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SPEAKERS

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So good morning, here in California. Good evening, good night and Good day to all of you listening from around the globe. And I am very deeply appreciative that people from so many different places near and far interested enough in this mindfulness meditation to come take this course. So thank you. And so, the I want to emphasize right from the start that mindfulness is meant to be a very simple practice. And sometimes the way the instructions are given the way I give the instructions, could seem like a lot of technique, a lot of doing that you're supposed to do pay attention to breathing to the body to me emotions to thoughts. And then and then for emotions, there's the raft that I taught, recognize, allow, feel and tease apart. And, and so it seems like a lot. But there's two ways of understanding mindfulness instructions. One is that it is, is that it's a prescription of what you do. And two, you learn the technique, you learn the prescription and you apply it. And the other is if you take it as a description of what you will be aware of, if you relax and started really open up, open up your awareness to what's happening here in the present moment. If we're not interfering with reality, if we're not thinking a lot and judging a lot and fantasy, a lot commentary a lot, which is a kind of a selective use of our attention. But if we relax and open up the awareness and get centered in the present, then over time, our awareness will begin noticing what is obvious in the present moment, what is most compelling or predominant. And if you're sitting quietly, then you'll probably start noticing your breathing. You'll notice your body you'll notice it you'll notice your emotions and feelings. You'll notice what goes on in the mind. Not necessarily as a technique like now you do this, but this is what reveals itself to you. And what in so what you opened up to and what you settle with. And so whether it's a prescription or a description, what I'm talking about, varies from day to day from moment to moment from you know, as you're practicing, but the descriptive side points to the fact of being relaxed and receptive and, and not have a big agenda not try too much. The idea of just doing this as a description of kind of just noticing what's here can sometimes sometimes lead to complacency a little bit too and not making enough effort. The prescriptive approach, where you actually apply yourself to a technique

can keep it a little more energy going a little bit more brightness of the mind, and how you navigate that between calming of the mind but and keeping it bright. Whether you apply yourself little bit, or whether you just open up and receive what's happening. That's kind of the art of meditation that we learn over time, trial and error. You just learn over time to balance but is looking for that balance. And some people are predisposed to techniques to doing they enjoy it. It works well for For them, some people are predisposed that way. And it just leads to stress and tripping over themselves and trying too hard. Some people are predisposed to just being relaxed at ease and receptive. And sometimes they end up falling asleep. And sometimes they just worked really well for them and just, you know, it's the undoing of all the doing of their day and they just feel so good to settle and not do anything but be rightly aware. So we're talking about thinking yesterday and today, mindfulness of thinking, and, and you don't have to go looking for thinking or make this a technique. But sooner or later thinking will become clear that you're thinking predominant, you'll notice you're lost in thought. And at that point, you have to decide whether you're doing a more prescriptive approach with it or the more descriptive, meaning more just to hold you at this is what's happening and just recognize that whatever happening, and maybe let go and come back to your breathing, or a little bit more prescriptive meaning that, oh, I keep getting lost in thought there's a lot of thinking going on here. Let me look at this more carefully. Let me apply myself to it. Let me look and feel the physicality of thinking, what does it feel like physically? And as I said before, that yesterday is that the more strongly we thinking, more likely, there'll be some physical component part of you might be interested, ask yourself, well, what's the emotion connected to the thought? And then you maybe discover that. And so that's a little more prescriptive. You're asking yourself a question, What's going on here? What's going on here? To see more clearly, or you just settle back to just notice more here? And as you notice, and just open up, you see what's thinking and yes, there are feelings connected to it. Yes, there are body sensations. They just get revealed. So how you navigate this is up to you. Now in terms of thinking The You know, I think part of living a wise life is to become wise about our thinking, wise about our relationship to thinking, wise about the role that thinking has in our life. Not necessarily the content of our thoughts, but rather kind of the default ways in which we relate to thinking and believe thinking and prioritize thinking or not all these things and to become wise by for it. And what are the interesting things I saw in the news today is from a study from Stanford Medical School, and they have done some clinical studies and from their preliminary studies, they're going to open it up to a wider group now. they've discovered that one of the most most effective way to therapy to equate if anybody's ever recorded before, for dealing with depression is to is for to quiet people's thinking, to somehow have thinking slow down a little bit and become quieter. And that makes sense if you think that part of what depression is, is is how we rumination that we have how we self talk that we do. And some of that self talk Not only is, you know, very negative and discouraging and undermines us in and of itself, so if we do less of it, or there's less undermining, but also it might also have to do with the speed and the activity of thinking that it was too much thinking going on. It's exhausting. It's very tiring. And I've known many people meditators who have started to people started to meditate. And one of the first discoveries they had was how weary they they are deep, deep way They're not the ordinary tiredness, maybe they had a good night's sleep, but a deep wariness from the onslaught thing, engagement that searching the doing of thinking and thinking and, you know all the time. And so this slowing thinking

down, or quieting is one of the approaches to begin meditation practice. So rather than thinking you have to get rid of your thoughts, so it's all or nothing let go them or think or don't think one of the ways of thinking about meditation, it is a way to allow the thinking to quiet to become softer, to become slower, and also it will start noticing if you meditate, his thinking starts becoming thinner and thinner, lighter and lighter, until at some point thoughts pass through the mind, like a cloud passing through an empty sky. It has no more weight or substance than a cloud, probably less. It just very transparent and thin and there's no tendency to get onto the cloud or the boat or catch on to it. It doesn't have any weight on a burden, what's being thought about? It just kind of like it floats by it's there and, and it floats away. It just comes and goes, this idea of thinking becoming thinner and thinner, lighter and lighter. I think for the people who have meditated. It's a kind of strange idea. But what I'm trying to point to is that what we what we call thinking is variable we can think in different ways and things can change and, and we're not stuck thinking, the way we're always thinking. And our relationship to thinking can start changing as well. We can stop investing so much importance in it, and hang on to every thought or every thought pushes us around. We can start leaving thoughts alone and let them be Let them float away. So let's do a little meditation. around thinking around metta in, you know who they are, I'll do some guided exercises around thinking, to give you a little bit more sense of what we're exploring and thinking and, and, and what the potential is of meditation with thinking and maybe even the potential of becoming wiser with your thoughts. So, if you can put yourself in a nice meditative posture, a posture that expresses both alertness and relaxation. And so first, we want to spend a little bit of time relaxing. there's a there's a correlation between having a tense Body, tense mind and squeezing out thoughts. Tension tends to speed up and strengthen the power of thinking. And so to begin by softening and relaxing your body so as you relax the parts of your body that are easy to relax, you might also if you can at the same time, see if you can quiet your thinking a little bit. rather than letting it go. Quiet you're thinking quiet, whatever thoughts you have about what you're relaxing. So you might relax the muscles of your face. Soften In the face, perhaps softening in the eyes. Especially if you find yourself using your eyes even when they're closed to look and see and stare and to relax and soften around your shoulders, shoulder blade area. Maybe if just a little bit you pull in your spine between your shoulder blades. Maybe it allows you to relax your shoulders a bit more. And then to soften in the chest, area of the heart and the solar plexus. Maybe as you exhale, softening the diaphragm, just maybe as you exhale, releasing a little bit more at the end of the exhale. So you exhale a little longer and a little more softening, relaxing in the chest. And then feeling the belly and relaxing the belly. Again, maybe at the end of the exhale, relaxing the belly little teeny bit more. Maybe for a moment you breathe out longer, and there's it's a little bit more solid softening in the belly. And then to bring your attention to that part of your body where that you most associate with thinking perhaps behind the forehead, on the eyes in the middle of the skull, but it could be anywhere and take a few moments to feel the part of your body that are thinking resides or the energy of thinking is found. Then as you exhale, perhaps you can relax the thinking muscle soften the energy of Thank you And then notice you're thinking, notice a little bit the energy of thinking how fast or slow you're thinking how strongly you're pulled towards thinking and involved with it, or how well you can sit back and just watch it. And whatever way that you might be thinking words or images. See if you could slow it down. Just a little bit like me a little bit quiet. After, like you've walked into a library and you soften quiet your voice,

gently quieting your thinking. Maybe noticing or allowing for a little bit of space between one thought and the next. Generally, the tendency is that if the thinking quiets slows down, there's more capacity for mindfulness or awareness. Especially kind of silent awareness that senses and feels what's happening. So you might bring your attention to that part of the body where you see he is to feel your breathing, the body breathing and feel that part of your body and Ride the rhythm of breathing in and breathing out as it's experienced in the body And then as an exercise to discover more about thinking you might again become aware of yourself thinking. Sometimes thinking gets shy and disappears if you bring that kind of attention to it. That's okay. U think again and very a light with a light touch with that A lot of expectations or ideas of right and wrong. Notice if you can the relative strength of your thinking is your thinking quite loud and strong and almost like it's demanding attention or it's quiet and soft and drifting by or anything in between. Is there a mood associated with your thing? Almost like a tone of voice like you're listening to yourself it's listening to yourself and or listening to another person's voice. What kind of voices or what kind of picture is it? Is there a harshness to your voice or a gentleness? Is there an insistence or easy conus with your inner voice your inner picture images? If you heard someone speaking the way that you might be talking to yourself, maybe even hearing them in a foreign language. What's the mood or tone of voice? Or is your thinking images? Is there a mood music like for a movie that kind of goes along with the images Is there any physical tension associated with your thinking? It might be very subtle pressure or tension subtle agitation And then see if you can relax that tension soften and perhaps there's a way that you can step away from your thinking didn't get float away and then come back to your breathing and if there's any tendency to think Think about the breathing in a soft way. Perhaps with a simple thought of in as you breathe in, out as you breathe out, rising, falling and if you use those mental notes, see if you can use them with a soft, quiet thinking mind. Almost as if the very saying of the word has a calming influence on you And is there Any predominant mood or emotional state that you have sitting here and if you notice any mood emotional state use a mental note or very simple sentence or phrase in your mind to clearly recognize it. It may be the very voice in which you add to the recognition is a calming voice. Her reassuring voice And then returned beginning again with your breathing And then in the last few minutes of this setting, if you would like you can see if you can just relax one more time. Relax your awareness and just be open to whatever comes into awareness. You don't need to prioritize breathing. Just notice and maybe the mental notes or notes of description of what arises in the present moment. Could be sounds, sensations in the body could be breathing. It could be thoughts, it could be emotions. Keep kind of settling back opening up, allowing things just to show themselves to you. Being careful not to get reactive or involved are thinking about what's happening. rather just be receptive to whatever way things arise and awareness Then when I ring the bell Then this meditation, listen to the three, three bell rings and but watch your mind. Notice if there are any changing changes in how you think the strength of thoughts, the speed of thoughts, your involvement with thoughts, how they take over. Notice how things shift with the end of the meditation so I hope that you're getting a little sense of the richness of thinking. There are people who, when we teach mindfulness of thinking don't have a clue what I'm talking about. There's some ways in which some people are involved in their thoughts are definitely thinking but it's so part of their you know, say say that the saying that the fish doesn't seem to see the water it swims through. Some people don't see that thinking that they swim with. That's

always there. And, and everything is seen through thinking. And so the idea of being able to turn around to see thinking is doesn't work. Because seeing is through thinking. And there's many relationships people have with thinking. And one of the fascinating aspects of mindfulness is in with all these parts that I've been talking about, is how we learn about ourselves in the process, learn how we're involved in the world, how we react to the world, how we, the desires, we have, the things we're attached to, the things we have aversion to, we turn away from things we don't want. And we can start seeing this much more sensitive to this, as we tune in to our body, to our breathing, to our body sensations, to our emotions, and to our thinking. They give us, you know, a heightened sensitivity to these areas of our life corresponds to a heightened sensitivity to how we're, how we're reacting and again, involving ourselves in the world and that reactivity involvement has a lot to do with how we suffer, how we feel stress, how we feel distress, how we feel dis ease. And so to begin seeing that we're involved with things and wanting things or pushing things away or attached to things, becoming more and more sensitive to it in a meditative way, which means with an awareness it's not for or against doesn't condemn anything non conflict with anything, but is curious to get to know it better to look at it more carefully. Oh, this is what it's like to be attached. This was like to be really caught up in my thoughts and pulled into them and like a gravitational field, that we keep getting pulled into it we start seeing more and more what's going on. And we start seeing the different dynamics of our psychology and our emotional life and our physical life. And as we see more and more at some point, We see places of choice, we see that we have some choice, whether we keep thinking something, some choice, whether we keep despairing over something or wanting something or pushing something away, or we have choice about whether to hold onto something or let it go. Early on in my meditation practice, I had a lot of physical pain. And I discovered that when I had self pity, and I felt so sorry for myself for having the pain, that the pain would get worse. But if I let go of this self pity, the pain would get slightly better. And I had I saw that I had a choice, I could sink into collapse into self pity, or I could not do that. And because it made a difference in the pain level, I chose not to succumb to the self pity. Before I saw that, I have I had no idea that I was collapsing into earnest in a sense kind of choosing to be involved with self pity. I just thought it was just the nature of the universe. It was like some truth, this is how it is. And I didn't have no way of thinking it should be any different than just, and it has certain authority to self video. It's really true that I'm a poor lost soul or something. But when I saw this very close connection to the pain, and how it got stronger or weaker, depending how I was involved with self pity, I started seeing I had a choice. And this idea of choice around thinking, I use a lot if I'm going about my day. And, and I notice what I'm thinking and I feel my thought train is not so useful. And I'll stop thinking that this is not useful. I'll like go sometimes, you know, like, if I'm driving, and I think I'm going to think about something else. I'm going to think about the Dharma talk coming To give and what what I like to think about, oh, I'm gonna think about what I'm going to go shopping and what many buy from my family is this idea of choosing and having the flexibility and the freedom to see thoughts just notice what they're doing. And to not be so wedded to them, we're gripped by them to relax and be able to have some choice. They do have choice is really important one, if we want to live a more peaceful life, if we want to live a life that's less in conflict less caught up and, and agitated and afraid, or, you know, angry or resentful all the time. And, and to see where that moment of choices, people who don't see the place of choice, don't have a choice. And so then something else is

in control. But as mindfulness gets stronger and stronger, and we're more and more present for the moment, moment unfolding of our experience, We'll see more and more places of choice about what we can choose. And this has something to do also with thinking. And a lot of our attachments are in relationship to thinking a lot of the compulsivity of wanting and grabbing and pushing away has to do with, related to the energies we have around thinking with the ideas we hold on to. And so this mindfulness of thinking can be revolutionary. If we can learn it, it takes a while. You don't want to be in a hurry. But to turn and look at thinking and get to know it better, see what's going on there. I had this little image that came up many years ago. That was kind of very nice for me in relationship to thinking. I had this image that I imagined that I was an astronaut that had been sent off into space far deep into space. And deepened space, there was a thought floating around, somehow a thought that escaped someone's skull, escape their atmosphere, and was floating around. And no one had ever actually seen a thought before. that we'd perceive them in the mind's eye, or heard them or something. But actually, no one ever seen the shape of a thought the weight of a thought the color of a thought. And it was asked, now is a first time to see what a thought looks like. And it would just be amazing. It was like there may be kind of like the first photograph of the Earth from the moon or from you see the earth kind of just beautiful globe, floating in space. So seeing a thought floating in space. And this amazement, I imagined would not depend on what the thought was. The content of the thought was so important to me. Could be an awful thought that could be a beautiful thought. But just a fact that a thought, wow. And that little imagery that I had for myself helped free me from the content of what I was thinking, the storyline of my thoughts. It helped me to back up a little bit. And just kind of observe Oh, it's thinking is happening. Isn't this amazing? All this thought? If I'm thinking about what to have for dinner, I would there was a few times I said to myself, wow, 5 billion years of evolution. And it's come to this, a mind which is thinking about dinner. Wow, isn't that amazing? And so this idea of kind of being amazed or, or, or just the process, just a phenomena of thinking, as opposed to getting sucked in to the story sucked into the content, the idea that the thought has, that's little bit of a choice. Where do we put her We put ourselves in the story, or do we step back and see, oh, here's thinking, here's a person thinking about dinner. This is dinner thoughts, but not to be involved in them. But just see, oh, it's just thinking energy of thinking, pressure to think, these kinds of things. And so this idea of being amazed, as opposed to being despairing. It's not uncommon for some meditators to really think that the purpose of meditation is not to think and just stay focused and concentrate in their breathing or something. And that tends to create challenge and tends to create a negative relationship with thinking. My hope is with mindfulness meditation, people develop a friendly relationship with thinking, not necessarily positive in the sense that thinking is all good and we should be thinking, but rather just friendly towards it, and take it or leave it. have the freedom to know when it's useful to Think and when we can leave it alone and not get involved. So this had that choice and that ability to go back and forth one way or the other. And then the other thing that can be interesting to do with your thinking is be prepared to kind of plan ahead a little bit to be alert for this. When you notice that you're really been pulled into some kind of black hole of thinking, you really pulled in, you've been lost in your thoughts for some time. And you finally wake up and realize what's happening. Don't do anything particular except notice what that was like. Notice what your awareness was like in that state. Notice what your body was like and what your sense of presence was like. What was that like? To be in that black hole

of thinking. Some people report that it just feels like everything went dark. Some people feel everything got to kind of narrow and small and contracted. What was that like? Some people say that it was, you know, the biker feel the tension in their body and their shoulders or someplace when they were really caught up in that in a friendly way, just get to know better, the experience what it was like to get lost in thought. And that does a number of things. One, it's educational. The other is that it's, we start seeing and feeling knowing what that experience was like, so we're more likely to catch it earlier. see it coming even. So we don't know. So it usually gets swept up in it. But also what we can learn part of education is we can learn how getting caught up and preoccupied in thoughts lost in thought is a kind of diminishment. of ourselves. Not all of us is present. And that to be attentive to be mindful in a full present way, is actually nicer. It's actually we're fuller, more of our self is here. And sometimes just seeing that contrast very clearly, it makes it easier to choose to be mindful to be present, not as an aversion, not as a, as a pushing away of anything, is just moving towards where it's most peaceful or most pleasant, most enjoyable. Coming back here, present. So mindfulness of thinking. So we have about, maybe a little more than 10 minutes left in this hour. And we haven't usually what I do into a course I take questions quite a bit from people and this formats bit hard, but we could try if you're up for it. I could try to answer some questions about what I've talked about so far with any part of the instructions and but also about thinking and any challenges you have or any clarification you'd like. And so if some of you would be able to type it into the chat, I will try to see it experiment together and see how well this works for and I'm happy to try to try to respond to some other questions you might have. Maybe it takes a little while for the whole connection to come and go, Ah, what if you have to sneeze? What a great question so You can sneeze, you Welcome to there's no prohibition from sneezing. If you're meditating with other people, then of course, cover your mouth in some good way, not with your hand, but you know, sneeze into your elbow or something. But the something like a sneeze is also an opportunity. And if you're inspired by the opportunity, it's not a duty, what you can do is to bring a lot of mindfulness to the sneeze to the impulse to sneeze, and maybe it's pretty uncomfortable. And rather than getting into it automatically, see if you can just bring a lot of attention to the sensations of the nose or wherever it is, that's kind of the pressure to sneezes, feel the pressure, and just kind of feel the physicality and the emotions and the thoughts all connected to the sneeze and hang out with it and stay with it. As long as you feel like you're interested in feel like this. You're up for the challenge and It's a wonderful thing to learn a few things to develop some concentration, to learn how not to give in to the impulses we have not just the impulsive sneeze, but the impulse to give into this nice and, and also, we learn how to be with discomfort to learn how to be present with the discomfort in a mindful way without being troubled by it is part of the art and benefit of this practice. So that's one so there's what two things you can do with the sneeze or other people with an itch. So let's see what we have here now thank you for so many of you who asked him questions and his mental noting the same as a thought we are to wreck the thoughts we are to recognize That's nice. I think it becomes a little bit endless loop that way. I think that use keep it simple. If you use mental noting to note what's happening in the moment. But don't really turn around and note the note. You know, I think get that then it's like, you know, you could infinite regress or something to keep doing that. Just keep it simple. Just use the noting to help you recognize and be present for what's going on in a nice way, and leave it at that. The after doing a lot of sci fi, that's a lot of concentration work, I find mindfulness is

quite attacks sometimes unsettling. I'm not sure why that is. If sometimes, the very concentrated mind is very calm and peaceful. And if we switch over to mindfulness and mindfulness is an activity that we do, it seems like a prescription. Okay, now I'm going to be mindful and we're applying ourselves too much with mindfulness, maybe even using the mental notes as Too much it's work, then it can be tiring and unsettling even. So if the if the mind has gotten still in quiet through concentration, then see if there's some way to be aware rather than rather than mindful. Just be aware in a relaxed way. How things unfold. In, in the state of awareness, don't don't make awareness of work. It's almost like it's the fruit of strong concentration, awareness, relaxing and awareness and opening an awareness to things arising or passing and just how that whatever way reality is, is almost like the vacation you get from having done concentration. How to deal with continual comparing mind, it's relentless. Yes, it can be that way. So a few things. One thing to do, which is not necessarily mindfulness But can somehow break the energy or the hold on it is to field let the if it's relentless and ongoing, this comparing mind, let it break your heart. Feel this feel the suffering of that and the How unfortunate it is to live a life that way and sometimes just like letting it break your heart is enough to kind of, you know, breaks the dam and let something settle. Now the thing to do is, is with the comparing mind is to do the mindfulness of comparing mind. Don't analyze the comparisons and why you do it and what happened to you in your life that you should be so comparing. Just kind of be very simple, aware of comparing, but notice in particular, the suffering or the stress or decent distress that comes with that comparing mind, feel how it's a drag to do it. Sometimes, it's only when we feel really feel fully the cost of what the mind is doing that we begin letting up. Okay? This is not worth it. Whenever promise and whatever I'm trying to accomplish through comparing mind, I'm not accomplishing it. And it's not really helping. In fact, it's kind of a drag. And sometimes only when we see the how, how, how uncomfortable it takes us to the downside of it, that the mind begins willing to let go and relax. And I've known people who've done that with anger, that the more mindfully they be mindful, they become, they start seeing the tremendous personal cost of anger that they never seen, when they were consumed with anger and was all outwardly directed. They're wrong. They're bad, and the focus was externally but when the attention gets turned around internally, and 180 degrees and feel here Wow. This is rather unfortunate that I should be harming myself this much with my anger. Do you have any advice on how to practice watching thoughts without getting caught in them? I think if you keep getting caught while you're watching them, even if you use them, sometimes the mental noting to thinking thinking or if you do have a bigger mental note like this is thinking, or that is thinking that can sometimes create distance and not be so easily caught in IT. And especially if you get into a relaxed rhythm of saying, well thinking, thinking can allow you to watch it not get caught. But it also may be sometimes just counterproductive to try to be focused on thinking. Sometimes if it's really caught up in thoughts a lot. It might be nice to do a little bit of concentration practice, counting your breaths and sometimes just diligently count In your breasts from one to 10 if you lose count starting at one, don't worry about it. If you get to 32 before you notice that you've gone beyond 10 to start again at one, and I and I've counted the breath, I tend to count the inhale and the exhale with the same count. So one, one, but the exhale, I do the whole exhale with the count. One. The inhale is more like I imagined I'm saying one, and then two, and just kind of really use the count to help you get concentrated and settled. And that sometimes can break the sticky glue or the intensity of the thinking. So then once you're calmer,

then you can be mindful of thinking without getting caught in it. Any tips for not falling down a rabbit hole of thoughts? I think that the maybe Same thing I just said, No. Just keep if you kept practice simple mindfulness of breathing as your primary meditation object, and really dedicate yourself to that, and begin develop a little bit of concentration and he'll use that practice to help you relax, that with time your mind will become stronger than your thoughts. Every time a thought arises, let go come back to your thoughts to your breathing. That kind of very simple, very simple practice. Sometimes it's one of the best strategies with you know, being pulled too readily into thoughts and being lost in that. I've been struggling with how to be aware of my body and yet feeling myself taken over by my hypochondria. How did the two awarenesses relate? Well, thank you. That's great. There is a if I understand if I can address your Question appropriately and do this way that there there is a kind of two things that look very similar awareness of ourselves awareness of our body, our breathing and all this stuff. And being self conscious about it. And some people confuse awareness with being self conscious, self conscious is involves fear involves. Sometimes conceit involves other things besides being aware. And so hypochondria, I think, is a kind of fear, and that fear about what we're paying attention to. And so, to really say one, you know, it's that is not that kind of self consciousness is not awareness. Awareness has no agenda. Awareness by itself is not for or against anything. awareness in and of itself. Self is not afraid of anything, is not angry at anything. Awareness just knows it's just aware make space for things. That's kind of like where we're going, eventually with a practice. But to get there, we have to learn a lot about the tricks of the mind and learn a lot about ourself what actually goes on in here. And that's why we keep emphasizing mindfulness. just recognize what's happening, recognize what's happening. So I very much appreciate what you just said about hypochondria. The fact that you're seeing that this is what goes on, you're on the right track, and see it better. Get get more familiar with how this works. And the more and more familiar the more time the more times you see it. I would bench I have pretty confident that the more you can see it, the more you're familiar with how this phenomena works, the more you'll become free of it, and to ease up and becomes lighter until a time Comes where you see the choice of which direction to go. So I'll do maybe one more here. I'm just kind of following them in sequence. And I appreciate that people ask questions very, very much is being in the present not also thinking that you are in the present? It can be. We have different capacities for attention. Like there's a, there's a family of faculties that human beings have that help them be aware or attentive to the present moment. So we have our physical sensations. If you feel sensations on your body, sensations in your body are always happening in the present. However, those sensations feelings, Doesn't require a thought to know that your present doesn't require a thought that to be aware of those in the present moment. So you can be aware of them silently. And a sound you can be aware of the sound with a mind that doesn't tell itself well now I'm present with the sound if you so that you can be present moment awareness also, without the thought, now I'm aware now I'm present. If we spent too much time saying now I'm present now and present, we're not really that present or their way of being present becomes kind of limited by this little statement going over and over and over again. So it's fine to have some simple occasional thought on now I'm present. This is good. I'm finally arrived. I'm here. I'm not wandering off so much. That's a you know innocent enough, simple enough thought to have But don't then start thinking about it more or repeating that use that ability to be present, maybe to open to more have more of the silent awareness that we're

capable of the silent perceiving of phenomena, the silent, spacious awareness of breathing in the body, something like that. So thank you and so we have two more days. And this is mindfulness. And I really appreciate this. So maybe this next few days and the last 10 minutes or so in the same way we can take some questions. And then tomorrow, I'll kind of kind of present this what I've done over these days in one big kind of overview, and also begin talking about how we can develop this mindfulness practice further in the different ways of strengthening developing and growing It so thank you and I look forward to our time tomorrow.