

2001-06-03: Mental Noting

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SPEAKERS

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Good morning everyone again, and

someone this week was talking to me a little bit about their practice of mindfulness. They've been practicing for a number of years and for many years, I had the experience of their mind being present for the for one or two breaths and then just disappearing for long stretches of time, and then come back maybe some point to another breath and then disappear for long stretches of time. And the person who was quite mystified by reports from other people that they seem to kind of have a calm presence to what was going on and able to maintain some kind of calm presence look more consistently than then he was and then After a number of years of practicing Now, something has shifted for him and now he, you know, amazingly had been able to maintain a little more continuity and it wasn't so such a mystery anymore the possibility of staying present for experience as it's happening.

And

it is kind of a skill that we learn the skill of being present. And the mindfulness practice is often can be understood as being a matter of cultivating or training ourselves cultivating ourselves cultivating some skills, some strengths of the mind, so that the mind can stay present rather than mind getting preoccupied. And the mind You know, for being something was, which is incredibly invisible, is phenomenally complex. There's a lot of different factors within It. And there's a lot of things that can be developed and skills to be developed and things to be strengthened. What I want to talk about today is one of the basic tools, and it is a tool. So it's not necessary to use this but one of the tools or skills that are used in Vipassana practice, to help maintain presence to help us stay present with things not only help us stay present, but also help us stay present in a way that is useful. Because it can be on useful ways of being present. And, and that is the practice of noticing. One of the things that you one of the basic practices is as you're present for something, to name it. So if you're listening to the loudspeakers, you know, to hearing hearing, just acknowledging that's what's going on. Or if you're

staying with a breath, you acknowledge the breath by just a simple label of breathing in breathing out or in I have an itch, itch, itch, if suddenly you're feeling sad, sad, sad, to whatever, whatever you happen to notice in the present moment, you name it. And the idea is to maintain a continuity of this naming over time. And the continuity over time means like a steady stream, slow, gentle, calm stream of naming, because as long as you're naming what's there, then you're you're most likely to be present. If you're not naming, you might be present, but you might also be fooling yourself or you might not be fooling yourself at all. You're just not doing anything, there's gone but there is something has to be some presence of mind and presence and presence involved if your name and your experience as is continuing through time. There's a lot of challenges to maintaining the naming. One of the one of the challenges is that what comes up might seem really interesting And so it's more interesting then are continuing the stream of naming. So here we're going along naming, you know, an itch, a breath, a sound, and then a memory comes up of some wonderful vacation you had 20 years ago. And so you maybe you notice that he's remembering, I'm remembering right now, in the present moment. I'm a human being who's having a memory thought, you name that remembering all but that vacation. That was really, you know, I wonder if I could do that again. And, you know, maybe I can get the same cabin. And, you know, and, and so often mine goes kind of off into its fantasy. And maybe not consciously but unconsciously, the mind gets seduced by those thoughts. So it stops doing the naming. But, but in stopping the naming, it's also easy to get lost into the present moment. But if you maintain the naming, then the naming guarantee keys that you don't get caught by that memory, get to some degree and guarantees it so that you might have you tried to keep doing memory memory in the present moment, having a memory is happening. And so the pool the gravitational pull into that memory into that preoccupation is checked by that part of the mind was kind of observing that phenomena. The Observer we sometimes do sometimes talked about the desert observing. So you stay in touch stay connected, you know, the nine that movement of the mind, but you're keeping yourself from from drowning in it. So that the naming is kind of like the, the life ring that you wear that keeps you floating keeps you in the observer keeps you present for what's going on. Um, one of the challenges for naming for some people is that the naming seems relatively coarse. And it seems like the naming of labeling seems like the goes in the opposite direction or the stilling of the mind that you're trying to accomplish to think you want to accomplish Some people in our culture have a very negative view of words

is a spiritual people at least you know that they have this idea that somehow words are an obstacle to really being present really seeing reality as it is that words are kind of a pale imitation of what reality is like, and that your words get in the way of your experience, your intuitive presence or experience and that sometimes they the

the

discrimination that these words get discriminatory prejudice that words have to receive from some of us spiritual types is quite intense. I feel quite sorry for them. And language and all that. And so

sometimes people say, Oh, you know, that gets in the way. And it does sometimes, especially if you've been doing other kind of meditation practice for a while, and you're used to the mind not being so As you would as you were naming things, it can seem like you're kind of agitating mind making a course. But the naming and maintaining this calm steady quality of naming is kind of like learning to ride a bicycle where at first it's it is running bicycle is awkward, it's kind of requires a lot of efforts at first, but then once you get the hang of it, it gets quieter and calmer and easier and easier. Before you know it, you can ride the bicycle without your hands and without, you know, almost anything, you know, just you know, it's kind of second nature to ride the bicycle and you can do a lot of other things. So in the same way, the noting becomes second nature after some point, and then it doesn't require much effort, and its value in helping us to stay present becomes really great.

Um,

so the word so the naming, you know, is a subset of the world of words. language. And the word world of word and language is a quite a rich world. And it's for many of us. It's kind of invisible world that is kind of like the air that we breathe. We don't see it often how much we negotiate our life through concepts and words. And in fact, mindfulness practice is designed to help us see the way in which our languaging and concepts does in fact, sometimes get in the way of our experience by interpreting it and living in interpretations of stuff. But it's not meant to be a critique of even interpretations or a critique of the power of importance of words. But rather, it's a matter of learning how to use the words wisely. In, in zen, sometimes they talk about things you have the ability, that the that the that words can, can kill or bring to life, depending on how you use them. And it's it's not a matter of kind of discarding words, but learning how to Viewers can bring life as opposed to how they can kill. You probably many of you probably know this famous passage from Helen Keller. She writes, someone was drawing water, and my teacher placed my hand under the spout. As the cool stream gushed over my hand, she spelled into the other word into the other the word water first, slowly, then rapidly, I stood still, my whole attention fixed upon the motion of our fingers. Suddenly I felt a mystic consciousness as something forgotten, and somehow the mystery of language was revealed to me. I knew then that w A tr meant the wonderful cool something that was flowing over my hand. That Living Word awakened in my soul gave it light hope, said it's free. So here's someone who didn't have language and I guess was deaf and dumb and was blind. So I didn't have much going. And somehow his teachers amazing teacher, conveyed to her the possibility of language and, and she felt her soul was set free. It's really a marvelous thing to learn words, to a great degree. what it is to be a human being is to have words and words that really set us free. Tremendous amount of possibility opens to us when we have the ability to speak and to use concepts and words. But then we have a kind of critique, a critique of words that you know, in Taoism, for example, you have something like this to say, the disciples were absorbed in a discussion of Lao tzus dictum, those who know Do not say those who say do not know. When the master entered, they asked him what the words meant. The master asked which of you knows the fragrance of a rose. All all of them expressed that they knew. Then he said, explain it in words. All of them were silent. The fragrance of a rose. How do you explain it? Rachel Naomi Raman in a

wonderful book kitchen table wisdom writes this. Oh, she says a label. Some people have said the mental noting that we use in the past sometimes called a label. A label is a mask life wears.

Great.

We put labels on all life. We put labels on life all the time. Right wrong success failure, Lucky unlucky. And these may be as limiting a way of seeing things as diabetic, epileptic, manic depressive or even invalid. Labeling sets up an expectation of life that is often so compelling. We can no longer see things as they really are. This expectation often gives us a false sense of familiarity towards something that is really new and unprecedented. We are in relationship with our expectations, and not with life itself. Then she goes on talks about how labels we use for illnesses can sometimes make us a victim beyond just what the illness is difficulties of the illness. So labels can be quite painful as we know also because they often have values and judgments as part of it. The mental noting and labeling of the positive practice is meant to be value free, is meant to be without any judgments of what it is we're experiencing, but rather simply just naming what's happening now what's happening now, what's happening now. And in part, as I said, it's keeps those ideas to help us keep us in the present moment. It's also meant to be a truth teller, kind of acknowledging what's there. Often, it helps us say what's really true and saying what's true, will often set us free. I've had the experience many times of struggling with something struggling some feeling or some mood or some difficulty that stayed was relatively articulated unclear what it was, until have a very simple name for what's going on. Oh, what's happening is I'm depressed. And in naming the depression, just simply naming the fact that I was depressed. Somehow I've experienced a certain level of release and letting go of the things I was holding on to, because I could name and see it for what it was some other naming set it free. So it's like a story's a fairy tale stories of when you name the dragon, the dragon loses its power, or the story of the Buddhist discourses that were Mara, who's the Buddhist kind of devil comes periodically and visits the Buddha after he was enlightened. It's very interesting that he should visit the Buddha after his enlightened because at the night of the Buddha's enlightenment, there was a great struggle between Mara and the Buddha. And Mara is understood to be the personification of all the internal forces of doubt and temptation, despair and fear. And, and the Buddha conquered. Mara, in light of enlightenment was freed of all these things it said. So you think if that's the personification if Mars personification is inner forces, what are these inner forces doing visiting the Buddha after he was fully awakened? Maybe the Buddha is not so different from us. The difference is maybe how what the Buddha did about it when Mara appeared in each of the occurrences where Mara appears after he was enlightened. The Buddha simply says, Mara, I see you, which is kind of a little bit like labeling, naming what's there, I see you this is what's going on. And each time the Buddha does that, Mara runs away goes away. So the Buddha is not inviting are in for tea, and is not trying to chase Mario away. But as a matter of fact, these names, this is what's going on, I see you. So they're kind of a truth telling, that's very helpful with a mental noting.

Um

one of the things that the mental note is very helpful also for is if you pay attention to the way in which you label in your mind, the inner voice, which is doing the naming, it can often give you an indication of what your relationship is to your experience. So it's not simply a matter of mindfulness is simply a matter of notice noticing what's happening in the present moment, but also noticing what your relationship is to what's happening in the present. And so that So, if you're naming and you don't like what's going on, like you have a knee pain, and you sit you name it, you know, you learn to name it pain, pain, but the label really is pain, pain. You know, there's a certain level of contraction and a Version going on, that if you pay attention to the quality of the voices doing a naming sometimes indicate that or if you have this lot of pleasure in your meditation, you're sitting there with great bliss. And so you name it bliss

is

that kind of extended way of naming might indicate a certain kind of attachment or certain kind of indulging in the experience rather than just seeing it mindfully and clearly for what it is, the task of mindfulness is to neither indulge nor resist what's going on. But very matter of factly see what we like and what we don't like, what we prefer and don't prefer, in with the same equanimity, same balance. So, you know, you coming along and meditating mindfully, mindfully and, and something unpleasant arises? It doesn't cause any ripples because oh, unpleasant, unpleasant, then something pleasant happens. Oh, pleasant, pleasant, you know, kind of a matter of fact. kind of thing over and over again.

The idea of the mental noting is to do it very softly. And I like to say that to encourage people, if they have some sense that there are different levels, in their brains in their minds to their thoughts, they're thinking, like there's coarse thinking and medium thinking and refined thinking. You know, for example, if you've just had a tremendous fight with your boss, your spouse or partner or something, and then you kind of walking away and your mind is just kind of furious and really loud inside. That's one level of thinking. And if you've had this wonderful hike up Windy Hill and had this wonderful, nice little snack and had a little snooze, and you'll nap underneath the oak trees and you wake up to perfect temperature and you look out across the bay, and You know, the mind is just, you know, really calm and peaceful and just very subtle kind of thinking is going on. So maybe you have some sense of different intensities of thinking. And the idea is to choose the, to label the experience from the softest level of thinking that's available to you. And so it's kind of a whisper. So it's not like you're not to kind of like a sledge sledgehammer approach, you know, just yelling at the experience, just kind of whispering in it. And, and the fun part of the function of the naming is to just simply nudge the mind into the felt sense of the experience. nudge your mind into the present moment experience to stay present for what's going on. So if you're trying to stay with your breath, you're trying to gently nudge encourage the mind to stay with a breath by labeling it in or rising, falling. So stay there, you know, like a padding totally pad and, you know, stay there, you know, be there, stay there. And, and then Sometimes hundreds said in our tradition, that the naming 95% of it, and 5% of what we do is name, the

experience and 95% what we do is, is sense it and feel it and experience it. And the naming is kind of like placing a frame of reference around the experience, okay, this is what I'm gonna pay attention to. So it could be quite softly it's kind of a nudge into the present moment, as a kind of nudge into the present moment. It doesn't necessarily important to be accurate with your word. There is place times when it's very, very valuable to be very accurate with the word to name it for what it is, because of the power of truth of saying things as they are. But sometimes when you're coursing along and very strong, deep meditation, you might just let go entirely of being accurate. And just kind of you know, you're not if you're not clear what the label should be. You don't want to spend a lot of time or any time thinking about it, you know, is it You know, what exactly is if you said if you're angry, you know, am I angry? Am I resentful? Am I wrathful? Am I rage? Am I annoyed? Am I am patient? And by irritated? What exactly is it here? It has been a lot of times that kind of analysis, trying to find the right word, you might actually missing the experience. So maybe it doesn't matter so much. And sometimes you can just name something you're not sure what to label it. You can just name it experience. And just that is to call it an experience, because the trick is to help you stay present now that get lost in the analysis. And sometimes, in the deeper states of meditation, I've just labeled my experience Yes, everything is yes, is a generic label for everything. And that's somehow just that a little Yes, little nudge. And sometimes Actually, I've just used the word Uh, huh. Little kind of grunt or something. And I found that it actually helps me stay present. They've kind of keeps me on track more easily than if I don't Do the naming. mind wanders away. There are some people for whom the naming doesn't seem to ever work for them. It's not like something like their practice it just somehow there doesn't not a match between them. And you know that with our mind. It's not necessary to do to do the noting. But what we found over the years is that in a general sense, and it's just a kind of statistical sense rather than pray right for any individual person. The people who do the noting tend to go further or deeper in the practice to be possible quicker than the people who don't. It helps keep people on track. Some people will know it all the time. And, you know, the note right down to the very deepest states of meditation, it's available to repass they'll still be doing a very subtle kind of noting it might be just a little grunt or something, but to kind of notice and go on quite a long time. Some people will find that it works best to only know Relatively coarse levels of the mind. But as the mind gets more refined and quieter, there's less need for that nudging. And naming kind of seems for some people to get in the way and so they drop it. Some people never use the noting they seem to manage just fine without it.

Some people will use the notes, judiciously, will use it selectively for particular things that they pay attention to. So for example, I've known people who will only name thinking they won't note the breath or the feelings in the body or sensations or whatever, but just if the mind wanders off in distraction and thoughts, don't name it thinking thinking or remembering or planning or something. And just, it seems to be very useful to name that particular animal of experience with a note because it kind of is countering, thinking with a thought and kind of let's bring it all back into balance. Some people I know only only label their emotions because emotions are where the trickiest where them where they tend to get most swept up. And get caught by things. So wherever they tend to be most caught the naming, maybe it's the most useful. So they don't use it everywhere, but just there. I knew one person whose primary way of noting was he noted only the only the noted was pleasant and unpleasant, to whatever

the experience was, you know, this is pleasant, this is unpleasant, isn't pleasant is unpleasant. And that kept him on track and kind of also kept him from getting reactively involved with the experience. We saw it for what it is. What we're trying to do in the naming, or in mindfulness in general, is to identify what's happening in the present moment without identifying with it, to identify what experiences but identify with it without letting experience be a definition of who we are, without holding on to it in some way saying, Oh, this is me. So and naming can be very helpful for that because identification is very subtle, almost invisible, you know, sources of it in us. We have a knee pain You know, his minute came in of course, right? Who else's would it be, they said, the way in which the mind appropriate something as this belongs to me, is a very subtle functioning of the mind. But it's also optional doesn't have to be operating. And it does also kind of entail a certain level of attachment and suffering to have that very subtly, seemingly innocent time identification with things. And it's possible to develop that function of the mind that observes without identifying This is mine. And it when you get when you get a sense of how to do that in a stabilized and doing that, there's a sense of great freedom that comes because then a lot of experience can occur, but it occurs quite freely without taking it personally. Knee Pain feelings or whatever. And I have some examples, clinical examples, I thought was quite nice. There's now so much classic study, I think was done in 1982 by maybe a therapist with a writing about studying grief. And I'm not sure how to pronounce his name, but sometimes you know people's names lead them in certain directions of work. Because one way one way of pronouncing this guy's name is death rage.

So he starts work on on grief therapy.

It might be death rage, I don't know. Sure. So he was this guy was using I had studied Vipassana practice, and taking some of its principles and applied it in clinical settings. In one case, a divorced woman would have bouts of depression and anxiety when she remembered her ex husband's bizarre sexual demands. She was trained to label her thoughts as remembering remembering, and within a few days, she could see the causal relationship between the thoughts and the anxiety and depression, that's pretty good. A couple of days. Another woman who was hospitalized for manic depression, and schizophrenia, was instructed to watch the second hand of a clock. And when her mind went off the clock to name the distraction. Soon she realized that most of her distractions were related to the past. She was then instructed to label them as remembering remembering with this technique, she learned to identify herself with the objective watcher of her disturbing thoughts instead of the depressed thinker and so that's a lot of you know, we stay with a breath and then the mind gets wanders off. And we name works wonders off Oh, I was planning or remembering or whatever we thoughts and to start identify naming it sometimes we can see the pattern. If we just simply come back without clearly recognizing identifying what where the mind has been. We might not see there's a really regular pattern. What takes us away or distracts us? If we see it as a pattern, we begin to free ourselves from the very pattern the tendency.

And then, soon she began to gain gain insight into the nature of illness and was released from a hospital. Another woman who was hospitalized for anxiety, depression and inability to function adequately, rebelled against any suggestion of introspection, as she was a Mormon. And as she was a Mormon, the word Buddhist or meditation was not mentioned. As a therapist interacted with her, it became evident that much of her day was spent fantasizing and imagining to avoid the anxiety of her life. The habit of fantasizing was discussed with her, and then she was asked to undertake a psychological procedure. To her surprise, she was asked to bake a cake. However, she had to do it extremely mindfully. With minute attention to detail, when the persistent fantasies would arise, she was instructed to just observe them. After a while, she found that she could intentionally return to the present moment. And so function more adequately, she also began to gain insight into the nature of her anxiety and depression.

So

naming can be very, very powerful, very, very effective. And I've also known people who have very powerfully kind of disturbed patterns in their mind, who found that the mental labeling is really been a lifesaver for them. Kind of provides a good balance from the getting lost or hidden lost by they're taken over by instance by their reactive thoughts. The naming is not supposed to be Judgment, they're supposed to be a value judgment, and that's part of the part of the value of the naming is to start abiding living in that part of the mind, which doesn't judge the experience. If you do judge experience, then you're supposed to name that judging, without any judgment. So that's what's happening now judging judging, and slowly, it's first maybe that the door the crack is, is very small, but you make a little crack of freedom in the midst of the very constant reactive mode, which we often find ourselves in judging and evaluating interpreting experience, and we just see it for what it is see it for what it is. Because the naming is supposed to be very simple, very rudimentary kind of word, just maybe single word naming the experience. It often then becomes a counter also to the more abstract conceptualization, abstract labeling that we make of our experience. And we can and part of the function of mindfulness and labeling is to highlight that this is an interpretive And then start we start seeing Oh interpretation, not necessarily what's there, we start finding some freedom from being caught by the interpretations or convinced of its truth, but rather so this is possible, but I'll try to see things freshly as they actually are.

The

an art form denoting, rather than, you know, I think it was kind of an art form. I think mindfulness is an art form. So in saying that maybe it can be kind of a playful feeling and also experimental feeling, approach to it. And also a sense that, that it's something very personal, you find your own way to how to do it. And one of the paintbrushes we use. So one of the tools for the mediums for the art of mindfulness is this thing of using the mental notes. If you've never used them, I'd encourage you to give it a try. Try for a while and see if you can get ahead, get the hang of it and find its usefulness and

see how it helps you kind of become more observant rather than in the experience. And if you've stopped doing it, because you've gotten kind of lazy or complacent or something, then I encourage you to, you know, to try it again. You know, get back into it. And if you have any kind of experiences as you go along and difficulties or whatever and you want some help with it, come and talk to a teacher come and talk to me and because it's very interesting for me to to work with people with their capacity to name things and explore what comes up as their kind of naming their experience as part of Vipassana practice. So that was my thoughts for today. So now, your turn. Comments or questions. Also, you know, if you have your own experience with noting that you want to kind of talk about a little bit it'd be nice to hear about it.

Yes, please.

depressed, angry and really know that and then go

ahead and

say angry.

That's nice. Yeah. So you're saying is that if if something something powerful is happening with you, and if you haven't really acknowledged its presence clearly enough but you Try to rush ahead and kind of have some sense of what's happening, but you kind of name it from a distance. That just keeps you a distance from it. And you haven't really kind of Yeah. So. Right. Yeah. So that I think is a very good point is that sometimes the noting can also be a, a, a technique of avoiding experience, we kind of take up with too much in the noting, we kind of run away into the coding and name, name name, and try to use it to keep a distance from our experience. So rather than learning how not to identify with experience, which is a very important part of mindfulness, we're learning to be disassociated from it. So there is a danger with doing the noticing. So that's very good. The noting is not you know, the noting is actually not so foreign. For what what what we already goes on in the mind even if you don't know it at all. There is a variable Subtle verbalizing going on of what our experiences I think you almost refer to that and you said I have to kind of note it before I can label that to really note and acknowledge it. That kind of fully being present acknowledging there'll be will be a very subtle kind of verbalizing going on that really helps you be there be there. With the noting is doing is partly kind of piggybacking on the very subtle verbalizing that goes on the helps us identify what the experiences Yeah. into

the typical Monday when I decided to sit on a judge found myself from church in the church and much, much more than I would ever

I did it. It also served to take the edge off experience. My son has a judgment sort of

Great. So bye, bye, bye. I'm supposed to be repeating the questions. And they tried for over the years to train me to repeat questions. And Lewis is making a valiant attempt to so I'm trying here. So what you said what you said, because I can because it's valid for the first for the value of those people who are not here. So but I agree what you said was that it can be a surprise to note regularly what's going on because we noticed patterns we don't notice they're invisible, the patterns are invisible otherwise. So like, for example, as you said judgment on that. by noticing you know, you judge does much by noticing you judge judges, how much you judge, it took some of the edge off the judging it. Now I know I know that when you think when in any given moment, we might think that what we're thinking is quite compelling and believable. This is very really true. And this is how things are. But if you're really aware that this is the 900th time that day that you've had a judging thought is well, you know, 900 times, you know, and it's only nine o'clock in the morning. You know, maybe, you know, you can kind of, maybe it can be a little bit of apotheosis you know, people are lighter about the judging.

Yes, I've noticed that.

There's a certain level

my mind becomes very chaotic. It's not a normal

for what I consider

to be normal, just kind of mind wandering, to be back to be back in

that level of

And it's it's very hard to, to label it. And

I find myself

leaving the medication. And

I'm wondering

how to.

Yeah, I think so there are times as you said in a talk, there are times when the mind is quite chaotic and quite impulsive and jumping around all over are very difficult to be with. And pretty much everyone has that experience. So I certainly do at times. And what I found is that if I have some narrow idea of what mindfulness is, like I'm trying to stay with one thing like was to stay with a breath are supposed to find out what I'm feeling and label my feelings, something that sometimes I'm missing the forest for the

trees. And sometimes it's very important to back off from trying to be very precise or particular with the mindfulness Practice, in name the whole shebang the whole show the whole catastrophe. So the label chaos, it looks great. And then then it could be a lot easier to stay present. But if you're trying to avoid the chaos, we're trying to get inside and see where they're where the trees are, you know, it just hopeless. And of course, you're going to give up. But if you you know, just just chaos become world class, you know, pretend that you're getting a PhD in chaos. And so great. Yeah. And so then becomes much more interesting. Okay, what is chaos? like? What does that feel like? You know, and how does it feel? What is chaos? Because if you keep in my mind, is this chaotic? Whereas if you like in my body, what is it my brain actually feel like physically what happens was a feel like and can you start with the widest possible, you know, framework for your experience, and then as you begin exploring it, you might kind of get closer and closer and smaller, smaller, more precise, but you don't wanna be precise quickly. You don't have kind of some like chaos. You want to just be broad. confusion is another one just just confusion.

I find myself going into solution.

You know, I generally know greed and hate, but dilution is very tricky Aster Joker really, because I tend to

convert things over to the way

today rather than the way they are. And so I know when I come back to naming, I can call those patterns. I mean, I'll call them as patterns as they start. And close to the experience by naming it. it dawns on me that it's not what I think it is. Whatever it is, whenever I'm holding in my mind, underneath it is it's it's a loaded phrase. Beautiful

Beautiful. Thank you.

Last one, please.

Breathing

the think just sit here and be mining your breath and then to note note, feel your anxiety note an anxiety is is great. And then to be aware that it might have been there because of the caffeine you had this morning they know what caffeine is, you know it's might be innocent enough way you can you can know Build, you know, caffeine anxiety or something, it might be true enough, but it is removed from the experience. There's interpretation from the experience. And rather than notice noting caffeine caffeine, what you want to do is note, oh, making a connection, making an association associating, associating, associating that's what's happening the mind is associating this experience in the present moment, the mind is associating this experience with what happened this morning. So you want to

kind of be able you want to use the noting to help you actually stay with what's happening in that present moment. And if you started you know, drifting off into Association, then you name the associating.

Part of the

and with this part of the, somehow the my nudge to give this talk today, who came from this is from this week's local element country Almanac, some of you live around here might get this I don't know how closely you study this important but this was on the one that's you know and is you know the items for sale this is what it says used tombstone perfect perfect for someone named Homer handled Bergen Hazel

one only

thousand dollars and there's a phone number

some some labels you have to be very careful what you choose because they stay around for a long time. So thank you all very much