

# 2010-08-30 Anatta

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## SUMMARY KEYWORDS

selfing, arise, people, meditation, activity, peaceful, exist, identity, occurring, living, buddhism, concerns, fist, thoughts, imc, settled, definition, mind, thought, idea

## SPEAKERS

Gil Fronsdal

Good evening, everyone. It's been a while since I've been here on Monday nights. Nice to be here with you. Can you hear okay and the other Hall.

So this evening, I thought I would talk a bit about the Buddhist teaching of anattā to Buddhist word. That is, I'd like to translate this not to self. It's not uncommon to see a translated as no self. And we say there's a big difference between those two, which one you choose is considered to be a very important teaching in Buddhism, and many people hear about Buddhism. It's one of the teachings that gets highlighted or stands out. Partly because it seems so foreign to how we usually think about ourselves. We're perfectly happy or unhappy, going about being ourselves. And then it seems that some Buddhists say well, you have no self and that's confusing. So it's ringing a little bit. I wonder if you guys hear the ringing and also, now let's put it in different ear. So better, already better. Can you still hear okay?

So there are two primary ways of understanding the teachings of not self. One. We might call it philosophical and the other more psychological one is more about About what exists or doesn't exist. And the other has more about the psychological processes that come into play that are related to the whole question of, of self. And it's the second the issue of this psychological processes that come into play that is most important for Buddhist practice. The philosophical issues are not that important. Buddhism, in a sense, is not so philosophical or metaphysically philosophy, philosophical, it's not so interested in what actually exists and doesn't exist, apart from the existence of suffering, and the possibility of bringing that suffering to an end. So, but from a more philosophical side, but does does the self really exists does itself not exist. It's probably useful to use the analogy of a fist and if you make a fist with your fingers, you hand and then and you can open unclench and open your hands up, make a fist again, go back and forth, and you see the fist or you make the fist. And then you can and someone asks you a question. Does your fist really exist? really is important question word here is does it exist? You know, is it real? Is it really there as a permanent abiding thing that's going to continue for a long, long time. Really, they're solid way. And you say, No, it's not like that. And then you ask someone asks you, does well, if it doesn't really exist in some abiding permanent way. Is it does it is it true that it doesn't exist? does not exist and you can Say that either because you see the creation of the fist, and you see the ending of the fist. And because you can see both the arising of the fists, the, the occurrence of the fist and the undoing of the fist the doing and the undoing of the fist, you can't make an absolute statement that that fist as a permanent abiding existence. And but you also can't make the statement that a fist does, absolutely does not exist whatsoever. And rather, the fist exists temporarily and exists contingent upon certain things happening. It's a dependent phenomena. It depends on clenching the hand or as that's right word, tightening the fingers up and rolling the hand in itself and holding tight and then you have a fist. But it doesn't it doesn't exist apart from us making it and we can easily undo it by relaxing There are other things that exist very clearly that way as well. One of the nice

ones is a lap most of you that right now have a lap. And at nine o'clock if I stop speaking by then those laps will disappear. And this is so, in Buddhism, we say that, that if you can see the arising of self out occurs, you cannot make a claim there is no self absolutely, there's absolutely no self. But if you make the claim that there there is you can't make the claim there is no self either because you see it occurring in my head, right, I'm a little bit tired. So, I said again, so the, because you see it occurring. You can't say a fist absolutely doesn't exist. If you see it, disappearing the fist you can't say Really, I'm really tired. This is a bit embarrassing here. But you'll, you'll forgive me, I hope and we'll hang in there. So I think you understand I'm trying to say so if you see this self arise, you can't say it does not exist. If you see a self disappear. You can't say that it does not that, that it really exists. This guy that's got that I think I got it now. So the so in Buddhism, we say more or less what we call the self is more like that.

It's a contingent dependent phenomena that arises. And it changes it changes and our sense of ourselves changes over a lifetime changes in many circumstances situations. And it's a fluid phenomena. It's not Fixed phenomena, it doesn't have a permanent abiding existence. So in early Buddhism at least, the Buddha did not want to, didn't want to say there is an permanently abiding self. But he also didn't want to say that the self does not exist whatsoever. So, the idea that there is no self is an idea which is absent from the teaching of the Buddha. But if you see something that qualifies to the self arising occurring, and this end at different time, you see it passing away, then it has this you start seeing it has a contingent existence, it has its dependent existence, its conditioned phenomena that arises because certain dependent conditions come into play. So it doesn't so if we cling tight, and hold on to something which only exists, dependent on cause And conditions, then are clinging is going to have to contend with the changing nature of those conditions. So if I cling to the idea that a person should wear a white shirt, then if I don't only have one white shirt at home, so, if this is dirty tomorrow, then, you know, I, you know, the whole idea of myself as being a good person, but because I don't, because I don't have because I need to have a white shirt. It's hard to maintain this kind of a silly little example. But so if we have, if we grasping onto some idea of self, which changes in flux, and we dip beneath me for psychologically need to have it a certain way, then I psychologically will be challenged, if those ways change and shift. So, then to approach this idea of self and not self from a different angle, In perhaps you can recall a time in your life when you felt deeply relaxed, deeply at peace. You know, so for you, you know, some some some maybe once once in your life you had some experience of some deep, deep sorrow, some deep or maybe you don't call the person deeper than you've ever had before peace or well being and relaxed. And one of the qualities one of the characteristics of some deeper peace is that some of our preoccupations that make us anxious, stressed out, caught up, I've probably been settled for a while. So you're not anxious about something. So, for example, it probably fits now it's beginning of September. And if you have some degree of calm and relaxation, chances are you're not particularly stressed out to run your taxes because that's Usually for most people in April, and so that's been settled right now. So, just imagine sometimes when you're really peaceful, was it really peaceful and calm? And from that state that vantage point, it's possible to see the returning of certain concerns. Oh, there came back. I'm worried about X, Y and Z. There came back, I was pretty peaceful and relaxed. And now I'm worried about what Joe thinks about me. You're peaceful and relaxed, you here at IMC have a nice relaxed meditation, and you walk out into the street and you see someone that you used to know that you are in conflict with and you're a bit afraid of, or you're angry with, and then those concerns return, but you can watch it return. And then you go home and you feel a bit rattled. So, you know, I was so peaceful sitting in IMC and now I'm rattled, what if what if if I before I go to sleep, I meditate some more and you successfully meditate and now you better meditate to successfully settled the randomness. So, you see, as you leave here, you see that being agitated by something arises in the mind. And you see, if maybe an hour later, the agitation settles away and that concern no longer grabs you. So that you can watch the arising of self and in Buddhism sometimes we

use the expression self thing, we can watch how we create the representation of ourselves, this is who I am.

This is what is mind and you can watch that arising in the mind. So for example, some of you have done it coming here at IMC Little bit itself and appropriate something as myself. So some of you are sitting in on chairs or on cushions on the floor. And perhaps you have to start you suddenly have to go to the bathroom. So in the middle of the meditation, the middle of the talk, whatever, you decide to get up and go to the bathroom and we converse, those continue here, but then someone comes in late and you know where they sit with come out of the bathroom, and you see they're sitting in my seat. And right there you can watch. It probably happened earlier. But if there was no issue because there was no as you know, just innocent thing to sit in the place, but the arising of a sense of mine. It's not a sense of mine that that's important because if you leave here, chances are you come back tomorrow you won't remember what you said. You know that my chairs not so important, but something thing about, you know, you're using it now. So this is mine. And so sometimes some people, some of you might be pretty, pretty relaxed about it and go, fine, I'll go somewhere else. And somebody else might feel indignant. That was mine. So you can see the rise, and you can see it fall and pass away. So is our relationship to these ideas of me and myself in mind? Does it do that change? When we see how they arise? And we see that they pass we see their contingent and dependent by cause and conditions are they different than if we then if we think this is the way things really are, this really is my chair. Universe whole universe was created this way. This is really how it is. This is my chair. As opposed to it's an idea that arose. It has a birth it has a cause and conditions that gave birth to it. So our Other ways in which we self like that. So you need to be somebody and is that somebody you need to be something that arises in passing away? how tight you hold on to it. Sometimes we hold on to particular definitions, representations for who we are identities for who we are, that can last a whole lifetime. And sometimes we hold on to them for very brief periods of time, for minutes for days for weeks, maybe. And, or sometimes we hold on to them in particular situations, and we dropped them and others. So for example, when I come down time see the my role as being a parent of a father is not that apparent to me here. It's not so relevant here. And so you know, it doesn't occur to me to think what are these good people here think about me as a father but If I go take my little child into the supermarket, and my child starts screaming because I don't buy him a cookie, and I'd be quiet, okay? And he starts screaming and yelling, then what arises is, what do all these people around me think about me as a father and my son abusive father, my terrible father. And so an identity around the father becomes important because I'm concerned what other people think about me. So in that situation, the selfing arises, the selfing that occurs is selfing around a father. Now, when it comes to IMC, I'm not so concerned with being a father, but here maybe I'm concerned with being a teacher. And so here there could be selfing arising around, you know, Oh, am I a good teacher? Do people like me? Do they not like me? And so I can kind of watch that arise sometimes. I do that some That's interesting sitting here, meditating mind is pretty quiet and peaceful and nice. And then I'll have a teacher thoughts arise. Oh, I think I'm supposed to talk in a while. And so then, you know, have these feature thoughts and then know what you know. And then I can see it arise. And if I'm on top of it enough, I can say, Well, you know, I don't need to think about that right now. And that kind of thought falls away. The role of being a teacher doesn't disappear in the sense that I open my eyes in the sitting is still going to be teaching. But my mind is not caught in it caught up in it. It's not fixated by it. It's not defined by it.

And what is very unfortunate is the ways in which we define ourselves. By these representations. We define ourselves these concepts and ideas of who we are. So for example, some of you have heard this story that when I was in seventh grade, a teacher looked at my Drawing that I was drawing in class and said that I had, I had no artistic ability. Now, I didn't care whether I had or had not artistic ability. So it had no emotional impact on me. The statement just the way it is, I have no However, because the

person who said it was an authority figure, for the next six years. I took that to be a true statements for myself. And so I held it in hold on exactly, but it's kind of it's held on, oh, I have no artistic ability. And then six years later, turned out I had some, and I probably would have discovered that earlier if I'd been supported in that. And then when I was then I was an artist when I was an artist yet but then I was doing art. As the fourth I became an art major so I can get into the painting class and the college and then one day I decided that I was going to be a Now I was an artist. And that's an identity, right? And the odd thing with me was when I made that choice, now I'm going to be an artist. That was the day I stopped doing art. Because then I kind of then became I couldn't do art in order to fulfill the identity. And that's what I felt I had to do Oh, no, I have to do it. And that didn't make sense for me. So then I stopped doing art for many years. Again, until I started doing a lot of meditation. And then it just seemed like creative juices were just flowing in me and just kind of what happened was starting to, to draw and sculpt and things like that.

So sometimes the definition that we live by comes from outside of it comes from outside of us like this teacher, our teacher, and sometimes the definition comes from inside I chose to be the artist. Either way, I was limited by that. who I was. Limited negatively the other way, both of us limited or limited myself in that identity. Sometimes it's very easy to see how other people do it. You see other people create an identity for who they are a definition of who they are or not. And you kind of want to shake them and say, you know, please, you know, free yourself from that you're so much more than that. Or you're not that you know, but you know, don't be stuck in that kind of idea. And sometimes it can be obvious how other people do to us. Please don't look at me don't don't limit me that way. Don't see me only as you know, my role, my professional role, don't only see me as a spouse of someone else. Don't only see me as a parent, don't only see me as the child and only see me as you know, once upon a time, I just happened to be irritated almost. And now every time that person sees me, some irritated approaches me cautiously as if I'm in angry person so that please don't limit message don't limit me that way you don't always see me that way, there's more to me than that, just that there are some people that I encounter in the world who have very particular roles, where I find it helpful to, to kind of kind of try to look beyond their role. So for example, I find it useful sometimes with police officers. There's a very strong kind of definition them you know, it's kind of sometimes very, comes with a certain kind of power. And then yeah, I sometimes look at them and I imagine sitting around their kitchen table, reading a paper talking to a spouse or you know, getting your kids ready for school or something and kind of just kind of breaks the breaks that kind of projection or breaks the, the fixedness of a particular role that everyone's playing out at particular time.

When I was 21 I think it was I was living back in Norway when I was born. And I was living in a basic I was living in the apartment of my great grandmother, sweet woman up to Minnesota and have you seen the tight with the kind of plump with a little white Afro red face. And yeah, we didn't talk a lot which sometimes I go into her little living room set a little bit little breathing room. There's a little wood burning stove and how all this white lace everywhere. Probably stuff that she'd made. lace curtains. And she had this I think, I don't know if was a rocking chair but such an easy chair or something. And she'd be sitting there just sitting there quietly, not reading, not doing anything. Since seemingly all our faculties were there, too often would talk other times we're talking. It's clear enough. But sometimes I just go sit in the living room with her in his chair. And he was like having Darshan was like having sitting was sitting with his presence as being who was very much at peace with herself, and very peaceful to be with. And this strong sense I had was here. So here was someone, it didn't have to be any anything for anybody. It shouldn't have anything to prove to me, you have to, to show to me that she was a particular persons, you'd have to create a self to represent herself in any kind of way. Prove yourselves in any way she could just be. And it was very meaningful for me to just sit there and have certain kinds Have activity of selfing activity of wanting to be something or not be something or defending myself and

building myself up and concern with people like me or not like me, have all that stuff kind of melt away, just sitting there with her, and I would feel quite peaceful. That kind of experience then can help us see when we pick up these kinds of self concerns, meditation can help us watch how we pick up these kinds of self concerns. Not that they're bad. But if we see how they arise or how we pick them up, or they get activated again, then we see that they're not fixed. That they arise because of causes and conditions. And if they're not fixed, then it doesn't make sense to take them as being absolute. This is who I really am. Events something as an identity like being a man or a woman. is seemingly innocent enough? I mean, some people have most of you here, think of yourself, there's a man or woman. But you don't need to think that way. That's something that arises to What do you mean? It arises? Of course, I'm a man or a woman. Of course, maybe you are. But you telling yourself you are you acting on that fact is the idea that you are is a contingent dependent thought and activity of the mind. That's not inherent in the mind that you should think that way. Because I bet there's many, many moments during the during the day, where you're not thinking of yourself as a man or woman at all. And estates and times when you're really peaceful and calm. It doesn't occur to you to have those kinds of thoughts. So for example, when you know, a great athlete is the peak of her game. It's a great tournament or probably doesn't occur to her, the woman or, you know, in fact, when you pick up your game to start thinking about your identity and who you are, I'm a great athlete, you probably gonna miss your shot. And, and as we like in baseball, which is such a psychological game, to start thinking, Oh, I'm a lousy batter. That's who I really am. Then you are you can't have those kinds of thoughts. And so you have to kind of somehow find some way to separate Britain stopped doing it. I watched a little bit of the Little League World Series last week. And because my son is 12 This is like the pinnacle of a 12 year olds life. And the Canadian team Little League team was playing against Taiwan, Taiwanese team One of the neat things about that Canadian team was they wanted to have fun apparently, as opposed to when they lost.

But they made it all the way to the, you know, the World Series. And, and they were before the game started, they were all out there playing the game, practicing warming up. And half an hour or so before the game was going to start the coach called all the players together out in the field, and they played charades. And probably to help break them out of any kind of fixed ideas of concern identity they had about what they were doing kind of relax them. So then another story when I mentioned was when I was also 21. At the same time, same year. I spent time living six months seven months living on a small dairy farm in Norway. And the owners of the farm went away on vacation for a week, leaving me alone with their five dairy cows. And so I would get up every morning and milk them in the evening milk them and that was it was a very rural place. And so the end of a long road deep valley and the only person I saw that week in the distance was the mail carrier. Otherwise I didn't see anybody who was the first time in my life that I find myself completely alone except my five girlfriends.

And and it was a marvelous week. I wasn't anticipating how wonderful it was. And I find myself getting very peaceful and I find myself becoming my my sense of awareness. Very heightened, and everything sparkled around man look at things trees in the ground and it all kind of sparkled was very alive and vibrant. And also my inner life I was very acutely aware of my thoughts and what I was thinking much more than it usually was. It's kind of special, this heightened awareness and everything in this piece that I felt. And then my friends came back. And guess what? Some of that piece disappeared. And then it became kind of my spiritual quest. My quest, my practice for many years was not to go and be a hermit. That didn't seem to be in the cards for me, but rather how can I learn to be alone, while being with others not to be aloof or distant from others, but to be engaged and present, but not to have activated the kinds of selfing concerns that would agitate me they would cause me to death. And down the clarity of my seeing my awareness. And so that was my quest for many years who met it using meditation using Buddhism using practice using my counters. Were there people living in the world was



that can I understand what I what is the selfing that goes on? What is these various definitions I live by that I create, the way I want to be represented, the way I want other people to see me the concerns and fears I have about the self and identity, can I really understand how those work and how they arise and not buy into them and be free of them. So I can be present in the world and stay peaceful at the same time. That was a great test for me. I was very, very grateful for that period. I was grateful for those last week, because that week, gave me that task. It lasted for many years.

And then I remember that when I was living there that farm, I was I started to meditate I Meditate had been started use meditation before that. But when I got there after a few months, I started meditating in the morning. And I felt pretty calm after I got out of my mid morning meditation then go down to breakfast to have my, to a couple here on the farm. And I felt really content. I didn't feel like I need to say anything. I didn't feel like I need to be anything for anybody. I just could just be there. Now that didn't work. at breakfast with my friends, they expected the old guilt to be there. And they expected you know, some kind of exchange or involvement or you know, something, and that was just content was there. And after a week of doing that, I realized this isn't working. Either I'm going to lose my friends or have to stop my meditation. So I chose to give up on meditation during that time when I was living there so that I could stay connected to my friends. And then the test then in the years faster that was how when I was meditating Meditate. And I felt that contentment and peace, how to stay in that and also, you know, actively engage with the world around me how to talk and speak in such a way that I stayed in touch with it. One of the reasons I went to live at a Buddhist Center at the San Diego Zen center was I've been I would visit periodically. And I loved it, that I would still be operating under my kind of playing these social games and trying to say things to impress people say things to make them think of me a certain way, say things to hide behind, so they wouldn't see me really, you know, all these kinds of things. And, and I loved it because I'd go there, and they probably could tell they weren't participating. And, and it wouldn't you know, my friends, you know, my friends in college, you know, they went along with it. We were all doing a drug role playing and social games and they went along with and played back and forth and we kind of build the selves and universes and we went barely on our way maybe. But at the Zen center, I would try it silent, so just nothing would happen. And they weren't, they weren't going to play. And I love that because I love being around people who are mirrors for me. And I could see how that was operating that contention dependent activity of the mind that's concerned with selfing. making yourself being a self defining yourself proving yourself hiding yourself, all these things that we do. So the psychological side of this not self teaching and Buddhism is not really about do you really exist as a self or do you not exist as itself? That's not actually very interesting. What's interesting is the activity of the mind what your mind does. selfing is a big is an activity. It's quite, that was quite eye opening to me to read some years ago of people who do guest brain research or reporting that that meeting people have had certain parts of their brain damaged, very particular part only that part of their brain. And it was a part of the brain that if they looked at part of their body or looked at their hand, they would not identify it as their hand. So what's interesting about that is that the sense of this is my hand is an activity that's operating in the brain. If it's operating, it's an active process. To have to, you know, it's means it's a contingent dependent phenomena. It's an activity. And it's possible to see these activities occurring, and it's possible to put some of these activities to rest to calm them down. To settle them down, it's possible to have more choice about which ones we engage in, in which we don't. And, and one of the functions of meditation practice is to give us this calm, relaxed vantage point, not just to be common, but rather to help us see with real clarity, much clearer as we can, how this activity of selfing occurs, how it begins. And so the insight part of insight meditation is using the calm that we have the peace we might experience to see how selfing the activity, the creation, the process of making it occur, arises in the mind.

And also the watch how it goes away. It's quite something to get really peaceful and very little going on the mind the mind field very empty. Sometimes it's so empty in the mind so peaceful in the mind that people will say there's no self here. Because the selfing phenomena selfing process is not occurring. There's no self consciousness occurring self consciousness an activity and, and it's quite some way man, I'm alive, I'm peaceful, I'm happy. And that happiness and peace doesn't depend on it on on itself when there being a self activity self definition that's very different than chasing, defending building up self identity, proving it holding on to it, gripping it, which is what people do much of their daily life and it's exhausting all this. There is an alternative to the endless cycles of creating self building up self making self defending self holding onto ourselves. Some of the selves self ideas that people hold on to are incredibly painful. I'm so unworthy. I'm so incapable No one likes me. I can't do anything. I'm such a bad person. I'm a sinner. I'm, I'm, I'm, I'm, whenever you use the word I, I'm this way. It's an activity. But we sometimes we relate, we relate to it as if this is the way the universe is. This is really fixed idea. There are no fixed ideas in the world of self. It's an activity that we're doing. And it's an activity that sometimes you get froze, it gets frozen in there. And part of the function meditation is to help fall the freeze. No, there's no fixed identity for any of us. There's no fixed way that we have to be, to see ourselves to define ourselves to represent ourselves. We don't have to be a self for anybody. We have to be responsible for the life we live. But we don't have to kind of engage and then get stuck in identities. I'm better than others. I'm worse than others. I'm, you know, I'm this and that.

There's kind of a Zen teaching. It's something like

if you're if you can't speak you have duct tape across your mouth or something. If you can't speak. Who are you? If you're united see someone someone asks you, who are you But you can't speak right? What are you going to say? What are you gonna do? And so usually the answer is something like you offer them a cup of tea.

Or you. You can be the bearer of the tea that moment, the offering of a tea that moment. You don't have to be anything. You can be the response to what's needed a moment as opposed to carry with you. And some ID fixed idea of who you need to be. who we are is the appropriate response to what's needed at this moment in this time. So who are you? What's the appropriate response now? It's perhaps we have five minutes. And I'm curious to hear if there's any questions or reservations or protests about this talk.

Ken, would you talk a little bit more about the experience of anattā? itself?

Well, I'm reluctant to talk about the experience of anattā. Because but there's, there's a variety of ways in which people report that it is experiencing or seeing the experience and not though are not self. One is to really clearly see that all the things that we experience all the things that occur to us. It does not make sense to say that's the self. That's the permanent abiding real self. That's the real self there. It's so to really have it's a really an amazing thing to to be able to look at all the experiences all the things going on in the world and has a very clear insight. Wow, that's not self that's not self so the body's not self. Now some people are really attached to their bodies being self and some people don't let go of the attachment when they get old all this stuff is drooping and wrinkles and all this stuff that I'm so proud of proud of and you know, so you know happy with and showing the world and this is where I really am and there's nothing there anymore no teeth. And so that doesn't make any sense to see the body as the self and they say that our feelings are not self. Our our thought processes are not so my wife had for three months had medically induced menopause. And she said during that time she said these thoughts I'm having are not are not my thoughts. So who knows if you're decent, you know, it doesn't it doesn't so it doesn't make sense their thoughts arise but to say these are my thoughts. So world of difference between having a thought and saying my thoughts because you need to say mine is that my activity of

mine is a magnet for all kinds of associations we have with what it means to be mine or me or I and we come with lots of baggage of association with that group as you say a thought is occurring, then we free ourselves from a lot of that baggage. People find that with pain as well my pain or I'm the one who pain then it's Poor me or something, but it's just pain it can be easier sometimes. So thoughts are not cell feelings are not self body's not self. intentions are not self. Awareness is not self. And no matter you know what you experience what you see what you feel what you sense what you're here with you. You can really see that's not something That's one way of experiencing that though. And the other way of experiencing is what I said earlier is that the mind is tranquil and peaceful enough. So or, or it's settled enough. So there's there's no, no selfing activity going on no self consciousness. So you look out through your eyes. Someone's like you look out through your eyes, it's like to try that to try this right now. Look out through your eyes and see what's in front of you. And now with your eyes, look, look and see what's behind you. Don't look around. Just Just look and look back through your head. What do you see behind you? How much space is there? How big is it back there? If you really look back, what do you see? Is your Is there a self there? Which is pretty interesting, right? That's like half the world is behind you. Work What about that? And, and there's something about sometimes we're looking back and seeing and seeing there's no self there is empty. And so you can see you can see in the world you can be in the world you can think in the world, you can be talking to people in the world. And they're getting very strong, topical feeling that there's no self there. There's no self activity going on. No selfing no self definition, no self referential thoughts. And it can feel like this great emptiness, this great transparency, this great openness that just says open door open window that just everything just comes and goes and through. And then they self arise. It's like the door has slammed shut. So some people say they're not the not self experience. No self is you don't, you don't see the selfing activity occurring. And that feels very very freeing and very liberating. But you don't want to set up having no selfing activity as being the ultimate goal. Because that's not what Buddhism talks about, I think, but rather, it is to be able to, when it's appropriate to self, it's okay to self, it's okay to have self self definition know that. But to be able to watch it arise and be able to put it down when it's not

needed to be able to see that that's not really the self. It's a contingent dependent definition of self that's useful in this particular situation. So for example, it's kind of okay appropriate for me to in this role that I have here at IMC at this particular time, between 815 and nine o'clock, to think of myself as a teacher, but it's actually 902 now so I this is the time where I think at that particular activity of being a teacher and thinking about scoring points to do here needs to be put down. I'm happy to do it. So let's do it. So I hope this was useful. Thank you.