

2004-10-25 Thoughts - Week 2

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SPEAKERS

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So Good evening. And I feel in some reason I don't understand. I feel a little bit mischievous. I don't know what to do with that either. So, but I think it has a lot to do with the topic for today. And what I'd like to do is continue on the topic from last week, we just talking about the mindfulness of thoughts, my bliss of thinking. And so I don't know the connection between that topic and being mischievous. But you know, it's, it's pretty, it's kind of like, the mind is pretty mischievous and, and the practice sometimes feels the mindfulness of thinking mindful is a thought. It's kind of a it's many different things to really become clearly aware that you're thinking and what you're thinking. Be aware of what you're thinking when you're thinking can lead to a kaleidoscope of feelings. And it certainly can lead to discouragement, it can lead to embarrassment. Imagine if we've been sitting here for 45 minutes, and we taken one of you and projected your thoughts up on the wall there for 45 minutes and probably a few of you would have been embarrassed and some other thoughts would have occurred. And, but also there's something you know, there could be something humorous about watching your own thoughts. I mean, it's a lot easier if you can be humorous By what you see in there, as you draft your thoughts, as I like to say, There's a saying it's, it's a good thing to be able to laugh at yourself, because then you'll never stop being human. And so to be able to, you know, it's kind of amazing thing to watch carefully your own thoughts. And having kind of slip and slide away and fade away and come back kind of through a backdoor can sneak up again from the side or, or there's a wonderful thing of infinite infinite regress you watch. Notice your thinking. And but that's a thought little bit. And then you notice that you're thinking about having thought had a thought. And you notice it, you know? And it can be this wonderful answer. You know, it goes on forever after a while you stop and think about something else. And I think it's a very rich area of human life thinking, as I said last week, and I want to follow up today with it. Some more. In particular, what I like to do is to focus on a another discourse of the Buddha. The one proceeding the one I, I referred to last week where the Buddha, again in a different angle addresses the issue of thinking and thoughts and how he handled his own thinking mind during his own meditation practice spiritual practice. I do want to say a few introductory words on this topic. And I'm hoping that then giving this talk that a good majority of you were here last week, and I gave a talk on thinking and that you've been thinking about it, and investigating exploring the world of your thoughts, what it's like to be mindful of thoughts during this last week. So I'm not speaking into kind of people who are uninitiated so much about this topic. The

When we see the world or experienced the world, through our thinking through our thoughts, we get us usually get a very particular slant, or particular angles, which we then understand the world. And you might think that the only way you can understand the world is through your thoughts. Some people that's what they think, or how they act at least, and but often are, according to the teachings of Buddhism, our thinking is often inaccurate. And part of the function of meditation practice is to correct the inverted or on useful ways in which the mind thinks. So one way to explore this, perhaps is to start

with a little exercise. simple exercise and for this if you would close your eyes actually, actually I'm sorry before you close your eyes.

So I think most of us here we all have hands. And who can tell me what a hand is? There's no wrong answer just as long as you're in the ballpark. But who could tell me what a hand is? This head Tell me. I want someone to tell me. Yes. thing at the end of your on some other explanations of what a hand is. It's a tool by fingers and a thumb

Yes, a group of corrosion that's another definition of hand if remember going to the sand here, it's very important for this exercise. So, and is a thought, I find is a thought.

But what kind of concepts you have to explain to her hand, his hand, his hand is grasping a hand, something that can grasp and isn't a prank dress. So, you know, we can have a lot of different thoughts or definition ideas of what a hand is, and what your hand is, as each of you probably have spent some time looking at your hand and some people I know have come to conclusions about their hands. The hand is too big or too small or the fingers are too narrow or those fingernails are just not quite right or their knuckles. To Harry. You know, there's a lot of conclusions you can make a lot of things you could do. If you haven't done this before, I'm sorry I brought up the possibility and so now, having introduced your hand this way. So now if you would close your hands, close your eyes. Close it, close your eyes. Close your hands to close your eyes. And then take your left hand and just feel it. Be aware of your left hand bring awareness to your left hand and become aware of how the body how the hand experiences itself. How does the hand experience itself?

What are the sensations Maybe without touching it even just kind of feeling the left hand away it experiences itself. It's left alone. The pulsing the vibration, the warmth, the coolness, the movement. Maybe even keeping the hands still and letting just the sensation speak for themselves. Feeling that particular sensations that appear on their own that the hand or those sensations fixed, or do they move where they vibrate? upholster how solid are they?

So if there's no thoughts, no concepts for that experience of a left hand, how's the hand experience for itself? And how is the hand how's the way the hand experiences itself different from the concepts and definitions you might have what a hand is, or the image of you have if you keep your eyes closed, you don't even have the image perhaps just the sensations. How's it different from Word or image? concepts you have? Okay, and then you can open your eyes. So what was the difference? Can you tell the difference between the two ways of kind of in a sense, being with your hands for understanding your hands Felt like energy.

tingling was always changing. Yes.

Just became a location,

location, location. So the first one was the hand was what you could do with it. And that seems, you know, in some ways somewhat abstract because it's a bit potential the hand has as opposed to what it actually is in the moment. Yes abstract violence For biological exercise I defined it according to its boundaries. It was defined by protective structure

so I structure but if you have the hand just in the air like this without touching anything there's touching there. And what about the hands experience of itself? He experienced himself Yeah. That's very

interesting experience. I think to some degree, it can the sensation sensing happens where the sensations are.

Well, there's certainly a knowing in the brain and an awareness of what it is a cognition that goes on in the mind in the brain. But, but exactly where it all works within a spaceship to the brain up here, and then neurophysiologist. So I don't exactly know. But in my subjective experience, the sensing of I guess touching my fingers together, the sensing of that pressure happens in the place where the pressure is going on. The knowing that it's pressure happens, maybe someplace else, but the sensing the sensing, that's before the knowing the sense that happens in the place where the sensation occurs. So there's a non duality between non non dual dualism, between sensing and sensations. There's no sensation without sensing and no sensing without sensation. And in subjectively, I think that occurs in the same place. So I try to get to that By saying, the hands experience of itself. So I hope you've got a sense of the difference between knowing something through your concepts and ideas and thoughts that you might have. And knowing something in a very different way more directly, experientially, there's a huge difference between the two of it. Now, most of the time, I would suggest people are experiencing the world through that filter, or their thoughts and their ideas. And their thoughts and ideas sometimes are accurate. But thoughts and ideas often experience things when experiencing things as concepts or images, tends to give things a certain kind of solidity. That it's not that's not actually there in reality. So if you have an image, the image becomes kind of like a picture. And you have this picture. Like you have an image of your friend and you carry that image with you and, and from the last time you saw your friend, and that image doesn't change any until you see the person again. But the in the week between seeing the person, maybe the person's changed a lot, they've gotten a haircut for example, and, you know, I wasn't expecting that, you know, so Well, that's not my image what happened. And so, the, we carry an image that image sometimes has 10s 10s 10s towards more solidity, constancy, permanence than what reality might be. And so there's often a part of function of thinking is to add a sense of stability or permanence to our experience, human beings, as a as a, as a, as a community of beings. vary. Not everyone, but are extremely driven by wanting things to be permanent. The one who's to be stable and set. We have laws we have traffic lights to make things kind of always be the same way we have signs we have, you know, banks that are so stable and permanent tables, columns in front that show you that's the case and And then we thought we had a like stability and permanence, so often been pointed out that many people will logically rationally know they're going to die. But it's not really something that kind of has gone in deeply into their psyche, they kind of act as if it's gonna be forever. Some people, especially if you're young, it could be the case but and there's a kind of tendency or bias towards permanence and things are always going to be this way. Some of you have been the recipient of the image of other people, or the people had an image of you. And you've actually changed but they haven't been able to, to see how you've changed to meet to meet you as you actually actually changed. They see you in the old way. So one of the one of the problems of thinking is it tends to bias our experience of the world in the direction of permanence, that things are solid and fixed. And this is one of the inverted use that the Buddha said, people tend to carry with them that needs to be corrected so we can see things more accurately. And one of the ways he was He wants to see it help us see us see that the world is impermanence changing much more than thoughts tend to allow it. So the experience of the hand, the hand is from, you know, in some sense fluxing and moving and the sensations of the hand all the time, the image, the idea of the hand doesn't change very much. But if you close your eyes and just experience the hands experience of itself, it's a lot of sensations that are bubbling and changing and all that. And the

hand, the thoughts also tend to lend themselves to another kind of bias. And that is a bias of taking things personally. I suspect as part of the biological evolutionary function of thinking is to help create a sense of self and take care of the sense of self and carry ourselves as selves into this into the world.

But the sense of self that we carry we should is is often a very complex animal complex event. It seems very innocent and simple that hear it I myself here. But that simple innocent sense of I am here is a magnet for all kinds of ideas, thoughts, images, of what a self is supposed to be like who I am, who I am in relation to other people. What a good self is what a bad self is, who I am based on my past experience. Some people carry their past experience with them. And this is who I am, I failed that exam. When I was in high school, I am the person who's always going to fail exams, we carry that image. And, and this is the way it's going to be. So we tend to tend to take things very much personally, through the filter of our thoughts, and part of the work of Dharma practice, is to help lighten up or loosen up the fixation of taking things very personally, I suspect that most of us, if we counted, tracked what we actually thinking about during the course of the day. There'll be a huge majority of the thoughts that we have in some way, or they're self referential. Yeah, a huge percentage of our thoughts are self referential. Referring to ourselves having to do it, we're in the middle of the picture of the story or repeating a conversation we had planned in the future for ourselves or imagining the most wonderful vacation or sexual partner. You know, it's all about the internet, we're in the picture. In some way or other, a lot of self criticism is epidemic in our society, people who have self critical and feel that they're unworthy. there's not as many people but there's some who feel the opposite. I'm the best. Some people that have the wonderful fortune of swinging between the two. Because they kind of sometimes you know, they bounce off each other. And so there's so there's as buttons are thinking for whatever reason tends to be biased towards taking things personally. And that personal bias is another filter that's not really accurate. are everything you you think personal Is it you? Are you responsible for everything you think? Everything every thought that arises? Is that your thought did you make it happen? Maybe somebody else make it happen. Listen to this I can plant a thought in your mind against your will let you you have to listen, you can't go You can't walk away You have to stay for the exercise. But I bet 99% of you I can unless you can plant a thought. Should I do it? Try not to Okay, really try not to little this little concept, right? I really try your best. Okay, I'll just do two rivers, two versions for the different generations here. Might one might work better for the other. So The hills are alive with the sound of Did you fill out the mic? And then for younger people will say something like we will be will not be able to get how powerful was your mind? Could you? Could you block my mind melding. Now, who is responsible for you having a thought that idea popped up in your mind? am I responsible? Probably, you know, they survived or thinking is conditioned to some degree, it's mechanical. events happen situations happen, thoughts arise and it's kind of chain of association happens. It's kind of like some of the thoughts are just kind of like, who knows where they come from there. And now I know so do how personal we take our thoughts. Our so they find who I am. Are they random? Are the mechanical? Are they conditioned by society and our experiences in life and everything? Our thoughts are, you know, it's best not to take them too personally. Another inverted view that Buddha pointed to is that people believe that there's a strong bias in thinking to try to

find something which is reliable, or they say this way, fine, but to attribute reliability to things which offer no lasting reliability. So, I can't think of a good example right now, but anything's an example. But the, you know that the stock market's reliable, that's pretty bad, right? But maybe that your car is reliable. Most of you don't think that probably and, but that the relationship is reliable. Some of you don't think that. But, but, but you know, that people tend to look for things which are going to rely provide reliable and lasting form of satisfaction, happiness, attribute that all kinds of things if, if Oh, if only I could have the house, a job, a partner, or recreational opportunity, you know, good weather, better clothes, good haircut, you know, if only then that is going to be what does it for me, I'm going to be happy. So we attribute we look at things this is what's going to be this is reliable for providing me with happiness. And so there's a bias a twist in our thinking that we kind of assumed that something off in the future or in the projected forward, that that's, that's it. That's going to do it for us. So then people will chase the Holy Grail. And I've known people who have chased it forever, never finding it. I've known people who found

what they thought it was going to do it and it didn't do it, they looked for the next thing, they're kind of going like this all the time. I can remember very well as a kid, maybe it was nine years old. Really, it was so important. I really wanted this plastic toy machine gun for Christmas. It was like my life depended on it was like this really important thing and have a battery and you know, do all these great things with this electric machine gun. So I guess I wanted it so badly that my parents got me this electric machine gun. And you know how long I kept my interest? I probably five minutes. You know, it never picked it up again. You know, but I thought it was gonna do it for me. That was the solution. So I don't know if this you know, hopefully you can kind of translate this in your own life. But the Buddha said there's three is three inverted ways of thinking that people have looking for looking for looking at what is impermanent, as permanent, looking at what is impersonal, as personal, and looking at what is not reliable, as reliable, ultimately reliable. And so our thinking tends towards certain kind of bias. Not always means, I think it can also be accurate and very creative and insightful and all kinds of wonderful things. But there's often this difficulty with our thinking.

Now, there's a there's a famous, famous expression, don't confuse the map for the territory, before the land and in a sense when when thinking is relating to the world around us. Experience experience real world. Sometimes we take the thoughts as the what is really describing what's actually there. It's like that virtually the map, it's the pointers. It's the, it's the indicators. It's this signifiers that are pointing us in the direction. But sometimes we confused what says in the finger for the moon, we confuse the signifier as being the real, the real thing. But it isn't the real thing, things change all the time. The image I like is that idea of you go down to the river, and you put a bucket in the water and you and you pull up a bucket full of water from the river. And you go around saying, look, I have the river here. Or you take a snapshot of your of your friend, and you go around, say, you know, you know, 20 years later, still holding the snapshot. This is my friend. The we take the signifier for somehow being the thing. And so part of the function, our practices begin to loosen up the ways which we lay concepts and thoughts. So we don't take thoughts so heavy, so strongly. And we don't take thoughts in such an absolute way, but rather something. They're tools, they're had their usefulness. And we kind of know how to negotiate around them and with them and not be fooled by them. That's a very important part of practice. Learning to have that kind of mindfulness of thought, that kind of awareness of thought that kind of takes practice. Most people have not, don't spend much time tracking their thoughts, watching their thoughts, really watching them. One interesting exercise to do maybe meditation is take 10 minutes, or the whole period of meditation but take period of time. And then count how many thoughts you have during that period of time. You know, that's very interesting. And maybe do that over several different kinds of days. Different kinds of days, you're having no good days, bad days, agitated days, calm days, and then count how quickly how many thoughts you have. See what happens when you start counting your thoughts. It's fascinating. But to track and watch your thinking to be an observer of your thoughts, as opposed to be a participant, you don't have isn't thinking is not necessarily a participant participatory sport is you can also be kind of, you know, the audience, you can watch the thoughts go by and track and see. And there's a lot of very important things to learn by watching your own thoughts. If you're tracking your thoughts, they might be a revelation to realize how often you're thinking the same thing. You had no idea you had, some people will report they have, you know, the top three tunes and they seem to cycle through the same thing over and over again the same kind of thoughts and concerns.

So that so that the map is not the territory as you To attract the thoughts and learn to loosen up the grip on them, then one of the options we have is to be able to choose which thoughts to follow in which not to follow, which they act on, which not to act on which to continue thinking in which to let go on, like oh, and this opportunity, this possibility we have of choosing what we think we can actually choose what pops up in our mind, but we can choose what we follow. So, in this book writer, I distinguish between thinking, which is an English word, and a word I think should be in English has made a dictionary yet

called faulty thinking and thought and thought thing is just what the mind does, it's a thought machine it tends to create thoughts. Thinking is when we pick up a thought and create a chain of association a causal link. We involved in it and mind what the mind does. If Thought, but you have some choice about whether you get involved in a thought that there's a reason. Some people don't know they have a choice or haven't exercised that muscle. And so they don't really have that ability. They just kind of tugged around and pulled around by their thoughts. And it gets when it gets close to that April 15, Tax Day, then their mind is pulled into tax thoughts. But as some people, you know, don't study for exams, until they really kind of like it's a night before because they're not, you know, they don't have any way of kind of finding the motivation unless there's something powerful driving him inside, to think that way to keep in mind that thoughts that go in that direction. But if you start having some control or some choice around thinking as part of what the Buddha realized he had on his way to becoming enlightened. So there's this this this course is this course 19 in the middle length discourses with the Buddha says, prior to my enlightenment I considered I thought or realized, that or I divided my thinking into two classes of thoughts. I divided my my thinking into those those thoughts, which had,

they were based or driven by sensual desire, cruelty, or hostility.

Central is here to essential desire, ill will and cruelty. And the other side, he had thoughts of renunciation, thoughts of non ill will and thoughts of non cruelty, the word not we know where the word non appears like this actual actually implies the positive so, non ill will is thoughts of Love kindness or friendliness and non cruelty, his thoughts of compassion. So he's dividing up his thoughts into two categories. Not all that they all fit into these two categories, but he saw these two categories. And then he thought, when sensual desire, the thoughts of sensual desires that sensual craving Arise for me. This is a this, I realized that this leads to my own affliction, and to the affliction of others. It leads to my it leads to harm to myself and it's hard to harm to others. So you have to kind of stretch your mind a little bit not all sexual desire automatically does that. But sexual craving sexual addiction can cause a lot of difficulties doesn't take a lot of thinking to realize that and deflection to both sensual desire can obstruct wisdom, it can cause difficulties and it leads away From freedom. So sexual desire can do that, if you're in the grips of sensual desire, it can be very little freedom there. So he had this interdigitated, same understanding around thoughts of cruelty and thoughts of ill will, that thoughts of ill will or not for my own benefit, therefore my harm myself, they harm others, they harm both of us, they block wisdom, they block the way to freedom, and, and they cause a lot of difficulties. So then having these kinds of thoughts. When these kinds of thoughts arose in me, I abandoned it, removed it, and did away with it. So if he had thoughts of ill will, or cruelty or thoughts of sensual desire, he did away with it. Now, this thing of Central desire is interesting, because the Buddha was a meditator here who's engaged in very deep spiritual practice. And part of the point of spiritual practice is to really learn how to set the mind radically free into the present moment, when the mind is really trying to do it in a very radical way, very complete and thorough way, any movement towards sensual pleasure to wanting pleasure which is not happening right now takes you out of the present moment. And in meditation you realize even subtle things have a certain kind of irritation or suffering or pressure or tension or stress involved. Whereas in daily life, we're so stressed out all the time, that that central some thoughts essential pleasure can be a relief compared to what you're thinking about. But when you get into very subtle peaceful meditation, even even subtle movements or sensual desire is not as beautiful or pleasant as a mine which is settled and calm and present, right now and here.

So whenever these so he had the ability, the ability of letting go of these kinds of thoughts. Now it probably this is because you already been a practitioner for a long time. It takes a while for people who are on practice to learn these skills, the ability to have a strength. No, I'm not gonna think this, thank you. Let go of it, just drop it and take a skill to learn how to drop it and let go of it in a healthy way, not to

push it away or repress it or, or kind of pretend it's not there. There's there's healthy ways and unhealthy ways of letting go of thoughts which are not helpful.

Then the Buddha said,

whatever a person frequently thinks and ponders upon, that will become the inclination of his or her mind. If he or she frequently thinks and ponder upon thoughts of sensual desire, he or she has abandoned then the thoughts of letting go in order to cultivate sensual desire, and then his mind will be inclined to thoughts of sexual desire, if he or she frequently thinks about ill will, or about cruelty, the mind will then can further create a great disposition, a habit to go more in that direction.

So then he does Same thing with these more wholesome or skillful states of mind, with thoughts of renunciation, letting go arose in me, he realized, this, this this does not lead to my own affliction to others affliction or to the affliction of both. Its age wisdom, it does not cause difficulties and leads to freedom. So, here letting go, he saw the benefits. Now, this also has to be understood wisely. There's unwise ways of letting go and wide ways of letting go of renunciation. So that's a whole topic for another time. But here we just go along with him. And so he saw something in the nature of renunciation, letting go, which was suffering IV in the movement of freedom, and he understood something about renunciation, which never caused harm to yourself or to others. Mostly when people get averse to reinstate renunciation, they think it's going to cause them harm. And here the Buddha's understanding of renunciation, which again is a topic for another time, is it does not cause harm to oneself is not does not cause harm to others. So it's a, so this does not have to be let go of it just because of the harm that it causes. But then he says something very interesting. So he sees, he says, this escapism you say said that this is skillful, this is useful, it doesn't cause harm, exactly. But he says, If I think and ponder upon this thought, even for a night, even for a day, even for a night and a day, I see nothing to fear from it. So it's good to think about renunciation or love or compassion a lot, that it becomes the inclination of the mind this vision man, that's really good. Nothing to fear about that. However, with excessive thinking and pondering, I might tire my body. And when the body is tired, the mind becomes disturbed, when the mind is disturbed, is far from concentration. So even with wholesomeness, skillful, good things to think about, if you think about them too much, it creates a creates certain agitation attires the mind out and agitates the mind and makes it difficult for the mind to get peaceful, steady and concentrated. I think a lot of people in our society know what it's like to have a thinking mind, which has led the mind to state of weariness, to exhaustion. Most people are so distracted by their thoughts even notice that but if you sit down and meditate for a while, so people will find Wow, my thinking mind is so tired so we're just churning and going and going and going, and it really needs to rest. So even thinking good things Don't too much can weary the mind. So to give it real rest of your vacation, the Buddha then steadied his mind internally quieted, brought it to one single pointed focus and concentrated. Why is this so that my mind should not be disturbed. And so it's a place of very depressed part of the function of concentration practice in Buddhism is to provide the mind with a phenomenal sense of rest, relief, peace, that is better than any vacation you can imagine. To really, because if even vacations, if you have a strong habit to think all the time you take your thinking with you in meditation is one of the places where you can let it kind of come really calm down radically, fully. So the Buddha then divided his thoughts into these these two categories elsewhere, he divided them differently. These are very more much more generally, generally between those thoughts which are skillful and those thoughts But you're not skillful. those thoughts which are helpful for us and those which are not helpful for us, and those which are not helpful, let go of those which are helpful. We should then follow up on maybe up to a certain point. This is a very interesting teaching. Because answer has a strengths in this teaching has weaknesses. And I like to kind of contrast this with what I believe, is a very common tendency among people in the West when they're looking at thoughts and

thinking. And maybe it's because in the modern West, we're aware, we have become a very psychologize culture. And so we have certain psychological habits now because we just kind of, you know, it's in their cultural, mother's milk, you know, we just kind of, imbue it you know, drink it from our society. And that is When we look at thinking and thoughts, we tend to try to understand the thoughts why we're thinking certain things. We tend to look back into the past, the cause and condition in the past what caused what caused us to arise, earlier experience in life,

what happened to us and maybe earlier earlier? Or sometimes it's psychological, we tend to look into the roots in the present moment, but we kind of look deeper. What are my deeper motivations? What are the feelings were the emotions that cause these thoughts to arise? All that is useful. And a strength of Western culture that's kind of cyclop psychology has kind of really learned to look at this in a wise way. Understand, isn't it working? done too much? It's a weakness with a strength and a weakness. The Buddhist approach the way the Buddha talks about it, he tended not to look back in time so much the causes and conditions we will get thoughts but rather he looked at thoughts more functionally and what is used For creating good conditions in the future What do I do with my thinking mind in order to create good results for me in the future benefits for me in the future, as I go forward here? So can I let go of thoughts of ill will I let go of thoughts of cruelty? Can I pick up an act on thoughts renunciation, I pick up and think about thoughts of loving kindness and compassion, so that my mind can incline in that direction more into the future. So to create the conditions for a better future, rather than look back into the past. Here in the West as the Dharma practice, Buddhist practice has come come here in this you have this mingling of psychotherapy and, and Buddhism, you'll find that we teach actually support them to do both. There are times it's really important to go back and look at the deeper emotional roots psychological roots for what we're thinking we're obsessed by. But we don't want to do too much it's attracted to it beacon cotton, it's like an age you'll never get out of if you go in too far. And for some of us, we need to kind of learn the skill that Buddha was pointing at, which is, look, be more more pragmatic and look at what creates better results. Don't get so caught up in the past. Don't get caught up in a victim mentality or all kinds of other mentalities of being in the past. Just kind of be more constructive. Were purposeful and see what could What can I do here? That helps me out.

There's so much to say. Time's up. The I like to end with one little another. Maybe exercise around thinking. And that is if you can track and watch your mind as it thinks. really be really be cognizant you'll be clearly aware that you're thinking when you think and then why You're you're thinking train of thought, when it comes to an end. And hopefully there's a little gap before the next thought. Your next sentence if you think in sentences or next image, if you have images, the image ends, an auditory kind of thought ends. And you look at it, look at it when it comes to the end beef and before the next thought arises, relax into the mind that has no thoughts or look at or look, what's the nature of the mind when there is no thoughts happening. What is that? What's the nature of your mind? What's the quality? What's the character was the texture? What's it like? There's something very liberating. Many teachers are pointing out this maybe if there's something very liberating Without looking beyond or around or between the thoughts into the nature of that mind, which has no thinking thoughts. It's hard to do because we tend to think right away with what is that. So the more more aware wiser you are around thinking, the more you learn to be mindful and really see it clearly and well, the more that opportunity will be that upvc through it, around it between it into some point of freedom. So, good luck. So I hope this has been useful. And I hope that as as as, as was the spirit or the intention of the talk last week, the spirit of this week's talk is to basically give you some ideas and encouragement to really investigate for yourself, the nature of your own thinking, become aware of it, explore it. Don't assume that the Buddha was right. Or that I'm right about the nature of thinking, but make it your own exploration, your own study and find out what's really true for yourself. And then once you've done it on your own, go find a friend that you kind of respect and share your insights and discoveries around the world of your thinking

with them, and you know, have a conversation about it. Don't keep don't just keep it to yourself. Thank you.