

## Disenchantment with the "Surface Mind"

**Gil Fronsdal**

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Start with some few words about disenchantment. I think it's very easy to find the word to be kind of disenchanting itself, kind of a little bit of a not happy thing. But one way of understanding it is that it's a clear sense that what we're doing doesn't serve us. A clear sense that it's not good for us, what we're doing. And it's an act of love to say, no, thank you. It's an act of love to know the difference and somehow say, we don't have to do that anymore, or at least we don't have to believe in this anymore.

And oftentimes what we're seeing doesn't serve us is somehow connected to the surface mind that has discursive thinking, whether it's conscious or just under the consciousness. We have stories, we have beliefs, we have interpretations of what's happening. We have desires and aversions that involve stories and predictions and preferences, play out in strivings, shutting down, pushing away, clinging, grasping. And it's beginning to see that this discursive thinking doesn't serve us. And there is a deeper way of thinking, the deep mind, that we don't have to see that way. In fact, it can be an act of love, expression of love, to the thoughts that arise from this deep mind.

There are thoughts that are to do with here and now, how to care for ourselves here and now. When the Buddha taught *dependent arising*, the topic of this retreat, when he discovered it, he asked himself questions from this deep mind. And they were not questions about what or when. They were questions that started with where, where. In a simple way, of course, the answer is always here. But more deeply, where is the center of the present moment?

Where is the fear? Where is a sense of safety? Where is the faith? Where is it in your body? Where is the gladness, appreciation? Where is the joy? Where is the tranquility?

And some of the answers are always here, but sometimes it's a very specific here in the body. Sometimes it's a wide, spacious here. Where is the happiness? Where is the *samādhi*? Where

is the becoming? Becoming always has a location that fortunately is always here, nowhere else.

And where's the, that, where's the disenchantment? And one answer to that question is it's not necessarily where the disenchantment was, but where is what disenchantment is seeing, responding to? Where's the clinging? Where are we caught up in thoughts and stories? And what's it like in that place, where it is? Do you feel the contraction around that kind of thinking, the pressure, the stickiness, the insistence, the compulsion around thinking, around believing, around repeating a story?

And where is the disenchantment? Where is that love? Where is the deep mind? And that's that place deep inside where thinking is part of what's happening in the present. That thinking is not disconnected from here and now, but is supporting you here and now, to be here, to be present, to move in the direction of what's best for you, to move in the direction of being free of clinging, grasping, because you know it doesn't serve you. There's something better than letting go.

So to become disenchanted with a surface thinking is one of the important kind of forms of disenchantment. And it's easier to become disenchanted with surface thinking if you can recognize the simplicity and the value of deep thinking. Deep thinking is thinking that keeps you in the meditation, keeps you with your experience. Maybe it simply says here. The thinking that asks the one-word question, where, where is this? It can give the deep place, it can give simple instructions or suggestions.

Feel this in the body. Know this calmly. Its thinking is not making anything up. In a sense, it is doing the opposite, encouraging a calm, peaceful attention to what's becoming, what's unfolding. It's a deep thinking that supports being present, being immersed in the experience, being free in experience, disenchanted with surface thinking.

And coming home to a deep thinking is almost not thinking, it almost doesn't feel like thinking. Maybe it's a silent knowing that is part of being immersed in the whole of here, where disenchantment allows for a homecoming in the rivers of becoming. Endless becomings coming to be, the clock has come to be, nine, ten.