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SPEAKERS

Gil Fronsdal

As we come to the end of this sitting, I would like to offer a little guided meditation. And if you'd like to adjust your posture and make yourself more comfortable, you're welcome to do that. And then as you're sitting here quietly become aware of your thinking. Be an observer of your thinking. So for this exercise, it's fine to think or not think, as it occurs when thinking occurs notice that you're thinking. If it helps you stay present for your thinking. You can ever so gently whisper in the mind. Whisper the word thinking. As you notice that you're thinking And when you do notice your thinking, see if you can notice the quality of your thinking is you're thinking very easy floats through without any effort, or is there a stickiness or forcefulness? propelling your thinking Notice if there's any way in which your mind might be leaning into the thinking or one thought leads into the next one The way in which your mind grasps onto thinking so continuing to notice your thinking as you think allowing yourself to think. See if you can notice if you have any judgments about thinking Could be judgments of what you're thinking now. Or it could be judgments about thinking in general for yourself. You're thinking the way you think As you notice yourself thinking? Can you notice if there if you might have some beliefs connected to thinking. You believe that your thinking will solve your problems. You believe that thinking is an obstacle believe your thoughts tell the truth in some subtle layer of the mind to carry any beliefs connected to your thinking And what do you notice about the tone of the inner voice? thinks your thinking words is it soft and gentle, harsh and loud? Is the tone of your inner thinking judgmental or accepting? Is it hesitant or confident? As if you're listening to some of the tone of someone else's voice? Not so much of what you're thinking but the tone of his tone of the voice? What do you what do you hear in the tone of your own inner voice? And then, in the same way that you might listen to a very faint sound far in the distance, you'd hold yourself very still. Maybe you would let your thinking kind of get quiet. Let yourself can really still see if you can listen. Deep inside to some deep, deep, subtle layer.

What are the thoughts you have at the subtlest

stillness layer of your mind? And then finally, as you observe your thinking, notice your thinking whatever way you're thinking occurs, that it'd be free. Notice if there's any spaces or gaps between your thoughts. And if you notice spaces and gaps between the thoughts, see if you can stay there in that stillness, or that openness or that spaciousness. Appreciate it rests there for however long it's there. Okay, so the theme for today is thinking and a little bit follows some kind of way, the theme of last Monday which was more about kind of a mindfulness of the Body Talk. And, Mike, one of the points I tried to make last week is that mindfulness of the body is foundational, fundamental to the whole Ever Buddhist practice. And the more we can be grounded in our body, the more the rest of the unfolding of mindfulness can happen smoothly. Another whole area of mindfulness, which is a very important is mindfulness of thoughts of thinking. And thinking is also very important in everybody's lives. And in some ways, it's important for meditators because our thinking in some way or other often gets in our way of our ability to meditate. Mindfulness Meditation is not. Mindfulness is not thoughtfulness. Some people confuse the two. So it's not thinking about your experience. And the mind will get caught up in its thoughts and wander away and you might spend long periods of time in meditation, not present because you're caught in your thoughts wandering away in your thoughts or you might be present in some way. With your experience, but your thinking is still churning away, and actively engaged in your experience judging it or resisting it or commentating on it, or some kind of relationship to it. And I think thinking, the world of thinking is a fascinating world. And it could open up, he's keep opening an open, hoping to so many different aspects of our human life. And sometimes, in giving meditation instructions, we hear we've seemed to hear that the point of meditation to somebody let go over thoughts that go that go, come back to the breath. Or if we do pay attention to thinking just enough just to kind of settle it so we can have no thoughts or don't have thoughts kind of obstruct us. And there's some valid validity or value in that kind of instructions. But for someone who's going to be engaged in practice of mindfulness for a long period of time Not just for a few months, but maybe for years. Sooner or later, it's actually very helpful to spend some time some quality time looking at their world of thinking, and the whole, the whole phenomena, the whole range of what goes on or thinking, from, you know, from the content of our thoughts, what we think, to the emotional impact of our thinking, how our thinking impacts us. We don't just have you know, I think of thoughts as being, you know, sometimes I teach the thoughts are kind of ephemeral. They have no weight, they have no substance. They have no, you know, they're just kind of like the most ephemeral, empty thing in the universe in some kind of way, in substance and insubstantial thing in the world. But the thoughts are also very powerful. And it's fascinating to study the way their thinking kind of reaches out That affects so much of the rest of our lives. So it affects our emotions. For example, we can chicken feet, you can see if you're very attentive, you can see the arising of some thoughts and thinking. And you see how that thought even just one sentence thought, has an emotional impact on our body, on how we're feeling. You can feel it, effective thinking on our body physically, not just emotionally, but also physically. As you probably have seen, you know, you if you have very stressful thoughts, you're kind of grabbed by your thoughts. You can feel tension, different parts of your body is connected to that kind of thinking. Thoughts affect our motivations. What motivates us, probably almost everything that we motivated to do, as someone passes through a filter of thinking or arises out of thinking or you know, is followed by thinking. There is so much to discover in the world of thinking entity to engage in that. That exploration of thinking is

one of the very effective ways of each of us becoming our own teacher. So rather than kind of reading a book about Buddhism or book about human psychology is actually do the work of investigating yourself. There's a great story. There's a psychologist that UC Berkeley named, I think her name is Eleanor Roush, Roush and she wrote an article that I read many years ago where she writes an article about, I guess, you know, maybe she knows she studies Tibetan Buddhism, and she psychologist and some visiting Tibetan monk who were visiting her and they asked her what she did. And she said, Well, I study psychology, and what's that? And that's study of the human mind. And that's what psychologists do. And so the monk asked, Do psychologists meditate? And she said, Well, most of them don't. Most of you choose you're talking about researchers of psychology. And the monk said, is that ethical? So anyway, it's a wonderful exploration to study your minds, our own minds. Sometimes our thinking I can feel toxic the way we think. And sometimes the toxicity can feel very mild. And the toxicity can be very, it can be very, you know, it can be deadly to some people, the way that the tendrils of thinking kind of reach out into our emotions and feelings and body experience. And the other hand thinking can be quite enlivening, quite awakening enlightenment quite brings a lot of joy and lightness to a certain kinds of thoughts and feel the impact the effect Sometimes thoughts just flow through very likely, and often with it with light thoughts, kind of easy thoughts that seem to have almost no effort that sometimes can be much more likely a place of creativity, and great intuition and creativity can arise and that kind of easy, effortless kind of place of thinking where it's very subtle. When, when thinking is very labored and forced, really preoccupied and caught by something, chances are, there's very little creativity going on. Often the mind feels very claustrophobic. in that kind of situation, some people's minds are very fragmented because of their thoughts. thoughts have a life of their own. They're kind of pulling us around by the nose kind of just caught, swirl over them and thinking and thinking and caught them. And they have a huge impact on our feelings and our emotions. But we are, you know, we just, we don't have any way of stopping it seemingly. And then you do something like meditate for half an hour, an hour. do some other things may be comfortable, that somehow can settle the thinking, quiet the thinking mind. And somehow that's also quiet and subtle. Sometimes the emotional body, the feeling body. There are layers and layers of thinking that goes on. There's the course layer thinking about, you know what you can have for dinner, perhaps. And then there's deeper layers of thinking when you think when you have when you tell yourself stories and basic stories or you tell yourself beliefs or you have attitudes, ideas about anything and everything that could be extremely, you know, more more subtle as you get into it. So for example, it could be a belief about your thinking. So there's a kind of meta thought, but thinking, Oh, my thinking is always true or my thinking is me, who I really am is my thoughts. And that's a belief or every every belief, every thought I have is true, including all those judgment I have you know judging everybody, those are true, I can be very subtle kind of attitude, I believe my thoughts, there can be subtle thoughts about what we hope thinking is going to do for us thinking is going to provide the solution in life which can protect me there can be subtle beliefs around thinking that connected to who you are, that somehow beliefs or creating a sense of self and or there has to be a certain kind of self have to be a certain kind of person. To be human being is to think certain things or react certain ways or be a certain way. And these deeper kind of beliefs, deeper thoughts about who we think a person should be, who I think you are, I am a kind of is one of the fuels one of the effects how we think and what we

think about. One of the advantages of meditation when the meditation gets very still in quiet, they surface chatter the mind quiets down and the more surface area quiets down, the more you get quieter, you can get down to the deeper, deeper layers of your thinking layers of your thinking that usually invisible to the kind of surface chatter. And you see layers of beliefs, layers of attitudes, layers of storytelling, things, you're telling yourself what's going on, that are almost inaccessible in the normal states of mind. That, you know, because the mind is so still, that movement of it, you know, it becomes the loudest thing. You know, it's like if, if you look at a surface of a lake, and it's a lot of waves, there's all kinds of waves of different amplitudes right going across there. There's big ones and there's smaller ones, a smaller and smaller ones, but you can hardly notice the smaller ones because you notice the big ones going, but if the wind dies down and the waves die down, finally, what you were of may finally before the lake that comes from please still is you're aware of the smallest waves. There's also what's called left in a sense, and what they weren't really visible and noticeable when the mind when the waves are so big. So when that kind of analogy, the same thing with the mind. When the mind gets more and more still you see the subtleties, but subtly doesn't mean that it's insignificant. Sometimes the subtle stuff, the quiet stuff that's deep down inside is sometimes what influences and shapes our life the most. It kind of sets the tone, it sets the direction, it sets the priorities, it sets the values, it sets, the, you know, all kinds of stuff. Some people are really troubled by their thoughts. their thoughts just to say that they're troubled by their thoughts is to say sometimes even mildly some people are tortured by their thinking and some people love their thoughts. They be delighted and their thoughts just kind of would love to spend. If they're gonna spend company with anybody, it's with themselves, you know, you know, and other people are desperate for other people to talk to so they don't listen to themselves. There's so many different ways of relating to thinking. One of the tasks and mindfulness practice is to discover how with your relationship to your thoughts are is and then decide whether this is a useful way of relating to your thoughts, accurate way of relating to your thoughts. And if it's not useful and accurate, then can you somehow shift and change your relationship to your thoughts so you have one relationship which is more accurate and useful. So Two nights ago. My seven year old son woke up at two o'clock at night or so, with a cough. And I woke up listening to it. I said, Oh no, when he gets a cough, sometimes it's a sign that it's getting a cold. He gets croup. And if he gets cough and he gets a scoop, he coughed too much. Eventually he throws up because he's too much. And then he's it's settled thing as a cough for a while, but we didn't want to take it at that point. So I started coughing millah night I woke up. Oh, no, it's starting again. So finally, I thought, Okay, I'm going to try to help them a little bit. And sometimes we've had success in the past of giving him

hot

Chai with honey in it as a way of settling his throat, there's coffee or whatever. So I got up to Nicole department, old house, and I was gonna, you know, make this choice for him. And then it was Up to the cupboard to get the honey in the honey container was empty.

So

this is consequential, right? It was cold. You know, My son was coughing, it was gonna be very unpleasant if we couldn't stop this cough. And I want to get back to bed as quickly as I could. And all kinds of things going on my mind right all kinds of thoughts spinning around. And then the honey was empty. So of course, right of course, I thought the most obviously, logical, sensible thing right And next, which was my wife. Why didn't she buy honey, how could she do this? And you know, she should always have backups. Listen, that my wife wasn't that bad. But it was, you know, they were kind of just much milder, more Kinder not there's still they were kind of in that genre. Not exactly kind, but a little bit in that. So, but I was paying attention that could feel the way that that felt yucky for me to handle thoughts. It was kind of toxic to have those kinds of thoughts. So then I opened up another cupboard, and there was a brand new bottle of honey. Yeah, my wife. So the question is, do we take responsibility for thoughts and how we think and so then I finally made the bad habit that time Take it we had a whole the whole history of taking care of him story I can tell you. But finally it was cold. You know, it was a couple of nights ago, which is 33 degrees and a house was pretty cold him in the city beginning to heat on the house. It was cold. And I finally got into bed and I was freezing. And boy was I awake. I've been practicing for 30 years and in addition to be awake there I was 230 at night to awake. And so then I had those kind of, I'm awake in the middle of night thoughts that some people have. And the first thoughts were not very, we're kind of yucky for karaoke was like, Oh, no, I'm awake. I should be asleep. If I don't get to sleep soon, I won't get enough sleep tonight. I have to get up early. And then I'll be tired tomorrow, which will be a drag. And then I'll you know have this interview with people. And I'll be kind of grumpy because I'm tired and I'm supposed to be kind of, you know, you know, not grumpy in my profession, you know? And this is not gonna be good, you know. And so, so, you know, so I had those thoughts and so that you know, pretty soon I you know, pretty quickly I, I said this is not so useful, why don't thinking. So okay. So a few other things I reflected on one was actually at the moment, this moment right now. It's actually pretty wonderful. It's actually kind of nice and finally warm. I'm laying here. I feel very good in my body, I feel good in my mind, I'm awake. There's nothing actually wrong at all, except for my projection, but what it means for tomorrow. The present moment is just fine. And so why don't I just say Hear light hearing enjoy it. So then it's occurred to me. Well, the first thoughts I had were kind of yucky kind of toxic, mildly toxic. Becky, why don't I just kind of swing the pendulum in the other direction. And think of think about what's going on right now in a way that brings pleasure and delight. So I started think thinking and basically they're my blessings about being in a house, having a roof over my head covers over me being warm in bed, in all kinds of stuff. You know, a wife who buys honey and so I could feel that that actually had a very different effect on my system, my body, my mind to have those kinds of thoughts. But then the really interesting thing I thought was happened was that after a little while, I noticed that the even the Think positive thoughts like that, even though they feel good for me, was also tiring. Do that. And it's little bit strain on the mind. And you can see that if you go on into very, very still in meditation, you can see that even even glorious thoughts, wonderful thoughts can have a little strain on the mind to be engaged in it. And so, Okay, enough of this thinking. I think I'll just lay here you know, just be just be presence, nothing particularly just be certainly was much more restful be just be here and be awake since I was awake,

and the next thing I knew, I woke up two hours later. So I don't know how to the point of useful was telling my story that night, but to start to study is to start studying our thinking and the effect their thinking has on us. And to start also noticing what we're telling ourselves many times will we tell ourselves because unexamined unquestioned, sometimes the authority behind our beliefs and what we tell ourselves is unexamined. Part One of what authority? Do you have it, that you are a lousy person to use a generic word, expression, or a great person? Many people have it's been said many people here in the West have low self esteem or self a lot of self criticism that goes on. There's some authority behind that belief, those ideas, but one authority you question it? What are you telling yourself? Can you somehow look and engage in a different way? How do you relate to thoughts? Do you think thoughts are true? automatically, and therefore you have to take them in absorbed, absorb what they're saying is if they're really true, can you see thoughts as a working hypothesis can see them as fiction, some times can you see them as interpretation? Can you see them as something that's can be dropped and directed in other directions when it's not useful and from the point of view of Buddhist practice, one of the very important aspects of this investigation of thinking is to learn to have enough sense of our thinking, enough ability to see it be present forward, see what's going on. So that any tendency to grasp, connecting to thinking and it clinging, connected to thinking, we can learn to let go. And so it's going to be present for thoughts we can think even, but there's no tendency to grasp to hold and when there's no tendency to grasp and to hold on to thinking that we use attempt to meditate, there isn't going to be this big Nemesis is going to kind of pull you away all the time, because of power to pull you away is not there, you might still think, but it's not going to be compelling you into thought. And that's a great thing not to be compelled in the world of your thinking, to be uncompelled, around your thoughts. So I didn't mean to talk so long. Because what I'd like to do if it's okay with some of you, is for some of you to say a few words about what that guided meditation was like, What did you notice? What did you discover? And also, I very much appreciate it if you don't mind when you can use some like and speak if you could say your name.

Hi, I'm Carolyn and

it dawned on me that my thinking is coming from my whole body.

Great, thank you all the time.

Well, thoughts,

your thoughts?

You might look at your thoughts at different times of day in different situations, different quality of thoughts, different kind of thinking. And see if you have the same experience of coming from your whole body. Maybe sometimes the arguments sitting here meditating, maybe then it comes. But if you're really afraid, where they come from, or you really angry, where they come from,

my name is pygar. And for me, it broke the chain of the thoughts.

It broke the chain of thoughts to be looking at them just to look at them brokers. That

was I was tuned into that. And then I mean, I know that's the purpose of meditation but that point of this card to break Yeah, and

Was it Saturday? Because maybe was that nice for you with a satisfying or use primitive? Yeah, actually, yeah. Yeah.

For our long lasting, and knowing that it could be there, and it was familiar, but it's just that

I, you know, it's sometimes hard to get into that space.

And I don't know, I guess

I just realized, I mean, I've thought about that before, too. But

there's also I think that emotional part of things also can go hand in hand with the thoughts and kind of CO creator. Yes,

yes. That sounds again, one of the fascinating things for paying attention, that joy in your life, is to see the causal relationship between our body emotions and thinking and emotions and intentions. So sometimes you'll see for example, that you have a thought and that impacts Emotionally feel other times some emotion arises and that impacts how you think. So, either causal relationship can go both directions. The doctor

needs to know,

Penelope, I had a question.

And that was,

what is, is the difference between thinking and observing. And I noticed that if I was trying to observe my body or my breathing or whatever, then I would start to observe something then I would react to it and then I would correct it or I would have a thought about it, and seemed tricky to separate observing from thinking. So, what do you think about that

I believe that there's not a sharp line between thinking and observing with some idea that there can be, you know, observation without any kind of thought at all. Sometimes people pause it, like pure perception is a pure perception of any kind of thought. I think that, you know, the thought there can be thinking that's part of observation, however, to say that, that's, you know, it's kind of true in the subtlety of the mind and the coarser level of the mind. There's really two separate, compare if it were two separate things. Thinking and observing is as different as watching something in the world versus listening to listening to a commentator comment about it. So you know, you have a news news person who's commenting on about, you know, some events happening or you know, or sportscaster you know, commenting about the game, but you're watching the game. And there's two different things. And you can watch the game without necessarily listening to the commentary. So, mindfulness practice, that kind of observation we do in mindfulness practice, is silent awareness. It's closer to a kind of a silent awareness than it is to a thinking awareness. But as I said, the line is not completely sharp so that when your mind gets really, really quiet, and still, you'll see that maybe the line isn't so absolute. It's helpful at all. Or is it to make it too complicated?

I don't know. I guess, you know, it's still difficult for me to see what I guess what I understood about meditation is that you're supposed to be observing

and right. But

when you observe something, you have a reaction Which is a thought, I guess. It isn't a thought necessarily, it might be an emotion. But then Okay, so you have an emotion and then you have a thought about the emotion. It seems very hard to, I guess it's still kind of unclear to me what is thinking as compared to

where your mind is meant to be in meditation.

So the idea in mindfulness meditation is to keep the observation, the awareness, very simple, just the facts, just what's going on. And often the mind when it starts thinking, is doing more than just seeing if what it is making a judgement evaluation about what's going on there as a reaction to it. So one of the things we try to do in mindfulness is tend to notice to be aware of the response the reactions that occur, not to not to push them away, but just to see clearly that and it's kind of like learning to be the observer. The quiet silent observer sees everything without being caught in the midst of it, nothing entangled with it. So an analogy is used for the world of thinking is, is that of, you know, you're standing at the edge of the train tracks watching the trains go by. And you know, the trains are there you watch them go by. But every once in a while some really interesting train comes along with their doors are open. You jump on, and you wake up in Seattle. But it is not not to get involved just to watch. Not necessarily think about it. Not a commentary about it, not to judge it not to get involved in that kind of way. But of course you will. And then the task is to realize that time mindfulness,

mindfulness is the seeing, this is what I'm doing. I'm judging right now. I'm commenting. So I like to think of mindfulness as being a silent awareness. That's not quite right, either. But it's closer to that than the usual kind of thinking we have. So it's just helpful at all and we missing it.

Yes, it is. It's I think it's still a difficult topic for me, but those are some Helpful analogies.

Yes, Marilyn.

I, I find that I

rely on thoughts to kind of keep track of the passage of time and to find a continuity in my existence. And so when I stopped thinking, it's all of a sudden, it's like, hold on, hold on. I'm not here. Like, I need to come back. And so it's kind of like, you know, it does tie into the whole fear of letting go and know I've even asked, you know, monks and stuff like, well, how did you, you know, break on through, but I'm not quite sure how to, you know, to, to really keep track of where you are and keep you oriented in your existence without The kind of, you know, the marker points that your thoughts give you and the translation that you're in. And just to throw your analogy back at you, it's like, if you turn on a football game or baseball game, you'd have no idea what's going on if you didn't have a common date. You know, sometimes he waited it takes a long time before

they get around telling you what the score is. The I like the story of the monk who was climbing the mountain to enlightenment. And coming down the mountain was my judiciary, the great bodhisatta the great embodiment of wisdom came down as an old man carrying a sack and, and monk asked Manjushri How do you get enlightened? And my judiciary's took his big his big bag he was carrying just dropped it. It's like understood your baggage. And then amongst at all good. After that, what do you do then and pick up the bag and continue walking down the mountain.

So

you're not expected to give up thinking once and for all. I think thinking is a very important part of life and, and planning and thinking and orienting yourself in the world is a normal thing to do to some degree. But it's very helpful to have the freedom and the sense of trust and the ease to at various points when it's appropriate to do so to be able to drop the baggage, put them down. So maybe it might be easier to like, drop the thinking, let it stop. But all that kind of activity stop. If you know that's temporary, just doing a quickie, do for half an hour, five minutes or a minute or 10 seconds and And then and then and when it's appropriate, you can bring back the other things, which because simply thinking, you know about, who am I and where am I going? What am I supposed to do? Who am I, you know, it's just a constant, constant constant. It's just tiling for the mind, you'll get exhausted. So be able to have that capacity to give the mind vacation. And if you have that ability to let go temporarily,

then I think it becomes easier to start when you do have to think, to think in more helpful ways. But if so I don't know if that helps you. Thank you.

My name is Linda. I found it kind of interesting. I was telling myself pleasant little stories and while you were doing the guided meditation, it was very interesting, but I started dozing off and just kind of falling asleep and I switched straight into dreaming Which I only knew was dreaming because it was a little weirder than the normal pleasant stories that you know you're here but you're not here. And then I would, okay, I'm dreaming I need to wake up now and then go back to the illustrate that this seamlessness back and forth was kind of amusing, because it was all just the same types of thoughts. But when I was asleep and when I was awake, and I just, I found that kind of fun to watch that go back and forth. And it kind of illustrated to me that the that they are somewhat ephemeral in a lot of cases.

Great, thank you.

Hi, my name's Frank.

How I found they practice very useful actually. And I think I tend to enjoy my thoughts and the practice up to reveal the degree to which Thinking, colors, so much of every experience. And so to do less than that is a good thing, I think. But how would you do and this is similar to the question that was asked, how would How do you differentiate between when you're in the experience of meditation and you find yourself in sort of experiential imagery. And is this again, hard to differentiate from

thinking?

learning by experience, experiential imagery

is difficult to describe, describe, I guess, um, but you feel that you're observing in an image or a scene taking place, and yet you're part of it.

participatory imagery.

Yeah. That's it.

So the

question is again,

the difference is, is that is that thinking? And is that something that is? I guess for me, there's always a slight conflict or tension when I'm meditating between this is what I should be doing. This is what I shouldn't be doing. And so would that be classified as thinking or?

Yeah, I think some people tend to think more in words, some people tend to think more in images. Some people are very image focused in their thinking. So that's the way that some people kind of go back and forth. They're ambidextrous with that. do both. And I think most people do a little bit of both. And sometimes they can quite strong. Sometimes in my mind is very calm and relaxed. There can be dream images that arise and in people think verbally A lot can do a lot of dream imagery arising My experience when the dream image imagery is quite strong, when I'm dreaming, kind of in dream state meditation, that's when I tend to participate in the dreams much more I get caught in it. And

is that getting caught in it? Yeah. You talk about a passing train and not to catch up become attached to these things. So is that become one at what point does it become attachment? Is what point is that your experience?

If you can let go of it easily, then you're not attached? You can't let go so easily, then you're somehow caught by

should you let go? Do you want to let go?

It depends on what you want to do.

So you make is a choice is a choice. Yeah. And you making a choice, then it's therefore sort of conscious.

Yeah, this is a conscious practice. And so there is a conscious choice that's made in mindfulness practice. And so classically, the function of this practice that we do here is to liberate the mind and liberate the mind liberated from his clinging. So if that's the purpose of the meditation, then then if you're caught, if you're clinging, then you're trying to find the place where you let go of clinging. So that's a should, that's the kind of, and that can be a tension in between the minds tendency to cling, and the mind possibility of letting go of clinging. To bring it back more, more immediately to mindfulness. There can be can be a tension between where the center of gravity is for our mind for for our attention. Whereas home base, where we saw a center of gravity in our thinking, or was the center of gravity in the knowing that knows that we're thinking. So there's a kind of self conscious awareness, not self consciousness in terms of being kind of caught up in oneself, but there's kind of reflective awareness. When mindfulness is very strong. There's a kind of reflective awareness that you actually know that you're mindful while you're mindful. And so that When you know you're mindful when you're mindful, then you're resigning in the mindfulness in the sense. When the mind leaves the mindfulness and gets caught up in the thoughts in the center, and center of gravity is become your thinking. And we don't, we're not asking you to stop your thinking. We're asking you to shift the center of gravity, or shift the place the place of perspective. So the place where you look from is the place of awareness, not

with your center of gravity of your center of your of your life being inside your thoughts. So it makes sense what I'm saying. So, last one here in the back.

Well, I thought it was interesting that you were talking about lightning, please, Linda, the dream state because that's how I felt I was thinking about different solutions to a situation and I felt that I was in a sort of dream state, considering alternatives that I wouldn't normally consider in my regular life, so it felt as if it was a dream state with alternatives sort of being presented to me, that might be of a dream state, they might be unusual or alternative in some way and unique and, and I found that very useful and different. And I just wanted to offer that as a comment. Yeah, I found that very helpful and strange, but, but, but sort of fun and, but more useful. Yes.

How about noting what noting or labeling nothing What about When you're thinking they're thinking, thinking, that kind of pulls you out of thinking and make put you in a mood of observation. That might last thing, but just if you do, if you are thinking, yeah, then you start noting, yes. But I'm thinking, I'm thinking, yeah, remembering to break it down planning, right? If you do all that, then probably it will help you to stop thinking. Yes. Yeah. Great. So I hope it's been interesting or useful, because I think most of you think so it's good to get to know what you do all the time. Sometimes it's like, they say, you know, the fish doesn't see the water it swims in. So sometimes we don't see the element that we're always swimming in, which is the element of thinking. So it's good to step back and take a real good look at it. Thank you