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SPEAKERS

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I would like today to talk on a concept which is quite important in the teachings of the Buddha. And the problem with talking about it is that the Pali word, the word that he used in his language is not as very easily translated into anything in English. And the word is a papañca.

Maybe some of you know of this word. And one of the reasons I wanted to talk about it is that or it came to my mind is in a couple of weeks of doing a four day workshop at Tassajara kind of retreat, centered around the Buddhist teachings on non violence and violence. And it turns out that this word, a papañca is very central to that his teachings about the causes of violence. He says that he wants one famous passage he says that the primary causes of violence and conflict in society has to do with people who are assailed by papañca So, I lost a papañca caught by surprise attacked by a papañca. So what is a papañca?

My favorite kind of way of translating it is say it's it's when the imagination has gone Riot run riot.

It's when our thinking is taking has lost any kind of grounding in reality. And we're often our fantasies are often imaginations, and we're kind of lost in abstractions and thinking about what ifs, what ifs and what ifs and watch this. My son asked this question a lot, you know, you know What if we missed the bus? You know, what if and then you tell him what what is that, you know? And what are we doing tomorrow and we'll be doing the next day. But you know, living in the imagination living in the, in the abstractions, but not just simply in a kind of simple way we all have to live in abstractions and concepts in the imagination to some degree. But within runs riot, when when becomes outrageous, when it lost loses any touch with reality, which still trying to live in reality and relating to reality as if or relating to our papañca, our This is proliferated thoughts as if they're they are reality. So people translate the word papañca as proliferation. So the proliferation of car this image of this country starts spawning themselves. One after the other and you get lost in them. And so it's a source of violence. It's also another passage where the Buddha says that it's the, it's the source for ton. Now, another very

important Pali word *tun na*, which, usually translated into English as desire is the second noble truth, but it's probably more accurately translated as it literally means thirst. And it's more accurately translated think as clinging rather than desire, because we don't want to problematize all desire, but Buddhism does problematize all clinging, clinging is a source of suffering. So it says *papañca* as a source of tons and tons as a source of suffering. So not only is the *papañca* the source of violence in society, and conflict, but it's also the source of our suffering, which can be understood as kind of an inner conflict that goes on the source of our clinging a craving. So it has a very important role. So it's very interesting to think about, how is our suffering? How is our thirst and our clinging? How is our conflict with other people based on a *papañca* based on maybe fantasy or maybe imagination run riot just some way of losing touch with the world around us and what's going on. And we find in modern psychology, you know, words like projection. And I suspect that projection is a form of a *papañca*. projection is when we have some kind of idea. imaginary idea, we have some kind of that we project onto another person onto a situation. And we see the situation through the filter of those concepts and ideas, these abstractions that we have. Or we see ourselves through that morning the teachings of the Buddha is that *papañca* is the source of the sense of self The idea the concept of the idea of identity that we have is a form of *papañca*. So it's actually kind of a critique, it's what it's saying is that the concepts and ideas we have about who we are our concepts and ideas that have a little bit right a little bit outrageous little bit beyond what's really necessary if we just keep ourselves grounded in reality, as it's lived and experienced. I remember when I was living at Tassajara, in the early 80s. And I was a relatively young man, and I was needing to think about what I was gonna do with my life. And I had been accepted to UC Berkeley graduate program there and I had that option of going back to Berkeley to school. And I always had the option of staying at the Sahara for longer, becoming ordained as a Zen monk. And I spent a year thinking about what my choices were and what I should do. And one of the conclusions after that year was that of *papañca* was,

I was increasingly increasingly losing touch with anything that was real about what you know, all these imaginations about UC Berkeley, which was a few hundred miles away and, and graduate school and all of men then and, and I decided for better or worse, that I would somehow step out of the punch, just step out of all the abstractions about my life and what I could do and all that. And just base the decision of where I was going to go on my life by where the next step was, where the next you know, more something much more immediate, what was really true and immediate now and the world around me as I saw it, and lived it. And I thought, well, maybe it'll lead me back to Berkeley or may lead me someplace. I allow it to lead me all kinds of places. But let's start as if my starting my life over again in a sense today, and see and see what's real and what's direct, immediate And with the decisions that arise out of that. And so all kinds of things arose and developed. And here I am sitting in front of you today, wondering where it's going to go next.

Advertisers, I think, love *papañca*. I think they're in the business of selling *papañca* because they understand that connection to punch and desire. Because they're not simply selling you. What, anything, right? Better to use toothpicks, you know, yeah. So they want to sell toothpicks, right? So they could just say, Well, I'm selling toothpicks, you know, one sends a toothpick, you know, on sale or

whatever, and you come and buy them, but they show you you know, someone you know, some really glamorous person or beautiful or that, you know, really sexy person with a toothpick. And maybe the way they have in their mouth was also very suggestive. And so the idea you get is that you know, it isn't just simply a toothpick. You're getting But you're actually buying into a fantasy you're buying into a story about what it is to, you know, have a toothpick and have it in your mouth and, and so you're gonna start living the story. So that's papañca that's living in this world of imagination of abstractions that has no you know, that's separate from the immediacy and simplicity of what it means to clean your teeth with a toothpick.

And we find you know, so sometimes, you know, you can go really out of hand in is imagined paranoia when it's a psychological problem is a form of people living excessively, in the world of their imagination where they project and see fear or dangerous or threat in all kinds of situations. So it's an extreme form of papañca But I think that the extreme forms of papañca something that has sales is a powerful word that we use. We are sale by papañca. Even we're sale by we were attacked, attacked by it, that's a source of violence. So somehow our own ability to get lost and caught and, and the power of the strength of our thinking and the wanting and desiring and imagining and gets the upper hand to such a degree, that it begins his own momentum and power is even hard to let go of it and stop it. And you can see that sometimes we sometimes when it's so painful to have this thoughts and ideas churning and churning and churning and it won't stop, and it can be so painful, please, you know, just anything to stop it. And so sometimes people will will drug themselves or take alcohol or do more healthy things like go for a run or take a nap or quit their job or there's all kinds of things people do just to partly just, you know, please You know, stop me from the all these things. thoughts that are, you know, running me crazy. That happens occasionally, maybe some of you have had decades that experience occasionally in your life. If you sit down to meditate, you probably have that experience more often. Not that meditation causes this to happen, but rather meditation highlights that it's happening. Because papañca sometimes has has this ability to mask itself to hide itself, where we're kind of caught up in the in the loops and turns and preoccupations of our thoughts. And we're so focused on those preoccupations. We're not aware of the cost it has to the system, the way that's actually painful and where we're being assailed. It actually hurts to have these to be caught me pulled around by these thoughts. But you do something that makes you quiet and leaves you alone and not distracted from yourself. And sometimes you can see this you know, it's going on, and part of the function of meditation is meant to be a healthy way. Cut through that and bring us back to a grounding a centering in our life in the reality as it's actually lived by my moment to bring a balance it isn't that our thoughts are being thoughts themselves are not being criticized or not being expected to stop thinking necessarily. Were you supposed to be able to, to learn slowly to, to bring an end to the punching of thoughts, the proliferation of thoughts that being lost in thoughts being caught by the thoughts, that deliberations of thoughts.

Someone who is mature in their practice is said in the in the by the Buddha to be to delight in the word is nippapañca which means delight and non proliferation to the light in a mind that's not caught up in is run of the imagination of abstractions of preoccupations. So to actually take take the light in it to find

joy in it, because there's something about that mind which is peaceful and quiet, which is very satisfying and delighting in itself. So part of the function of meditation is one of those ways to begin certainly become very aware of how our mind works, to see it very clearly. When the mind has the upper hand when our thinking mind has the upper hand and we're lost in it, and then learn how to step outside of it to get a bigger picture of it, to not be identified with it so strongly, to not believe it as much as we normally would believe it, to realize that there's another alternative to how to live your life that maybe more healthy for you and more realistic or more useful for you. Then the loops and turns that our thinking mind can take when it gets lost in itself and it kind of folds in on itself and folds in on itself on and on and on. Someone once said that the epitome of the human condition is, it is a traffic jam of discursive thought. Maybe papañca can also mean discursive thought excessive discursive thinking.

So this happens to me sometimes I find myself caught in my thoughts and my thoughts won't just let go so easily. They just kind of churning and moving quite strongly. And it does sometimes feel like I'm being a sale is feels like you know, someone who's uninvited is, you know, I didn't know as I invited some uninvited visitor, is there kind of you know, talking nonstop, not leaving you alone, not leaving me alone. So then how do I relate to that? What do I do about that, and there's a variety of strategies and how I might relate to that kind of phenomena. One is, is not to take it too personally, not to use it as another reason to judge myself or be upset, or it's easy enough to add more of papañca to it. You know, and for example, this means that I'm a terrible person or a terrible meditator, whatever. And that's just more of this kind of abstractions and thoughts, that we make conclusions about that this means I'm a terrible person. Therefore, what I should do is I should go take a class at the local Junior College in computer skills. And if I get really good at the computer, then I can learn to do this and that and then people you know, I feel more satisfied in my life and I'm more satisfied in my life then. Of course, people are like me a lot more and I'll get more dates. And so the mind kind of wanders off, you know, so in the world of Punch, punch, I'm thinking, you know, it's lost touch with reality. So one way is not take these things too personally, just to kind of see it as the mind doing its thing. It doesn't have to be it doesn't have to reflect on who you are. See thing about you as a person, just the mind, you know the mind, you have to take the mind personally, you don't have to assume that the mind is defined who you are, the mind does things. And so this is one of the things that mind does. So not taking it personally just, it helps if you have some level of humor about it. And if you don't take it personally, it's a lot easier to take it humorously even sometimes when it's kind of painful. Wow, isn't that amazing? You know, it's like a finally eight I've discovered the perpetual motion machine. And how to put energy any energy into into the system, right? It just keeps generating its own energies. This feels that way. And another way is to is to realize very clearly as clearly as you can, that that whatever thoughts you're having are occurring in the present moment, and are not about the thing in the future or the past or that you're imagining or thinking about. So to kind of see, oh, this is a present moment phenomena. And for me that sometimes really helps me step outside of its realm of its grip. And sometimes I'll even use the mental label to it. Something like here, I'm here right now. Here, right now here. This is where I am here, here, here. You know, and remind myself that I'm here. There's a technique in psychotherapeutic circles in some places that if someone has a panic attack, or has some very strong reaction of fear or something like that, and they're sitting in the therapists office or

someplace, knows, relatively safe place the doors are closed and Now the therapist will tell the person look just look around. And is there any danger right here right now? No, no, right here right now there's no danger. I'm here right now. Because sometimes these panic attacks arise out of papañca. And so if you get the person step outside of the proliferation of thoughts, and see you know, this is what's happened here. Not much happening here. That's not happening right now. What's that what what I'm afraid about all the ideas but what's going to happen, you know, at this presentation as to make it work and a week, all the thoughts I have about the imaginations about it and the what ifs about it. Those are papañca what's happening right now. So very simple thing now. Oh, and what's happening now, the mind is proliferating. That's what's happening now. And that's the one way sometimes of stepping outside of the grip of those kinds of thoughts. And another thing which maybe is not so easy to do, it's it can be easy. If you get it hang of it or have some sense of it not on how to convey to you the sense to well, but is to make the awareness larger than the punching larger than the thinking mind. The analogy I sometimes use for the intro class is if you're in a crowded elevator, a small elevator, small elevator, there's four people in the elevator and you're one of them and they're like six foot six. You know, and, and really big in other directions also, and maybe there's slobs, you know, they have ketchup all over their shirts and you sit you down, you know and, and, and you can kind of imagine, you know, worst case scenario these people and, and you're kind of you know, and you feel a little bit claustrophobic you know, and, and your thoughts about them maybe are beginning to boredom for punching also. But then, the same, you know, four people are in a giant Cathedral. Some Big, big open vaulted space and you're spread out, you know quite a distance from each other. And, and you see them that way over there. And, and then you can you know, love humanity quite easily at a distance right? And and

maybe that spaciousness of mind we're not caught so much and it's easier to kind of be more at ease in it. So the mind sometimes is cluster phobic. And part of the difficulty of papañca is that it makes the mind more and more claustrophobic more ingrown and tighten itself folds in on itself tighter and tighter and tighter. And until you get a headache and, but sometimes it's possible it's possible to step out of that and create use awareness to create space in the mind to create room in mind to make the make make the mind like a big Cathedral or big vaulted space to make a spacious Maybe it's a little bit of an act of imagination or an active kind of way of kind of looking a certain way. But there's a way of kind of sensing a wider sense of presence, a wider sense of what the mind is or what awareness is, than simply those thoughts. One way that people have approached that kind of sense or experience is by sometimes listening to sounds. And you might take you know, take five minutes or 10 minutes to listen to sounds around you, and especially sounds that are kind of distant from you. And as an oil, the mind kind of gets stretched and pulled and more you know, kind of feeling a sense of the mind or the domain or the mind or the range of the range of the mind is much larger than just the skull here. And it kind of mind kind of goes out into space to feel, you know, kind of the spaciousness and where the sounds are coming from. And then from that kind of sense of spaciousness, that sometimes income from listening to sounds. Then when you pay attention to this thinking mind again, There's all space around the thinking mind, and you're not so caught by it. If you have a sense of spaciousness around

your thoughts, then the, you know, fueling it by the clinging by the, by the, by the velcroing. That happens when we're really caught by our, our thoughts.

But probably one of the most useful little things to do when you have a punch I. One of the things that other things that can be very useful is it kind of has to do with some evaluation, evaluating what's going on and being convincing yourself in a realistic way, hopefully, convincing, you're really seeing clearly that is not to your own self interest. To be caught up in these kinds of churning of the minds. There's not useful place to be and sometimes when you can very clearly make that evaluation, then it can be a lot easier to let the mind be pulled away from it. But part of the power of the papañca is that someplace in our psyche, maybe some somewhat unconscious place, we think that what we're thinking about is super important. It's crucial. It's the most important thing, like you're not gonna exist or be alive and survive or whatever, unless you engage in this. So to do that valuation and really see, is it really true that is really true, how necessary is this? How true is the valuation? How grounded is in reality? Future thinking is a great place for punching. And one of the one of the little little sources of wisdom that I've gotten, that I've received, painfully acquired is from all the times in my life, where I imagine how something was going to be tomorrow in a week Tomorrow comes a week comes and it's nothing like how I imagined it to be. And the reason it was a painful was that how I suffered because of how I imagined it was going to be. And then after the fact of it that was a wasted suffering I didn't have to suffer about that because it didn't even happen. You know, the whole thing was canceled that day. Or you know, things always turn out a little bit different than imagination to some degree. And, and so, you know, over and over and over again I saw this wasted suffering. I suffered and suffered suffered. And, you know, realize after a while, you know, I don't know what's gonna happen in the future. And I can imagine to some degree, we have to imagine a little bit so we can prepare a little bit, but to be caught in the imagination and suffer because of it is not necessary. So a person who is mature in the Buddha, Buddhist practice, as he taught it, is somewhat Who takes delight in nippapañca? Someone who is immature, is caught in papañca. And it is to stretch a little bit an image that's used in this in the suttas. Someone who's not mature in practice is someone who paints reality and paints the world with their concepts and imaginations. Someone who has, who delights in nippapañca has the ability not to live in this. This last and obstruction world is someone that he doesn't paint reality. With their projections and ideas of what's out there, we really can see more clearly what's there. And that's a whole choice, a whole training in itself a training to learn how to drop out of this is to separate ourselves from it to stop it, the training to to ground ourselves in reality more and more to choose reality over the abstractions. What's happening right now. To find value in doing that, that's useful to do that. That's where we find out Life in a sense.

And then I'll end my part of the talk in and give you a chance to say what you'd like to say or ask questions. by telling you a little piece of a punch of mine that arose in one particular meditation session some many years ago. I should be embarrassed to say this, but

maybe I am. But anyway, and

and that is, now that you've heard about how powerful the punch is and how the punch kind of is such a sport and source of suffering and the world and such an important source of conflict and strife and violence in the world. And how people, you know, quote the world with our punching.

So a little thing that came up was

and I can't sing very well, so you, of course, forgive me. But it's kind of borrowing from from England. The English song punch, punch punch rules the world.

And so it does. So what are your thoughts? Or your what's your in your opinion upon chat tonight?

More questions?

Yes. Would you make a distinction between?

Maybe not

I guess I guess it's degrees of a bunch of degrees of separation from reality. I mean, I think we think what happens to the Buddha laid out a kind of descriptions or description of the arising Have papañca from raw sense experience. There's raw sense experience actually said First there's there's contact basically, with something, some experience in the world. And here, the first thing that happens after contact is that we become aware of whether that contact was either pleasant contact, unpleasant contact, or neither. And there's any kind of sense experience at all sight, ears, hearing, smelling, tasting. So there's contact with the senses. And the next thing that happens is that we were were somehow we're aware of the pleasant or unpleasant experience. What follows Next is the perception of what that experience is, which is a concept. So, you know, I don't know why this is coming to my mind, but, you know, you shake someone's hand. You have the contact, and maybe you feel the presence of that. And the next thing you do you have you aware of, you're aware of, Oh, this is a handshake. Touching someone's hand very simple, very simple concept. From that concept then becomes becomes reasoning becomes the kind of little bit then the beginning beginning of abstraction, the beginning of putting broader concepts around what that means, oh, this means that this person is being friendly to me, we used to have you had a huge argument, and this person is now shaking hands, meaning, you know, it's all forgotten or whatever, we'll be friends now and so as meaning that's assigned to this, and it might be wrong meaning might be, but you know, it's probably you could probably have a good sense of when that is an accurate interpretation. And, and then and then, so then then based on that reasoning that are not as a foundation, then there's a possibility that the continuation of that into papañca a cross a line into all the persons that my friend, I bet that person would like to know Me, you know, and we can live happily ever after. And, you know, and Oh, yeah. You know, and then, and then oh, you know, I think that if we got married, I'm sure this person wants

to marry me, then I think that, you know, we should be happy ever ever more. You know there's a fairy tales are true and they live happily ever after. So when a slot when you punch of slides it goes from you know, I don't know, just being caught in preoccupations that have some basis in reality to indeed become the illusion. It's probably, you know, a graded thing. That's my guess.

Yeah. I've been full of obsessive thoughts. I think it's been luncheon, but I got myself into some trouble. I will just come back from Guatemala and I was robbed. And it was a lot of things I thought of afterwards, I could have done differently and should have done differently. It shouldn't have gone there should have been more careful and so on. But since then, I've been Really obsessive is coming back, well, why did I do this? What could I have done then next time, you know, what, what should I have done to the guy and this and that, you know all these things, what I think is the project, but I think my mind is also sort of trying to make sure it doesn't happen again, you want to you know, try and build it up until the next time.

It's

basically

a lot of wasted effort.

goes way, way off into the universe, huge fantasy,

which never happened. It never will happen. I think it's the papañca in some way. I

think it's my mind just trying to say this is

it's, it's possible, but then the fact it's possible, but what I meant when I when I can when I imagine is that the fact that you're still obsessing, so being caught by that you haven't gotten the lesson. The mind might be trying to tell you something. And so maybe what you need to do is to stop and actually deliberate in a very clear and conscious way, reflect deeply spend some time deep reflection. And think about you know, what is it I need to learn from this? what was really going on here? What were the emotions about that happened then what are the emotions that linger is their fears, their concern, and try to really learn from that lesson in a powerful way. If you don't stop and do that deliberation, which may be what's being called from then the inner issues which are not being dealt with, then become confused for a punch over see, they can't keep calling for attention and they can get lost in them and you get, you know,

yes.

Honestly, business transactions much more intensely, long time and in life. Morning the robot walks

I tend to

obsess just driving

thoughts, which I think are very much what you're talking about. And I remembered something from creative thinking class years years ago, incubation period when you're trying to solve a problem and that's been my assessment you about trying to take into consideration all the contingencies business transactions. And I remember that if I simply can drop out of that obsessive with some meetings and I use my breath. Something creating phenomena and I tried it more and more often. Every time I did,

I found a creative thought or two coming out

of my mind. If I give him over 510 15 minutes sometimes to pretty much setting aside that obsessive and really staying with my breath. I don't think perfectly right. And it really

was a terrific learning.

Quiet mind.

Yes, exactly. That's beautiful. And Antigua

so I it's beautiful what you said I completely agree. But it reminded me of something. My experience and that is sometimes I felt that sometimes some of the most important decisions I've made in my life happened that way that somehow and I wasn't engaged in it, something happened. But I felt that it was necessary to have spent psychic time thinking deeply and exploring and working on it. And because of doing the homework in a sense of really being engaged in some kind of deliberation, deliberate kind of way for a while. That set the seed for some deeper rumblings a deeper movement to happen once I made space for it. And so, you know, is it papañca or is it careful deliberation, and sometimes it's not. So you know, line is not so clear. But sometimes I had the sense that it's very useful for me to kind of go and ruminate and let you know things come up and bubble and be with things and not to let go of them too quickly.

Remember,

if you're

working on something and you can't

really think about it very intensely, and then take a walk. Yeah.

Morning.

Beautiful, yeah, beautiful. Yes.

Yesterday and the really sad circumstances and of course, my mind has been gone.

That's a good point. Maybe Maybe we have to kind of take into account the wider context, the wider ecology, what's going on, when I said you don't take a puncture personally, just as something that the mind does, then to understand that part of the ecology, maybe you're grieving, it might be, you know, letting these things run riot for a while. But, but with grieving, if we're lost in those thoughts, we're lost in that, what ifs and what in all kinds of possible possible scenarios. I don't know if it's even helpful for you. But, but, but let that let those thoughts move through you as they do. But be mindful while it's happening. Then, you know, maybe it's necessary part of that process for you. So I know for myself sometimes, again, I find sometimes I do, my mind does move very powerfully. through certain kinds of thoughts and patterns and seemed to have sometimes a life of its own, and it seems a respectful thing to let it have a life of its own, but I tried to be stay present while it's happening. And I know what it's like to get lost in it. And I've come to the conclusion that it's not useful for me to be lost those concerns, but don't necessarily have to stop them. You know, this teaching about punches, not necessarily teaching people to stop the mind the minds thinking and deliberations and concerns. We'd rather try to be awake to it. Yes.

What we just said, I mean, to me, one of the most startling things in meditation is when you're meditating my fault, and you're you're there, experiencing the rising the thought, and in the middle of that your mind goes off into a tangent that you're not connected to. The difference in that experience is just so startling. And if you look at one way there's they're just their faults, but the disconnection from the from the arising in the process, right. And the direct contact with it is very, very different than just an automatic thing. So is that, in a way, an analogy here that that this thought process of the mind goes through is, is seems to have its own direction flow without you being connected to your boss. There's no mindfulness there.

Yeah, I didn't follow the last part of your question. But what I understood, if I may go go on it go with it, is that it's such a radical difference between when there's presence and mindfulness of what's going on with thoughts, versus when the thoughts are taking over. There's no presence of mindfulness, that it's almost like you're there's two two minds, two bodies two selves. It's like in one is one hopefully somewhat satisfying to be in maybe not always pleasant but being present. In one, you know, when you disconnected, just, you know, it's like living in virtual reality. And you know, you come back and I find myself that that difference very interesting and how unsatisfying it is to realize that Wow, it was I was like not really here. And I got I would satisfy I'm content enough to use some of the more dramatic

language that the Buddha used, where he said that he basically said, people who are lost in papañca already as if dead because it's such a radical different way of being.

Yes,

you started the talk by saying

you experience an extramarital

affair my own personal practice

is very disconcerting and seems to be much more close to

his heart. But it's not discursive thoughts. They're very negative short negative judgments. And they are. They rarely happen when I'm in meditation, but they happen in response to stimuli.

And it's very startling and it's becoming very clear sign of judgments that arise and it's

deleted from me. And I'm usually able to get present to at least put a stop to it sometimes the judgment arises from it against me. Now I want to see that often but it's it seems just isn't fair. There's a real full towards negative action. We could easily slip into that probably give cues bodily cues to people money doesn't have to be going ham or something. But just not that open spacious claimed that I would like it to be but you know, claiming and judging

Probably a lot of things could be said or in a whole range of thing ways to approach what you would very important issue you raised. The simple thing is, you know, just as your mindfulness becomes stronger, I think you'll see how this operates more clearly. And so you find more freedom from it or with it or in the midst of it by having stronger mindfulness. But the other thing that occurs to me to say is that is prior to the judgment, what's there already so, it What's so something something happens in the world, and it hits something inside of you. What is it that's hitting, so that there's judgment that arise habit?

You think so?

Yeah.

Oh, that's

Yeah. So So

there you go. Yeah.

before it hits before we before the judgment starts. So that so to bring your bring your attention spent some time attending to that tightness. And if you've included in your conscious be aware of the tightness is there before, kind of it's. And I think that as you attend to it and resolve it and work with it and also included in your awareness, then it's easier to take responsibility easy to be responsive, so that maybe the judgments won't be as powerful or strong or you'll be caught by them so much. So I'd encourage you step behind the judgments to what's prior, and explore that. Last one, yes.

It's always a lesson that you're so

Sometimes just nonsense. Well, why should we get to maybe too quickly? I have a suspicion that that everything that arises if you brought careful mindfulness to it would could be traced back where you can find your freedom. There's a way of being attention to everything. So you don't want to dismiss anything as being kind of, you know, you know, part of I like to think of mindfulness as being a form of respect. We bring mindfulness is something you bring respect to everything. And respect is beautiful, because it means to respect to look again, so you're looking more carefully with some respect. And so to say, it's nonsense, it's maybe it could be nonsense, but also might be more dismissive of something and the words not being Nonsense. But But what is it? What's generating the nonsense? You maybe person's bored. Or maybe, you know, there's some other feeling underneath it that's generating it. So there's a, there's a, there's an art to learning how to turn into things, in a sense, pay attention to things. And so I suspect that everything deserves our respect and will find by being mindful as to everything, some deeper aspect of self some deeper freedom. So it could be nonsense, but I wouldn't dismiss it as by saying it's nonsensical, but that's just baloney. I would, you know, there's probably something there too. I wouldn't I wouldn't go so far as to say something there for us to learn. That seems a little bit too much of a burden to put on everything, you know, some great life lesson. But, but I believe that every I have to specify that everything that arises is a gate to freedom.

Yeah. Oh yeah.

That's another Yeah.

That was great. Thank you all. And

I'll see you next week.