

2016-06-26 Thoughts On Thinking

Fri, 9/25 3:52PM • 43:34

SUMMARY KEYWORDS

thinking, thoughts, people, arise, mind, quiet, thought, life, mindfulness, operates, place, emotions, knowing, squeezing, identify, fascinating, notice, peaceful, quieter, deeper

SPEAKERS

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Good morning, everyone. This loud enough for people to hear. Great. So this morning I want to talk about mindfulness of thinking. And it's one of the important areas of practice. Because thinking is often the source of tremendous amount of suffering, too much rumination can, it's one of the causes of stress in people's lives. And I find it kind of fascinating to look at thinking, consider it, and maybe represented by the silly statement that you can think about thinking. And this way in which you kind of, kind of can reflect back on itself makes it both kind of amusing, sometimes kind of tantalizing. And also, sometimes some, an elusive that, you know, you know, once you start thinking about it, what is it and how do we look at it and kind of sometimes slips away. But it's probably fair to say that, for many people, thinking is kind of like the water that fish swim in. And they say that water, this fish don't realize they're in water. I don't know if that's true, but they don't see the water they're in. And many times, then people don't really appreciate how much we're swimming in an ocean of thoughts and ideas and concepts, and how much the central role they have in our lives. And so to take a good look at them, is very useful. For the purposes of meditation, one of the reasons to look at thinking to consider it is in order to have access to a still mind access to a peaceful peacefulness, a peacefulness which is in between your thoughts or in different place than your thinking maybe like the container for the thinking, because it's possible to have a peaceful mind. And then to think peacefully, as opposed to think anxiously or whatever. And so to take a good look at thinking is a fascinating thing. Many years ago, there was a woman who came to her retreat that was teaching. And she was asked, Why are you here? Why did you come back to retreat? And she said, I had to come back. Because at the last retreat, the first time my life or really saw my thinking, so my thinking in a clear, more distinct way and ever had before. And I had to come back to see see if we can discover where those thoughts come from. Can Good luck. But, you know, where where to thoughts arise from? Where do they come from? What are they? What are these things that we call thoughts and thinking? And how do we think different people think in different ways, there are different kinds of thoughts that we have different ways of thinking, and how we think shifts and changes over the day or over time. And some people think more images, some people think more in words, some people do a combination of both. At different times, some people there's a lot of discursive thinking. commentarial thinking a lot of very active, high end thinking, and other people thinking is, they almost don't know they're thinking because they don't think in words so much, or even images, it's more felt sense or just a knowing that there are different different ways of thinking. I read recently of a study that was done, where they compared people who had done mindfulness based cognitive therapy, people who had had depression. And they they had one group of people that did mindfulness based cognitive therapy, and the other group they gave Paxil, to antidepressant. And both people apparently benefited about the same from both. So that was interesting. But what was more interesting was they did a brain scans of their brain activity. And what they discovered was that they were the expected was that the brain scans would show that the same brain centers shifted in activity to sit in the same way for both Paxil and for mindfulness. And what they found was the opposite. They found that the frontal

cortex where there's a high and the higher level thinking and rumination goes on, got quieter for people who did mindfulness, and got more active for people on Paxil.

And the limbic system and the hippocampus which is more to do with the emotional centers of the brain. They got more active for people doing mindfulness and less active are people on Paxil. So kind of reverse, even though the result was the same? And so it isn't that the people who are mindful became, you know, I don't know, dull witted, because they, because you know, their thinking centers were quieting down. But rather, I think that the ways in which we kind of spin around and thoughts, they affect certainly can have a big impact on us. But if we can think clear, and we're actively, then sometimes we can cut through some of the depression. But also, if we can another way of cut through depression to stop all those ruminations, quiet down, no, think better about them, and don't recontextualize them as they often do in cognitive therapy, but learn how not to be caught in the in the ocean of, of thinking and thoughts, and that become quieter and peaceful. And we don't become dull witted because of that. But I think then we have access to greater sources of creativity within us. And one of the things that studies have shown is that creativity often comes from better comes from a quiet mind, than it does come from an overcrowded mind that's full of concerns and worries and thoughts. And then the effect that the emotional centers got stronger. with mindfulness. I think emotions are great. And we don't want to dull those down. But again, which which emotions come to the forefront. And I think that as the, as the thinking becomes more settled or calmer, we're more likely to have more positive emotions, when we're lost in a sea of thoughts, rumination, spinning out, it tends to be fueled by anxious thoughts or desire thoughts or anger, thoughts, thoughts, emotions, which are not really that healthy to be in. So, you know, I thought was an interesting study. So the idea of quieting the mind, and having some taste of the still mind or the peaceful mind is, is a possibility if we get wise about the nature of our thinking and how we think some people associate meditation with the idea you're supposed to stop thinking. And so they try. So I read also a study where they gave two groups of people, and they told them both to think about white bear, taught one group think about white bears, polar bears, and the other group, they said, Don't think about white polar bears. And then somehow, within study, they're able to they had they guess they talked to them five minutes after this whole exercise started at two and then quantify, who thought most about the polar bears? Guess who had the most thoughts about it? The people who were told not to think about it. And so they ended up told don't think, can be quite counterproductive. Like I believe, what's more interesting is to be relaxed about our thoughts, and but to bring mindfulness to it curiosity, interest to that there's something about bringing interest to the world of thinking, which is brings a different perspective on thoughts, that feeds, investigation feeds, feeds curiosity, as opposed to feeding the thinking itself. If we're resisting the thoughts, oddly enough, that often feeds the thinking feeds, that part of us that's involved, that's engaged, that produces thoughts. But if we simply look at it and are aware of it, that brings, it kind of activates a different part of the mind, I would like to suggest it activates a quieter part of the mind. So that we're kind of just kind of looking, as opposed to start as opposed to reacting to it just just simple. Just look, what is this? What is his thoughts? And then as people look at thoughts, then you could find out something about the nature of your thinking, how do you think what goes on with you? And you think, What is this, this species? Or maybe it's more than species, this Zoo of different animals in there, there's different ways we have of thinking, what is it for you?

And it's hard to look at it objectively, because of the very powerful way and we get pulled into it. And we've kind of become the thoughts so we kind of see through the filter that thinking is supposed to stand outside it's like going into the cage in the zoo to study the animal and then you know, if it's the lion or the polar bears, the you know, in the cage, it's you're not going to be watching your thoughts very much. But if you're outside then you kind of see you know, an objective Li so to find some way to kind of what is this? What goes on and so one of the things to look at consider is how much energy Do

you expand in your thinking, thinking can be exhausting. And there can be can feel, maybe the blood flows to your brain, sometimes the muscles in your forehead tighten up and their capillaries tighten up and you get headaches. There's all this energy and activity that can go in to thinking, sometimes a variety of muscles in your body tighten up, when there's a lot of thinking going on. A common one for some people is the jaw, some people is that your shoulders, sometimes the chest tightens up the stomach different places, some people feel it in their hands quite a bit when they some people you can see when they really, really preoccupied with something, their hands are kind of playing with their fingers a lot. And so when there's a lot of energy around thinking, it's exhausting and tiring. So you can notice what kind of thinking is this kind of very activated kind of thinking. And then to start noticing those times in your life, when the thinking is not so energetic, and the thinking is quiet and settled. Almost like there's no energy effort at all to have those thoughts. The image in Buddhism is have thoughts like clouds, like clouds drifting and an endless sky, a thought just arise, it's there, it goes by us laying in your own under nice grass lawn, the nice refreshing summer day, and you're looking up at the clouds drifting by, you know, it's so relaxing and peaceful and captivating in a nice way, just kind of go there and drift by and so the same, it's possible to have a thought arise in the mind, it just to go or you know, just arises peacefully, it floats by and we watch it. So it doesn't have to be that dramatic that you have it. But to for you to be in seeing the contrast between different ways of thinking different kinds of energetic ways of thinking is, is very helpful. The other thing to notice about thinking, is this a quiz question, this woman asked on retreat? Where do they come from? Where do thoughts arise out of? Because if thinking is going on furiously and fast, it's very easy to take credit for your thinking or to feel like you are your thoughts, that you're you're somehow in the nexus of your thinking. But are you really in charge of your thoughts? Who's in charge of your thoughts? Where did the thoughts arise from? How do they appear in the first place? It's relatively easy for me to plant a thought in your mind, I think I can get you to think something against your will. So you can cover your ears if you don't want to. But this is, this is you know, very innocuous, so it's not gonna you're not gonna be troubled, I think forever now.

But if I say something like, you know, like the, the, the hills are alive with the sound of you know, or this this year, we have a presidential candidate whose name is Donald, do you fill in the rest? And you weren't here minding your own business at IMC this morning and didn't have anything Edie, you know, didn't the word music wasn't occurring to you at all, or presidential candidates weren't occurring to you and then suddenly this, you know, I say something and you make this association, the thought arises, where does that come from? You know, who? Who's in charge in there? Am I in charge of you? I don't say I'm in charge. But are you in charge? Who's in charge of where these things come from? You know, this may be kind of silly little example, this one. But here's what here's an interesting thing. What if the mind gets really really quiet like in meditation, I only know I only know this happens in meditations, this ability. For some people gets really, really quiet. So there's almost no thoughts at all. And in a long period of no thinking, but your mind is very attentive watching, very present. And then there are some people reported this way. It's like the surface of a water and there starts arising a bubble out of that water. But because the mindfulness is strong, the person is right there and sees the bubble arise. And because we're seeing the bubble arise, it just dissolves and goes back into wherever it came from. And that bubble was the arising of a thought. But because it dissolved, because before it left, you know the Thought Bubble left the surface of the water. You never know what that thought was going to be. I mean, maybe it was important thought, you know, lottery numbers. You know, the great American novel, who knows, you know, what you missed out on, you know, probably your track record is of always having wonderful thoughts, you might have missed out the very important one. But I don't know what your record is for the quality of your thoughts. But the important thing is, though, here, this point, is you can watch it come up, it has begins to arise. Outside of consciousness, outside of the places we know what it's about. And it's the beginning of a thought happens off stage. You know, where is it coming from? And who's in charge here? And how much sense does it take to identify with a thought as being mine? Or that I'm responsible for it? It's fascinating to watch. Just wait, what is this? What is are these

thoughts that we have? Where do they come from? The so as we study thought, thinking and thoughts, it's possible to notice all the ways in which thinking has strings that spread out, in and are tied up with other parts of our psychophysical being, that those strings are those connections are strong to our emotional life. They're strong to our physical life, to the life of our beliefs, to life of our memories, associations we have. And it's possible to see how when a thought arises, or thinking about particular thing, how those strings are both tugging at these different places like a puppet puppet here. But also, in get tugged in return, there's a mutual relationship back and forth. So for example, I might be thinking about something important. And I might have anxiety about it. And the anxiety is, you can feel the connection between the thinking and the anxiety, and cannot not only that, but if possible to see them the way they reinforce each other, that when I think certain thoughts, anxiety arises, when anxiety is there, I become more interested in those thoughts come alarm, then very concerned about it. And sometimes it becomes a loop that gets stronger and stronger. And some people have panic attacks. And because of this loop between anxiety and the thoughts they have, we can frighten ourselves in our thoughts. There was a story of a Chinese painter in the old days, who was painting a very realistic tiger, and then the canvas and then step back to Meyer his work. And when he saw it from a distance, he got afraid and ran away. You know, it's kind of so realistic. So sometimes, you know, we have these thoughts, and we kind of get scared, and it but we can't really run that far. So then there's this loop.

And so this connection between our emotions, and thinking is very important, because emotions sometimes are the fuel that keeps our thinking going. And if we simply let go of the thought, but the fuel is still there, the factory for the mill still there, the factory of emotions going to pump out more more thoughts. And so just kind of continues for a long time. So a very important part of mindfulness practice, and is to go look and see what is the emotion that's there. And then bring a simple, relaxed attention to the emotion is connected to the thinking, and that sometimes settle things down. And then the thinking sometimes receipts, the background because the thinking is really a secondary thing. Sometimes when emotions are at the at the heart of it. Emotions are maybe what really needs attention. If we keep giving attention to the thinking, sometimes easier to keep thinking even more and more. The other string is very important is the way that our thinking is tied to our physical bodies I mentioned earlier. And there's a variety of places we can get tense, if there's a lot of active thinking going on. And so one of the arts of meditation is learning to identify the places in the body that are an expression or were energetically place where the thinking kind of manifests and learn to relax that. So relaxing around the eyes and the forehead, relaxing the stomach or the shoulders. The variety of places where we can feel the tension of thinking and learn to relax it because if we don't relax the physical tension, connected to thinking it's it's again fuel for more Thinking. And so we kind of, you know, it's sweet. All the conditions are there to think more. And maybe I don't know if this is a good analogy, but it's kind of like, if you squeeze your toothpaste, cap is off, it squirts out, it comes out. And so if you squeeze it, keep squeezing it eventually all come out. So but if you want to stop all that toothpaste from coming out, you have to release your hand attention, your hands stop squeezing it. So if your body is also being squeezed, guess what gets squeezed out more thoughts. But if you can relax that tension, there's a relaxation of energy and the energy that feeds the thinking, and the thinking come can quiet down. So I suspect that for most people, there is some place in their body that they can identify is the primary place where thinking manifests or effects in terms of attention or energy, sometimes its posture. And if you pay attention to your posture, you see that when you think certain things, your posture takes certain form, sadness, and depression, your posture slumps, for example, or certain kinds of anxiety, and we're kind of hyper alert, the eyes open up wide. So to kind of notice what your pattern is. And if you know where your pattern is, that gives you a little bit a little bit quicker access to notice where the tension is. So Oh, it's in my eyes, oh, it's in my shoulders and my jaw. Let me look there and see what's going on. For some people, it's possible to feel tension or pressure, or tightness, in, in the area where we generally say the brain is. So in the forehead, and between the ears somehow up in that kind of place where the brain, there's maybe

a lot of blood that's flowing there, maybe, you know, it feels tense, it feels like pressure. And it's almost as if the brain is a thinking muscle. And in order to quiet the thinking down, it helps to identify the pressure and tension that's there, and then relax it, soften it, soften the pressure, to try to deal with the thinking head on in terms of you know, making it go away, or making it stop is very hard. If there's all this pressure intention, they're squeezing the toothpaste out. So the thinking muscle in the brain, let that relax and soften, I find it useful to have an image, when I do that is in that image is I take the thinking muscle of the brain, wherever I went, I feel a lot of pressure up there.

And imagine that as I relax it, it's spreading out, like a wave on an ocean. And it's spreading down and flattening out and spreads out horizontally really far, and becomes a steel quiet surface of ocean or a lake. And just that image helps me kind of with the quieting down of the thinking mind. As the thinking mind gets quieter, then it becomes an opportunity for a fascinating and very important aspect of the personal practice. And that is as possible to notice that individual thoughts you have vanish. Temporarily, at least, they kind of stopped. And there's maybe a kind of a gap before they start up again. Because if they're going on incessantly one on top of the other, and there's no gap, then it just seems like it's claustrophobic. And they're just lots of thoughts. But as we come down and get relaxed, and as our powers of attention gets stronger, as possible, see that there's gaps in the thoughts. And they vanish. And then they come on again. And one of the nice things about this, is that in that as we start seeing them vanish and re arise, it's possible to notice better our relationship to those thoughts, how we're interested in them, how we're searching for them, or leaning towards them, or how we're reacting to them and, and alarmed by them, or how we I guess I always said this give authority to those thoughts that we think they're really important. Thoughts are important, but we can over invest in them. And think that you know that all the life solution is going to come from them. And it's reasonable to do that to have a lot of interest in thoughts as being problem solvers. Because it seems like that's one of the functions of thinking is to do the kind of associative reasoning and you problem solving, that we need to negotiate our life. But because our thoughts are often have kind of a problem solving nature to them, there's a time and authority they have that they're going to provide solutions, they're going to find answers that we need to have. And the track record for most of us, I want to speak for all of you is that track record is probably that you don't get good answers that often. You probably don't, you know, like, for me, I learned that, at some point that I did a lot of planning. And planning is often fueled by anxiety. But more importantly, I learned that my plans, I made a lot, a lot of plans, about you know, all kinds of things, what was happening the day the conversations, good conversations, where I was going to have later in the day, what I was going to do the here and there. And I learned that my track record for predicting the future was abysmal. I had it all planned out that according to some scenario, I thought it was going to unfold. And I would show up, and it was different than how I planned. And my plans were not really helpful. And so I had to do that maybe 10,000 times. Before I finally it finally dawned on me that I was wasting my time that I probably had better things to do, than plan when my planning proved useful. So when I kind of saw the, you know, how regularly I miss planned, I kind of started to quiet down and just was more content not to plan. And then I learned to just be more interested in just showing up and figuring out in when I got there. And that was appropriate. But as we quiet down, and thoughts vanish, and thoughts arise, we can start looking a little bit about the nature of the thoughts in a different way. Where do they arise out of? How personal are they? How much are we responsible for what the thoughts are that arise? Does it make sense to identify them and take possession of them? This is me, these are my thoughts. And they're not anybody else's thoughts, but but they are. The it's possible to see them as clouds drifting through the sky. You know, if you cut your fingernail clippings, and then if you ever done this and then looked at your fingernail clipping when just laying on the, wherever you put it or pick it up, is that you know those clippings? You know it, you know, when they're still on the finger before you cut your fingernails? You know, it's kind of you, is it?

But if you cut it off, what is it? Then you go around, say tell your friends Look at me, you know, look, look at my little coating here. This is me. You know, it's like, you know, it's kind of awkward that line between how we identify this is mine. And this isn't me, and this is not me. It's a little bit arbitrary. Same thing with thoughts. Some thoughts are just clippings that, you know, they're already you know, maybe the fact that they've appeared means they're already been clipped off. And what's more important is what's deeper down. And so what is underneath the active discursive commentary mind, what's what's deeper than the mind that's reasoning, which deeper in the mind that's planning and thinking and having conversations in its head.

I find it fascinating to watch my mind all the time, but I find it fascinating to watch my mind. And to watch how I process and know things. Know what to do, for example. So I was involved the other day doing dishes and putting the dishes after dinner into the dishwashing machine. And I noticed that I could put the dishes in the dishwashing machine without thinking about it actively. Because I was thinking about other things. I was having conversation I was thinking about other things. And I just do just this knowing that the plates should go in, you know, in a particular way to be efficient and all that and I just knew how to move how to bend how to place them in there. And there was no thinking explicit thinking, obvious thinking involved, but there was knowing there was a complicated mental processing going on. It's not a you know, if you take someone from 30,000 years ago, 3000 years ago, people were basically like us, they just had different clothes, and probably hairstyles, but but you know, their, you know, their mental functioning and their ability intelligence was pretty, pretty similar in many ways, I think, or, you know, 3000 years ago or something, and, and you give them dirty dishes in the sink a dishwasher, without explaining anything. You know, they would like, be fascinating look at the shiny, shiny stuff and the smooth stuff. And this funny thing that comes out out of this, you know, out of the is silver thing that's kind of a little hook and it comes out and, you know, they would touch it, and they would know no idea what it's about. In the dishwashing machine, they'd be completely perplexed. And to take a lot of learning a lot of explaining, it's a complicated phenomena, which our mind knows how to do. Because we've learned it and we've internalized in such a way, that areas of knowing of processing, of maybe thinking we can call it, and by not conscious thinking is operating below that obvious conscious level of thinking. And how much of our life operates out of that kind of subconscious place of knowing what is this kind of knowing that we can know something as complicated as putting things in dishwashing machine, but doesn't require our conscious thought? How much of our life operates from that place. And I was proposed that it's a very high percentage of our life, probably 99.9999999% of our life operates from that kind of knowing. Because there is a tremendous amount of things that we're processing all the time. And there's point 10000000 1% of our life that we identify with, as being me myself in mind, that I have to figure things out, I have to do things, it's up to me. That's all this is happening to me. It's actually a very small sliver. And one of the things you can learn to do, as the mind gets quieter, as we're not incessantly spinning out and thoughts. And there's more space, between the arising and passing of thoughts and more stillness or quiet the mind is that it's possible to have a stronger access to this deeper knowing. That is a source sometimes of creativity, of deeper understanding and knowing problem solving. A rich richness of life that can come alive. But we don't you know, where it doesn't come from the world of conscious thinking so much. But it comes from a deeper kind of place of knowing of processing a silent knowing almost. and interpret and to appreciate that operates. And how it operates. It can be very freeing, to be very freeing, because often, some of the surface attachments we have often come with our thinking about things and concepts and ideas. We don't live so actively in fully in concepts and thoughts and ideas, then there's a lot of more freedom and ease that can happen as we move through. thoughts, concepts, ideas, thinking, are often abstractions that remove us and separate from the world. Like if we're thinking a lot about the past, or thinking a lot about the future.

We're not really fully here now, if we're here now, but we're caught up in our commentary, and evaluations and judgments about what's happening now. It also kind of keeps us separate and removed from what's going on. But if that caught our thinking mind no longer has prominence and becomes quieter. This more silent kind of knowing or the deeper kind of knowing that can operate often is much more likely to be in harmony and connected to what's happening here now, and, and to allow the here and now. And the deeper wellsprings of the mind to operate here now makes it possible to be much more peaceful entities. So to carry appreciating all the knowing, and processing understanding, that doesn't require a lot of thinking that we do second nature, it's so obvious, so easy for us. Because it's as easy as putting the dishes in the dishwasher machine. We don't think about it, but to appreciate how it's operates. I find that kind of stunning and fascinating and awesome. are inspiring to be aware of how much amazing intelligence goes on in the human brain that I can't take credit for. It just kind of like happening and you can trust it. It's fascinating. And so and so this quieting of the emotional connection to thinking. Settling at calming it calming and relaxing the physical connection to thinking, quieting down, quieting the unsettling, our strong identification with thinking or strong interest in the thoughts and fascination with them or alarm around them. The strong investment we have in thoughts, they're going to provide the solution for our lives, to kind of quiet that down as well. And then to begin discovering that in this arising and passing the vanishing and reappearing your thoughts, start noticing there's a bigger world that goes goes on, there's a bigger world not only of processing of knowing that goes on, but there's also a world of peace, of stillness, it would be a little bit like being in a room like here. And first, you only notice all the people that are here. And maybe it feels crowded. But then you notice the space between the people. And then you notice, well actually, there's a lot more space that there is people in here. And then you get interest in the space and you look up and we have a high ceiling. And there's a lot more space in here than there is people. And you notice the space itself is in a certain kind of way, is peaceful, is still is spacious creates a very different kind of feeling on the mind, then if we're kind of jumping around evaluating people, and Am I safe here, who should I be with or we're having a potluck and you know, you know, people sit down talk with me, and you know, all kinds of, you know, social kind of things going on, but to the mind quiets, that opens up and opens up like this, there's peace. So the same way in the inner mind, when the thoughts quiet down, there's a lot of space in the mind. There's a lot of stillness in the mind peacefulness in the mind, that's there, on the side of thoughts, underneath thoughts around thoughts about thoughts, and all that. And the greater that peace and stillness is, the more space and room there is, for some of the deeper knowing deeper processing deeper responsivity to the world operate. It takes certain degree of trust, to be willing to relax enough. And trust that place where we don't think so actively trust enough not to depend, and try to get get everything out of thinking, to let go of our confidence in thought as being the only place in which we navigate our world. But our thinking, quiet down, becomes still, it's still there. And then we can think peacefully thinking is a wonderful thing. It's a wonderful tool. I'm very fond of my thinking I don't have I don't have an adversarial relationship with my thoughts. But generally, I keep it in its right place. I doesn't have the upper hand. It doesn't run me and but I don't have I'm not troubled by my thoughts.

They're like to come and they go and but you know, I'm much more identify with kind of more the space of the mind or the peacefulness of the mind. Because that's a place where I feel life is much richer and fuller and much more of the inner processing understanding wisdom can arise out of it and be from be computer from. The final thing I like to say about all this is

as the practice I think gets stronger we can there's a strong tendency to dis identify with thoughts not be so enamored with our thinking. The thoughts still arise, and you can see them arise. And this becomes a to see a thought arise at the see a thought occur, to see a thought that's just a thought. And nothing more can give you a very important power. And this power is probably I think one of the most useful things that you have. And perhaps it's a power that is useful to identify If you identify something

as who you are, maybe this is more important than identifying your thoughts. And that is the power. The veto power to say, I'm not gonna go there, I'm not going to get interested in that. I'm not going to do that. Your mind can think all kinds of things. And we're not really responsible for what bubbles up, and what thought arises. We are responsible for which thoughts we follow, which, which thoughts we pick up and get involved in. And so we do have the ability to say somehow, like, No, we do have the ability to kind of say, I'm not going to get involved with that. I mean, let that be, I don't have to be aversive towards it or not speak playmate, or, or being judgmental of it. I don't have to push it away. But it's a very simple, no, no, thank you. Not gonna do that. No need. Sometimes if it's something deeper going on, it might reoccur, but then we still have the veto power. Nope. Oh, thank you. Not, I don't have to do that I don't have to be involved in that. And if we could use the veto power, then I think it's a very strong, very safe, to give freedom to the mind to think what it does. But not be in the danger of whatever we think forcing us to act on those thoughts, forcing us to believe on those thoughts. And this combination of giving freedom of the mind to think whatever it wants, feels really good to think. And then, and then saying no, I'm not taking that not going with that one. That's, that's fascinating, it's interesting in mind would think that this led to the cloud drift, drift on by, and I'm not going to get on that dark cloud, just let it be. And so as a tremendous power to have that ability, and the power of peace. So power of freedom, is the power of kind of keeping things spacious and peaceful, in, in our in our life. And troubled, I'm troubled by what is what is going on in there. So I hope that this thought this talk is a lot of thoughts. I hope all these thoughts I have about thinking are interesting for you. And one of the primary hopes I had in giving this talk is that not that you remember everything I said, but that you would be more curious now about your thinking. And that you kind of would to kind of this is this, you know, 360 degree turn in your mind to look at thinking and understand it and see it for what it is. And in that curiosity and interest in? Where did thoughts come from? What is a thought? What is this? What's going on with I think what's a Connect what's Wow, what is what is the source of these thoughts? What's what, what's going on here? What's the ecology of my thinking? That in that curiosity and interest, that you will find greater freedom and greater peace in your life. So you think happily So, thank you