

FIVE-WEEK INTRODUCTORY COURSE IN MINDFULNESS MEDITATION **4th WEEK - MINDFULNESS OF THOUGHTS**

Taught by Gil Fronsdal

Sometimes people think that the point of meditation is to stop thinking -- to have a silent mind. This does happen occasionally, but it is not necessarily the point of meditation. Thoughts are an important part of life, and mindfulness practice is not supposed to be a struggle against them. It's more useful to be friends with our thoughts than thinking them unfortunate distractions. In mindfulness, we are not stopping thoughts as much as overcoming any preoccupation we have with them.

Mindfulness is not thinking about things. (It is not "meditating on" some topic, as people often say.) It is a non-discursive observation of our life in all its aspects. In those moments when thinking predominates, mindfulness is the clear and silent awareness that we are thinking. I found it helpful and relaxing when someone said, "*For the purpose of meditation, nothing is particularly worth thinking about.*" Thoughts can come and go as they wish, *and* the meditator does not need to become involved with them. We are *not* interested in engaging in the content of our thoughts; mindfulness of thinking is simply recognizing we are thinking.

In meditation, when thoughts are subtle and in the background, or when random thoughts pull you away from awareness of the present, it is enough to resume mindfulness of breathing. However, when your preoccupation with thoughts is stronger than your ability to easily let go of them, then direct your mindfulness to being clearly aware that thinking is occurring.

Strong bouts of thinking are fuelled largely by identification and preoccupation with thoughts. By clearly observing our thinking, we step outside the field of identification. Thinking will usually then soften to a calm and unobtrusive stream.

Sometimes thinking can be strong and compulsive even while we are aware of it. When this happens, it can be useful to notice how such thinking is affecting your body, physically *and* energetically. It may cause pressure in the head, tension in the forehead, tightness of the shoulders, or a buzzing as if the head were filled with thousands of bumblebees. Let your mindfulness feel the sensations of tightness, pressure, or whatever you discover. It is easy to be caught up in the story of these preoccupying thoughts, but if you feel the physical sensation of thinking, then you are bringing attention to the present moment rather than the story line of the thoughts.

When a particular theme keeps reappearing in our thinking, it is likely that it is being triggered by a strong emotion. In that case, no matter how many times you recognize a repeated thought or concern, come back to the breath. If the associated emotion isn't recognized, the concern is liable to keep reappearing. For example, people who plan a lot, often find that planning thoughts arise out of apprehension. If they do not acknowledge the fear, the fear will be a factory of new planning thoughts. If there is a repetitive thought pattern, see if you can discover an emotion associated with it, and then practice mindfulness of the emotion. Ground yourself in the present moment in the emotion itself. When you acknowledge the emotion, often it will cease generating those particular thoughts.

Thoughts are a huge part of our lives. Many of us spend much time inhabiting the cognitive world of stories and ideas. Mindfulness practice won't stop the thinking, but it will help prevent us from compulsively following thoughts that have appeared. This will help us become more balanced, so our physical, emotional and cognitive sides all work together as a whole.

1. For the remaining two weeks of this class, extend your daily meditation session to 30 minutes. For at least the first ten minutes, keep your meditation simple -- focus on the breath. To the best of your ability, when some other experience gets in the way of being with the breath, simply let it go and come back to the breath. After this ten-minute warm-up period, switch to more open mindfulness. This means continuing with the breath until something else becomes more compelling. When physical sensations, emotions or thinking predominate, let go of the breath and focus your meditative awareness on these. When nothing else is compelling, come back to the breathing.
2. Spend some time reflecting on the assumptions, attitudes and beliefs you have about your thoughts. Do you usually assume that they are either true false, right or wrong? Do you identify with your thoughts? That is, do you think that what you think defines who you are? Do you believe that your thinking will solve your problems or that it is the only means to understand something? After you have reflected on this on your own, have a conversation with someone about what you have discovered.
3. Once during the next week, spend a two-hour period tracking the kinds of things you think about. Find some way to remind yourself every few minutes to notice what you are thinking. Are the thoughts primarily self-referential or primarily about others? Do they tend to be critical or judgmental? What is the frequency of thoughts of "should" or "ought"? Are the thoughts mostly directed to the future, to the past, or toward fantasy? Do you tend more toward optimistic thoughts or pessimistic ones? Do your thoughts tend to be apprehensive or peaceful? Contented or dissatisfied? This is not an exercise in judging what you notice, but in simply noticing. Most people live in their thoughts. This is a two-hour exercise in regularly and frequently stepping outside of the thought-stream to take up residence, albeit briefly, in a mindful awareness that is bigger than the thinking mind.
4. Once during the next week, spend a two-hour period giving particular attention to your intentions. Before we speak or act there is always an impulse of motivation or intention. Notice the various kinds of desires and aversions that fuel your intentions. For this exercise, you might choose a period where you can go about some ordinary activity in a quiet and mostly undisturbed way. You might even slow your activities down some so that you are more likely to notice and evaluate your motivations.