

2007-09-03 Mindfulness of Thinking Week 4

Fri, 7/31 5:45PM • 41:09

SUMMARY KEYWORDS

thinking, critical thinking, people, thoughts, happiness, engage, question, buddhism, teachings, generalize, buddha, mindfulness, meditation practice, world, meditation, relationship, buddhist, brahma, thinker, wise

SPEAKERS

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This evening, I'm going to continue the series of talks I've given over the last three weeks on the topic of thinking. And, and maybe this would be the last in the series. We'll see. And how many of you have come to least one of the talks over the last Monday's Okay, so, so. So, what I've tried to do those who weren't here, but I've tried to try to, to have done over the last Monday's is to invoke a greater interest in your minds to pay attention to the realm of thinking the world of thinking, and in particular, to be mindful of it. And I tried to give some various ways of looking at thinking down domain of thinking the psychology of thinking that could give us a better handle and no Being mindful of it and becoming free of the world of thinking. Thinking is a very important part of human life. And, and it's also a big part of meditation practice, and mostly meditation practice as a matter of becoming free of it. So it doesn't kind of obscure our ability to see clearly doesn't interfere with our ability to get settled and calm. in context of meditation, thinking of often keeps us agitated, caught up in discursive, discursive world, caught up in things away from the world of settling and settling and calming down that can happen, seeing clearly. So in the discourse, so the teachings, meditation practice, the most common instructions in our tradition, is to let go, let go of your thinking. If you can't let go of it, then bring mindfulness to it to such a way it's such a degree that the mindfulness helps you become free, independent from the thinking. Even if you can't get rid of it doesn't stop, you become free of it. And then the goal mindfulness practice is not necessarily to stop thinking, but to become independent of it, or not be caught up in the realm of thinking and in its gravitational field. In a sense, it kind of step out of its gravitational force of thinking. So you can have a much more objective, clear relationship to the world of thinking. So the most common think kind of kind of instructions and simplified form, just let go of thinking, however, to let go of thinking in daily life, don't that that's for that to be your only relationship to thinking would be a tremendous disservice be kind of violence to her. Because thinking is a very important part of human life, and it's a necessary part. And learning how to engage wisely in the world of thinking is a very important part of any life. And it's important part of the Buddhist life, people engaged in the Buddhist path. But it's not always obvious, partly because again, we're meditation traditions. Teaching thinking is let go, let go. But sometimes people will generalize from those teachings and generalize out of daily life as if you're supposed to let go and uptake through all the time. Once when I was on retreat, kind of with another Buddhist teacher, or senior Buddhist Western Buddhist teacher had the occasion to ask him a question. And I prefaced the question by saying, what do you think about I forget what the question was? What do you think about x, y you something? And he looked at me very compassionately, and said, I try not to think. So, you know, there was something maybe in a context of him being on retreats, sitting meditation retreat. Maybe that was the appropriate response for him at the moment. But to generalize, oh, you know, that's super dangerous, don't think. And remember, it was like a Zen monastery. I was In charge of ringing the bells for the different services, they have the chanting ring bells and drums into quite quite elaborate scene. And I was going to call the dough on. And at a time

when visiting dignitaries and master from Japan came to the monastery to visit, which is a big to do the monastery. And so we had a kind of an impromptu or kind of service chanting service just for that to show off, I guess, to this guy, and, and the abbot of the monastery, change the chance in the middle of the sequence. I know he just changed it. And so that I it was he had this wooden drum and for this chant new chant that was being introduced, but I was in the old schedule. No One No one told me it was changed because so I wasn't prepared to you know, I wasn't prepared. So everybody started chanting this thing. To keep the beat pum pum pum.

You know, I would inhale in hand that the, you know, the drumstick in my hand. So suddenly they were started going, you know? Yeah. And I had to kind of scramble to find the drumstick and, you know, and, and then I kind of had to figure out how to get into the beat, you know, everybody was a champion. So, sorry, afterwards, I wouldn't apologize to the abbot. Because, you know, I didn't know and I kind of messed up a little bit in front of this dignitary. And he was kind of angry with me. And annoyed. And he said, I said something again, I said, I didn't think you were going to change, you know, and they say, thank you. No, it's not a matter of thinking. Somehow supposed to Intuit you know. Now, to the credit of these teachers who say, Don't think I mean, there's an Very powerful about stepping outside of our thinking mind, I think the mind can keep us very limited, keep us in a very limited domain of experience, very limited domain of intuition, of processing information of what's coming in. And sometimes our thinking mind interferes with the whole fullness of the human mental processing, to where you can process things and kind of take something and to know what's the appropriate response what needs to happen, that can certainly happen. However, again, you can get the impression you're not supposed to be thinking, thinking is somehow bad, can sometimes be an impression within Buddhism. But if you read the teachings of the Buddha, he was a great thinker. He was analytically he was analytic analytic. He was synthetic. He was discerning he was constructed. He kind of engaged in the world of ideas or practice or the world as he experienced it. And really was very, very careful with his thinking process. And he taught, I think, a way of Be very careful and systematic with how you understand the ideas that you engage in a little bit more on longest line of i given teachings, which I never gave in the last few weeks, that you don't have to believe your thoughts. And for some people, this is very helpful, because some people know we're kind of assumed that every thought you have, you're supposed to believe and some people assume that they are their thoughts. And to say you're not your thoughts you're not your thoughts can be liberating for some people really, I'm not. Well, then who am I? So but one center on a retreat or one day sitting, I said, you know, you don't have to believe your thoughts. At the end of the day, someone came up to me and said, I grew up in a cult And that's one of the things they told us their hopes. And it was years before I dared Say that again, you have to believe your thoughts. So again, again, the whole emphasis, don't think don't think don't think that can come through sometimes is an attempt to pass on something very profound that Buddhist practice can point to. And sometimes that can be very unfortunate and sometimes it can even be malicious. Whereas, you know, an attempt to kind of control people and don't think carefully. Don't think for yourself.

So some of you know that I went did graduate work in Buddhist studies at Stanford University. And there were a number of motivations for me to do that. But one of the motivations stemmed from an experience I had as an undergraduate college. I studied as an undergraduate at I studied agriculture. And I went to UC Davis a great cultural Mecca. And, and I was a kind of born again, organic agriculturalists you know, or fundamentalist, organic, organic. And I was also a student activist for the alternative agriculture movement that Davis so I was really into it. And then I started taking these classes, science classes, science, the science of soil science and different things. And lo and behold, some of the things that I thought were true about farming and commercial agriculture and about organic farming, some of the things not everything, but some of the things proved to be not true. The science was not behind it. They were generalizations that people had made broad generalizations based on you

know, one little piece of evidence or something was true in certain kind of way. It's true in certain proportions, certain degrees, that can be true, but not another degrees. It's like, you know, if you said, Oh, the sun is dangerous. Well, the sun is dangerous if you're out there at noon in a hot day and without any suntan lotion, because it's kind of can be dangerous. But to generalize from that and say the sun is always dangerous, you know, and so I'm going to lock myself a bomb shelter. That's a generalization that goes, you know, beyond that, so you have to understand the degree. So, I was kind of I was kind of a little bit humiliated or humbled at least, chested by this idea that I had believed something so strongly, and necessarily the science of it wasn't true. So then I came to study at Stanford religious studies, when I got involved in religion, you know, Buddhism, Buddhism is a religion, though I'm sometimes reluctant. I'm reluctant to admit it. And what I noticed is that religious people have a great capacity for generalization, much more than organic farmers.

And I didn't want to fall into the same trap again, make the same mistake again. So one, I mean, one of the motivations most of the day wasn't would have done just for this reason. But one of the motivations behind studying Religious Studies at Stanford Buddhist studies wasn't that I devoted my life to the religious life to Buddhist life. I want it to be have the information and the critical thinking ability to be able to engage in Buddhist thoughts and idea. So I wouldn't do the same thing again, I wouldn't generalize. And to think critically carefully what I'm going to say, no the assumptions underneath what I'm saying, No, the purpose what I'm saying, to have it, have the information Enough, enough information gathered together to understand you know, what can be said. There's a whole realm of whatever But can we call critical thinking that can be cultivated and developed, and I felt it was really important in the world of religion to do that. There's lots of examples where it's not present. So I went to Stanford, and two years I was there early 90s. In front of the library, outdoors, they had the statue of Rodin, thinking they now move systematic moved indoors, but back then was outdoors. And, and it's one of the great pieces of Western sculpture. This guy who looks like us naked, and he looks like he's having a hard time in the toilet. And, and, back then I thought, really, really, there was a way was laid out there on the lawn. It was just kind of this long, kind of like a long, long, quarter lawn. That will lead away from that statue and the other end of the quarter of lawn was empty. And I try to give serious thought about how I can get a similar sized Buddha statue of the Buddha sitting in meditation peacefully, to face Rodin's thinker. And the contrast of this think, you know, it's intense kind of thinking, and the Buddha sitting peacefully, there was a wonderful contrast. Now, someone might again look at that contrast and say, oh, thinking the West is overthinking and you know, we get these headaches, you know, thinking so hard. And, and the Buddha is but not thinking and being so peaceful. And that kind of generalization, I don't think isn't accurate. The Buddha was a great thinker, but he's thinking, you know, that the image of him sitting in meditation is not necessarily one of sitting with an empty mind. Sometimes his mind was up for that thought, that's for sure. But also someone who is capable of great great capacity for reflection. contemplation, thinking, analysis, discrimination, discernment, motivation, you know, hours until it gets to really drive this home this idea that Buddhism might give the false impression you're not supposed to think at all. In other teaching you find in Buddhism that's quite popular here in the West some circles is the teachings of just practice don't know. That's all you need to do. There's one there was a very famous Korean teachers, those named practice don't know don't know. And have been not knowing mind. There's something very profound, again, about having a beginner's mind or not knowing everything and being open. But again, it doesn't mean you have to stop thinking. When you come into a meditation hall. You're supposed to check in your thinking at the door, the counter. I know some of you wish we had such a counter. I'm sure. So you know, the last three weeks has been a lot about how The traditional teachings about mindfulness in relationship of thinking. And the goal is to become free of our thinking, to see it much more clearly, and understand more clearly, to become freer of it. And as we become freer of our thinking and see it more clearly, it gives us opportunities to engage in thinking in new ways. And so there's three ways that I think the practice of

mindfulness can help us engage in thinking and more helpful, wise ways, wise thinking. One is that the mindfulness can help us understand our relationship to the world of thought. The second is it can help us understand how we're thinking something about the process. And the third has to do to help us understand the content of what we're thinking. So our relationship to it. So I mentioned earlier, some people believe their thoughts. Some people are driven by their thoughts. Some people believe they are their thoughts. Some people you know, there's have all these opinions and ideas about thinking, sometimes some of them are nice and helpful, and some of them are very painful. One friend of mine

described once the reason he started doing Buddhist meditation was he was really troubled by his thinking. And it was really well wants to stop is thinking you can really they're just really troubled by it. And after many years of Zen practice, he said, what happened was I didn't stop thinking, but I stopped being bothered by it. And that was for him the big shift that happened to him, so a new relationship to the world of thinking. So part of mindfulness can help shift our relationship to it. Once I sat three month retreat, and I was interviewed at the end of the retreat by a essentially Western Buddhist monk, who have been practicing for many years, but he was a big time thinker. I mean, for him thinking was so he was so kind of caught in the grip of thinking that even though months and months of long retreats He couldn't really settle and get calm. Because he's he's always thinking about things, thinking about things. So for him, he was a real struggle for him when he interviewed me about my three month experience. And maybe because it was such a big deal for him, he asked me, Gil, what was your relationship to your thinking? And, and I said to him, oh, I have a very friendly, friendly relationship to my thinking. And he just about faded. What? And but I did, I had a very friendly relationship to them. I didn't see them as being the problem or hindrance, they couldn't be. But I also saw them being a support for them to take meditation practice. So the first is their relationship. So to look at that, and sometimes it's hard to understand what our relationship to thinking is. And sometimes our relationship is one that the world of thinking is going to be the solution for life. That's where we find solutions. And so it's really important to think so That's your relationship to thinking, of course, you're going to stay fully engaged full time in the world of thinking, if you think this, your solutions for your life are gonna be found there. Anyway, there's a lot to be discovered around the question of your relationship to. The second is how you think. And even if you think about the most important necessary thing in the world, the content is important and beautiful, and beatific, and whatever the how you think is very important. And it could be that you're thinking with too much energy, too much intensity, you're tiring the mind out. It could be that you're, you're grasping and clinging to those thoughts. It could be that that there's too much tension in your body as you do the kind of thinking it could be at the emotions that are fueling and perpetuating and being and being stirred up by whatever you're thinking or not so good for you. And so even subtle, kind of chronic kind of thinking about certain health seemingly healthy themes, there. way that we think might not be healthy. So it's sometimes because it seems like a healthy, important thing to think about. We might not notice how it is we're thinking in relationship to it. We're hanging on to everything as being so important, trying desperately to get, you know, to a solution or something. So one of the things that mindfulness and meditation can help us do is to shift and change how we think. And that's where the image of rodez thinker in the Buddha meditating is such a nice one. Because we're NASS thinker, thinking is very important, but he seems really contorted in my kind of way of looking at a sculpture really kind of caught up and tense in his thinking. And I've learned that my thinking is much more productive, much more creative and much more wise, much more synthetic and intuitive. When I'm relaxed and settled. And so, how are you when you think, and Are you anxious? Are you worried? We know it? Can you can you somehow Put the rest of your anxiety and doing that think much greater clarity. Then the third thing is the content of what you're thinking about. So, we can look at the content, you know, the idea, the ideas, the themes, they will think thing. And then you can have, begin exploring that and understanding it better, and make choices around that you can choose, is this the right wise thing to think about? And if it is the wise appropriating, think about how do I want to engage in this

process of thinking? What is the right way to engage in different kinds of situations and different kinds of things to think about? Different there's different appropriate ways to think, I believe, and so we have to have some discernment about you know, what are you what are you trying to think about right now. So sometimes it's really good to have the news operate, we just kind of use less creative free flow thinking kind of trade associations, very creative. And it just kind of flows. And other times it's work to think you're actually going to be relaxed too much. Yeah. When it's, you know, don't don't be tense.

But it's actually more like work kind of going through maybe systematically, various questions, you know? What am I thinking about? What purpose my thinking this? What are the assumptions that behind this kinds of thoughts? What are the beliefs? What are the biases and prejudices that are connected to it? What do I have all information? What information do I have, let's line up the information I have. So I get a full picture. I try to gather more information, but it's this thing that I don't have enough information. And so there's a lot of things we can do to kind of get to work. And that's appropriate sometimes. In some, you know, some activities. So I'm suggesting there's a wide range of ways to think and part of the wisdom. Your hopefully your wisdom is to know how the appropriate way of thinking in different times so the freer you are related to thinking, the more flexibility you have to shift and change how you think at different times. Now in the teachings of the Buddha, there's a very important term which many of you probably not familiar with, called Yoni. So, money secara. And money secara could be translated as reflection, and reflection, or attention or, or maybe within the purposes of tonight's talk on reflection or attention, turning the mind to, to address something, to look at something to engage in something. Then the word Yoni so it's very interesting. The so part makes it Yoni into an adjective. And Yoni is the Indian word for room for a room And it also kind of has implications of the source. So it's kind of so it's reflection or thinking about something from the source, from the womb, from the kind of from the, it's also considered to be this almost a synonym for wise. So it's often most common translation in English to English is wise, reflection, wise attention. And the opposite, I only saw money secara is unwise attention and wise reflection. And so in the context of Buddhism, there's a discernment that's made, is this wise, is this coming from the source? Is this going towards something that's healthy for us? This kind of thinking or is it not? And from this kind of reflection, you know, what is healthy, what is appropriate, what comes from the source and what doesn't? It's very important in the Buddhist context, and In all human context, to critical thinking, is to ask for what purpose? Am I thinking this? What purpose is my believing is what purpose? Am I talking about this? What's the purpose? And if we borrow a little bit expand a little bit generalize it for me a little bit beyond Buddhism. But Buddhism would say the ultimate purpose, one way or other is happiness is to help human beings become happier. And so is the thinking is the thing that what I'm engaging right now some way or other, conducive to happiness? Does it touch into the source of motivation that leads to greater happiness for myself or to others? So no matter what we're engaging in, it can be this basic question. Does is this conducive to happiness? You might say, well, that's simplistic, or that's selfish. Remember, in Buddhism, we're just as much concerned about other people's happiness as our own. Not one or the other, but both. So is it for greater happiness? So even someone who is engaged in You don't know anything? Something that seems to have nothing to do with human happiness, or Berkeley? Why are we doing it? Why? Why do people do anything? Someone whose job is to be an engineer? Well, is it to bring happiness to oneself or to others, kind of making bridges to the weekend? Or is it? So it's a very interesting question. This is what Buddhism suggests, at least, is you can always come back and reflect what is the purpose for what you're thinking right now? And is the purpose one of bringing happiness moving in direction of some form of happiness well being the greater good And if it is,

then this is a good line of thinking. If it's not, do you have the ability to drop it to change direction you're thinking? If you don't, then you know, then you need the first three weeks of a series of talks. Then you need to engage in the mindfulness practice to find how to become free. If you have the ability to drop

the unhealthy thinking, it's not that leads in the opposite direction, that happiness, then then how do you how do you engage with the content in a wise way? And there is a movement here in the West called critical thinking. And word critical has the meaning of discerning thinking which is discerning. That's discriminating, that's analytical. That's a kind of looks carefully at what it is that's being talked about, or, or being thought out. And certainly different people have different natural capacities to more or less kind of analytical thinking, you know, some people are much more scientifically oriented and they can pick with greater clarity, systematically know that people are less inclined to that. But no matter what, who you are, I think there's always a possibility of engaging with greater intelligent exploration of what you're thinking to be a little bit more questioning, which is simply to be questioning to every question mark, what is this? Is this really true? How do I know this? Is this? You know, do I have all the information necessary makers? Is this really effect? Or is it an interpretation? To say sorry, I think asking questions can be very, very helpful. The Buddha was the one who really try to encourage people to think carefully and speak carefully, believe carefully. And one of the things I'm fond of One of the teachings of his that I'm fond of having to do with this again, this religion thing. He was very he insisted that if you want to be a protector of the truth, safeguarding the truth, and you're doing a religious kind of life, then you should differentiate between statements you make based on what you know, and statements you make based on what you believe, have faith in and if you know it, then you can say I know it. But if you don't know it, then say I have it on faith. It's my belief that XY and Z and if you say, it's my faith and my belief, then you're safeguarding the truth. Because you're not making a truth claim. You're saying I believe that's the case. But if you say this is the case, and you don't really know that you're not safeguarding the truth. I love that distinction. So to make a safe state I didn't know you're making it. And I meet lots and lots of religious people in it probably I do it in front of you here. Sometimes I apologize. Where we make statements that are faith statements, but we don't tell you that's that that's the case. And so it sounds like we're, you know, holding forth to the truth, and religious people I've noticed. So I'm gonna make one right now. Religious people not only generalize, but they make declarative statements. And part of the strength and power of religious discourse. Sometimes the reason why some people get swept away in religious discourse, teachings is because of the strength of declarative statements. person really knows this is how it is. But if you start questioning how this person really know it, On what basis so here's an example of someone who made a declarative statement that was, the Buddha pointed out was inappropriate. This kind time it was this fellow, his fellow who thought he was the creator of the universe. You know, we have one right? Usually one we say one right? So the Creator God. So it back in ancient India, there was such a thing called Brahma and who was pretty confident he was the creator of the universe. Pretty big thing, right? And the Buddha came along and said, Well, you know, actually, this was a misunderstanding and Brahma sparked. And then the Buddha described. Now, I don't know how the Buddha knew this, but but I take it a little bit as a kind of table. But there was a misunderstanding. The creator of the universe is calling in to be careful what I say

We could win imagine one thing the creative universe cared that much. But the anyway, so this Brahma was, would explain this is how Brahma came to this misunderstanding. According to the ancient cosmology, mythology, the universe, as they knew it, the kind of creation and destruction of the universe follow the yo yo theory of the universe, you know, the yo yo theory, where the universe expands, and then it contracts expands and contracts. And now would you now say science has just expanded? That's it. But back in ancient India, they believed what Greek nowadays called the yo yo theory and in times of great contraction, or expansion, which one it is, maybe both. There can't be any real life as we know it. However, beings don't disappear suddenly. Something like this disembodied consciousness continues to exist in some very rarefied, very rarefied, formless, heavenly realm. And at some point, the world begins to reconstitute itself the universe begins to reconstitute itself and the first thing that happens next reconstitution is that someone dies in this formless you know realm and gets reborn in the in a coarser heaven and the first person that gets dies and gets reborn this course to

heaven looks around. No one else here. This is interesting. And then and this is kind of lonely, you know, it'd be really good if there was some other people around with me. And now it just happens because the world is kind of reconstituting itself. Just to see her as he had the thought of someone else died and was reborn to that. Of course they're having as well. In front, oh, wow, I'm really powerful. I just made that person appear to be just a coincidence. He was loneliness would be nice to have someone here. And so this and this person died and got reborn. And so the person kept having this thoughts and he kind of thought, I'm the creator of the universe and as the world reconstitute itself, he took credit. So, this is how Brahma misunderstood that he was Creator of the universe. So I it's kind of silly, I take it as a form of Buddhist humor, but it also I think, pokes his poking at the question of what basis do you believe something? Something is grand and big, his idea of the creator of the universe? Where's the authority for that? How does that come to be? Where is the source of knowledge? coming from? Is it inference? Is it intuition? Is it because just feels right? The feelings? Where's it come from? What's the source of authority? So critical thinking is questioning upon what authority? Do I believe something with authority do I think something, what's going on here? So people would rather not do that kind of intellectual work. They'd rather be spoon fed their spiritual spirituality, to feel good kind of spirituality doesn't require any kind of work does require any kind of intelligence. I feel that very strongly. That Buddhist practice needs all our intelligence, we're not expected to, to ignore our intelligence, but engage our intelligence in all the aspects of it. For the purposes of engaging in the past, for the purposes of helping promote greater good greater happiness in this world. But as we use all our intelligence is to use it means also to use it intelligently As we use our intelligence, including our thinking, we're using it in such a way that it doesn't agitate us. It doesn't stress us out, doesn't constrict us, but actually leads to a real sense of happiness and peace and well being. And my own feeling is that, that as you as we keep really good critical thinking, and good critical thinking ability can dramatically help us in the process of becoming more peaceful, living a more peaceful life within ourselves, and also more peaceful life in relationship to other people. critical thinking and the kind of careful analysis and understanding of what we believe and what we think and what we're all about, can lead to a greater sense of harmony and well being with others. When we don't, we don't live in an unexamined life. We're probably the life of conflict. Unless you sit watching television all day. Then you know you're staying out of trouble.

Sticking with that,

so.

So in thinking about this talk today, I googled critical thinking. And what came up was the Wikipedia description of critical thinking. And in the very opening kind of description of critical thinking, to my so much my surprise, he described some of the key elements of critical thinking. And the first one is where there was humbleness, to be humble. That's good. There's something. So critical thinking requires certain certain humility and humbleness that you don't know. So it allows you to question and explore more The second one, which also surprised me, was empathy. And that's a surprise because, you know, the Association of critical thinking is this kind of aloof, dry, kind of intellect that is kind of calculating, you know, no touch with the emotions at all. But have empathy as part of it isn't very important. And then he went on and on talking about, it's very important and critical thinking to understand your biases, your prejudices, and your blind spots is really important part of it. But the empathy was good, because one of the functions of mindfulness and also critical thinking is to understand the relationship between our emotions, and our thoughts, our emotions and what we believe in for some people, there's a very, very strong relationship to it. And sometimes that relationship is not a very healthy one. Sometimes people will pursue what feels good and their beliefs and their

thoughts are as slave four are being directed by the pursuit of what feels good. And I've seen people with tremendous intellects

tremendously powerful intellectual power personalities. Use kind of a lawyers, you know, kind of very clever to use the best senses of the term lawyer, the lawyers ability to really lay out a case that was completely self serving. That, you know, the person could easily the next day if the whole situation changed, or their desires change to the wishes or the pursuit of pleasure change could come with a whole very tight, powerful case of why this other thing was right now. So it's being directed by our feelings, by what which feels great rather than. So part of I think, critical thinking is to have a really good center. On emotions, and to see the connection between emotions, and the world of thinking. So I believe that mindfulness is a great aid to critical thinking. I think critical thinking is a great aid to mindfulness. I think the Buddhist path was laid out to include the ability to think, discriminating Lee or clearly or just certainly, and, and then to know when to put it to rest. When that kind of thinking doesn't serve us, and especially meditation practice, or intelligence can help us quite a bit are thinking and discerning quite a bit, and help us sort through all the different hindrances to meditation that crop up. But at some point, we also have to learn how to put it all down. And so we can have some experience of the well being of a state of well being or happiness. That is one of the greatest persons who can experience and if you can experience VR Happiness, real embodied heartfelt, deep core happiness within us. Then you have a reference point for answering the question, the critical thinking kind of question, for what purpose? Am I thinking this? if you know what happiness is, it gives you kind of a lighthouse that you can kind of aim towards. If you don't know what happiness is, then you don't have that in your thinking probably be much more muddled. So I hope that this evening's talk was a worthy of a talk of critical thinking. I hope I just didn't blow it by a lot of declarative statements, unacknowledged, unacknowledged state statements, modal thinking and imprecise statements and all this stuff. But I had all those faults, please. Forgive me, and but the lesson I think you can take anyway thank you