be nourished by the praise. But if you get neither something it gets, you know, it's kind of dull maybe.

But with a real strong practice that gift to this acronym it is to feel vitality and vitality of fullness, a kind of contentment. That doesn't depend on praise or blame. And so praise and blame are seen as so. You know, but they can come and go and this is not I'm not centered on it. I'm not basically

seeing myself and having those things, I'm already based on something that feels really good and satisfying. I don't need to base my life on those things. So praise and blame comes.

And then there's success and failure. And you know, and some people base their life on these ideas of success and failure, partly some people because they want to their, their family or their friends or their community or the whole world has to kind of see that they're successful. And, and the last thing they want to do is seen as a failure of families growing up failure is kind of unforgivable. Like you can't do that you can't fail you have to kind of succeed. And so the best schools the best is the best everything.

And, but if you base your life on success and failure, then it's not a very stable life. If you base your life on the peace that's at the center of the world, if you have a sense of this deep, satisfying contentment, just to breathe and be here in the world,

In a peaceful way, then success and failure doesn't have such thing doesn't grab you so much. Success is nice if it's the right thing. Failure is nice if it's the right thing.

And for success and failure, so success happens is that so

failure happens to that so

and then the next paired, worldly wins is

pleasure and pain

and pleasure can be nice. Sometimes pain

isn't necessarily so bad sometimes. One of the gifts of mindfulness practice for me has been a much higher capacity to be at ease with physical pain and emotional pain as well. And I would say that when I was younger, I was pushed around by pain quite a bit to avoiding it running away from being angry with it. Attack

It, you know, hiding from it, all kinds of things. And life has been a lot simpler with now that I don't feel so reactive to pain, pain arises and Oh, is that so? Okay? And one of the things that happens when I have the synchronicity around pain is that I can study it better, I can actually be more responsible for it because I can take the time to look at it and see what's really going on here. Does something need to be adjusted or changed? Or some other some what needs to be done here what's required, but if I'm reactive and cut up and anxious and angry and hot around it, and feel like it's a you know, personal failure that I should have pain, then I can't don't have the ability to see it clearly and study it, which I think is a respectful thing to do with pain.

And then pleasure you know, some people are driven by pleasure for some people, pleasure of all kinds, sensual pleasures, are really a substitute for all kinds of personal psychology.

trickle needs and the derive for pleasure to get pleasure to have pleasure. It's not as not often not as simple psychological thing but as a motivational thing for human beings. But chances are that most of the strong drives for pleasure and comfort do not come from a place of being the center of the world where it's there's peace, the place where we really feel like we're complete and, and, and so to have pleasure come there's nothing wrong necessarily wrong with pleasure.

Except maybe how it comes where it comes from sometimes, but to show is that so Okay, okay, I'm okay with this.

I'll take it now.

So,

the other day someone fed me

some food

and it was clearly one of the foods my family knows that I really

Unlike

it's one of it's one of those it there's a kind of a, we kind of playfully tease each other at home around my issue around this food and

and how everybody else my family loves this food. So it's like a real thing, right?

And so I came home and I said guess what you won't believe what happened today.

I hate it.

Someone served it.

So I hate it. You know, it's okay. I know is that so?

It wasn't exactly pleasant. Pleasant but knows that so okay, well that's that's the deal.

And

then everyone knows maybe 11 or 12 I was eating at a friend's house and, and for dessert they serve some kind of chocolate pudding and I don't know what to do.

Do the chocolate pudding to make it awful.

But I didn't have much equanimity had no sense of, you know, stay present, understand and I didn't have any social abilities to figure out what to do. So I took one bite, and I said, I gotta go on the left.

So, you know, there's acronyms it and there's lack of equanimity.

And the last of the worldly wins is fame and disrepute. It's different than praise and blame because praise and blame is more to do with, you know, what you're in the moment. But fame has to do with your reputation, kind of out in society in the world. Some people in some societies, that's actually quite important for people. And so it's you know, to, to

you know, if you're happy

This, your well being and sense of self is depended on how many people you have on your Instagram account, or your Facebook account how many likes you get?

Chances are that you're not very centered in some kind of inner sense of well being at peace, that you haven't found some place to rest inside of yourself where you feel complete, you feel at ease with yourself comfortable with yourself.

And so, certainly there can be fame, certainly they can be disrepute. Sometimes it's warranted and sometimes it's not. And, and people get very reactive to it. Some people are very protective of their reputation. Some people spend a lot of time creating reputation or broadcasting it or protecting, protecting it. And you know, it's not a terrible thing to have a reputation it's happens. And it may be it's not a terrible thing to safeguard somewhat and to protect it within reason, but to do so

With equanimity to do so with Oh, is that so? And

the

so that, that's how they see me. Okay.

And I can tell you it's different if you'd like to know.

So it's, it's that So, litmus test, are you able to go through the world first and foremost and say, Oh, is that so?

And what's the advantage of that? Is that if you can say something equivalent, is that so? Or if you prefer, okay. Oh, okay. That's how it is not to condone it or accept everything, but in order to take a second look, to take it is that really so? Let me think, let me consider this. This is something that I should be caught by something I should be concerned with.

Is my reaction that I have right now just the reaction that I want to have. Whenever I react this way. Where am I coming from? Am I really

Coming from that centered place that place a peace inside or my coming from my agitation may coming from my defensiveness Am I coming from my you know, my sense of

entitlement that I should be able to get whatever I want my coming from my frustration.

My coming from my desires are being frustrated.

We want as many people as we can have, most people want something, and the world is brilliant at not providing it to us 100% of the time.

So, you know, if it was 100% of the time, then you know, you'd be so happy. But I'm sure but it turns out that

we, you know, reality is not going to provide you with 100% of your desires.

So I know that's bad news. You never thought about it before. never realized it. They didn't tell you at school.

You know, you're not going to get all your desire satisfied.

And now you're going to get depressed. Because you thought that's what the name of the game was. But you know, there's a percentage of your desires that are not going to be satisfied as you go through life. So the question is, what are you going to do about that?

One possibility is just refine your desires.

Get better ones, get them more, because if you have more, some of them will work.

So just think, cast more seeds, you know,

or find that place inside that peaceful center of the world, in the world with the idea of a peaceful center of the world doesn't speak to you as a reference point for something meaningful, what center of the world inside of you, to you when it comes from that you know where you feel complete or set up.

Spider feel like that's a place where you're nourished that if you go through the world, that you're not pushed around by things you're not hijacked by your feelings, your emotions you everything.

So as we do mindfulness practice, I said that equanimity is the gift of mindfulness practice. As we do mindfulness practice, we learn how to attend track monitor what goes on inside of us, it that with time it becomes second nature to do that.

There are people who start mindfulness practice, that you tell them to be mindfulness of their thinking, or mindfulness or their emotions, and they're occasionally people will say, I have no clue how to do this doesn't make any sense to me what you're saying. But over the time, sometimes it takes a few years, we're able to begin monitoring and noticing there's a thought, having a thought there is a emotion and to be able to be a quantum is about

thoughts that we have

is really, really important. So with that, so

one of the gifts that my father gave me when I was about 13, I think was he had written these father son conversations and he said, Gil, as you go about your life, from time to time, you're going to have bizarre thoughts.

This is this is normal. He said, This is what happens time to time.

And I said, Okay, I didn't think about it much. Except that

occasion I did have some bizarre thoughts. And but more important than that, I've been kind of forewarned that this was normal was okay, rather than horrified or upset or something about it. And so it can normalize it makes a lot easier to kind of not give into it or not get agitated by it or get swept away by it or something or hijacked by it.

And so to be able to see a thought

Just see it as a thought. It's a phenomenal thing. To see a thought, just as a thought, have you ever considered what a thought is?

Most people will see that many people will see the world through the filter the lens of their thoughts so thoroughly, they don't even realize that what they're seeing is really their own thoughts is the projection they have or the judgments they have or the assumptions they have of what they're seeing. And,

and, and so we live in a world where thoughts, you know, we kind of saturate or paint the world with all kinds of thoughts and ideas and assumptions or what goes on bias that goes on.

And, but it's powerful. It gives you a lot of personal power, to be able to be calm and centered, and watch thoughts arise and say to yourself with that sort of stuff. So that's just a thought

and I

do this regularly, I have thoughts about things that bizarre thoughts, you know that, you know, someone

doesn't do something that I thought they would should do and

how could they do that I'm frustrated and if what kind of person is that, and that was, you know, thoughtless, and all these, you know, train of thoughts about the hurt of that person.

And or I could have this thought, you know, the person didn't do it. Maybe the person who was thoughtless, or, you know,

I know something. If I look at that girl, I kind of look up kind of my thoughts are up. So I look up

you know, as if I said, so.

Is that so? And? I don't know. And, and even and then the more interesting question sometimes is, even if it's true, even if the judgment about the realization understanding I have this true, I have a thought and understanding and arises even if it's true.

Is that worth getting contracted around? Is that worth getting?

All hot about? Is that worth? Is that appropriate said something I want to really get my thinking to speed up and to make that the focus of my thoughts for the next 48 hours is spinning and spinning ideas.

And through mindfulness, you can almost like ask yourself that question and say, Well, actually, it might be an accurate thought. But you notice really matter to me that really, I'm I'm pretty happy.

And we'll deal with I'll deal with this person when I see the person will have a conversation about it. But I don't have to know spend all this time thinking about it and guessing it's wondering what happened and being upset.

I don't I don't my capacity to be upset, doesn't have to be hijacked by what I think that person did. Why should I sacrifice that? You know, let's save my upsetness were better things.

upset, because upset related to the word settled.

I don't know what the language are but

and so then so to be economists to develop a capacity to see your thoughts come through, see them and not latch on to them automatically or not be pushed around by them, not by be driven by them and not identify, you know, not assume that because you think it, it's you, you know it's true. It's just a thought. So what is a thought?

It's a fascinating topic, what is a thought because we many people don't really reflect on it. And they give a lot of authority to what they think.

As I said, I think I said this maybe last week or something that one of the leading forms, sources of, of depression is rumination, which means we have a particular relationship to our thoughts. We've granted thoughts certain authority granted thoughts, certain power

Really a relationship to who we are we to have thoughts? And to be able to be mindful of thoughts and see it clearly say, Oh, is that so? Well, there's a thought, you know, it's just a thought.

The other area of equanimity is around emotions and emotions can be sublime and some of the very rewarding aspects of the human life. And very important part of it, the and I kind of feel like all all emotions should be respected, that all emotions are at the minimum there kind of information about what's going on. And so to stop and look at our emotions or attend to them, gives us access to greater information of what's really going on in ourselves and the world around us. So all all emotions should be respected. But some emotions shouldn't be acted on. Some emotion shouldn't hijack the ship and you know

You're, and some emotions can be a source of, of agitation that people have. Some people are embarrassed by some emotions, some people, the force of the emotion is so strong that they take over and take over our thinking, our perspective on life. And, you know, sometimes it's hard to control oneself and when there's some emotions going on.

And so the gift of mindfulness is to be able to see or having an emotion clearly enough

to recognize know how to be mindful of emotion, so that you are respecting you're not denying it or belittling it or, or, you know, making you're making yourself less of a human being by being mindful of emotions. You're actually in some ways making yourself more full or complete as a human being.

Because you have a wider sphere of your your you're aware of yourself in a wider, bigger way. If you're only caught up in an

emotion, that's when we become narrower and smaller. So to be mindful of emotion to step back and be aware of it. And is that so? And then to respect an emotion is to question or is this may be appropriate to have this right now.

It's been said now by a number of people,

I guess

that

we have a culture that seems to be depression averse.

And somehow depression is considered really something terrible, you shouldn't be depressed. And if at all costs you should or for all pills, you should, you know, figure out how not to be depressed. Sometimes depression is debilitating and medical care is really needed. Sometimes it's debilitating and it's psychological care is really important. But sometimes depression is just something's working itself out in us. It's actually important to be said sometimes or to grieve sometimes

To be able to have the ability we can partner with mindfulness can provide the ability to not be overwhelmed by strong emotions, but to be able to make space for them and hold them and not kind of be reactive to them or be be discouraged by them or frustrated by their, their, their, that kind of allow some of the deeper movements that sometimes need to come out through these so called difficult emotions to begin working themselves through us and for us to discover and understand ourselves in a deeper way.

So to wake up one morning and you know, feel lousy. Oh, is that so?

No, that's so.

Okay. Okay, okay, that's what it is today. As opposed to No, you know, this this this can be not again or something. Or I'm just gonna, you know, it's this is to have this emotion. It's just too embarrassing to be in public. But you know, people will have judgments of

About Me and, but to have Be mindful of the emotion, and also you're probably less likely to have it spill out too much. And I've told people sometimes you know, that just let them know so that they give me a little bit of space. Because I'm giving myself that space through through is, you know, I'm kind of grumpy today.

I don't think it's a crime to be grumpy. But you know, it's a little bit awkward, sometimes socially. So just tell the people and then hopefully it goes easier.

And so to be economists about the emotional state that we have is also a great thing.

So

it's a mindfulness just kind of as a gift of mindfulness, you do mindfulness enough, start seeing more clearly seeing more clearly become more equanimous. The word the Pali word, the ancient Buddhist word for mindfulness is upekkhā and the EU pooper

Pekka means towards something. And the cost part of it Pekka is, comes from the word to see, to kind of so it's kind of like having an overview of something. Some people talk about having a bird's eye view of the situation.

And, and so sometimes what the gift of mindfulness of seeing clearly is lost in a step back and have a broad overview of what's happening here, rather than be caught by the details or the particularity of the moment. And part of that overview is of the bird's eye view, is to understand that it's just now

you know, it just for this minute, it just for this hour, just for this day, you know, oh, it just it just this is how it is now, I certainly have the capacity of what's called the delusion of permanence is to feel something and somehow there's I don't know what gene there is inside. I don't know where it is how what what it even seems like it's kind of like in there

So,

I don't know, just comes with the operating system, I guess.

Sometimes I get this feeling

that the feeling time is, this is forever.

My mind knows better.

You know, I know there's not going to be forever If you ask me, how long is this going to? I'm just going to be over in a few minutes or a few hours or something. But somehow there's a biological, physical feeling. That's kind of like, Oh, no, this is gonna be forever. And when I was younger, that feeling would get translated to thoughts as if it was going to be forever. But now with a mindfulness that has come, I kind of watch it, oh, I've had that feeling.

It's a feeling it's going to be forever.

It's impermanent.

And so I have the ability, okay, that's interesting. So that's kind of an example having an overview of a situation. That's how it is. Some people step back and have one

Overview of difficult situations and they realize that there are really are 100% other human beings involved.

What I mean is by that is that they have their challenges and sufferings and their emotions and their situation and there may be doing trying to do their best, right as opposed to, they're only 10% human beings and how I see them because I only see them through their grumpiness or something or only see them because they just said something unkind, that's everything gets reduced to that. But to step back and get the bird's eye view of the situation of the person and be willing to kind of be broad in the scope

includes so much and not allow that loss of equanimity can go along with the loss of that wide scope of attention.

So

I'll offer you one practice today.

If you're interested in

finding some equanimity at a challenging time.

And

it doesn't have to take longer than 10 seconds. Maybe 15. Depends on how you do this.

You know, but if you happen to have that much time

you know, you could try.

I'm sure you have a lot of important things to do. So fitting it in.

And that is

take

a three breath journey.

Take a journey with three of your breaths, which means maybe close your eyes if it's appropriate socially, and, and then just give yourself over as fully as you can to just hang out with three breaths. three and three exhalation, just really kind of enter that world and through the body that's breathing as much as you can.

settle into the body, give yourself over to that the best you can, and let your thoughts whatever your concerns are, be in the background. And take that journey. It's a journey. It's amazing journey, and three breaths. If you really kind of give yourself over to the journey of three breaths.

You'll be different when you come out of that journey.

Maybe not dramatically different, you probably won't be enlightened yet.

But you might have a little bit more of a bird's eye view the situation, you might have tapped into some places calmer, more settled inside, you might have realized that I was really caught up in my thoughts here and swirling in all my thoughts. You might realize, Wow, those these emotions are strong. And they're still here, but you know, I was really being pushed around by them. And you might be able to my depth of three breaths, actually be breathing in a little bit more settled way. You

might be if you're not accurate, the peaceful center of the world, you might be in its neighborhood

which can help.

So equanimity

Is that so?

Maybe you'll have occasion today to say, Is that so?

So we have about five minutes before the usual end, if anyone wants to ask a question about this or please.

Hi, I'm Chris. I'm Chris. It's good to see you again.

Every time I come here, whatever topic is being addressed, it's already something that's on my mind. It's quite bizarre

having equanimity about it or attempting to buy

acronym has been on my plate this week. And

ironically, I've been

I often come with my dad and he was running late and said that he doesn't come if he's late, ever, and he's been that way, his whole life. And I said, Well, this is an opportunity to be flexible, blah, blah, blah, we get into that discussion. But I told him,

I need to go because I want to maintain my equanimity. And

this is something that I've committed to

trying to come every Sunday and he called me rigid, and I said he was Richard, if he's on this time thing, you know, like, you can't come five minutes late because it's been that way your whole life, okay, who's rigid and we get into this whole thing. That's just my dad and I and it's always with much love. But I found that I was really wanting to assert my creativity or my

My desire to be a quantum is and it's become the strongest desire that I've had right right now in the present time. And I told him, I refuse to give up my equanimity. And that is why I have to go to gills. I have to be there is something that I have to do. I hung up the phone and said, I'll see you after. So that's, that's what you mentioned, desire is one of the eight wins. And so if the strong desire is to be

right, it gets a little muddled. And I don't know that I necessarily have a question, but based on the laughter I imagine that some people can relate. What is there anything you can offer us in response to this silly little anecdote? I think I think the first thing I would like to offer you is my appreciation of you for having such a strong, firm idea I'm gonna equanimity is really

Important, I'm going to protect it, to cultivate it to be with it.

You know, this is a really, it's really good that you do that, I see this as a really healthy thing for you to do, it's possible that you're a little bit rigid with it. It's not a crime. And it might be developmentally, a very important stage for you to assert yourself and to find that, and not give into the usual habits that have you've been doing maybe for, you know, decades, that didn't serve you. And now you're asserting yourself to find a different way. And initially, it might be a little bit harsh or strong or maybe even rigid. So I just want to appreciate that what you said and what you're doing and, and, and then, if you do it, if there are some ways in which doing it is a little bit off, that mindfulness, we'll work it out over time. You don't have to be too concerned. And now that you're doing a little bit off, you're allowed to be off.

It's just

You know, you're just you know, it'll work itself out. So it's possible that. So that's the main thing I wanted to say. The second thing I could say perhaps it's possible that is clearly this is something that's very important for you. And you've, you've identified with the word equanimity. So I don't want to take that away from you. But there might be more to it than equanimity. And it might be if you can,

fill it out a little bit more, what else, what really good thing is in there and that little thing that you're calling equanimity, and identify it, it might be easier to understand how to find your way and it might be easier to maybe at some point, have a talk with your father, to explain why this is so important for you. It's possible just saying equanimity. You know, it doesn't quite, you know, work for some people. It's too abstract. It's too aloof is too indifferent or something. And,

and so anyway, so see if you can find me fill out the picture of what it is that you're protecting. Thank you.

Maybe one more.

Hello, my name is Carrie. And my question is the difference when. So watching your emotions and thoughts, observing them is so and letting them you know, move on path through you. And when is it time? When do you know that it's time to take action? You know, so that you know, I'm not my feelings here, but I know this to be true and I'm going to take steps make changes to create something, you know, bring more peace. Oh, yeah. So what you're asking is, is completely appropriate. And it's very hard though, to know because so many different situations. The hope I have

Is that when we're economists calm mindful?

Where we'll be able to answer that question for ourselves in a better way. If we're not economists or calm or mindful, then we probably not don't have all the information we need more difficult to get the information we need to know what is needed here.

And, and, you know, and what we have to take into account to be able to make it you know, figure out how to act.

So, I was thinking about equanimity coming down here today.

I'd walked I walked down here and And now some of you have seen they have these whole new our street here Hopkins, there's all this you know, it's called traffic calming.

So we live on a traffic calm street now.

So is that good for us?

And

every Meditation Center that should calm Street

and but there's a

So they have these temporary speed bumps. And so they have these, these with a frame called kind of stands that have a sign next to them the speed bumps to say bump.

So I was walking down here today

and

and I saw that that side had fallen down. And it's kind of a big deal because these bumps are actually kind of aggressive. And

you know, if you don't, if you don't go over slowly they're not they're not kind

and so and so but I walked by it and I kind of said, You know, I should put it back up again, for students, the cars that are coming and

and that was the first thought I had and then I could feel and see my mind and my body resistance to doing anything. I don't want to give you all the other what I saw there.

There wasn't that big a deal, but I could see this little resistance to doing it. And what the equanimity did to me was to recognize the resistance. And not inhibit the desire to act.

And so it was, it was really easy for like second nature I stopped and put it back up into continued. And so, you know, when do you act? So sometimes looking and seeing why we don't act is empowering, because that if we understand that, then it's easier to act. So anyway, that's only 1% of the possible answer

to your question, but to keep asking the question, because that's a question well, all of us should be having regularly, you know, when's the right time to act? What's the right way to act? That's what a wise life considers.

Well, thank you very much and

may

equanimity bring you a much joy.