

2017-08-14 Concept And Direct Experience

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SPEAKERS

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loud enough for you all. Know, but a little bit louder. Let's see. So is that any better? It could work for two to work. Hmm, the same thing? Can we turn it up a little bit more? Randy? Let's see is that no, that's better? Oh, yeah. Yeah. Should we do it even louder? No. You raise their hand there? Can we do a teeny bit louder? Randy? Let's see, is that going to be? Okay? So, Paul made the announcement about the bike ride, and one of the places they're not, they're going to be going to a local vihara. So the monastery they're going to in which they're also raising funds for the, one of the main nuns who runs the monastery is Ananada body, and quite lovely, wise woman, who she's coming here on Saturday. And to do this Saudi center event in the afternoon, and should be quite lovely, what they're going to do and present and the history of the bhikkhuni history of the non Buddhist nuns is a you know, certainly of, I don't know, if you like to call it fascinating, but certainly interesting history. That has a lot to do with what's happening with Buddhism in the modern world, and the changes that come into play. And so it's, I think, should be interesting. And then the plan was to be finished with the renovation work this week, it looks like it's going to go on for a few extra days. So next Monday, we'll be camping out in here as well, again, and then the following Monday, we can be back in the inner Hall.

Okay, so recently, my, the software operating system on my smartphone was updated. And after it was updated, my phone wasn't working very well. I called my wife who I call frequently. And I ended up in Singapore, among other things, so what, what to do, so I turned the phone off, and turned it on again. And then it was happy again, that everything worked fine, I could call my wife in Redwood City. And so we know this is some of these devices we have in computers we have, sometimes it helps to turn them all the way off, and they start them on again, and then they operate better. Turns out the same is true for us. That it's good to kind of somehow turn off. And once we turn on again, we're cleared out the gunk, the software's working better the bugs are, you know emptied out, or maybe the the, the memory is just too full, you know, the RAM is just too full because of all the stuff we're carrying with us. So we have to turn it off to kind of clear out and once we're cleared out, there's a room for more efficient processing. So as interesting as it is possible to clear out this possible to kind of start over. And that's for sometimes one of the functions of meditation practice is to settle the mind calm the mind, or focus the mind so well so strongly, that the normal preoccupations of the mind, recede into the background or fall away. And the more thoroughly we can have our daily concerns, preoccupations fall away, the clear the mind can become. And the more there's a kind of a reset. And people often report that they're a bit calmer after they meditate or very much calmer. They can see clear afterwards, and they can be more creative. Sometimes they can think more clearly, they're wiser, after kind of doing this reset. And some people report you know, that little bit of calming down a little bit of, you know, letting things go makes things a little bit better. And if they can do, you know, middling amount of letting go of coming down, it's a middling amount of better If you can completely and thoroughly let go get thoroughly kind of reset and bring everything to a stop, really to stop the chatter, the thinking the activities of mind that be

occupations, that it's quite radical, the different view the different way that mind operates, at least for a while. So there's other ways of clearing out the mind and resetting, starting over again, that people do besides meditation that I had many years ago, I saw a documentary about a man, it was a short one documentary is maybe 10 minutes long, relatively young man who said that, that he had the hobby of riding motorcycles. And he had a stroke, big motorcycle, and he spent the weekend going for long rides. And he would say, it would clear out his mind to do so and he'd start the work week, much better. But then he had his wife and him had a child's baby. And when you have a baby, it's not so easy to go off for the weekend, motorcycle rides. So he couldn't do this reset that he did, that he knew how to do. But he still wanted to have that. And so it had to be much more efficient. And so what he discovered was that he took one of these backpacks with, you know, a, you know, hang glider a glider. And he would go in with the city he lived. And he would early in the morning, before dawn, he would sneak into big apartment buildings or sky sky rises, they're being built, climb up to the top. And when it was done, he would jump off the top, glide down into the street, and his friend had his car ready to get away car. And he would go home. And he said it was you know, by the time he landed on the street, his mind was clear.

So there are other ways besides meditation, you know, sometimes more dramatic, sometimes not very healthy, what people do to kind of calm down or clear away or kind of forget some of their concerns. I think that are healthy ways. Besides meditation. Some people spend time in nature, sometimes spend time with a friend or do something. What's nice about meditation is that as we learn to meditate, well, we learn to understand our mind better and better. And so we become masters of our mind is the right word. But we become skilled and knowledgeable about the tricks and highways and byways of the mind. So we can navigate what goes on our thoughts and our feelings and emotions much better. And so that we don't have to kind of, you know, jump off skyscrapers in order to clear the mind. But we kind of wise through our wisdom and understanding, we can clear out the mind, we could somehow settle things down. And we could understand how it all works. And also, we're in an environment, the meditation environment, where we could begin to understand also, what's happening, both in the in the letting go is settling down process. But more importantly, sometimes we can understand what happens when we start over again, to whatever degree we've cleared out. Because we're practicing mindfulness of paying attention, there tends to be a better opportunity, start noticing how we get caught, again, how we get preoccupied again, how we get busy in our minds and in such things. And that's one of the things I wanted to talk about was not so much how to clear out how to reset. But once we have some ability to calm down, settle down, let go, well, the new perspective it gives, it gives us a chance to see ourselves in our world in a new way. And we see it in many ways. But one of the things that it is a new way of seeing can also give us a lot of power. And it's the power of choice and the power of understanding what's happening. So one of the things imagine yourself are really ever gotten really really calm and peaceful. And maybe as peaceful as you ever could imagine. You've been in a nice way and you feel completely in the present moment. Like there's nothing else that's really interesting you are concerning you at the moment about the future or the past or other places other times and you're just here in a very full contented and happy way. And you're not really looking to make anything happen. You're not afraid of anything. You know, it's scanning the horizon to see where the dangers are. You're not particularly interested in judging or making money. means or evaluating what goes on around you, you're just here peaceful and quiet. And maybe some people have in who are kind of familiar with Buddhist vocabulary will talk about being empty, in a very nice way, kind of emptied out, cleared out. And so there's no clutter in there. And this allows us start seeing some of the operations of the mind some of the things that can begin happening. So one of the things that we can start seeing is that we can have an experience. So I could ring this bill.

And if the mind is very content and peaceful, not needing to do anything not inclined to do anything to get involved with anything, it might just hear it might hear the sound of the bell, maybe as a pleasant sound, but it might not occur to the mind to say, Oh, that's a bell. That's the ringing bell. It just like, used to hear this hum. And effect, if anything the mind does, it just kind of hums along and feels kind of a nice vibration of it just feel that feels the physicality of it. And it doesn't even occur to call it anything, we don't put a label on it or a name on it, it's just a physical sensation experience. And if it's a pleasant one, it's can be exquisite, more than it would be normally, because normally, we don't feel it so thoroughly and completely. If it's unpleasant, then it's either exquisite or the opposite. Maybe for the same reason that will be because we, you know, we feel that much more acutely. But even if it's unpleasant, and it feels much more acute, as we go through this, you'll, you'll maybe understand that it has a very different quality, then how unpleasant usually is so it's just a very simple the physical experience of hearing the sound, the humming the ringing, then innocently enough, the mind can say the bell is ringing, that's fine. It's but the bell that thought the bell ringing is a thought is the thought the bell is ringing. The same thing as the experience of the sound ringing, vibrating, humming in your body, your ears, your chest, wherever you tend to feel the vibrations. And if your mind is peaceful enough, quiet enough, empty enough, you can see very clearly that the thought the bell is ringing is a radically different species. Then the actual physical sound ringing. When the mind is busy, and caught up in thoughts and active and you know, has important things to do and accomplish and think about, you might still kind of realize that bells ringing. But there's they the sound of the ringing and the labor for it are so closely kind of wedded together. They're almost like inseparable, which is like the bells ringing, you know, you know, so you know, it means must mean something. But if the mind is really, really still in quiet, we see there's a difference between the physical ringing sound and the thought. That's a really important distinction, if you're in that kind of quiet place, because at that moment, you can see and feel that just staying with a ringing feels as a certain kind of a lightness and presence and clarity to it. Whereas the thought, the bell is ringing, in and of itself, just a thought arising is alive and vibrant, just thought arising. But we can see that sometimes there's a can be a tendency to prioritize a thought, to lean into it, to hold on to it to get involved in it. And if we get too involved or invested in a thought even such simple, innocent thought like the bell is ringing. There can be kind of a darkening or closing of the vibrancy or the clarity or the or the peacefulness of the mind. That becomes clear if you stay present and mindful watch and you see the next step. And the next step is Oh, that's a nice Sound Ooh, I like that. Now if you're really right there to watch the mind had those thoughts that was preferences. You can feel and watch how there's again a greater narrowing that narrowing in a focusing a getting involved in those thoughts and ideas. And the clarity of the empty mind that clarity of just a sound ringing by itself is begins to fade away. In fact, it's possible that we, someone rings the bell.

We can, it's nice, we feel it's nice. But then we think that's really nice. I like that thought I really like the sound, Adele, I think I should have more sounds a bell in my life. I wonder where I should have a bell? And that Oh, did they ring the bell? Again? No, I think so. But we're so involved in our thoughts. So we don't really register the fact that the bell is rung a second time. If we're free start in a very quiet, quiet mind, we can start seeing how that works. And we can see Oh, look at that I'm getting caught up in the thoughts. I'm being pulled into its own kind of a domain or dimension of thinking. That's in some ways it disconnected from the direct experience. It's moving into concepts, and ideas and preferences, as opposed to staying in the direct experience. And that's a phenomenal lesson to get the difference between being in the direct experience of our life, versus kind of being or living in the concepts, ideas and preferences we have. So if you're coming from this place of great, quiet and calm, and you see how this operates, then you might have the choice of which of those forks you take. You have the choice of either, I think I'll get involved my preferences for you know, I've been I've done that now for 20 years, I think I'll do it another 20 years. You know, because that's what seems important. Or you can say, you know, I've done that a lot on 20 years, or preferencing, 40 or 60 years of preferencing and

thoughts and ideas. I finally clear my mind to be quiet and calm. And I'm so settled. Why don't I instead of choosing to do more of the thoughts and preferences and ideas, what if I just kind of lean back into the direct experience. So maybe you do that, Oh, this is nice. And then they're not doing the belt again. But maybe then use feel your body you feel the experience of the torso, breathing, the movements of the chest, they're going and now you feel the flow of blood, maybe in your body, you feel the warmth that just feels like very alive and present. Not only that, it feels very content. Nothing needs to happen. Your whole life something had to happen. But miraculously, you're sitting there just content and peaceful as if nothing needs to happen. And it feels like there's a cleansing or an emptying or relaxing the shoulders relaxing. It just kind of settling away that happens. But if you go into a world of preferences, and it's probably that route, or that's a great Bell, I love bell rings. You know, they have a great ballad IMC I wonder if there's some way I can buy it from them trick it from them. Because I wonder if I could, you know, sneak you know, for I don't know how much I would either they would, you know, they're not they're not, you know, not supposed to buy anything IMC but I'm sure you'd buy anything in America. So I wonder how much that could really, you know, if I tell Gil, you know, like, you know, with \$1,000 be enough? You know, no, probably saying no. And I'll come back with 10,000. And, you know, what does, he must have a price, you know, you know, and so and so, you know, it goes on and on and on, you know, the mind gets involved in thoughts and then plans and ideas. And then maybe, you know, well, you know, that Gil, I don't know, you know, he's not really part of this American capitalist system so well. So, you know, he doesn't really belong and you know, he's like, you know, get angry with me. You know, it's like getting back into that world of thoughts and ideas and judgments and evaluations and all that stemmed from wanting, like it stemmed first with hearing the sound. Enjoying the sound, preferring the sound, wanting more of the sound, wanting the bell that sound came out of starting to consider how you could get that bell. And pretty soon we have world war three. And it just builds and builds and builds. And so, when the mind is calm and peaceful when it's cleared out and started over again, it's possible to watch this world get reconstructed If we're living in the middle of this world, like most of us will do, maybe most of our time, or some people, that's the only thing they ever know is living in a complicated world of thoughts, ideas, judgments, labels, concepts that we have about everything. And they don't know its concepts. They don't know there's any other possibility. And people will live in a universe of ideas, conventions, judgments, preferences, memories, associations, plans, wishes, fears, anxieties,

ideas of what should be ideas, or what shouldn't be ideas of who I am, and whom I'm supposed to be concepts of who other people are, and who they're what they're supposed to be what they're not supposed to be. And it gets more and more extremely complicated, huge kind of constructs that we live in. And we can go around for days for months for years, living in this very complicated world of thoughts and ideas, and not think of it as anything strange, unusual, think it's normal, I mean, not even think it's normal, because in a way, sometimes it just, it just is so much, that it's maybe like the fish who doesn't see the water swims. And we don't even know we're doing it. It's so integral to who we are. But if we could clear out the mind, reset, start over, push the power button, and then start over again. Then we can begin watching at the base level that at the kind of the beginning, like where it all begins. And watch it grow. And this is one of the functions of meditation, is to help put us at the beginning. And it turns out that our life, from one perspective, is always beginning a new. It's always the beginning and doom. But we're so busy, that we're not there to notice it that's beginning over again. Or we're so busy bring with us the past, there's no chance for it to start over again. And so meditation is one of those things we can do if we can get calm and settled and really present here. And ideas to be present for our direct experience, not present for thinking better not present for the concepts and ideas we have. But really for our direct experience, what's really happening, you know, and what we hear what we feel what we sense, really right here. And then we can watch how from this beginning of some simple experience, worlds get created. And if you could start seeing the beginning of it, then you have a lot of

opportunities to live a different life, you have the opportunity to choose which direction to go, have you more and more choice about I don't think I need to do that. I need to I don't need to think that way. I don't need to think that way right now. Maybe later I do. Or I don't need to get preoccupied or lost in those thoughts that way. I done that so many times. How many, you know many of us have repetitive thoughts. And if we really took seriously how repetitive they are, maybe we'd lose interest. Or more important, we would stop investing so much authority in them. I think they're so important. For some people, it's the future. That's important. And some people have very good minds, or very bad minds. I don't know it in terms of predicting what's going to happen. Imagine all these scenarios and you know, step by step in the future next days and all that and that's gonna be a world that people live in the world of future thinking. And a future comes. But you're so busy thinking about the next day, that you're not really here for this thing. Some people are past thinkers, meaning they spend a lot of time thinking about the past. And they don't notice it's a new day. Because they're still in yesterday, reviewing it and reviewing the conversations and all that. But if you can really be here in this day in a simple, quiet, committed way, focused and centered. Then you can watch how this universe begins how this world of the mind gets constructed. You can start having more choice, you can start questioning it, you can start, not be so invested in it, you can hold more lightly. And you can maybe let go more usefully. And if you could do this repeatedly,

you know, maybe you know, like meditation you meditate every day, what one of the things that happens is that the hold that the world of concepts ideas, preferences has on us begins to weaken, or loosen up, it's kind of like the rust begins to fall off, or it's kind of like I think of meditation as the great lubricant that goes in there and kind of begins lubricating the gears, so they don't get stuck up by our attachments in our holding so much more fluid, we can still work, we still think and want and plan and do all these things. But we're not caught in it and stuck with it, we can pick it up when it's useful. And when you put it down when it's not needed. This fluidity and freedom then what we do. So one of the routes, one of the ways of practicing, in order to get this reset, to move in this direction, is to begin paying attention to your direct experience, as opposed to paying attention to your thoughts about what's happening, or your thoughts, ideas, and all that. And one of the kind of primary characteristics of the past in a practice is an emphasis on having being with the direct experience of the moment, as opposed to being with the thoughts about the moment or thoughts about the other times in other places. And so there has to so there's a learning about the distinction between direct experience and concepts. So for example, today, we might say, if you know, if, if someone someone's never been heard before, and they're out in the sidewalk, and they ask you, where's the meditation room, you'd say we'll just go through the front doors right there, just inside the front door, because today, this is the meditation room. I hope in two weeks when you come back, and someone says, where's the meditation hall, you would say, to go into the front door, there's a big room, turn right. And there's a big opening. And with a carpeted room, that's the meditation hall. So and this is no longer the meditation hall. To call this a meditation hall is a concept that has to do with the role that it has right now. But to come into the room, and not see it as a meditation hall, but see it as a direct experience just come into the light the walls, the floor, and maybe have a few moments have a fresher Look, that's not kind of head doesn't have the veil of meditation hall, through which we see when we sit down to meditate. And we can maybe put aside the concepts, we might put aside the concepts of ourselves as a good person, or a bad person, or a good meditator or a bad meditator, or someone who can meditate or can't meditate. Or we have all these concepts and ideas that keep us removed from the direct experience. So an example I like to use. I sit down to meditate. And I turned my attention to my breathing. And I noticed that my breathing is shallow, tight and constricted. So one route to take is I've been meditating for 40 years of a meditation teacher, this is rather embarrassing, and I hope no one notices, because this would be you know, not a very good for my reputation. And after all, you know, we're in post esslyn or, you know, California where you're all supposed to have a deep, long, wonderful breath, and I'm

certainly doing it all wrong and, and, you know, maybe I should take up Sufi dancing. That's one route. The other route is not to get involved in complicated concepts and ideas like that. I have a tight, shallow, constricted breathing and they just feel the tightness, the shallowness the constriction. Just feel it. The direct experience. This is what tightness is like this is what constriction is like. This is how it is just feel and sense that experience. There's no need to add the judgments and ideas and shoulds insurance and ideas of who I should be in. for other people. Just Just the direct experience is very simple. The direct experience is not a problem in this circumstance. And this organization having a little bit constricted and shallow breathing. You know, it's not like the end of the world. It's not like the terrible thing, it's just uncomfortable.

And one of the things that happens when I learned to stay with that discomfort with a constriction is that then just being with a net simple open way, that the chest begins to relax, and soften, maybe kind of imperceptible, but over time, I could notice it changes and relaxes and opens up. If I take the route of the ideas and concepts, judgments, I have, oh, I'm a terrible meditator, you know, 40 years of meditation, you know, I'm a failure, you know, wasted my time, my youth, my golden years. And, you know, and then my, my, probably my breathing gets more constricted and tight, it doesn't have the room to relax. So one. So anyway, this, this is a long way of saying that one of the main points I want to make tonight is that a lot of this, the wisdom, the power, the benefit that comes in the, in the learning that can come from mindfulness and meditation, calm is when we learn the distinction between the direct experience and the concepts, we have the labels, the names, and then once we have the names and concepts, the stories we add to it. And if we can see that distinction, the movement in meditation, is to go towards the direct experience, the simplicity of it. And it's can be very, can be unpleasant, but it's very simple. And sometimes if it's unpleasant, and it might be more acute because of the attention, the simplicity of just being with it that way, means we don't have an overlay of these very heavy concepts that weigh us down. The mind can actually be quite light, and happy. While the body is uncomfortable. If we don't kind of put these concepts, ideas, judgments about just keeping the simplicity of it all, the pristine simplicity of our immediate direct experience is kind of one of the doorways into wisdom, deeper understanding in our, in our tradition. So concepts, and the whole world that comes from it. direct experience, and the world that opens up there. It's two different routes. So that was my thoughts for today. We have a few minutes. If anyone has any questions you'd like to ask for clarification or quit anything, anything at all? Yes, please. If you either speak loud, maybe maybe he's using the mic, you don't mind? Because he's being recorded, and that way people can hear the question

is working now? Okay.

I had a question about how you would apply this to things like interactions with other people, because for example, like, or like, I don't know, if it's just not applicable, but like, if you're having a conversation with someone, there's like, the raw sounds that they're making when they're talking. But you know, you can't really communicate that way by just like experiencing those sounds. And so you're going to have to, like, create concepts on top of those, and you'll have interpretations. And so I kind of get that, like, you know, there's there's some things were like, you know, I have some expectation like I want this person I'm interacting with be in a good mood, but they're in a bad mood. And I can like go off and be agitated about that. But kind of this like low level, like no concept, direct experience doesn't seem like I don't really get the jump to like doing that with the sign of a bell versus I

think it's a great, it's a great question. And so one of the nice things about meditation is one of the one of the places where it's easier and more appropriate to let things get really, really simple. Because you're sitting meditating, unless the house is burning down or something. You don't have to make any decisions. You don't have to evaluate anything too much. You're not to get involved in the world of

concepts, so you hate you. So you can get this broad baseline experience of freeing the mind emptying the mind. That's a reference point that helps you see what's going on elsewhere. When you're in a more complicated world of you know, like talking with someone working something out. You can be mindful of different dimensions at the same time. So you might be, you know, focusing on the concepts and ideas of it all. And maybe you're having a heated discussion about whether you should take Caltrans or the bus up to San Francisco. And you're talking about all the, you know, benefits of the bus versus the train, the train versus the bus and the timing of them in a schedule. And you're pulling out is a big involve things, you have different opinions and all that just like amazing, like, you know, and you were in last in the world of buses and traits, and the anger at your friend and all that. And then so that's one thing you have to take care of. But then you said, what's what's actually my experience right now? I'm hot on tense, you know, screaming, that's really good information to have. I think I shouldn't scream. I think that I'm so tense my shoulders up my ears. What if I relax, I think I'm so worked up around this bus and train thing, that that's the immediate, direct experience. What's really happening for me independent of the train system in California, which really, to me is I'm sweating and angry and upset. I think that I have a history of not thinking not being in good conversation, not making good choices. When I'm in this way. Maybe I can ask my friend for a minute to breathe. So this is an example where there was a complicated things to work out. But you able to step back and get into your more immediate personal experience, and see what it is. And because you had the ability to make that distinction, then you had the ability to make a course correction. Is that relevant to your question? Or you want to ask again?

No, that helps. Thank you.

Yes.

From time to time, I've been working on this idea that you talked about tonight. And unfortunately, it seems like the minute I realize I'm just experiencing the bell, bam, I lose it. I can't stay in that relaxed moment.

So how long did it take for you to realize that's what's happened?

I feel the bell, like you're saying and then I go, oh, wow, I didn't have a judgement. It was a belt shoot.

Oh, that's pretty quick. Yeah. So within two seconds, you can notice it half a second. Okay. So rather than thinking you had to stay with Adele and not have that, you know, thoughts, I would work on how you are when you notice that you went off into your ideas, and figure out a different way that Oh, shoot. How about Wow. Look how quickly I got caught up in things. Wow, that's amazing. Yeah, wow. Now, when you step back and say, Wow, what has changed? judgment, less judgment. What's changed, though? Less judge less judgment? Yeah, yeah. And what's what's changed in terms of your relationship to all those thoughts that you will sweat got swept up swept up in for a minute per second or two,

more neutral towards them.

Great. So rather than worrying about whether you could stay with your work experience, be more concerned about studying, being interested in what it was like when you notice that you got swept up. That might be much more the key for you, and noticing a thought, you know, a thought of being swept up. That's also seeing something having direct experience of something, it's possible have the direct experience of yourself thinking, but just kind of like you're an observer of your thoughts, rather than in

the thoughts. So just go, Wow, look at that. Just be amazed. And then you'll probably find that you'll your mindfulness and your wisdom will grow. If you go Oh, shoot. I think that there were, you know, worse. I think that it actually will undermine your development of mindfulness. Thank you. Wow. Great, so if they could be quick, Mike answers quick, maybe. Yes. So

you said that we should keep our past, invest and think that today's new day? How can I convince myself to not think about the past because it always come at some bite of the time in the day? Yes. As much as you try to distract but it will come because I think I'm clinging to it, but I don't know how to get rid of that. Great.

Okay, nice question. So it's unreasonable to expect us never To think about the past or never think about the future, it's normal and healthy part of human life to include that as part of our thinking process. But it's the clinging to it, which gets in trouble the way we stick to it the way we are, you know, hold on to our feelings and emotions, what happened and all that. And so one of the things that we do in mindfulness practice is we don't condemn that. And the fact that today I'm emphasizing staying the direct experience, don't go in that past doesn't mean that you have to condemn yourself for being a bad person, because you think about the past. If that's what you're doing, then you want to become the kind of sewer you want to get really get to know well, oh, the ecology of thinking about the past, kind of step back and go what's going on here. And then become, really begin to observe that phenomenon, which means a little bit like you're stepping away, turning around and looking back at it, as opposed to being in the middle of it. And you're not condemning it, but you're studying it. And one of the things you can study is the clinging, the forcefulness the glue, the power in which the strength in which you're so interested, the interest that's there, you can also see what emotions come into play. When you're thinking about the past. And a fair number of a fair amount of time when people are really clinging or involved in the past, there's usually an emotion, which is the glue for that. It might be anger, it might be sadness, all kinds all kinds of emotions might be, but to see if you can discover what the role of emotions in that. And once you discover the emotion that somehow embedded in this past thinking, the emotion might have a need. It might, it might point to something here and now that needs pet needs tending to, the emotion might need your care and your presence that you can't do when your keep spinning out in the past. So some of you think some people think a lot about the past because of grief. And so they keep previewing the past, thinking about the past and all that. But once they recognize that the grief underlies that thinking, then they can stop thinking about the past, and really bring their attention and feel the grief. And the grief then can begin healing itself. But it requires recognizing and learning how to be with it. So I'm not saying that's your story, but but I would. So anyway, the point I'm trying to say is you want to if this is what you keep doing this is really a big part of your life. You want to start getting curious about it. How does this work for you? What goes on? What's the what's the, you know, what are the all the different aspects of that come into play? What are the beliefs, the emotions? What are the ideas of self, self, the identities that are in play all kinds of things. And then as you start to teasing that apart, you'll become wiser. And probably what you'll find is over time, there'll be less and less need to think about the past because you'll understand what needs to be healed today. Great. Okay, so I'm in a, it's time to have an extract extract experience of outside. Thank you all.