

2007-08-27 Mindfulness of Thinking Week 3

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SPEAKERS

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So the topic for this evening is that of thinking thoughts, and it's a continuation of the discussion on this topic we've had the last two weeks before this. And the idea is that the world of thinking is a very important one for human beings in general, but in particular, for meditators need to get a good perspective on their thoughts and thinking their relationship to thinking, understand the many different facets of thinking in order to learn how to work with it. And so that thinking is not a disease doesn't interfere with their efforts to meditators and interfere with the spiritual life. And rather, thinking wise thinking can actually be very supportive of Buddhist practice, supportive of Buddhist practice and supportive of meditation practice.

And so I thought we would think if it's okay with I'd like to continue next week and try to talk about actually wise thinking, which is an unusual topic in meditation because usually meditation we talked about letting go of thoughts. But she gets sometimes you get the impression if you hang around Buddhist teachers enough like me, that you're supposed to be dumb and stupid and not think at all and just let go of your thoughts and just be present. You know, and I can be and whereas I, you know, I think that thinking is, is very important part of Buddhism and having good critical thinking abilities and wise ways of thinking is important part of any spiritual life, any life at all. But because we emphasize so much letting go of thoughts and meditation, then people get the maybe the wrong idea that they're not supposed to engage in thinking mind at all. So anyway, that's for next week. And for this week, I'm going to talk more about the usual thing, letting go part of that thoughts

Thinking is important part of human life. And it can be a great hindrance it can be a great source of tremendous problems and evil in life, stress and suffering. It can also be the source of vehicle for some of the most beautiful things that human beings are capable of. But even though even whether it's a source of suffering or source of delight, enjoy it, if it's a primary thing the mind is caught up in that it's very hard to develop or settle into meditative states to get really deep into meditation. It's very hard to see very clearly when the, the glass we're looking through in a sense, is being is a is a filter of thoughts or smudged over with a lot of thinking. And the analogy I like to use for the switch from being primarily preoccupied with thoughts and relating to the world unto ourselves through through our thinking, to an experience of relating to ourselves. Beyond are wider than the world of thinking is the analogy of someone is born. Born inside a house never leaves the house, the curtains are drawn. And every room of the house has a 52 inch television screen. And they have cable or satellite or something. And so there's 500 channels. There's a lot of television shows to watch. So of course, they get bored after a while, but then you just switch the channel. And there's lots of things to watch. And someone comes along and says, Hey, you know, there's a whole world outside of your house to explore. And they said, Oh, no, this is really interesting. You know, JC channel and so it's very captivating and very involved. The whole world is for a lifetime decades. The person who is living inside is very interesting, two

dimensional world of television and watching it. And then finally after 53 years there's a power failure in the neighborhood and, and so There's no television to watch. And so the first thing occurs to first of all, there's a store there was, you know, I never looked outside the door, maybe I should look. So the person goes out to the door and into the neighborhood. In fact, there's beautiful trees and green leaves. And there's a wonderful feeling of the breeze against the cheeks and the warmth of the sun. And all these wonderful things, three dimensional things that a person had no idea about, because they're always you know, relating to a two dimensional world elevation. So the same thing with the world of my thoughts, the world of our thoughts can be amazingly varied. We have probably have more channels in our minds than there are television channels currently. And, and so it can be quite varied, and very captivating and very, there's a tremendous compelling quality for some people around their thinking. There's a kind of a a, I think, for some people a tremendous sense of promise in the world of thinking that somehow thinking is going to provide the solutions and answers to our life. And if we can just think our way into things thinker, you know, that's why sometimes I think Thinking can be so repetitive. Because we can be convinced that thinking is going to be the solution is how we're going to find the answer. And thinking is how we build up our sense of self to a great degree, or protect our sense of self or engage in whole kind of convoluted complicated ideas about who we are. It has a lot to do with a world of desire, because many times our desires are mediated through what we think and our thinking. There's a lot to do with the world of ill will or hate or anger because anger ill will is often mediated through the world of our thinking. So it can be quite compelling and quite involving, but to have a switch and that can be a kind of a very clear some people have very clear switch, where their preoccupation or their relationship to the world switches from being primarily involved, occupied with thinking to being much more broader kind of you no longer feel entangled are caught in the world of thoughts. And many people don't realize how caught they are in the world of thoughts. just you know, it's like the fish doesn't see the water swims in, they say. And so we don't often sometimes see how much we're living swimming. And it will the thinking and thoughts. And so we might not even see there's a problem with an issue. Even, you know, just television is quite wonderful. But then it can be this moment, this time when there's a shift in the mind. And the mind separates itself somehow, from it being so closely tied velcroed to our thinking, and the kind of pulling away separation, is it Oh, there's thinking is going on. It can be very clear recognition. There's thinking and in a sense, I'm here watching there's the watch or there's there's attention. The attention is different than the thought. There's a separation a distance that is created a healthy distance. You know, like if you if you always had your nose glued to the television set.

It'd be healthy to step back. 10 feet. You Oh, you know, I'm watching television. So many times we have our nose glued to our thinking, and to step back and realize, Oh, I'm thinking, and it can lead with the right kind of perspective on it, it can lead to a sense of, of freedom or a sense of ease or sense of freedom. Finally, wow, a little bit not so caught in that world. a different perspective of the same thing, can analyze or judge what it's like to be caught in the world of thinking thinking might still be going on. Even though we're not caught by it so much. We stepped out of our orbit in a sense, but the thinking might be very uncomfortable. And sometimes only when there's strong mindfulness. You kind of separate yourself a little bit from the entanglement with a preoccupation with thoughts, that we realize that the way we're thinking is not so comfortable, that it's exhausting, or tiring or stressful, or as other kind of consequences for us. And so then, from that perspective, some people will get upset. Oh, no, this is terrible. Shouldn't be this way. I'm stressed out. As affects my body affects my mood and affects so much of who I am. But I like to suggest that rather than getting depressed by what you see, being able to see clearly what's there, it's actually you start appreciating that little bit of freedom that begins to occur, the things you see there, wow, I'm not as caught up a little bit a little bit independent from that whole world of thinking. So, one of the ways to do this is to help create a little bit of sense of independence is to use a mental noting, technique we used in this tradition of meditation. So people

use it, which is very quietly and quiet or subtly or, or weakly or racist, very, very softly. Say to yourself, your mind, thinking, thinking or planning, planning or worrying, worrying or remembering, remembering or something is very, very simple. obvious kind of label for what the kind of, you're doing what's going on. And if you label clearly enough and maybe repeated enough, sometimes it takes a while. But the labeling itself is a kind of a recognizing what's going on, that the recognizing is not the thing that's being recognized. So you might be caught up in some kind of preoccupation, planning what you're going to do tomorrow. And it's really important, some big meeting, you're worried about something, and you really caught by that. But then you you say to yourself, planning, planning, here's the human being it's planning and planning. If you do that often enough, regularly enough, at some point, you might begin to kind of begin to pull yourself out of the way that you're entangled in the world of your planning. Whatever you know the thought is, so one technique is used usually noting and the trick with a noting also the advantage of the noting can be is if Listen to the tone of voice and the quality of how you do the noting, he'll teach you about whether you've continued to be reactively involved or caught to whatever you're noting, or whether you're a little bit more quantity equanimous about it. So, you know, if you're planning and you're tired of dogs planning is not getting done 1000 times now. And you say, you know, planning that's an indication that you have some reaction to it. Or if you having some wonderful fantasy of desire, and your desire you know, it's also indication that you will caught by it, you're the kind of and it is planning, planning, very soft, very kind of economist, kind of independent Oh, there it is. Planning there it is. Fantasy fantasizing, fantasizing. until you start feeling a little bit. You're not quite drowning in this experience. You're not quite kind of submerged and experience of thinking Very quiet. And other ways to do this is to focus on something, which is not your thinking.

And so for example, one of the preeminent techniques within meditation is to focus on your breathing, which works for some people very well. The physical felt sense experience of breathing, whether it's in your nostril, your chest, or your belly or anywhere you feel your physical experience of breathing, that physical sensation of breathing is not a thought. You can think about your breathing. But the felt sense is not a thing a thought. So if you put the, if you've tried to put your as much attention as you can, into the felt sense of your breathing somewhere in your body, then that activity that energy, that food, of attention that you have, is being is being directed into something which is not your thinking. And attention is kind of like Who am I And so if your food keeps going into thinking, we're going to feed the world of thinking, if your attention is going to something else, then you're not feeding your world, the world of your thinking. And then it can be very slow initially, but then with time you stop feeding and reinforcing your thinking. So, in this regard, I like to distinguish between thinking, which most of us I think know what is well enough and farting, which is not an English word yet. All right, you know, and, and farting is what the mind does, the mind is a farting machine. It just, you know, just kind of you know, just that's what it does make stops bubbles. But thinking isn't we get involved in our thinking with it with the thoughts. We react to it. We pick it up, we get involved in it, we add to it because you know, all the associations to it. It was somehow been, you know, carried off so with that, I thought, So, each time you come back to your breathing, you're taking at least a moment where you're not reinforcing that involvement with other thinking. And so it's, you know, enforcing it, you know, feeding it. And if thoughts don't get fed, they don't turn into thinking, they just a thought bubbles up and it just there it goes, it disappears. And so the more you can put your attention on the breath, the less there's attention to feed your thinking. And thinking kind of recedes the background, and gets quieter and quieter, has less and less food to keep it going.

So basically ignoring your thinking as best you can, and coming back to your breathing and focusing that felt sense of your breath. And really kind of try and be diligent tries to stay in the attention as long as you can. Of course, your mind's going to wander off and thought as you do that, and then there has to be this wisdom. Not to get reactive to that fact, just Oh, thinking, kind of let's go back, direct the

attention back to the breathing. It's common in Buddhist circles, people say, let go of your thoughts, and then go back to the breath. Some people don't have a clue how to let go of their thinking. And some people do. Some people can just kind of, for the moment, at least, kind of turn it off, turn it off or stop that activity. Go back to the breath. Some people don't have a clue don't have any ability to turn off their thinking. But they do have the ability to direct their attention again, wholeheartedly into the breath. For a moment, two moments, three moments. And every moment you turn your attention away from your thinking into the world of your breath. It counts the significance for beginning to take the food fuel away from that thinking. With time slowly, slowly, there's less and less food for your thoughts and it's not get quieter and quieter. It's very rare that someone has the ability To push some mental button, and just turns off their thoughts, I think there's sometimes the wish among meditators that they find that button. But I don't think there is such a button. And so you have to be very wise about the presence of thoughts and very relaxed about it. Don't get caught up in being reactive to it. But there has to be some clear sense, very clear sense for meditators, that the world of thinking is not the useful place to be while you meditate. That's a very clear conviction. That's the case. And that takes some reflection, it takes talking with teachers, it takes maybe reading books about meditation, to really understand in principle, that thinking is not the purpose of meditation. If you thought that if we tell your thinking is the purpose of meditation, then you probably think better. But the idea is that you really convinced you know, meditation, something else, then that can least be in principle, the willingness to disconnect with the world of thinking and then engage in something difference. And so what the different thing here mscs, perhaps is the breath and focus on your breathing. If and then the mind goes back and forth in their thoughts get the upper hand for a while they come into the foreground, you notice that you put the breath back in the foreground. And there's a kind of a rhythm that could, I like to think of it as a rhythm. You're working through rhythm, rather than thinking it's unfortunate your mind wanders away. It's a thought again, think of it as part of that rhythm of coming and going, coming and going. Breathing in breathing out as a rhythm. There's a rhythm to big wandering off in the thought, there's a rhythm part of the rhythm, you come back into your breath again, there's a rhythm there, and you're just going to participate in that rhythm, get a sense of the brisket rhythm. And, and so and so rather than being discouraged when mind wanders away, as soon as you notice your minds wandered away, that's all Good, now it's my chance to participate in the stance. And I'm going to set the rhythm back in the other direction. And you do it the best you can. And after a while doing that over and over and over again, you get better and better at staying longer and longer with your breath. Over time, you can just push a button and just stay with your precious like that if you're relatively new to meditation, and it's time you kind of just kind of stay longer and longer. And so then a number of things can happen in relationship or thinking as we do this. One is that there's less and less food going to flip to thinking. And rather than being turned off, thinking, the world of thinking begins to thin out becomes thinner and thinner and weaker and weaker, more and more transparent. And it can see maybe For the uninitiated, if people haven't experienced this, it's kind of strange to talk this way. But when I'm really caught up in my thoughts, there's a way in which they seem really seriously pourtant substantial as like the other main game in town,

as the thinking gets thinner and thinner or weaker and weaker, they become more and more transparent. And they have less and less sense of promise or allure or compulsion as part of and you start seeing the thoughts are just thoughts, which is an amazing thing to see. Seems like so obvious, right? A thought is just a thought. Which means a thought doesn't have to be believed. A thought isn't necessarily True or False. False is not something that needs to be engaged in. A thought is just a very simple thing phenomena bubbling up in the mind and Buddha's sometimes talking about when the mind is quite quiet, enough caught up in the world of thoughts. The thoughts can feel like clouds drifting, drifting through an empty sky. And your thoughts are kind of insubstantial can vary. I have a joke with my four year old son that if I can only Come up really high and you know, outside, it has to be careful to

kind of bump up against the clouds. And he says, Don't be so silly. And because you know, you don't hurt yourself when you bump into clouds. And so so you have to realize a thought it's just a thought. There's a story that's told him that he passed the circles. I think it was about an Indian meditation teacher. I turned to a woman, students, meditation students, and said to her, you had her attention and said to her thoughts, the thought of your mother is not your mother. And that helped her a lot. And so, you know, as our thoughts accurate, are they accurate representation of reality? Are they you know, what are they thought is not your mother certainly substantially. It's not your mother's there and you're here. And the thought is something different, right? But we relate sometimes to reality through the through the filter of our thinking. And we think that our thoughts our reality, because that's how that's the media, how immediate many people mediate realities through the world of thinking. But the world becomes three dimensional. When you can have enough independence from thinking, to see it, when it gets thin enough or weak enough, you can see it as something as a thought as just a thought. A thought as insubstantial. How much Wait, there's a thought. What color is a fire? Some people, all kinds of colors they see but it pretty insubstantial stuff. The content, the story, the idea that's embedded in the thought is pretty insubstantial, which sometimes I've taught the intro class. I say that No one's ever seen a thought really He knows everything a photograph of it right?

So you know you can't hold the photograph and so this is what a thought looks like there's no secondary kind of evidence that thinking I guess with brain scans but because people speak and write but but you don't really see a thought imagine you know, they said NASA sends a probe into deeper space and had this new device and somehow they're floating far out in intergalactic space. Here's a thought.

And it's just an amazing thing and they take a photograph of the spot and they you know, email it back and wait you know, send it back to the earth and newspapers all over the world. You know what printed? Finally we see that is an amazing thing. Thoughts are amazing. fact that it is an amazing product of evolution, nature of the world. wishful thinking? And, you know, I like to say it's, you know, whatever you're thinking about this moment. It's the results of 5 billion years of evolution. You know, in terms of certain kind of thinking to particular thoughts you're having right now is the pinnacle. 5 million years of religious come down to this, you thinking about pizza?

It's awesome.

And so, you know, to handle the perspective of humor around thinking is important. But to but to somehow begin to see, you know, he gets weaker, thinner, we no longer believe that they have to be able to believe every thought we have. Some people believe their thoughts are themselves. That's who they are. Because if you don't have a thought to tell you who you are, then how do you know who you are? If you don't have a thought, telling you who you are, and who are you to be thought about?

You know it you know, you can't you can't if you can't answer the question with a thought, then who are you? It's a good question, right? Who are you before your parents were born? What's your face before your parents are born. And so, the so this world has become three dimensional at some point. So one thing is the world because the world of things become rather thinking becomes thinner. The other is a shift that can happen. between being kind of living in the world of thinking and feeling now you're independent of it. You're separated from it. And as that happens, it's a very important point in meditation, because then it can be kind of like you turn it turn a corner meditation, and then it's easier and easier to make a choice. Not to be involved in the world of thinking now To put your, all your energy into the world of thinking, and your and your energy can go into something else. And which can go into as a much more 3d 360 degree awareness, more broad or three dimensional kind of sense of being

alive of our experience here and now. And an endpoint meditation can become much more can be much, much more satisfying way of being alive being present, then the satisfaction of thinking thoughts, thinking is your only satisfaction, your source of satisfaction, like, my suggestion is, it's two dimensional, there's something much, much more satisfying was much more satisfying way of being, which is we're not caught up in the world of thinking, we might still be thinking, but thinking is just a small part of who we are. There's a much richer, more fuller aspect of what's going on. As the as the world says, the world of thoughts gets thinner, and as we don't feel so identified it as in the world of thinking, then we start getting a sense that we're much more than thoughts. An interesting aspect of this can be that we become aware that there's a sense of well being satisfaction, a sense of peace that exists independent from the other thinking. And sometimes that sense of peace or well being is independent. Well, the thinking can eventually seem so much more satisfying than anything you can possibly think about. And then there can be a greater, greater willingness to let go, that will go. They can be frightening for some people to do that. Because their whole sense of who they are and their relationship to the world is through that filter of their thinking. But then to kind of let go of it and fix our experiencing is very, very rich, very satisfying experience of silence or stillness or peace that's possible. And that itself can it can open up to whole new realms. I think of meditation, kind of like an hourglass sometimes That the two dimensional world television world thinking can see in huge, like this huge, big opening of the hourglass. And then it can seem that as you get into meditations, close your eyes, you're kind of narrowing your worlds smaller, smaller world, you know, very narrow and claustrophobic for some people maybe even, you know, until you kind of begin separating yourself from the world of thinking. And then it opens up again, and it becomes vast again. It becomes even vaster than the other end of the hourglass. Then it is sitting there with your eyes closed. And this is this vast universe theater, it can be filled with, you know, the sense of vastness is great greater than anything that you can actually experience the sense if you're experiencing the world through thinking. So then there certainly are times in meditation, where various kinds of thinking does come to a stop. And one of the forms of meditation that can really stop Very clearly his discursive thinking, where you're thinking about anything about what's going on elsewhere, you're not having a conversation in your mind anymore. You're thinking about anything distant and far away. But anything can be called discursive or conversational thinking, actually comes to rest. It's not stopped, not a lid put on it is not resisted. It just comes to rest, it settles out.

And after the discursive thinking drops away, this subtler thinking it can be left which might be primarily concerned with what's happening here and now can also become quieter and quieter. And some people will report that periods of time meditation where there seems to be absolutely no thinking going on whatsoever. Sometimes, if your teacher will ask the person, but look more carefully, and they'll find what actually they looked more carefully. There are very, very subtle things still going on. So for example, you can have the thought Do you sit quietly meditation and have the thoughts? I'm not thinking anything right now. Can you believe it? Because thoughts can camouflage themselves. They're very subtle and very slippery sometimes. They can be very, very subtle thoughts that we don't really see that see there going on. Now, why is this important to do all this? One of the reasons why it's important is that as long as we're caught up in our thoughts, we're caught up. There's a world of stress, who will have suffering. And in one of the vehicles, one of the ways of becoming free of suffering, free of clinging, free of fear, free of hate, free of desire. So we're not in the grip of those things, is to have a different relationship to the thinking. So for example, a thought can arise in your mind. Doesn't have to go anywhere. You don't have to act on it. You could walk, you know, you could walk by ice cream parlor and say have a thought the nice nice time and ice cream now and say oh, thought is just a part. That's an interesting thought. 5 million years of 5 billion years of evolution. Ice cream thought that's nice. As opposed to having a somehow allowing or that thought to be picked up and acted on. It's very interesting to watch. And that's one of the advantages of mind gets quiet enough. You can watch how

you relate to a thought that arises. You can watch the movement to latch on to it. You can watch the movement to buy into it. You can watch the movement to get caught in it. You can't watch that if you're only caught. You know, if you're only caught and you don't see the new clock This is just caught right. That's how things are and sickening. Know your cost because that's all there is. But if you have a chance to separate from it and see, see, see what type of movement. So thought is a thought. And I find it you know, throughout the day, that I'll have all kinds of thoughts that I'll just say, oh, if I'm alone, that doesn't have to go anywhere. Thank you and not now. And that's very valuable. It saves a lot of suffering, a lot of problems. Another thing that happens as we get a handle on the world of thinking, is that lost train my thought, that's something I've been liberated.

Yes, so this is what it is.

What comes first an emotion, or thought. Sometimes if you're paying being paid, careful, careful attention. It's really fascinating to watch the interplay between the different inner aspects of our life. It's fascinating to watch how there can be a thought. And then emotion follows. In response to it. Sometimes there's an emotion that arises. And you see how there's a thought in response to that. Sometimes you can see there's a physical sensation in the body that rises. And then in the wake of that there's an emotion or there's a thought, and there's a wonderful interplay between these different things. And it can give you a lot of unnecessary word, a lot of power, a lot of advantage in your life. If you start seeing that connection. Because you can sometimes see how certain thoughts give rise to certain feelings. And sometimes you can see that connection. Sometimes you can have some ability to moderate modify how you're feeling, by not buying into certain kinds of thoughts or letting go. So what comes first, you can watch this. It's very fascinating to watch. Also, if your mind is very still very quiet in meditation, you've learned to separate yourself in the world of thinking thin and our mind is really really quiet. And you start having gaps between your thoughts. normal life path like is conscious, probably incessant is no gaps. in meditation, it can be again, you think something, it disappears. Again, something else arises. It goes away. Suddenly, a thought arises. You can watch isn't it really subtle meditation, sometimes you can watch the mind Thinking began taking you away into the world of thinking, thought train. And at the same without even wishing it without even willing it, the power of mindful is so strong. It's almost like there's an elastic band attached to thinking pulls you back into the world of being present. Don't even try anymore, just pulls you back up and authorizes, you've come right back. But it is very interesting time can happen where mine is. Mine is very quiet, no thinking is going on. And you can feel like a little bubble, a little pressure arise in the brain or the mind somewhere. And it's, you recognize it as you're about to have a thought. So you had this warning system. It is one symptom of this clue and this is kind of the energy that move momentum to have a thought arises before your where you have a thought. Isn't that interesting? I think it's fascinating. It's even better, more interesting because if you can let go of that tendency to think before it's burst forth into a full blown clock, he'll dissipate relax. And you'll never know what that thought was.

What does that say about our mind? What does it say about our mind that we can have a thought before they become conscious?

And interesting? What's going on in there? What is going on in there?

life black box

and it doesn't really you know, so purpose of meditation doesn't matter that much. But, but, but what's interesting is that, you know, you can kind of no longer have the allure or the caught this in the world of

thinking you let go But even before it begins, even before you were what you're thinking about, and then Like in the sense of tremendous ease and peace and well being.

It also kind of indicates that one of the most important, one of the very important abilities we have in relationship to our thoughts is the veto power. We might not have ability to choose what we think. Since it seems to some of our thinking starts before we've been aware that we're thinking right. So you're not responsible for the thoughts that arise. But you're a little bit responsible for the train of thinking you get involved. So you can have a really ugly thought.

Don't take responsibility for it. Don't do this. Don't take it personally. don't define yourself by it. You can have the world's ugliest thought direct response which is bubbles up. However, if you choose to Get involved in that thought and act on it or do this and that, then you have responsibility. But you have, but human beings have the ability, especially if they're mindful to have the veto power to say, No, no, not that one. Let it go. And that ability to have veto power is a very important one in a month, you know, I'm not gonna get involved in tennis or evict a Buddhist monk. He teaches this by analogy of, and maybe it's unfortunate analogy. Some people or some people have reacted negatively to this analogy, and some people have loved it. And those people who have this experience in like a hope that nothing fixed on it's like a, like a corporate board. And, and according to, you know, Minister, his image of a corporate board, you know, all these different board members, directors, they're all you know, chaotic and all these different ideas and, you know, the poor word president has no control Except the board president has the veto power, nothing happens in the company. Because you know, unless the CEO something agrees because at least he can veto what but he don't know controller, what's the ideas coming up? That was Yeah, that's Jeff's analogy. But the veto power is very important. So do you have the ability to exercise that your ability to see a thought arise and idea rise and motivation arise in your mind and say, No, and not make it any big deal? The judge yourself because of the presence of that thought, particularly conclusion, punish presence? No, no. And then if it's a good thought, then you don't have to use your veto power. And then you can start using your wise thinking to engage in which my hope is that will be the topic for next week. And next week, we'll finally this Buddhist teacher here will finally give these poor insecure thinking the poor insecurity Mind its chance to be respected and appreciated it's important role and and will help it to train it train it to become a more wise and useful member of the board.

So I apologize I took so long because I thought it'd be useful to hear some of your questions or concerns around this topic. And perhaps we do have a couple of minutes before nine maybe one or two concerns or questions you might have Yes please.

When I've been trying to work with lately are waking up in the middle of the night after dreams they have a lot of they're grabbing me. I think I've got a lot of things going on in the daytime world and so they're completely unrelated things have the same cleanliness coming up and dreams but then I'm like, hardly conscious. And it's very hard to let go. My mind keeps wanting to solve the dilemma. In the dream and then have a hard time getting back to sleep. I don't know whether you've got any twists on the advice you've given for thought and

you have enough awareness during that time to know that you're uncomfortable and you want something different to happen, right? Yeah, but within but you're not awake enough to make any decisions, right? Yeah. Exactly. Could I say no. But you might try to arouse yourself. If you if you want to rouse yourself, wake yourself up. Or if you really want to kind of separate yourself if you can't go back to sleep, try to try to wake yourself up, get out of bed and go to the bathroom. Try to break break the seduction break dealer, break the transform into something. Maybe it takes maybe acquires me

being more awake, to have more ability to have some control over some different relationships, different relationships. So the thing is, there is a way there's many ways that people practice or relate to dreams. If you want to practice vipassana with dreams, then what we do is when you wake up from a dream, you don't get involved in the content of the dream. But rather, you sit up in your bed perhaps or you'd lie down, and you do mindfulness of the emotions that linger because of the presence of the degree, and use the emotions and emotions, mindful, similar motions to somehow process the experience of the dream. And the idea sometimes is that it can be more effective, more efficient, to process a dream through the world of my positive emotions, mindfulness to the body, that it is through the mindfulness of symbolic symbolism and trying to figure it all out. So you can also try that to give you a practice to do is to drop into the world of your body into the world of emotions. And then down to that one. And then the other thing I say input is text. Is that the quality of your dreams is a lot to do with the quality of the rest of your life. And so for example, if you practice loving kindness before you go to sleep, sometimes as some people think it really has a big effect on the dreams at night. Because of the tone it makes sense. One more Yes. appear in the front here.

You spoke about

becoming able to become aware of thoughts as they're about to arise and then you can have the choice to let go of them before thought is actually completed, hurried and really started. I'm thinking that that becomes possible when you become get to where you can become very aware of your body. And then you can see the pressures that arise in your body from the energies that are about to produce a thought. So I can appealing in your heart area or something like that is that sometimes how you can catch the phone

I suppose that is the case sometimes you can feel upwelling energy or emotion stuff in your body that might precede a thought. But I was actually talking about much more subtle in meditation you might actually not have much experience with your body at all body might actually disappear. Because very very rarefied, very simple experience, very little selective meditation. Because at this concert, they are so peaceful, they're so still and then you can feel almost you can almost feel or watch. Sometimes it feels like a feeling sometimes more like something you see that he says it's like pressure, a bubble that some people report they kind of feel and then it's more like in the brain or something we're thinking mind is and it's not so connected, I think to all the energies of the body. level. So the final thing I kind of want to say or repeat is that I think some of you will be very surprised how much power or how much strength you can tap into in your life you can tap into if you can see a thought is just a thought and just leave it alone. Because you can have if you like, for example, just now, I the thought that I'm getting cold. I'm getting cold air conditioners a little bit. So, but I kind of thought I'm getting cold and I could watch my mind because I had a thought, you know, that I could start getting having a relationship to I'm getting cold. Oh, you know, I gotta do something about it, their dismissal. So I quickly got there and do something with a air conditioner. I better. You know, you know, maybe I get sick, you know, and, you know, I can get involved in the whole world. I can just see, oh, it's just a thought and called, doesn't have to do anything about just a thought. And so there's, there's a tremendous ability to be free of things. Because so much of the world the way we get caught by things is through that world of thinking. And once you're not caught, you have much wider range of choice about how to respond. So some code will stop now.

Thank you very much.