

2007-08-13 Mindfulness of Thinking Week 1

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SPEAKERS

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Good evening. And as I sit here, and as I've been thinking about what to talk about, I very much filled with two currents. two things. One is that I just came back yesterday from teaching the 9-10 day retreat. I do every August in Boulder Creek by Vajrapani. And I love doing this retreat. And it's very nice to be with a nice retreat. It felt like for me to be there. And some of the feeling of being on retreat and some of the things that I taught during retreats are still very much in my head. And earlier in the few days a few days ago, I thought, I'll just go To IMC on Monday and talk about some of the things I talked about on the retreat. And that would have been great. But then I see that most of the IMC people who were at the retreat, are here tonight. I assumed it'd be safe to come and teach. But I thought there because they wouldn't come so quickly. Go home and decompress. And as far as I could tell, they're all here except for one. And he's home babysitting for my kids. So I could be here. And the reason why he offered the babysits was that and the other thing is filming filmmakers that my wife had to suddenly leave yesterday because her mother was dying, and went back to Boston. And as it turned out, she arrived a few hours too late. Her mother died last night. And so that's very much you know, with me and My kids were told this morning and this evening after dinner, we did a little ceremony on our living room floor, the candle and remembering their grandmother. And so these two currents are in me and so it makes the topic of there was going to talk about today a little bit more poignant or a little bit different perspective on it than I had planned. And because what I wanted to talk about was mindfulness of thinking. And thinking is a big part of human life. And there's certain perspective we often have on retreat or meditation about thinking and, but you know, get a different perspective, a different perspective on thinking in the context of these some of these big transitions that people go through in their lives. The and as I was Thinking today but thinking my thoughts is that the world of thinking thought thing is a pretty awesome we're world pretty awesome phenomena and the word user use the word awesome choice fully, because awesome multi Vaillant word that kind of has the sense of being wonderful, something really wonderful, but also has the use typically I think had a connotation also something it was fearful. Some as awful was, like we say in English, it was awful. You know it comes I guess it comes from the same word, right all full of all. So they're just kind of double sided to the word off field. And so the world of thinking has that quality. It's something that's really marvelous and wonderful to be marveled at. And it's also something also something awful. It's something frightening and it's amazing. The amount of suffering and damage that can come through the world of our thinking. So important part of probably any spiritual life but I think certainly a mindfulness life is to have some handle on the whole domain of thinking, the world of thinking, and to be able to not just to have a some vague sense of how to practice mindfulness with it. But with time to develop some real similar familiarity with your thinking world how thinking works for you, what goes on in your mind when you think so that you can find some freedom from it. But also some ways appreciation of it and its usefulness love it and how it actually also enriches our life as well.

Now different, you know, different people think in different ways. So it's a little bit tricky to give a talk about thinking, I feel because I might, I probably will get very strong a prominence to how I think. And I tend to think verbally, a lot of words. And some people think, for example, more in pictures visually, and so as a different way, but in Buddhism that we considered both thinking was visual or verbal. Some people, you know, though, you know, so the ways in which I think different ways in which we thinking mind works, I've met people for whom they know that they think, Damon, kind of intellectually, logically they know that they think, but they have absolutely no clue how to turn their attention, to be aware that they're thinking while they're thinking, they scratch your head to hear the instructions and being mindful to thoughts and they don't have a clue what that means, you know, how do you do that to me so somehow, their thinking is compartmentalised or in some kind of back corner or some are very shy, or somehow very slippery, and as soon as you try to look at it just scoots off, and I'm not going to show you show myself to you. And, and so thinking goes along merrily, as long as unattended. It's kind of like a parent's if as long as the parents are at home, then, you know, they can have a great time. But as soon as the parent shows up, then they disappear. So this was, you know, there's different ways in which different experiences that people have of thinking, also the voice that we think with, if people think verbally, the inner voice, some for some people, it's completely a neutral kind of thing. You know, just words somehow. But for some people, the inner voice is a voice and has many like same qualities that voice would have. If you listen to someone else speaking. You would hear the some of those qualities. You hear policy, for example of the tone of the voice, the energy behind their voice, you know, that spoken with a very loud? Are they gentle? Are they harsh? Are they hesitant in how they speak? Or they kind of very aggressive and assertive? Is it fast? Or is it slow? You can listen to the quality of the inner voice. And I can hear these different things. And over time those data quality in your voice can change and shift. Some people will report that they're that certain voices they have or maybe their general voice they use or certain voices like they are the voice of someone they do like a parent. I know people who had sometimes have very harsh criticism, and the critic voice inside of them is perhaps they internalize the parents who harsh father or something. And when they hear the inner critics kind of being harsh, we can almost hear that to their father's voice, for example, or a school teacher or someone made a big impact. So, you know that in that it's kind of like an inner voice, in that quality of voice, just like a speaking voice is influenced by many things. So the inner voice is influenced by many things as well. I think that, you know, we all have our voice the way we speak. And the you know, I listened to many people who speak and very curious to me to listen to people who they speak because you can hear sometimes generational ways of speaking. You can hear though that you know, belong certain time. I have a friend who's 92 years old, and he was a professionally a spoke on the radio and he had a radio show. The variety of radio shows you both for the radio, in the 40s 1940s and so in, in a certain way that these people spoke back then, that you could hear in the old radio shows and the old television shows He still has on voice a little bit when he speaks is quite, quite, quite interesting. And, and so you hear you know, he also you can hear people from different locations, you know, within the United States, I'll tell you in a state you can hear things in their voice. So much goes on The Voice voice is not a neutral thing, though, of course, my voices of course. Everybody thinks their own voice is neutral, right? No, no one has a dialect. Everybody else has it. Everyone else is peculiar. And but everyone has something, you know, as a way of speaking. So you might be in a place where everyone speaks kind of like you, but then you go someplace else. And they say, Oh, you know, I was born in Norway.

And, you know, I didn't grow up much there. But whenever I went back, I mostly stayed with my my father's parents. And they kind of knew each and I speak is kind of comes out of their household. And it turns out, I realized this, and when I went back to Norway when I was I didn't realize what kind of Norwegian they spent. Until I went back to Norway and was about 20, and I was this long haired hippie. I was living in communes in Norway. And with other hippies, we should hit these. And they would listen

to me speak Norwegian they'd laugh because it turned I didn't know this until they told me that the particular way of speaking or particular niche or place my grandparents came from. They spoke the equivalent, they're kind a little bit a little bit of aristocratic is the right word, but a little bit upper class and they spoke kind of Norwegian equivalent of the Queen's English. And, you know, so imagine a hippie showing up at your commune and speaking very properly, like, you know, like the Queen of England. So they would laugh because I didn't have I didn't have a clue. You know, I just was talking. And, and I've known people who, who hoo spoken, more or less fluently, different languages. And they have a different voice, almost a different personality, depending on the language they speak. Not everyone does this of course, but we internalize much more in with language than words we often Turk internalize a way of being a cultural way of being. And so again back in growing where the hippie communes I lived on, there was in a region who was very fond of good friend of mine in English was the one of the primary languages and one commune I stayed in Norway. And so when he spoke English, my friend, he learned his English in the 60s in 1967 or so he spent some time living in communes in America, in California, and so he had the he had the hippie language down really well, that's what he learned how he learned English. And he was what kind of, you know, person in English. But he had learned he is in a region, he came from Oslo and his Norwegian. was also kind of it was kind of like, I don't know what exactly to say, but kind of very proper conservative, not Queen's English kind of type Norwegian, but kind of very conservative, proper uptight. And I didn't really like him, we spoke Norwegian, with my good friend right in English. But there's something about something internalized and voice. It's more than just, you know, there's just words. So when we practice mindfulness of thinking, it's possible to tune in to much more than the words when we speak. And in fact, the world of thinking is a very rich world, because of these tentacles. So these connections with the words that we speak in our mind, the image of seeing the mind, and so much of our human life. And, you know, there's tentacles that go out to our emotional life. And tentacles that go out to our, you know, obviously to our cognitive lives, a world of our beliefs. beliefs are not just conscious beliefs, but beliefs that are deeply conditioned. Seemingly subconscious that we carry with us. There's tentacles in our thinking of that group that goes down into our physical body, and how we think affects our body. And effects, you know, where we hold our attention how we hold ourselves, different kinds of thought and thought patterns affect our body different ways, chronic ways of thinking a certain way you think a certain way, all the time. It's gonna affect your body in a kind of lasting way. You know, when I get afraid or nervous, it affects my shoulders. And if I stayed, you know, I didn't meditate. But you wonder what my body would be like. But you know, meditation is a way of kind of letting go unwinding some of the things that build up in the body. And I can see the connection between my thinking and what goes on in my body. I have actually there's tentacles that go down to my belly, my stomach, tentacles that go into the chest, the heart, tentacles that connect to the shoulders, to the jaws, to the neck, to the back. muscles in the back, ribcage, to the eyes, to the forehead to temples to, you know, inside the skull, I feel sensations there depending on what's going on with my thinking. So there's physical sensations and kind of technical scope goes onto the body. There's also chemicals that go into what we might call

the energy system of our body the energetics of our body. And, and so how we think can affect the energy in our body. And probably most of you have had some especially if you meditate with that experience of sitting quietly and minding your business and being calm, perhaps. And then some memory or some thought comes up, you know someone who slighted you or cause some issue to injustice, perhaps it's a good one. Or perhaps some you're, you know, have some beautiful you're reminded of someone who has tremendous sexual lust for justice. You know, that person Name pops up in your mind. And neither of those kind of situations, suddenly the energy conscious changes in your body and your mind your mind gallops off and those thoughts gallops off on injustice, thoughts, anger all actually that person doesn't happen. Oh, and this ties to all the other people who've caused me injustice, and pretty soon, you know, there's energy in our system is really energized. So same thing

with lust, you know, pretty soon you're really energized. And so you can see the energy changing in your body depending on what you're thinking. Now, it's interesting to realize the typical so the connectedness that thinking has to so many other aspects of our human life, because there's a feedback loop between them. And so if our bodies a certain way, or emotions or certain the way our energies energy a certain way, it then also affects the way we think. And the question is what comes first chicken or egg kind of thing. And I think it's a wonderful kind of interplay between them where sometimes the how The body is our emotional life is affects the kind of thoughts we have. Sometimes the thoughts we have affects our emotions in our body and the energetics. And this is important to realize because a good percentage of our suffering can be traced back to our thinking. We think now it's possible trace suffering to other things. But, but I think that it doesn't trace back to our thinking. Thinking becomes for many people, some people the medium through which the channels of suffering get expressed or getting get to actualize to felt so if we want to be free of our suffering, get a handle on suffering. It helps a lot if we can get a handle on our thinking. And so it takes some time to look at our thoughts and understand what's happening there. The advantage of it, of learning by thinking is that then also we can appreciate when thinking is not causing your suffering, but as The richness of our life, and it does sometimes, and the depth of the depth quality of our life. I think some of the depth quality of our life comes through again through the vehicle of our thoughts, the thoughts that carry our memories of past our ideas of the future, the thoughts that can make cognitive connections, understanding of what's going on here. If we did stop thinking entirely and kind of dwelt an empty mind that had no thoughts, except maybe in response to things, I think that our life would not be as rich. So there's a place for thoughts. So the reason I'm saying this is thinking about today, like my mother in law dying. The you know, it's so much goes on and that, that kind of transition in a family life. You know, my wife, for example, I talked to her this evening. She's back in Boston. And she said, They went to a funeral this afternoon. And, and they came back and immediate family kind of hung around the house. And it's the first time she's really been home, in her family house where she grew up. And her mother hasn't been there. And her father, he was mourning. And he said, You know, it was my turn to step into my mother's shoes, you know, and I was the one who had to kind of make the food My mother used to make, and, you know, care for people in the house that was kind of somehow and it was very poignant for her to feel that you know, that doesn't, you know, that poignancy of that transition that transition at that transmission from one generation to the next of someone if you know, moving into the next generation, their role. You know, she could have just kind of going to the kitchen and start cooking matter of factly and with empty mind and this is just food and people are hungry and making food been very Matter of fact about that. But there might have been some freedom in that kind of simplicity of attitude towards the food and the cooking, just food and cooking and all that. But the depth of her life, my wife's life had a lot to do with the memory and the context and the story that has to do with what happened happening today, in the kitchen in the house.

So we have we carry lots of memories, you know, and so they add to our depth, they also add to our suffering at times, of course, and that's for this is this delicate thing, we have to be able to tease apart, the wisdom, the depth, that they can provide us with the suffering that can provide us. And because thinking can provide suffering, we have to learn to have a new relationship we're thinking, where we learn not to get caught by our thoughts, and even depth thoughts, even thoughts or why is it appropriate to have it's possible be caught by them and thereby at You're caught by your thoughts, there is some quality of suffering in our thinking. And some thoughts, you know, are innocent, but they're suffering because we're caught by them. Some thoughts are beautiful, but we're caught by them into our suffering. Some thoughts are suffering in of themselves, the terrible thoughts to be had. And so they're suffering in and of the thoughts themselves. So part of mindfulness practice is to look at thinking, and not so much look at the content of our thoughts. But to be able to develop, be able to see what goes on. And we think, what goes on besides the content of our thinking. And so there are times in

mindfulness practice, then that mindfulness practitioner would turn the attention and study thinking, look at thinking, What's going on here with my thinking, What's this phenomena? What's the phenomena of thinking? And it helps to think of that to realize that thinking is a composite is a composite. It's a collection of different factors coming together. So Not just words, there's emotions, there's energy, there's body, there's intention. There's history. There's many things going on there. And so as you look at the process of thinking, to begin teasing apart these things, and some people might actually like to do it systematically, people who like to be systematic thinkers could do this systematically. They could actually say, Okay, I'm thinking, I'm caught in a big bout of thought, let's look at the, you know, first let's look at the body. What's going on with the body when I'm thinking, I'm tense of hot, you know, what's going on? And what's going on with my emotions? What emotions are connected to this train of thinking. And, and there's a whole slew of them that you know, many, many regular kind of progression and any kind of ongoing chain. Train of thinking or theme of thinking probably has some emotion connected to it, a mood or something. So what's the emotion? What's the energetics connected to it? What's the tone You know, the inner voice connected to it? What's the sense of tension or pressure or stress? That somehow is this psychophysical system that's connected to this thinking? So you can start kind of taking it apart and looking at these different elements. And then also you can look at a cognitively. What's the beliefs that are behind what are the assumptions behind these, these this is what I'm thinking. Some people find tremendous freedom from simply asking the question, upon what authority do I believe this? You know, a lot of things you believe, are probably be found to be on quicksand at the best in terms of the authority by which you believe something. And I've heard some religious scholars say, you warn people don't look at your religion too carefully. start questioning the authority upon which your religion is based. You end up very quickly on shaky grounds. So that's good. It's interesting. So in Buddhism, of course, we're not, we don't we're not worried about that. Because you know, if your religion your Buddhism is based on shaky authority, sooner, better sooner you can realize that the better you know, and sooner you can get that out of your system to better by kind of shaky kind of thing. So you can you can start, you know, you can ask the question, what authority right believe this? And what is the beliefs that are behind this? What are the assumptions? An interesting question to ask is, what is the sense of self? What's the self identity, my assumptions about who I am, how I represent myself how I think people see me, what's the sense of self that is tied to this train of thinking? And this is, of course, very interesting because as you some of you have done my intro class know, and like I say, I like to teach that. You know, it's amazing. It's awesome. Awful How repetitive or thinking can be leased lines can be probably some of you also, you know, you can think the same thing, three or four times, right 10 or 20 times 50 or 100 times,

hundred times, you know, it's just a slight variations, you know, you know, of how you're going to plan something or how many slight variations in how you rehearse the conversation or remember the conversation or the event or whatever. But you're thinking over and over and over again. And, you know, if someone walked next to us as much as you know, it's talked to us as excessively and as you know, repetitively as we talk to ourselves, we would think they were crazy. We would ask them to be, you know, we probably want to institutionalize, they're known as BP. Lithium would be good for them or something. And, you know, please and we bribe them to try and be quiet anything But when we talk to ourselves so repetitively The amazing thing to me, is, unless you're on retreat, it's seldom that people get bored. You know, it's just as interesting, you know, just 500 times the first time. And that's part of the reason I suspect for that lack of boredom is because it's often about ourselves. More often than not, I believe, for most people thinking has to do has some centers around ourselves self concept, so we can look what's the self concept that's connected to this thinking? Something as innocent as going out, you know, sitting in meditation and planning what you're going to have for dinner. Whether that's nothing to do with self right, just planning for dinner. Well, maybe people coming over for dinner coming over for dinner. You have guests. And so now, what you cook relates to how they see you. And so you want

them to see You Well, they want to see that you're a great cook, capable cook. So you have to kind of figure out what to buy that would make a good meal that would impress your friends, your great cook, so you can prove to them you are a good cook. So it isn't so innocent anymore. There's some self connected to this idea. So there's physical aspects, there's emotional, there's energetic, there's cognitive, the cognitive world is big. Because it also connects to our sense of self and our beliefs and our assumptions. So first, we'll look at all this. Now it's possible to look at all this and get a headache and some of you probably getting headache already. hearing all this how complicated it can be. Because as you know, once you have so much complexity to something, you know, then the mind starts spinning out and wondering and, you know, and thinking even more, you know, Gil told us to look at their thoughts and gave us so much material to look at it now. I'm just really spinning out But the idea with mindfulness meditation is to look at our thoughts so we can get to be free, free in relationship to them. And that means many different things. When when something deep is going on in our life, like someone has died recently in their life, they have someone say just just let go of your thoughts is not appropriate. It's disrespectful. You don't tell someone who's mourning the death of the mother. It's like all of your thoughts. You know, what's this about? You know, first time in your life kind of being in the kitchen where your mother was cooking for your family like she did you know, the daver funeral. Just thoughts like Go, go, go. Now if you if you listen to me teach sometimes perhaps or other be passionate teachers, especially if you hear us teach on retreats. And you generalize from our particular instructions there. You might think that's the point that's supposed to do all the time just like a just like a backhoe and labor kind of thing. Life. I think that we have to have the wisdom to know that sometimes it's actually part of our supporting part of human life to think and let those ideas and things flow and go in with mindful mindfulness practice can serve us there, it can help us get out of our way. So we don't interrupt it. So we don't stop it. We don't inhibit it. We don't judge it. But let the inner life kind of move and do what it has to do to add that depth to our life. And then other times, like if you are in retreat, maybe are meditating. That's the time that's a particular time, where it's maybe most useful to have an attitude, or just let go of all the stuff that go like oh, even then you maybe your mother died today. Maybe a minute you sit down to meditate, maybe that's the time to let all the feelings and thoughts just be there freely, perhaps. Or you might decide this is the time to just let go let go and let go. And one of the reasons why to let go. And in times of great transition like this, is that sometimes the surface chatter Remind is not so nice, not very deep. It doesn't allow for some deep processing to go on. So if you can let go of the surface chatter of your mind, then it allows for some deeper movement to start happening and deeper connection to ourselves to happen. So maybe it's useful sometimes to drop, drop things away. I think it's amazing

ones are amazingly off field things. How much superficial chatter can go on in my mind? Probably none of yours ever going to assume. I mean, all of you, you know that you're all like me this way. But it's amazing to me. I mean, sometimes it just seems to be random, silly kind of things goes through my mind. You know, it's like it's, uh, you know, I could sit down with tremendous intention to meditate. Meditation is a big part of my life and I put tremendous value in it. The purpose and ultimate goal the meditation lead ratio is important goal for me in my life. I can sit down and feel that way. The gravity gravity is my meditation. My intention. I'm going to sit here and sit here and do is practice. So glad I finally get to sit down 30 seconds into the sitting, thinking about pizza. What happened? What's going on here? Who's in charge? It's an interesting question right who's in charge of your mind? So you know you have different choices with your thoughts. Sometimes you can let go of it. Sometimes you use the mind perspective to help you help you let go. Perhaps dropped into a deeper place. Sometimes you use your mindfulness practice, to actually to not let go but just let go of everything but thinking just let your thinking flow and like to kind of feel your life and see what where it takes you and what's going on the

So is it a common instruction meditations when you notice your thinking? Let go of your thoughts and come back to the breath. It's common instruction. So that's a interesting practice or, or movement in the mind to look at and understand what you'd What do you do when you meditate. When you notice you're in your thoughts, what do you what happens to them? And what you learn at that moment might be very helpful for you in other areas of your life besides just meditation. So what happens to you when you do you happily follow your breath, you try to be with your breath. And then you realize that for the last two minutes, five minutes, 10 minutes, you have no idea what's going on with your breath, because you're lost in some wonderful world of thinking. So what happens? Now I know there's some people what happens is they get upset. I just blew it. This is terrible. I'm doing the wrong thing. This is unspiritual I'm an embarrassment to Buddhism. And, and I should, you know, you know better hope no one noticed. And I get back to that breath as quickly as I can be beautiful and obedient and try to please Buddhism as if Buddhism could care less and so that's one attitude and other attitude is going to be connected to that historical kind of harshness. There's that jerking the mind back approach. You notice the mind is wandering off and the thought and the jerk the mind back, come back here, you and get back on that breath can do drill sergeant approach. And then there's the, the pouncing approach, where you realize you're off the good thinking, and so you're back on the breath. That's another approach. Another approach is despair. This is hopeless. I've wandered off my daughter one more time. Oh, you know, I can't do this. Or there is no discouragement or there is other approaches. This is a really interesting thing to think about. This is juicy. This meditation stuff, I'm not so sure about it after all, or I believe it is good stuff. But I've been struggling for a long time. I deserve to have some good time right now. And this is a really good juicy thoughts. So I'm going to go off in there. Yeah, that's another approach some people have some times you know, I'll do later the later approach. I'll get back to meditation later. And maybe I've covered this already, because also the judging approach as soon as a thought arises, and you notice it is fallen easily by some kind of judgment about that. That was a bad thought that was a good thought. I'm a bad person because I'm meditating the thinking is always judgment goes on. So it's helpful to do in meditation is to become aware of how you are what's happens to you, when you notice that you've drifted off into thoughts, even before you bring your mind back to the breath, before we do anything else, what happens in you? What's your what's your reaction response to that? Because if you can see your response and see it clearly, then you might be able to question that response. You might be able to stop believing the response. And you might actually be able to choose different responses. Choose wiser better responses. in meditation, generally, it's it's not valuable useful to judge yourself. When you negatively or positively when you just often thought it's usually not you it has no value at all, as far as I can tell, to has very little value to judge good or bad the kind of thinking you have, generally meditation. It's just, you don't get interested in the country. It's generally just come back to the breath, be very spacious about it. And one approach the spacious quality about noticing your back your thinking is this amazing thing that happens. So I'm sitting on my breath. happy with my breath, breathing in breathing out. This is great. I got it on track. I don't think I'll leave it. This is a good a good meditation session. I managed to do three breaths now. Yes, this is it. I'm sure I can do it. I think I should going to retreat. You know, I think that I have some ability to meditate or retreat would be really good. And when it was retreat, I should go on. I should get you know on an issue as I get home tonight to get on the computer and Google vipassana retreats and see what comes up. And then I can really do this because I can really hold my breath really well. My breath, my breath.

Oh, I'm thinking Thinking about how great I am at watching my breath. Anyway, suddenly notice your thinking at that moment that you notice your thinking, one approaches to the problem. However, before the judgment arises, they have something had to happen before there could be a judgment or a reaction to it. It happens maybe in a flash. So it's really quick. But there has to be a very simple and judgmental awareness knowing I am thinking right now. I've been caught up in thinking and there has to be there. If you follow up so you notice your thinking, if you follow that by saying, Oh, I can't do this

practice. This is too hard for me to be mindful. It's ironic because in order to know that you were thinking you had to be mindful. And it's simply not true that you can't do this practice. Because you had to be able to do this practice. And notice you were thinking, maybe, but it was a flash. And it's possible to kind of begin appreciating that there is always going to be this flash of simple awareness on thinking that precedes the judgment. And then if you can start noticing that flash, then can you just kind of extend the flash becomes, you know, longer and longer period. Can you notice that? The perhaps sometimes a peaceful quality, the easeful quality, the simplicity, the transparent quality, the free quality, liberate, liberating quality of that initial moment of awareness. That was without any self consciousness. As part of the beauty of it, there was a moment of awareness of thinking there was not so conscious. And then we follow our subconscious ideas or I have to practice not to do all this stuff. And you know, catching ourselves, it's kind of amazing to me, this is the amazing thing about the world of thinking. So much amazing, amazing stuff is if you're lost in thought, it's not a problem. You don't have a problem. Maybe other people do with you. But if you're lost in thought, that is no problem because you're lost. Right? You're not there. You're lost in your thoughts. How can you ever problem if you're lost in your thoughts? You're not there to notice. If you have a problem, you're there to notice. So, if you're lost in your thoughts, you have no problems. If you knew if you know that you were lost in your thoughts. No problem, because now you're mindful. So in relation to thinking you'll never have any problems. You're either checked out, in which case you don't have a problem. Or you're aware you're thinking, in which case you're aware, you're mindful. Now, because of this, this tentacles that go on, it's seldom that we leave it to be so simple. It's like, on the heels of notice when we're thinking, then we think some more. We think judgmentally, we think this way, and that way, our beliefs, our emotions, what goes on in the body, all this feedback comes back into how we think about our thinking. So don't despair. What you need to do is just slowly, patiently, and I think it'll happen to many of us over time. If you do mindfulness practice. You slowly, slowly become aware of the world, the ecology, the ecosystem, they related to your thinking, all the different aspects of it. And as you do that, become more more familiar with a world the ecosystem of your thinking. You'll find it easier. Easier to let go. Do not be caught by them to set yourself free from it, either to let go of your thoughts and not have them there. Or see thinking as being something that you can have a radically different relationship to where you're not connected or lost or entangled with a thinking, but rather you're really free from it. The thinking can come up, exist for in a way. You could think whatever you might think whatever it wants, but you are not entangled with it. There's no stickiness, there's no Velcro. There's no Velcro between you and the thinking. And it has no Velcro. There's no suffering. If there's suffering, it's probably some Velcro to in your thinking in some way you're caught. So

Maybe I was caught by all these thoughts today all these ideas, because that was about a third of what I wanted to teach. And so I think, you know, we could continue another hour and a half. But I think it's good to go home. And probably this is plenty of anyway. But what do you think? What should we do? We'll go home don't have to worry about that. But with this topic interest you anymore, that we should can pick it up again next Monday? Or should we just kind of let it go? And this is boring, you know, you've been bored with your thoughts, and he's telling you to look at your thoughts and more, you know, just rubbing it in my face. Anyway, so it's much more interesting things about thoughts and when I said today, this was the uninduced imports. So, if I can remember it next week. Should we pick it up again? next week, next Monday. Okay. So, in the meantime, during the week, I recommend you do some homework, some exploration investigation. And why don't you spend the week to two things. Whenever you can do it whenever it makes sense. Start looking at your think the world of your thinking. Notice more carefully what you think about they usually do. Notice what your relationship is to your thinking. And notice how you relate to the fact that when you're when you're lost in thought, what your attitudes were that is so that's the look at all that. And in addition, I would strongly recommend that during this week, you will find someone it could be a stranger on a park bench. It could be best friend it

could be who knows. I don't know. I don't care who it is. Some of my MC and find someone who you can have a conversation about your relationship to thinking with how you relate to the world of your thoughts and thinking, and maybe find out what they how they relate to their separate conversation, sit down, have a really good conversation. Some of you might want to do it with real strangers, so that people you never see you'll never see again. Because maybe then you can be able to be freer and how you talk about it. And some of you might feel better doing it really close friends or someone. So that's what I would recommend, because then our time together next week will be richer. as we explore this further I could thank you very much.