

# 2016-08-15 Role of Thinking

Fri, 9/25 6:00PM • 43:17

## SUMMARY KEYWORDS

thoughts, thinking, meditation, thought, san francisco, mind, people, rumination, habit, effect, attention, nice, freeze, happening, muscles, feel, energy, sweetheart, traffic, bit

## SPEAKERS

Gil Fronsda

Good evening, everyone. Am I loud enough for you all to hear? Great. And there are more seats in the center hall, others of you are waiting in the back, you are kind of far away. So you're welcome to find your way in.

So on. Saturday, I drove into San Francisco. And I had an event happen. That was pretty ordinary, pretty mundane. But I think it's a nice starting point, for talking about the role that thinking has in our lives, however, the role that thinking can have. So I was going to part of San Francisco I'd never been to before. So I was going on streets that I hadn't never seen before. And in the time, since I lived in San Francisco, which was more than 20 years ago, now, I live there, traffic has increased. So I was following the route, made a turn was making another turn into this small streets and kind of tucked away part of San Francisco. And there was all this traffic, all these cars took a while for me to get into the street. And once I was into the street, there was like, go stop, go stop. And then I noticed my mind. And I noticed that I was having thoughts like, this is a drag. You know, there shouldn't be so much traffic here, this make my life difficult will I get to where I need to go and get get to where I need to go on time. This is you know, kind of uncomfortable, these kinds of thoughts. And then I noticed that when I had those thoughts, that my mind, my head, my brain, something got contracted and tight, and felt heavy. And heaviness kind of seemed to seep down from my head down to my shoulders into my torso and, and that kind of probably affected my posture a little bit than things. So I thought that was interesting to see the effect that having certain thoughts and thoughts head on my body. And the day effect was not desirable. So then I thought I was curious what happened if I had two different kinds of thoughts. So then I thought to myself, you know, Gil, you'd never seen this part of San Francisco. People come from all over the world to see San Francisco. And the fact that we're going so slow, is giving me a chance to look around and look at this nice buildings and what was going on and, and so I started doing that, I noticed that the contraction and heaviness and tightness stopped lifted. And what was replaced was like the lights had been turned on inside just around traffic. very ordinary. But it was a very, very ordinary, but I think a very important kind of insight that we all hopefully can have access to or can develop access to. Which, which is to notice the effect that our thinking has on our physical system on us on our mood and all kinds of things. And that's independent of whether whether or not the thoughts are justified. You might be I might have been completely right to think about. There's too many cars on the road. There's too much traffic in the road, they built the roads too narrow in San Francisco. Someone was supposed to fix it, move those buildings apart so we can get wider roads. I might have you know, it's completely appropriate. But even if those thoughts were right, the way that I related to those thoughts, the way that I latched on to them had a deleterious effect on my system. So what what is better to do? It's better to continue thinking in that way and kind of arrive and whereas going with a headache, or is it better to stop thinking that way or even better reframe the whole situation. So the way that I think about it is kind of lifts the mind opens the mind. relaxes me makes it more interesting to be

there. Which is better? I mean, it's a rhetorical question, I guess, you know the answer that expecting. I, one of the first times I saw this was many years ago when I was in the monastery. And I got really sick as some kind of cold. And but I had to keep working.

And, and I, I couldn't have I was doing my work. I was so weak and so sick, that I saw that I couldn't afford to think thoughts that drained my energy more. I only had space to think thoughts that kind of kept the energy kind of going enough just to survive. I didn't have the luxury to think, Oh, poor Gill, I'm so sick. or shouldn't someone take care of me? Shouldn't someone notice that I'm sick and do my job for me? I just, you know, maybe those were appropriate thoughts, you know, yes, someone should have noticed I was sick, yes, someone should have said something, yes, someone should take care of me, maybe. But the way that I was relating to those thoughts, I just couldn't afford it, because it would drain my energy. And I could see myself feel myself getting sicker. Just the effect of thoughts, the kind of thoughts I had and how I related to it. I think when we're strong and vigorous, we have a lot of room to have a wide range of thoughts and keep our energy going well enough to keep going. But sometimes when we're people are really stressed out or really sick, they don't have the much luxury, they don't have much bandwidth to do anything that drains them even more. And some people who get sick, learn that they have to be very attentive to their minds, because this is very consequential. What we think I saw this another time, some years later, when my back went out. And it was pretty bad. Like, sometimes I couldn't walk and sometimes I could walk just barely. And there also, I noticed that what I thought had an effect on my body on my back. It wasn't big effect. But it's a small one. But I could feel the my back, if I had certain kind of negative kind of thinking going on about it. I could feel the muscles and my back's better if I felt the muscles tighten up, but I could feel myself hurting more. And if I didn't do those thoughts, a teeny bit, I could feel that particular level of pain release a little bit. And they're also because I had to do certain things to walk some places. And I don't know what I did, but at the couldn't just stay in bed, I learned that had to be very attentive to my mind, I had to take kind of watch it, see it, look what direction my thoughts were going. And if the thoughts are going in a way that made my my back pain worse, I had to lighten up, loosen up, because it was so consequential. And sometimes it's much, you know, ordinary life, we have lots of energy, we're healthy. And sometimes something really big happens. And it's not just little traffic in San Francisco, but you know, some major issues or going on major conflict with someone major difficulty at work major, something and, and so they're also the way we think about it can have an effect on us, independent of whether it's appropriate to have those thoughts or not, you know, right to have those thoughts. And it can drain us It can contract us It can tighten us up, it brings stress into us. Because it's kind of like thoughts are often not innocent, little public service announcements that simply float through, you know, like a cloud in the sky, just they flow through and, you know, they don't really affect or touch anything, and they just kind of, but often sometimes our thoughts are connected to much of our suffering on our body, and our mind ourselves. And that connection is very interesting to study to see. Because it's sometimes I think of thoughts that are almost like, I know if this is a good analogy, but kind of like a puppeteer, or maybe the thoughts or the or the you know, the sticks that hold the strings to the puppet. And there's the strings coming down to our muscles in our body and to our limbic system into various parts of our body into our emotional centers. And these strings begin pulling on these different parts of our system and having an effect, you know, and one interesting place to see this is in fact in meditation. If in meditation, you can get fairly relaxed and calm, sitting quietly minding your own business and Things are good, common nice. And then something occurs. Maybe there's a sound outside, you hear some people speaking, the sound of that voice sounds like your sweetheart from high school who jilted you.

And 40 years later, the anger is still there. And you know, and you're just sitting there calmly, and you have this thought, Oh, just like my sweetheart, that wasn't, you know, my bitter heart. You know, we were sweet ones that were bitter. And so we are thinking about, oh, he did, she did. And you could feel

the energy, the heat rising, the you know, that muscles contract, the brain begins spinning the story speeding to go out? How did that happen? The power of thoughts, the power of a memory, and we get the spin off. Probably that sweetheart person from 40 years ago, maybe doesn't even remember you. You know, and you're not going to see that person anymore. But, but that doesn't, you know, you can still have this powerful, you know, effect on our system. And it isn't just because of the thoughts. Because the way that those thoughts are connected to many different things, connected to our values, our beliefs are hurt, connected to our emotional life, connected to our all kinds of history in our lives, connected to the way in which we latch on, or the ways in which we resist the ways in which we get aroused by particular thoughts. Oh, my God, I can't have the Oh, that is terrible, or, oh, no, I gotta stop doing this. And we kind of kind of get into reactive mode. It started off with just a thought, just an idea that memory that went through, and then to feel the effect is quite, I think, maybe humbling or edifying or both. It's quite something to see the effect. And the advantage of seeing the effect is that then you can kind of evaluate the thinking, not on the basis about what you're thinking, but about the consequences it has for you. And the way in which you're relating to the thoughts. How are you relating to it? What's your relationship to it? Are you for it? are you against it? Are you latched on to it? Are you holding on to it? Are you duking it out with it? Or are you just kind of stepping back and curious and open? Rather than feeling the weight of anything attractive? And this is a drag to have this? Here, a tourist in San Francisco? And wow, look, this is what I thought is like a human being thinking and look at this, the thoughts are having an effect on my body. This is interesting, wow, look around some more. It's a radically different thing for the mind, to do. On one hand, to get involved in the thoughts and swept away in them, versus stepping back and getting curious and looking at what's going on here. What's this like? And we're shifting the power of attention, or the fuel of the food of attention, away from feeding a reactivity or feeding what's the effect has on us and moving towards something which in Buddhism is considered very healthy? And what's healthy is paying nonreactive attention to what is happening, it shifts the inner ecology of the mind to be curious and look, what is this and look, even if what I was looking at is deleterious. Now one of the reasons why the Buddha talked about this was important, is indicated by this quote, whatever a person frequently thinks, and ponder upon, that will become the inclination of the mind. So whatever you're frequently ruminating about repeatedly thinking over and over again, that becomes an inclination of the mind it becomes a habit. So then it goes on, if one frequently thinks and ponders upon thoughts of desire. Then once mind inclines to further thoughts of desire, becomes a habit to have desire thoughts. If one frequently thinks and ponder is upon thoughts of ill will, then

was mine in inclines to thoughts of ill will, and if when frequently ponders and reflects upon thoughts of cruelty Then one's mind inclines to thoughts of cruelty. So the more we think hatefully for we think with hostility with irritation, the more we kind of stay with thought patterns over and over again, it kind of like locks in the, the mind kind of locks kind of becomes a habit or kind of those ruts in the mind get kind of well oiled, and we go more and more, we tend to fall into those becomes a habit. So you know, what habits of thoughts do you have, which are not, that you'd rather not have creating habits for per year, maybe they already create habits. I think one very common one in America, from what I've been told by psychotherapists, or thoughts of anxiety, thoughts of fear and dread, thinking ahead and worrying about what's going on. And it might seem like you have very little choice about having those thoughts. But it's very important to realize that having those thoughts of anxiety and worrying about things, hat can have a deep effect, both in our physical system here and now. But also can create a habit of thinking more thoughts of anxiety. In that case, it kind of becomes a little bit like a self fulfilling prophecy, where we think anxious thoughts becomes a habit. And so we see more things to be anxious about more and more. And anxiety has as particular kind of powerful authority, because it can seem so important and so true. And so, like, I have to take care of myself. And so it arouses a certain kind of cuddle, that's appropriate to be afraid. And then thoughts of ill will, of hostility, you know, you see people sometimes

who hang out with other people who are hostile, and they're kind of talking hostility about people who are bad, and what's going on wrong. And it creates a habit of doing more of that it reinforces it. So what the Buddha was suggesting is, it's important to be careful with the thoughts that you have, it's important to track what's going on in your mind. And to begin looking at the effect that the thoughts have on you effects. And if they're, if you want to create good habits or good inclinations of mind, you have to be careful what you choose to do. So if I had to, in San Francisco and Saturday had decided to just to complain the whole way there about the traffic, however, come to see my friends who was visiting, and I could have showed up but the event and the dinner and said things are so all wrong. And you know, and I kind of looked around the apartment and you know, even the apartments too small and lights not right and the chairs not right. And you know, you know, they wouldn't have said anything because the you know, in polite because kind of, you know, I'm you know, in the groove of complaining. Or maybe it's nicer to come to come with the habit of curiosity of interest and look around, Oh, nice. What are you predisposing yourself towards. And this is not this is not being pollyannish, or kind of trying to think you know, saccharin thoughts about everything. But there is a range of healthy choice we can make, we can shift the frame of reference shift how we focus on what we're doing, in order to create better conditions. Now, what you're thinking about, that's bad was wrong. As I said, it might be right you might have might have very insightful, insightful analysis of situations. And in fact, the traffic is bad. And it shouldn't be this way. Maybe. So great, congratulate yourself for the great insight and to recognize that you've done a good job. And then don't think about it anymore. It's the rumination, the continuation, that going back and reviewing over and over and over again, like you didn't get the message, you know, get the message, you've heard it. You've had the thought you recognize situation. And then now that you got the message, move on and kind of either do something about it or do you know, improve the traffic in San Francisco or improve the quality of your mind what goes on in your mind.

So I emphasize this, because the justification for rumination is not really there. But many of us ruminate, and is this frequent rumination that creates a lot of tremendous trouble for our society and for individuals and health problems and people have come from constant rumination of things which drain them and make things worse. heart conditions probably come a little bit from the stress of constantly limitation of certain kinds of thoughts. certain percentage of depression comes from constant rumination, certain percentage of people have passive Compulsive Disorder comes from constant rumination. And so what psychologists are finding is if you can teach people have illnesses of rumination of constantly thinking the same kinds of deleterious thoughts over and over again, if you can teach them mindfulness, or something like McGinnis, mindfulness, like cognitive behavioral therapy, that it kind of brings a different way of being with thoughts, when we don't get swept away. And then we don't continue to think those thoughts, we put our attention in attention, as opposed to losing our attention in the thinking. And it's proved to be very powerful in many circumstances, within clinical studies of depression, and obsessive compulsive disorder and things, for people to start cultivating mindfulness, so the situation and doesn't work for everyone, but a high percentage of people, it seems to make a big difference. So this ability to kind of stop, pause, look, recognize what's going on in the mind, is a very powerful, useful thing to do. It's not easy to do, especially if the habit has been to just be writing, being carried away on rumination carrying away in our thoughts. So that we're kind of blinded to the fact that we're even thinking, or it's even inconceivable that I don't think these thoughts. So it takes a while. And that's why meditation where we kind of physically stop can help. One of the things that can be very helpful when the thoughts are very powerful, is what's called mental noting, where you very quiet in your mind, tell yourself with one word, what you're doing. I'm thinking, thinking, thinking, I'm thinking, or planning, or anxiety thoughts, or memory, thoughts, just a simple word that recognizes it, maybe once said, maybe saying a mental note once doesn't make a big effect, but you do it repeatedly. And after a while, you begin to kind of step back or separate yourself from living in the thoughts being the thoughts. And you know, because we become the thoughts, when we latch on to them, when we kind of get involved with them, we get swept away in them. And there's a very strong identification that



people get with our thinking. One of the remarkable steps is you step back and notice thinking, thinking, thinking, the thinking doesn't stop, necessarily. But at some point, you have a thought. And it's possible to see the thought, as just a thought, and not you. And we no longer identify the thoughts, meaning we don't longer define ourselves by a thought, we no longer believe that I have to take a presidency in the thoughts. It's just a thought. Just a thought. And this insight that it's just a thought that goes through, can give you a tremendous power in your life. Because then you can choose start choosing whether or not to continue with that thought, let go of the thought, or try to find some interesting strategy that's an alternative to that thinking. So back to the Buddha, this seems to have been an issue back 2500 years ago, as well. So the Buddha gave a variety of instructions of how to work with thinking. And there's one text where he gives five different approaches. And I think that things often in these ancient texts are sequential. So maybe it's like maybe what he thought was the easiest, and then that didn't work, then do the next that didn't work to the next. So the first is if you recognize what you're thinking about the theme of your thoughts, that kind of thing. And recognize that it's not useful to have that thought. But you're not helpful, not healthy, not useful. The first thing he recommends, is think about something else. Think about a theme, think about a subject that is better to think about. I think I kind of did a little bit I'm a little bit predisposed, or my preference would be

just whatever it is that's going on in the present moment. Think in a more positive way or more useful way in the present about it. But if you're thinking about something in the past, you know, my sweetheart from 40 years ago who I don't even remember her name. You know, I've kind of going down that resentful, you know, gret rut. You know, maybe I could think nice thoughts about the sweetheart Or maybe I can just think about something else. You know, today's sweetheart, you know, just kind of switch change a subject that sometimes can be very healthy and appropriate to do. I do that in San Francisco. Rather than thinking about how to drag the traffic is, I thought I'm in San Francisco. This is interesting look around Gil, joy, What's here? The second practice that the Buddha taught was to think about the disadvantages of what you're thinking. So there's one of the disadvantages. So one of them, I've said, already, if you think too much of this becomes your habit. Now, the disadvantage is that, it might be creating a burden of stress on your psychophysical system to keep thinking this, and maybe you don't really want to afford the consequence of that stress. The other is that it might predispose you to see the circumstances, in a helpful ways. So that when you see your friend, you don't see your friend, you know, an open receptive ways, but you see your friend with preconceived ideas that you've been mulling over for days and days. And that's not maybe so useful. So you start looking at the, at the disadvantages of how you're thinking. And sometimes if you see the disadvantages strongly enough, then sometimes it's, it's obvious, we want to let go. A friend of mine, was divorced, ugly divorce. And she'd been divorced for at least seven years, maybe longer, end up being a single mom in life was kind of hard, I guess. And she just had tremendous amount of anger to her ex, for years. And then one day, she was in the shower. And she, it occurred to her that the only person who's suffering here and these thoughts is myself. My ex is off having a good time someplace. Even though I shouldn't. It doesn't, doesn't do me any good to be ruminating and thinking and rehearsing and repeating all this. And she saw it so clearly, that she was able to finally put this down the resentment. I don't know, I don't know, I never met the person, the man, maybe he is a jerk. But even so there's no need to linger and think about it, then, you know, be weighed down by it. So there's an example of someone who took a long time to realize the disadvantages of thinking, thinking something. But when she saw clearly enough, she put it down. So that's the second technique is to think about the disadvantages. The third, is to ignore what you're thinking about. So it's not thinking about something different. But simply try to just not pay any attention to it, maybe a little bit harder to do. But if you can't do the other ones, just don't pay attention to it kind of Don't, don't follow it, don't keep thinking about it, every time that you think about it, let go. Every time you think about it, turn away from it. Just don't don't give it any energy. And that's one of the things we do in meditation. You have a thought arises, you find your call yourself

getting involved in thoughts, you let go of it, you come back to your breathing, for example. Or thinking come back to your breath, you kind of ignore coming back. And one of the great instructions for ignoring it that I received early in my meditation career was the instruction about thinking was, don't be bothered by them. Don't let yourself be bothered by your thoughts. Because the thing is, when you get bothered by you're thinking, I shouldn't be thinking this is bad I should I let go and they keep coming back all these terrible thoughts. If you're bothered by them, you're actually feeding them. You actually supporting the very conditions that make you keep thinking that way. So if you can let yourself Don't, don't be bothered by them, don't give them so much credit.

It's very helpful to let the conditions of thinking quiet down. So your mind wanders off and thinking and don't be bothered by it. Just It's okay. It's what minds do. Come back to your breathing. And every time you come back to your breathing, you're, you're taking some of the energy of that thinking away and using it for something else. And drip drop by drop. The energy of your mind starts shifting from going into the thoughts and feeding it towards just being attentive and slowly The force and Power of Thinking decreases and quiets down, to drop by drop. And to learn the skill of letting go of thoughts is very, very helpful. It's not always easy to do some people takes a while to even learn how they can't imagine how do you like over thought. But this is, again, why I think we're meditation is very helpful for frequent meditation. If you keep doing it, after a while, you'll see an easy, easy situations with easy thoughts, that you're actually able to stop thinking of them, and bring yourself back to your breathing. And that starts when you start seeing that movement, then you can start learn to do it with more and more difficult thoughts that you're really attached to. So anyway, just ignoring of them letting go of them coming back. The fourth way me because I'm the See I forgot, because I'm the dynamics of public speaking sometimes.

Oh, yes, this is my for my favorite ones. How could I forget. So it's a stilling with the word, the expression here is stilling the mental formations. So it's kind of technical language, mental formations are the is the physical tension, I think of it as a physical tension that's in your system. Because of the way in which you're thinking, it's the energy that you're pouring into your thoughts, is the energy of attachment and concern, or you have all this energy and tension that's connected to it. So not the content of the thoughts, but has to do with how we relate to the thinking. And you can feel that sometimes in the muscles of your body. Or you can see it and other people sometimes, you know, they're really thinking hard, and their eyebrows are all bunched up, you know, and their eyes get kind of narrow or, or, you know, there's sometimes their jaws are kind of grinding or, you know, you can feel it sometimes in the belly gets tight, the word shoulders go up, because I think some thinking fearful thoughts. This is where these puppet strings kind of reach out into the muscles of our body. And so the idea is to feel the physical consequences, stress tension that comes with thinking, and then relax it. So rather than letting go of the thoughts, or letting go relaxing, the physicality that comes along with intense thinking. I remember once I was at the UC Berkeley library, and I really needed to have a book that was not on the shelves, but was not checked out. And so, you know, maybe someone had returned it, and it was still in the back room. And I was really adamant that the librarians go look for it. And really had to, you know, make my case, important. It was for me, and so finally, Barrington, okay, I'll go look. And then when the librarian left, to go look for the book, only then that I noticed that I was on my tippy toes leaning across the counter, you know, almost over, you know, you know, this is an example where thoughts and desires together can lead to a tremendous amount of physical activity. And, you know, if the librarian had said, First, relax, and then we'll talk about it, then I would have felt, notice what was going on, I was leaning over the counter on my tippy toes, and I probably would have almost automatically just softened and relaxed. Think about that softening and relaxing is very helpful in our thinking, because the more tension we have in our system in our body, the more we're fueling our thoughts, the more that conditions are there to make our thinking more furious, and we're more forceful,

and the harder it is to let go of it. So the Buddha talked about stilling the mental formation, spill it stealing that pressure, that tension, that tightness that comes with our thinking. And then the fifth strategy he gave is my least favorite. And I think this is meant for when things are really out of control, and you've done all the first four and they don't work. And things are really serious. And because you're about to punch out your boss you know, if you keep thinking this way, you know, you're going to be in big trouble and you know, you can't afford to. So, here This is what it says.

So what when all these other ways haven't worked?

Then with his with one's teeth clenched in one's tongue pressed against the roof of the mouth, when should beat down constrain and crush mind with mind? So us kind of rally the mind and kind of insist and say, can't do that you stop that, you know, just really hard. So I hope that you never have to do that. But I think realistically, they're tired from time to time in our life that sometimes we have to do that. I think people some, some people have addictions, I'm not that I have addictions. But I've had very strong desire sometimes, where they were kind of overwhelming. And I just had to kind of like, bear down and just kind of didn't look pretty, you know, just like bear down, hold on to the saddle or hold on, you know, put on the seatbelt. And don't give in just, you know, and, you know, maybe clenching the teeth. I'm not going to get into this these thoughts. I'm not going to do with no, no, no. And sometimes that's what's really needed. Many years ago, there was a Shinzon Young, great vipassna teacher and Buddhist teacher meditation teacher. He was giving a Dharma talk that I was listening to and, and he said, I was interesting, I hadn't made the connection, he was giving a Dharma talk. He was a guest teacher to retreat I was teaching, it was a retreat for experienced practitioners. So that was the context word he has kind of saying, longtime meditators. He said, Sometimes a successful meditation is that you didn't get up until the bell rang. Sometimes sitting on the cushion is like being on the rodeo. With the thoughts, the restlessness know that and, and the fact that you were restless, is not proof that meditation didn't work. Successful meditation means you didn't get off the bronco. So that was kind of nice. Sometimes that's really, really realistic, we have a whole range of life circumstances or a whole range of how the mind is and the energy of the mind and the emotions and all that. Sometimes we can sit blissfully maybe and calmly. And sometimes, that's not possible. But we can at least not get off the seat. So five ways of dealing with rumination with thinking.

And then I want to end with one point. And that is one of the most useful things you can do in relationship to thinking is to rely take refuge in fall back on your capacity, to be aware of your capacity, be mindful and to know what's happening as it's happening. To know I'm thinking, that's what's happening. I'm thinking furiously, I'm thinking with a lot of attachment, and force. And then keep relying on me take refuge in the attention, keep falling back into the attention. Stay with it. Because every time you come into the attentive mode, you're not feeding the thoughts, you're not lost in the thoughts, you know, you haven't, the courts don't have control over you. You might have to keep doing it. But it's a powerful thing. And you develop a muscle if you do that the muscle of self reliance, the muscle, the independence, the muscle have a certain degree of self control, if you can keep coming back into paying attention to what's there, rather than giving into what's there. So for those of you who think I hope that this was useful to hear all this and I hope that it can hope I hope in some ways it was served as a mirror to view to reflect on yourself and explore yourself understand little bit about maybe how your own mind works and your relationship to thoughts and piqued your interest to pay more attention. Learn more about the ecology of your thinking. We have about five minutes. If anyone has a question about this. anybody's been thinking about things about the talk about the talk, you're welcome to ask.

Thank you for the talk today. It was very useful. For me personally, one of the things I'm going through a personal health issue, and sometimes it creates a lot of anxiety because of the uncertainty I have to deal with. And I've found that I freeze, which means that I don't want to

pay attention to what's going on.

And sometimes takes me two or three days of that freeze. And then slowly, one day I wake up, and I feel better, and I have to go back to meditation or take care of things. But when I'm going through that thing, when it strikes, I don't even want to meditate.

I cannot address it.

So how do you deal with the freezing of your mind?

I think that it's important to have respect for yourself and your response and your reactions. And not to see freeze as necessarily bad. Maybe you're not ready to face what's going on. And so you need time to digest it, to process it to, to kind of be ready for it to do something. So I Be careful, you don't think it's bad to freeze. And it's always good to have compassion for yourself, and maybe the freezing part of you, the best thing you can do is to have compassion for it. So when it occurs, can you kind of relate to it in a kind way in a compassionate way and caring way. And then rather than overcoming it, you might bring attention to the freeze. Be curious about it, maybe that part of you that freezes, freezes, needs, your your care also needs your attention needs to be seen, needs to be helped to feel safe, okay, you could you can do it's okay to freeze, but I'll be with you. And you keep recognizing the freeze on freezing, or this is freezing. And then where in your body is that freezing happened, just what are the physical symptoms of that situation. And then bring Kind attention to that or this is what it feels like, I feel kind of numb and as part of my body, and then feel the numb. Don't be in a hurry to overcome it. But just keep meeting it and being with it. And chances are if you do that, something will begin to thaw. And as it thaws, you'll probably be ready to step as the thoughts and the wisdom or the processing or digesting or what needs to happen inside has a chance to work over more effectively. And then at some point, so rather than freezing for three days, maybe you freeze for one day, and then you're ready to step in and do what needs to be done. Thank you. Great. Thank you. Okay, that's nine o'clock. So, thank you all and please, I think you do a great service to yourself and to others if you become wiser about your thinking. Thank you.